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An Examination of the Encoding of the Quranic Inferential Discourse Marker Inna in a Parallel Corpus[1]

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Abstract

The present analysis investigated Persian translations of the multifaceted and ambiguous Quranic inferential discourse marker *Inna* (إِنَّ) within the framework of translation spotting and pragmatics. The corpus consisted of six parts (*juz*) of the holy Quran and their Persian translations as a parallel corpus. The analysis of the corpus revealed that the encoding of discourse markers in the Quranic texts was tackled figuratively and communicatively by providing different types of Persian discourse markers in the process of construction of a translation specific discourse. This figurative construction of discourse was justified by resorting to different theoretical perspectives in pragmatics and discourse analysis. Since such analysis of parallel corpus has started recently and the findings are not yet aptly applied by authorities in various aspects of translation studies such as lexicography, translation quality assessment, and curriculum development, material developers, professors, and other relevant authorities are expected to reexamine their approaches in these areas.

Keywords: Discourse markers, Encoding, *Inna*, The Quran, Translation

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1. Introduction

Parallel decoding and encoding of information within the frameworks of discourse and pragmatics substantiate the practical side of professional translation on the basis of linguistic and metalinguistic principles. The simultaneous decoding and encoding of the text is activated through natural processing of language (Chesterman, 2016). From a discursive perspective, linguistic elements such as prepositional phrases, conjunctions, coordinators, adverbs, fixed expressions and filler words are referred to as discourse markers (DMs). As the most frequent words, DMs establish the relationship between units of discourse and, consequently, create a coherent discourse for the audience. The present study provides a pragmatic account of two Persian translators' strategies in the process of encoding the Quranic DM *Inna*. Generally, a researcher's basic assumption in pragmatic analysis is the exploration of the interlocutors' system of achieving successful communication in their interactions (Jones, 2012). An investigation of the parallel corpus will provide the researcher with information about the qualifications of the creation of a translation-specific discourse between discourses and cultures. These questions are addressed in this study: (1) How was the Quranic inferential discourse marker (IDM) *Inna* rendered by Persian translators in question? (2) Which categories of the Persian DMs are utilized in the process of encoding this Quranic DM? (3) How can the investigators justify the adjustments and modifications of DMs in the process of translation? Researchers assume that processing of language in translation necessitate some sort of adjustment, enrichment, creativity, and flexibility through omission, addition, and modification (Furko, 2014).

2. Review of Literature

Basing their analysis of *Inna* on generative transformational grammar, Shokrani and Tavakoli (2012) investigated the Persian equivalents of the term in rendering Quran. They concluded that other than serving an emphatic role, in some

cases the term is merely a verbal signal, bearing no specific meaning and, thus, suggested that it be not translated, i.e., eliminated since it simply exists as a linguistic phenomenon in Arabic, serving no particular syntactic function.

Paknezhad et al. (2018) examined the sequence of elaborative, contrastive, and inferential discourse markers and the functions they serve in the English and Persian translations of surah *Al-Imran*. They found that the translators had used various DMs for deciphering the deep meaning of the source text as these markers help construct the context of communication.

Hamid and Abdul Rahman (2022) examined the meanings and functions of verb-like particles in a few verses of Quran and 5 English translations. The functions they assumed for *Inna* included signaling causality, serving as an answer implying confirmation, showing certainty, meaning *Laa'lla* (لعل) and indicating causality, meaning Laa'lla and showing similitude, meaning Laa'lla and indicating *Layta* (ليت), and meaning *Laki'nna* (لكن). Having considered the various stylistic and semantic functions of this particle, they discussed some infrequent meanings of the term and the translation errors made by the translators in this respect and ultimately suggested solutions for translators to reach more accurate translations.

Mohammed and Kadhim (2023) investigated the emphatic structures in Quran, including *Inna*, and their translations in English. Through the analysis of the translations in question, they show that the structures in the source text outweigh their English equivalents regarding emphasis, resulting in translation loss. This was more evident in conveying grammatical emphasis rather than rhetorical emphasis, which they believe pertains to rhetorical similarities between the two languages. Given that rhetorical emphasis exceeds sentence level, i.e., occurs at the contextual level, they underscore the role of context in determining the exact meaning of empathic devices.

Rahimi and Yazdani (2024) *studied* the various grammatical functions and readings of *Inna* in verse 46 of Surah Ibrahim and the different translations that ensue from each structure and /or reading. Discussing the grammatical functions the word fulfills as a conjunction of causality, conjunction of condition, an indicator of negation, or an emphatic variation of *kaana* (كان). They emphasize the role of context in determining the grammatical role and meaning of *Inna*, and find many translators having neglected the emphatic role.

Although the above-mentioned studies were fully or partially devoted to *Inna* and its encoding in Persian or *other* languages, more research is needed to explore how it is treated by translators and how such treatments could be explained.

3. Methodology

The researchers analyzed two Persian translations of the Quranic IDM انَّ (indeed) in the creation of discourse in translation. This DM functions as an emphatic and argumentative marker in the process of constructing discourse in the Quran (Ibn Hesham, 2018). As the analysis consisted of a parallel corpus in the framework of natural language processing in Arabic-Persian translation, included research questions, and was supported by theoretical bases, the study is descriptive and qualitative. Theoretically, the research was conducted on the basis of pragmatics and translations spotting perspectives. The analysis of the influence of the pragmatic differences, appreciation of speech acts in cross-cultural communications, and the systems of exposing pragmatic norms in human interactions form the nature of pragmatic investigations (see Usmani & Almashham, 2024). And, in the framework of translation spotting, researchers tried to investigate the practical problem-solving strategies employed by the professional translators (Cartoni, 2013).

The corpus consisted of the Quranic text and two Persian translations. The source text consisted of the following six parts (*juz*) of the Holy Quran: 1, 2, 14, 17,

28, and 29. The target texts included the Persian translations of the Holy Quran by Maleki (2017) and Safavi (2018). As both translations were based on an Iranian interpretation of the Holy Quran, *Al-Mizan*, the sampling was a purposive sampling. First different instances of the DM *Inna* were spotted and 136 instances were observed (Table 1). Then the equivalents in both translations were spotted and categorized, which comprised 56 different types of equivalents—26 by Safavi and 30 by Maleki. Then, the different extracts were examined by two raters. The researchers' recognition and categorization of the equivalents were verified by the raters, who were university lecturers having conducted investigations in the area. No disagreement was observed between the researchers and raters.

Table 1 *Different aspects of the corpus and the analysis*

No	Aspects 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 *Inna*	136	5.3%

Table 2 *Frequency and categories of equivalents in Persian translations*

No	DM	Frequency	Percentage
1	Total DMs	56	100%
2	DMs by Maleki	30	54%
3	DMs by Safavi	26	46%
4	IDMs	40	71%
5	EDMs*	8	14%
6	CDMs**	6	11%

* Elaborative discourse marker (EDM)
** Contrastive discourse marker (CDM)

4. Results and Discussion

4.1. Results

According to Table 2, 56 different types of DMs were utilized by the Persian translators in the process of discourse creation in encoding the target texts. This finding justifies that a context-based, text-sensitive, and communicative approach is applied in the process of rendering this Quranic DM in the target texts (Question 1). Moreover, in this communicative and context-sensitive approach to translation, 3 categories of DMs were employed by the Persian translators. These categories express different linguistic, communicative, rational, and discursive relations between units of discourse, including inference, elaboration, and contrast in the construction of discourse (Question 2).

4.1. 1. EDMs

Two categories of the Persian elaborative discourse markers (EDMs), i.e., additive and descriptive, with 8 different instances were employed by the Persian translators in the process of encoding the discourse in Persian, accounting for 14% of the distribution (Table 3).

Table 3 *Persian additive DMs*

Translator	Equivalent	Extracts	Reference
1		**إِنّ** الّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفّارٌ أُولَئِکَ عَلَيْهِمْ لَعْنَةُ اللّهِ وَ ...	Al-Baqarah, 161
Maleki	Also	کسانی **هم** که بی‌دین بمانند و در حال بی‌دینی بمیرند، لعنت خدا و ... بر آنها!	
2		أَلَمْ تَرَ أَنّ اللّهَ أَنْزَلَ مِنَ السّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرّةً **إِنّ** اللّهَ لَطِيفٌ خَبِيرٌ	Al-Hajj, 63
Safavi	Yes	آیا ندیده‌ای که خدا از آسمان آبی فرو فرستاده است، آنگاه زمین به وسیله آن سبز و خرم می‌شود؟ **آری** علم خدا بر ژرفای هر چیزی احاطه دارد و از کنه موجودات باخبر است.	

3		أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ **إِنَّ** ذَلِكَ عَلَى اللَّهِ يَسِيرٌ	Al-Hajj, 70
Maleki	And… also that	مگر نمی‌دانی که خدا آنچه را در آسمان و زمین است، می‌داند؟ چون همه آنها در کتاب علم الهی موجود است و نگهداریشان **هم که** برای خدا آسان بوده است.	
4		ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ **إِنَّ** اللَّهَ غَفُورٌ رَحِيمٌ	Al-Baqarah, 199
Safavi	That	وانگهی شما ساکنان حرم نیز باید از عرفات از همان جایی که سایر مردم کوچ می‌کنند، کوچ کنید و از خدا آمرزش گناهانتان را بخواهید که خدا آمرزنده و مهربان است.	
5		أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ **إِنَّ** فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ	Al-Nahl, 79
Maleki	Yes …also	مگر پرنده‌های بر فراز آسمان را تماشا نکرده‌اند که به آرامی در پروازند؟! جز خدا، کسی نگهشان نمی‌دارد. **بله**، برای مردم با ایمان در پرواز پرنده‌ها **هم** نشانه‌هایی از یکتایی خداست.	
6		**إِنَّ** الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ	Al-Mujadila, 20
Maleki	Yes	**بله**، کسانی که با خدا و رسولش در بیفتند، جزو ذلیل‌ترین افرادند!	
7		فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ **إِنَّ** اللَّهَ غَفُورٌ رَحِيمٌ	Al-Baqarah, 182
Maleki	And	البته اگر کسی نگران این باشد که وصیت‌کننده در وصیتش دچار اشتباهی شده یا احیاناً سهل‌انگاری کرده است و آن وقت به قصد سازش بین وارثان تغییرش بدهد، گناهی مرتکب نشده است **و** در لغزش‌های احتمالی‌اش، خدا آمرزنده مهربان است.	

4. 1. 2. CDMs

Six different types of contrastive discourse markers (CDMs) were employed in the process of encoding the Quranic IDM *Inna*, accounting for 11% of the distribution. CDMs have the lowest frequency (Table 2).

Table 3, *Persian contrastive DMs*

Translator	Equivalent	Extracts	Reference
1		**إِنّ** الّذِينَ سَبَقَتْ لَهُمْ مِنّا الْحُسْنَى أُولَئِکَ عَنْهَا مُبْعَدُونَ	Al-Anbiya, 101
Safavi	But	**اما** کسانی که پیشتر از جانب ما آن بهترین وعده به آنان داده شده است، اینانند که از آتش دوزخ دور نگه داشته می‌شوند.	
2		الّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَ **إِنّ** فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقّ وَهُمْ يَعْلَمُونَ	Al-Baqarah, 146
Maleki	But	اهل کتاب محمد را همان‌قدر خوب می‌شناسند که بچه‌هایشان را می‌شناسند! **ولی** عده‌ای از آنها آگاهانه این حقیقت را مخفی می‌کنند.	
3		ثُمّ **إِنّ** رَبّکَ لِلّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمّ تَابُوا مِنْ بَعْدِ ذَلِکَ وَأَصْلَحُوا ...	Al-Nahl, 119
Safavi	However	**با این حال** پروردگار تو کسانی را که از روی نادانی مرتکب گناه شده، سپس بعد از آن توبه نموده و کار شایسته کرده‌اند، ...	
4		**إِنّ** اللّهَ يُدْخِلُ الّذِينَ آمَنُوا وَعَمِلُوا الصّالِحَاتِ جَنّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	Al-Hajj, 23
Maleki	On the other hand	**در طرف مقابل**، خدا مومنان حق باور را که کارهای خوب کرده‌اند، وارد باغ‌های پر درخت می‌کند که در آنها جوی‌ها روان است.	
5		وَ إِنّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَ **إِنّ** اللّهَ لَعَفُوٌّ غَفُورٌ	Al-Mujadila, 2
Maleki	Instead	بله، این قبیل مردها حرف زشت و نادرستی می‌زنند. **در عوض**، خدا خطابخش با گذشت است.	
6		**إِنّ** لِلْمُتّقِينَ عِنْدَ رَبّهِمْ جَنّاتِ النّعِيمِ	Al-Qalam, 34
Maleki	On the other hand	**از طرف دیگر**، خود مراقبان، پیش خدا باغ‌های پرناز و نعمت دارند.	

4. 1. 3. IDMs

In the process of rendering the Quranic IDM *Inna* into Persian, 40 different types of Persian inferential discourse markers were applied by the two translators.

IDMs possessed the first rank in this regard and accounted for 71% of the distribution: 22 instances (55%) by Safavi and 18 (45%) by Maleki. The translators had resorted to two groups of IDMs: argumentation-indicating (Table 4) and emphasis-indicating IDMs (Table 5).

Table 4 *Persian argumentation IDMs*

Translator	Equivalent	Extracts	Reference
1		فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ **إِنَّ** اللَّهَ غَفُورٌ رَحِيمٌ	Al-Baqarah, 173
Maleki	Because	البته هر که برای حفظ جانش، آن هم با بی‌میلی و به اندازه ضرورت، مجبور به خوردنشان بشود، سهل‌انگاری نکرده، **چون** خدا آمرزنده مهربان است.	
2		وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ **إِنَّ** اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	Al-Baqarah, 173
Safavi	Because	و نماز را برپا دارید و زکات بپردازید و بدانید که هر کار نیکی برای خود پیش فرستید، آن را نزد خدا باز خواهید یافت، **چرا که** خداوند به آنچه انجام می‌دهید، بیناست.	
3		وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا **إِنَّ** اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ	Al-Nahl, 91
Maleki	Because	همچنین، پایبند باشید به تعهد دینداری؛ تعهدی که به حکم عقل و وحی بسته‌اید؛ قسم‌های جدیتان را هم نشکنید، مخصوصاً اگر خدا را بر عهدها و قسم‌هایتان ضامن گرفته‌اید، **چرا که** خدا کارهایتان را می‌داند.	
4		قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ **إِنَّ** الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ	Al-Baqarah, 70
Safavi	Since	گفتن از پروردگارت بخواه تا برای ما روشن کند که آن چگونه است؟ **زیرا** این گاو بر ما مشتبه شده است، و اگر خدا بخواهد قطعاً ما به آن راه خواهیم یافت.	
5		الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى **إِنَّ** اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ	Al-Nahl, 28

	همان‌هایی که فرشتگان جانشان را می‌گیرند، در حالی که به خودشان بد کرده‌اند. آنها به ناچار سر تسلیم فرود می‌آورند؛ ولی به دروغ می‌گویند ما هیچ کار بدی نمی‌کرده‌ایم! چرا می‌کرده‌اید؛ **زیرا** خدا از کارهایی که دائم مشغولش بودید خبر دارد.	Since	Maleki
Al-Baqarah, 26	إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ		6
	خداوند **از اینکه** به پشه‌ای یا فراتر از آن مثل بزند پروا ندارد. پس کسانی که ایمان آورده‌اند می‌دانند که آن حق است و از جانب پروردگارشان است.	In fact	Safavi
Al-Anbiya, 92	إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ		7
	در حقیقت، همه از یک نوع ید و باید یک هدف را دنبال کنید؛ تنها من صاحب اختیار شمایم؛ پس مرا عبادت کنید.	In fact	Maleki
Al-Baqarah, 115	وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ		8
	و خاور و باختر فقط از آن خداست، پس به هرجا روی کنید، آنجا وجه خداست. **این بدان جهت است که** خدا بر همه چیز و بر همه جهات احاطه دارد و از توجه شما به هر سوی آگاه است.	This is due to the fact that	Safavi
Al-Nahl, 74	فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ		9
	پس نسبت‌های ناروا به خدا ندهید؛ **زیرا** خداست که **فقط** از ذات خودش کاملاً خبر دارد و شما از آن بی‌خبر هستید.	Because … only	Maleki

Table 5 *Persian emphasis IDMs*

Reference	Extracts	Equivalent	Translator
Al-Baqarah,20	وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ		1
	اگر خدا می‌خواست از همان اول شنوایی و بینایی‌شان را می‌گرفت، **آخر** خدا از عهده هر کاری برمی‌آید.	In fact	Maleki

2		وَإِنّ الّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنّهُ الْحَقّ مِنْ رَبّهِمْ وَمَا اللّهُ بِغَافِلٍ عَمّا يَعْمَلُونَ	Al-Baqarah, 144
Safavi	Definitely	**قطعاً** کسانی که به آنان کتاب آسمانی داده شده است می‌دانند که تغییر قبله حق و از جانب پروردگارشان است، و خدا از آنچه می‌کنند بی‌خبر نیست.	
3		إِنّ الّذِينَ آمَنُوا وَالّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللّهِ وَاللّهُ غَفُورٌ رَحِيمٌ	Al-Baqarah, 218
Maleki	indeed	**البته** مسلمانان واقعی و کسانی که در راه خدا مهاجرت کرده و جنگیده‌اند، به لطف خدا امیدوارند، زیرا خدا آمرزنده مهربان است.	
4		الّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ **وَإِنّ** فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقّ وَهُمْ يَعْلَمُونَ	Al-Baqarah, 146
Safavi	And indeed	کسانی که به آنان کتاب آسمانی داده‌ایم، به حکم نویدهایی که از کتابشان در اختیار دارند، همانگونه که پسران خود را می‌شناسند پیامبر را می‌شناسند، **و البته** گروهی از آنان حق را دانسته کتمان می‌کنند.	
5		حَتّى يَقُولَ الرّسُولُ وَالّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللّهِ أَلَا **إِنّ** نَصْرَ اللّهِ قَرِيبٌ	Al-Baqarah, 214
Maleki	Remember	...نزدیک بود پیامبران و پیروانشان بگویند یاری خدا پس کی می‌آید؟! **بدانید** کمک خدا نزدیک است!	
6		**إِنّ** رَبّكَ هُوَ أَعْلَمُ بِمَنْ ضَلّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ	Al-Qalam, 7
Safavi	Certainly	**همانا** پروردگارت به کسی که از راه او منحرف شده داناتر است، و همو به کسانی که ره یافته‌اند آگاه‌تر است.	
7		وَمِنْكُمْ مَنْ يُرَدّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا **إِنّ** اللّهَ عَلِيمٌ قَدِيرٌ	Al-Nahl, 70
Maleki	Only	البته بعضی‌هایتان را به سخت‌ترین دوره زندگی، یعنی پیری، می‌رساند تا بعد از داشتن آن همه علم و هوشیاری به حواس پرتی مبتلا شوید! **فقط** خدا همیشه دانای تواناست.	
8		أُولَئِكَ حِزْبُ اللّهِ أَلَا **إِنّ** حِزْبَ اللّهِ هُمُ الْمُفْلِحُونَ	Al-Mujadila, 22

Safavi	Only	آنان حزب خدایند. بدان که **تنها** حزب خدا سعادتمندند.	
9		**إِنّ** رَبّکَ یَعْلَمُ أَنّکَ تَقُومُ أَدْنَی مِنْ ثُلُثَیِ اللّیْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الّذِینَ مَعَکَ وَاللّهُ یُقَدّرُ اللّیْلَ وَالنّهَارَ	Al-Muzzammil, 20
Maleki	Fairly	تو و گروهی از کسانی که با تواند گاهی نزدیک به دو سوم شب و گاهی نصف و گاهی یک سومش را شب زنده داری می‌کنید. خدا این را **خوب** می‌داند؛ چون مدت دقیق شب و روز را خدا تعیین می‌کند.	
10		**إِنّ** فِی ذَلِکَ لَآیَاتٍ لِلْمُتَوَسّمِینَ	Al-Al-Hijr, 75
Safavi	In fact	**به راستی** در دیار ویران شده قوم لوط برای اثرشناسان نشانه‌هایی از وقوع عذاب الهی است.	
11		وَ**إِنّ** جَهَنّمَ لَمَوْعِدُهُمْ أَجْمَعِینَ	Al-Hijr, 43
Maleki	Surely	**حتماً** جهنم وعدگاه همه آنهاست.	
12		أَلَمْ تَعْلَمْ أَنّ اللّهَ یَعْلَمُ مَا فِی السّمَاءِ وَالْأَرْضِ إِنّ ذَلِکَ فِی کِتَابٍ **إِنّ** ذَلِکَ عَلَی اللّهِ یَسِیرٌ	Al-Hajj, 70
Safavi	Certainly	آیا ندانسته‌ای که خدا آنچه را در آسمان‌ها و زمین است می‌داند و از کارهای شما نیز آگاه است؟ قطعاً آنچه را خدا می‌داند با همه گستردگی‌اش در کتابی ثبت گردیده و **یقیناً** ثبت آنها بر خدا آسان است.	
13		لَهُ مَا فِی السّمَاوَاتِ وَمَا فِی الْأَرْضِ **وَإِنّ** اللّهَ لَهُوَ الْغَنِیُّ الْحَمِیدُ	Al-Hajj, 64
Maleki		آنچه در آسمان‌ها و زمین است، فقط مال خداست **و تنها** او بی‌نیاز ستودنی است.	
14		**إِنّ** فِی ذَلِکَ لَآیَةً لِلْمُؤْمِنِینَ	Al-Hijr, 77
Safavi	Undoubtedly	**بی‌تردید**، در این ماجرا برای مومنان نشانه‌ای بر حقانیت هشدارها و دعوت‌های خداوند است.	
15		**إِنّ** رَبّکَ هُوَ الْخَلّاقُ الْعَلِیمُ	Al-Hijr, 86
Maleki	Very	خدا **همان** آفریدگاری است که حالشان را می‌داند.	
16		مَا قَدَرُوا اللّهَ حَقّ قَدْرِهِ **إِنّ** اللّهَ لَقَوِیٌّ عَزِیزٌ	Al-Hajj, 74

Safavi	Undoubtedly	مشرکان خدا را آنگونه که در خور منزلت اوست ارج ننهادند و به غیر او روی آوردند. **بی‌گمان**، خدا نیرومند و شکست ناپذیر است.	
17		**إِنّ** اللّهَ يُدَافِعُ عَنِ الّذِينَ آمَنُوا إِنّ اللّهَ لَا يُحِبّ كُلّ خَوّانٍ كَفُورٍ	Al-Hajj, 38
Maleki	Soundly	خدا از مسلمانان در برابر دشمنانشان **جانانه** دفاع می‌کند؛ زیرا خدا هیچ خائن نمک‌نشناسی را دوست ندارد	
18		**وَإِنّ** لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً	Al-Nahl, 66
Safavi	And … also certainly	**و** در دام‌ها **نیز قطعاً** برای شما عبرت و سبب دانشی بر قدرت خداوند است.	
۱۹		لَهُ مَا فِي السّمَاوَاتِ وَمَا فِي الْأَرْضِ **وَإِنّ** اللّهَ لَهُوَ الْغَنِيّ الْحَمِيدُ	Al-Hajj, 64
Safavi	And indeed	آنچه در آسمان‌ها و آنچه در زمین است از آن اوست، **و به راستی** خدا از آنچه مردم انجام می‌دهند بی‌نیاز است.	
۲۰		**وَإِنّ** جَهَنّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ	Al-Hijr, 43
Safavi	And certainly	**و به یقین** وعدگاه همه آنان دوزخ است.	

4.2. Discussion

This analysis revealed that a communicatively dynamic approach, a context-sensitive system, and a non-literal method were employed in the process of encoding and rendering the Quranic IDM *Inna* into Persian. That is, three categories of Persian (elaborative, contrastive, and inferential) DMs, with 56 different types and combinations, were applied by these Persian translators. This is a remarkable indicator of manipulation of discourse relations, pragmatic creativity, and discourse enrichment and reveals that these meta-communicative components of language are not translated on a word-by-word basis but communicatively and figuratively. What foundations, justifications, and scientific explanations are for this creative and constructive approach to the creation and enrichment of discourse in translation?

Different lines of reasoning can be presented for this dynamic outlook to discourse in translation. Firstly, such creativity, innovation, and flexibility in the process of encoding this Quranic IDM in the construction of a translation specific discourse have been reported in a number of investigations (Frisson, 2009; Furko, 2014; Mohammadi, 2021; Paknezhad et al., 2018). These researchers' justification is that these innovations ensue from natural processing of language in translation process, where new meanings and functions are substantiated for words and phrases on the basis of flexible conditions of times, people, and places in the process of human communication. And the rationale for this flexible approach is the construction of a coherent, logical, and comprehensible discourse for the readership.

Another justification for the rejection of one-to-one equivalence, flexibility, adaptation, and creativity in the process of encoding the Quranic DM *Inna* could be the different pragmatic functions of this DM, which arise from the differences between the propositional meaning and metalinguistic functions of such monitoring elements of discourse. By observing this difference, the professional translators examined here did not render the DM with a dictionary equivalent in Persian and their work represented explicitation, normalization, and simplification of discourse, as reported by Jiang and Tao (2017). Another line of explanation for the modification of these elements is their context and text-sensitive nature besides their dynamic application by the interlocutors. As a result, decoding and encoding of these elements assume different realizations; consequently, they are rendered with different types of DMs in the translation process on the basis of figurative and communicative perspectives towards the use of language (Egg & Redeker, 2008).

Appealing to different theoretical perspectives in discourse analysis and pragmatics provides yet another route of justification for the creative replacement of DMs by these professional translators (Question 3). These theoretical perspectives

include pragmatic enrichment, underspecification, metadiscourse, and cooperative principles. The realization of different pragmatic functions for language components in the process of discourse comprehension and production reveals different manifestations of the substantiation of *Underspecification Theory* in the process of translation, where the pragmatic functions of words and phrases are manipulated dynamically (Mohammadi, 2021). Moreover, the interpretation and utilization of words, phrases, and statements in figurative and communicative approaches in discourse result in the flexible, creative, figurative, and text-sensitive routes for these elements in discourse construction in translation. This approach to the encoding process is referred to as pragmatic enrichment in human communication (Cummins & Rohde, 2015).

Metadiscourse is another source for the justification of this creativity in the translation process. On the basis of this theoretical perspective to human communication process, the interlocutors bring different assumptions to the discourse in the comprehension and production of a text. The outcome of these different assumptions is the substantiation of different adjustments in the process of encoding the discourse markers (Hyland, 2005). Furthermore, the application of Grice's cooperative principles in translation is an index of translators complying with these principles and creating a fluent and comprehensible text for their audience.

6. Conclusion and Pedagogical Implications

The investigation of this Quranic parallel corpus revealed that the Persian rendering of the DM *Inna* was tackled innovatively, flexibly, and creatively. In this context, translation is approached figuratively and is viewed as a creative process. Translators follow different theoretical perspectives in the construction of a translation-specific discourse. This approach to translation, i.e., adopting different theoretical outlooks, resulted in utilization of elaborative, contrastive, and inferential

discourse markers, establishing different textual and logical relationship between units of discourse. The translators' creative and innovative approach is an indication of rendering this DM based on the following discursive strategies: meta-communication (Aijmir, 2002), meta-discourse (Hyland, 2005), and meta-comment (Frank-job, 2006). These discursive strategies substantiate natural processing of language in professional social interactions such as translation. The outcome of natural processing of language is the pragmatic enrichment of human communication (Zufferey, 2016).

This article analyzed the encoding of the Quranic, complex inferential discourse marker *Inna* in a Persian parallel corpus. Other studies can examine the translation of this discourse marker into other languages comparatively. This parallel corpus investigation analyzed the natural use of language in the society and discovered novel meaning uses and functions for these metalinguistic elements. They will have insightful contributions and implications for translation education, material development, lexicography, and translation quality assessment.

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