# Article information:

Interpersonal metadiscourse in the English translations of the Holy Quran-所有数据库
[https://webvpn.bfsu.edu.cn/https/77726476706e69737468656265737421e7e056d230356a5f781b8aa59d5b20301c1db852/wos/alldb/full-record/WOS:000471560000001](https://webvpn.bfsu.edu.cn/https/77726476706e69737468656265737421e7e056d230356a5f781b8aa59d5b20301c1db852/wos/alldb/full-record/WOS%3A000471560000001)

# Article summary:

1. The Quran is a sacred text written in Arabic and has been translated into many languages for non-Arabic speakers.

2. The study investigates the use of interpersonal metadiscourse markers in three different English translations of Surah Yaseen.

3. The translators' use of metadiscourse markers presents their own identity and mode of interaction to the readers.

# Article rating:

Appears moderately imbalanced: The article provides some useful information, but is missing several important points or pieces of evidence that would be required to present the discussed topics in a balanced and reliable way. You are encouraged to seek a more balanced perspective on the presented issues by exploring the provided research topics and looking at different information sources.

# Article analysis:

The article titled "Interpersonal metadiscourse in the English translations of the Holy Quran" aims to investigate how interactive and interactional metadiscourse markers were employed in three different English translations of Surah Yaseen from the Quran. The study attempts to provide insights into how translators have presented their own identity and mode of interaction through the use of metadiscourse markers.

One potential bias in this article is its focus on only three translations of the Quran, which may not be representative of all available translations. Additionally, the article does not provide any information about how these three translations were selected or why they were chosen over others.

Furthermore, the article makes unsupported claims about the demand for religious or Quranic exigencies being met through various discourse types such as interpretations, translations, or translations of meaning. There is no evidence provided to support this claim, and it is unclear where this information comes from.

The article also lacks consideration for potential counterarguments or alternative perspectives. For example, it does not explore whether there are any criticisms or controversies surrounding these particular translations of the Quran or whether there are other approaches to translating religious texts that may be more effective.

Additionally, while the article provides some insights into how translators use metadiscourse markers to convey their own identity and mode of interaction, it does not fully explore the implications of this for readers. For example, it does not consider whether readers may be influenced by these markers and how this could impact their understanding or interpretation of the text.

Overall, while this article provides some interesting insights into how translators use metadiscourse markers in English translations of Surah Yaseen from the Quran, it has several limitations and biases that should be taken into consideration when interpreting its findings.

# Topics for further research:

* Criticisms of English translations of the Quran
* Alternative approaches to translating religious texts
* Impact of metadiscourse markers on reader interpretation
* Historical context of Quranic translation
* Role of cultural and linguistic differences in Quranic translation
* Comparison of different translations of Surah Yaseen from the Quran

# Report location:

<https://www.fullpicture.app/item/2dd67abd71e92df8eb33b850b114b2e5>