A Pragmatic Analysis of the Quranic Temporal Discourse Markers in Parallel Corpora: A Study of two Persian Translations[1]

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Abstract

The aim of present research was the analysis and exploration of two Persian translators' pragmatic approaches in rendering اذ and اذا- two Quranic temporal discourse markers- comparatively into Persian. The research was supported by Coherence and Translation Spotting Theories and also a DMs inventory was applied in the analysis of the parallel corpora. The results revealed that rendering of these Quranic temporal discourse markers (TDMs) was approached differently by the translators. The analysis of Persian parallel corpora revealed that the translation of these Quranic TDMs was tackled creatively and innovatively by appealing to temporal, contrastive, elaborative, inferential DMs, and their combinations. Moreover, imperative forms, adverbs of time and manner, conditional structures, and paraphrasing were employed. The analysis of the findings reveals creativity, flexibility, and novelty in structural, semantic, and pragmatic approach to discourse construction in translation. Furthermore, as some of these equivalents are not offered in Arabic-Persian dictionaries and are not covered in grammar source books of Arabic language, researchers, scientists, teachers, material developers are recommended to approach teaching, lexicography and material development pragmatically and revise their approaches on the basis of the implications derived from parallel corpora investigations.

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1. Introduction

Translation is an interactive process of decoding and encoding of information in source and target languages on the basis of conventions of target language, culture, pragmatics, and discourse (Chesterman, 2016). From a discursive point of view, language components such as prepositional phrases, conjunctions, adverbs, coordinators, and short sentences such as *in addition, and, then,* consequently, and *you know* are referred to as discourse markers. Discourse markers (DMs hereafter) are referred to as the most complex, effective, and frequent meta-communicative and meta-comment elements in human communication and are inseparable elements of meta-discourse (Aijmer, 2002; Hyland, 2005). As DMs are highly dependent on context and ambiguous, do not play any syntactic role, and are devoid of propositional meaning, their translation is complicated (Furko, 2014).

The researcher tried to analyze and explore two Persian translators' pragmatic approaches to translation of the two Quranic Temporal Discourse Markers (TDMs) اِذ and اِذا comparatively in Persian from a translation spotting perspective. Interlocutors apply DMs for the purpose of monitoring discourse in the process of communication. As the translator is pragmatically involved in a creative process of decoding and encoding of information in two languages, natural processing of language is activated in the construction of a fluent and comprehensible discourse. Also, as parallel corpora studies deal with the analysis of the construction of coherence relations between languages, cultures, and discourses, the findings will be in the service of development of new theories and models for investigations (Zufferey, 2017). These following questions were addressed in this study: 1. Which groups of Persian DMs are used in translation of these TDMs into Persian? 2. What are the adjustments, adaptations, and innovations in the process of translating these TDMs into Persian? 3. What are the theoretical justifications for the adaptations, modifications, and innovations put into practice in translation of

these TDMs into Persian? Different assumptions such as modification and deletion of DMs are put forward by researchers (Zuferry, 2017; Furko, 2014).

2. Review of Literature

This review covers four lines of research the process of translation of *the Quran*. The first line views translation of *the Quran* as an ideological endeavor. Mollanazar and Mohaqeq (2005) investigated the influence of translators' ideological assumptions and concluded that translation of *the Quran* is an ideological endeavor and specific beliefs, attitudes, and philosophies are applied in translation. Moreover, Mosaffa (2008) believes that it is definitely impossible to translate *the Quran* without relying on meta-linguistic influences. So, all language elements are manipulated by ideology.

The second line of research analyzed the characteristics of translations of *the Holy Quran*. Ayatollahy (2006) believes that it is indisputably necessary to consider the hermeneutic foundations in these translations. Afrouz and Mollanazar (2018) analyzed two English translations of *the Quran*. Their results revealed that one of the translations was the original and the other was a revision.

Manafi Anari (2003) studied the characteristics of translation of religious texts and concluded that correspondence to the source text content is of more importance. Alizadeh (2015) conducted a syntactic analysis of English translations of *the Quran* and provided a classification of the problems. Karimi (2018) analyzed the theories of untranslatability of *the Quran*. They concluded that various attitudes were originated from diverse sociological considerations. Considering equivalence of the word Allah, Manafi Anari (2003) believes that reproduction of proper equivalence for this word is impossible.

The third line of research focused on linguistic aspects. Najafi (2009) investigated the translation of cohesive tools and concluded that a great amount of explicitation occurred. Mansouri (2010) analyzed rendering word order of *the Quran* and concluded that most translators have applied natural word orders. Davoudi (2010) studied the English translation of recurrent semantic collocations and discovered that new and novel meanings were added. Mansouri (2015) studied

translation of passive voice in *the Quran* and revealed that diverse forms of words and tenses were applied.

The fourth line of research examined the strategies. Poshtdar (2008) investigated translating single words. The strategies included supplying proper equivalents, providing short description, replacing with a compound phrase, and borrowing. Ghazizadeh (2015) showed that translators employed the strategies offered by Chesterman (1997). Movahhedian and Yazdani (2020) investigated the translation of metaphors in English translations of *the Quran*. This study revealed that metaphors presented challenges for the translators. As this review revealed no study is reported on the analysis of TDMs in translations of *the Holy Quran* in Iranian context and this study tried to fill this gap.

3. Methodology

The researcher tried to investigate the translators' pragmatic behaviors in discourse construction in the process of translation of the holy Quran in this comparative, descriptive and qualitative study. For the reason that the study possesses theoretical outlooks in discourse and translation, examines data taken from natural use of language in professional translation contexts, and has research questions, it is equally a descriptive and a qualitative research (Seliger and Shohamy 1989). Moreover, as it evaluated two translations, it is a comparative research. The corpus consisted of two parts: source text and target texts. ST corpus was selected randomly and it consisted of the 6 *juz* (sections) *of the Quran* (Table 1). TT corpora comprised of two Persian translations by Maleki (2017) and Safavi (2008) on the basis of a purposive sampling. The rationale behind the selection of these translations was their approaches and perspectives in translation: both translators followed Almizan, an interpretation of *the Quran* by Allameh Tabatabaee, in solving their translation problems. Tables 1 and 2 show the characteristics of this corpus. Coherence theory in discourse and Translation spotting in translation formed the theoretical basis of this research. According to coherence theory authenticity, accuracy, and validity of a notion or an idea in a unit of discourse depends on its relationship with other ideas in other units of discourse (Glanzberg, 2018). Analysis of the professional translators' pragmatic procedures,

approaches, and strategies in finding solutions for their problems shape the foundations of translation spotting theory and the outcome of these studies is the exploration of new strategies, theories, and models in the world of translation (Cartoni and Zuferry, 2013). The analysis and classification of the DMs applied by these translators was based on an inventory of DMs introduced by Mohammadi and Dehghan (2020). And two university professors were invited to evaluate the extracts analyzed in this study and verify the instances of the translators' pragmatic behaviors in translating these TDMs spotted by the researcher.

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

Number	Elements Analyzed	Frequency	Percentage
1	Sections (juz)	6	20%
2	Total words	77807	100%
3	Words in the corpus	16906	22%
4	DMs in the corpus	2476	15%
5	TSTDMs	107	4.3%

Table 2. *Frequency of TDMs*

Number	TSTDM	Frequency	Percentage
1	اِذْ	17	13.6%
2	وَاِذْ	26	21%
3	اِذا	32	25.6%
4	وَاِذا	29	23.2%
5	فَاِذا	21	17%

4. Results and discussion

4.1. Findings

Table 3 shows the frequency Persian equivalents.

Table 3. *Frequency of Persian equivalents*

Number	TDM	Frequency of Persian equivalents	Percentage
1	اِذْ	11	10%
2	وَاِذْ	26	24%
3	اِذا	24	22%
4	وَاِذا	16	15%

5	فَإِذا	27	25%

The analysis of the two Persian translators' pragmatic approaches in rendering the TDM اِذْ into Persian revealed that these translators applied 11 different types and combinations of Persian TDMs. According to Table 4, the translators applied temporal and inferential DMs, adverbs of time (extracts 1, 2, 3, 4, 5), and imperative forms (extract 3).

Table 4. *Persian Extracts of Equivalents for the TDM* اِذْ

Translator	Equivalent	Extracts	Reference
1		إِذْ تَبَرَّأَ الَّذِينَ اتَّبِعُوا...	Al-Baqarah 166
Maleki	Then	آن وقت پیشوایان باطل بیزاری می‌جویند ...	
Safavi	Then	آنگاه که سران شرک تبری می‌جویند ...	
2		إِذْ قَالَ لَهُ رَبُّهُ...	Al-Baqarah 131
Maleki	Because when	زیرا تا خدا به او فرمود ...	
Safavi	Whenever	هنگامی برگزیده شد که پروردگارش به وی گفت...	
3		وَدَاوُودَ وَسُلَیْمَانَ إِذْ یَحْکُمَانِ...	Al-Anbia 78
Maleki	Someday	حالا بشنو از داوود و سلیمان روزی درباره ... مشورت می‌کردند	
Safavi	Remember the time	و داوود و سلیمان را یادکن آنگاه که درباره ... به مشورت پرداختند	
4		یَحْکُمَانِ فِی الْحَرْثِ إِذْ نَفَشَتْ فِیهِ غَنَمُ الْقَوْمِ	Al-Anbia 78
Maleki	During the night	... درباره حکم کشتزاری که شب هنگام گوسفندان عده‌ای در آن چریده و پایمال کرده بودند ، مشورت نمودند.	
Safavi	At night	... حکم کشتزاری که شبانه گوسفندان مردم در آن چریده و تباه کرده بودند به مشورت پرداختند	
5		إِذْ دَخَلُوا عَلَیْهِ...	Al-Hijr, 52

Maleki	------	وارد خانه شدند ...	
Safavi	When	آنگاه که بر او وارد شدند ...	

According to Table 5, the Quranic combined TDM وَإِذْ, that is, the combination of TDM اِذْ with the elaborative DM وَ is rendered pragmatically and has got the second rank in terms of frequency of distribution (Table 3). The translators have used 21 different types and combination of Persian DMs (13 by Maleki and 8 by Safavi). Persian equivalents consist of imperative mode (extracts 1, 2, 3, 6, and 7), paraphrasing (extracts 3 and 4), TDMs (extract 5), and combining elaborative and temporal DMs (extracts 3, 4, 5, and 6).

Table 5. *Persian Extracts of Equivalents for the TDM* وَإِذْ

Translator	Equivalent	Extracts	Reference
1		وَإِذْ قَالَ مُوسَى...	Al-Saff, 5
Maleki	Remember	یادتان باشد موسی گفت ...	
Safavi	Remember when	و یاد کنید هنگامی را که موسی گفت ...	
2		وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ ...	Al-Tahrim, 3
Maleki	The story was that	ماجرا این بود پیامبر رازی را به یکی از همسرانش گفت ...	
Safavi	And remember when	و زمانی را یاد کنید که پیامبر به یکی از همسرانش رازی گفت ...	
3		وَإِذْ قُلْنَا لِلْمَلَائِكَةِ ...	Al-Baqarah, 34
Maleki	Also when	وقتی‌هم به فرشتگان فرمان دادیم ...	
Safavi	And also when	ونیز آن‌گاه که به فرشتگان الهی گفتیم ...	
4		وَإِذْ قَتَلْتُمْ نَفْسًا ...	Al-Baqarah, 72
Maleki	It was the time	این همه زمانی بود که کسی را کشتید ...	
Safavi	And when	و آن هنگام که شخصی را کشتید ...	
5		وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ ...	Al-Baqarah, 124
Maleki	When	وقتی خدا ابراهیم را امتحان کرد ...	
Safavi	And when	و چون ابراهیم را پروردگارش بیازمود ...	
6		وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ ...	Al-Baqarah, 50

Maleki	Remember that	به خاطر بیاورید که دریا را شکافتیم ...	
Safavi	And when	و هنگامی را که دریا را شکافتیم ...	
7		وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ ...	Al-Hajj, 26
Maleki	-----	...به ابراهیم نشان دادیم...	
Safavi	Remember the time	یاد کن زمانی را که آن خانه را محل عبادت او مقرر داشتیم.	

The third rank in frequency of distribution of Persian equivalents belongs to the Quranic TDM اذا (Table 3). Different types and combinations of Persian DMs and structures are employed (3 by Maleki and 12 by Safavi). According to Table 6, they include temporal DMs (extracts 1, 3, 4, 6, 7, 11, and 12), conditional constructions (extracts 2, 4, and 14), combining elaborative and temporal DMs (extracts 8 and 9), combining contrastive and temporal DMs (extract 9), conditional structures (extracts 2, 4, 13, and 14), and adverbs of manner (extracts 5 and 10).

Table 6. *Persian Extracts of Equivalents for the TDM* اذا

Translator	Equivalent	Sample verse	Reference
1		...إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ...	Al-Mjadeleh, 11
Maleki	Whenever	...هر وقت به شما گفته‌شود در مجالس جا باز کنید ...	
Safavi	When	... هنگامی که در مجلسی به شما گفته شد جایی بگشایید ...	
2		...أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ	Al-Momtahene, 10
Maleki	Provided	...با آنان ازدواج کنید به شرط این که مهریه جدید بدهید.	
Safavi	Provided	... با آنها ازدواج کنید به شرط آن‌که مهرشان را بدهید.	
3		إِذَا جَاءَكَ الْمُنَافِقُونَ ...	Al-Monafeghon, 1
Maleki	Whenever	وقتی منافق ها پیشت می آیند ...	
Safavi	When	پیامبر چون منافقان نزد تو آیند ...	

4		وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ …	Al-Ensan, 19
Maleki	When	خدمتکارانی دست به سینه دورشان می‌چرخند **وقتی** تماشای‌شان می‌کنی …	
Safavi	If	و برای خدمت پسرانی برگردشان درگردشند **که** چون آنان را بنگری …	
5		… إِذَا هُمْ مِنْهَا يَرْكُضُونَ	Al-Anbia, 12
Maleki	-----	… از شهر پا به فرار می‌گذاشتند.	
Safavi	Suddenly	… **ناگهان** از دیارشان گریختند.	
6		… إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ …	Al-Anbia, 96
Maleki	When	**وقتی** راه سیطره یأجوج و مأجوج بر همه عالم باز بشود …	
Safavi	As soon as	… **تا این که** راه بستهٔ یاجوج و ماجوج گشوده شود …	
7		… إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِى أُمْنِيَّتِهِ	Al-Hajj, 52
Maleki	When	… **تا که** می‌خواست آرزوهایش را عملی کند شیطان با شبهه انداختن در دل مردم …	
Safavi	When	… **وقتی** برنامه‌هایش را آماده می‌ساخت، شیطان در صدد بر می آمد …	
8		… ثُمِّ إِذَا مَسَّكُمُ الضُّرُّ …	Al-Nahl, 53
Maleki	As soon as	… **تا** مشکلات سراغتان می‌آید …	
Safavi	Moreover when	… **وانگهی چون** گزندی به شما رسد …	
9		ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ ….	Al-Nahl, 54
Maleki	But when	**اما همین که** مشکلات‌تان را برطرف می‌کند …	
Safavi	And when	**و چون** آن گزند را از شما برطرف کند …	
10		… إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ	Al-Nahl, 54
Maleki	---	عده‌ای از شما علت‌های دیگری را برطرف‌کننده مشکلات می‌پندارید.	
Safavi	Unexpectedly	گروهی از شما **بی آنکه انتظار رود** برای	

		پروردگارشان شریکان می‌پندارند.	
11		لَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ ...	Al-Baghareh, 156
Maleki	When	همان کسانی که هرگاه مصیبتی پیش بیاید ...	
Safavi	As	همانان که چون پیش‌آمد ناگواری برسد ...	
12		... وَسَبْعَةٍ إِذَا رَجَعْتُمْ ...	Al-Baghareh, 196
Maleki	After	... و هفت روز بعد از برگشتن از حج ...	
Safavi	When	... و هفت روز هنگامی که به وطن بازگشت ...	
13		... فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ	Al-Baghareh, 232
Maleki	If	... و در صورت توافق با شوهر مناسب مانع ازدواج شان نشوید	
Safavi	If	... نباید مانع ازدواج با شوهران سابق شوید چنانچه میان خود به توافق برسند.	
14		تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّا آتَيْتُم بِالْمَعْرُوفِ	Al-Baghareh, 233
Maleki	Provided	... برای شیردادن بچه‌هایتان دایه بگیرید به شرط آن‌که مزد او را محترمانه بپردازید.	
Safavi	Provided	برای فرزندانتان دایه بگیرید ... به شرط آن‌که حقوق مادر را به شایستگی بپردازید.	

Table 7 shows Persian equivalents for the TDM فَإِذَا. Altogether, 13 different types and combinations of Persian DMs and structures are used (8 by Maleki and 5 by Safavi). These equivalents include temporal DMs (extracts 1 and 2), combination of inferential and temporal DMs (extracts 1, 4, 6, and 10), bringing together elaborative and temporal DMs (extracts 2, 8, and 9), inferential DMs (extract 4), contrastive DMs (extract 7), joining contrastive and temporal DMs (extract 6), putting together inferential DMs and adverb of manner (extracts 3), linking elaborative DMs and adverb of manner (extract 5), adjective (extract 3), and connecting contrastive DMs and conditional structures (extract 8).

Table 7. *Persian Extracts of Equivalents for* فَإِذَا

Translator	Equivalent	Sample verse	Reference
1		فَإِذَا قُضِيَتِ الصَّلَاةُ ...	Al-Jomeh, 10
Maleki	When	وقتی نماز تمام شد ...	
Safavi	So when	پس وقتی نماز گذارده شد ...	
2		فَإِذَا بَلَغْنَ أَجَلَهُنَّ ...	Al-Talagh, 2
Maleki	When	وقتی به پایان عده خود نزدیک شدند ...	
Safavi	And when	و هنگامی که به پایان عده خود نزدیک شدند ...	
3		أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ	Al-Molk,16
Maleki	Unexpected	آیا مطمئنید که فرشتگان با رانش ناگهانی زمین شما را در آن فرو نبرند؟	
Safavi	Then suddenly	آیا از فرشتگان ایمنید که زمین را بشکافند و شما را فرو برند پس ناگهان زمین به لرزه درآید.	
4		فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ	Al-Ghiamat, 18
Maleki	Therefore	بنابراین بعد از خواندن ما بخوانش.	
Safavi	So when	پس هنگامی که قرائت آن را به پایان رساندیم تو بخوان.	
5		بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ	Al-Anbia, 18
Maleki	And…suddenly	بلکه حقیقت را بر توهم می کوبیم تا آن را بشکند و توهم درجا محو شود.	
Safavi	And suddenly	بلکه ما حق را بر باطل می‌افکنیم، باطل می‌شکند و ناگهان نابود می‌گردد.	
6		وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ...	Al-Hajj, 5
Maleki	But when	زمین را در زمستان بی‌روح می‌بینی ولی وقتی سیرابش می‌کنیم...	
Safavi	So when	و زمین را نیز خاموش می بینی پس چون آب بر آن فرو فرستیم ...	

7		خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ	Al-Nahl, 4
Maleki	However	خدا انسان را از ذره‌ای می‌آفریند اما او آشکارا برای خدا شاخ و شانه می‌کشد.	
Safavi	But unexpectedly	انسان را از نطفه آفریده است ولی بی آنکه انتظار رود آشکارا با پروردگارش ستیزه می‌کند.	
8		فَإِذَا أَمِنْتُمْ ...	Al-Baghare, 196
Maleki	But if	اما اگر از بیماری یا خطر دشمن در امان بودید ...	
Safavi	And when	و هنگامی که ایمنید ...	
9		فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ ...	Al-Baghare, 198
Maleki	When also	وقتی هم از عرفات برگشتید ...	
Safavi	And when	و چون از عرفات کوچ کردید ...	
10		فَإِذَا بَلَغْنَ أَجَلَهُنَّ ...	Al-Baghare, 234
Maleki	And when	و وقتی عده خود را به پایان رساندند ...	
Safavi	So when	پس هر گاه به پایان مهلت مقرر خود رسیدند ...	

According to Table 8, the first rank in terms of frequency of employment of different Persian DMs for the Quranic combined DM وَإِذَا, meaning so when. These two translators have applied 18 different types and combinations of Persian DMs in the process of translation (7 by Maleki and 11 by Safavi). They include TDMs (extracts 1, 2, 5, 6, 7, 10, and 11), combination of elaborative and temporal DMs (extracts 2, 4, 5, 6, 8, 10, and 11), mixing together elaborative DMs and conditional structure (extract 4), joining contrastive DMs with temporal DMs (extract 7), and using contrastive DM with adverb of time (extract 8).

Table 8. *Persian Extracts of Equivalents for the Quranic Combined TDM* وَإِذَا

Translator	Equivalent	Sample verse	Reference
1		وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا ...	Al-Jome, 11
Maleki	When	وقتی کاروان تجاری یا سرگرمی بیهوده‌ای را می‌بینند ...	

Safavi	As	چون داد و ستدی با طبل و دهلی را ببینند ...		
2			وَإِذَا قِيلَ لَهُمْ ...	Al-Monafeghon, 5
Maleki	When	وقتی به آنها پیشنهاد می‌شود ...		
Safavi	And when	و هنگامی که به آنان گفته شود ...		
3			وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا	Al-Maarej, 21
Maleki	And when	و وقتی خیر به او برسد بخل می‌ورزد.		
Safavi	And as	و چون خیری به او روی بیاورد آنرا به شدت از دیگران باز می‌دارد.		
4			نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا ...	Al-Ensan,28
Maleki	Of course if	ما آفریدیم‌شان ... البته اگر بخواهیم ...		
Safavi	And when	آنان را آفریده ... و هرگاه بخواهیم ...		
5			وَإِذَا السَّمَاءُ فُرِجَتْ	Al-Morsalat, 9
Maleki	When	وقتی آسمان به هم بریزد.		
Safavi	And when	و آنگاه که آسمان بشکافد.		
6			وَإِذَا رَآكَ الَّذِينَ كَفَرُوا ...	Al-Anbia, 36
Maleki	When	وقتی بت پرست‌ها ترا می‌بینند ...		
Safavi	And when	و وقتی ترا می‌بینند ...		
7			وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ...	Al-NAHL, 58
Maleki	Whenever	هر وقت به یکی از آن‌ها خبر می‌دهند دختردار شده‌است ...		
Safavi	However when	این در حالی است که وقتی به یکی از آنان مژده دختر دهند ...		
8			وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ ...	Al-Baghare, 14
Maleki	But as soon as	وقتی با مسلمانان روبرو می شوند می‌گویند اسلام آورده‌ایم		

		ولی همین که با دوستان شیطان‌صفت خود خلوت می‌کنند …	
Safavi	And when	و چون با مؤمنان برخورد کنند گویند ایمان آورده‌ایم و چون نزد سران شرور خود روند …	
9		كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا	Al-Baghare, 20
Maleki	But when	هربار که جلوی‌شان را روشن می‌کند راه می‌روند ولی وقتی آنها را تاریکی فرا می‌گیرد میخکوب می‌شوند.	
Safavi	And as	هرگاه راه را برای آنان روشن کنند پیش می‌روند و چون راه را بر آنان تاریک کنند می‌ایستند.	
10		وَإِذَا طَلَّقْتُمُ النِّسَاءَ …	Al-Baghare, 231
Maleki	When	وقتی زنان را طلاق دادید …	
Safavi	And when	و هنگامی که زنان را طلاق گفتید …	
11		وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ …	Al-Baghare, 232
Maleki	After	بعد از اینکه زنان را طلاق دادید …	
Safavi	And when	و هنگامی که زنان را طلاق گفتید …	

4.2. Discussion

This research analyzed two Persian translators' pragmatic approach in rendering the Quranic TDMs into Persian based on coherence theory in discourse and translation spotting in translatology. Rendering the two Quranic TDMs was approached differently by these Persian translators. The analysis of Persian corpora revealed that the translation of these Quranic TDMs was tackled creatively and innovatively by appealing to four groups of temporal, contrastive, elaborative, inferential DMs, and their combinations (question 1). Moreover, imperative, forms, adverbs of time and manner, conditional structures, and paraphrasing were employed in translations (question 2). The analysis of the findings reveals creativity, flexibility, and novelty in structural, semantic, and pragmatic approach to discourse construction in translation.

This creativity and innovation in substitution of DMs in construction of discourse is reported in different studies (Frank-Job, 2006; Frisson, 2009; Furko, 2014; Mohammadi, 2020, 2021). These researches maintain that it can be substantiated due to the natural processing of language in social contexts. In this process, new meanings and functions are explored for DMs based on flexible conditions of people, places, and times in human communication. Therefore, the translators have assumed a context sensitive approach in construction of a comprehensible discourse for their audience.

How these adaptations, adjustments, and modifications can be explained (question 3). Justification of these adaptations in the process of translation has been approached differently by researchers. Interlocutors apply and interpret DMs differently in discourse on the basis of their world knowledge. As a result, DMs assume wide variety of meanings, pragmatic functions, contextual and social configurations (Aijmer, 2002; Egg and Redeker, 2008; Frisson and Pickering, 2001). Due to the complex, creative, and context dependent nature of DMs, these different manifestations in analysis, understanding, and reproduction of DMs becomes more comprehensive in translation and a DM can be substituted with different DMs by translators (Crible et al. 2018). Moreover, according to Redeker (2006) and Schiffrin (2006), the basis of diverse interpretations of DMs is their various functions in text construction and translation is also a creative and constructive text production procedure. So, substitution of DMs is viewed as natural in translation (Spooren, 1997; Hoek et al. 2017). This substitution is one of the manifestations of underspecification, a theory in discourse studying and justifying difference between the meaning of linguistic elements and the pragmatic functions they perform in social contexts (Egg and Redeker, 2008; Frisson and Pickering, 2001). Other aspects of these adaptations are justified by resorting to Grice's cooperative principles. That is, translators try to make the target text more comprehensible for the audience. Because they are expected to approach translation based on different languages, cultures, and discourses. Therefore, such expectations justify various types of structural, semantic, pragmatic, and cultural adaptations, adjustments, and enrichments in discourse construction in translation. Then they apply some sort of simplification and disambiguation which is in line with the fourth principle in Grice's maxims-manner. It is also reported by Mohammadi (2021).

5. Conclusion and Pedagogical Implications

A problem most of the translators face, is the adjustment of their strategies, approaches, and equivalents to different linguistic elements in other discourses, cultures, and languages. The creativity and flexibility applied in the selection of equivalents for DMs in translation indicate that translation is a discourse construction procedure within the framework of natural language processing in the context of social use of language on the basis of applying the principles of different pragmatic theories. In natural processing of language there are large number of adaptations, adjustments, and modifications that result in pragmatic enrichment of the relationship between units of discourse. The current investigation examined two TDMs in the Quranic texts. Other studies are expected to be carried out on other DMs. These investigations will provide answers for questions in educational, research, and scientific aspects of curriculum development by including new courses in discourse and pragmatics, preparing relevant materials for awareness raising in these areas, and introducing discourse monitoring elements to the students. According to Hauge (2014) research in parallel corpora has started in the current decade and the findings have not been applied in other areas such as a lexicography and material development. Therefore, the findings of these investigations can be in the service of lexicography, solving the problems, and developing qualified dictionaries and materials.

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تحلیلی منظورشناختی بر ترجمهٔ گفتمان‌نماهای توالی قرآن در پیکره‌های موازی: بررسی دو ترجمهٔ فارسی[1]

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چکیده:

این مطالعه به تحلیل و کشف رویکردهای منظورشناختی در ترجمهٔ گفتمان‌نماهای توالی /ذ و /ذ/ در دو ترجمهٔ فارسی قرآن کریم پرداخته است. از لحاظ نظری، این مطالعه بر اساس نظریه‌های انسجام و معادل‌های ترجمه انجام شده است. در تحلیل داده‌های موازی نیز از یک فهرست گفتمان‌نما استفاده گردید. یافته‌های مطالعه نشان‌داد که مترجمان این گفتمان‌نماها را به شکل‌های مختلفی ترجمه کرده‌اند. تحلیل پیکره‌های موازی به زبان فارسی نشان‌داد که ترجمه این گفتمان‌نماهای قرآنی به شکلی خلاقانه و بدیع با استفاده از گفتمان‌نماهای چهارگانهٔ توالی، تقابلی، تفصیلی، استنباطی و ترکیب آن‌ها انجام شده است. علاوه‌براین، از شکل امری افعال، قیود زمان و حالت، ساختارهای شرطی و دگرنویسی استفاده شده است. تحلیل این یافته‌ها نشان دهندهٔ رویکردی خلاق، انعطاف‌پذیر، و بدیع از نظر ساختاری، معنایی، و منظورشناختی در آفرینش گفتمان در ترجمه است. از آنجا که بعضی از این معادل‌ها در فرهنگ لغات عربی- فارسی ارائه نشده و در کتب دستور زبان عربی نیز به آن‌ها پرداخته نشده است، پیشنهاد می‌گردد تا محققان، دانشمندان، مدرسان و تهیه‌کنندگان مطالب درسی در آموزش، فرهنگ نگاری، و تهیه مطالب درسی رویکردی منظورشناختی اتخاذ نموده و رویکردهای خود در این حوزه‌ها را بر اساس یافته‌ها در گسترهٔ تحقیقات پیکره‌های موازی اصلاح نمایند.

واژه‌های راهنما: پیکره‌های موازی، گفتمان‌نماهای توالی، قرآن