

## An Analysis of Implication Discourse in the Translation of the Functions of Discourse Marker *wa* in the Kurdish Corpus of the *Holy Quran*: A Pragmatic Approach<sup>1</sup>

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### Abstract

Translation comprises the comprehension, construction, and monitoring of discourse based on the creative and professional use of discourse markers in the construction of discourse, and the translators' major challenge is complying with pragmatic principles of the target discourse (Chesterman, 2016; Mohammadi & Hemmati, 2023). The implication and indirect reflection of the functions of the most frequent, effective, and ambiguous Quranic discourse marker *wa* is a complex, critical, and discourse-construction process. The corpus of this descriptive and exploratory study consisted of six randomly selected sections of the *Holy Quran* and the translation of these sections into the Sorani branch of the Kurdish language. To analyze different aspects of the application of implication strategy in translation of the *Quran* into Sorani Kurdish, the researchers applied pragmatics theory, translation spotting theory (Zufferey, 2016), and a model for the analysis of implication (Klaudy & Karoly, 2005). The results revealed that the Kurdish translator (Ebrahimi, 1997) appealed to implication in nearly 2/3 of the cases (63%). It then led to a triangular model of syntactic, lexical, and cultural-pragmatic strategies, which developed researchers' perceptions of translation universals. Future research could study and compare the translation of the Quranic DM *wa* into other languages.

**Keywords:** Implicit translation, Kurdish translation, Quranic discourse marker *wa*, Pragmatics

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## 1. Introduction

The basis of pragmatics is investigating approaches for creating social relationships to find appropriate and context-sensitive discourse. In the realm of pragmatics, researchers (Jones, 2012; Ishihara & Cohen, 2010) seek to examine the indirect approaches of speakers and writers in expressing their opinions on the one hand and to investigate the various methods of the audience in inferring and discovering the speakers' and writers' views on the other. The applied, operational, and pragmatic dimensions of translation include strategies for simultaneously decoding and encoding information based on linguistic, cultural, and metalinguistic foundations (Chesterman, 2016).

Discourse construction in translation is an innovative and dynamic process involving enriching the pragmatics in different dimensions of the text. This process of enriching the pragmatics of the text is carried out using various linguistic, cultural, discursive, and pragmatic strategies, one of which is the strategy of implicature. The Analysis of the previous studies (Mohammadi, 2023; Sipayong, 2017; Klaudi & Karoly, 2005) shows that implicature is a strategy in the translation process and one of the fundamental issues in pragmatic studies in translation applicable to different languages. According to Klaudi & Karoly (2005), Implicature has the following four dimensions: a) Unnecessity of transferring all dimensions of the source text in the translation, b) Indirect transmission of the message, c) Recreating obvious items of the original text in an implicit, metaphorical and ironic way in the target text, d) Changing text cohesion through reduction and deletion in different dimensions. From the perspective of metadiscourse-oriented approaches, linguistic elements such as deleted linguistic expressions, coordinate structures, conjunctions and inflections, adverbs of time, and prepositions are called discourse markers (hereafter DMs). DMs are the most widely used, complex, and efficient metadiscourse elements in discourse management and form an integral part of human interactions (Faghih-Malek-Marzban, 2008). Therefore, investigating DMs and how translators render them into

different languages by considering grammatical, pragmatic, and cultural dimensions of different languages can have outstanding pedagogical applications. In this regard, some previous studies have delved into the implication discourse in translation (Mohammadi & Yinki Maleki, 2024; Mohammadi, 2023; Sipayung, 2017). However, no study has been conducted in terms of implication discourse in the translation of DM *wa* in the Sorani branch of the Kurdish language, and thus, this study attempts to fill this gap in the literature.

With a descriptive and exploratory approach, the present study has analyzed the implication strategy in the Sorani Kurdish translation of the DM *wa* in discourse creation. Since the study has included data derived from the natural processing of language use in the translation of Quranic texts into Sorani Kurdish, it consists of research questions and relies on theoretical foundations as well as a practical model in conducting the research. Therefore, the following questions were put forward:

1. What is the frequency distribution of the use of the implication strategy in the translation of the Quranic DM *wa* into Sorani Kurdish?
2. In which context did the highest frequency distribution of the implicit reflection of the DM *wa* occur in the Sorani Kurdish translation of the *Quran*?
3. Based on the use of the implication strategy in the translation of the DM *wa* into Sorani Kurdish, what are the strategies of discourse creation in the translation process?

## 2. Literature Review

Various studies have been conducted on translating the Holy *Quran* into Persian and English. These studies include examining the system of implication in translation (Mohammadi & Yinki Maleki, 2024; Mohammadi, 2023; Sipayung, 2017), indirect use of language (Valvi & Hassani, 2016), the discourse of clarification (Yazdani & Gham-Khah, 2015), the comparative approach (Afrouz & Mollanazar,

2018), the semantic system (Afrouz & Mollanazar, 2017), emphasis, highlighting and attention to accuracy and beauty (Vaezhi et al., 2018) and translation for specific purposes (Ghazizadeh et al., 2015). Some of these studies, more relevant to the present study, have been reviewed. From the perspective of Klaudy and Karoly (2005), implicitation is the indirect, ironic, and implicit expression of explicit, clear, and obvious concepts of the original text in the target text in the translation process. These researchers discovered different methods of implicitation, including converting clauses into phrases, converting two or more sentences into one sentence, deleting a word or phrase, replacing a discourse unit with a specific meaning with another discourse unit with a general meaning, and combining the meanings of different words into one word. Other researchers (Sipayong, 2017; Ostman, 2006) consider implicitation as changing the cohesion system of the text by eliminating, reducing, and indirectly sending the message at different stages and levels of translation.

Another part of the studies analyzed the extent to which the implicitation strategy was used in the translation process. In analyzing various translations, Sipayong (2017) concluded that translators had expressed about 28% of the DMs in the translation process implicitly and indirectly. Likewise, Mohammadi's (2023) study showed that 29% of the DMs in simultaneous oral translation were translated implicitly. Another group of researchers has analyzed the strategy of omission in translation. For example, Hu (2020) studied the translation of the DM of well into Chinese and found that the strategy of omission was the most frequently used strategy by translators. As the literature review shows, no research has been conducted regarding implicitation in the Kurdish translation of the *Quran*, and researchers are seeking to fill this gap.

### **3. Theoretical foundations and Corpus**

#### **3.1. Theoretical foundations**

The theoretical foundations of this research include pragmatic theories and

translation equivalent analysis (Jones, 2012). In the scope of pragmatics, researchers (Ishihara & Cohen, 2010; Jones, 2012) analyze the nature of intercultural and interlingual interactions and communications in the following dimensions and cases:

1. The impact of differences in pragmatic norms among cultures, discourses, and languages.
2. The system of transferring norms and social customs from one language to another.
3. How to reflect pragmatic norms and approaches by analyzing and examining the structure of interactions.
4. Analysis and examination of how to create a fluent, logical, and relevant discourse.

Moreover, the analysis of methods for solving the problem of the translator of the *Quran* into Sorani Kurdish was carried out using the theory of translation spotting, i.e., translation equivalent analysis. According to this theory, translators' practical, executive, and pragmatic approaches and behaviors in simultaneously decoding and encoding information were analyzed based on linguistic, cultural, and metalinguistic principles in natural language processing (Cartoni et al., 2013). Researchers' assumptions in pragmatic analyses include enriching texts in various dimensions through changing, replacing, deleting, and adapting linguistic and metalinguistic elements such as DMs (Ishihara and Cohen, 2010). Similarly, the researchers' assumption in the present study is that context-based language processing in social interactions, such as translation, requires a certain type of creativity, re-creation, invention, and adaptation achieved through various strategies.

### 3.2. Corpus

The corpus of this study consisted of two parts: the source text, i.e., the Quranic texts, and the target text, i.e., the Sorani Kurdish translation of the *Quran*. The

Quranic part of the corpus (16906 words), including 6 sections of the *Quran* (1, 2, 14, 17, 28, and 29), comprised 20% of the entire *Quran* (Table 1). The target text also included the same sections of the *Quran* and Ebrahimi's translation into the Sorani Kurdish language (28061 words). The selection of the 6 sections of the source text was based on random sampling; however, the selection of the Sorani Kurdish translation of the *Quran* was purposive, which was an interpretive approach to the translation. That is, the translator (Ebrahimi, 1997) admitted in his introduction that his translation was based on *Al-Mizan*, the interpretation of the *Quran* by Tabatabaee. The reason for choosing the Sorani branch of the Kurdish language was that Ebrahimi's translation of the *Quran* was done into the Sorani branch of the Kurdish language.

Table 1. Frequency distribution of sections, total words and words in the corpus

	Analyzed elements	Frequency	Percentage
1	Sections	6	20%
2	Total words of the Holy <i>Quran</i>	77807	100%
3	Words in the Quranic corpus	16906	22%
4	Total words of the Kurdish translation of the Holy <i>Quran</i>	138124	100%
5	Words in the target corpus (Kurdish translation)	28061	20.3%
6	DMs	2535	15%
7	DM <i>wa</i>	1236	48%

### 3.2.1. Validity of data

To meet the validity and reliability of the results of this study, two raters were asked to evaluate and confirm the researchers' diagnosis of the use of the implicitation strategy in the translation of the DM *wa* in the *Quran* into the Sorani Kurdish language. The raters' native language was Sorani Kurdish, their major was linguistics, and they had experience in teaching translation courses. There was no disagreement between the evaluators and the researchers.

Likewise, for data analysis, the Implicit Discourse Model of Klaudi and Karoly (2005) was used to discover and examine the manifestations and dimensions of implicitness in the process of translating the Quranic DM *wa* into Sorani Kurdish. This model has the following five dimensions:

lexical generalization, lexical deletion, lexical reduction, grammatical generalization, grammatical deletion, and grammatical contraction.

#### 4. Results and Discussion

The DM *wa*, the most efficient, creative, important, and ambiguous element in discourse management, has a wide sensitivity to the functional context of the language (Faghih-Malek-Marzban, 2008), and has the highest percentage of frequency distribution in English (Nejadansari & Mohammadi, 2014), Chinese (Yang, 2007), Arabic (Farqal & Samateh, 2017), and Persian (Omranpour, 2005). Therefore, its description and explanation can serve to understand the intercultural and interlingual discourse construction system. According to Table 2, about 1236 examples of the DM were used in the corpus. In the Sorani branch of the Kurdish translation, about 782 instances of this DM have been translated implicitly, which includes 63% of the total frequency distribution. (Question 1 of the study).

Table 2. The extent of the use of the implicit strategy in translating the Quranic DM *wa* into Sorani Kurdish

	Frequency distribution of the Quranic DM <i>wa</i> in the corpus	Frequency distribution of discourse creation in the form of implication in Kurdish translation	Percentage of use of implication in Kurdish translation
1	1236	782	63%

These findings are supported by other studies: the implicit translation of DMs in Sipayong's (2017) study was 28% from English to Chinese, and in Mohammadi's (2021) research was 38% from Persian into English. Likewise, the implicit translation or its deletion in the translation process has generally been reported (Hu, 2020). These findings demonstrate the fact that implicitness in the translation process is one

of the strategies for creative discourse creation, sensitive to the functional context of the language and an audience-oriented approach, applicable to the translation of text into different languages (Dosa, 2021; Hoek et al., 2017).

Table 3. Frequency distribution of dimensions of using the impicitation strategy in translating the Quranic DM *wa* into the Kurdish translation

	Sections	At the beginning of the verse	Use of punctuation marks	Combination	Sentence separation	Frequency	Percentage
1	1 and 2	96	151	2	2	251	33%
2	14 and 17	167	112	3	0	282	35%
3	28 and 29	142	107	0	0	249	32%
4 (Total)	6 (Section)	405	370	5	2	782	100%
5 (percentage)	20%	52%	47%	0.7%	0.3%	63%	100%

According to Table 3, the implicit translation of the DM *wa* at the beginning of Quranic verses was the strategy that had the highest frequency, 405 cases and 52 percent (question 2 of the study). The second and third places were related to the use of punctuation marks (370 cases and 47%), and the method of combining two sentences (5 cases and 0.7%) to create discourse through indirect representation of the DM *wa*. Finally separating the sentences making up the compound sentences and converting them into a simple sentence, followed by the removal of DM *wa* had the lowest frequency (2 cases and 0.3%).

Table 4. Placement of DM *wa* at the beginning of the verse

Number/Translator	مثال	Reference/strategy
1	وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ	Al-Hejr, 11
Ebrahimi	هیچ پیغامبریک نەدەهاتە لایان، مەگەر ئێوەی که گەپجار و گالتهیان پێی دمکردن	reporting
2	وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ	Al-Hajj, 68



Ebrahimi	ئەگەر لەگەڵ تۆ دا کەوتنە کێشە و موجدەلمە، جا بلی خوا بەوەی دەیکەن زانائە و ناگادارتەرە	commanding
3	وَالَّذِينَ يَبْطَهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ...	Al-Mojadelah, 3
Ebrahimi	کەسانی کە بە ژنانی خۆیان دەلێن تودایکی، لە پاشان پەشیمان دەبنەوه، بەر لەوەی دەس لەگەڵ یەکتەر تێکەڵ بکەن، ئەبێ کۆیلەیک ئازاد بکەن ...	reporting
4	وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا	Al-Gen, 15
Ebrahimi	ئەوانەیش کە لە ڕینگای ڕاست لایان داوه، ئەبە ئیزنگ و دار و دەسەچیلەیی دۆژە	threatening
5	وَ اتَّقُوا اللَّهَ وَ لَا تُخْزَوْنَ	Al-Hejr, 69
Ebrahimi	لە خوا پەر و اتان هەبێ و شەرمەندەم مەکەن	commanding

The implicit translation of the DM *wa* at the beginning of the verses of the *Quran* had the highest frequency of distribution (52%). Table 4 shows examples of the use of this indirect and implicit translation strategy of the DM *wa*. Its strategies include reporting (numbers 1 and 3), commanding (numbers 2 and 5), and threatening (number 4). To justify the reasons for the omission of *wa* in the translation process, researchers have considered the grammatical rules of the target language. For example, Khani-Kolghai and Azaran-Saqin-Sara (2022) acknowledge that when the Quranic DM *wa* appears at the beginning of a verse, it is not translated. This is because the beginning of a Persian sentence is never accompanied by a DM, meaning that it is the rules of the target language that determine the method and system of translating DMs. These researchers investigated three Persian translations of the *Quran* by Foladvand, Rezaei, and Khorramshahi and discovered many examples of the omission of the DM *wa* in the functional context of language in the *Quran* translations.

Table 5. Use of punctuation marks

Number/Translator	مثال	References/Strategy
1	وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَ مَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ	Al-Bagharah, 99
Ebrahimi	نیشانهگەلیکی ڕوونمان بۆ ناردی، بێجە لە خراپان کەسێکی تر نیکاری ئەوه ناکا	Comma

2	... وَتَرَى النَّاسَ سُكَارَىٰ وَ مَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ	Al-Hajj, 2
Ebrahimi	خمگ به مهست و سرخوش دهبینی، کهچی مهست نین؛ به لام نازاری خوا سمخته	Semicolon
3	وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ	Al-Nahl, 6
Ebrahimi	لهواندا بو ئیوه زینت و شکو همیه، له کاتیکدا که دهیانگیرنموه بو جیی حوانهیان، کاتی که (بهره‌بیانان) دهیانبه‌نه دهرودشت بو له‌مر	Comma
4	مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ	Al-Taghabon, 11
Ebrahimi	هیچ به‌لایمک وه کس ناکه‌وئ، مه‌گمر به نیجازه‌ی خوا، هرکس که بروا به خوا بینئ، خوا دل و دهروونی رینوینی ده‌کا	Comma
5	ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	Al-Jomeh, 4
Ebrahimi	نهمه چاکه و نیعمه‌تی خواجه که به هرکسی بیه‌وئ نمید، خوا خامنی به‌خششینی گهرمیه	Comma
6	إِذَا أُلْفُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ	Al-Molk, 7
Ebrahimi	هردمی بخرینه دۆرده دنگی پرمترسی لی ده‌بیسن، دنگی ناخوشی لی ده‌بیسن	Comma

Discourse construction using punctuation marks to show the role of the discourse marker *wa* in the translation process ranks second with 405 examples and 47% (Table 3), and the following two types of punctuation marks were used: , and ; (comma and semicolon). The use of punctuation marks to reflect discourse relations has also been reported in the research of Mohammadi (2023) and Mohammadi and Yinki Maleki (2024). These researchers consider the predictability of these discourse relations as the basis for reflecting them indirectly, and the purpose of using this approach is to show the role of continuity in discourse. Table 5 demonstrates examples of the use of punctuation marks in discourse creation by removing the DM *wa*.

Table 6. Using the combination strategy

Number /Translator		Reference /strategy
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1	... وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ	Al-Bagharah, 165
Ebrahimi	... ئەگەر ئهوانه‌ی وا سته‌میان کرد بیانزانیبا له‌ی کاته‌ی وا جه‌ز مه‌بدان ئه‌میین (که) هه‌موو وزه‌یه‌ک ه‌ی خواجه‌ ئازاریک که خوا ده‌یدا توندوتیژه	transliteration
2	وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعُهَا ...	Al-Bagharah, 233
Ebrahimi	دایکه‌کان دوو سالی ره‌یه‌ق و ته‌واو بی که‌م و زیاد، شیر به مناله‌کانیان ئه‌مدن، ئه‌مه بو که‌سیکه‌ بیه‌وی ده‌ورانی شیر دان (به منال) ته‌واو بکا، بو که‌سی که منالی بو له دایک بووه (باوک)، پتویه‌سته خوراک و پۆشاک دایک به جو‌ریکی شیوا بدا، ه‌یچ که‌سی پتر له توانای خوی ته‌کیلی لئ ناکرئ، ...	transliteration
3	وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ	Al-hejr, 4
Ebrahimi	ئیمه خه‌لکی ه‌یچ شار و ئاواپیهمان له ناو نه‌برد، مه‌گه‌ر ئه‌وه‌ی که نه‌ج‌ل (ماو‌یه‌ک) ی دیاریکراویان بو هه‌بووبی	transliteration

The third place belonged to combining two sentences (5 cases and 0.7%).

Table 6 shows the instances of the application of the indirect strategy (transliteration) in the translation of the DM *wa*. This strategy is consistent with Mohammadi's (2021, 2023) and Furko's (2014) studies. By using this strategy, the translated sentence has become a smooth and fluent one, complying with the grammatical rules of the target language, and repetition of the DM has been avoided (Table 6).

Table 7. Cases of separating sentences by removing the DM *wa*

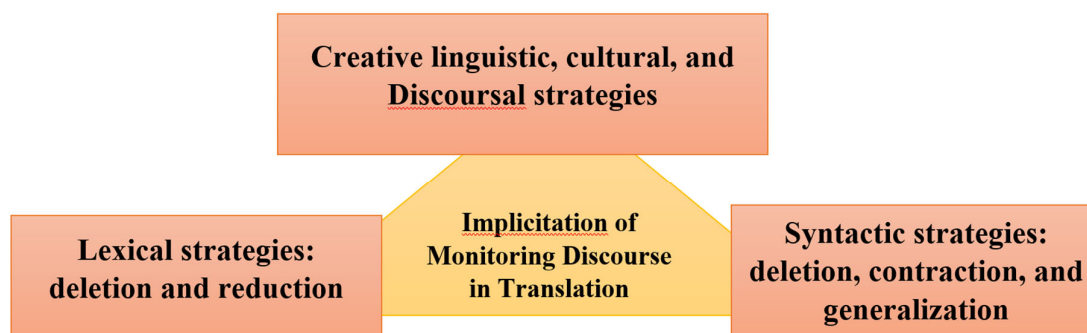
Number/Translator	مثال	Reference/Strategy
1	... وَ نَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ...	Al-Anbia, 35
Ebrahimi	... ئیمه به راگه‌یاندنی خراب و چاک ئیوه تا‌قی ده‌که‌ینه‌وه ...	information
2	... وَ تَتْلَقَاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ	Al-Anbia, 103
Ebrahimi	... فریسته ده‌چنه پێشوازیان (و ده‌لێن): ئه‌مه هه‌ر ئه‌و رۆژه‌یه که به‌لێنتان پێ درا‌بوو	information

The fourth position (Table 3) is related to the conversion of compound sentences of the *Quran* into simple sentences either through indirect translation or the removal of the discourse marker *wa* (2 cases and 0.3%). The use of this strategy has been confirmed by Mohammadi's (2023) study in the process of simultaneous oral

translation. It has also been reported in the studies of Hoek et al. (2017) and Crible et al. (2019) for the implicit representation of various discourse relations. These researchers believe that discourse relations can be represented indirectly, and in the study of parallel corpora in four languages, they found that such an indirect method was used to reflect discourse relations and remove DMs. Table 7 shows examples of this strategy for translating this DM, which is related to the information strategy.

The use of linguistic, cultural, and pragmatic features such as substitution, sentence composition, sentence transformation, expression change, paraphrasing, expression and text summarization, and sentence-to-sentence transformation are various methods that professional translators use to create discourse through implicit and indirect reflection of the DM *wa*. From the perspective of researchers such as Dupont and Zoffrey (2016) and Dosa (2021), exploiting linguistic, cultural, and discourse foundations in implicit translation and indirectly reflecting discourse relationships are part of the principles of implicit translation of DMs. The analysis of the cases mentioned above indicates that the dimensions of Klaudi's and Karoly's (2005) model have been utilized to generate discourse through implicit translation of the DM *wa*: grammatical deletion, grammatical contraction, grammatical generalization, lexical deletion, lexical reduction, and the use of pragmatic strategies based on an awareness of linguistic, cultural, and discourse creativity. Mohammadi's (2023) found that four dimensions (except the dimension of grammatical contraction) of this implicit pattern for translating discourse markers were used for translating DMs. The reason for this difference may be due to the type of corpus: in Mohammadi's (2023) study, spoken corpora were used, but the present study employed the written corpus. Figure 1 shows the dimensions of this triangular discourse-generating pattern.

Figure 1. Heuristic model based on implicit translation of the discourse marker *wa*



## 5. Conclusion

The translation process entails comprehending, constructing, and regulating discourse through various problem-solving methods. Among these, implication is a noteworthy strategy for managing discourse. This study indicates that examining how implication is employed yields significant implications across scientific, educational, and research contexts. Notably, the Kurdish translator of the *Quran* implemented the implication strategy in approximately 63% of cases to address translation challenges. Additionally, an analysis of the translator's discursive and pragmatic behavior revealed a triangular framework comprising grammatical, lexical, and cultural-pragmatic strategies.

A primary challenge for translators is to construct discourse that aligns with the target audience's pragmatic, linguistic, and cultural expectations. This requires uncovering and applying effective problem-solving strategies (Hortas-Barros, 2019). Translators engage in a multifaceted adaptation process aimed at managing discourse by implicitly conveying goals that resonate with temporal, spatial, and situational contexts. By employing metadiscursive strategies, they navigate the discrepancies between source and target discourses (Aimer, 2002). In this way, the Iranian translator of the *Quran* adopts an inventive approach by integrating these multifaceted triangular strategies into his discourse management. That is, translators act as professional, creative agents deeply involved in natural language processing (Gill, 2015).

The findings from this study not only enrich our understanding of the translation process but also promise practical applications in areas such as educational planning, curriculum development, and translation quality assessment. In educational settings, the insights gained can enhance and expand existing frameworks for managing discourse in classroom activities. Research-wise, these findings help establish a model for studying the implicit and indirect transmission of goals. Scientifically, they advocate for a more profound engagement with disciplines such as pragmatics and discourse studies.

## 6. Limitations and suggestions for further research

This study exclusively investigated the role of implicature in translating the DM *wa* into the Sorani dialect of the Kurdish language. Accordingly, the implications should be interpreted with caution. Future research is necessary to explore how implicature operates in the translation of DM *wa* across different languages. Given that metadiscursive elements like DMs are fundamental to discourse creation and management (Steele, 2015), the complex interplay between the functions of DM *wa* and its indirect expression calls for multilingual studies in languages such as Chinese, Indonesian, Russian, Turkish, and others.

Similarly, due to restrictions on time and article length, other important variables were not fully examined. Factors including the contextual background of verses, the classification of *surahs* (Meccan versus Medinan), the structural characteristics of the Kurdish language, and the stylistic preferences of the Kurdish translator might significantly influence the translation strategies for DM *wa*. Therefore, to achieve a comprehensive understanding of implicature in the translation of the Holy *Quran's* DM *wa*, further research should address these aspects. The outcomes of such studies, combined with the present findings, could offer valuable pedagogical insights for translation instruction. This exploration unveils further avenues for inquiry. One might, for instance, consider how the complexities of cultural nuance and

metadiscursive strategy interplay in translations beyond religious texts, or how emerging digital tools could facilitate a deeper understanding of these intricate translation processes.

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