Qur'an Translation and the Semantic Diversity: Assessment of Urdu Quran Translations
(Application of Julian House Model of Quality Assessment)

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Abstract:

The research study aims at evaluating the Urdu translation of Qur'an by Pakistani scholars according to the latest assessment models of translation. As different Models of Assessment and Evaluation have been devised for the translations of various types of text such as literary, religious, and technical, hence translation is not mere transfer of words and meanings but the whole culture and connotations of the text need to be transferred. The research study is unique in that it deals with the evaluation of the holy Words of Allah, the Qur'an. To assess the Urdu Translations of the Qur'an, we have selected Julian House Model for Assessment and Evaluation. Furthermore, the study has been narrowed down to Surat Dhuha (93). Rationally, all assessment model cannot be applied for the evaluation of Qur'an Translation, so we have selected the most recent translations of the Qur'an rendered by Mufti Taqi Usmani, Dr. Tahirul Qadri,Pir Karam Shah Azhari, Muhammad Hussain Najfi, Hafiz Salahudin Yousaf, Abul Ala Moudoodi, and Dr. Israr Ahmad.

Keywords:

Qur'an, Translation, Urdu, Assessment, Evaluation,

1.   Introduction:

Translation of the Qur'an is one of the most discussed topics in contemporary world and as it was the case in early period. Translation of the Qur'an had started in the period of Prophet Muhammad (S.A.W) when the letters of (The) Prophet (PBUH) were sent to the rulers of the adjoining areas. Salman the Persian translated the first chapter *Al- Fateha* into Persian language[1] which is considered the first milestone of the Qur'an translation. The Quran has been translated into European and Latin languages which was translated by Robert of Ketton in 1143 and considered the source for translating the Qur'an into other European languages.

In subcontinent, the first Qur'an Translation was rendered in the reign of Raja Mahrook in Sindi language. But, the pioneer of Qur'an Translation is Shah Wali Ullah Muhades Dehlawi, who faced resistance from religious scholars in this regard. He translated the Qur'an into Persian language and paved the way for scholars to take this flag in their hands and march on translating the Qur'an for generation to generation. He was followed by his sons in translating the Qur'an into Urdu language. Shah Rafi ud Din is considered the first Urdu Qur'an translator in sub-continent[2]. After him, his brother Shah Abdul Aziz translated the

Qur'an having high status among the learned scholars. Translating the Qur'an into Urdu language remained the favourite area of most of the competent scholars.

Pakistan, (literally means the purified land), has produced a large number of Qur'an translations after partition in most of the local languages.

2.   Semantic Diversity:

The term 'semantic diversity' can be defined as the number of meanings a word contains and remain open to interpretation. Such words express a range of different ideas and different meanings which depend upon different situations. Semantic ambiguity is typically measured by summing the number of senses or dictionary definitions that a word Sometimes the words different meanings remain clear, whereas, sometimes it remains unclear as in the case of homonyms with multiple unrelated meanings. And[3] in case of polysemous words, the ambiguity is more graded and subtle. [4]

2.1.   Semantic Diversity in Qur'an:

Semantic diversity is a compulsory component of language. Mostly the meaning of a word depends on its context and its function is also determined by its context. According to Hans Petrik " words have no meanings because the meaning of a word depends on its use"[5]. Same is the case with Arabic language, as Arabic is one of the world's best languages so no doubt it has more semantic diversity in its character.   When we come to discuss about the semantic diversity of Qur'an, as the Qur'an is divine book, so it is full of ambiguous meanings. There are number of words which gives different meaning at different times.

2.2.   Semantic Diversity and Quran Translation:

Translation being the important tool in transference of message from one language to another language. It is not easy to translate the message of Qur'an into other languages, but it needs a lot of knowledge in performing this activity. If the translator fails to understand the right meaning and takes a different meaning, then it can create a big issue.

The Qur'an is in the study and translation process of scholars till date and it will be continued till the last day of the world. The words that are open to interpretation have been translated by different scholars in different ways Itd means that translators percept these words differently according to their perception. Can we say that all these translations with semantically diverse words are right? It is hard to answer this question. We can only assess this if we have some assessment tools or if we have an assessment model.

Urdu language produced a world's record Qur'an translations.[6] Urdu language is contributing a lot to the world by translations of the Qur'an. It is, being the official language of Pakistan, gets more attention of the scholars as compared to other regions. Pakistan is a multi-ethnic country where every religious school translated the Quran for the followers. The Qur'anic word with semantic diversity have been translated in variation. So, whose translation is correct or whose translation is very near to the meaning of Qur'an can only be find out when we have such assessment tools, or we have any criteria about the Quran translation.

In this paper, the researchers have applied one of the Model presented by Julian House. There are other different Models of translation evaluation but the researchers have taken this Model.

3. Quality Assessment Model of Juliane:

According to Julian, different approaches of translation can be analysed and examined on the basis of three statements;

1. Relation between the source text and its translation
2. Relation between the source text (all its features), the way the author perceived it, the perception of the translator and recipients.
3. The result of these relation when the translator wants to distinguish the translation from multilingual text production.[7]

According to Savory the most satisfied translations are produced by those who have a mutual inclination with the souls of the author and the readers.[8] Translation Quality assessment is at the heart of any theory of translation.[9]

Juliane has defined translation as "the result of a linguistic- textual operation in which a text in one language is re- contextualised in another language. As a linguistic textual operation, translation is a subject to, and substantially influenced by, a variety of extra-linguistic factors and conditions. It is this interaction between 'inner' linguistic-textual and 'outer' extra linguistic, contextual factors that makes translation such a complex fact.[10] The revised model of translation defines translation the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language. An adequate translation is, then, a pragmatically and semantically equivalent one. As a first requirement for this equivalent, it is posited that a translation text has a function equivalent to that of its original. In the revised mode the textual function- consisting of an ideational and an interpersonal functional component in the Hallidayan sense- is again defined as the application (or use) of the text in a particular context of situation , the basic idea being that 'text' and 'context of situation' should not be viewed as sperate entities, rather the context of situation in which the text unfolds is encapsulated in the text… through a systematic relationship between the social environment on one hand and the functional organisation of language on the other hand. (Halliday 1989:11).

 This means that the text must be referred to the particular situation enveloping it, and for this a way must be found for breaking down the broad situation of 'context of situation into manageable parts, i.e. particular features of the context of situation or 'situational dimension'. The linguistic correlates of the situational dimensions are the means with which the textual function is the result of a linguistic-pragmatic analysis along the dimensions with each dimension contributing to the two functional components, the ideational and personal, in characteristic fashion. Opening up the text with these dimensions yields a specific textual profile which characterises its function, which is then taken as the individual textual norm against which the translation is measured. The degree to which the textual profile and function of translation (as derived from an analogous analysis) match the profile and function of the original is the degree to which the

translation is adequate in quality. In evaluating the relative match between original and translation is made between 'dimensional mismatches' and 'non-dimensional mismatches'.

In Julian revised Model (1997), the classic Hallidyan register concepts of 'field' 'Mode' and 'tenor' are used. The dimension of the field captures the topic, the content of the text or its subject matter, with differentiations of degrees of generality, specificity or granularity in lexical items according to rubrics of specialised, general and popular. Tenor refers to the nature of participants, the addresser and the addresses, as well as the degree of 'emotional charge'. Included here are the text producer's temporal, geographical provenance as well as his intellectual, emotional or effective stance (his 'personal view point') vis-à-vis the content he is portraying and the communicative task he is engaged in. Further, Tenor captures ''social attitude', i.e. different styles (formal, consultative and informal). Mode refers to both the channel -spoken or written (which can be simple, e.g. 'written to be read' or 'complex' e.g., 'written to be spoken as if not written'), and the degree to which potential or real participation is allowed for between writer and reader. Participation can also be simple, i.e. be a monologue with no addressee participation built into the text, or complex with various addressee-involving linguistic mechanisms characterising the text. In taking account of (linguistically documentable) differences in texts between the spoken and written medium, reference is also made to the empirically established corpus based oral-literate dimensions hypothesised by Biber (1988). He proposes correlates medium by suggesting dimensions along which linguistic choices may reflect medium, i.e. involved vs. informational text production; explicit vs. situation dependent reference: abstract vs. non-abstract presentation of information.[11]

According to Julian there are two types of translations as: *Overt translation and Covert Translation.*

Overt Translation:

An overt translation is one in which the addressees of the translation text are quite 'overtly' not directly addressed: an overt translation is not a 'second original'. In overt translation the original is tied in a specific manner to the source language community and its culture, and is often specifically directed at source culture addressees but at the same time points beyond the source language origin, also of potential general human interest[12]. Source texts that call for an overt translation have an established worth in the source language community; they are either historical source texts such as those tied to a specific occasion in which a precisely specified source language audience is/was being addressed or they may be timeless source texts, i.e. works of art and aesthetic creations which transcend a distinct historical meaning.[13]

Covert Translation:

A covert translation is a translation which enjoys the status of an original source text in the target culture. The translation is covert because it is not marked pragmatically as a translation text of a source text but may conceivably have been created in its own right. A covert translation is a translation whose source is not

specifically addressed to a particular source culture audience. A source text and its covert translation are pragmatically of equal concern for source and target language addressees. Both are equally addressed. A source text and its covert translation have equivalent purposes; they are based on contemporary equivalent needs of a comparable audience in the source and target language communities.[14]

3.1. Text Analysing and comparing model of House:

Below is the model given by House in 1997 for analysing and comparing of texts:
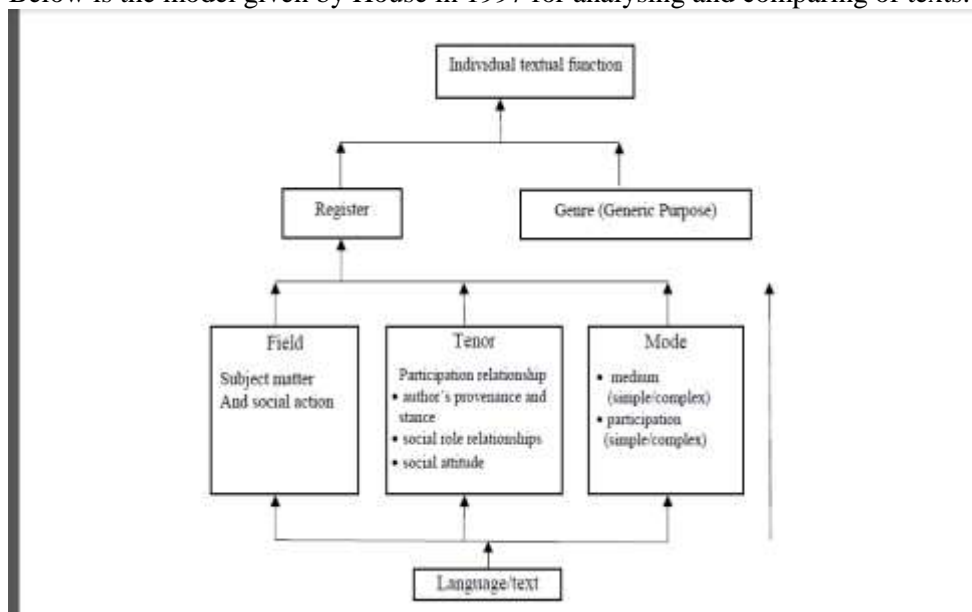
Model of House for analysing and comparing texts

Genre, Register and textual function;

In her original model, House defined register as "the functional language variation refers to what the context of situation requires as appropriate linguistic realisation in a text". In other words, register was described as sets of particular foregrounded lexico -grammatical choices. Rethinking the categories for analysis, House (1997, p.105) states that she agrees with Bhatia (1993) that register enables "surface level linguistic description" of texts. Furthermore, since two texts may have similar linguistic features but may be still felt to be texts of different types. House believes in the need of a new patterning in order to able to decide which texts belong to the same register. She concludes that concept of genre refers to discourse types, sine she sees it a category "superordinate" register.

The notion of genre is not considered in the original model, as it was overshadowed by the "modality" dimension in crystal and Davy's scheme. Yet House (1997) integrates it as a new category in her revised model. She conceives genre "as cultural discourse types featuring different configurations of lexical and grammatical units characterised as registers, with different choices realising different genres". (p.106).[15]

In the modified model, genre is defined as: "a socially established category characterised in terms of occurrence of use, source and communicative   purpose or any combination of these" (House, 1997, p.107)

The relationship between genre registered language is seen by House (1997) in terms of semiotic planes which relate to one another. The genre is the content plane of register, and register is the expression plane of genre. Register in turn is the content plane of language, with language being the expression plane of register.

Inside the revised model, genre serves as a category linking register (which realises genre) and the individual textual function (which exemplifies genre).[16]

Halliday's (1994) model incorporates three basic components through which a meaningful piece is realised. These components are field, tenor, and mode, which are elements of register. Field includes the subject matter of text or the message being transferred through the tex. Tenor involves social, intellectual and emotive relations which determine the level of social (in)formality. Mode represents the textual means for actually realising the text. [17]

> **Field:**
> This refers to the nature of the social action that is taking place, i.e., the field of activity, the topic, the content of the text or the subject matter.[18]
> **Tenor:**
> Tenor here refers to who is taking part, to the nature of the participants, the addressees and the degree of "emotional charge" between them in terms of social power and social distance as explained by Halliday (1978), (cited in House,, 1997,p 108)
> **Mode:**
> Mode is defined as "both the channels, spoken or written, which can be "simple", for example written to be read" or "complex", for example, "written to be spoken as if not written".

As for participation it can be "simple", i.e., a monologue with no addressee-involving mechanism characterising the text.[19]

As it not possible to analyse any long chapter in this paper so, Surah Duha which is included in this research and on the translations of which Julian Modal is implemented to assess the Translation of the meaning of Holy Qur'an's this Chapter.

4.Anaylsis of Surah al-Duha according to the Model
Surah adh-Duha.

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

Semantically diverse words of this Surah will be first calculated with the meanings in the لسان العرب and after that the meanings of these words will be discussed according to the Arabic Scholars who have done great job in interpreting the Qur'an.

الضُّحَىٰ:

In لسان العرب we find these meanings for the word   الضُّحَىٰ

when sun rises and then its light becomes clear, the rising of sun, when the sun rises and reaches the Quarter of Sky. When the sun is rising Duha is from the rise of Sun up to arising of day and becoming of sun more clear and white. Ibn Manzorr says, "That Duhaa is Full day"[20]

سَجَىٰ:

It meaning in لسان العرب is peace and stability, quoting Fara, Saja Means when it is very dark and stagnant as it is said that Ocean is still when it is dark and stagnant. And quoting Ibn Aerabi: Sja means spread of darkness.[21]

الْآخِرَةُ

The eternal home, and the Aakhirat is after the first. Aakhirat is antonym of the First (الاول). It means coming after and not first. الآخر والمؤخر this is among the attributes of Allah and الآخر is the one who remains after the extinction of all the creatures.[22]

4.1. Meaning of Semantically diverse words in Arabic Tafsir:

The exegetes have interpreted the word (الضحى) with different interpretations.

- **According to Alusi it means the 'time of sun rising'.**[23]
- **Asa'adi said that the Lord swore with the day when its light spread around.**[24]
- **Asuyuti mentioned the meaning of 'the beginning of day or whole day'.**[25]

The meaning of (سجى) in exegeses:

- **Alusi said that the word (saja) means the calmness of the people having the root (sajw) that means exact calmness and satisfaction.**
- **Asa'adi said the (saja)means when the darkness spread.**
- **Asuyuti interpret it as it covered with its darkness or get calmed.**

The word (الآخرة) denotes:

- **Alusi mentioned what Allah spared for you in the dooms day is better and great.**
- **Asa'adi interprets it as 'every letter position of your honor, which is better than the first one.**
- **Asuyti explained it as you have blessings more than the previous one.**

The word (ضالا) as well many diverse meaning in the eyes of scholars such has:

- **Alusi said that God found** the Prophet (peace be upon him) unaware of the previous jurisdictions, so He guided him to the methodologies you have been teaching since lon.
- **Asa'adi** God found you in a state that you were unaware of book and faith, so, He assigns you another chance to show your abilities.

4.2. Translations of Surah adh Duha in the selected Urdu Translations:

Translations by different renowned scholars of Pakistan. The below mentioned translations are the translations of the selected scholars for this study. The translations of all seven translators of this Surah are given below:

مفتی تقی عثمانی:

(ارے پیغمبر! قسم ہے چڑھتے دن کی روشنی کی، (۱) ۔ اور رات کی جب اس کا اندھیرا بیٹھ جائے (۲) ۔ کہ تمہارے پروردگار نے نہ تمہیں چھوڑا ہے، اور نہ ناراض ہوا ہے (۳) ۔ اور یقیناً آگے آنے والے حالات تمہارے لئے پہلے حالات سے بہتر ہوں گے (۴) ۔ اور یقین جانو کہ عنقریب تمہارا پروردگار تمہیں اتنا دے گا کہ تم خوش ہو جاؤگے (۵) ۔ کیا اس نے تمہیں یتیم نہیں پایا تھا، پھر (تمہیں) ٹھکانا دیا؟ (۶) اور تمہیں راستے سے ناواقف پایا تو راستہ دکھایا (۷) ۔ تمہیں نادار پایا تو غنی کر دیا (۸) ۔ اب جو یتیم ہے، تم اس پر سختی مت کرنا (9) اور جو سوال کرنے والا ہو ، اسے جھڑ کنا نہیں (۱۰) ۔ اور جو تمہارے پروردگار کی نعمت ہے، اس کا تذکرہ کرتے رہنا (۱۱)

طاہر القادری:

قسم ہے چاشت کے وقت کی (جب آفتاب بلند ہو کر اپنا نور پھیلاتا ہے) ۔ (یا: -اے حبیبِ مکرّم!) قسم ہے چاشت (کی طرح آپ کے چہرۂ انور) کی (جس کی تابانی نے تاریک روحوں کو روشن کر دیا) ۔ (یا: -قسم ہے وقتِ چاشت (کی طرح آپ کے آفتاب رسالت کے بلند ہونے) کی (جس کے نور نے گمراہی کے اندھیروں کو اجالے سے بدل دیا)، (**1**) اور قسم ہے رات کی جب وہ چھا جائے۔ (یا: -اے حبیبِ مکرّم!) قسم ہے سیاہ رات کی (طرح آپ کی زلفِ عنبریں کی) جب وہ (آپ کے رُخ زیبا یا شانوں پر) چھا جائے۔ (یا: -قسم ہے رات کی (طرح آپ کے حجابِ ذات کی) جب کہ وہ (آپ کے نورِ حقیقت کو کئی پردوں میں) چھپائے ہوئے ہے (، (**2**) آپ کے رب نے (جب سے آپ کو منتخب فرمایا ہے) آپ کو نہیں چھوڑا اور نہ ہی (جب سے آپ کو محبوب بنایا ہے) ناراض ہوا ہے، (**3**) اور بیشک (ہر) بعد کی گھڑی آپ کے لئے پہلے سے بہتر (یعنی باعثِ عظمت و رفعت) ہے، (**4**) اور آپ کا رب عنقریب آپ کو (اتنا کچھ) عطا فرمائے گا کہ آپ راضی ہو جائیں گے، (**5**) (اے حبیب!) کیا اس نے آپ کو یتیم نہیں پایا پھر اس نے (آپ کو معزّز و مکرّم) ٹھکانا دیا۔ یا۔ کیا اس نے آپ کو (مہربان) نہیں پایا پھر اس نے (آپ کے ذریعے) یتیموں کو ٹھکانا دیا۔ اِس ترجمہ میں یتیماً کو فاٰوی کا مفعول مقدّم قرار دیا گیا ہے۔ (ملاحظہ ہو : التفسیر الکبیر، القرطبی، البحر المحیط، روح البیان، الشفاء اور شرح خفاجی (**6**) (اور اس نے آپ کو اپنی محبت میں خود رفتہ و گم پایا تو اس نے مقصود تک پہنچا دیا۔ یا۔ اور اس نے آپ کو بھٹکی ہوئی قوم کے درمیان (رہنمائی فرمانے والا) پایا تو اس نے (انہیں آپ کے ذریعے) ہدایت دے دی۔ اِس ترجمہ میں ضالاً کو فھدی کا مفعول مقدم قرار دیا گیا ہے۔ (ملاحظہ ہو : التفسیر الکبیر، القرطبی، البحر المحیط، روح البیان، الشفاء اور شرح خفاجی) (**7**) اور اس نے آپ کو (وصالِ حق کا) حاجت مند پایا تو اس نے (اپنی لذتِ دید سے نواز کر ہمیشہ کے لئے ہر طلب سے) بے نیاز کر دیا۔ (یا: -اور اس نے آپ کو (جوّاد و کریم) پایا تو اس نے (آپ کے ذریعے) محتاجوں کو غنی کر دیا۔ ☆، ☆ ان تینوں تراجم میں یتیماً کو فاٰوی کا، ضالاً کو فھدی کا اور عائلاً کو فاغنی کا مفعول مقدم قرار دیا گیا ہے۔ (ملاحظہ ہو : التفسیر الکبیر، القرطبی، البحر المحیط، روح البیان، الشفاء اور

شرح خفاجی (8) (سو آپ بھی کسی یتیم پر سختی نہ فرمائیں، (9)اور (اپنے درے) کسی مانگتے کو نہ جھڑکیں، (10)اور اپنے رب کی نعمتوں کا (خوب) تذکرہ کریں، (11)

پیر کرم شاہ الازھری

قسم ہے روزِ روشن کی۔ (1)اور رات کی جب وہ سکون کے ساتھ چھا جائے۔ (۲)۔ نہ آپ کے رب نے آپ کو چھوڑا ہے اور نہ ہی وہ ناراض ہوا ہے۔ (۳)۔ اور یقیناً ہر آنے والی گھڑی آپ کے لئے پہلے سے (بدر جہا) بہتر ہے (۴)۔ اور عنقریب آپ کا رب آپ کو اتنا عطا فرمائے گا کہ آپ راضی ہو جائیں گے۔ (۵) کیا اس نے نہیں پایا آپ کو یتیم پھر اپنی آغوش رحمت میں جگہ دی۔ (۶) اور آپ کو اپنی محبت میں خود رفتہ پایا تو منزل مقصود تک پہنچا دیا۔ (۷) اور اس نے آپ کو حاجت مند پایا تو غنی کر دیا۔ (۸) پس کسی یتیم پر سختی نہ کیجے۔ (۹) اور جو مانگے آئے اس کو مت جھڑکے۔ (۱۰)اور اپنے رب (کریم) کی نعمتوں کا ذکر فرمایا کیجے۔ (۱۱)

محمد حسین نجفی:

قسم ہے روزِ روشن کی۔ (1)اور رات کی جب کہ وہ آرام و سکون کے ساتھ چھا جائے۔ (2)(اے رسول(ص)) نہ آپ کے پروردگار نے آپ کو چھوڑا ہے اور نہ وہ ناراض ہوا ہے۔ (3) یقیناً آپ کے لئے انجام (اور بعد کا دور) آغاز (پہلے دور) سے بہتر ہے۔ (4)اور عنقریب آپ(ص) کا پروردگار آپ(ص) کو اتنا عطا کرے گا کہ آپ(ص) خوش ہو جائینگے۔ (5) کیا خدا نے آپ(ص) کو یتیم نہیں پایا؟ تو پناہ کی جگہ دی؟ (6)اور آپ(ص) کو گمنام پایا تو (لوگوں کو آپ(ص) کی طرف) راہنمائی کی۔ (7)اور اللہ تعالیٰ نے آپ(ص) کو نادار پایا سو مالدار بنا دیا۔ (8) پس یتیم پر سختی نہ کیجے۔ (9)اور سائل کو نہ جھڑکے۔ (10)اور اپنے پروردگار کی نعمت کا اظہار کیجے۔ (11)

حافظ صلاح الدین یوسف :

دن چڑھے کی قسم (۱)۔ اور رات کی جب وہ چھا جائے (۲)۔ (اے نبی!) آپ کے رب نے آپ کو نہ چھوڑا اور نہ وہ ناراض ہوا (۳)۔ اور یقینا آپ کے لیے آخرت، دنیا سے بہتر ہے (۴)۔ اور جلد آپ کا رب آپ کو اتنا دے گا کہ اپ راضی ہو جائیں گے (۵)۔ کیا اس نے آپ کو یتیم نہ پایا، پھر ٹھکانا دیا (۶)۔ اور آپ کو ناواقف راہ پایا، پھر ہدایت بخشی (۷)۔ اور آپ کو تنگ دست پایا، پھر مال دار کر دیا (۸)۔ لہٰذا آپ یتیم پر سختی نہ کریں (۹)۔ اور سوالی کو نہ جھڑکیں (۱۰)۔ اور اپنے رب کی نعمت کا ذکر کرتے رہیں (۱۱)

ابوالاعلیٰ مودودی:

قسم ہے روز روشن کی (۱)۔ اور رات کی جبکہ وہ سکون کے ساتھ طاری ہو جائے (۲)۔ (اے نبی) تمہارے رب نے تم کو ہر گز نہیں چھوڑا اور نہ وہ ناراض ہو (۳)۔ اور یقیناً تمہارے لیے بعد کا دور پہلے دور سے بہتر ہے (۴)۔ اور عنقریب تمہارا رب تم کو اتنا دے گا کہ تم خوش ہو جاؤ گے (۵)۔ کیا اس نے تم کو یتیم نہیں پایا اور پھر ٹھکانا فراہم کیا؟ (۶)۔ اور تمہیں ناواقف راہ پایا اور پھر ہدایت بخشی (۷)۔ اور تمہیں نادار پایا اور پھر مالدار کر دیا (۸)۔ لہٰذا یتیم پر سختی نہ کرو (۹)۔ اور سائل کو نہ جھڑک کو (۱۰)۔ اور اپنے رب کی نعمت کا اظہار کرو (۱۱)

ڈاکٹر اسرار احمد :

قسم ہے دھوپ چڑھنے کے وقت کی (۱)۔ قسم ہے رات کی جب وہ سکون کے ساتھ چھا جائے (۲)۔ آپ کے رب نے آپ کو رخصت نہیں کیا اور نہ وہ آپ ﷺ سے ناراض ہے (۳)۔ اور یقیناً بعد کا وقت آپ کے لیے بہتر ہوگا پہلے سے (۴)۔ اور عنقریب آپ ﷺ کا رب آپ ﷺ کو اتنا کچھ عطا فرمائے گا کہ آپ ﷺ راضی ہو جائیں گے (۵)۔ کیا اس نے نہیں پایا آپ کو یتیم، پھر پناہ دی ! (۶)۔ اور آپ ﷺ کو تلاش حقیقت میں سرگرداں پایا تو ہدایت دی ! (۷)۔ اور اس نے آپ ﷺ کو تنگ دست پایا تو غنی کر دیا ! (۸)۔ تو آپ ﷺ کسی یتیم پر سختی نہ کریں (۹)۔ اور آپ ﷺ کسی سائل کو نہ جھڑکیں (۱۰)۔ اور اپنے رب کی نعمت کا بیان کرے (۱۱)

4.3. Semantic Diversity:

Qur'anic words	Translation BY Mufti Taqi Usmani	Translation by Dr. Tahir ul Qadri	Translation by Salah Ud Din	Translation by Hussain Najafi	Translation by Dr. Israr	Translation by Pir Karam Shah	Translation by Moulana Maudidi
الضُّحىٰ	چڑھتے دن کی روشنی	چاشت کے وقت،	دن چڑھے	روزِ روشن	دھوپ چڑھنے کے وقت	روزِ روشن کی	روز روشن
سَجىٰ	اس کا اندھیرا بیٹھ جائے	چھا جائے	چھا جائے	آرام و سکون کے ساتھ چھا جائے	سکون کے ساتھ چھا جائے	سکون کے ساتھ چھا جائے	سکون کے ساتھ طاری
الآخِرَةُ	آگے آنے والے حالات	(ہر) بعد کی گھڑی	آخرت	انجام (اور بعد کا دور)	بعد کا وقت	آنے والی گھڑی	بعد کا دور
الأُولىٰ	پہلے حالات	پہلے سے	دنیا سے بہتر	آغاز (پہلے دور)	پہلے سے	پہلے سے	پہلے دور
ضَالاً	راستے سے ناواقف پایا	محبت میں خود رفتہ و گم پایا	ناواقف راہ پایا	گمنام پایا	تلاش حقیقت میں سرگرداں پایا	محبت میں خود رفتہ پایا	ناواقف راہ پایا

نادار پایا	حاجت مند پایا	تنگ دست	تنگ دست	نادار پایا	تنگ دست پایا	(وصالِ حق کا) حاجت مند پایا	نادار پایا	عائبًا
مالدار	غنی	مال دار	مال دار	مالدار	پھر مال دار	(اپنی لذتِ دید سے نواز کر ہمیشہ کے لئے ہر طلب سے) بے نیاز کر دیا	غنی	غنَی

The table showing the semantically diverse words with meanings taken by different scholars.

House's model of Quality assessment presents comparison at Language/Text, Register (in which field, Tenor and mode are included).[26]

She explains these three levels in a staircase-like representation in which "generic choices are realised by register choices, which in turn are realised by linguistic choices that make up linguistic structures in the instantiation of a text" (House,1997, pp.106-107). It is genre, then, that is the basis for our text type classification (House,1997, p.107).

This study will be carried out in the same style of analysis. First of all, it is analysis of the ST and analysis is at the three levels so that a textual level can be built then there will be comparison of ST and TT in the same procedure as we have completed the above textual level analysis.

In this study, the text used is as;

This is not a usual type of analysis which we perform on our daily basis between the author of the book and the translator of the book. In this context, it should be kept in mind that we have the author of the Book is Allah (S.W.A). And as we know we have number of translators so the translator of this Holy Book is not the only one person, we have a number of translators for this great and divine Book.

Title	Author/ Translator	Year of Publication	Publisher	Number of Pages
Quran (divine word)	Allah, who revealed this on Muhammad (S.A.W)		Revealed on Prophet Muhammad (S.A.W)	
ترجمہ قرآن مجید	Moulana Abua Ala Maudidi	2018	Markazi Maktaba Islami Publishers	887

Irfan Ul Quran	Dr. Tahir ul Qadri			
Asan Tarjuma Quran	Mufti Taqi Usmani			
	Muhammad Hasain Najfi			
Tarjuma	Hafiz Salahu Ud din Yousuf			
Bayan UL Qur'an	Dr. Israr			
Zia Ul Qur'an	Pir Karam Shah	1980	Zia Ul Quran Publications	

Title	Translator	Publication	Publisher	No. of sentences
Surag adh-Dhuha (Same title for all translations)	Mufti Taqi Usmani	2014	Quanic Studies Publishers	11
	Dr. Tahir ul Qadri			18
	Hafiz Salahu Ud din Yousuf	2007	Darus Slam	11
	Muhammad Hasain Najfi			12
	Dr. Israr	2015	Anjum Khudam Ul Quran Peshawar	11
	Pir Karam Shah	1980	Zia Ul Qur'an Publicaton.	11
	Moulana Maudidi	2018	Markazi Maktaba Islami Publishers	11

About the Source Text and Its Author :
The source text which is under study in this paper is the word of Allah (S.W.A), this is the Holy Book which was revealed to Prophet Muhammad (S.A.W). Allah the Creator of this world, Allah the creator of human being, the creator of all what is in this Dunya (World) and what will be in the hereafter (Aakhirat). Allah is eternal and His words are the guiding line for the believers.

About the Translation and the translators:
Seven (7) translators have been taken in this study to carry out the assessment of the translations. All the translations are in Urdu language. These all are communicative translations and the translators have tried their best to translate the meaning of Qur'an into Urdu in a simple and easy understandable language. Among these translators Dr. Qadri has put the exegesis in the sentences of translations as well.

The translators have used different titles for their Translations.
Mr.Taqi Usmani has given the title "Asan Tarjuma Quran"to meaning of Qura'n translation. Pir Karam Shah has given the name "Ziaul Qur'an" to meaning and commentary of Qur'an. Dr. Tahir ul Qadri has given the name as "Irfan Ul Quran". Hafiz Salah ud Din has given name as "Tarjuma". Moulana Maududi has given the title "Tafheem ul Qur'an". And Dr. Israr has given the title "Bayan Ul Quran" to the meaning of Qur'an. There are certain variations in the title given by these translators to the meaning of Qur'an translations. These dissimilarities in the title has also some significance in the translators perspective.   The short biographies of these translators will be given below.

Biographies of Translators:
1.   Mufti Muhammad Taqi Usmani's:
Justice (Retired) Mufti Muhammad Taqi Usmani's full name is Muhammad Taqi Usmani Bin Muhammad Shafi. He was born in 1126 A.H./1943 A.D. in Deoband India. After independence of Pakistan his father migrated from India to Pakistan. He being very famous personality in Pakistan has great contribution in different fields. His main contribution is in Islamic Banking. He has given model of Islamic banking as well. Among his great contribution is the contribution to Translation. He has translated the Quran into Urdu and English languages. His four works related to Qur'an are, "Firstly, translating the Urdu version of Ma'ariful Qur'an into English language. Secondly, writing a book of principle of the Qur'anic sciences, Ulum Al Qur'an. Thirdly writing an English translation of Qur'an. Fourthly, writing an Urdu translation of the Qur'an.[27]"
2.   Pir Karam Shah Al Azhari:
He was from the Hanafi Thought and was born on 1st July 1918 Sargoda, Pakistan. According to the norms and traditions of family he received his basic knowledge of Quran from the beginning. He was great and intelligent personality and has completed his Fazil Arabi from the Oriental College Lahore and B.A from Punjab University. In 1951 he went to Egypt for higher studies. He had served Pakistan from many aspects and has great contribution[28]. His great contribution is his Qur'an translation, which is famous among the people of subcontinent. His translation is simple and easy to understand and he has used the great style and coherent strategy in his translation[29].
3.   Dr. Tahir Ul Qadri:
He was born on 19th February 1951 A.D. in the Jhang. His father was a great scholar and a great of him time. Tahir ul Qadri started his early education in Jhang and from 7th standard he joined religious school as well. He has number of publications and has contributed in many fields but one of his great contribution is his translation of meaning of Qur'an into Urdu language. He has used a good style of Urdu language in his translation. He completed his translation in 2010. [30]
4.   Hafiz Salah Ud din Yousuf :
One of the great Qur'an translators is Salah Ud din Yousuf. His name is Salah Ud Din Yousuf and his father's name is Abdu Shakkoor . His parents gave him the name Yousuf but as he started writing, he opted the name Salah Ud din. He was born in 1945 in Jaipur, in India[31]. This intellectual personality is contributing in

the field of Din continuously. He has authored many books and translated a number of books. One of his great contribution is Quran Translation. He has translated Qur'an word for word and communicative as well, he has also given commentary/ interpretation of Qur'an.

5.   Moulana Maududi.

Moulana Maududi a great scholar produced by the fertile land of subcontinent. He was born on 25 September 1903 A.D. in the city of Aurang Abad in Hyderabad Deccan[32].   A man of capabilities, a man of vision, a writer, a translator. He has contributed a lot by his great writing and Islamic literature. His political books are of great importance. Among his great contributions is Tafseer e Qur'an named as Tafheem Ul Qur'an with both interpretation and translation of meaning of Qur'an. According to Yousuf ul Qarzavi his important book is Tafseer which is famous in the world[33].

6.   Dr. Isar Ahmad

Dr. Israr Ahmad Fall 2021 is one of the influential scholars in Pakistan. He is very famous for his religiously contribution in Pakistan. He was born in district Hisar in eastern Punjab on 26 April, 1932 A.D. He had completed his MBBS from King Edward Medical College in 1954. And after that he completed his masters in Islamiyat from University of Karachi [34]. In 1975 he founded Tanzeeme Islami. He is famous for his translation of QUR'AN which he has translated during his lectures. He died on 4th April 2010 [35].

5. Procedure for analysis:

Chapter 93 of the QURAN has been selected for research and this chapter has 11 Verses. And 7 different translations of different school of thoughts has been taken for comparison with the Original Text of Qur'an. The semantic diverse words and those verses which have words of semantic diversity in them has been taken into this study.

Analysis.

Analysis of the ST (Qur'an) is done first and after that analysis of translations.

Analysis of ST.

Field:

This chapter of Qur'an has been revealed to Prophet Muhammad (S.A.W) in Makkah. This was revealed when there was stop in the revelation for some time and a woman came to prophet Muhammad asked "Oh Muhammad (S.A.W) it seems that Your Satan has deserted you, I see from two to three nights he did not come to you[36]". This is the Chapter revealed to the Prophet Muhammad (S.A.W) as an answer to those who were asking questions to prophet about the Revelation, and for the coming generations that Allah is with his servants not with the corrupt people. In this Chapter Allah has sworn of His creature (particular time of the day and particular time in night). And Allah wants to inform people about the Muhammad (S.A.W) status and Allah's blessings upon him and some advices to Muhammad (peace be upon him).

Lexical Means:
Allah has used in starting of this Surah the Swearing word and for making stressful He has used the Particular times of day and night, these words are embedded with vast meanings and in the coming verses the simple and easy understandable words are used, but there are sematic diverse words which carries a lot of meaning. Allah has also used those words which have contextual meanings not only the linguistic meanings.

Lexical fields:
Particular timings, Optimism, Future prediction, past context, future dealing with the people.

Tenor:
Authors Geographical provenance, his status.
These are the words of ALLAH who the creator of this whole world, who controls everything in the world, who knows what no one knows.
Authors personal Stance:
Allah has revealed these verses about the truth that He has not deserted Muhammad (S.A.W) and has rejected the thinking of people who were thinking about that Allah has deserted Muhammad (S.A.W). He has mentioned the blessings of Allah upon Prophet Muhammad (S.A.W).

Lexical Means:
Swearing words used, words of specific timing, negation, stressing words, reasoning words, and resulting and answering.

Syntactic Meaning:
Simple and compound sentences has been used. And short verses has been revealed not the long.

Social Attitude:
The Quranic text used is simple and easy for comprehension. But to understand it we should have the non-linguistic understanding as well. i.e. context of these verses
Lexical meaning:
Simple and semantic diverse words are used in the Surah.
Syntactic Means:
Short verses are used in the Surah. And simple sentences are used, there is complex sentence in the Surah.

Participation:
Simple and address mode has been used. Allah has addressed the Muhammad (S.A.W).
Syntactic Means:
Allah has addressed the Prophet by Pronoun ك the second person pronoun, both in objective and possessive cases. Allah used for himself the word رب and the third person singular pronouns hidden in the verbs.

Mode:
Medium:
These verses have been revealed and then had been written on the orders of Muhammad (S.A.W), and also these are for the reading, reciting and to deeply analyse what Allah says.

Lexical Means:

The semantically diverse/ambiguous words have been used Such as:

وَوَجَدَكَ ضَالًّا and وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

Syntactic Means.

The words in comparison has been used in these verses mostly. Antonym words are used in the verses:

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

Textual Means:

Genre:

This text is about the Status of Prophet Muhammad (S.A.W). This text is persuasive one, interrogative one, encourage one and informative one. Allah rejects the sayings of enemies of His Prophet by revealing this Surah.

Statement of Function:

The text includes both ideational and interpersonal components. Ideational because in its context there is historical background and rejection of the sayings of people.

Comparison of Source and Translation:

Field:

The translators are close to the original text and tried their best to go near the context of the ST. Except Dr. Tahir Ul Qadri he has used at some verses different contexts.

Tenor:

The translators have tried to take the meaning in relation with context and they have created distance from Original text, but at some semantic diverse words some translators have taken the meaning which seems according to their sects such as محبت میں خود رفتہ و گم پایا by Tahir ul Qadri which has not been used by the other translators in that context. And also Najafi has used کو گمنام پایا . and the Dr. Tahir Ul Qadri has used mostly parenthesis in his translation.

Syntactic Difference:

The tenses in translation are same as in the Original text

Social Relationship:

At lexical level there is some variation in the translations. As, I have mentioned already in the above that some translators have used their ideology or sect ideology in translating few verses from this chapter. Such as in translating word ضَالًّا

ضَالًّا	راستے سے ناواقف پایا	محبت میں خود رفتہ و گم پایا	ناواقف راہ پایا	گمنام پایا	تلاش حقیقت میں سرگرداں پایا	محبت میں خود رفتہ پایا	ناواقف راہ پایا

تم، تمہارا، تمہیں ، آپ and تم. The prophet has been addressed by all the translators as تم has only used by Moualan Maududi at some places. Because of the society and

because for the readers it is mandatory to use the best way of addressing the Prophet in a good way. Which mostly all the translators have kept in their translations.

Social attitude

The translations are famous and most readable among their sects. Because of some ideological differences in one to two translations, that are not acceptable by the all. But no one can take the status of Qur'an. There is not such a translation which will enjoy like that.

Participation.

Participation is like in the Original text. But in translations some explanatory words or some respected words have been used to address The Prophet Muhammad (S.A.W)

Mode:

Simple: written. These translations are meant for written to read.

Textual difference:

Overall the translations are cohesive. And the translations are not giving such deeply meaning which a reader can achieve from the original. He will not be able to take the semantic diverse meaning. Dr. Tahir Ul Qadri has used 18 sentences in his translation for 11 verses. He has also given parenthesis a lot which decreases smoothness of reader.

Genre:

Statement of Quality:

Even though all the translators have made their efforts in translating the meaning of Holy Qur'an into Urdu language. But the diversity of meaning of Arabic words which we find in Qur'an is not fully transferred into Urdu. When we observe all and analyse the translation we can say that the translators have tried their best to transfer meaning of Quran into Urdu. As being the divine Word and revealed in Arabic has special meanings which while transferring is not fully possible for translator to transfer meaning. As the translation is Overt Translation because it is a religious text so it has to follow the historical background as well.

The Word ضالا has been translated by the translators and there is a non -linguistic aspect which a translator has to keep in mind then he can do the good translation.

From the above translations if we will analyse, then according to the Modal Dr. Tahir ul Qadri has deliberately taken the meaning of ضَاۗلًّا as گَم و رفتہ خود میں محبت پایا which he has taken as per his sect. It has been taken according to the readers for whom he is translating. Here we can say that has used Covert translation and taken the cultural filter and has used this term which will be acceptable for the people who are following his ideology. This means that according to the covert translation this is the translation fulfilling the criteria of the covert translation and taking the culture of readers into context. Is this type of Translation possible for the religious translation, it is a question mark(?).

6.   Conclusion:

This study applied the Julaine Modal for assessment of Quran Translation, and theoretical and practical aspect of Modal has been discussed in the paper by analysing the QUR'AN Translations in Urdu of different translators belonging to different sects. In this researchers have found that the translators have translated

the semantic words differently during their translations. According to Model these religious texts need Overt translations which have to keep in them the background as well and these are not the second original so this can be said that this part of the Modal has been proved right. But the Modal does not guide, how we can assess the non-linguistics aspects of the text. The Quran, the Book of Allah which in translation need mostly the non-linguistic aspect as well, so that translation can be done very well, there is no criteria for this to measure such thing. And if the translator will use the covert translation then that translation should become second original according to this, modal which is not possible in the relation to Qur'an, as Qur'an is the text which can't be overtaken by the other text.

The answer to the Question whether this modal is fully applicable to Qur'an translations or not, after research and application, we can say that this is not fully applicable.

Different translators have translated the ambiguous words as per their ideology as when a translator has found any word which is in relationship to his ideology that has been translated as per ideology. In this Surah we have not seen ideologically words except one word or two. And the translators differ in their translations and it seems difficult to produce a single translation which is acceptable by all.

There should be a Modal which can assess all the necessary and important aspects in Qur'an translations. The dire and most demandable need in this current era is to have a modal for Qur'an translation assessment. Then that Modal can be applicable to the Qur'an translations.

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