

ANALYSING TRANSLATION TECHNIQUES  
IN THE URDU PREFACE OF ALLAMA  
IQBAL'S *THE RECONSTRUCTION OF  
RELIGIOUS THOUGHT IN ISLAM:*  
CHALLENGES, METHODS, AND  
SOLUTIONS

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## ABSTRACT

Translation is a process of transferring source text (ST) to equivalent target text (TT). Translation techniques are considered as an instrument of textual analysis that makes us know the translation equivalence which works in relation to the source text. Translation techniques are indispensable for translating process. The translators need to use various translation techniques while formulating an equivalence for transferring elements of meaning from source text to target text.

The aim of this Paper is to clarify the notion of translation techniques by focusing on various definitions and classifications carried out for translation techniques in the field of Translation Studies. Confusion about classification of translation techniques Terminological shall be discussed as well. Various Translation techniques shall be applied by indicating the difference between methods, procedures and strategies of translation.

The Urdu Translation of the preface of the book "The Reconstruction of Religious Thought in Islam" shall be analysed in the light of various translation techniques to know how translation techniques contribute as a tool of textual analysis, to transfer the message of English source text to the readers of Urdu language. This research also investigate how the translation techniques formulated the equivalence between Source Text (English) and Target Text (Urdu) about Science and Religion mentioned in the book bearing in mind that translation is an activity of mediating meaning from a source language into a target language. The study will also discuss various challenges faced a translator while applying a certain translation technique like calque, borrowing, literal translation, transposition, modulation, functional equivalence, and adaptation during translating process. Finally, some recommendation and solutions will be presented in this regard.

Indeed, Translation as an activity is as old as humanity, and as an academic field of research is being recognized and established in the globalized world. Various steps are being taken to investigate literary and non-literary texts, which cover a wide range of topics like Science, diplomatic affairs, legal and business administration, encyclopaedia, scientific research and textbooks, etc. However, with the recognition and development of contemporary approaches to translation of texts, different techniques, methods and strategies are adopted while translating the text. It is worth noting that due to terminological diversity and overlapping of terms it is difficult to differentiate between translation techniques, methods and strategies. However, in a general sense, a technique refers to a specific solution applied by a translator during translation procedure like borrowing, calque, modulation, transposition, etc. A translation method is an approach may be adopted by a translator like literal, idiomatic and free translation, etc. and a strategy refers to a certain analytical procedure may be used by a translator for analysing either the source text (ST) or the target text (TT) like back translation, component analysis and paraphrasing, etc. Moreover, translation techniques are most significant keeping in view that they provide certain solutions for specific problems, challenges facing a translator while translating a text especially text based on terminologies relating to Science and Religion.

## **1. Views about Translation**

Translation is an extraordinarily broad notion and can be comprehended in many different respects; One may talk of translation as a process or a product, and identify such sub-types as literary translation, technical translation, subtitling and machine translation; moreover, while more typically it just refers to the transfer of written texts, the term sometimes also includes interpreting.”<sup>1</sup>

### **Catford’s view:**

He attempts to describe translation in terms of a specific linguistic theory by mentioning that:” Translation is an operation performed on languages: a process of substituting a text in one language for a text in another. From the perspective of functional linguistics, he defines translation as “the replacement of textual

material in one language (SL) by equivalent textual material in another language (TL).”<sup>2</sup>

**Nida’s view:**

He considers translation as a scientific subject and points out that “the transference of a message from one language to another is a valid subject for scientific description”. He also mentioned the concept of dynamic equivalence and defines translation as “the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style.”<sup>3</sup>

**Newmark’s view:**

According to him, “often, though not by any means always, it is rendering the meaning of a text into another language in the way that the author intended the text.”<sup>4</sup> He also considers translation as “a craft consisting in the attempt to replace a written message or statement in one language by the same message and/or statement in another language.”<sup>(5)</sup>

**Lefevere’s view:**

He views translating as a process of rewriting and points out that rewriting is determined by two factors: ideology and poetics. Unlike the traditional translation theorists, He shifts the focus of translation to the relationships among politics, culture and translation, which present a new perspective for translation study. He states “translation is, of course, a rewriting of an original text.”<sup>6</sup>

**Bassnett’s view:**

In Bassnett’s opinion, translation is not only a kind of pure lingual activity but also a kind of communication intra-culture and inter-culture. In her eyes, translation is “a primary method of imposing meaning while concealing the power relations that lie behind the production of that meaning.”<sup>7</sup>

**Reiss’s view:**

Reiss defines as “a bilingual mediated process of communication, which ordinarily aims at the production of a Target Language text that is equivalent to a Source Language text.”<sup>8</sup>

**Ghazala’s view:**

According to Ghazala, “translation is generally used to refer to all the processes and methods used to convey the meaning of the source language into the target language.”<sup>9</sup>

To sum up, it is easy to get clear understanding that translation has been viewed differently by different theorists. In other words, translation is attributed in various paradigms such as linguistics, cultural and social paradigm.

## **2. Views about Translation Techniques**

Translations scholars have discussed translation techniques under various terms, as they do not agree upon the definition of translation techniques terminologically and conceptually even though there is a lack of consensus among them on the title of the categories as different titles are used like Procedures, Strategies and techniques.

### **Hurtado Albir's view**

Hurtado Albir defined: Translation techniques procedures to analyse and classify how translation equivalence works.<sup>10</sup> She added that translation techniques have five basic characteristics: 1.They affect the result of the translation 2. They are classified by comparison with the original 3. They affect micro-units of text 4. They are by nature discursive and contextual 5. They are functional.<sup>11</sup> She also mentioned that: A technique is the result of a choice made by a translator; its validity will depend on various questions related to the context, the purpose of the translation, audience expectations, etc. If a technique is evaluated out of context as justified, unjustified or erroneous, this denies the functional and dynamic nature of translation. A technique can only be judged meaningfully when it is evaluated within a particular context.<sup>12</sup>

### **Vinay and Darbelnet, s view**

Regardless of the criticism on the concept of translation techniques and different labels and terminologies used by various translation scholars, techniques of Vinay and Darbelnet (1958) are still measured basic techniques defined as procedures operating on three levels of style: Lexis, distribution i.e. morphology and syntax and message. They classified these techniques as:

- Direct or literal Translation
- Oblique Translation.

Literal translation occurs during the presence of exact structural, lexical, even morphological equivalence between Source language (SL) and Target language (TL). This is only possible when the two languages are very close to each other.

**Literal translation** procedures are:

1. **Borrowing.** A word taken directly from another language,
2. **Calque.** A foreign word translated and incorporated into another language.
3. **Literal translation.** Word for word translation.

**Oblique Translation** occurs when word for word translation is impossible. The oblique translation procedures are:

1. **Transposition.** A shift of word class, i.e., verb for noun, noun for preposition.

It is a shift between grammatical categories,

2. **Modulation.** A shift in point of view. It is a shift in cognitive categories.
3. **Equivalence.** This accounts for the same situation using a completely different phrase, e.g., the translation of proverbs or idiomatic expressions
4. **Adaptation.** A shift in cultural environment, i.e., to express the message using a different situation, e.g. cycling for the French, cricket for the English.<sup>13</sup>

Keeping in view the above-mentioned discussion, it is observed that according to Vinay and Darbelnet, view there are seven basic translation techniques or procedures complemented by other procedures. Except for the procedures of compensation and inversion, they are all classified as opposing pairs and they are as under:

1. **Compensation.** An item of information or a stylistic effect from the ST that cannot be reproduced in the same place in the TT is introduced elsewhere in the TT.
2. **Concentration vs. Dissolution.** Concentration expresses a signified from the SL with fewer signifiers in the TL. Dissolution expresses a signified from the SL with more signifiers in the TL.
3. **Amplification vs. Economy.** These procedures are similar to concentration and dissolution. Amplification occurs when the TL uses more signifiers to cover syntactic or lexical gaps.
4. **Reinforcement vs. Condensation.** These are variations of amplification and economy

**5. Explicitation vs. Implication.** Explicitation is to introduce information from the ST that is implicit from the context or the situation.

**6. Generalization vs. Particularization.** Generalization is to translate a term for a more general one, whereas, particularization is the opposite.

**7. Inversion.** This is to move a word or a phrase to another place in a sentence or a paragraph so that it reads naturally in the target language.<sup>14</sup>

### **Nida's view**

Nida (1964) proposes three types of techniques: additions, subtractions and alterations. They are used: 1. to adjust the form of the message to the characteristics of the structure of the target language; 2. to produce semantically equivalent structures; 3. to generate appropriate stylistic equivalences; 4. to produce an equivalent communicative effect.<sup>15</sup> The detail of these techniques are as under:

**1. Additions.** They are used to clarify an elliptic expression, to avoid ambiguity in the target language, to change a grammatical category, to amplify implicit elements, to add connectors

**2. Subtractions.** There are four situations like unnecessary repetition, specified references, conjunctions and adverbs.

**3. Alterations.** These changes have to be made because of incompatibilities between the two languages. There are three main types. 1. Changes due to problems caused by transliteration when a new word is introduced from the source language. 2. Changes due to structural differences between the two languages. 3. Changes due to semantic misfits, especially with idiomatic expressions.

Molina and Hurtado comment on Nida's view by saying that:

Nida includes footnotes as another adjustment technique and points out that they have two main functions: 1. To correct linguistic and cultural differences, e.g., to explain contradictory customs, to identify unknown geographical or physical items, to give equivalents for weights and measures, to explain word play, to add information about proper names, etc.; 2. To add additional information about the historical and cultural context of the text in question.<sup>16</sup>

### **Delisle's view**

Delisle (1993) introduces a different terminology, e.g., translation strategies, translation errors, operations in the cognitive process of translating by indicating following three techniques:

**1. Addition vs. Omission.** Addition is to introduce unjustified stylistic elements and information that are not in the ST, omission is the unjustifiable suppression of elements in the ST.

**2. Paraphrase.** It is an excessive use of paraphrase, which complicates the target text without stylistic or rhetorical justification.

**3. Discursive creation.** It is an operation in the cognitive process of translating which establish a non-lexical equivalence that only works in context.<sup>17</sup>

### **Newmark's view**

Newmark (1988) also uses the term procedures to classify the following proposals:

**1. Recognized Translation.** It is the translation of a term, which is already official or widely accepted, even though it may not be the most adequate.

**2. Functional Equivalent.** It is to use a culturally neutral word and to add a specifying term.

**3. Naturalization.** Newmark's definition is not the same as Nida's. For Nida, it comes from transfer and consists of adapting a SL word to the phonetic and morphological norms of the target language (TL).

**4. Translation label.** This is a provisional translation, usually of a new term, and a literal translation could be acceptable,

To sum up, it may said that there is no general consensus among translation scholars as there is terminological confusion and over –lapping terms are existing in this regard. This causes ambiguity to use these terms and creates confusion to understand them. On this, we observe that the same concept is elaborated under different titles, terms and classifications while solving different problems facing a translator.

It is also perceived that all new techniques that have been added by various translation scholars are due to a result of specific requirements, issues and challenges facing a translator while translating a certain language pair. It is worth noting that some time combining two or more techniques is suggested to solve a certain problem accruing in translation procedure. Newmark termed such solutions as doubles, triples or quadruples

Molina and Hurtado mentioned the basic reason behind this confusion by saying that: This confusion was established by Vinay y Darbelnet's pioneer proposal, when they presented the procedures as a description of the ways open to the translator in the translation process. They divided the procedures following the traditional methodological dichotomy between literal and free translation. As they worked with isolated units, they did not distinguish between categories that affect the whole text and categories that refer to small units.<sup>18</sup>

It is proved from the above-mentioned discussion that Vinay and Darbelnet are the pioneer who have offered the first classification of translation techniques. Other scholars like Nida, Newmark and Munday expanded techniques mentioned by Vinay and Darbelnet with variations in terms, labels and titles of the techniques. In brief, translation studies are a growing and expanding discipline and new solutions may be expected by devising new techniques, which may provide help to a translator to solve the problems during translation activity. A general conclusion to be drawn at this point is that there is variance among translation scholars about the concept of translation techniques. This variance is not only terminological but conceptual as well. The concepts discussed by translation scholars are confused with other some concepts that often overlap.

### **3. Difference between “Methods”, “Strategies” & “Techniques”**

#### **Hurtado Albir's view**

Hurtado mentioned that “In our opinion, a distinction should be made between translation method, which is part of the process, a global choice that affects the whole translation, and translation techniques that describe the result and affect smaller sections of the translation.”<sup>19</sup> She further said Translation method refers to the way a particular translation process is carried out in terms of the translator's objective, i.e., a global option that affects the whole text. There are several translation methods, which may be chosen, depending on the aim of the translation: interpretative-communicative, literal, free and philological i.e. academic or critical translation.<sup>20</sup>

Hurtado Albir also mentioned difference between technique and strategy by saying that the fundamental difference between technique and strategy is that the former is related to the result, while the latter is related to the process. While method affects the text as a whole, technique affects small text units.<sup>21</sup>

### **Chesterman's view**

Strategies are ways through which translators try to adapt themselves to rules to arrive at what they consider a good translation: he states that a strategy is a type of process, a way of doing something.<sup>22</sup>

### **Krings's view**

Krings mentioned that Translation strategies are potentially conscious plans for solving a translation problem. It is worth noting that Krings was one of the first to introduce the notion of 'problem' as a fundamental element when studying translation strategies. He was the first to pose questions regarding non-conscious processes, as well as distinguishing between strategic and non-strategic behaviors in translation.<sup>23</sup>

### **Zabalbeascoa's view**

According to him, a strategy is a specific behavior model aimed at resolving a problem or achieving a specific objective. In contrast, he sees technique as a concept that has to be associated with the decision-taking process, and as an acquired skill in accordance with a prescriptive method or procedure.<sup>24</sup>

### **Malone's view**

Malone avoided the shortcomings of the confusion existing to use of terminology of "Methods", "Techniques" and "Strategies" and introduced a new term "Trajections" to refer to a development of the concept of procedure or technique as used by the early comparativists. He defined "Trajection" by saying that it may be characterized as any of a number of basic plerematic... Translational patterns into which a given source target pairing may partially be resolved.<sup>25</sup>

## **4. Summary of the book "The Reconstruction of Religious Thoughts in Islam"**

This book is Muhammad Iqbal's major philosophic work. It is a collation of lectures delivered by Allama Muhammad Iqbal in Madras, Hyderabad, and Aligarh and published in 1930. It consists of seven chapters: 1. Knowledge and Religious Experience. 2. The philosophical Test of the Revelations of Religious Experience. 3. The Conception of God and the Meaning of Prayer. 4. The Human Ego – His Freedom and Immortality. 5. The Sprit of Muslim Culture. 6. The Principle of Movement in the Structure of Islam. 7. Is Religion Possible?

The first chapter of the book deals with Knowledge and Religious Experience, in which, Iqbal gave us a brief narrative of the basic structure of the universe. Iqbal maintains that the traditional method used to interpret religion, which he describes as “reading the Qur’an in the light of Greek thought” is not the way to understand religion accurately. The second chapter is about the philosophical test of the revelations of religious experience, in which he mentioned three arguments named the Cosmological, the Teleological, and the Ontological, and he stated the Cosmological argument tries to reach the infinite by negating the finite, which according to the author is a “wrong infinite”, since it excludes the finite. The Teleological argument gives us a contriver but fails to give us a creator, and the third argument, Ontological argument, adopts that the idea of an ultimate ego in our mind is enough to prove the existence of the infinite (God).

The third chapter is about the conception of God and the Meaning of prayer, in which he explained various aspects of God including creativeness, knowledge, eternity and omnipotence. He explained the meaning of prayer by saying that it is an “expression of man’s inner yearning for a response in the awful silence of the universe”. Prayer is a way for that seeking ego to discover its own value as a dynamic factor in this universe. The fourth chapter is related to the Human Ego-His Freedom and Immortality as he mentioned that the Holy Quran emphasized the individuality and uniqueness of man and has a definite view of his destiny. Ego did not exist since eternity, and has a beginning like everything. According to the Holy Qur’an, there will be a day of judgment and there will be a life after death. Ego will then be accountable for its actions.

The fifth chapter talked about the spirit of Muslim culture as Iqbal discussed the psychological difference between the prophetic and mystic type on consciousness. He also talked about Muslim culture and the interpretation of Islam against Greek philosophy. The sixth chapter discussed the Principle of Movement in the Structure of Islam, in which Iqbal urges the need for innovation in Islamic thought. The principle of movement in the structure of Islam is *Ijtihad*. He also explained that Qur’an is not a legal code; but its purpose is to awaken in man the higher consciousness of his relation with God and his creations.

The seventh chapter is about a question: Is religion possible? The author has categorized religious life into three periods, namely faith, thought and discovery. The first period involves acceptance

without rationalism. The second period acceptance is followed by rationalism. In the third period, religious life seeks a logical view of the world with God as a part of that view. He also explained that religion and science involving different methods aim at reaching the same goal i.e. the ultimate reality.

## **5. Brief Biography of the author (Allama Muhammad Iqbal)**

Sir Muhammad Iqbal (November 9, 1877- April 21, 1938), widely known as Allama Iqbal was a poet, philosopher and politician, as well as an academic, barrister and scholar. He is called the “Spiritual Father of Pakistan. He is considered one of the most important figures in Urdu literature, with literary work in both Urdu and Persian.

Iqbal was influenced by the teachings of Sir Thomas Arnold, his philosophy teacher at Government College Lahore. Arnold’s teachings convinced Iqbal to pursue higher education in the West, and in 1905, he travelled to England for that purpose. In 1907, Iqbal moved to Germany to pursue his doctoral studies, and earned a Doctor of Philosophy degree from the Ludwig Maximilian University of Munich in 1908. Working under the guidance of Friedrich Hommel, Iqbal’s doctoral thesis was entitled *The Development of Metaphysics in Persia*.

Iqbal’s contribution to the Muslim world as one of the greatest thinkers of Islam remains unparalleled. In his writings, he addressed and exhorted people, particularly the youth, to stand up and boldly face life’s challenges. The central theme and main source of his message was the Qur’an.

Iqbal considered the Qur’an as not only a book of religion (in the traditional sense) but also a source of foundational principles upon which the infrastructure of an organization must be built as a coherent system of life. According to Iqbal, this system of life when implemented as a living force is Islam. Because it is based on permanent values given in the Holy Qur’an, this system provides perfect harmony, balance, and stability in the society.

## **6. Brief summary about Urdu Translations of the book**

Various translators translated the book *The Reconstruction of Religious Thoughts in Islam* into Urdu language. Among them *Tashkeel e Jadeed Ilahiyat e Islamia* by Syed Nazir Niazi, *Tafkeer e Deeni Par Tajdeed-e-Nazar* by Dr. Muhammad Samee-ul-Haq, *Islami Fikar ki Nae Tashkeel* by Shehzaad Ahmad and *Mazhabi Afqaar Ki Tameer-e-No* by Prof Shareef Kunjahe.

It is worth noting that *Tajdeed e-Fikriyat-e-Islam* by Dr. Waheed Ishrat, Published Iqbal Academy Pakistan in April 21, 2001, was chosen for analytical study of Urdu translation focusing on terms relating Science and Religion through implementation of various translation techniques due to following reasons:

- Dr. Waheed Ishrat studied all available previous Urdu translations of this book before rendering this translation under the title of *Tajdeed e-Fikriyat-e-Islam*.
- He consulted various philosophical dictionaries to render philosophical terminologies used in this book.
- He used easy Urdu words avoiding difficult and complex terminologies while translating process.
- He focused on each sentence while rendering the book into Urdu language.
- This translation is based on both Word – for- Word and Communicative translation technique.
- Prof Dr. Abdul Khaliq famous scholar of Philosophy revised this translation.

## 7. Biography of Urdu Translator (Dr. Waheed Ishrat)

Dr. Waheed Ishrat was a profound scholar and a prolific writer. He has more than thirty books and he has written many research papers, in addition to PhD supervision of many scholars. He was attached with the University of the Punjab as visiting professor. He started his professional life from Daily *Nawai Waqt* and then taught in the Government College Lahore. The topic of his PhD thesis was Sociological philosophy of Khalifa Abdul Hakeem. He retired from Iqbal Academy Pakistan as Deputy Director (Academics). He also translated Allama Iqbal's famous lectures on the *Reconstruction of Religious Thought in Islam* into Urdu. The family of Dr. Waheed Ishrat is also very well known in the Academic circles. His father Mr. Bashir Ahmed Asr was a famous poet. His elder brother Saeed Sahli is a well-known lyric poet while his younger brothers are attached with Journalism. Contributions of Dr. Waheed Ishrat in Finality of Prophethood Movement in 1950s shall never be ignored.<sup>26</sup>

## 8. Analytical Study of the Urdu text of the preface of the book

### Preface

The Qur'ān is a book, which emphasizes 'deed' rather than 'idea'. There are, however, men to whom it is not possible organically to assimilate an alien universe by re-living, as a vital process that special type of inner experience on which religious

faith ultimately rests. Moreover, the modern man, by developing habits of concrete thought - habits which Islam itself fostered at least in the earlier stages of its cultural career - has rendered himself less capable of that experience which he further suspects because of its liability to illusion. The more genuine schools of Sufism have, no doubt, done good work in shaping and directing the evolution of religious experience in Islam; but their latter-day representatives, owing to their ignorance of the modern mind, have become incapable of receiving any fresh inspiration from modern thought and experience. They are perpetuating methods, which were created for generations possessing a cultural outlook differing, in important respects, from our own. 'Your creation and resurrection,' says the Qur'ān, 'are like the creation and resurrection of a single soul.' A living experience of the kind of biological unity, embodied in this verse, requires today a method physiologically less violent and psychologically more suitable to a concrete type of mind. In the absence of such a method, the demand for a scientific form of religious knowledge is only natural. In these Lectures, which were undertaken at the request of the Madras Muslim Association and delivered at Madras, Hyderabad, and Aligarh, I have tried to meet, even though partially, this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. And the present moment is quite favorable for such an undertaking. Classical Physics has learned to criticize its own foundations. As a result of this criticism the kind of materialism, which it originally necessitated, is rapidly disappearing; and the day is not far off when Religion and Science may discover hitherto unsuspected mutual harmonies. It must, however, be remembered that there is no such thing as finality in philosophical thinking. As knowledge, advances and fresh avenues of thought are opened, other views, and probably sounder views than those set forth in these Lectures, are possible. Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it.

M.I

### ابتدائیہ

قرآن پاک وہ کتاب ہے جو فکر کے بجائے عمل پر اصرار کرتی ہے، تاہم کچھ لوگ ایسے بھی ہیں جن کے لیے خلقی طور پر یہ ممکن نہیں کہ وہ اس اجنبی کائنات کو ایک حیاتی عمل کے طور پر قبول کر لیں۔ یہ عمل وہ خاص طرز کا باطنی تجربہ ہے جس پر بالآخر مذہبی ایمان کا دارومدار ہیں۔ مزید برآں جدید دور کے انسان نے ٹھوس فکر کی عادت اپنالی

ہے ایسی عادت خود اسلام نے اپنے ثقافتی زندگی کے کم از کم آغاز میں خود اپنے ہاں پروان چڑھایا تھا اس عادت کی بناء پر وہ اس تجربے کے حصول کا کم ہی اہل رہ گیا ہے جسے وہ اس لیے بھی شک کی نگاہ سے دیکھتا ہے کہ اس میں التباس کی گنجائش رہتی ہے۔ اس میں شبہ نہیں کہ تصوف کے صحیح مکاتب نے اسلام میں مذہبی تجربہ کے ارتقاء کی سمت کو درست کرنے اور اس کی صورت گری کے سلسلے میں نمایاں کام کیا ہے مگر ان مکاتب کے بعد کے دور کے نمائندے جدید ذہن سے لاعلم ہونے کی بناء پر اس قابل نہیں رہے کہ نئے فکر اور تجربہ سے کسی قسم کی تازہ تخلیقی تحریک پا سکے۔ وہ انہی طریقوں کو جاری رکھے ہوئے ہیں جو ان لوگوں کے لیے وضع کیے گئے تھے جن کا ثقافتی نقطہ نظر کئی اہم لحاظ سے ہمارے نقطہ نظر سے مختلف تھا۔ قرآن کہتا ہے کہ تمہاری تخلیق اور قیامت کے دن دوبارہ اٹھایا جانا، ایک نفس واحد کی تخلیق و بعثت کی طرح ہے۔ حیاتیاتی وحدت کا زندہ تجربہ جو اس آیت میں بیان ہوا ہے آج ایسے منہاج کا تقاضہ کرتا ہے جو موجودہ دور کے ٹھوس ذہن کے لیے عضویاتی طور پر کم شدت رکھتا ہو مگر نفسیاتی لحاظ سے زیادہ موزوں ہو۔ اس طرح کے منہاج کی عدم موجودگی میں مذہبی علم کی سائنسی صورت کا مطالبہ ایک قدرتی امر ہے۔ ان خطبات میں جو کہ مدراس کی مسلم ایسوسی ایشن کی خواہش پر لکھے گئے اور مدراس، حیدرآباد اور علی گڑھ میں پڑھے گئے، میں نے کوشش کی ہے کہ اسلام کی فلسفیانہ روایات اور مختلف انسانی علوم میں جدید ترین تحقیقات کو مد نظر رکھتے ہوئے اسلام کے مذہبی فکر کی تشکیل نو کروں تاکہ میں۔ جزوی طور پر سہی۔ اس مطالبے کو پورا کر سکوں۔ اس طرح کے کام کے لیے موجودہ وقت نہایت موزوں و مناسب ہے۔ کلاسیکی فرس نے اب اپنے ہی بنیادوں پر تنقید کرنی شروع کر دی ہے۔ اس تنقید کے نتیجے میں اس قسم کی مادیت جسے اس نے ابتداء میں ضروری سمجھا تھا تیزی سے غائب ہو رہی ہے۔ اب وہ دن دور نہیں جب مذہب اور سائنس اپنے درمیان ایسی ہم آہنگیوں کو ڈھونڈ لیں گے جن کا ابھی تک وہم و گمان بھی نہیں۔ تاہم یہ بات یاد رکھنے کی ہے کہ فلسفیانہ فکر میں قطعی اور حتمی نام کی کوئی چیز نہیں ہوتی۔ جوں جوں علم آگے بڑھتا ہے اور فکر کے نئے افق کھلتے چلے جاتے ہیں اس امر کا امکان ہے کہ شاہد کتنے ہی دوسرے نظریات، ان خطبات میں پیش کیے گئے خیالات سے بھی زیادہ مستحکم ہوں جو آئندہ ہمارے سامنے آتے رہیں گے۔ ہمارا فرض یہ ہے کہ ہم فکر انسانی کے ارتقاء پر بڑی احتیاط سے نگاہ رکھیں اور اس کی جانب ایک بے لاگ تنقیدی رویہ اپنائے رکھیں۔ (محمد اقبال)

Following selective samples are presented as an attempt to illustrate the most useful techniques for translating the text of the preface from English into Urdu.

### Sample 1:

The Qur'ān is a book, which emphasizes 'deed' rather than 'idea'

قرآن پاک وہ کتاب ہے جو فکر کے بجائے عمل پر اصرار کرتی ہے۔

**Analysis:** Addition technique was opted as the word “پاک“ .i.e. Holy was added in the Urdu target text. The word “emphasize” was translated with Urdu word اصرار which is not equivalent to the word

“emphasis”. Therefore, Generalization Technique was applied to communicate the sense of the source text to a reader of the target text.

### Sample 2:

There are, however, men to whom it is not possible organically to assimilate an alien Universe by re-living, as a vital process that special type of inner experience on which religious faith ultimately rests.

تاہم کچھ لوگ ایسے بھی ہیں جن کے لیے خلقی طور پر یہ ممکن نہیں کہ وہ اس اجنبی کائنات کو ایک حیاتی عمل کے طور پر قبول کر لیں۔ یہ عملوہ خاص طرز کا باطنی تجربہ ہے جس پر بالآخر مذہبی ایمان کا دارومدار ہیں۔

**Analysis:** Pondering over the target text, it is seen that addition technique was applied as the word کچھ was added which does not exist in the source text. Similarly, the phrase ایسے بھی were added which are not present in the English source text.

### Sample 3:

Moreover, the modern man, by developing habits of concrete thought - habits which Islam itself fostered at least in the earlier stages of its cultural career - has rendered himself less capable of that experience which he further suspects because of its liability to illusion

مزید بر آں جدید دور کے انسان نے ٹھوس فکر کی عادت اپنائی ہے ایسی عادت خود اسلام نے اپنے ثقافتی زندگی کے کم از کم آغاز میں خود اپنے ہاں پروان چڑھایا تھا اس عادت کی بناء پر وہ اس تجربے کے حصول کا کم ہی اہل رہ گیا ہے جسے وہ اس لیے بھی شک کی نگاہ سے دیکھتا ہے کہ اس میں التباس کی گنجائش رہتی ہے۔

**Analysis:** Addition technique was applied as the word دور i.e. era, was added which does not exist in the source text. Shift or Transposition technique was also applied as the word “habits” were rendered with singular Urdu word عادت. Deletion technique was applied as the word “stages” was not translated in the target text. Similarly addition technique was applied again as the word حصول was added to avoid ambiguity in the target text while translating process.

### Sample 4:

The more genuine schools of Sufism have, no doubt, done good work in shaping and directing the evolution of religious experience in Islam; but their latter-day representatives, owing to their ignorance of the modern mind, have become incapable of receiving any fresh inspiration from modern thought and experience.

اس میں شبہ نہیں کہ تصوف کے صحیح مکاتب نے اسلام میں مذہبی تجربہ کے ارتقاء کی سمت کو درست کرنے اور اس کی صورت گری کے سلسلے میں نمایاں کام کیا ہے مگر ان مکاتب کے بعد کے دور کے نمائندے جدید ذہن سے لاعلم ہونے کی بناء پر اس قابل نہیں رہے کہ نئے فکر اور تجربہ سے کسی قسم کی تازہ تخلیقی تحریک پاسکے۔

Inversion technique was applied as the translation of the word ”no doubt” was moved to the beginning of the sentence in the Urdu target text. Deletion technique was applied as the translation of the word “more” was not rendered in the target text. Similarly, the word نمایاں was added in the target text by opting addition technique. Communicative technique was used while translating the word “inspiration” with Urdu word تخلیقی which is not equivalent to the word “inspiration” which may carry the meaning of افزائی.

### Sample 5:

They are perpetuating methods, which were created for generations possessing a cultural outlook differing, in important respects, from our own.

وہ انہی طریقوں کو جاری رکھے ہوئے ہیں جو ان لوگوں کے لیے وضع کیے گئے تھے جن کا ثقافتی نقطہ نظر کئی اہم لحاظ سے ہمارے نقطہ نظر سے مختلف تھا

Addition technique was opted by using the word انہی in target text to clarify an elliptic expression. Alteration technique was used while translating the word “generations” with the word لوگوں instead of the word نسلوں. Again, addition technique was opted as the word نقطہ نظر was added in the last sentence due to avoiding ambiguity in the target text.

Similarly, the word کئی was added to communicate the message of the source text to a reader of the target text properly without any ambiguity.

### Sample 6:

‘Your creation and resurrection,’ says the Qur’ān, ‘are like the creation and resurrection of a single soul.’

قرآن کہتا ہے کہ تمہاری تخلیق اور قیامت کے دن دوبارہ اٹھایا جانا، ایک نفس واحد کی تخلیق و بعثت کی طرح ہے۔

Inversion technique was used as the translation of “says the Quran” was moved to the beginning of the sentence so that it may read naturally in the target text. Amplification technique was opted while translating the specific religious term “resurrection” with the

word Condensation technique was also used while rendering the word “Resurrection” with the Urdu word بعثت.

### Sample 7:

A living experience of the kind of biological unity, embodied in this verse, requires today a method physiologically less violent and psychologically more suitable to a concrete type of mind. In the absence of such a method, the demand for a scientific form of religious knowledge is only natural

حیاتیاتی وحدت کا زندہ تجربہ جو اس آیت میں بیان ہوا ہے آج ایسے منہاج کا تقاضہ کرتا ہے جو موجودہ دور کے ٹھوس ذہن کے لیے عضویاتی طور پر کم شدت رکھتا ہو مگر نفسیاتی لحاظ سے زیادہ موزوں ہو۔ اس طرح کے منہاج کی عدم موجودگی میں مذہبی علم کی سائنسی صورت کا مطالبہ ایک قدرتی امر ہے۔

Omission technique was used as the translation of the word “the kind” was not rendered into Urdu. Addition technique was opted as well as the word “موجودہ دور” was added in the target text. Again, addition technique was implemented as the word “امر” was added in target text to maintain the naturalness of the target language.

### Sample 8:

In these Lectures, which were undertaken at the request of the Madras Muslim Association and delivered at Madras, Hyderabad, and Aligarh, I have tried to meet, even though partially, this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. And the present moment is quite favorable for such an undertaking

ان خطبات میں جو کہ مدراس کی مسلم ایسوسی ایشن کی خواہش پر لکھے گئے اور مدراس، حیدرآباد اور علی گڑھ میں پڑھے گئے، میں نے کوشش کی ہے کہ اسلام کی فلسفیانہ روایات اور مختلف انسانی علوم میں جدید ترین تحقیقات کو مد نظر رکھتے ہوئے اسلام کے مذہبی فکر کی تشکیل نو کروں تاکہ میں - جزوی طور پر سہی - اس مطالبے کو پورا کر سکوں۔ اس طرح کے کام کے لیے موجودہ وقت نہایت موزوں و مناسب ہے۔

Calque or loan translation technique was used as the phrase “Muslim Association” was borrowed from English language and used in Urdu target language literally word-for-word. The usage of calque technique indicates the lack of equivalent words in the Urdu target text. The translation of the word “Urgent” was not rendered in the target text by opting omission technique”. The word “مناسب” was added in target text by applying addition technique of translation

### Sample 9:

Classical Physics has learned to criticize its own foundations. As a result of this criticism the kind of materialism, which it originally necessitated, is rapidly disappearing; and the day is not far off when Religion and Science may discover hitherto unsuspected mutual harmonies.

کلاسیکی فزکس نے اب اپنے ہی بنیادوں پر تنقید کرنی شروع کر دی ہے۔ اس تنقید کے نتیجے میں اس قسم کی مادیت جسے اس نے ابتداء میں ضروری سمجھا تھا، تیزی سے غائب ہو رہی ہے۔ اب وہ دن دور نہیں جب مذہب اور سائنس اپنے درمیان ایسی ہم آہنگیوں کو ڈھونڈ لیں گے جن کا ابھی تک وہم و گمان بھی نہیں۔

Calque technique was opted as the phrase “Classical Physics” was borrowed from English language, and it was used in Urdu target language without making any change in it. This technique indicates the lack of equivalent words in Urdu target language. Communicative translation technique was used while translating the word “Learned” with Urdu word “شروع” which is not equivalent to the word “Learned”. Addition technique was also used as the word “اب” was added in the target text. Borrowing technique was adopted while translating the word “Science” in the target text. Transposition technique was also used during the translation of the word “Unsuspected” into a sentence جن کا وہم و گمان بھی نہیں.

### Sample 10:

It must, however, be remembered that there is no such thing as finality in philosophical thinking. As knowledge, advances and fresh avenues of thought are opened, other views, and probably sounder views than those set forth in these Lectures, are possible. Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it.

تاہم یہ بات یاد رکھنے کی ہے کہ فلسفیانہ فکر میں قطعی اور حتمی نام کی کوئی چیز نہیں ہوتی۔ جوں جوں علم آگے بڑھتا ہے اور فکر کے نئے افق کھلتے چلے جاتے ہیں اس امر کا امکان ہے کہ شاہد کتنے ہی دوسرے نظریات، ان خطبات میں پیش کیے گئے خیالات سے بھی زیادہ مستحکم ہوں جو آئندہ ہمارے سامنے آتے رہیں گے۔ ہمارا فرض یہ ہے کہ ہم فکر انسانی کے ارتقاء پر بڑی احتیاط سے نگاہ رکھیں اور اس کی جانب ایک بے لاگ تنقیدی رویہ اپنائے رکھیں۔

Inversion technique was used as the translation of the word “however” was moved to the beginning of the sentence in the target text so that the reader of the target text may read it naturally. Addition technique was opted by adding the word “نام” in Urdu target text and the word “حتمی” was added as well in the target text. Communicative translation technique was used as the word “بے لاگ”

is not equivalent to the source English word” independent” keeping in view that the word “ independent” may carry the meaning of “ مستقل” in Urdu as well.

To sum up, it is observed that the choice of a particular technique during the process of translation depends on the language pair. In addition, the area of expertise and the specific issue facing a translator during a certain process of translation may also determine the choice of a certain technique.

### **Conclusions**

Pondering over the above-mentioned study, following conclusions may be drawn:

1. Translation is a process of transferring an original text, known as the source text (ST) to equivalent one known as the target text (TT).
2. Translation techniques are considered as an instrument of textual analysis that allows us to study how translation equivalence works in relation to the source text.
3. Translation techniques are indispensable for translating process. The translators need to use various translation techniques while formulating equivalence for transferring elements of meaning from source text to target text.
4. There is disagreement among translation scholars about the concept of translation techniques. This disagreement is not only terminological but conceptual as well as the concepts discussed by translation scholars often overlap.
5. Translation techniques are not the only which contribute to analyse a translated text. However, some other elements like coherence, cohesion and contextual dimension play their role in this regard as well.
6. Various translation techniques like Calque, Borrowing, Transposition, Modulation, Compensation, Equivalence, Dissolution, Amplification, Condensation, Generalization, Inversion, Addition, Omission, Paraphrase and Alteration were used while translating the English source text into Urdu target text by focusing on terminologies relating to Science and Religion.
7. Addition and Omission techniques were used more than other translation techniques due to various reasons

especially the difference existing in the structure of the both English and Urdu.

8. Calque and Borrowing techniques were opted during the translation of terminologies relating to Science and Religion due to lack of equivalent words in Urdu language.
9. It is quite clear that various techniques were used during the translation process are due to a result of specific requirements, issues and challenges facing a translator while translating a language pair: English and Urdu.
10. It is worth noting that some time combining two or more techniques were used to solve a certain problem accruing in translation procedure.
11. In brief, translation studies are a growing and expanding discipline and new solutions may be expected by devising new techniques, which may provide help to a translator to solve the problems during translation activity.
12. Some certain translation techniques like Calque and Borrowing are required to be opted while translating the text based on the terminologies relating to Science and Religion.

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