A Pragmatic Analysis of the Quranic Discourse Marker *Fa* in Parallel Corpora: A Study of Two Persian Translations of the *Holy Quran*[1]

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Abstract

The current study researched two translations of the second most recurrent, creative, multifaceted, and ambiguous Qur'anic discourse marker *fa* into the Persian language based on pragmatic analysis and translation spotting. The corpus was made up of 6 randomly selected sections of the Quran. This parallel data analysis indicated that the rendering of this Quranic discourse marker was done dynamically and communicatively by resorting to different types of DMs in the process of the construction of discourse. This pragmatic and figurative discourse creation is substantiated by the invocation of various theoretical outlooks in discourse and pragmatics. Given that these dynamic and figurative perspectives utilized by translators are not applied by the authorities in areas such as translation education, curriculum development, quality assessment, and lexicography, the investigators, authorities, professors, and material developers are recommended to reconsider their approaches in these areas.

Keywords: Discourse markers, *fa*, The *Quran*, Translation

1. Introduction

Pragmatics is the analysis of the approaches in the establishment of social relations by means of construction of a proper discourse. Researchers also examine the features of cross-cultural communication in pragmatics (Ishihara and Cohen,

2010). The practical, functional, and pragmatic side of translation involves the simultaneous decoding and encoding of information based on cultural, linguistic, and metalinguistic principles which are activated via natural processing of language (Chesterman, 2016). From a meta-discursive outlook, linguistic elements such as filler words, short sentences, fixed expressions, coordinators, adverbs, conjunctions, and prepositional phrases are called discourse markers (DMs). DMs are considered as the most frequent meta-communicative variables in the construction of discourse.

This study provided a pragmatic exploration of two Persian translators' problem-solving strategies in the process of rendering the Quranic DM *fa*. The researchers' basic assumption in pragmatic studies is exploring how the interlocutors achieve communication (Richards, 2015). The analysis of the parallel corpora will provide the researchers with the necessary information in terms of the requirements of the construction of a coherent discourse among languages, cultures, and discourses. Therefore, the study addressed these questions:

1. How did the Persian translators render the Quranic DM *fa*?

2. To what extent did the translation of this Quranic DM go through adaptations and adjustments?

3. Which categories of the Persian DMs did the translators apply in rendering the Quranic DM *fa*?

4. What are the theoretical justifications for the innovations in the process of translating the Quranic temporal DM *fa*?

Pragmatic assumptions necessitate enrichment via omission and adjustment of communicative elements such as DMs (Furko, 2014; Zuffery, 2017). Moreover, the researcher assumes that processing of language in social contexts such as translation requires some sort of creativity and innovation.

2. Literature Review

There are different categories of studies conducted on the translations of the Holy Quran. The first group researchers (Mollanazar and Tayyebi, 2019) came to the idea that technology is an inseparable part of any translation task and creating these databases for the Quranic translation studies improve the efficacy of these investigations. The second group of researchers analyzed characteristics of the Quranic texts and discovered that the Quran's discourse cannot be classified on the basis of text types categorized in linguistics and concluded that investigators need to establish new fields of study (Yazdani, 2010).

The third category of analyses focused on translation strategies applied and the following were introduced: providing proper equivalence, borrowing, applying compound phrases, and giving descriptions (Poshtdar, 2008). Moreover, other studies (Ghazizadeh, 2015) revealed that in translation of the Quran for children translators resorted to pragmatic strategies, problem-solving strategies, and creative thinking (Ordudari and Mollanazar, 2016). Their analysis indicated that due to the specific cultural foundations of these terminologies, the translators encountered different types of challenges in the translation. The strategies applied in the translation of Islamic terminologies included modulation, couplet, and substitution.

The third category of the investigations focused on semantic characteristics of the translations of the Holy Quran. One group of the investigators (Davoudi, 2010) studied the translation of semantic collocations of the Quran found that collocations were not translated on word by word or on literal basis. Others (Kafash Roodi, 2010) analyzed collocation errors. They discovered three error categories: improper collocations, no collocations and usual or acceptable collocations. Also, another group studied explicitation (Karimnia, 2016) and showed that different strategies were used and there were some ambiguous sentences and many revisions were necessary.

The final category of studies analyzed the interpretation of DMs from Persian into English language and from Arabic into Persian. Mohammadi (2021) analyzed various manifestations of underspecification of the most frequent DM *and* from Persian into English and discovered two manifestations of change and omission. Mohammadi (2022) analyzed simultaneous interpreter's strategies in the interpretation of the inferential and temporal DMs from Persian into English. The findings showed an innovative, flexible, and creative approach in creation of discourse and contrastive, inferential, temporal, and elaborative DMs were applied. As this review showed no research is conducted on the analysis of the translation of the Quranic DM *fa*.

3. Methodology

This exploratory study analyzed two Persian translations of the Quranic temporal DM *fa* in the construction of discourse in translation. Given that the analysis consisted of the parallel data obtained from the natural language processing in rendering the Quranic text into the Persian language, incorporating research questions, and being supported by theoretical bases in conducting the research, this research is both descriptive and qualitative. Theoretically, this study was guided by Pragmatics (Jones, 2012). Pragmatic investigators analyze the impact of the pragmatic differences, the way speech acts are appreciated in cross-cultural interactions, and how forms of interactions expose pragmatic norms. Furthermore, an analysis of the problem-solving strategies in translation was performed by means of applying Translation Spotting, analyzing the practical and pragmatic side of translators' strategies (Cartoni, 2013).

The *Quran* and its two Persian translations established the corpora. The Quranic text was selected randomly with 6 sections (Juze) of the Quran, i.e. 1, 2, 14, 17, 28, and 29. The target text included the Persian translations by Maleki (2017) and Safavi (2008). These translations were selected on the purposive

sampling basis. That is, their translations were conducted based on Almizan. Firstly, the instances of the DM *fa* were spotted and 523 instances were observed (Table 1). These examples were compared with their equivalents in both translations. Afterwards, the translators' equivalents were categorized. Then, 115 extracts (22%) were evaluated by two raters. Moreover, two raters confirmed the researcher's recognition of equivalents in Persian translations for *fa*. One of the raters was a translation studies lecturer, and the other was a linguist. The comparison revealed no disagreement between the raters and the researcher.

Table 1. *Frequency of selected sections, words, and DMs*

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 *Fa*	523	22%

4. Results

According to Table 4, 66 different types of DMs are applied by these Persian translators. That is, a context and text-sensitive and communicative approach is employed in rendering the DM *fa* (question 1). These target text DMs comprised of four classes and categories of DMs expressing various communicative, rational, linguistic, and meta-discursive relations between discourse units consisting of contrast, elaboration, inference, and temporality (question 3). In 41 instances, accounting for 62% of the distribution, IDMs and TDMs are applied in the creation of discourse revealing no adjustment. But 41 different types of the Persian DMs are utilized and certify creativity. However, in 21 instances, justifying 32% of distribution, the translation of this DM experienced adjustment and substitution, i.e.

EDMs and CDMs are employed (question 2). This is an index of pragmatic creativity, enrichment, and modification.

Table 4. *Categories of DMs applied*

Number	DM	Frequency	Percentage
1	IDMs	20	31%
2	EDMs	19	29%
3	TDMs	21	32%
4	CDMs	6	9%
Total	4 groups	66	100%

4.1 Contrastive DMs

These translators have utilized 4 different types of CDMs in the rendering of the Quranic EDM *Fa*. This group has got the lowest frequency (Table 4). Still, it reveals creativity and innovation (Table 5).

Table 5. *Persian CDMs*

Translator	Equivalent	Extracts	Reference
1		فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا ...	Al-Baqarah, 36
Maleki	But	اما شیطان از راه به درشان کرد	
Safavi	But	اما شیطان آن دو را به لرزش انداخت و بیرون شان کرد	
2		فَيَتَعَلَّمُونَ مِنْهُمَا ...	Al-Baqarah, 102
Maleki	But	ولی از آن دو چیزهایی یاد می‌گرفتند ...	
Safavi	But	ولی یهودیان از آنها افسون‌هایی می آموختند ...	
3		أَفَغَيْرَ اللَّهِ تَتَّقُونَ	Al-Nahl, 52
Maleki	However	با این حال آیا جز او را بندگی می کنید؟	
4		أَفَهُمُ الْغَالِبُونَ	Al-Anbia, 44
Safavi	However	با این حال آیا آنان بر ماچیره اند؟	

4.2 Inferential DMs

In the translation of the Quranic DM *Fa* into Persian, these translators have appealed to 20 Persian IDMs, possessing the second rank in the distribution and accounting for 31% the of distribution. These translators have appealed to conditional, argumentative, and conclusion indicating IDMs. They consist of 20 different examples of Persian IDMs:

1) 9 different types of argumentative IDMs are used. They deal with the justification of viewpoints and ideas (Table 6).

2) 9 different combinations of conclusion indicating IDMs are utilized to express conclusions, inferences, and consequences of the speech acts (Table 7).

3) 6 different conditional IDMs are utilized to communicate the conditions.

Table 6. *Persian Argumentative IDMs*

Translator	Equivalent	Extracts	Reference
1		فَهُمْ لَا يَعقِلُونَ	Al-Baqarah, 171
Maleki	And due to this fact	و برای همین عقلشان را به کار نمی اندازد.	
2		فَنَفَخْنَا فِیه مِنْ رُوحِنَا	Al-Tahrim, 12
Safavi	And due to this fact	و به این سبب ما از روح خود در آن دمیدیم .	
3		فَإِنَّ اللَّهَ غَفُورٌ رَحِیمٌ	Al-Nahl, 115
Maleki	Since	چون خدا آمرزنده مهربان است.	
Safavi	Since	چرا که خداوند بسیار آمرزنده و مهربان است.	
4		فَمَنْ تَطَوَّعَ خَیْرًا	Al-Baqarah, 184
Maleki	And of course	و البته اگر داوطلبانه روزه بگیرند	
5		فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِکَ بِإِذْنِ اللَّه	AL- Baqarah, 97
Maleki	Because	زیرا جبرئیل قرآن را به فرمان خدا بر قلب تو فرستاد.	
Safavi	As	چرا که جبرئیل به اذن خدا این کتاب را بر قلب تو نازل کرد.	
6		فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِینَ	Al-Modather, 48
Maleki	Due to	برای همین پادرمیانی شفاعت کنندگان به دردشان نمی خورد.	
Safavi	Since	از این رو شفاعت شفاعت کنندگان سودی نمی بخشد.	

Table 7. *Persian Conclusion Indicating IDMs*

Translator	Equivalent	Extracts	Reference
1		فَتُوبُوا إِلَى بَارِئِكُمْ	Al-Baqarah, 54
Maleki	So	پس بیایید به سوی پروردگار خود برگردید..	
Safavi	So	پس به درگاه آفریدگارتان توبه کنید.	
2		فَاذْكُرُونِی	Al-Baqarah, 152
Maleki	Therefore	بنابراین به یاد من باشید.	
3		فَاقْرَءُوا مَا تَیَسَّرَ مِنْهُ...	Al-Mozamel,20
Safavi	Therefore	بنابراین هرچه از قرآن برای شما آسان است بخوانید	
4		فَإِنَّهُ یَسْلُکُ مِنْ بَیْنِ یَدَیْهِ وَمِنْ خَلْفِهِ رَصَدًا	Al-Jin, 27
Maleki	Consequently	که در آن صورت از پیش رو و پشت سرشان محافظانی می فرستد.	
5		فَمَا لَهُمْ	Al-Modather, 49
Safavi	So	با این وصف کافران را چه شده است ؟	
6		فَکَیْفَ کَانَ نَکِیرِ	Al-Molk, 18
Maleki	Well	خب چطور بود عکس العمل من؟!	
7		فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ	Al-Qalam, 46
Malek	That	که از پرداختش کمر خم کرده باشند؟	
Safavi	That	که در نتیجه زیان می بینند.	
8		فَأَصْبَحُوا ظَاهِرِینَ	Al-Saf, 14
Maleki	So finally	تا بلاخره پیروز شدند.	
Safavi	And as a result	و در نتیجه بر آنان پیروز شدند.	
9		فَاصْفَحِ الصَّفْحَ الْجَمِیلَ	Al-Hejr, 85
Maleki	Then	با این حساب تو بزرگواری کن و ندیده بگیر.	

Table 8. *Persian Conditional IDMs*

Translator	Equivalent	Extracts	Reference
1		وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ	Al-Qalam, 9
Maleki	Then	دوست دارن کوتاه بیایی تا کوتاه بیایند.	
Safavi	Consequently	دوست دارند که تو کوتاهی کنی در این صورت آنان هم مسامحه کنند.	
2		فَلَا يَسْتَطِيعُونَ رَدَّهَا...	Al-Anbia, 40
Maleki	So that	به طوری که نمی‌توانند از خودشان دورش کنند.	
4		فَاقْتُلُوا أَنْفُسَكُمْ ...	Al-Baqarah, 54
Maleki	By means of	به این صورت که گوساله پرست‌های‌تان را بکشید.	
Safavi	For this purpose	و بدین منظور گوساله پرستان شما یکدیگر را بکشند.	

4.3 Elaborative DMs

19 types of elaborative EDMs were employed. Two groups of EDMs are observed: additive and descriptive. Additive EDMs are utilized for adding units to discourse with 11 different examples. For example, items are added to the list and discourse is created by description and clarification (Table 9). Moreover, the purpose of using descriptive EDMs- with 5 instances- is providing further clarification by constructing a comprehensible discourse (Table 10).

Table 9. *Persian Additive EDMs*

Translator	Equivalent	Extracts	Reference
1		فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ	Al-Baqarah, 29
Maleki	And	و به صورت هفت آسمان نظم و ترتیب شده است.	
Safavi	And	و آن‌ها را به صورت هفت آسمان سامان داد.	
2		فَأَخَذَهُمْ أَخْذَةً رَابِيَةً	Al-Haghah, 10
Maleki	Also	خدا هم به عذابی شدید گرفتار شان کرد.	
3		فَنَجَّيْنَاهُ	Al-Anbia, 76
Safavi	Also	ما هم دعای او را اجابت کردیم.	

4			فَأَنسَاهُمْ أَنفُسَهُمْ	Al-Hashr, 19
Maleki	And…also		و خدا هم آنها را دچار خود فراموشی کرد.	
Safavi	And…also		و خدا هم حقیقت خودشان را از یادشان برد.	
5			فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ	Al-Haj, 42
Safavi	Also		قوم نوح وعادیان و ثمودیان نیز پیامبران شان را دروغگو شمردند.	
6			فَهُوَ وَلِيُّهُمُ الْيَوْمَ	Al-Nahl, 63
Maleki	And…also		و امروز نیز همه کارهشان شیطان است.	
7			فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ	Al-Baqarah, 150
Safavi	And…also		و شما مومنان نیز هر جا بودید روی خود را به سوی آن بگردانید.	
8			فَأَحْسَنَ صُوَرَكُمْ …	Al-Taqabon, 3
Maleki	That is		آن هم به بهترین وجه...	
9			فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ	Al-Talaq, 2
Maleki	Or		یا به خوبی و خوشی با آنها آشتی کنید...	
Safavi	Or		یا به آن رجوع کنید، با آنان معاشرت نیکو داشته باشید...	
10			فَقَدَرْنَا	Al-Morsalat, 23
Safavi	Yes		آری امورتان را تقدیر کردیم.	
11			أَوْلَى لَكَ فَأَوْلَى	Al-Qiamah, 34
Maleki	Yes		حال و روزی که داری حق توست! بله حق توست.	
12			فَلَا يَخَافُ بَخْسًا	Al-Jin, 13
Safavi	Nevermore		دیگر باکی ندارد خیری از او کاسته شود.	
13			…فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ	Al-Morsalat, 50
Maleki	Then		...دیگر به کدام سخن ایمان می آورند.	
14			فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ	Al-Qalam, 50
Safavi	Yea…and		بلکه پروردگارش او را برگزید و از شایستگان گردانید.	

Table 10. *Persian Descriptive EDMs*

Translator	Equivalent	Extracts	Reference
1		فَبِمَ تُبَشِّرُونَ	Al-Hejr, 54

Safavi	Honestly	راستی به چه چیز مژده می دهید؟	
2		فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ	Al-Nahl, 29
Maleki	In fact	راستی که بد جایی است جایگاه متکبران.	
Safavi	And in fact	و راستی جایگاه متکبران بد است.	
3		فَلْيَأْتِنَا بِآيَةٍ	Al-Anbia, 5
Safavi	In fact	اگر به راستی پیامبر است باید برای ما معجزه‌ای بیاورد.	
4		قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ	Al-Anbia,66
Maleki	That is	گفت یعنی به جای خدا چیزهایی را می پرستید.	
5		فَهَلْ أَنْتُمْ شَاكِرُونَ	Al-Anbia,80
Maleki	Essentially	اصلاً شکرگزار این همه نعمت های خدا هستید؟	

4.4. Temporal Discourse Markers

In the translation the Quranic DM *Fa* into Persian 21 types of the Persian TDMs, accounting for 32% of the distribution, are used (Table 4). Three groups of TDMs are employed: TDMs indicating end of the time sequence (Table 11), TDMs demonstrating time-in-progress (Table 12), and TDMs representing ordinal sequence of speech events (Table 13).

Table 11. *Persian End of Time Sequence Indicating TDMs*

Translator	Equivalent	Extracts	Reference
1		فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ	Al-Nahl, 47
Maleki	Ultimately	آخر خدا دلسوزی مهربان است.	
2		فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ	Al-Hejr, 83
Maleki	Finally	سرانجام غرشی وحشتزا آنها را فرا گرفت.	
3		فَأَخَذَهُمُ الْعَذَابُ	Al-Nahl, 113
Safavi	Finally	سرانجام عذاب آنان را فرا گرفت.	
4		فَسَوْفَ يَعْلَمُونَ	Al-Hejr, 96

Maleki	Eventually	بالاخره خواهند دانست.	
5		فَأَيَّدْنَا الَّذِينَ آمَنُوا	Al-Saf, 14
Maleki	At the end	دست آخر از کسانی که ایمان آورده بودند حمایت کردیم	
6		... فَأَصْبَحُوا ظَاهِرِينَ	Al-Saf, 14
Maleki	So finally	تا بالاخره پیروز شدند.	

Table 12. *Persian Time-in-Progress Indicating TDMs*

Translator	Equivalent	Extracts	Reference
1		فَافْعَلُوا	Al- Baqarah, 68
Maleki	Now	حالا هر چه زودتر انجام دهید.	
2		فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً	Al- Baqarah, 74
Safavi	Now	اینک دلهای‌تان همچون سنگ یا سخت‌تر از آن است.	
3		فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا	Al- Baqarah, 144
Maleki	Now	اکنون تو را به سوی قبله‌ای برمی‌گردانیم که دوستش داری.	
4		أَفَتَأْتُونَ السِّحْرَ	Al-Anbia, 3
Safavi	Now	اکنون آیا شما به افسون می گرایید.	
5		فَإِنْ خِفْتُمْ	Al- Baqarah, 239
Maleki	Now	حال اگر نگران دشمن یا خطر دیگری بودید...	
6		فَاعْفُوا وَاصْفَحُوا	Al- Baqarah, 109
Maleki	At the moment	شما فعلا چشم بپوشید و گذشت کنید.	

Table 13. *Persian Ordinal Sequence Indicating TDMs*

Translator	Equivalent	Extracts	Reference
1		... فَتَبَرَّأَ مِنْهُمْ	Al- Baqarah, 167
Safavi	Then	آن گاه از آنان تبری می‌جستیم.	
2		... فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً	Al-Hejr, 22
Maleki	Then	آن گاه از دل ابرها باران میفرستیم.	
3		...فَجَعَلْنَا عَالِيَهَا سَافِلَهَا	Al-Hejr, 74
Maleki	After that	به دنبال آن شهرشان را زیر و رو کردیم.	

4			فَلْيَنظُرْ	Al-Haj, 15
Maleki	Then		بعد ببیند	
5			فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا	Al-Jen, 24
Safavi	After that		از آن پس در می‌یابند که چه کسی یاورش ناتوان‌تر است.	
6			فَالْمُلْقِيَاتِ ذِكْرًا	Al-Morsalat, 5
Safavi	And therefore		و سپس صحیفه های وحی را بر پیامبر می‌افکند.	
7			فَإِنْ أَرْضَعْنَ لَكُمْ	Al-Talaq, 6
Maleki	After that		بعدش اگر شیر هم دادند…	
8			فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ	Al-Qiamah, 18
Maleki	After		بنابراین بعد از خواندن ما به خوانش.	
9			فَخَلَقَ فَسَوَّى	Al-Qiamah, 38
Maleki	Then		آن وقت خدا خلقتش را کامل کرد.	
Safavi	Then		آن گاه خدا او را به اندازه آفرید.	
10			فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ	Al-Mozamel, 20
Maleki	From now on		از این به بعد هر چقدر شد قرآن بخوانید.	

5. Discussion

The investigation of the Persian parallel corpora demonstrated that 66 different types of the Persian DMs are applied. A text-dependent and a communicatively dynamic approach was utilized, i.e. four categories of DMs expressing contrast, elaboration, inference, and temporality were observed. In 41 instances no modification is observed. However, in 25 instances their translation experienced adjustment and substitution- an index of pragmatic creativity and enrichment is observed. Consequently, these meta-communicative elements are rendered figuratively and communicatively. How can this figurative and communicative approach be interpreted? What are the scientific explanations for this creativity and enrichment of discourse?

5.1. Persian IDMs and TDMs

In 62% of the distribution no adjustment and modification is observed in rendering the Quranic DM fa. With reference to the nature of the DM *fa*, this result

is natural. Since, this Quranic DM is primarily both inferential and temporal. These examples performed the following speech acts: an idea is confirmed, the meaning of a unit is completed, concluded or ended, and the rhetorical sequence is substantiated. Different researchers have reported that some DMs are not changed or affected in the process of rendering. These researchers (Crible, 2019; Mohammadi, 2021, 2022; Zufferey and Jigox, 2015) believe that the writers/speakers had special purpose, the translators were translating special types of texts, there was a special context, and the discourse possessed special characteristics. Therefore, these special situations justify creating comparable and equivalent inferential and temporal relations.

5.2. Persian EDMs and CDMs

In 38% of the distribution, other Persian DMs are applied. That is, a remarkable index of manipulation of discourse relations is observed and a dynamic perspective is utilized. We can offer different lines of justifications for this dynamic approach in the construction of discourse. This dynamic approach is reported by different investigators. One line of justification appeals to natural language processing. Investigators believe that translators apply natural processing of language. The natural outcome of this process is novel functions and interpretations for DMs (Frank-Job, 2006; Frisson, 2009; Furko, 2014; Mohammadi, 2021).

Another line of reasoning is based on the analysis of the various pragmatic functions of DMs. This group of researchers rejected the idea of one-to-one correspondence for DMs in the target language. They believe that due to differences between linguistic and metalinguistic variables, translators don't substitute the DM in SL with an identical DM in TL. So, the following types of manipulations of DMs are reported: explicitation, implicitation, normalization, and simplification were observed (Crible, 2019; Dupont and Zuffery, 2016; Furko, 2014; Jiang and Tao, 2017)

A further channel of explanation for the adaptation of DMs focused on the simplification and disambiguation of functions DMs in discourse. These researchers conclude that in the process of decoding information, translators are faced with different meanings for words and expressions. Then, they analyze and discover different pragmatic functions and concentrate on the most pertinent meanings and select the most relevant one. They apply various strategies in comprehension of the texts and as a result, the simplification of the complex relations is substantiated. And explicitation was one of the most straightforward strategies applied in such a situation. Furthermore, these researchers believe that these simplifications are justified by resorting to the Grace's (1975) co-operative principles in this process (Egg, 2010; Hoek, 2017; Spoorren, 1997).

Another route of reasoning centers around interlocutors' creative and manipulative approaches in using language. A group of researchers discovered that as DMs are context-sensitive, writers and speakers utilize DMs dynamically, DMs assume various types of functions. Moreover, these different realizations in the processes of decoding and encoding of DMs comes to be more prevalent in translation and DMs are substituted with different types of other DMs in the process of translation based on communicative and figurative approaching of language use (Aijmer, 2002; Crible. 2018; Egg and Redeker, 2008; Frisson and Pickering, 2001).

Other group of investigators justified the substitution/replacement of DMs in translation by resorting to different theories (question 4) in discourse and pragmatics. First is underspecification theory. Here, the investigators try to explore the differences between the semantic meaning and the pragmatic functions of language elements. These researchers conclude that these modifications reveal different manifestations of underspecification (Egg 2008; Mohammadi, 2021).

Pragmatic enrichment is the other source. Based on this theory, language components- especially words and statements- are interpreted or applied in novel and figurative manners in discourse, and as a result, they adopt new figurative functions that are different from their literal and semantic meanings, and they are enriched based on context (Cummins, 2015). Final line of justification originates from meta-discourse. That is, different assumptions are brought to discourse by the interlocutors with different assumptions and hypotheses in the perception and creation of discourse. These directions and assumptions bring about different adjustments in the application of DMs in communication (Hyland, 2005).

6. Conclusion and Pedagogical Implications

The analysis of this parallel corpora indicated that these Persian translators assumed a creative, innovative, manipulative, and flexible approach towards the rendering of this Quranic DMs into Persian and translation is viewed as a creative discourse construction process. This creative discourse construction process is substantiated by applying different theoretical perspectives in discourse analysis and pragmatics. The outcome of applying various theoretical outlooks in translation of DMs is the employment of different categories of DMs such as contrastive, elaborative, inferential, and temporal DMs to substantiate different logical relations between units of discourse. So this analysis revealed that this DM has been encoded communicatively, figuratively, and meta-discursively by appealing to meta-communicative (Aijmer, 2002), meta-discourse (Hyland, 2005), and meta-comment (Frank-job, 2006) strategies.

So the outcome is various types of relationships between the units of discourse which are established through pragmatic enrichment of these meta-discursive components of human communication within the framework of natural processing of language in the social contexts (Zufferey, 2017). The present study analyzed the rendering of the second most frequent, creative, and complicated DM

fa in the Quranic texts into the Persian language. Other comparative studies are needed to be carried out on the translation of this DM into other languages. Moreover, as parallel data analytic investigations have started recently and the analysis of translators' creative and dynamic approaches in their use of language has offered new meanings, functions, and usages for different words, these findings will provide insightful implications in relevant areas such as quality assessment, the development of materials, translation education, and lexicography.

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