Examining Discourse Markers in English Translations of Surah Al-Baqarah in the Holy Qur'ān

Elkhas Veysi[1], Bahman Gorjian[2]* iD

1. Department of Linguistics, Payame Noor University, Tehran, Iran
2. Department of ELT, Abadan Branch, Islamic Azad University, Abadan, Iran

* Corresponding author: bahman.gorjian@iau.ac.ir

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ABSTRACT

The translation of discourse markers in English versions of the Holy Qur'ān can significantly impact the quality of the translated text. Translators face the challenge of ensuring the accuracy and effectiveness of discourse markers when converting the original text into the target language. This study employed a qualitative research methodology to investigate the usage of English and Persian discourse markers in three translated versions of the Holy Qur'ān by Arberry, Shakir, and Yusuf Ali. Focusing on the renowned Surah Al-Baqarah, 286 verses were meticulously analyzed. Descriptive statistics, following Fraser's (2005) framework, were applied to categorize discourse markers. The study identified various discourse markers falling into four distinct categories: elaborative, contrastive, inferential, and temporal markers. The results underscored the pivotal role of discourse markers in shaping the translation and structure of the Holy Qur'ān. These markers establish a cohesive link between content words and contribute to the overall coherence of Qur'ānic passages. The study recommends that translators exercise careful consideration in selecting and translating discourse markers to maintain the integrity and meaning of the text.

1. Introduction

During the 1970s, there was a notable surge in interest regarding the linguistic aspects of discourse. This paper delves into the pivotal role of discourse markers (DMs) as essential components within the discourse of sacred texts, particularly focusing on the Holy Qur'ān. Translators of the Holy Qur'ān often face challenges when translating DMs from Arabic to English. This challenge can be further compounded when the source text is a Persian translation of the Surahs, as Persian serves as an intermediary language where certain DMs may undergo alterations. Consequently, these modifications can impact the quality of the translated markers in the original text.

Fraser's (2005) theoretical framework categorizes DMs into four distinct types: elaborative, contrastive, inferential, and temporal DMs. The primary function of DMs within the text is to establish coherence and cohesion, thereby fostering unity. This study recognizes these markers as crucial elements that should be accurately translated and preserved in the source text. The target text encompasses English renditions from three prominent translations of the Holy Qur'ān, specifically focusing on the Al-Baqarah Surah.

The significance of this study lies in its exploration of how DMs function in the translation process and their role in creating unity within the target text. Additionally, it aims to assess the quality of translating marker equivalents from the source text (Arabic) to the target text (English). These objectives are crucial considerations in the translation of the Holy Qur'ān (Qorbani Laktarashani & Hosseini, 2023).

Fraser (1996) asserts that DMs are a class of lexical expressions present in all languages. Schiffrin (1987) defines DMs as "sequentially dependent elements which bracket units of talk" (Schiffrin, 1987, p. 31). An essential question addressed here is: why analyze DMs? They offer valuable insights into the interactions between speakers and listeners, bridging forms, functions, and meanings to facilitate a comprehensive understanding of written or spoken communication processes (Mohammadi, 2022).

Therefore, examining the functions of DMs in the sacred scripture of Islam, specifically the Qur'ān, and its translations, establishes a pragmatic and functional connection between the speech units of the divine. This sheds light on how passages and texts are structured (Mohammadi & Hemmati, 2023), particularly in religious contexts such as the Holy Qur'ān and its translated editions.

The core premise of this research is that the utilization of DMs is indispensable in a religious setting, facilitating a deeper comprehension of Qur'ānic discourse, and showcasing their multifaceted nature. Despite the widespread use of DMs, there remains a scarcity of comprehensive studies focusing on the analysis of these elements in the commentary of Persian and English translations of the Holy Qur'ān. This indicates a notable gap in systematic research on DMs as a discourse phenomenon in various Qur'ānic translations. To approach the analysis methodically, we first pose inquiries concerning discourse markers and outline the study objectives. Subsequently, we align these inquiries with the research findings, necessitating an exploration of the discourse of words lexically within contemporary English and Persian translations of the Qur'ān.

2. Theoretical Framework

Theoretically speaking, a DM is a word or phrase that is relatively syntax-independent and does not change the truth-conditional meaning of the sentence, and has a somewhat empty meaning. Buyukkarci and Genc (2009) believe that DMs are linking words that indicate how one piece of discourse is connected to another piece of discourse. They show the connection between what has already been written or said and what is going to be written or said. Litman (1996) defines DMs as the major linguistic device available for a writer to structure a discourse; texts are better understood when DMs are used in the negotiation of meaning in linguistic exercises. Schiffrin (1987, p. 31) defines them as "sequentially dependent elements which bracket units of talk." DMs derive their significance from two assumed functions. The first one is to connect text units to each other by indicating the relations between them and, thereby, contribute to discourse coherence (Halliday & Hasan, 1976). Schiffrin (1987, p. 4) defines DMs as members of a functional class of verbs (and non-verbal) devices which provide contextual coordinates for the ongoing talk. This highlights the importance of DMs in structuring and understanding discourse.

This current approach addresses the functions of DMs that are generally distributed and classified in English and Persian translations of the Holy Qur'ān. The study utilizes Fraser's (2005) taxonomy of DMs, which aims to outline and refine Fraser's (1996, 1999) previous research on DMs. Fraser (1999, p. 950) defines DMs as expressions drawn from the syntactic classes of conjunctions, adverbials, or prepositional phrases that possess syntactic properties. Additionally, they have a core meaning which is procedural, not conceptual, and is negotiated within the context. Linguistic properties are in complementary distribution with their conceptual counterparts.

Another justification for this choice is that Fraser's classificatory scheme of DMs is "presumably the most comprehensive classification in written discourse" (Dalili & Dastjerdi, 2013, p.2). The following diagram illustrates the division of the lexical view of discourse into Fraser's (2005) approach:
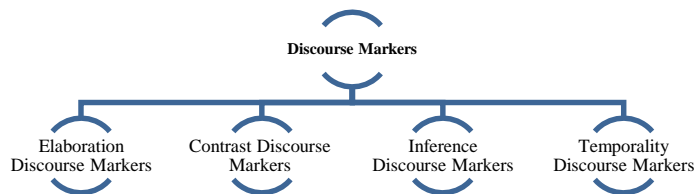
Figure 1. DMs classified in Fraser's (2005) approach

The detailed investigation of Figure 1 pertains to Discourse Markers (DMs). Fraser (2005) explores this definition, restricting a DM to only a lexical expression and thereby excluding non-verbal gestures (Schiffrin, 1987). This approach will be examined based on a set of valid rules and sequences. It provides a rational framework in pragmatics and is well-structured in formulas, as demonstrated in the following illustrations:

Sentence1 _____ Sentence2

< S1+ DM+ S2>

Figure 2. Adapted from Fraser (2005)

This formula is the outcome of the interpretation that each section of discourse carries a complete message and then transmits it. A lexical expression, which is at the beginning of S2 and represents the relationship between S1 and S2, can only function effectively as a Discourse Marker (DM) within the context of the sentence. Furthermore, one of the relationships can be structured in the following sequence: Elaborative + Contrastive + Inference + Temporal. Accordingly, it is configured as the following structured formula:

$$<S1.DM + S2>$$

The phenomenon of DMs in the translation of the Holy Qur'ān has received surprisingly little attention. We draw on Fraser's (2005) taxonomy of DMs, which covers a wide range of types. Fraser's (2005) model was developed specifically to describe the Sequence of Discourse Markers (SDMs).

In the syntactic position in Persian and English texts, DMs stand out due to their particularly high frequency. The sequence of this type of discourse is of less concern; however, there are some broad concerns that researchers should take into account. In summary, we aim to test the following research questions and specific predictions. Fraser's (2005) model explores a sequence of discourse segments like S1 – S2, each of which encodes a complete message. A lexical expression (LE) functions as a DM if, when it occurs in S2-initial position (S1 – LE + S2), LE signals that a semantic relationship holds between S2 and S1. This relationship could be one of the following:

- Elaboration (EDMs)

- Contrast (CDMs)

- Inference (IMSs)

- Temporality (TDMs)

According to Fraser (1999, p. 950), DMs, with certain exceptions, signal a relationship between the interpretations of the segment they introduce (S2) and the prior segment (S1). Here, S2 and S1 refer to the current and previous segments of discourse, respectively.

The present research aims to answer the following questions:

1.   What is the general classification and distribution of DMs in English and Persian translations of the Holy Qur'ān?

2.   Is there any difference in the implementation of DMs used by Persian and English translators?

3.   What are the types, occupancy, and distribution of DM sequences in the translation of the Holy Qur'ān?

These questions aim to provide a comprehensive understanding of the role and implementation of DMs in the translation of religious texts. They also highlight the importance of considering linguistic and cultural nuances in translation, particularly in the context of sacred texts like the Holy Qur'ān.

2. A Survey of Past Research

The concept of DMs has been investigated by many linguists, such as Vasheghani Farahani and Dastjerdi (2019). They attempted to study the interrelation of individual texts and explored how translation is developed through establishing a connection between Scripture Text. Changes might occur when moving from a Persian translation of The Qur'ān into an English version. As Arberry (1973, p. x) states, the Qur'ān is neither prose nor poetry, but a unique fusion of both. Therefore, it is clear that a translator cannot imitate its form as it is a Qur'ānic-specific form, having both the features of prose and poetry and beautifully utilizing the peculiar properties of the original language. Moreover, its form is so delicately fused with its content that neither form-focused nor content-focused translation can reproduce an equivalent translation in terms of either form or content (Asadi Amjad & Frahani, 2013).

The study of Discourse Markers (DMs) was pioneered by Schiffrin in her seminal book published in 1998. Discourse is typically characterized as linguistic units that surpass the scope of a single sentence. Richards and Schmidt (2002, p. 160) assert that "discourse" generally pertains to larger linguistic constructs such as paragraphs, conversations, and interviews. Halliday and Hasan (1976) propose that the employment of conjunctions is indicative of discourse markers. They classify these conjunctions into four categories: additive, adversative, causal, and temporal; these are exemplified by the words: "and", "yet", "so", and "then", respectively.

Seemingly, due to theoretical differences and different background assumptions, there is not only one definition for DM that assumes to favor general acceptance among scholars. Variation of semantic and syntactic properties of these expressions has resulted in a diversity of ideas among researchers. Such disagreements highlight the existence of various perspectives and frameworks in which DMs are examined. Over the past couple of years, DMs' influence has become significant, and different scholars represent discourse connections under varied labels. Moreover, sentence connectives (Halliday & Hasan, 1976), cue phrases (Grosz & Sidner, 1986) as tools to direct the listeners to some aspects of change in the discourse structure, discourse particles (Schourup, 1999), and discourse operators were among the other proposed ideas as DMs. These words lack any type of propositional meaning, and it is suggested that their function be analyzed in terms of what they indicate rather than what they depict.

Hyland (2000) considers DMs as devices in the writer's hand to refer to a topic, change the topic, connect ideas, etc., in a text. From this perspective, DMs are metadiscourse markers aimed at making a cohesive and well-organized discourse which can interact with the readers (Hyland & Tse, 2004; Vande Kopple, 1985).

Onodera (2004) investigated the historical process of the development of two different connectives in Japanese: 'demo' and 'na', to emerge as DMs. The results showed that 'demo' appeared to have undergone a positional shift: from a clause-final into an utterance-initial.

Ryding (2005) points out that DMs are "a pervasive feature of MSA", resulting in a high degree of textual cohesion in Arabic texts (2005, p. 407). Like Al-Batal (1985), she maintains that most Arabic sentences within a text start with a DM that links each sentence to the previous ones. DMs listed in her study come from different syntactic forms such as

conjunctions, particles, adverbs, and phrases. She lists a wide variety of DMs and their functions, to mention just a few, contrastive DMs (e.g., bal), similarity DMs (e.g., Kama), addition (e.g., kadhalika), causal (e.g., fa), temporal (e.g., bainama), and topic shift (e.g., amma).

The concept of Discourse Markers (DMs) has been extensively studied by various linguists. Jalilifar (2008) followed Fraser's (1999) taxonomy of DMs and investigated their use in descriptive compositions of 90 junior and senior Iranian EFL students. The results revealed that Elaborative markers were the most frequently used, followed by Inferential, Contrastive, Causative, and Topic relating markers.

Zaidan (2008) considered the unique use of certain DMs in translating the Holy Qur'ān into English. The study highlighted several issues with discourse usage in the translation, particularly with the use of "and", which was often translated literally without due consideration to its real meaning and function in the sentence or discourse as a whole.

Rahimi (2011) examined the interaction between the use of DMs and the writing quality of argumentative and expository compositions of Iranian undergraduate EFL students. The qualitative analysis of the results showed that the use of DMs cannot be a vital index of the Iranian EFL educators' writing quality.

Khalifa et al (2012) investigated the coherence relations in Arabic texts in terms of implicit and explicit relations. Their research addressed the role of DMs in signaling explicitly the relations among parts of discourse. They identified around 50 DMs that serve to show relations in Arabic text such as "bisabab", "wa", "ow", "lakin", "raghm", without arranging them into categories.

Bu (2013) carried out an investigation on the acquisition of English discourse markers, such as like, yeah, oh, you know, well, I mean, right, ok, and actually by Chinese learners of English, comparing their use based on gender and on the activity (interview and classroom discussion).

Al-Khawaldeh and Mat Awal (2014) offered a corpus-based description of Arabic discourse markers in sport news journalistic discourse. The findings revealed that the DMs in the study are drawn from various grammatical forms such as conjunctions, adverbs, and prepositions. With respect to their position, the DMs showed a strong tendency to occur sentence-initially (Jabeen, et al, 2011).

Barnabas et al, (2015) investigated the use of discourse markers in Nigerian Newspapers. The analysis revealed that additive, adversative, causal, and temporal discourse markers are used in Nigerian Newspapers by newspaper writers to relay information to their readers and that they function to enhance the cohesive links between the units of talk in the text analyzed.

Ansari (2015) argued that all the information included in any piece of literary discourse is essential for understanding its meaning. Furthermore, it also shows how the reader has to be very attentive to all the minute details of the text, expecting their relevance in the subsequent discourse. DMs have a 'core' meaning that is procedural, not conceptual. They decode meaning that defines the relationships between discourse segments, but they do not contribute to the truth-conditional context of these segments (Fraser, 1999). This highlights the complexity and importance of DMs in understanding and translating texts.

3. Methodology

3.1. Corpus

The study corpus includes the Surahs of Al-Baqarah, encompassing a review of 286 verses, with a specific focus on analyzing DMs within these verses. A comparative analysis of DMs was conducted across three translations of the Holy Qur'ān. The English translations of the second chapter of the Holy Qur'ān, known as "The Cow" and considered a Median Surah, were sourced from the works of M. H. Shakir (2001), A. Yusuf Ali (1982), and A. J. Arberry (1963) in the Holy Qur'ān.

To validate the Farsi translations and identify Farsi equivalents of the DMs, Farsi interpretations of the Holy Qur'ān, including Tafsir Nemooneh (1992), Tafsir Al-Mizan- An Exegesis of the Holy Qur'ān (2003), and Tafsir Majma' al-Bayan (1964), were consulted as part of the research methodology. This comprehensive approach aimed to enhance the understanding of how DMs are represented and translated in both English and Farsi versions of the Holy Qur'ān, highlighting the complexities and nuances involved in cross-linguistic translation of these markers.

3.2. Data Collection

In this section, the focus is on conveying the meaning through the classification of DMs and transferring their functions in both Persian and English languages. The specific emphasis is on studying coherence in the Qur'ānic discourse. The study utilizes *Noor Comprehensive Commentary*, Version 3/1 (2015), a multimedia encyclopedia of The Holy Qur'ān. This part of the study aims to demonstrate the application of Fraser's (2005) taxonomy of DMs to the data. Many researchers are drawn to exploring and interpreting the scripture's text, seeking guidance from it. As stated in Surah Al-Baqarah, "this book, of which there is no doubt, (is) guidance for the pious." The Holy Qur'ān holds profound significance for Muslims, guiding their lives and beliefs. Al-Baqarah (The Cow) is one of the well-known verses in the Islamic scripture, the Qur'ān.

3.3. Data Analysis

In order to establish a connection between the Qur'ānic discourse as translated in both English and Persian, this paper examines the DMs used in the translation and analyzes how coherence is formed. The first step involves compiling a corpus of the Qur'ānic discourses found in the verses of Al-Baqarah and identifying the DMs present. The next step is to determine the frequency of these DMs in the corpus. Finally, the positions in which DMs tend to occur, whether at the beginning, middle, or end of a discourse, will be explored. The roles of these DMs in different discourses in each language will be explained using evidence from the Qur'ānic text. The sequence of this discourse, where two DMs are typically adjacent to each other as part of the S2, has been less extensively studied by researchers (Fraser, 2005).

4. Results and Discussion

According to Fraser's (2005) approach, DMs connect various messages with different dimensions, facilitating the transmission of elements and components of S1 and S2. They

serve as a significant linking tool to connect the intended purpose of the text with various types of DMs as part of the language text. Fraser's mode of analysis aims to reveal the linking process at four levels: EDMs, CDMs, IDMs, and TDMs. The linking process is considered within the context as it relates to coherence and is also represented in the statistical population parameters.

4.1. Elaborative Discourse Markers DMs

The first subcategory suggests a quasi-parallel relationship between S2 and S1, such that S2 is an elaboration of S1, as indicated by Fraser (2005). Eman (2016), citing Fraser (2009), argues that Extended Discourse Markers (EDMs) signal that the information in their host discourse segment elaborates on the information from previous segments. The most significant Persian and English Discourse Markers can be found in the list below. It's important to note that there are no single-word equivalents in this category.

Table1. English and Persian EDMs

English Examples	Persian Examples
and, also, in addition, furthermore, besides, similarity, likewise, for instance, for example, as an example, in this case, to illustrate, to show, namely, too, as well as, moreover, likewise, either… or… Nor, above all, alternatively, by the same token, in particular, more precisely, on that basis, more to the point, equally, more accurately, in addition	و، همچنان که، به عبارت ساده تر، یعنی، علاوه بر، و نیز، دیگر، در ضمن، نه...نه، به طور نمونه، همچنین، برای مثال، در سخن دیگر، ضمن اینکه، به عبارت روشن تر، مانند، یا، که فی المثل، مثلا، به همین نحو، با اینکه

Now, let's examine the examples of DMs in Persian and their interpretive translations in English. EDMs are marked in bold face in Persian and English versions.

ما بهطور حتم و بدون استثناء همگی شمارا **یا** با خوف **و یا** گرسنگی **و یا** نقص اموال **و** جان‌ها **و** میوه‌ها می‌آزماییم، و توای پیامبر صابران را بشارت‌ده (Tafsir Al-Mizan, 2003, Vol 1., p. 155).

این خود تخفیفی است از ناحیه پروردگارتان **وهم** رحمتی است (Tafsir Al-Mizan, 2003, Vol 1., p. 178).

When ye divorce women, **and** they (are about to) fulfill the term of their (Iddah), **either** takes them back on equitable terms **or** set them free on equitable terms; **but** do not take them back to injure them, **(or)**to take undue advantage (Surah Al-Baqarah, Verse 231; Yusuf Ali, p. 37).

And there are some among men who take for themselves objects of worship **besides** Allah, whom they love as they love Allah (Shakir, p. 25; Al-Baqarah: 165).

In these examples of EDMs, there is a relationship between S1 and S2, their function is important when we want to combine independent words, phrases, and sentences.

In the translation of the verses of Surah Al-Baqarah, the use of these DMs is to create the cohesion, connection, and the regularity of the verses. In the examples given, EDMs show

that the next sentence is, in fact, a more detailed explanation of the main and earlier message. The following formula applies to the formation of a parallelogram:

a.<S1. DM+S2>

b. <S1, DM+S2>

Based on the given information and the syntactic structure that have played crucial roles in text of this genre, DMs can be placed in different positions, including the beginning, the middle, and the end of the utterances. These words have a great influence on the correlation between elements in the text and the attainment of the concepts. This connection makes it possible to link in a way that makes their prose flow smoothly and understandable to the readers. In many of the examples given, EDMs used in those verses have connected the message of creator's meaning clear-cut and explicitly from S1 to S2.

In order to address the first research question, the data was analyzed as follows: The results of the investigation are presented below. Table 2 shows the frequency of DMs in the Persian translation of Al-Baqarah Sura.

Table 2. EDMs in the Qur'ānic Persian translations

EDMs Translations	و	هم	یا	مانند	مثل	چه...چه	نه...نه	همچو/همچون	همانند	نیز
Nemooneh	1039	8	25	5	4	0	10	6	10	16
Al-Mizan	685	30	20	3	3	1	2	0	1	0
Majma' al-Bayan	995	17	35	4	1	2	11	0	3	16
Total	2719	55	80	12	8	3	43	6	14	32

As depicted in the table, the conjunction "Va" (and) appears a total of 2719 times, indicating a higher frequency compared to other elements. This linguistic element conveys meaning in both verbal and written contexts in the translation of both languages. In this study, the term "Nemooneh" (example) occurs most frequently, with a total of 1039 instances among all occurrences of DMs. Another commonly recurring DM is "یا" (or), which appears 80 times. Additionally, "هم" is repeated 55 times, while other lexical elements such as "نه...نه" occur 43 times. These elements, including: "نه...نه", "نیز", "همانند", "مانند مثل", "همچو/همچون" and "چه...چه" form a significant part of the DM representation within the corpus.

The following EDMs based on the occurrences and frequencies are displayed from left-to-right:

Sequence 1: va> ya> ham >na… na> niz> hamanad>manand>mesl> hamcho/hamchon > che… che>

Continuing with the examination of EDMs in English translations, a total of 667 occurrences were identified in Figure 2.
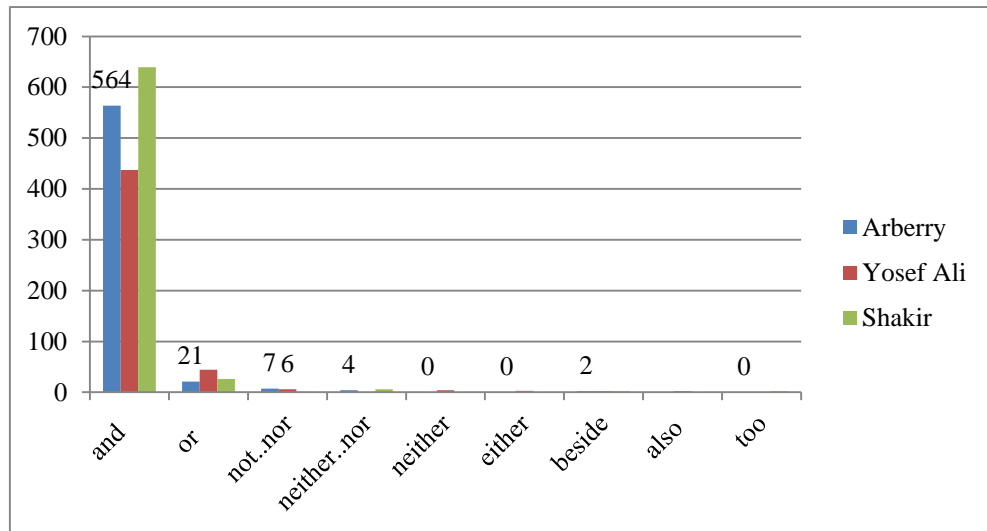
Figure 3. EDMs in the Qur'ānic English translations

In Figure 3, the word "and" was found to have the highest frequency of repetition, and Shakir's translation exhibited the most frequent usage in the Holy Qur'ān compared to the other two English translations. The frequencies of occurrences, displayed in descending order, are presented from left to right as follows:

Sequence 2: and>or>not… nor>neither... or>beside>neither>also/too>

The relationship between the two clauses is evidently marked by a DM that signifies the connection between S1 and S2. In the aforementioned examples, EDMs are observed to be positioned at the beginning of S2, while another group can be situated in both initial and middle positions. The coordination structure is displayed in the following equation:

1. <S1, DM+S2>

2. < DM+ S1 +DM+S2>.

3. < S1. DM+S2>

4.2. Contrastive Discourse Markers (CDMs)

These elements (CDMs) are placed in the verses when it is contrary to the expectations of the preceding sentences. According to Fraser (2005), these elements are innate, show earlier information in the text. In general, a CDM shows a kind of contrast between the two propositions and interpretations. The list below displays respectively the list of Persian and English CDMs. see the list below:

Table 3. English and Persian CDMs

English Examples	Persian Examples
but, alternatively, although, contrariwise, contrary to expectations, conversely, despite (this/that), even so, however, in spite of (this/that), in comparison (with this/that), in contrast (to this/that), instead (of this/that), nevertheless, nonetheless, (this/that point), notwithstanding, on the other hand, on the contrary, rather (than this/that), regardless (of this/that), still, though, whereas, yet.	ولی، اما، جز،، بجز، مگر، بلکه، لاکن، در حالی که، درمقابل، ازاینکه، با اینکه، حال اینکه، اگرچه، با این همه

Based on this taxonomy, the utilization of CDMs, specifically complex and compound words, has been observed at the beginning and in the middle of paragraphs. Now, let's delve into examples of CDMs in both translations:

به آنها گفتیم همگی (به زمین) فرود آیید **که** بعضی دشمن دیگری خواهید بودو برای شما تا مدت معینی در زمین قرارگاه و وسیله بهره‌برداری است (Tafsir Nemooneh, Vol 1., p. 181).

قوم گفتند: از خداوند بخواه چگونگی گاو را معین فرماید موسی گفت: خدا می‌فرماید: گاوی باشد نه پیر ازکارافتاده و نه جوان کارنکرده، **بلکه** میانه این دو حال باشد (Tafsir Majma' al-Bayan, 1964, Vol 1., p. 207).

But if ye cannot - - and of a surety ye cannot -- then fear the Fire whose fuel is men and stones, which is prepared for those who reject Faith (Surah Al-Baqarah, Verse 24: Yusuf Ali, p. 4).

He has directed you, even though, **before this**, ye went astray (Surah Al-Baqarah, Verse 198, Yusuf Ali, p. 198).

In order to address the second research question, the data was analyzed as follows. The statistical indices regarding the frequency of CDMs are presented in Table 4.

Table 4. CDMs in the Qur'ānic Persian translations

CDMS	ولی	مگر	جز	بلکه	در این حال	اما	در حالی که	لاکن	به هر حال	در همین حال
Tafsir Majma' al-Bayan	13	16	31	13	0	30	18	0	1	0
Tafsir Al-Mizan	20	3	5-3	15	0	7	12	3	6	0
Tafsir Nemooneh	37	7	23	12	1	16	18	1	0	1
Total	70	26	59-3	40	1	53	48	4	7	1

Based on the obtained results, it can be observed that the CDM "vali" has the highest frequency of 70 occurrences. Following this, "جز" is repeated 59 times, "ama" 53 times, and the subsequent lexical elements are as follows: "در حالی که" (48), "اما" (40), and "مگر" (26).

Other CDMs such as ‫حال‬ ‫هر‬ ‫به‬" ,‫حال‬ ‫این‬ ‫در‬" ,‫حال‬ ‫همین‬ ‫در‬" and ‫لاکن‬" are among the least frequent in the Persian commentary text. The sequence of CDMs is presented from left to right:

Sequence No. 2: vali > joz > ama > Dar hali keh> balkeh > magar> Be har hal> laken > be joz > Dar in hal> Dar hmin hal

Following this sequence of CDMs, it is evident that there exists a relationship between S1 and S2. The positioning of CDMs suggests that some are located at the start of S2, while another group can be situated in both initial and middle positions. The results from the frequency analysis of CDMs are schematically depicted in Figure 4.
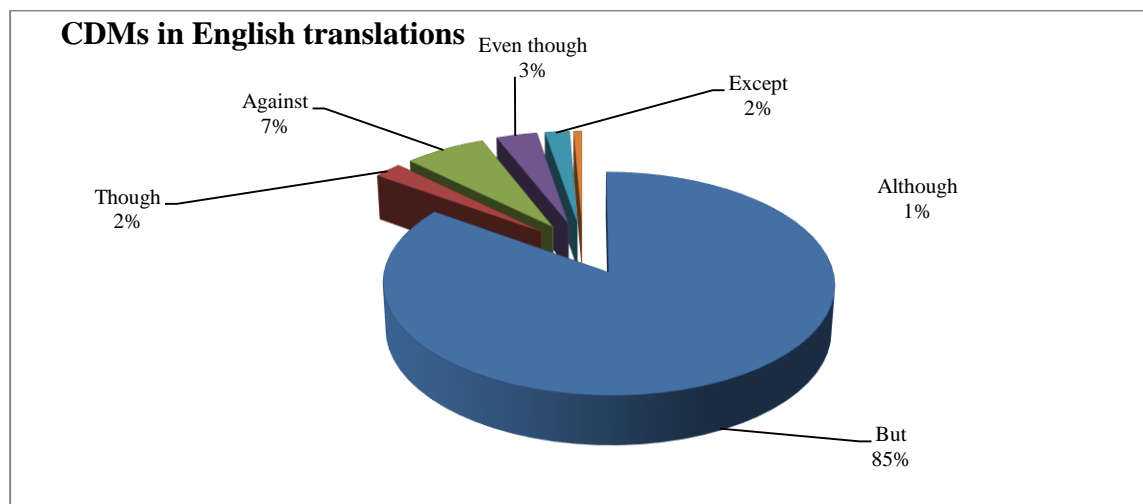
a. <S1.DM+S2>,

b. <S1, DM+S2>.

Figure 3. CDMs in the Qur'ānic English translations

Upon examining the total number of CDMs utilized by the English translator, it was revealed that "but" is, in fact, the most frequently used CDM in the English translations, with a higher frequency of 70 occurrences, followed by "against" (20) and "Even though" (10). The other lexical elements are considered as follows: "Though" (7), "Except" (6), and "Although" (2) times, representing the least used CDMs in the English translation of Al-Baqarah. Based on the incidences, frequencies of occurrences, and the specified sequences, they are presented from left to right as follows:

Sequence No.3: But> Against>Even Though>Though>Except> Although>

The following sequences illustrate the potential syntactic arrangements of CDMs in the English translation. Fraser (2005) demonstrates the organization of discourse in English through the following schematic representations:

1.<S1, DM, S2>

2.< S1.DM+S2>

3.<DM+S1, S2>

4.3. Inferential Discourse Markers (IDMs)

The third category of DMs, known as IDMs, encompasses discourse markers that indicate shared knowledge, convey attitude, and demonstrate results. IDMs serve as a linguistic tool that plays a crucial role in enhancing writing coherence. Additionally, IDMs are utilized to signify consequential connections between different sections of discourse. Fraser posits that they signal that the expression serves as a conclusion derived from the preceding discourse (Fraser, 1996, p. 188). According to Crystal (1988), DMs act as facilitators that aid in the smooth production and exchange of conversations on a regular basis. It is essential that their semantic and syntactic roles exhibit a causal relationship. Moreover, they are typically positioned within S2 and S1. These elements convey shared purposes, reasons, causes, results, and effects (cause and effect). The most significant Persian and English IDMs are listed in Table 5. It is important to note that there are no direct one-word equivalents for these elements in this category.

Table 5. English and Persian IDMs

English Examples	Persian Examples
so, all things considered, as a conclusion, as a consequence (of this/that), as a result (of this/that), because (of this/that), consequently, for this/ that reason, hence, it follows that, accordingly, in this/that/any case, on this/that condition, on these /those grounds, then, therefore, thus	به خاطر همین، به جهت اینکه ، به همین دلیل، اینکه، چون، لذا، پس، بنابراین، در نتیجه، به همین علت ، ازاین رو ، به دلیل، ، بر این مبنا ، به همین سبب، برای اینکه، بر این اساس، زیرا، نظر به اینکه، به احتساب اینکه، علت آن است که ، زیرا که، چونکه، به دلیل اینکه، به منظور اینکه

Now, let's take a look at examples (9-14) to illustrate how IDMs are used to indicate a relationship between their host sections that follow them.

در شب روزه‌داری نزدیکی کردنتان با همسرانتان حلال شد ایشان پوشش شما و شما پوششی هستید برای آنان خدا دانست که شما همواره با انجام این عمل نافرمانی و **در نتیجه** به خود خیانت می‌کردید **پس** از جرمتان گذشت و این حکم را از شما برداشت (Tafsir Al-Mizan, 2003, Vol 1., p. 63).

پس شیطان موجب لغزش آنها شد و آنان را از آنچه در آن بودند (بهشت) خارج ساخت و (در این هنگام) به آنها گفتیم به زمین فرود آئید (Tafsir Al-Mizan, 2003, Vol 1., p. 3).

و (آنها از روی استهزا) گفتند: دلهای ما در غلاف است! (و ما از گفته تو چیزی نمی‌فهمیم. آری، همین طور است!) خداوند آنها را به خاطر کفرشان، از رحمت خود دور ساخته، **به همین دلیل**، چیزی درک نمی‌کنند؛ و کمتر ایمان می‌آورند) (Tafsir Al-Mizan, 2003, Vol 1., p. 253).

Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud, then brings forth with its subsistence for you of the fruits, **therefore**, do not set up rivals to Allah while you know (Surah of Al-Baqarah, Verse 22; Shakir, p. 4).

Then Satan caused them to slip there from and brought them out of that they were in (7: 19 27) and We said," Get you all down, each of you an enemy of each; and in the earth a sojourn shall be yours, and enjoyment for a time". (Surah of Al-Baqarah, Verse 36; Arberry, p. 6).

…, **because** they had disbelieved the Signs of God and slain the Prophets unrightfully that, they disobeyed, and were transgressors (Surah of Al-Baqarah, Verse 61; Arberry, p. 9).

To answer the third research question, the data were analyzed as follows.

Table 6. The distribution of the IDMs is shown in Persian interpretative translations of Al-Baqarah

Translations IDMs	Almizan	Majma' al-Bayan	Nemooneh	Total
به سبب	0	0	2	2
چون	43	1	1	45
پس	41	44	23	108
تا	34	29	35	98
بنابراین	0	9	10	19
چرا که	0	25	2	27
از این رو	0	11	2	13
در این/آن صورت	0	3	0-1	4
در صورتی که	3	1	3	7
به همین جهت	1	1	0	2
در نتیجه	4	1	0	5
به صورت	1	0	0	1
به همین دلیل	0	1	2	3
ضمن/در ضمن	0	1	1	2
زیرا	2	1	13	16
لذا	0	0	2	2
سپس	3	0	15	18

Table 6 illustrates the occurrence of each IDM within the total DM count in the Qur'ānic discourse. It is observed that "پس" has the highest occurrences (108) followed by "ta" (98).

In the subsequent sequence, the statistics are as follows: "چون" was the most frequently used

(45), followed by ‘‘چرا که’’ (28), ‘‘سپاس’’ (18), ‘‘از این رو’’ (13), and ‘‘زیرا’’ (16). The third group highlights the least frequent use of IDMs in the Tafsir Nemooneh. The data analysis indicates that all translators incorporated this type of IDMs, with Majma' al-Bayan (1964) utilizing IDMs more frequently than others, while Nemooneh contained the fewest IDMs within the corpus. The following IDMs are arranged from most frequent to least frequent, from left to right:

Sequence No.4: Pas> ta> choon> chera ke> sepas> zira> az in ru>albateh/ dar sorati> dar netijeh/ natijeh>dar in sorat/daran sorat>dar hagigat>be hamin dalil>be sabab>leza> be hamin jahat>

This underscores the significant role of IDMs in Persian translations of the Qur'ān. As per Fraser (1999), IDMs play a crucial role in enhancing the connection between S1 and S2 in subsequent sentences. Specifically, as noted by Blackmore (1992) and Fraser (1990), a DM that is applied to S2 refers back to the subject mentioned earlier, taking into account the meaning of S1 and the DM. This characteristic was evident in the samples of IDMs in both languages. Figure 4 illustrates the distribution of IDMs in English translations of Al-Baqarah.
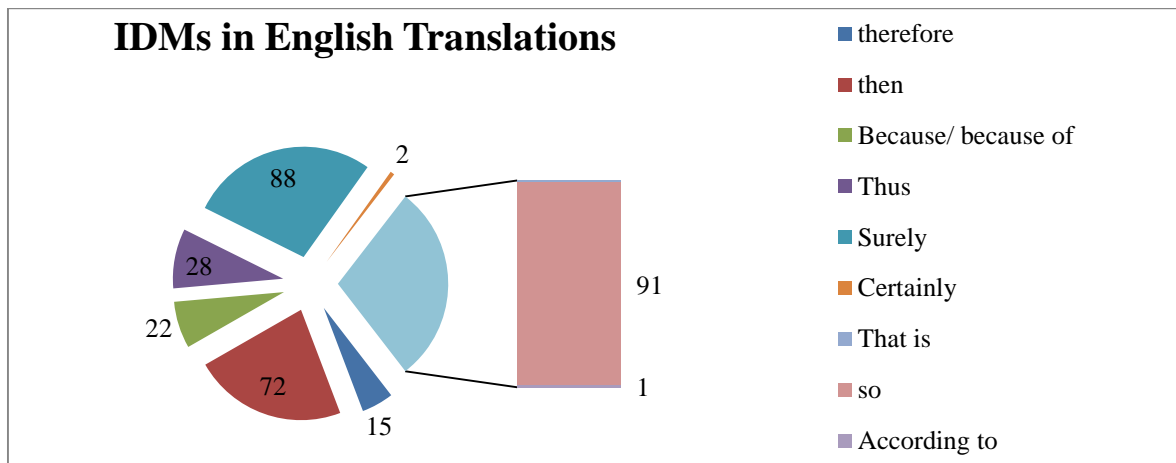

Figure 4. IDMs in the Qur'ānic English translation

The analysis of Figure 4 indicates that IDMs were most commonly utilized in the English translation of the Holy Qur'ān by English translators. Among them, "so" had the highest frequency of IDMs (91), followed by "surely" (88), while "according to" and "that is" had the lowest usage of IDMs, respectively. The following IDMs are arranged in descending order of frequency from left to right:

Sequence No.5:

So>surely> then >thus>because/because of >therefore>certainly>according>that is

These can occur in the canonical forms:

(1. <S1, DM, S2>

 2. <S1.DM+S2>

 3.<DM+S1, S2>)

as (9), (10), (11), and in two additional forms as well as illustrated in (12), (13) and (14), respectively.

Furthermore, the research did not reveal any significant difference in the use of IDMs in English translations.

4.4. Temporal Discourse Markers (TDMs)

The final subcategory, known as TDMs, are often used to signal temporal relationships in discourse (Mann & Thompson;1988, Knott, 1996). TDMs connect two parts of a sentence, with the subordinate clause (or prepositional phrase) in S2 providing the temporal framework for understanding the event in S1. In this discussion, we will specifically look at markers of anteriority. These words carry important temporal meanings and can significantly impact semantic interpretation. Some of these TDMs can be found in both Persian and English translations of the Holy Qur'ān. By using TDMs to explicitly demonstrate coherence and highlight connections, readers can better understand the structure of the text.

Table 7. English and Persian IDMs

English Examples	Persian Examples (Transliteration)
in the past, before until, formerly, yesterday, recently, not long ago, at present, all the while, after, after short time, soon, later, after a while, later on, in the future, when, then, third, the first, second, at last, at the end, final, finally, next the next time, following that, now, by now, during, soon, henceforth, as, so when, till, at length, eventually, immediately, meantime	اول، دوم، پنجم، اکنون، سپاس، بالاخره، ، در نهایت، در این میان، نخست، سر انجام، در وهله اول، سخن آخر، در این مدت، بعد، درحال حاضر

These markers were used to indicate sequencing in the following examples. The sentences below include TDMs:

Fight them, **till** there is no persecution and the religion is God's **then** if they give over, there shall be no enmity save for evildoers (Surah of Al-Baqarah, Verse 193; Arberry, p. 30)

Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so **now** associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; **then** complete your fast **till** the night appears (Surah of Al-Baqarah, Verse 187; Yusuf Ali, p.29).

In this section, the differentiation between discourse markers, namely "then" and "now", is not predicated on semantic disparities. Indeed, "now" serves to indicate progression, while "then" signifies a retrospective direction. Furthermore, "now" is perceived as a temporal reference function, whereas "then" operates as both a referral and pre-referential function. Alinezhad and Veysi (2011) posit that TDMs in Persian and English do not exhibit syntactic and functional distinctions; these linguistic elements solely function as textual coordinators. Table 8 encapsulates a summary of the general properties of corpora utilized in the Persian translations of Surah Al-Baqarah:

Table 8. TDMs in the Qur'ānic Persian translations

TDMs	Almizan	Majma' al-Bayan	Nemooneh	Total
اکنون	1	0	4	4
اول، اولا، در ثانی	1-1-1	0	1	2-1-1
بعد، بعد از	14	6	16	36
سپاس	3	2	5	10
در آخر	1	0	0	1
قبل، قبل از	6	1	1	8
پس، پس از	8-0	7-19	12-2	19-21
تا	12	7	3	22
حالا	1	0	0	1
حال، در حال	4-1	0	0-1	4-2
الان	0	0	1	1
قبلا	1	**0**	2	3

As delineated in Table 8, "بعد از بعد" exhibit the highest frequency of occurrences (36), followed by "تا" (22). Subsequently, the statistics reveal that "پس از" was the most frequently occurring (21), succeeded by "پس" (19) and "سپاس" (10), "اکنون در حالی که" (4). Certain Temporal Discourse Markers (TDMs) such as "الان، حال، در آخر" occur only once (1). Taking into account the total number of Discourse Markers (DMs) employed by Persian translators in this study, it was unveiled that Nomoneh utilized TDMs the most (58), followed by Almizan (54). The least frequency of occurrence is attributed to TDMs in Almizan. The following TDMs are presented from right-to-left:

Sequence No.6: ba?d / ba?d az > pas/ pas az > ta> sepas>gabl / gabl az> aknoon/ dar hal >gablan> Hala. Alan. Table 9 displays the distribution of TDMs in English translations of Al-Baqarah.

Table 9. IDMs in the Qur'ānic English translations

TDMs	after	now	before	while	never	Until/ till	then	the first
Skakir	20	4	15	17	2	9	11	2
Arberry	22	3	13	7	0	14	38	0
Yusuf Ali	18	4	14	2	0	3	36	0
Total	60	11	42	26	2	36	85	2

A preliminary examination of Table 9 indicates that Arberry's translation employed such markers most frequently, with 97 instances, while Yusuf Ali and Shakir utilized them slightly less compared to other translators. The analytical results revealed that "then" was the most frequently applied marker in Yusuf Ali's work, with 38 instances. It is noteworthy that these subcategories of Temporal Discourse Markers (TDMs) signify the usage of TDM sequences. A sequencing hierarchy was computed for each dataset. The optimal hierarchies are

presented below: A given Discourse Marker (DM) should precede TDMs to its left and succeed those to its right

Sequence No.7: Then>after>before>until/till>while>never>the first>

The following sequence reflects possible syntax from existing discourse markers:

a.<DM+S1, S2>

b.<S1+DM, S2>

c.<(DM) S1, S2>

d.<DM, S2, S1>

The examination of the data sets elucidates that the interrelation between these categories of Discourse Markers (DMs) unequivocally signifies that an event in S2 is temporally correlated with an occurrence in S1. This suggests a sequential dependency between the events represented in these two states.

5. Conclusion

Based on the analysis of translations of the Holy Qur'ān, it is evident that translators utilized various DMs, with certain types being more prevalent than others. Statistical analyses revealed that all DMs were employed to varying degrees across six translations. The examination of these translations indicated similarities in the use of DMs between English and Persian renditions of the Holy Qur'ān, suggesting a common tendency to incorporate DMs in their work. These findings could aid in recognizing a cohesive and meaningful discourse. Qualitative analysis unveiled differences in the utilization of DMs between the two languages. English Extended Discourse Markers (EDMs) constituted the largest percentage of use (45.18%), followed by Inferential Discourse Markers (IDMs) (5.78%), Contrastive Discourse Markers (CDMs) (52.5%), and Temporal Discourse Markers (TDMs) (20.2%).

The results regarding Elaborative markers indicated that Persian translations used these markers more frequently compared to other elements. Specifically, "و" and "هم" were the most frequently employed markers. Conversely, among English EDMs, "and" and "not… nor" were more prevalent. In the IDM subcategory, the Persian translation predominantly used "pas" (108 occurrences) and "ta" (98 occurrences), while in English, "so" was the most frequently employed inferential marker (91 occurrences). In the CDM subcategory, "Vali" was most frequently used in Persian samples (70 times), whereas "but" was the most prevalent in English translations. TDMs were used with the lowest frequency in both languages and were the least employed DMs in Persian translation.

Significant differences were found between Contrastive versus Inferential, and Elaborative versus Temporal markers across the six texts of translations. The results indicated a statistically significant difference across the four categories of DMs in the translation corpora. These variations may stem from the appropriateness and frequent usage of such markers in Qur'ānic discourse. Translators recognize the pivotal role of DMs in creating a smooth and meaningful discourse, aiding reciters in better understanding and improving the proper recitation of the Qur'ān. In both Persian and English translations of

Qur'ānic verses, Elaborative Markers were the most widely used, followed by Inferential Markers, Contrastive Markers, and Temporal Markers. EDMs were the most frequently utilized, followed by Inferential, Contrastive, and Temporal Markers.

Although the number of discourse markers in this study did not significantly differ in their order, their frequency and usage are noteworthy. It was also observed that these lexical elements are prominently used at the beginning of sections, clauses (paragraphs), and within the text to mark subject shifts. Furthermore, they play an active role in conveying the introduced message. Depending on their relationship with preceding sections, they wield significant influence. Additionally, in some instances, removing DMs from sentences did not alter the content's meaning. Overall, the use of DMs by English and Persian translators aligns with the approach proposed by Fraser (2005).

This study holds valuable implications for translators working with Islamic texts. By understanding the diverse uses of discourse markers as revealed in this analysis, translators can make informed choices to enhance the coherence and cohesion of their target texts. One crucial task for translators is to conduct a thorough textual analysis of DMs, examining their specific roles in establishing a smooth and meaningful flow of information.

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