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A Corpus-Driven Study of Maleki and Saffarzadeh's Translations of *Fa* as a Qur'anic Discourse Marker

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Abstract

Discourse markers play a crucial role in textual cohesion and coherence. By identifying patterns of discourse marker usage, valuable insights can be gained into the underlying communicative strategies employed by text producers. Qur'anic discourse markers are of particular significance for several reasons, making their translation a critical area of study. Accordingly, this article aims to examine the second most frequent, complex, ambiguous, and multifaceted Qur'anic discourse marker, *fa*, in a Persian and English Qur'anic parallel corpus from a pragmatic perspective. To this end, six *ajzā* (parts) of the Holy Qur'an were randomly selected as the research sample and served as the source text of the corpus. The Persian translation by Ali Maleki and the English translation by Tahereh Saffarzadeh were chosen as the target texts through purposive sampling. The bilingual parallel corpus was designed to facilitate the investigation of variations and trends across the two languages, thereby providing a more in-depth understanding of the translation process. The analysis of this corpus revealed that translators rendered this Qur'anic meta-discursive component figuratively, communicatively, and dynamically by employing four different types and 81 unique discourse markers to establish various logical relationships between discourse units. These discourse markers conveyed discursive functions of contrast, elaboration, inference, and temporality. This figurative and communicative system, adopted and adapted in the construction of discourse, is substantiated through different theoretical perspectives in discourse analysis and pragmatics. Beyond its contribution to discourse analysis by highlighting the complexities of language use and the interpretation of sacred texts across languages, the study's findings offer valuable insights for translators in general, and for Qur'an translators in particular, by shedding light on the intricate yet subtle process of discourse construction and its crucial role in facilitating more effective communication.

Keywords: Qur'anic translation, discourse marker *fa*, function, parallel corpus

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1. Introduction

It is unquestionable that pragmatics has a strong connection with translation studies, as translation involves acts of communication influenced by various contextual factors determined by the communicative situations surrounding both source and target texts. To use House's (2018) words, "translated texts are doubly contextually bound: to their originals and the new recipients' contextual conditions" (p. 143). Pragmatic scholars analyze the methods by which social interactions are established in the construction of appropriate texts and discourse by writers and speakers to communicate their ideas. Moreover, they examine recipients' behaviors and actions in the process of inferring interlocutors' implicit purposes. In other words, they investigate the ways in which language is manipulated in human communication within social interactions and cross-cultural/cross-lingual exchanges (Jones, 2012; Ishihara & Cohen, 2010). Furthermore, the practical procedures and manipulations in translation involve immediate, bilateral, and simultaneous processes of decoding and encoding information, guided by linguistic, social, cultural, and discursive norms that shape natural language processing (Chesterman, 2016).

The operational, practical, and pragmatic aspects of translators' behaviors, courses of action, and strategies employed in the simultaneous decoding and encoding of information are analyzed through the lens of translation spotting theory. According to this theory, the functional, operational, and pragmatic orientation, manipulation, and construction of discourse are explained based on discursive principles established by social, cultural, linguistic, and meta-linguistic standards in the discourse construction process (Cartoni & Zufferey, 2013).

Communicative components such as coordinators, adverbs, filler words, fixed expressions, short sentences, conjunctions, and prepositional phrases are collectively referred to as discourse markers (DMs). The interpretation, construction, and monitoring of discourse are facilitated by the professional, purposeful, innovative, and strategic use of DMs (Aijmer, 2002; Hyland, 2005). The effective realization, application, and manipulation of DMs contribute to combining discourse units, defining discourse boundaries, fulfilling multiple functions in discourse, expressing interlocutors' emotional states, simplifying discourse interpretation, constructing relevant texts, and enabling interlocutors to analyze discourse effectively (Mohammadi et al., 2015).

Despite the fundamental role of discourse markers (DMs) in guiding attention during communication and determining how information is encoded and decoded, their usage, configuration, treatment, meta-communicative functions, and equivalents have not been comprehensively explored across different cultures and discourses in comparative studies. This gap is particularly evident in the study of Qur'anic translations.

Qur'anic discourse markers are complex, ambiguous, and multifaceted. They serve various functions, such as signaling shifts in topics and themes within and across *ayahs*, creating stylistic patterns like emphasis and rhythm, and conveying nuances of doubt, certainty, and emphasis, among other meanings. These features contribute to the depth of the messages embedded in the

Qur'an, necessitating more in-depth readings. As noted by El-Awa (2021), DMs in *Sūrat Ṭāhā*, for instance, help structure the text and indicate the perspective of the text producer regarding its content. More broadly, as Hussein (2009) argues, in Arabic, the interpretation of *fa* depends on the utterance in which it appears. The way this discourse marker is expressed can determine whether its meaning is interpreted explicitly or implicitly. In other words, depending on its intended function, *fa* can convey a range of meanings.

Fa is the second most frequent Qur'anic discourse marker, following *wa*. This study aims to examine the translations of this discourse marker in two Persian and English translations, shedding light on the translators' creative patterns and innovative approaches in manipulating the uses and functions of discourse markers. It is assumed that Ali Maleki and Tahereh Saffarzadeh's translations may involve adjustments, substitutions, and innovations in rendering *fa*.

2. Review of Related Literature

Existing research on the translation of *fa*, particularly as a Qur'anic discourse marker, remains scarce. Accordingly, this study will review some of the most relevant works, including research on other discourse and pragmatic markers, as well as translation strategies and approaches in Qur'anic translations.

Mohammadi and Hemmati (2023) examined the pragmatic strategies and approaches employed in the Persian and Kurdish renderings of the Qur'anic discourse marker *thumma*. They found that various types and combinations of Kurdish and Persian temporal, contrastive, elaborative, and inferential discourse markers were used in translating *thumma*. The researchers concluded that an awareness of different discursive standards and conventions across languages and cultures underpins the justification for a dynamic, creative, and innovative methodology in discourse production.

In a study of the Persian translations of the discourse marker *fa* by Maleki and Safavi, Mohammadi (2023) identified a communicative, figurative, and meta-discursive approach adopted by translators, who rendered this discourse marker creatively and flexibly using different types of Persian discourse markers.

Vaezi et al. (2018) investigated the emphasis devices of *Qasr*—specifically, the negative *lā* and the exception *illā*—in several English translations of the Holy Qur'an. Their findings revealed certain weaknesses, particularly a reliance on static, word-for-word, and literal translations that lacked a context-sensitive approach. They concluded that raising translators' pragmatic awareness is essential to overcoming this shortcoming.

Recognizing that *fa* and *wa* are frequently used conjunctions in Arabic to construct the rhetorical device of polysyndeton, Gholami and Moosavi Fard (2017) analyzed the strategies applied by both native and non-native translators in rendering this feature. Their results indicated that native translators adhered more closely to the source text, while non-native translators adopted

a communicative approach, producing more natural, fluent, and comprehensive target texts by employing various categories of conjunctions.

Taghipour Bazargani (2010) conducted a critical discourse analysis of two translations of the Holy Qur'an. The researcher concluded that the differences between these translations were primarily ideological. The analysis of the parallel corpora revealed that Saffarzadeh's translation was predominantly interpretive and ideologically driven. Her lexical choices were laden with ideological implications. In contrast, Arberry's lexical choices were more impartial and neutral, resulting in a less interpretive and ideological rendering.

The present study addresses the following research questions:

1. How is discourse constructed in the English and Persian renderings of the Qur'anic DM *fa*?
2. Which types of DMs are used in Ali Maleki (2017) and Tahereh Saffarzadeh's (2015) Qur'anic translations?
3. What functions are undertaken by the applied English and Persian DMs in rendering the DM *fa*?
4. How can this construction of discourse be substantiated and justified in the rendering process?

3. Method

3.1. Research Method

As this study analyzes natural data derived from the professional use of language in translation, addresses the research questions, and is supported by theoretical perspectives, it employs both qualitative and descriptive approaches. Specifically, the researchers focused on experience, assessment, and the interpretation of events and circumstances while also collecting data to describe and explain a phenomenon, context, situation, or state of affairs. Furthermore, the implicit cross-cultural and cross-linguistic communication systems that shape social interactions in discourse production and analysis are examined through a pragmatic lens. These studies seek to analyze the flexibility in the application and utilization of language in real-world interactive and communicative contexts (Ishihara & Cohen, 2010; Jones, 2012). The present exploratory investigation examines the English and Persian translations of the Qur'anic discourse marker *fa* within the context of discourse construction in translation.

3.2. Theoretical Foundations

Pragmatic principles and guidelines form the foundation of this study. The complex, implicit, and flexible nature of interactions in cross-linguistic and cross-cultural contexts—such as those found in literary studies, language learning, and translation—is the focus of analysis in pragmatic research. This study tried to examine:

- a. The manipulation of pragmatic conventions in human communication,
- b. The flexible functions of speech acts in human spoken and written interactions,

- c. The systems in the establishment and understanding of pragmatic norms and patterns in the process of communication
- d. The principles and procedures in the creation of a proper discourse for the audience in the process of human interaction,

Translators' principles for solving practical problems in the natural encoding of information during the translation process are referred to as *translation strategies*. These strategies comprise systematic plans, procedures, and courses of action consciously adopted to enhance translators' performance. *Translation spotting* is a theoretical perspective that centers on the strategies translators employ to address translation problems. This perspective examines translators' pragmatic and functional approaches to the simultaneous decoding and encoding of information within the cross-cultural and cross-linguistic context of translation, often through the application of natural language processing (Cartoni & Zufferey, 2013).

3.3. Procedures and Corpus

First, a purposive sampling method was employed in the selection of translations for analysis. Both translations adopted an interpretation-based approach and used *Al-Mizān* as the basis for conducting their translations. The Qur'anic source text comprised six randomly selected *ajzā'* of the Holy Qur'an, accounting for 20% of the entire text—an amount considered sufficiently representative, despite the *ajzā'* being selected from different parts of the Qur'an. In addition, stratified sampling was used for the selection of the *ajzā'*—specifically 1, 2, 14, 17, 28, and 29—with two *juz'* selected from the beginning (1 and 2), middle (14 and 17), and end (28 and 29) of the Qur'an. The instances of the Qur'anic discourse marker *fā* were then identified in the randomly selected texts. These instances and their equivalents in the Persian and English translations were subsequently compared. Furthermore, 25% of the translated extracts in Persian and English were submitted to raters for evaluation. Finally, the data were analyzed, discussed, and reported. The corpus consisted of both the source text (the Qur'an) and the target texts (the Persian and English translations). The parallel corpus was based on the Persian and English translations of the Holy Qur'an by Maleki (2017) and Saffarzadeh (2015), respectively. The bilingual parallel corpus aimed to identify variations and trends in both languages, thereby offering deeper insight into the translation process. Table 1 presents the frequencies of *ajzā'*, words, and discourse markers in the source text of the corpus.

Table 1
Frequencies of Selected Ajzā', Words, and DMs (Source Text of the Corpus)

Number	Elements Analyzed	Frequency	Percentage
1	Sections	6	20%
2	Total words	77807	100%
3	Words in the corpus	16906	22%
4	DMs in the corpus	2535	15%
5	DM <i>fā</i>	523	22%

3.4. Reliability of the Findings

To ensure the reliability of the findings, two raters participated in the evaluation process. Their research areas encompassed discourse analysis and translation studies. Working independently, they largely confirmed the researchers' pre-identification and documentation of the Persian and English equivalents of this Qur'anic discourse marker. Notably, no significant disagreements arose between the raters or between the raters and the researchers.

4. Results

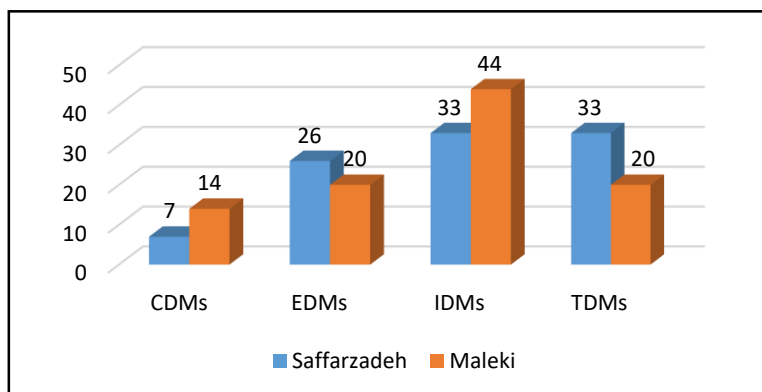
The research questions addressed the construction of discourse in the English and Persian Qur'anic parallel corpora during the rendering of the DM *fa*, the categories of Persian and English DMs employed in monitoring discourse throughout the translation process, the meta-discursive functions of DMs in the Persian and English parallel corpus, and the theoretical perspectives supporting discourse creation in the encoding of information during the rendering process. According to Table 2, the investigation of this Persian and English parallel corpus shows that 81 different types and combinations of Persian and English DMs were employed, conveying meta-discursive functions of contrast, elaboration, inference, and temporality in the process of encoding this Qur'anic DM into these Indo-European languages (Question 3). That is, the Persian and English translators approached the construction of discourse pragmatically, figuratively, and dynamically in this process (Question 1), rendering it by employing four different types, categories, sequences, and combinations of Contrastive, Elaborative, Inferential, and Temporal DMs (Question 2).

Table 2

DMs Applied in the Persian and English Parallel Corpus for the Qur'anic DM Fa

Number	Persian	Total	English	Total	
1	CDMs	اما، ولی، با این حال	3	but, however, yet, except, but if	5
2	EDMs	و، هم، و...هم، نیز، و...نیز، آن...هم، یا، بلکه، دیگر، راستی، یعنی، اصلا	12	and, and such, or even, that, which, for that, from,	7
3	IDMs	و برای همین، چون، والبته، زیرا، برای همین، پس، بنابراین، که در آن صورت، که، بالاخره، خوب، با این حساب، تا، به طوری که، به این صورت که	15	since, to, for, certainly, verily, so, therefor, thus, so that, and thereby, and consequently,	16
4	TDMs	آخر، سرانجام، بالاخره، دست آخر، تا بالاخره، حالا، اکنون، حال، فعلا، آن گاه، به دنبال، بعد، بعدش، آن وقت، از این به بعد	15	then, lest, by, so even, by which, and meanwhile, when, and once, now, then, and then, after	7
Total		45			36

Figure 1 compares the percentage of categories of DMs used by Saffarazadeh and Maleki, respectively.

Figure 1*Percentage of Categories of DMs Used by Saffarzadeh and Maleki*

As illustrated in Figure 1, Saffarzadeh demonstrates a tendency to employ more elaborative and temporal discourse markers, whereas Maleki predominantly utilizes contrastive and inferential discourse markers. This finding suggests that Saffarzadeh's translation is more descriptive or narrative-oriented, consistent with her overall communicative approach that prioritizes loyalty to the referential value of the source text, as observed by Taktabar Firouzjaei (2016). In contrast, Maleki's translation appears more analytical or argumentative, aligning with the audience-centered strategy identified by Yalsharzeh and Monsefi (2022) in his translation of the Qur'an. This distinction provides valuable insight into the translators' rhetorical strategies, the intended readership, and the communicative goals underpinning their respective translation choices.

4.1. Contrastive Function

This category reflects a negative, confrontational, and oppositional relationship between units of discourse. In such instances of argumentative polarity, speakers and writers—as well as their audiences—engage with multiple interpretations, options, and analyses that aim to disambiguate, oppose, or revise the preceding message, thereby highlighting conflicting ideas across prior, current, and subsequent segments of discourse (Anderson, 1998). In this interactive process, speakers and writers often attempt to raise awareness about problematic or improper implications embedded in discourse and to reveal discrepancies between utterances. These contrastive functions are realized through the strategic use of contrastive discourse markers (CDMs) in constructing meaning during communication. Although this discursive function had the lowest frequency in both the Persian (7%) and English (14%) translations (Tables 2 and 3), a total of eight distinct types and combinations of CDMs were identified in the translation of this Qur'anic discourse marker. These included “but” (extracts 1, 4, and 8), “however” (extracts 2 and 7), “except then” (extract 3), “yet” (extract 5), and “but if” (extract 6).

Table 3

Persian and English CDMs Applied in Encoding the Qur'anic DM Fa

Translator	Equivalent	Extracts	Reference
1		فَتَتَلَمَّوْنَ مِنْهُمَا مَا يَفَرِّقُونَ بَيْنَ الْمَرْءِ وَزَوْجِهِ ولی از آن دو فرشته چیزهایی یاد می گرفتند که با آن بین مرد و همسرش جدایی می انداختند	Al-Baqarah, 102
Maleki	ولی		
Saffarzadeh	but	But people learned from them that which caused separation between men and his wife.	
2		وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ آنچه در آسمانها و زمین است فقط مال اوست و ارائه برنامه زندگی هم مخصوص است با این حال آیا جز او را بندگی می کنید	An-Nahl, 52
Maleki	با این حال		
3		إِنْ خِفْتُمْ أَلَّا يَفْقِهَا اللَّهُ فَلَا جَنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ فَإِنْ خِفْتُمْ أَلَّا يَفْقِهَا اللَّهُ فَلَا جَنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ	Al-Baqarah, 229
Saffarzadeh	except then	Except then both fear that they would be unable to keep the limits ordained by Allah. Then there is no blame on either of them if she gives something to get herself freed.	
4		فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ اما بد کارها آن حرف را تغییر دادند به حرف دیگری غیر از آنچه به آنها گفته شده بود. ما هم به سزای این همه نافرمانی شان بلائی فراگیر از آسمان بر سرشان نازل کردیم.	Al-Baqarah, 59
Maleki	اما		
5		فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	Al-Baqarah, 109
Saffarzadeh	yet	Yet forgive them and overlook till Allah brings his command verily Allah is powerful over all things	
6		فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	Al-Baqarah, 173
Saffarzadeh	but if	But if one is forced by necessity without willful disobedience or intention of transgressing the due limits there is no sin on him truly Allah is the merciful forgiving	
7		فَمَنْ يُجِيرِ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ فَمَنْ يُجِيرِ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ	Al-Molk, 28
Saffarzadeh	however	However who will protect you the disbelieving people from a painful chastisement.	
8		قَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ولی دعوتم جز فرار از حق سودی برایشان نداشت.	Al-Nuh, 6
Maleki	ولی		
Saffarzadeh	but	But my call increased only to their detest and keeping them from the Truth;	

4.2. Elaborative Function

This rational and meta-discursive function primarily serves to affirm and reinforce the relationships between concepts, ideas, beliefs, and perspectives. It also facilitates the accumulation and integration of additional discourse units, as well as the clarification and elaboration of information conveyed by preceding segments of discourse. In essence, it supports the expansion and further development of ideas introduced earlier in the text. Operating within this meta-discursive framework, certain discourse markers (DMs) signal coherence and agreement between the conditions, concepts, and messages presented within and across discourse units. As a result, various speech events are extended and enriched from multiple viewpoints. In the context of the present study, the encoding of this Qur'anic discourse marker is achieved through the creative and strategic use of Persian and English elaborative discourse markers (EDMs). These EDMs serve to establish and reinforce the aforementioned meta-discursive functions in the construction of meaning. As

shown in Table 4, fifteen distinct types and combinations of Persian and English EDMs were employed in the process of encoding this Qur'anic DM. According to the data, these EDMs can be categorized into two main types:

- a) 12 different types and combinations of additive EDMs, adding further speech acts and events, units, and/or utterances to discourse (extracts 1, 2, 4, 6, 7, 9, 14, and 15),
- b) Seven different types and combinations of descriptive EDMs, providing further elaboration and clarification to create a proper discourse for the audience (extracts 3, 5, 8, 10, 12, and 13).

Table 4

Persian and English EDMs Applied in Encoding the Qur'anic DM Fa

Translator	Equivalent	Extracts	Reference
1		سپس آسمان را بر پا کرده و به صورت هفت آسمان نظم و ترتیبش داده است.	Al-Baqarah, 29
Maleki	و		
Saffarzadeh	and	Then He intended the heaven and He gave order and perfection to the Seven Heavens;	
2		و از فرستادگان خدا نافرمانی کردند، خدا هم به عذابی شدید گرفتار شان کرد.	Al-Hāqqah, 10
Maleki	هم		
3		إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا فَوْقَهَا	Al-Baqarah, 26
Saffarzadeh	or even	Verily Allah is not ashamed to set forth a parable of mosquito or even lesser than that.	
4		فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فُلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ	An-Nahl, 29
Maleki	راستی	پس به طبقات جهنم وارد بشوید که آنجا ماندنی هستید راستی که بد جایی است جایگاه متکبران.	
Saffarzadeh	and indeed	"So enter the gates of the Hell to say therein forever; and indeed what an evil abode it will be for those who turned away from the Truth out of arrogance!"	
5		وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ	Al-Hashr, 19
Maleki	و ... هم	مثل کسانی نباشید که خدا را فراموش کردند و خدا هم آنها را دچار خود فراموشی کرده است چونکه هم آنها افرادی منحرف اند.	
6		فَبَاؤُوا بَغْضَ عَلِيِّ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ	Al-Baqarah, 90
Saffarzadeh	from	Does they have drawn on themselves Wrath upon Wrath from Allah and for the disbelievers awaits a humiliating chastisement.	
7		إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَيْهَابٌ مُمِينٌ	Al-Hejr 18
Saffarzadeh	and such	Except those devils who gain a hearing by Stealing and such will be pursued and destroyed by a shooting star.	
8		فَرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ	An-Nahl, 63
Maleki	و ... نیز	ولی شیطان کارهای زشت آن گروه ها را در نظرشان رنگ و لعاب داد و امروز نیز همه کارشان شیطان است.	
Saffarzadeh	so ... also	But Satan made their evil deeds fair-seeming to them, so he is also the guardian of the polytheists of today.	
9		خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ...	At-Taghābun, 3
Maleki	آن هم	آسمان ها و زمین را بر اساس حکمت آفرید و به شما شکل و شمایل داد آن هم به بهترین وجه...	
10		فَإِذَا بَلَغَ الْبُلُغَ فَأَمْسِكُوهُمْ بِمَعْرُوفٍ أَوْ فَارِقُوهُمْ بِمَعْرُوفٍ	At-Talaq, 2
Maleki	یا	وقتی به پایان عده خود نزدیک شدند یا به خوبی و خوشی با آنها آشتی کنید یا به خوبی و خوشی از آنها جدا بشوید.	
Saffarzadeh	either	And when their prescribed term is over either retain them with a proper manner and kindness or part with them	
11		أُولَىٰ لَكَ فَأُولَىٰ	Al-Qiyāmah, 34
Maleki	بله	حال و روزی که داری حق توست! بله حق توست.	
12		فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا	Al-Jinn, 13
Saffarzadeh	either	and whoever believes in his Creator there will be no fear either of loss or injustice for him.	
13		وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا	Al-Baqarah, 124
Saffarzadeh	which	When the creator and nurture of Ibrahim tried him with certain words of commands which he fulfilled, Allah stated to him very I will appoint you divine leader for mankind.	
14		فَالَّذِينَ بَشِرُوا هُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ	Al-Baqarah, 187
	from	From now, you can associate with them and seek what Allah has prescribed for you.	
15		فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ	Al-Mursalāt, 50
Maleki	دیگر	بعد از این حرف های دلسوزانه قرآن دیگر به کدام سخن ایمان می آورند.	

4.3. Inferential Function

The expression of outcomes, results, and related consequences across preceding, current, and subsequent units of discourse gives rise to another crucial dimension of coherence in discourse: the inferential function. This function signifies that the content in the current discourse units emerges as a logical consequence, reaction, or response to the ideas introduced in earlier segments. In this context, inferential discourse markers (IDMs) are employed by speakers, writers, and audiences to articulate and trace inferential, logical, and interpretative processes and communicative strategies during the rendering of this Qur'anic discourse marker. In total, 31 distinct instances of Persian and English inferential discourse markers were identified, each contributing to the encoding of inferential relationships and reinforcing the discursive coherence in translation.

Nineteen different instances of argumentative IDMs are used, which is presented in Table 5 are applied by the translators for the purpose of justification and substantiation of ideas and points of views.

Table 5

Persian and English Argumentative IDMs Applied in Encoding the Qur'anic DM Fa

Translator	Equivalent	Extracts	Reference
1		وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْيَتْرِ يَتَّقِي بِمِثْلِ مَا لَا يَسْمَعُ إِلَّا دَعَاءَ وَنداءٍ صَمَّ بَيْنَكُمْ عَمَّى فَهُمْ لَا يَعْقِلُونَ	Al-Baqarah, 171
Maleki	و برای همین	حالتو در دعوت سران بی دین مثل حال کسی است که یاسین به گوش خر می خواند اینها کر و لال و کور ند و برای همین عقلشان را به کار نمی اندازد.	
2		فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	Al-Taghabon 14
Saffarzadeh	since	So beware of them but if they change their mind and followed you in obeying Allah's commands, then Forgive Them and overlook their faults; since verily Allah is the merciful forgiving.	
3		هَذَا ذِكْرٌ مِّنْ مَّعِيَ وَذِكْرٌ مِّنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ	Al-Anbiya', 24
Maleki	و برای همین	پیام مشترک قرآن و کتابهای آسمانی قبلی یکتایی خداست ولی بیشترشان این حقیقت را نمی فهمند و برای همین به آن بی اعتنایند.	
4		هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ	Al-Molk 15
Saffarzadeh	so that	He is the one who made the Earth smooth for you so that you walk along its broad size and eat from its products.	
5		إِنَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ	Almaarej 30
Saffarzadeh	for that	Save with their wives and female slave whom they own; for that they will not be reproached.	
6		فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	An-Nahl, 115
Maleki	چون	ولی کسی که برای حفظ جانِش آن هم با بی میلی و به اندازه ضرورت مجبور به خوردنش باشد گناهی به گردنش نیست چون خدا آمرزنده مهربان است.	
Saffarzadeh	since	but if one's life is in danger, because of hunger and no other food is available and he does not mean transgressing the law, [then he is allowed to each of the above mentioned] since Allāh is the Merciful Forgiving.	
7		ذَرِهِمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ	Al-Hejr 3
Saffarzadeh	certainly	Leave them to eat and enjoy themselves and be amused with their false hopes certainly they will soon come to know.	
8		وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ	Al-Baqarah, 184
Maleki	و البته	کسانی که روزه برایشان طاقت فرساست به جای هر روز به فقیری یک وعده غذا بدهند و البته اگر داوطلبانه روزه بگیرند برایشان بهتر است	
9		تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يَبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ	Al-Baqareh 187

Saffarzadeh	so even	These are the limits ordained by Allah, so even do not draw near violating them thus and no make his words of Revolution clear to mankind.	
10		قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ	Al-Baqarah, 97
Maleki	زیرا	هشدارشان بده دشمن جبرئیل دشمن خداست زیرا جبرئیل قرآن را به فرمان خدا بر قلب تو فرستاده است	
Saffarzadeh	for	Say [O, Messsnger!]: "Whoever is the enemy of Jibrāil [is Allāh's enemy] for he brings down the Revelations to your hear by Allāh's Leave,...	
11		ذَٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ	Al-Munafiqun, 3
Maleki	تا	این به خاطر آن است که در ظاهر اسلام آورده اند ولی در باطن بی دین اند. پس بر دل هایشان مهر بدیختی زده شده تا دیگر چیزی نفهمند.	
12		وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا	Al-Nahl, 94
Saffarzadeh	lest	Do not make your oaths means of deceit between yourself lest someone's foot may slip after it was firmly planted.	
13		وَإِنْ يَكْذِبُوا فَكُذِّبَتْ قُلُوبُهُمْ قَوْمٌ نُوْحٌ وَعَادٌ وَثَمُودٌ	Al-Hajj, 42
Saffarzadeh	no wonder since	And if the pagans deny you no wonder since the idolaters of the old did the same: the people of Nūh and 'Ād and Thamūd,	
14		فَمَا تَتْلُوهُمْ شَفَاعَةُ الشَّافِعِينَ	Al-Muddaththir, 48
Maleki	برای همین	برای همین پادرمیانی شفاعت کنندگان هم به دردشان نمی خورد.	
Saffarzadeh	Upon their own confessions	Upon their own confessions No intercession of any intercessor will benefit them.	
15		اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ	Al-Mojadeleh, 16
Saffarzadeh	by which... so	The oats to unlock is both a pre-text in order to acquire people's Trust by which they may hint their man from Allah's way; so for them will be a disgracing chastisement.	
16		يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ	Al-Haj, 73
Saffarzadeh		O, people listen with care to the parable which suits you best.	
17		وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ	Al-Morsalat, 36
Saffarzadeh	for	And they will not be given the opportunity for apology and rendering excuses.	
18		إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ	Al-Tahrim, 4
Saffarzadeh	since	If you two turn in repentance to Allah, since Your Hearts are deviated; and if you back up each other against him since Allah is his Guardian.	
19		فَالْعَاصِفَاتِ عَصْفًا	Al-Morsalat, 2
Saffarzadeh	by	By the angels who move like Swift winds after the commands of their creator.	

In addition, 16 different types and combinations of conclusion indicating IDMs are applied in the process of encoding the Qur'anic DM *fa* into Persian and English languages to communicate consequences, conclusions, and inferences implied by the speech acts in discourse construction in translation (Table 6).

Table 6

Persian and English Conclusion Indicating IDMs Applied in Encoding the Qur'anic DM *Fa*

Translator	Equivalent	Extracts	Reference
1		وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ	Al-Baqarah, 54
Maleki	پس	همچنین یادتان باشد که موسی به قوم خود گفت مردم شما با گوساله پرستی به خودتان بد کردید پس بیاید به سوی پروردگار خود برگردید..	
Saffarzadeh	so	And remember when Müssā said to his people: "O, my people! You have indeed wronged yourselves by worshipping the calf, [since the disbelievers receive a severe Chastisement] so repent to your Creator"	
2		فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ	Al-Baqarah, 152
Maleki	بنابراین	بنابراین به یاد من باشید من هم به یاد شما هستم مرا شکر کنید و ناسپاسی نکنید.	
Saffarzadeh	therefore	Therefore [constantly] remember Me [By praying, and doing good deeds], then I will remember you; and express your thanks for all the Bounties and do not be ingratitude to Me;	

3		مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ	Al-Baqarah, 245
Saffarzadeh	so that	Who is he that will lend Allah a fair loan, so that he will multiply it for him many times.	
4		فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ	Al-Muzzammil,20
Saffarzadeh	then	Then recite of the Qur ^{ān} as much as it is possible and easy for you; and establish prayers regularly; and pay alms	
5		صُمُّكُمْ عَنْهُمْ لَا يَفْقَهُونَ	Al-Baqareh, 171
Saffarzadeh	thus	They are deaf, dumb, and blind thus they do not understand anything due to the shortage of wisdom.	
6		إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا	Al-Jinn, 27
Maleki	که در آن صورت	مگر آنهایی را که به پیامبری انتخاب کند که در آن صورت از پیش رو و پشت سرشان محافظانی می فرستد.	
Saffarzadeh	and then	Save a Messenger whom He has chosen and is pleased with him; and then He commands a group of Angels as guards march before him and behind him,	
7		فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ	Al-Muddaththir, 49
Saffarzadeh	so	So what is the matter with these pagans of Quraish that turn away from [Qur ^{ān} which is a] reminder?	
8		وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ	Al-Mulk, 18
Maleki	خب	کسانی هم که قبل از اینها بودن به پیامبران تهمت دروغ زدند خب چطور بود عکس العمل من؟!	
Saffarzadeh	then	And indeed those disbelievers before them belied the Truth; then see how severe was my punishment!	
9		وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ	Al-Mursalāt, 36
Malek	تا	و به آنان اجازه داده نمی شود تا عذر تراشی کنند.	
Saffarzadeh	for	And they will not be given the opportunity for apology and rendering excuses.	
10		أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ	Al-Qalam, 46
Malek	که	مگر برای راهنمایی شان مزدی از آنان خواسته ای که از پرداختش کمر خمر کرده باشند؟	
Saffarzadeh	that	Do you [O, Messenger] ask some wage for your Mission of guiding them that they consider it a burden of debt or fine which cannot afford?	
11		فَأَيُّدَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَاصْبِرُوا ظَاهِرِينَ	As-Saff, 14
Maleki	تا بالاخره	دست آخر از کسانی که ایمان آورده بودن بر ضد دشمنان ایشان حمایت کردیم تا بالاخره پیروز شدند.	
Saffarzadeh	so and	So We confirmed and strengthened those who believed against their enemies and they became victorious.	
12		وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا	An-Nahl, 65
Maleki	تا	خدا از آسمان باران می فرستد تا به برگشتن زمین را بعد از مردنش زنده کند	
13		وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَكْفُرُوا لِلَّهِ أَلَيْسَ لَدُنْهُ ثَمَرَاتٌ	Al-Baqareh, 22
Saffarzadeh	and thereby	and sent down the rain from the sky and thereby produces fruits for your sustenance then do not set equals to know the one then you know.	
14		إِلَّا مَنْ اسْتَرْقَى السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ	Al-Hijr, 18
Maleki	در آن صورت	مگر آن کس که دزدکی گوش دهد که در آن صورت شهابی نورانی تعقیبش می کند.	
Saffarzadeh	and such	Except those devils who gain a hearing by stealing and such will be pursued and destroyed by a shooting-star;	
15		وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ	Al-Anbiya', 30
Safavi	با این وصف	و هر چیز زنده ای را از آب آفریدیم با این وصف آیا باور نمی کنند که تدبیر امور آسمانها و زمین همچون آفرینش آنها کار ماست.	
Saffarzadeh	yet	And We appointed water to be the source of life for all earthly creatures, [mankind, vegetation, etc.] Will they not yet believe?	
16		وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ	Al-Hijr, 85
Maleki	با این حساب	رد خور ندارد که قیامت آمدنی است با این حساب اگر بی دین ها مسخره می کنند تو بزرگواری کن و ندیده بگیر.	
Saffarzadeh	so	and surely the Hour of Resurrection will come. So [O, Messenger] overlook [your enemies'ignorance] with a gracious pardoning;	

4.4. Temporal Function

A linear, hierarchical, and temporal framework in the organization and construction of discourse is grounded in a time-based structural system. The sequencing, progression, and overall development of text and discourse are shaped by temporal variables, including features, intervals, and interactions over time (Becker & Egetenmeyer, 2018). These time-oriented discursive strategies—essential in the creation, interpretation, and contextualization of discourse—are supported by the effective deployment of temporal discourse markers (TDMs). In the present study, both Maleki and Saffarzadeh have demonstrated proficient manipulation of these meta-discursive elements in rendering the Qur'anic discourse marker *fa*. Specifically, they employed 25 distinct types and combinations of TDMs. Among these, five instances were identified as indicators of temporal closure or transitions, signaling the end of a temporal phase or a shift in the progression of discourse (see Table 7).

Table 7

Persian and English End of Time Sequence Indicating TDMs Applied in Encoding the Qur'anic DM Fa

Translator	Equivalent	Extracts	Reference
1		أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ	An-Nahl, 47
Maleki	آخر	یا با عذاب هشدار دهنده گرفتار شان نمی کند تا به خود بیایند آخر خدا دلسوزی مهربان است.	
Saffarzadeh	so	Or He may seize them when they are in the state of being terrified? So indeed your Creator & Nurturer is the Merciful Compassionate [and respites them to repent before seizing them in affliction]	
2		فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ	Al-Hijr, 83
Maleki	سرانجام	سرانجام به وقت سحر غرشی وحشت زا آنها را فرا گرفت.	
3		الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ	Al-Hijr, 96
Maleki	بالاخره	همان کسانی که هم ردیف خدا به معبود دیگری قائل هستند بالاخره خواهند دانست.	
4		فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ ...	As-Saff, 14
Maleki	دست آخر	دست آخر از کسانی که ایمان آورده بودن بر ضد دشمنانشان حمایت کردیم ...	
Saffarzadeh	so	So We confirmed and strengthened those who believed against their enemies	
5		... فَأَصْبَحُوا ظَاهِرِينَ	As-Saff, 14
Maleki	تا بالاخره	تا بالاخره پیروز شدند.	
Saffarzadeh	and	and they became victorious.	

Table 8 provides six examples of TDMs representing discourse creation process based on time-in-progress situation and variables.

Table 8

Persian and English Time-in-Progress Indicating TDMs Applied in Encoding the Qur'anic DM Fa

Translator	Equivalent	Extracts	Reference
1		إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ	Al-Baqarah, 68
Maleki	حالا	گفت خدا میفرماید نه پیر پیر باشد و نه جوان جوان بلکه بین این باشد و حالا هر چه زودتر معمریت تان را انجام دهید.	
Saffarzadeh	now	A heifer which is neither too old nor too young, but of middling age; now do what you are commanded!	
2		قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا	Al-Baqarah, 144
Maleki	اکنون	نگاه‌های انتظار آمیزت به سوی آسمان را کاملاً می‌بینیم اکنون تو را به سوی قبله برمی‌گردانیم که دوستش داری.	
Saffarzadeh	surely	Verily, We see the turning of your face [O, Messenger] towards the sky [waiting to receive Revelation about Qiblah]. Surely , We shall turn you to Qiblah that shall please you;	
3		فَإِنْ حِفْظُهُمْ فَرَجًا أَوْ رُكْبَانًا فَإِذَا أَمْنْتُمْ فَاذْكُرُوا اللَّهَ	Al-Baqarah, 239
Maleki	حال	حال اگر نگران دشمن یا خطر دیگری بودید هر طور که می‌توانید نماز بخوانید پیاده یا سواره وقتی هم فضا برای تان عمل شد با خواندن نماز به طور معمول خدا را یاد کنید.	
4		فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا	Al-Morsalat, 39
Saffarzadeh	now	So if you have any plot, now , use it against me.	
5		فَاعْمُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	Al-Baqarah, 109
Maleki	فعلا	شما فعلا چشم ببوشید و گذشت کنید تا وقتی خدا فرمانش را بفرستد.	
6		فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ	Al-Hajj, 36
Saffarzadeh	when...	Mention Allah's name when the camel is standing and before it falls down on its side, after it is a slaughtered eat of its meat and also give to the needy but contended ones as well as to the Beggars.	

Finally, in Table 9, nine instances illustrating ordinal sequence in discourse construction are presented.

Table 9

Persian and English Ordinal Sequence Indicating TDMs Applied in Encoding the Qur'anic DM Fa

Translator	Equivalent	Extracts	Reference
1		فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ	Al-Hajj, 36
Saffarzadeh	after	Mention Allah's name when the camel is standing and before it falls down on its side, after it is a slaughtered eat of its meat and also give to the needy but contended ones as well as to the Beggars.	
2		وَأَرْسَلْنَا الرِّيَّاحَ لَوَافِحٍ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً ...	Al-Hijr, 22
Maleki	آن گاه	بادها را مأمور بارور کردن ابرها میکنیم آن گاه از دل ابرها باران میفرستیم.	
Saffarzadeh	then	And We sent the winds fertilizing [the clouds] then We sent rain ...	
3		فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ	Al-Hijr, 74
Maleki	به دنبال آن	به دنبال آن شهرشان را زیر و رو کردیم و با گل‌هایی سفت سنگباران‌شان نمودیم.	
Saffarzadeh	thus	Thus We turned the city [of Sodom] upside down and rained down on them brimstones;	
4		فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ	Al-Hajj, 15
Maleki	بعد	طنابی به سقف ببندد و خودش را حلق آویز کند! بعد ببیند این ترفند عصبانیتش را می‌خواهاند یا نه!	
Saffarzadeh	to [verb]	... he could raise himself by a rope to the ceiling of his home and then cut himself off to see if by committing suicide does he overcome his senseless anger? [A person who has no hope in Allāh's mercy and Grace, he is indeed a disbeliever.]	
5		فَإِنْ أَرْضَعْنَ لَكُمْ فَاتَوَهُنَّ أَجُورَهُنَّ	At-Talaq, 6

Maleki	بعدش	بعدش اگر شیر هم دادن مزدشان را بدهید و در کارهای بچه به خوبی و خوشی با هم هماهنگ باشید.	
6		فَإِذَا قَرَأْتَ فَاتَّبِعْ قُرْآنَهُ	Al-Qiyāmah, 18
Maleki	بعد از	بنابراین بعد از خواندن ما به خوانش.	
Saffarzadeh	then	And after We have recited the word of Revelation [by the tongue of Jibrāil], then you repeat it;	
7		ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّى	Al-Qiyāmah, 38
Maleki	آن وقت	سپس به لخته خونی تبدیل شد آن وقت خدا خلقتش را کامل کرد.	
8		فَأَقْرَءُوا مَا تَيَسَّرَ مِنْهُ	Al-Muzzammil, 20
Maleki	از این به بعد	از این به بعد هر چقدر شد در شب زنده داری ها قرآن بخوانید.	
Saffarzadeh	then	... then recite of the Qur'ān as much it is possible and easy for you;	
9		فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ	Al-Mursalāt, 50
Maleki	دیگر	بعد از این حرف های دلسوزانه قرآن دیگر به کدام سخن ایمان نمی آورید.	

The following statements recapitulate the study's major findings:

1. Various types of discourse markers were identified and analyzed in each category consisting of Contrastive Discourse Markers (CDMs), Elaborative Discourse Markers (EDMs), Inferential Discourse Markers (IDMs), and Temporal Discourse Markers (TDMs).
2. The use of DMs served different functions, including establishing contrast, reinforcing relationships between concepts, providing elaboration and clarification, indicating consequences and inferences, and organizing discourse based on temporal sequences.
3. Different instances and combinations of DMs were employed by the translators to effectively convey and encode the Qur'anic discourse into Persian and English languages.

5. Discussion

This exploratory, descriptive, and qualitative study examined a Persian and English parallel corpus, focusing on the encoding process of the Qur'anic discourse marker *fa*. The analysis revealed that over 81 distinct types and combinations of Persian and English discourse markers were employed in rendering this Qur'anic marker, serving to convey meta-discursive functions such as contrast, elaboration, inference, and temporality. These findings underscore the pragmatic, communicative, and figurative complexity, flexibility, and context-dependence of *fa*. Furthermore, the encoding process is not approached as a word-for-word, literal, or semantic translation. Instead, it is characterized by a context-sensitive, figurative, communicative, and dynamic procedure in the construction of discourse. Both translators recognized that this Qur'anic marker performs various functions depending on its contextual usage within the Holy Qur'an, and accordingly, they applied different types, combinations, and sequences of Persian and English discourse markers in rendering it into these Indo-European languages. As a result, the target texts exhibit a pragmatic, communicative, and figurative enrichment, reflecting the nuanced nature of *fa*.

5.1. Persian and English Inferential and Temporal Discourse Markers

As illustrated in Table 2, 53 instances of discourse markers (DMs) employed by both translators fall under the categories of temporal and inferential DMs, representing 65% of the total distribution. Notably, no adjustments, substitutions, or changes were observed in these instances. Given that the Qur'anic discourse marker *fa* is predominantly inferential and temporal in nature, this result is both natural and justifiable. These meta-discursive functions facilitate the expression of consequences, causes, reactions, and time-oriented discourse strategies, which are central to the construction of discourse. Such functions underpin speech acts like confirming an idea, completing a meaning, drawing a conclusion, concluding a unit of discourse, and establishing a rhetorical sequence. This finding aligns with the results reported by Mohammadi (2023), in which 62% of the distribution also comprised temporal and inferential DMs. While the distributions in both studies are similar, the question arises: how can this similarity be explained? Both studies examined the same Qur'anic discourse marker (*fa*), with the only difference being the parallel corpus. In contrast to the present research, which analyzed both Persian and English Qur'anic translations, Mohammadi's (2023) study focused solely on a Persian parallel corpus. Previous scholars have also observed that translators often do not render certain DMs differently, offering several justifications for this. These include the translators' special purpose in translation (Crible et al., 2019), the translation of specific types of texts (Mohammadi, 2022), and the work within a specific discourse with distinct characteristics (Zufferey & Gygax, 2015).

5.2. Persian and English Elaborative and Contrastive DMs

In 35% of the distribution, the translators employ different elaborative and contrastive discourse markers (DMs) in both Persian and English, showcasing a remarkable manifestation of creativity, manipulation, and innovation in discourse and rhetorical relations. This indicates the application of a dynamic and flexible approach in the translation process. Several justifications have been offered for this creative, innovative, and dynamic procedure in discourse construction. A group of researchers argues that the innovation and creativity observed in the discourse construction process is influenced by the utilization of natural language processing (Frisson, 2009; Furkó, 2014; Mohammadi, 2021). The examination and analysis of various pragmatic functions of DMs provide the basis for explaining this creativity. These scholars emphasize the differences between linguistic and metalinguistic variables, concluding that translators do not replace source language DMs with similar or identical DMs in the target language. Consequently, different manipulations and innovations, such as simplification, implicitation, explicitation, and normalization, are evident in the analysis of the translators' practical strategies (Crible et al., 2019; Dupont & Zufferey, 2017; Jiang & Tao, 2017). Another rationale for this creativity in the encoding process is grounded in the communicative approaches employed by speakers and writers. Researchers such as Aijmer (2002), Egg & Redeker (2008), and Frisson & Pickering (2001) have

justified this flexibility by noting that DMs do not have fixed functions, are sensitive to the context of use, and thus assume various complex functions. This complexity is particularly pronounced in the processes of decoding and encoding DMs in translation. As a result, when language is approached communicatively and figuratively in translation, meta-discursive and meta-communicative components are substituted with different types of DMs.

Three theoretical perspectives within discourse analysis and pragmatics (question 4) offer additional justifications for this innovative approach to discourse construction in translation. The first is underspecification theory, which examines the different realizations and manifestations of semantic meaning and pragmatic functions. The functional innovations in the encoding of DMs are seen as different manifestations of underspecification in this professional language use context (Egg & Redeker, 2008; Mohammadi, 2021). The second is pragmatic enrichment, which analyzes how words, phrases, and statements are interpreted and applied in novel, communicative, and figurative ways, resulting in new figurative functions that deviate from their literal meanings, enriched by flexible variables such as people, time, and place (Cummins, 2015). The third perspective is metadiscourse, which explores the impact of various directions, assumptions, and hypotheses on the comprehension and production of discourse. This theory acknowledges that differences in languages and cultures lead to variety, flexibility, and innovation in the creation and perception of discourse (Hyland, 2005).

6. Conclusion and Implications

This study led to the identification of an innovative approach to the rendering of the Qur'anic discourse marker (DM) *fa* into Persian and English. The findings indicate that translation is not a mechanical endeavor; rather, it is a creative, innovative, and flexible process of discourse construction. The analysis of the parallel data demonstrated that translation involves a dynamic and adaptive approach that responds to the specific requirements of syntax, semantics, and pragmatics across different languages, cultures, and discourses. Furthermore, it was found that the strategies, approaches, and translation equivalents were adjusted to meet the various demands of the source and target languages. The dynamic approach discovered through the analysis of the English and Persian parallel corpora revealed that social variables significantly influence language use in professional environments. It underscores the complexity and creativity inherent in translation and highlights the influence of diverse theoretical perspectives in the social context of language use. As a result, various types of discourse markers—such as inferential, temporal, elaborative, and contrastive markers—are employed to express different relationships between units of discourse. These creative adaptations and modifications facilitate pragmatically enriched interactions between discourse units, grounded in the application of theoretical frameworks in professional practices like translation, particularly within the natural language processing context (Zufferey, 2017).

This paper, focused on a bilingual parallel corpus, examined two translations of the second most recurrent and complex Qur'anic discourse marker (DM) *fa* into Persian and English. Given the study's limitations in terms of corpus size and translation pairs, it is important to avoid generalizing the findings. However, the stratified sampling of the source text ensures the reliability of the results and suggests a degree of generalizability in reference to the same translations. Future studies may extend this approach to other languages. Moreover, curriculum planners should consider incorporating new programs and courses that address these pragmatic areas, while material development and translation assessment specialists may need to reassess the approaches and principles applied in translation. The study demonstrates that translators are creative, flexible, and professional language users. The findings from this parallel corpus analysis could contribute to discussions on various aspects of translation quality and education. By highlighting translator styles, preferences, and interpretive decisions, this study provides valuable insights into the challenges and complexities involved in translating religious texts, where it is essential to balance fidelity to the source text with ensuring readability and comprehension in the target language.



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