

**TRANSLATION PEDAGOGY IN PAKISTAN AT  
SECONDARY LEVEL: STRATEGIES AND PRACTICES**

**By**

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**National University of Modern Languages**

**Islamabad**

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NATIONAL UNIVERSITY OF MODERN LANGUAGES FACULTY OF ARTS AND HUMANITY

## THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Arts & Humanities for acceptance.

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Candidate of **Master of Philosophy** at the National University of Modern Languages do hereby declare that the thesis **Translation Pedagogy in Pakistan at Secondary Level: Strategies and Practices** submitted by me in partial fulfillment of MPhil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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Date

## Abstract

### **Title: Translation Pedagogy in Pakistan at Secondary Level: Strategies and Practices**

Given the importance of translation and its teaching, the focal point of the study was the *investigation and analysis of translation strategies and practices adopted by English subject teachers in classroom*. The study was carried out with the help of Baker's Taxonomy (2011) that was used as the theoretical lens. Considering the immense importance that it is enjoying in Pakistan, English was taken as the Source Language (SL) in this study, while Urdu, being the national language, was taken as the Target Language (TL). The collection of data was rendered through recorded *lectures* of English subject teachers of grade IX. These lectures were first recorded and then transcribed for the sake of analysis. Besides the recordings of the lectures, the researcher also used an observation sheet as data collection tool. As for the analysis of the collected data, *eclectic method* was employed in exploring this study: data was collected qualitatively; however, analysis combined both, quantitative and qualitative methods. Keeping in mind the complexity as well as the epistemological nature of Baker's Taxonomy in terms of its different layers, the analysis was limited to word level and accomplished on theoretical underpinnings of Baker's strategies of *non-equivalence*. *The study has revealed naivety of English subject teachers to theories and strategies of translation* since none of them seemed to have any idea of translation as a systematic process; therefore, the study is likely to help English teachers broadening their horizons in translation studies; it may also be an aid to the policy makers and curriculum developers to formulate a policy in accordance with current state of the art of translation strategies in academia.

**Keywords:** source language, target language, equivalence, strategies, practices

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I dedicate this thesis to Holy Prophet Hazrat Muhammad (صلى الله عليه وآله وسلم), my parents, and my family for their great support, love and care.

# CHAPTER 1

## INTRODUCTION

Having been relegated for decades, translation, quite recently though, has started to reclaim its due significance through multilingual turn, in prevalent pedagogical practices (Laviosa & Gonzalez-Davies, 2020). The translation undertakings trace back to beginning of human scholarship; nonetheless, unlike numerous other fields of knowledge, it is deemed relatively new discipline. A large number of books have already been penned on translation pedagogy, yet the scholars emphasize on the existing gap between theoretical and practical implications of the subject; this acknowledgement has hardly materialized the need of catering specific requirements for application of theory in practice (Toury, 2012). In academics, it may therefore further the collaboration between theory and practice.

Munday (2004) observes that translation in academics was introduced during later part of twentieth century, and Cook (2010) affirms the usage of translation at secondary school level starting from eighteenth century through later part of twentieth century. Thereafter, deferring the translation, Direct and Communicative Methods dominated the classrooms. As a result, the usage of mother tongue was restricted (Cook, 2010). Gradually, the spoken form of the language was preferred over written one. This all led to abundance of translation in the classroom, which, after decades, culminated in the recent major shift to translation in language classroom. Hence, over the period of time, it has been recognized that use of translation is also one of the very feasible and conducive methods of teaching. Consequently, the promotion of bilingualism and multilingualism once again acclaimed the need to employ the first language and the native language in the classroom.

Rayan and Emily (2010) mentioned that the application of first language stimulates the interest of students and makes the process of understanding easier as compared to monolingual technique of teaching. Research has proved that incorporation

of student's native language in the classroom while disseminating instructions, helps increasing their metalinguistic awareness. They learn more academic contents and this aids English language proficiency as well.

Translation and interpretation, all over the world, have been a crucial need to run day to day businesses. With the passage of time, English has gained the status of lingua franca. Most of the literature either academic or non-academic is available in English language. Subsequently, English language has become inevitable for students in particular and for others in general. The same is emphatically true in Pakistani context, as Pakistan had been under British Raj for about a century. Therefore, English is still being practiced as an official language across the country; binding every student to learn English. To fulfill this need, contrary to contemporary teaching practices widely prevalent, with few exceptions, subject teachers rendering their services in most of the secondary schools are utterly naive to theories and strategies of translation pedagogy. Teachers are not apprised of various translation levels like, word level, above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence; therefore, teachers resort to folk pedagogy (Olson & Bruner, 1996); relying mostly on guidebooks wherein translation is rendered by amateur translators. As a result, students are twice removed from the essence of art of translation and its associated concepts. This demands an extensive training of the novice and veteran teachers so as to inculcate the state-of-the-art translation practices in English language classes.

The gap between theory and practice remained one of the major issues in academics. One obvious reason for this gap is the lack of proper training for the teachers. A situation analysis of teacher education in Pakistan, conducted in 2006 by UNESCO, identified an absence of policy and standards for teacher training programs (Asian Development Bank, 2019). Hence, teachers are not equipped with proper skills on account of insufficient training in general and no awareness of translation pedagogy in particular. According to the survey of Asian Development Bank (2019), very little independent evidence on teacher competency levels is available; the very low learning levels of students reflect poor quality teaching, amongst the other factors.

Cook (2007) mentions that since the last decade of the nineteenth century onwards almost all influential theoretical works on language teaching have assumed without argument that a new language (L2) should be taught without reference to the student's first language (L1). Furthermore, Asghar (2009) mentions that the prevalence of this theory took over not just the minds of the pedagogues but also that of the public. Consequently, the skills of translation had been appreciated as liability instead of an asset or skill. The negative perception about translation and use of the first language was grossly neglected in classroom.

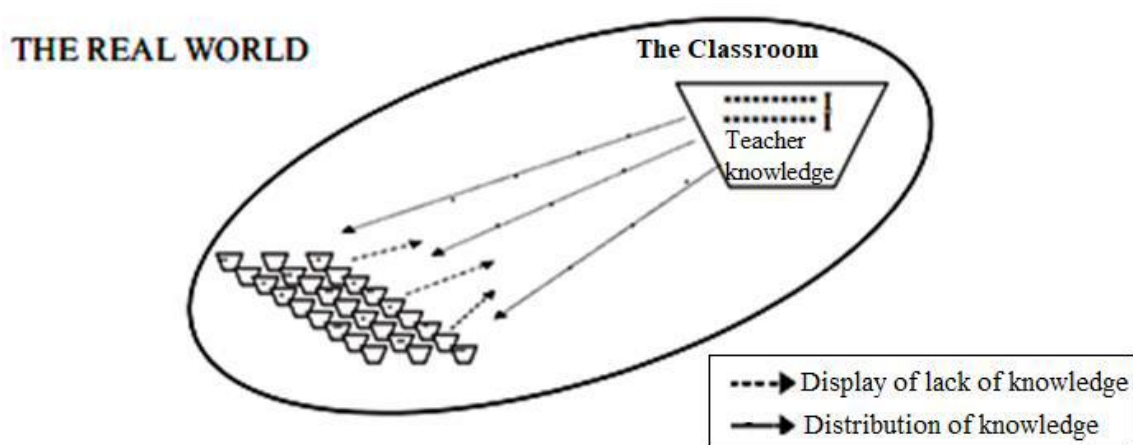
After many years of dormancy, the use of indigenous languages is again being praised by the scholars. It is now being widely accepted that, contrary to the dismissive claims of the detractors of this practice, translation has tremendous potential to help language teachers/learners in multiple ways (Hall, 2017). The neglect of L1 has caused the downfall of translation in classroom which hindered the attention of authorities and scholars towards the field of translation studies. Therefore, teachers are not provided with training, and curricula did also not include much part on translation studies. The lack of training resulted in poor performance of the teachers in classroom pedagogy. Unfortunately, due to such gap the methodologies and strategies employed to teach, remained open to question and their viability stood in a dire need of critical reassessment.

In traditional Pakistani classrooms, the ELT courses as well as syllabi rely heavily on translation consequently; these types of translations abound everywhere. Although English is taught as a subject therefore, the teachers translate the lessons in Urdu for explanation and better understanding of the students. As, along with others, there are the following two learning outcomes laid down in the *National Curriculum for English Language* (Asghar, 2006) for the teaching of translation at IX and X grades:

- Use the knowledge of literal and figurative meaning, grammatical gender and syntax to translate passages from English to Urdu.
- Understand that most phrases and idioms do not translate literally from one language to another.

The major areas missing amongst the above mentioned are: socio-cultural aspects, pragmatic meanings, discursive meanings, and the most important, context of the text. This sorry state of affairs is manifested through illustration furnished below; this illustration is adopted from *A Plea to Redefine the Contours of Translation Pedagogy in Pakistan: Towards a Translation Performativity Paradigm* by Butt et al (2021).

**The nature of interaction in a traditional translation classroom (Kiraly, 2003)**



The mentioned aspects undeniably play crucial role in any of the inter-lingual or intercultural communication. There is no rationale, no guidelines, and no parameters so that actual teaching of translation could have been materialized in the classroom (Asghar, 2020). The absence of guidelines and policy leads the teachers to follow the ‘hit or miss’ method: they translate from one language to another using their folk/ traditional method or intuition. This makes a case for exploring the translation practices of the teachers in the classrooms to find out whether they follow any translation theories/models or they translate on their own personal subjective choices. Secondly, if they do not follow a theory, there arises a need to probe the patterns that emerge in the translation carried out in English language classrooms. Hence, the current study aimed at finding out the translational strategies used by the teachers in the schools of Federal area, Islamabad. The recommendations have been drawn upon the results of the study for making translation pedagogy more policy driven, systematic and standardized.

## **1.1 Statement of Problem**

Switching between languages in classrooms helps to make lectures understandable and interesting. In Pakistani classrooms where English is taught as a subject, the strategy of code-mixing becomes essential since teachers have to translate the source language into the target language and/or vice versa. However, lack of training related to translation pedagogy amongst majority, if not all, of teachers at secondary school level, contributes to no adherence to the translation theories and strategies. Therefore, the proposed study intends to explore the translational strategies employed by the teachers in the schools of Federal area, Islamabad. The results of the study are used for recommendations to make translation pedagogy more policy driven, systematic and standardized.

## **1.2 Research objectives**

- 1.To explore the translation strategies used by the teachers in Pakistan at selected schools.
- 2.To find out the issues and challenges faced by the teachers in doing translation of text at secondary level.
- 3.To search ways through which translation pedagogy in Pakistan be made more policy-driven systematic and standardized.

## **1.3 Research Questions**

- 1.What are the translation strategies and practices followed by the teachers in Pakistan at the selected schools?
- 2.What are the issues and challenges faced by the teachers in doing translation of text at secondary level?
- 3.In what ways, can the translation pedagogy in Pakistan be made more policy-driven, systematic and standardized?

## **1.4 Significance of Study**

Teachers at secondary level are supposed to teach translation component as a mandatory part of their syllabus. However, most of the teachers hardly follow any translation strategies and they therefore resort to the cliché and formulaic traditional folk pedagogy (Bruner, 2003). Per the knowledge of the researcher, no study has been undertaken as yet to find out the practices and strategies employed by the secondary school teachers for accomplishment of translation undertaking. The study aimed at the strategies and practices followed by the teachers at secondary school level, also the issues faced therein. This study endeavored to provide an overview for the textbook boards and curriculum designers the need to include translation theories and their enforcement in order to make translation systematic and standardized. It also strove to reduce the gap between theory and prevalent practices of translation pedagogy to make it more policy driven and systematic.

## **1.5 Delimitation**

The study was narrowed down to ten Federal Government schools of boys for the collection of the data. From each school, the lecture of one English language teacher at grade IX was recorded. Since the study intended to deal with the pedagogical issues and challenges in translation at secondary education level, only the teachers of English were sampled out for the study. Moreover, Strategies of Translation on word level (Baker, 2011) were employed as the deciphering prism of the study.

Urdu being the national language of the country was selected as the target language in translation undertakings in classrooms. On the other hand, the English language was selected as the source language of the text to be translated into the target language, Urdu. Therefore, this research was delimited to the translation from English to Urdu. By challenges and issues the researcher meant the problems faced by the teachers in translating from English into Urdu.



## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter delves deep into related scholarship available on the topic, and therefore endeavors at finding a niche for the study in question. Being an inevitable part of any academic research, it enables the researchers to find the gap that has not been navigated through, thus far. Consequently, it helps to fill the gap, and enriches the existing corpus on the topic. Translation pedagogy, its strategies and practices are the major concerns of this study aims to engage with. Hence, it is pertinent to confine the review to the domains of translation pedagogy, its strategies and practices.

#### **2.2 Theories and Practices**

While conducting survey for this study, the researcher interacted with many veteran teachers of Islamabad and asked them about theories on translation. Almost all of them had no acquaintance with any theory, let alone their application in teaching. They had never undergone any training workshops in this regard. The studies substantiate little correspondence between theories and practice in classroom settings. Adewuni (2006) is of the view that though the beginning of translation has been traced back to the Tower of Bible, but still the difference lies between the real work and the translated version. Furthermore, the cases where author and translator is the same individual, the actual and translated works would definitely manifest differences. Being a teacher of English language at secondary school, the researcher himself inquired from several teachers about translation strategies and theories. Most of them were, unfortunately, not even aware of translation theories and strategies. Therefore they always try to make assumptions which are known as folk pedagogies based on the Bruner's (1996) concept of folk Psychology. Adewuni (2006) further mentions that, if the same writer is provided with second and third chances to translate his work, he will again try to reduce the gap between the

original and the translated one. Furthermore, considering the strategies of translation, the researcher commenced the inquiry to seek out the gap between theoretical framework formulated by scholarship and practices of teachers inside the classroom while translating from English to Urdu.

## **2.3 Pedagogical and Real Translation**

In terms of methods of translation, Klaudy (2003) classifies the categories of translation as pedagogical translation and real translation. These two types differ from each other in three dimensions: the function, the object and the addressee of the translation. Concerning the function, real translation is the kind in which text is treated as the product instead of process. While on the other hand, in pedagogical translation, it is regarded as instrumental kind of translation. In this category, the translated text serves as the tool for the improvement of the proficiency of foreign language learner. It is also the means of consciousness, practice and testing of the language knowledge, while memorization and illumination are included by Lesznyak (2003:61) as two additional points.

Difference in case of addressee also lies between two kinds of translation. The real translation is rendered to deliver information to the addressee about the reality. Contrast to this, in pedagogical translation addressees are, either language teachers or the examiners who require information about the proficiency level of the learner's language. The object of pedagogical translation is to gauge the proficiency of the learner in language; while real translation is the one which comprises the information about reality contained in the real text.

### **2.3.1 Pedagogical Translation**

Leonardi (2010), Vermes (2010) and Cook (2010) are of the view that in ESL and EFL classroom pedagogical translation supports students to become proficient in language. Translation is considered as fifth skill of language by Leonardi (2010). It is believed that translation activities could help students to become good at analytical

thinking and problem solving skills which have relevance to their actual skills. So the use of pedagogical translation, in light of the mentioned view, seems to have viable role in the second or foreign language learning.

### **2.3.2 Translation Pedagogy**

Translation pedagogy is concerned with the rule of decoding from the source language, and encoding it in the target language. In the class of bilingual students these tools and guidelines should be used by the teachers. According to Koby (2003), in terms of language acquisition, the classroom paradigms are shifted from behaviorist models (Skinner) to the cognitive models. They also provided the sample lessons, plans for teachers and guidelines to be employed in the bilingual classrooms. Moreover, they maintain that development of foreign language pedagogy over last two decades has proven the need of translation pedagogy in the classroom.

### **2.3.3 Translation as Product**

Saeed and Fareh (2006) investigated the problems faced by the translators while translating from Arabic to English Language. They, in their research investigated numerous types of text, and identified certain functions of the discourse marker 'fa'. Five major functions explored by them are: sequential, consequential, causal, adversative and explanatory. To check the performance of the students, they designed a translation task in which 50 students were selected and handed over tasks. Most of the students according to results were unable to differentiate between causal and the resultative functions of the selected discourse marker. The study uncovered that they were not able to distinguish between the functions of the words 'because' and 'so'.

Gabr (2001) concludes his study by elaborating that the translators translating from English into Arabic and vice-versa face problems in terms of structural and textual features of the two different languages. According to him majority of the teachers and professional translators are proved to be concerned more with the sentence based approach. Through structural and the textual analyses of the text he also denotes that the

translators and translation teachers are not even aware about textual and structural differences between the two languages, leading to mistakes and problems. He analyzed texts which were translated from English to Arabic and vice versa. It is also elaborated that the change of language can cause variation in the types of problems faced.

### **2.3.4 Translation as process**

The preceding heading included some of the studies related to the texts produced by different teachers, students or professional translators. The analysis of end product may be perceived as a bit easy as compared to the analysis of process of translation adopted by translation teachers and professional translators. As a result, there are comparatively fewer works undertaken to investigate the process of translation. In his study, Atari (2005) completed an empirical study to evaluate the strategies used by the undergraduate Saudi translator trainees. His study disclosed that they often used text contextualization and inference. Their strategies were TT (Target text) and ST (source text) based, relying heavily on sentence and word levels. He collected data through the technique of Think Aloud protocol. He concluded saying that there is crucial need of training for the translators. The same is true with more stress for the teachers of translation.

Investigating the strategies used in process of translation Aly (2008) selected 12 Egyptian EFL students of different years. They were from the English language section at Benha Faculty of Education. The students were given a task to translate 10 sentences from Arabic into English while two paragraphs from English to Arabic. All of the participants were asked to verbalize whatever comes to their mind. The researcher observed that most of the students adopted the literal way of translation as technique. It is also declared by the researcher that students had to face more problems while translating from Arabic to English as compared to the vice versa.

The above mentioned studies are either concerned with the product or the process adopted by the translators and translation teachers. Usually they are concerned with the

written text which is more inclined to the approach evaluating the product in translation. Very fewer studies are found related to process of research.

## **2.4 Translation Universals**

Levy (1969) is one of the early linguists who played his part to determine the linguistic features in the translations though there were no such terms as universals of translation rather linguistic features were used as alternative. Later, Baker (1993) launched an inquiry to find out the common features which are usually present in most of the translated text but not in the real or source text. She titled such features as universals of translation that inherently occur during the process of translation.

## **2.5 Aspects related to different theories**

Translation Studies is actually an interdisciplinary field (Snell-Hornby et al. 1994). It is influenced by multiple subjects; therefore, it demands a translator to be much knowledgeable. Vanuti (1998) supports the same concept by saying that translation studies can only be described as emergent, not quite a discipline in its own right, more an interdisciplinary that straddles a range of fields depending on its particular institutional setting: linguistics, foreign languages, comparative literature, anthropology, among others.

As it has already been denoted that the study focused upon the strategies of translation and touched the key theories especially related to equivalence because the translators during translation usually concentrated on the equivalence between target and the source languages. In terms of use of a theory Newmark points out the main objectives of the use of theory, first to identify and define a translation problem; second, to indicate all the factors that have to be taken into account in solving the problem; third, to list all the possible translation procedures; finally, to recommend the most suitable translation procedure, plus the appropriate translation.

## 2.6 Equivalence

The concept of equivalence in translation was coined during the 1950s and 60s as a result of the attempts of theorists to make the analysis of translation more systematic and standardized to overcome the traditional literal versus free translation (Munday, 2001). Equivalence has been and still is one of the most challenging and controversial issues among scholars, who have taken one of three views: equivalence as a defining condition for translation, as a conceptual tool useful for describing translation, or as an impediment for advancement in TS (Kenny 2009).

Jacobson (1959) presented three types of translation which are known as intra-lingual, inter-lingual and inter-semiotics. He mentions that there is no equivalence between two languages in terms of word as he says there is ordinarily no full equivalence in meaning between code-units (Jacobson 1959). His study *On Linguistic aspects of Translation* refers, especially, to the transfer of a text form in written form from one language to the other one. The mentioned statement of the Jacobson elaborates the point that if there equivalence does not exist on word level between two different languages how the message can be same in two different languages. This is not the inability of the one or the other language to render the meaning but the difference in the structure and terminology of languages.

Catford (1965) treated translation equivalence differently; he adopted linguistic based approach mentioning the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). To him the main purpose of a theory is to define the nature as well as conditions of translation equivalence. Further, he also differentiated textual equivalence from formal correspondence.

The later scholarship criticized the Catford's (1965) theory of equivalence. Snell-Hornby (1988) treated the definition of equivalence presented by Catford as hopelessly inadequate and circular and his statements are isolated and absurdly simplistic (Snell-Hornby, 1988). Shuttleworth and Cowie (1997) criticize saying that Catford has treated the

concept of equivalence to be essentially quantifiable and translation as simply a matter of replicating each SL item with the most suitable TL equivalent. Snell-Hornby (1988) treated the concept of equivalence as illusion. She is of the view that linguistics is not the only dimension in the process of translation rather different cultures and situations are involved. So, there is no symmetric relation between any two languages therefore, differences always exist.

The theory of equivalence is described by Nida (1969) in terms of Bible's translation as it is reproduction in the receptor's language, the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style (Nida and Taber 1969). He was more interested in the translation of Bible; he quoted the examples from it. Citing a phrase Lamb of God he mentions that in Eskimo language the same concept is presented as Seal of God. The replacement of term Lamb by Seal is because of the difference of connotation between two different cultures backing two different languages. In Eskimo lamb is not symbol of innocence; consequently, it is replaced by seal. Keeping in view such instances of difference, a translator has to keep in sight the dynamic equivalence framework to relate the receptor to modes of behavior relevant within the context of his own culture (Nida 1964).

## **2.7 Baker's Taxonomy**

Baker (1992) elaborated the concept of equivalence keeping in view the following categories, levels.

**2.7.1 Word and above word level:** While translating, a translator usually finds equivalence for the source language in the target language on word level. He/ she should always keep in sight the concepts of number, gender, case and tense, etc. to keep the meanings maintained.

**2.7.2 Grammatical level:** Baker dealt with a number of problems related to grammatical structures which may cause difficulty in the process of translation such as tense, number, voice, gender, etc. These aspects cause problems because of the difference

of grammatical categorization between different languages. As a result, a translator has to do changes. The translator, sometimes, is not able to find some grammatical device in the target language which exists in the source language. Consequently, either he adds or omits the information otherwise.

**2.7.3 Textual level:** The cohesion of text and information shared between source and target texts are known as the textual equivalence. The information and the cohesion should remain maintained in the target language as it was in the source text.

**2.7.4 Pragmatic equivalence:** Maintenance of implied meanings instead of surface meanings is known as pragmatic equivalence. Such strategies are adopted to avoid certain surface structures in the process of translation. To communicate the message of Source Text, the translator has to adopt such strategies. As Nida (1981) quoted the example of ‘Lamb’ which is replaced in the target language by ‘Seal’ to maintain the implied meanings of innocence. It is responsibility of translator to communicate the intention of author in such a way that the reader of other culture can arrive and understand the desired meanings.

Expressing his view about the theory of equivalence Hatim (2001) opines that equivalence may be found on following levels: First is the orthographic and phonological features equivalence between the source language and the target language. The second one is connotative equivalence which may include the source language and the target language words triggering the same association in the mind of the speakers of two languages. The third one includes the words which refer to the same thing which is also known as referential or denotative equivalence. Fourth is the text normative equivalence which refers to word that are being used in the same or similar context in the source language and the target language. Last one is related to pragmatic and dynamic equivalence. It refers to the words in both languages having same or similar effect on their respective audience.

Halliday (2001) in his paper *Towards a Theory of Good Translation*, he emphasized a principal of hierarchy of value in which he elaborated the context and register variables. He stressed that a translator should follow that equivalence at different



strata carries differential values; ... In most cases the value that is on it, goes up the higher the stratum---- semantic equivalence is valued more highly than lexico-grammatical and contextual equivalence perhaps more highly of all but these relative value can always be varied, and in any given instance of translation one can reassess them in the light of the task.

Translation is not a mechanical process in which simply the words of one language are substituted by the similar words of other language. Halliday (1991) defines three stages involved in the process of translation. They are:

- Item for item equivalence
- Reconsideration according to the linguistic context or environment and beyond the situation
- The consideration of the grammatical features of the target language where the source language is unable to provide any information.

Baker (1992) considers the communicative effect as the most important keeping in consideration the target reader. If communicative function is disturbed, the whole purpose of translation may be disturbed, therefore, a translator has to adopt the common and familiar patterns to the reader.

## **2.8 Skopos theory**

Reiss and Vermeer (1984) introduced the Skopos theory. Skopos theory concentrates on target culture and the language illustrating the source text, the purpose of the original author and effect on the reader instead of effects and purposes of ST. This theory was said to be formulated in reaction of the theory of equivalence.

Nord (1997) is of the view that the concept of equivalence is actually the function of equivalence. Further, he criticizes this concept saying a static, result-oriented concept describing a relationship of 'equal communicative value' between two texts or, on lower rank, between words, phrases, sentences, syntactic structures and so on. In this context, 'value' refers to meaning, stylistic connotation or communicative effect. His reply to the

criticism upon Skopos theory includes: first of all ‘not all the actions have intentions’. Then functionalism is not based on empirical findings and it is not always compulsory for all translations to have a purpose. The functions of the theory are marked by the cultural relativism and functionalism is a theory of adaptation which does not respect the original. Though there is criticism on this theory but it is one of the very useful theories for translation teachers and professional translators. They should always keep in consideration the audience and the purpose of the text, so that the desired meanings of the author are delivered through translated text too.

The theory of equivalence and Skopos theory both have their own strengths. None of them can be ignored since they are equally viable for the translation teachers and professional translators in different kinds of situations, audience and texts. They have to switch from one to another for the solution of different problems.

## **2.9 Major Trends of Translation Pedagogy in Translation Studies**

Kussmaul (1995) mentions that there should be trainings to introduce the translators with the different theories. The aforementioned theories in previous section are actually the source to aware the teachers who teach English and have to translate texts into Urdu. They should be familiar with the mentioned as well as other theories of translation to avoid folk pedagogies or ‘hit or miss rule’ adoption. Expressing the same view point in his terms Hermans (2002) says that translating is not an innate skill, it has to be learned and negotiated, both cognitively and normatively. Translating always takes places in the context of certain historical conceptions what constitutes translation. So familiarity with the latest scholarship is the need of day, especially, for teachers.

Along with theories it is important to mention the major trends in the field of translation pedagogy and how the theories are being applied inside the classroom by the translation teachers or the other translators. The purpose of mentioning other translators (teachers and students, for instance) or professional translator is to get familiar with the

broader spectrum of the translation studies and latest trends. The mentioned areas are directly related to the present study.

Chau (1984) categorized theories of translation into three models: grammatical, cultural and interpretive. Playing his prominent roles he switched the term of theory with model. He opines the term model as intermediate between theory which is considered as very general term and hypothesis, as the very specific term. There are two methods in each of the methods which may function as specific means of application of a particular model based on particular view or attitude to the process of translating (Chau 1984). This has still vital role in situation of translation pedagogy. In terms of pedagogical implication this is one of the very important classifications.

## **2.10 Translation Strategies**

The strategies for problem solving are subject to the type of problem faced by the teachers while translating. The area of current research is related to the process of translation, to Faerch and Kasper (1983) the communication strategies are actually the conscious plans to solve a problem which may occur while approaching a particular communicative goal.

### **2.10.1 Think aloud**

Krings (1986) elaborated the translation process as highly automatized. Through the collection of data for his research and through think aloud technique, he presented five types of strategies to solve the problems: strategies of comprehension, strategies of decision making, strategies of equivalence retrieval, strategies of reduction and strategies of equivalent monitoring. The problem related to the lack of comprehension has also come on the surface which is addressed by using reference books or the dictionary otherwise. The problem of decision making is specifically related to the selection between alternatives, while retrieval is related to recalling of some known word in other terms of lexical item. In case of reduction the metaphorical expression which is also referred as formal or functional reduction. Finally, the check of correctness and

appropriateness is known as strategies of equivalent monitoring. Along with above mentioned strategies there are oral translation problems which also need strategies to overcome. The strategies presented by Lorcher (1986) are: monitoring of TL text, leaving a problem aside, verbalizing of a problem to focus on problem solving strategies, monitoring SL text segments, rephrasing of SL text segments, rephrasing of TL text segments and setting up a testing of hypothesis.

### **2.10.2 Sager's Model**

Sager (1993) also proposed a model for problem solving for the machine translation but it is not related to the current research, as the current research is totally about the oral translation done by teachers from English to Urdu in Pakistan. He introduced different stages in his model which may be helpful from the process of identification of problem till its solution. Those stages are:

- SL linguistic decomposition
- Problem identification at the SL linguistic and cognitive level
- Problem solution at the cognitive and TL linguistic level with reference to a knowledge based
- TL linguistic re-composition

In the process of translation the meanings from one language are conveyed to the reader using the target language. Actually translation is a process in which the meanings of the source language are recorded and then quoted in the target language. There are a number of translation theories which are presented by different Scholars of translation. Hatim and Munday (2004) define translation in following terms: firstly, it is process in which the written text of the source language is transferred into the target language by one or more than one translators in a specific socio cultural context. Secondly, the linguistic cultural, cognitive and ideological phenomena always remain integral part of the above mentioned.

For Kelly (2005), translation is a skill enabling a person to convert the source language into the target language using register, the background knowledge and other language serving as the channel for the intended purpose. As a result, translator mediates transfer of the source language into the target language.

Newmark (1981) denotes that translation is a craft that attempts to replace a written message and or a statement in one language the same message or statement in another language. According to Newmark the translation is not just a skill but it is also a science and the taste as well. Being a skill, translation should contain acceptable usage and appropriate language. As a science it should cover the knowledge and assessment of the facts and such a language that is able to describe them. The presence of translator is known as taste; therefore the variation lies among different translations. The ability of differentiation between good and bad writing and innovation are the aspects covered as translation being an art.

Explaining the poly system theory, Toury (1995) clarifies that translation phenomena are explained by the systematic position and role in the target culture. He further presented two laws, the first is the law of increasing standardization and the second is interference from the source text. He is also of the view that translators are always under the influence of the norms of the target culture. Chesterman (1997) describes translation as a mimetic activity. To him translation studies are actually the branch of mimetics. He further explains that mimetic is study of memes which was first presented by Dawkins (1976). He says that translators are one of the sources who spread memes through their translations; therefore, the term translation can be referred to a process or a product or both. If it deals with the process, it would examine the act of producing a translation otherwise, it is concerned with the product. Moreover, it deals with text that has been translated. The focus of current study remained glued to the process through which the text is being translated.

The conveyance of overall meanings of the text is major concern of any translator or teacher while translating. This very process normally starts from the word to word translation. Along with this, it is important to keep in mind the fact that there is no

universal equivalence between languages. As a result, for a number of times, the statement of ten words in one language may be translated in five words in other language. So this variation is one of the problems faced by the teachers when the students wonder why on earth there is no one to one correspondence amongst number of words of the source and the target languages. Therefore, a translator has to keep in mind the audience for whom the act of translation is carried out.

Bell (1991) is of the view that the process of translation is not just dependent upon words, structures and sentences but also on translator who has to perform his role of being a good semanticist. The major concern of translation revolves around the meanings. If required meanings are not communicated in desired fashion, the purpose of translation would go in vain. A good translation teacher or translator has to step into the shoes of target reader.

Delisle (1980) prioritizes students' awareness of the process over teacher's commentary on the product of translation. More significant it is to understand the mechanism of overall translation process aiming at translating the text from one language to another instead of deliberating it. Employing this strategy, students themselves are expected to repeat the same process again and again to produce something on their own. They should be familiar to the translation problems so as to conceive the remedies prior and may therefore overcome those problems along with saving the time. Gile (1995) says that it is better to introduce the students to translation principles, methods, and procedures. He further states that this approach is better especially for the first translation teaching phases.

The focal point of Panou's (2013) study had been problems faced in translation in terms of equivalence. He had mentioned the theories of equivalence formulated by various scholars: Vinay and Darbelnet (1958), Jakobson (1959), Nida and Taber (1969), Catford (1965), Koller (1979), Newmark (1981), Baker (1992), House (1997), and Pym (2010).

Limitations conferring Abdul Rauf (2001) in case of equivalence and translatability between two languages take place through syntactic, intrinsic, semantic and pragmatic discrepancies. Further, states that a translator has to think and act beyond these limits to get the required results and deliver the desired meanings to the audience. While translating, therefore, a teacher has to consider respective culture and societal norm. Miremadi (1991) divided Translation problems into two major categories: lexical problem and Syntactic problem. The words for the same object or concept have no one to one relation with each other in different languages. For example, some cultural concepts which just exist in Islam may not be present in other religions. As a result the context in which the process of translation is taking place the teacher has to keep in sight. Some words do not have equivalents in other culture so they need to be elaborated for the students so that they are not confused. The same scholar divided lexical problems into five sub-categories which are as follow:

- Straight/ denotative meaning/ literal meanings
- Connotative meanings
- Lexical meaning
- Metaphorical expression
- Semantic voids
- Proper names

Straight or denotative meaning category expresses their meanings by the title. They cover those words which have straight matches in other languages. Examples of this kind of words are mother, father, brother, etc.

Associated meanings of a word or expression are technically termed as connotative meanings. Such meanings are multi layered which may not easily be understood completely without comprehending the social context, background and the intention of writer. According to Harvey and Higgins (1992) the sub categories of connotative meanings are:

- Attitudinal Meanings
- Collocative meanings
- Affective meanings
- Associative meanings
- Reflected meanings
- Allusive meanings

The third category is of lexical meanings. In this case the translators have to be very conscious because the equivalence in other language may disturb the conveyance of desired meanings targeted by the writer. So some concepts need to be translated in such a way that underlying and overall meanings are not misrepresented.

Metaphorical expressions are those idioms and similar expression which may create issues while translating. In terms of translating idiomatic expression Broeik (1981) suggests following ways.

- Dissect between ordinary and metaphorical expressions
- Be well aware of different kinds of contexts and their restrictions while using metaphors.
- Have access to the resources of translation of single metaphor
- Assess the constraints of translation correctly and render the message.

Semantic voids are those words and expression which are not usually present in special communities. Therefore, the rule of nearness is followed. The close words or expressions are chose to express the desired meanings. Lastly, in terms of proper nouns they may lose their meanings in the target language because, there are many proper names which cannot be found in a number of languages.



## **2.11 The lack of correspondence between ST and TT and difference of range**

One of the common problems, as it is already slightly indicated, is the lack of counterparts between two languages. As a result the translator has to find some alternative word which is similar to that one. Nida (1959) mentions that if the expression of **white as snow** is not known in some culture it may be expressed through the similar expression of **white as cotton**. This is again the difference of exposure. So, to express the meanings of whiteness in two different languages different expression are used. If there is not alternative word or counterpart this can be done through paraphrasing.

The next expected issue may be of the difference of range between two counterparts in different languages. Through such issue the translator and the then his or her audience may be misled. Nida (1959) quotes the example of heart in Greek which is translated as abdomen in Conob, and as liver in the Kabba Laka language spoken in the continent of Africa. This means that the function of heart in Greek are actually carried out by abdomen in Conob and by the liver in Kabba Laka language.

The Lexical Issues also cover eponyms (derived from: person's names, geographical names and objects of use) Acronyms, proper names (people names, names of objects, geographical names), abbreviations, etc.

## **2.12 Syntactic problems**

Nida (1975) said that no two languages share the same system of structural organization. Language structures vary from one language to another. These differences are classified as: word classes, grammatical relations, word order, style and pragmatic aspects. Warner (1961) is of the view that the degree of approximation between two language systems describes the effectiveness of the translation. Considering all the above mentioned problems and discrepancies between languages a teacher has to translate in such a way that the expected meanings of the source text are conveyed to fulfill the

purpose of writer. The differences between languages are described in following paragraphs.

The minimum unit of meaning is morpheme. In a single word there may be more than one morpheme. In translation the denotative meanings are initiated from the word level. Word classes differ among different languages in terms of classification. Different languages put words in different classification in different ways, while the grammatical relationship among words in a sentence is also significantly different.

### **2.13 Strategies in use**

Translation strategies are categorized by different scholars in considerable different ways. Chesterman (1997) denoted that there is considerable terminological confusion in the field of the strategies of translation. Different scholars define and describe different types, categories, classes for translation strategies. To Chesterman, strategy is described as any well-established way of solving the problem while translating. Further, he mentions that Different tactics and procedures which are used in the process of translation to solve different kind of problems are known as translation strategies. Keeping in view the different kind of EU translation services suggested different strategies which are as follow:

Along with categorization of different strategies used in process of translation Chesterman (1997) has offered some general characteristics of translation strategies which are as follow: Firstly, they involve text manipulation, secondly they are goal oriented, thirdly they are applied consciously, fourthly, they must be applied to the process and lastly they are inter-subjective which means that the strategies must be based on empirical and understandable content for the reader not for the one who is producing.

According to Kiraly (2014), journal articles, workshops, conference presentations etc. are different sources of development for the teachers but still the creation of qualifying academic programs in translator education should be considered essential.

Asghar (2020) mentions that the researchers propose that manipulating linguistic structures from the source language to the target language, or vice versa, should be more appropriately called transcoding than translation. Such type of translation seems more like a production which takes place through mechanical process. Moreover, it does not correspond to the context which becomes source of confusion or misconception for the reader. This leads the readers to the wrong direction usually. For example there is some event which took place in Europe. If someone narrates in Pakistan, there may be many aspects which need clarification. So here if the translator goes for literal translation he may misguide the reader. Therefore a translator has to switch from sense to sense towards literal and vice-verse translation.

Another common gap is between what teachers know and how they use this knowledge. The lack of teachers' ability to practice what they know effect the students' performance badly. As a result the students are not able to use the gained or in other words crammed knowledge in real world situation. There is a common perception about the teacher education about its focus on theoretical knowledge rather than professional practice. 'What strategies can be adopted to minimize this gap?' has been a core issue of the national and international research.

The transfer of the message in desired way in the target language as it was in the source language is the most important thing to be done in translation. In other words there should not by much distance between original and translated versions. Nida and Taber (Suryawinata, 2013) presented four process which are usually involved in the process of translation. Those processes are: Analysis, Transfer, Reconstruction, Evaluation and revision.

The mentioned theory may help to understand that what is going on in the mind of translator while identifying the problems existing in the target language. It also helps them to adopt the strategies to apply them in the target text. The second type of theories is directional theories. For example the comparison of British concept of cricket is compared with American concept of baseball, and the American baseball comparison with British cricket.

The special issue of ‘Challenges in Translation Pedagogy’ (2014) was divided into four major parts under the major heading of Translation Pedagogy – a New Sub-Discipline of Translation Studies. These four sub headings can be treated as four different integrated dimensions of Translation Pedagogy. A big range of different problems and issues are addressed here under these headings. Course and Curricula

1. Translator Competencies
2. Theoretical and Methodological Approaches to Translator education
3. Professionalization and qualification frameworks.

Shakur (2008) conducted a study which endeavored to suggest a model translation curriculum so as to lay down the foundation of Translation studies as a discipline at the post graduate level in all the public sector universities in Pakistan in general and the international Islamic university Islamabad in particular. This was one of the pioneering works in Pakistan’s academia. The research helped to pave a way for the other researchers to progress in the field.

Translation is need of time to communicate beyond the borders, especially, in the era when power is being shifted to those people among whom English is treated as foreign language. The development of new nation-wide single curriculum is developed keeping in view the modern needs and trends. According to the Ministry of Federal Education and Professional Training of Pakistan (2021) the single curriculum in education system and medium of instruction across the nation will help to provide an equal and fair opportunity to each student in attaining higher education. Furthermore, English will not be taught as a subject but as a language which will help students to switch from rote learning to concept building. This will help in understanding the relationship of language with the context, especially in terms of language.

Translation cannot be done through mechanical process therefore; it needs intellectual assistance to be done in the required way. Febryanto et al. (2021) concludes that the analysis of collected data from 59 articles shows that the translation of mechanical engineering terms was done using a number of translation techniques. Those

techniques include Calque, Literal Translation, Adaptation, common equivalent, etc. Different people choose different techniques while translating technical terms. So, for the teachers of translation it is compulsory to know about the translation theories and at least basic guidelines. This can be done through policy formation for translation which may provide way for subject oriented trainings for translation teachers.

On the other side, Chaudhry and McConnell (2013) are of the view that to save the time and cost in modern era, the use of machines has become essential. The day to day needs of the contemporary world are quite challenging so the use of technology in every field of life including translation is playing its vital role.

Bruner (1996) builds up the concept of folk Pedagogy upon the notion of folk psychology. It reflects certain human tendencies i.e. assumption about people that they usually operate their activities with their own complete control. It also reflects some deeply ingrained cultural beliefs about the mind. Just as we are steered in ordinary interaction by our folk psychology, so we are steered in the activity of helping children learn about the world by notions of folk pedagogy. Watch any mother, any teacher, even any babysitter with a child and you will be amazed by how much they are governed by notions of, what children's minds are like and how to help them learn, even though they may not be able to verbalize their Parental/pedagogical principles.

The practice of folk pedagogy is very common among the teachers of government schools and colleges. The situation analysis of teachers' education in Pakistan, conducted in 2006 by UNESCO, identified a lack of policy and standards for teacher training programs (Asian Development Bank, 2019). The situation of English subject teachers is not very much different from the other subject teachers. This is just because of absence of policy and teachers training. Teachers usually translate from one language to another on the basis of their intuitions or hit or miss rule which Bruner (1996) calls Folk Pedagogy. In other words, it can be understood by the term of common sense pedagogy. However, under the title of common sense usually big blunders are committed, as Aristotle says that common sense is not so common.

School teachers of various subjects are trained around the world within academic programs. Kiraly (2014) elaborates that the subject teachers focus on the theory and praxis of teaching and learning along with their respective subject matter. Per se, translator education remains on the periphery of the general discipline of education, and still largely dependent on teachers' intuitions and about what it means to know and learn, or what Bruner (2006) has called 'fold pedagogy', and that Bereiter and Scardamaglis (1993, p. 188) describe as a 'common sense epistemology'.

Jasmin (2020) mentioned that the language is influenced by the culture, as a result the classification and categorization of linguistic items is somewhat different in each language. There may be superordinate terms for a category in source text but not existing in the target language. Baker (2011), Boase-Beier (2014) and Doherty (2017) mentioned this strategy as well. They term this strategy as 'Lexical Broad'. They claim that it is a strategy in which the translator uses more general words of the target language to translate the specific terms of the source language.

Toury (2012) says that this process is generalization of meanings. While Mauranen and Kujamaki (2004) and Nord (2005) elaborated the term lexical broadening as using words of general meanings for the translation of words of specific meanings of the source language.

Kenny (2007) says that Alves and Gonçalves (2003) maintain that the translation unit is a segment in constant transformation that changes according to the translator's cognitive and processing needs. Accordingly, it is not possible to identify translation units a priori on the basis of the source language structures or stretches of source text of a specified length. Rather, their identification can happen only in real time, as translators translate.

The folk pedagogical approaches among translation teachers may be more prevalent as compared to the teachers of other fields. In the present research the data was collected to expose the practices prevalent among the translation teachers. Moreover, it

has also been observed that which of the translation strategies are being followed by the teacher intentionally or unintentionally.

Baker (1993) defines universals of translation as such linguistic features which do not occur in original texts, rather they are found in translated texts. They are thought to be independent of the influence of the specific language pairs involved in the process of translation. These universals are derived from the analysis of a large number of translations.

Kulka (1986), Baker (1993), Laviosa (1998), Toury (2001), Malmkjær (2005) are the notable names in translation scholarship. They presented different norms and features which usually exist in the translated versions of texts. The features which exist generally in most of the translations are as follow:

- Explicitation
- Disambiguation
- Simplification
- Conventionalization
- Avoidance of repetition
- Exaggeration of features of the target language
- Manifestation of the so-called third code

Newmark's (1981-95) translation theory describes translation as text translation. His theory is concerned with language functions and text. According to him language possesses three major functions, those are as follow:

1. Expressive function,
2. Information function
3. Vocative function

They further explain that a translator should keep good care of mentioned three aspects. If any of these is missing the translation will not play the required role. Each translator should be careful of the mentioned functions. If some of these are missing the

translation will not be able to perform its function as per requirement. Moreover, Newmark is of the view that a translator should adopt different strategies while translating different kind of text so that the purpose of the source text would not be lost in translated version.

Baker (1993) introduced the concept of translation universals in Corpus linguistics and translation studies- implications and applications. Windle & Pym (2012) in the Oxford handbook of translation studies listed four universals of translation as follow:

- Lexical Simplification (Kulka and Levenston 1983)
- Explication (Kulka- 1986-2004)
- Adaptation (Zellermayer, 1987)
- Equalizing (Shlesinger, 1989)

The process of translation tends to move texts more towards the center of the oral-literate continuum, to locate them away from either extreme.

Lexical simplification means altering difficult words with the simple ones keeping the meaning of the text maintained (Kajiwara et al., 2013). While explication means the as the day to day use of English word explicit refers to accessibility, comprehensibility, visibility of something that has already been expressed (Murtisari, 2013). The term universal adaptation is defined by Peter Newmark as rendering the meaning of a text into another language in the way that the author intended the text (Newmark, 1998). The last universal equalizing is defined as such translation process in which text is moved more toward the center of Oral-literate continuum, avoid differences between the original and target texts. (Baker, 1996)

On the other hand the research also kept in consideration the concept of folk pedagogy. Olson and Bruner (1996) define folk psychologies as intuitive, every day, layperson, often implicit theories on the human mind which direct the actions and behaviour of people. In addition to this, folk psychologies are biologically and culturally based beliefs about the human mind (Olson & Bruner, 1996). In the definition



characteristics, origins and sources of folk psychology are pointed out. These theories are not the result of rational cognition. But they are inherent and implicit; they are not expressed in clear form, and are also belonging to different origins.

According to Bruner (1996), the educationists have always been trying to build a connection between theoretical and applied one. Aristotle comments (rather touchingly) in the *Nichomachean Ethics* (Book V,1137a): It is an easy matter to know the effects of honey, wine, hellebore, cautery, and cutting but to know how, for whom, and when we should apply these as remedies is not less an undertaking than being a physician. Bruner, further mentions that about the maxim of Aristotle as to how, for whom, and when is still being treated as a mystery. In this modern world of IT advancement it is not an easy task to apply the knowledge according to requirement of the context. Like any other field of the life, the school room is also facing the same problem which is situated in a broader culture. That is to say, the exposure of teachers to everyday events is another factor which influences their intuitions. These intuitions gradually start playing role in regular pedagogical practices of the teachers. Bruner tags these intuitions as folk pedagogy. These intuitions are the outcome of cultural influence; therefore, the folk pedagogy too. The minds of the learners are perceived in accordance with the folk pedagogy.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

This chapter provides a detailed description of methodology opted for the research in which the fundamental difference between method and methodology has also been elucidated. Afterwards, a framework presented by Baker (2011) to establish research methodology has been presented. The whole chapter deals with the philosophical research paradigm, theoretical framework, research approach, data collection and analysis.

Methodology is a complete step by step procedural system which enables the researchers to address their research questions or problems, and accomplish objectives. It validates the research design that is an overall plan for the study including the methods and data collection tools. It is the methodology that underpins theoretical or conceptual framework for the study, thus providing the rationale and justification for selected methods and their use (Wisker, 2009, p. xiii). In other words, there is a part-whole relation between methods and methodologies, where ‘methodology’ is a broader term used for an approach that governs the entire process of research, and the term ‘method’ is used for various tools of data collection (Hussey & Hussey, 1997).

#### **3.1 Research Design**

Eclectic method is employed in accomplishing this study: data is collected qualitatively; however, analysis combines both, quantitative and qualitative methods. The qualitative research is defined by Creswell (2013) as an approach to inquiry that begins with assumptions, an interpretive theoretical lens, and the study of research problems exploring the meaning individuals or groups ascribe to a social or human problem. Moreover, the process of designing a qualitative study, he mentions, emerges during inquiry, but it generally follows the pattern of scientific research. The qualitative type of research allows a researcher to launch his inquiry in such a systematic way which can build holistic, usually narrative, description to understand a social or cultural

phenomenon. Taking place in natural setting, it investigates the phenomenon through documents and observations. It uses processes to find the answers to a question, collects evidences, produces results not determined in advance, and reveals findings that are applicable beyond the immediate boundaries of the study.

For presentation of collected data, qualitative type of method is adopted. Gay (2012) explicates it as the collection and analysis of data to describe, explain, predict or control phenomenon of interest. In quantitative research the gathered data is presented in numerical form using charts, graphs and different sheets. Such inquiry is believed to be more objective research compared to the qualitative research. The eclectic method helps the researcher collecting and presenting data using the both approaches.

Recording is utilized as the primary tool for data collection. Ten federally administered schools were selected as target population. From each school, one lecture to IX grade was recorded. Moreover, the study is exploratory in nature. In this type of inquiry, the collection of data is done to explore a phenomenon. The data is collected from the selected population through recording and observation. The exploratory sequential research design was applied by me to carry out this study: this design begins with, and prioritizes the collection and analysis of qualitative data in the first phase. Drawing upon the exploratory results, the researcher initiates the second, quantitative phase to test or generalize the initial findings.

### **3.2 Data Collection Tools**

There are a number of tools which help researchers to collect reliable data. In case of exploratory research data can be collected using tools such as recordings, observation, and questionnaires. In present research, recordings of lectures and personal observations were used as data collection tools. The data collection tools were selected keeping in view the very nature of the study and the convenience. The institutions considered as population are not distant ones; therefore, it remained convenient for the researcher to visit and record lectures in person. Using personal observation and recoding of lectures

helped to gather reliable data. As stated above, the exploratory sequential research design was applied by the researcher. In case of this design, inquiry began with the collection and analysis of qualitative data in the first phase. Building from the exploratory results, the researcher conducted a second, quantitative phase to test or generalize the initial findings. The researcher then interpreted how the quantitative results were built on the initial qualitative data.

### **3.3 Theoretical Framework**

Pym (2010) maintains that exploration of contemporary theories of translation should commence with the very notion of equivalence. He further observes that a translator starts usually with the natural equivalence theories i.e. search for the already existing value in the target language. Baker (1992) mentions that equivalence can appear at word level and above word level in the process of translation from one language into another. She acknowledges that, in a bottom-up approach to translation, equivalence at word level is the first element to be taken into consideration by the translator. In fact, when the translators start analyzing the source text, they look at the words as single units in order to find a direct equivalent term in the target text. This means that the translator should pay attention to a number of factors when considering a single word, such as number, lexical class, gender and tense.

Theoretical underpinning for this study is word level, which, according to Baker, is the very first step in bottom up approach. The relevance of theoretical framework is also established by the fact that the teachers involved in study had resorted to word level equivalence. Therefore, Baker's equivalence at word level sounded the most appropriate deciphering prism for this research. Moreover, it may not be an achievable task for an MPhil researcher to apply more than one level of equivalence on account of time constraint.

### 3.4 Baker's Taxonomy: Levels of equivalence

Mona Baker (2011), Newmark (1991) and Bassnett (1991) shed ample light on the concept of equivalence and its associated phenomena. Bassnett (1991) terms the equivalence a much used and abused term in translation studies. Baker's (2011) presented five levels of equivalence.

1. Word level
2. Above word level
3. Grammatical equivalence
4. Textual equivalence
5. Pragmatic equivalence

#### 3.4.1 Equivalence at word level

Palmer (1976) affirms that words of a language are not just the containers of meanings, but they also deliver and manifest the interests of the people, their cultures, mores, societal and religious norms and values governing their moral sense as a unit. Variation amongst the cultures and their affiliates, therefore, is also existent on word level between any two languages. The difference between the culture of the source language and that of the target language may create some problem for the teachers, while translating from one language to another. Same is the case with English and Urdu language. The distance between cultures of Urdu and English languages may create the similar kind of problems linked to non-equivalence. Baker (2011) entitled this concept as equivalence at word level.

One of the major influences which English owes is of Christianity; Urdu, on the other hand, has significant influence of Islam. Owing to Islamic influence, Urdu has borrowed myriads of words directly from Arabic. The chapter **Hazrat Asma (R.A)** which is selected for the analysis is chosen from the English text book for grade IX in Federal board. The story is derived from the early years of Islam in the desert of Arabia. There are multiple aspects which need to be explained. The events narrated in the

chapter, took place purely in the land of Arabia especially in Makka Mukarma, one of the two most important cities in the annals of Islamic history, especially related to life of Holy Prophet ( صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ). The language of narration is English, which is translated into the Urdu language. Without explanation of Culture and Social context of that time, it may therefore, be a source of difficulty for the students to understand the concepts pertaining to the Arab culture.

According to De Saussure's theory mentioned by Chandler (2002), it is established that language does not reflect reality, it rather constructs it. Hence the language is not only a channel to phrase reality; it also encompasses that which is nonexistent, for instance, lexical items pertaining to cultural differences. As a result, one to one relationship between the words of two different languages is much difficult to establish. Specific concepts when removed from the background bring forth differences leading to further problems of appropriateness.

Translation, to Baker (2009) is a process through which a translator manages to find the equivalence of the source language in the target language. Therefore, it appears crucial for teachers teaching word meanings to the students with reference to the context. However, it is noticed through classroom recordings that teachers usually started the lesson with a list of difficult words and their meanings. Afterwards, some teachers also assigned translation of the chapter to be completed by students in the light of the enlisted words and their meanings. In this way, they were not apprised of the cultural variants to be acknowledged in rendition of the translation; consequently, the translation conceptualized by the students is merely a mechanical production.

Baker (2011) suggested eight strategies which can be followed to find the equivalence on word level.

### **3.4.2 The Strategies of Non-Equivalence**

Baker (1992) presented eight strategies to deal with the non-equivalence issues on word level that are commonly adopted by the professional translators while translating.

Her proposed taxonomy of translation is taken as the main theoretical framework of the current study. The strategies are here under:

1. Translation by a more general word: For dealing with the issues related to non-equivalent this strategies is used. To her, this is one of the most used and viable strategies which is helpful for the translators to overcome many types of non-equivalence problems.
2. Translation by a more neutral word (less expressive way): This strategy is also related to semantics. Excessively negative and direct words are replaced with neutral and less direct and negative words. This is employed to achieve objectivity in translation so as to avoid writer's feelings, making the translation acceptable for addressees. In doing so the expressive meaning of the word may be lost but sometimes it is feasible to modify the expressive meanings; it is very useful technique in political discourse. "It is sometimes possible to retain expressive meaning by adding a modifier" (Baker, 1992, p.30).
3. Translation by cultural substitution: The cultural substitution includes the replacement of the source language expression with the target language expression to domesticate the text. This is done to maintain the required effect desired by the original writer. It also helps reader to read the text with known and familiar expressions. The freedom of translation is decided on the basis of purpose of translation and the permission by those who commissioned translation.
4. Translation by using a loan word or explanation plus loan word: This strategy includes the words which are buzz word, cultural specific items and modern words which may be related to new inventions. Such words are used with their explanation one time in the beginning; thereafter they are used as they are.
5. Translation by paraphrase using a related word: Here the word is lexicalized in the target language but not in same way as it is used in the source language.
6. Translation by paraphrase using unrelated words: This strategy is employed when the word or expression is not lexicalized in the target language. If meaning of the source language item is complex in the target language, it is better to paraphrase the concept instead of using a related item. The action is performed to make the meanings of the source text clear.

7. Translation by omission: when the meaning is clear without using a specific longer kind of expression with explanation, usually professional translators avoid it to maintain the safe limit of available economy of words.
8. Translation by illustration: if some item refers to some physical entity which is not completely covered by the target language item, the translator may illustrate the entity to avoid unnecessary explanation which may be needed if the illustration is skipped.

### **3.5 Sampling**

The type of sampling suited this research the most was Criterion Sampling. Following the sampling type all the teachers selected as samples of the study among population were Masters Degree holders in English Linguistics and/or Literature, teaching in government schools at matric level. Moreover, they usually translated from English to Urdu (the national language of Pakistan). The lectures of different teachers were recorded to explore maximum insight about the process of translation pedagogy taking place in the government schools of Pakistan. The size of sampling was reduced to 10 English subject teachers, considering the available time, resources and space.

Data was collected from the ten schools of the Federal area of Islamabad. A lecture to IX grade class is recorded from each school. Only male SSTs (Secondary School Teachers) of English subject are taken as the sample as it was a daunting task to record lectures of female teachers being inside the classroom. Their lectures were recorded with their prior consent. Each lecture at secondary school level was of 40 minutes; as a whole the total duration of recordings was about 400 minutes. The part of every lecture which a teacher consumed for the text translation in transcribed later for the further analysis.

The language pair of English and Urdu is selected for research considering the Urdu as national while the English as an official language of Pakistan. Moreover, the diversified ethnicity of students stops a teacher to translate from English to any other regional language. There are students speaking Pashto, Potohari, Pahari, Punjabi, Shina



and Sindhi, etc. as their native languages. As a result, the selection of Urdu stands the most viable target language.

### **3.6 Method**

The current study is an endeavor aimed at highlighting and analyzing the issues pertaining to lexis, faced by the English teachers in the process of translation. The main concern of the study is related to lexis. In this research work, the collected data comprises of recorded lectures by the subject teachers which they delivered in their classes; the translation containing part of each lecture was transcribed later. Thus, the data is in oral as well as in written (transcribed) text form. According to the division of Munday (2012) the gathered data falls under the process oriented translation.

## **CHAPTER 4**

### **DATA ANALYSIS**

Research questions steered this study pertaining to the employment of translation strategies and the difficulties faced by English teachers at secondary school level. The eight translation strategies proposed by Baker (2011) constituted the theoretical framework for the study to evaluate the translation rendered by study participants and the strategies applied by them, if any, in the classroom setting. The analysis presented herein would reveal whether teachers followed some strategies while translating or they resorted to their folk pedagogical approach. Baker's (2011) proposed non-equivalence strategies regarding word level have been employed as a touchstone in this academic undertaking. They are as under:

1. Translation by a more general word
2. Translation by a more neutral word (less expressive way).
3. Translation by cultural substitution
4. Translation by using a loan word or explanation plus loan word
5. Translation by paraphrase using a related word
6. Translation by paraphrase using unrelated words
7. Translation by omission
8. Translation by illustration

The analysis of recorded lectures was conducted at word level, where English and Urdu were respectively the source language and the target language. Baker's Taxonomy (2011) was selected as major theoretical framework which was delineated to word level. It is pertinent to mention that the usage of non-equivalence strategies by the teachers in this study were absolutely coincidental as all the study participants on board had no prior knowledge of non-equivalence strategies (which was revealed to researcher during the informal conversation with research participants).

Majority of study participants initiated their lectures enlisting difficult words of English and their meanings. Very few were found beginning with the reading of the text

first and then writing meanings of difficult words. The former technique seems less effective as compared to the latter. In the first method students just try to memorize meanings without understanding them, while in the second students are able to contextualize the meanings of difficult words.

**4.1 Table 1**

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T10	
Migration		Hijrat ki	Hijrat ki	Hijrat ki	Hijrat ki	Hijrat	Hijrat farma ee	Hijrat farma ee	Hijrat ki	Hijrat ki	Hijrat ki	Hijrat ki
Grammatical category	Diction ary	نقل مکانی	ہجرت کی	ہجرت کی	ہجرت کی	ہجرت کی	ہجرت کی	ہجرت فرمائی	ہجرت فرمائی	ہجرت کی	ہجرت کی	ہجرت کی
	Lexical class	Verb	Verb/noun	Verb/noun	Verb/noun	Verb/noun	Verb/noun	Verb/noun	Verb/noun	Verb/noun	Verb/noun	Verb/noun
	Gender	Neuter	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine
	Person	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
	Number		Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
Non-equivalence Strategy		Specific word (hyponym)										

#### 4.1.1 Discussion

Oxford English Urdu dictionary translates the word Migration as **Naqal Maqan** (نقل مکانی) that is used in English language and culture as neutral reference to its connotation. One of the participants translated it as **Hijrat**. The term ‘migration’ may also be used for the departure of birds and animals from one place to another. However, with reference to Islamic connotation, it is used for a holy journey from one place to another in order to settle down (Seerat Ur Rasool volume-4, ch-3). Here, the participants used the term simply as equivalent word of migration without any explanation of the difference between them in terms of cultural differences.

The word **Hijrat** is basically derived from Arabic language. A participant, here, explained the difference between the two English words: immigration and emigration, but he did not address the non-equivalence issues. He also overlooked the religious background of the word **Hijrat**. Two other participants differentiated between the concepts of migration and immigration so as to make the point clear. They further

elaborated for the students that emigration was ‘to move abroad, to some other country’ along with clarifying the difference between immigration and migration through explanation as they did not find any equivalent word to express the complete meanings of immigration. Further, the participants explained that if someone would arrive some place it was termed as immigration. On the other hand, someone’s departure was termed as migration.

Every participant resorted to the strategy of use of specific word. 100 percent of the research population maintained the class of the source language in target language while translating the word Migration. However, in Urdu language they had to use two words as equivalent to one word of source language. In English the word ‘migrate’ can be used as a verb or noun. On the other hand in the target language, **Hijrat** is a noun and to make it a verb it needs an extra word which is **ki** or **farmai**. The mentioned words are used alternatively considering the level of formality.

In English language there is no concept of plurality for the verb. The verb migrate will remain as it is either used for singular or plural subject. On the other hand, in the target language, the verb **Hijrat ki** has a plural form which is **Hijratain keen**. There is an ample need of elaboration to clarify the students about the implicit strategies and differences between SL and TL.

#### **4.1.2 Analysis**

Teachers may use a specific term or hyponym to render the concept of the source language appropriately. Although Baker (1992) advises that the strategy may lead to over interpretation of the SL meanings, she also believes that if used effectively, it may offer appropriate TL translations. Her claims conform to one of the views of the Skopos Theory which contends that translators should strive for the communicative purpose of TL rather than to follow SL (Reiss, 1989). The word migration in the source language is used for the departure of Hazrat Rasool (PBUH) from Makkah, and settlement in Madina.

Referring to the Baker, the strategy of use of specific word may lead to over interpretation all the study participants/teachers used the same strategy. It justifies their unidirectional approach. However, the recordings of their lecture and their transcribed

data elucidate that majority among them did not compare the term **Hijrat** with those of alternative terms available in the target language. This may lead the students to establish a belief of the single counter-part relationships between the words of SL with the words of TL (Baker, 1992). With the help of comparison and contrast with the other alternative words the teachers should have introduced the students to the other alternative words of same semantic field (Baker, 1992) with rationale of use, so that, they might understand the strategies of non-equivalence along with translation of the selected text.

## 4.2 Table 2

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
Companion		Qareebi sathi	Dost	Qareebi sahabi	Bhot qareebi sathi	Dost	Qareebi Dost	Azeez Sahabi	Qareebi sathi	Qareebi sathi	Qareebi sathi
Grammatical category	Dictionary	ساتھی	قریبی ساتھی	دوست	قریبی صحابی	بہت قریبی ساتھی	دوست	قریبی دوست	عزیز صحابی	قریبی ساتھی	قریبی ساتھی
	Lexical class	Noun	Noun+ Adjective	Noun	Noun+ Adjective	Noun+ Adjective	Noun	Noun+ Adjective	Noun+ Adjective	Noun+ Adjective	Noun+ Adjective
	Gender	Neuter	Neuter	Masculine	Masculine	Neuter	Masculine	Masculine	Masculine	Neuter	Neuter
	Person	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>
	Number	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
Non-equivalence strategy		Related word+ Explanation	Specific word	Loan word+ explanation	General word+ Expl.	Specific word	Specific word+ Explanation	Loan word+ Explanation	Related word+ Explanation		

### 4.2.1 Discussion

In the light of Baker's taxonomy (2011), the problem of non-equivalence between SL and TL, with reference to the strategy 'paraphrasing using related word' was adopted by two of the participants; while three among them used 'specific word'. One of the remaining three participants adopted 'General word' while the last two used 'Loan word'.

Four among the participants translated 'companion' as 'qareebi sathi' which is a neuter term in target language therefore, could be used for both the genders. However, the noun 'dost' is used as masculine which has its feminine form 'saheli'. This category of participants used one word of the target language to translate two words of source language. While the third group of the participants translated the same concept using

three words (bhot qareebi sathi) of TL. One of the research participants translated as **aziz sahabi** and the last as **qareebi dost**. The additional adjectives like **qareebi** and ‘bhot qareebi’ are used to express the closeness of relationship between Prophet (PBUH) and Hazrat Abu Bakar Siddique. The noun companion of in the target language is treated as neuter in reference to its gender while the noun ‘sahabi’ in the target language has feminine form which is **sahabia** (صحابيه).

Here, in the source language ‘companion’ is used for the Islamic concept of *Sahabi*. The word **Sahabi** in the Arabic language is specifically designated to a person who is not just the companion of prophet but also joined the company of Prophet (PBUH) during 63 years of His life and also accepted the Prophet (PBUH) as more important even than his own life. Here, the source and the target languages both do not lexicalize the concept. Hence, the respective concept is presented with the help of two words in the target language. Moreover, English language is greatly influenced by Christianity as Urdu is influenced by Islam. Thus, there are different connotations for religious terminologies. The participants translated the word **companion** as **qareebi sathi** or **qareebi sahabi**. In Christianity, the concept of **companion** is termed as **apostle** that is alternatively translated as **hawari** or **sathi** in Urdu. Again, none among the participants explained following the translation strategies.

#### 4.2.2 Analysis

To Baker (1992) the cultural specific concepts either abstract or concrete; religious beliefs and social customs are difficult to translate into other language. As a result, a translator usually has to face issues. The description of the data mentioned in table: 02 expresses that four different strategies are used by participants to translate the same word. In the real text **the general word** companion is used is translated as **sahabi, qareebi sathi, azeez sahabi** and **dost**. The disagreement among participants in use of strategy may lead students to confusions. Moreover, majority teachers did not provide any background to rationale for the use of term. The use of specific word according to Baker’s taxonomy was more appropriate; however, the participants who used words like **dost, sathi, qareebi sathi** are not appropriate according to the context. They should have

adopted the strategy of use of specific word which could illustrate the deep relation of Hazrat Abu Bakar Siddique with the Prophet (PBUH).

### 4.3 Table 3

English word			Urdu Equivalence									
			T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
Chiefs			Sardar	Sardar	Sardar	Sardar	Sardar	Sardar	Sardar	Sardar	Sardar	Sardar
Grammatical category	Dictionary	سریرا ہ	سرردار	سرردار	سرردار	سرردار	سرردار	سرردار	سرردار	سرردار	سرردار	سرردار
	Lexical class	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	Gender	Neuter	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine
	Person	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	Number	Plural	Singular/ plural	Singular/ plural	Singular/ plural	Singular/ plural	Singular/ plural	Singular/ plural	Singular/ plural	Singular/ plural	Singular/ plural	Singular/ plural
Non-equivalence Strategy			Specific word									

#### 4.3.1 Discussion

The word ‘chief’ is translated as ‘Sardar’ in Urdu. None of the participants elaborated the difference between the English word and its Urdu equivalent. This word can also be used for head of some department, for example, chief librarian. However, in Urdu it seems inappropriate to say ‘Shoba-e-Angrezi ka sardar’. Most of the participants did not elaborate the concept of overlapping and semantic boundaries of words; for instance, the terms ‘head’ and ‘chief’ overlap with each other. However, they can be used alternatively within limited range of contexts. In Arabic culture, the words ‘sheikh’ and ‘Syed’ may also be used as the head of clan. Nevertheless, there is much difference in the pragmatic application of ‘Sheikh/Syed’ (Arabic), Chief (English) and ‘Sardar’ (Urdu) because in Arabic culture, 1400 years ago, a head or chief was supposed to be more powerful and had more freedom to exercise his power as compared to head of clans in English and Pakistani cultures. The title of Sardar was just given to the male member of clan which may also be used for the female head of some group or department in the source language culture.

In case of lexical class the word chief is a noun in source language which is maintained in the target language by all the participants. However, in terms of number the same noun ‘Sardar’ with zero change is also used as plural in the target language, which exhibits another unique feature of Urdu language. In Urdu language there are number of nouns which remain same in singular as well as in plural forms.

#### 4.3.2 Analysis

Baker mentions “with greater exposure to other languages, it later became apparent that these so-called ‘basic’ categories are not in fact universal, and that languages differ widely in the range of notions they choose to make explicit on a regular basis.” (Baker, 2011, p. 83) Keeping in view the same concept a translator has to be very careful while selecting some term of the target language. Being a teacher it remains his responsibility to inculcate the method of translation in the students’ mind so that, they may later be able to resolve similar issues themselves while translating. But non among participants elaborated the collocational range restrictions of the word in class. As Baker (2011) mentions “every word in a language can be said to have a **range** of items with which it is compatible, to a greater or lesser degree. **Range** here refers to the set of collocates, that is other words, which are typically associated with the word in question. Some words have a much broader collocational range than others.” (Baker, 2011, p. 49)

Chief the word of source language may also be used alternatively which may be confirmed by using the strategy of back translation. The word Sardar is appropriate one here but the issue which students may face while distinguishing between specific and general or super-ordinate words and their hyponyms. By using back translation strategy we come to know that the word sardar is also translated as head, master, leader, etc. For instance, as above mentioned, the term of chief may also be used for some female who is head of some department, area or even tribe in the western society but in Arab culture 14 hundred years ago ladies were not given even the equal status to males. Thus a teacher should uncover the underlying concept while translating.



4.4 Table 4

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
Tribes		Qabail	Qabail	Qabail	Qabeel ay	Qabail	Qabail	Qabail	Qabeel ay	Qabeel ay	Qabail	
Grammatical category	Diction ary	قبیلے	قبائل	قبائل	قبائل	قبیلے	قبائل	قبائل	قبائل	قبیلے	قبیلے	قبائل
	Lexical class	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	Gender	Neuter	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine
	Person	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	Number	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural
Strategy		Cultural substitution										

#### 4.4.1 Discussion

The strategy of translation by cultural substitution involves replacing a culture-specific item or expression in the source text with a target language item which describes a similar concept in target culture, and thus is likely to have a similar impact on the TL audience. This strategy provides the TL audience with a concept which they can easily identify, understand, and become familiarize with. However, Pham (2010) argues that for certain texts, like those where historical background is of great importance; this strategy should not be employed as it may lead to overgeneralizations or simple misunderstandings. However, translators are motivated to make some additional appropriate changes in the texts they are translating in order to achieve the cultural appropriateness. The target language, Urdu, has two ways to exhibit plurality of the translated word, tribes (قبیلے، قبائل), while in English language on the other hand, there is only one way to show plurality of 'Tribe', that is addition of 's' at the end of word.

All the participants maintained number (plural), person (third) and lexical class (noun). However, the word of target language is a masculine noun while the equivalence in the source language is a neuter term.

#### 4.4.2 Analysis

Words like clan, chieftom, band, etc. are also used for the groups distinguished on the basis of kinship. If, the students are introduced with dictionaries, thesaurus and translation softwares as supporting aids, as a result, they will be able to distinguish

between them while doing translation from Urdu to English or even in back translation. This will also, surely, enhance their efficiency, accuracy, sense of level of formality and self-sufficiency.

#### 4.5 Table 5

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
<b>Capture</b>		Pakar na	Giriftari	giriftari	Pakar na	Pakar na	Giriftari	Giriftari	Giriftari	Pakar na	Pakar na	
<b>Grammatical category</b>	<b>Diction ary</b>	اسیر کرنا	پکڑنا	گرفتاری	گرفتاری	پکڑنا	پکڑنا	گرفتاری	گرفتاری	گرفتاری	پکڑنا	پکڑنا
	<b>Lexical class</b>	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	<b>Gender</b>	Neuter	Neuter	Feminine	Feminine	Neuter	Neuter	Feminine	Feminine	Feminine	Neuter	Neuter
	<b>Person</b>											
	<b>Number</b>											
<b>Non-equivalence Strategy</b>		General Word	Cultural substitution	Cultural substitution	General Word	General Word	Cultural substitution	Cultural substitution	Cultural substitution	General Word	General Word	

##### 4.5.1 Discussion

While translating ‘capture’ the participants manifested three various strategies of non-equivalence. The word ‘arrest’ is generally used as the equivalent term of ‘giriftari’. Commonly, the participants translated the word capture as ‘giriftari’. ‘Arrest’ means to make someone notice something and pay attention to it, whereas ‘Capture’ means to succeed in getting control or possession of something that other people are also trying to get (Oxford Learner’s Dictionaries, 2022).

##### 4.5.2 Analysis

To assure the accuracy of translation, as Baker (2011) mentions, especially in case of literal translation the strategy of back-translation is used. If the word giriftari is translated back using dictionaries or machine translation (Google translator) the word arrest is found as counterpart to it. Without comparison and contrast with the other terms sharing semantic boundaries a student may establish the belief of one to one relationship between the words of the source language with that of the target language.

4.6 Table 6

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
Services		Khidm aat	Khidm aat	Khidm aat	Khidm aat	Khidm aat	Khidm aat	Khidm aat	Khidm aat	Khidm aat	Khidm aat
Grammatical category	Diction ary	خدما ت، نوکر ی	خدما ت	خدما ت	خدما ت	خدما ت	خدما ت	خدما ت	خدما ت	خدما ت	خدما ت
	Lexica l class	Nou n	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	Gende r	Neut er	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne
	Person	Thir d	Third	Third	Third	Third	Third	Third	Third	Third	Third
	Numb er	Plur al	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural
Non-equivalence Strategy		Neutral	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral	Neutral

#### 4.6.1 Discussion

According to Pham (2010) translation by a neutral word is useful when a translator encounters an expressive word. An expressive word in the SL rendered inappropriately might fail to convey the true meaning or even cause misunderstanding in the TL. This is because the translator may pick up a word which seems to equivalent but perceived differently in the target language.

‘Khidmaat’, the Urdu term was used by all of the participants as equivalence of the word ‘services’. The word ‘services’ is also translated in Urdu as ‘Nokri’. The mentioned terms of both the languages are used with positive connotation. Lexical category and the number of the noun remained same as per the source language. None among participants changed them.

#### 4.6.2 Analysis

“If the target-language equivalent is neutral compared to the source-language item, the translator can sometimes add the evaluative element by means of a modifier or adverb if necessary, or by building it in somewhere else in the text.” (Baker, 2011, 23). In the context of Pakistani society the term services may also be used as general term of any kind of facilities or helps e.g. in hotel, restaurant and bus etc. which are provided purely on professional or in other words against payments. But here in the context of story narrated in chapter Hazrat Asma (R.A) Hazrat Asma served the prophet (PBUH) on the

basis of an indispensable relation between a Rasool and his ummah (Ummati). Thus, the semantic and contextual meanings of word services will cover additional dimensions as compared to the normal or ordinary context.

#### 4.7 Table 7

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Given</b>		ataa farmaya	ataa farmaya	dia	dia	dia gya	ataa farmaya	Ataa farmaya gya	mila	ataa farmaya	dia gya
<b>Dictionary</b>	دیا گیا										
		عطا فرمایا	عطا فرمایا	دیا	دیا	دیا گیا	عطا فرمایا	عطا فرمایا گیا	ملا	عطا فرمایا	دیا گیا
<b>Non-equivalence Strategy</b>		Specific word		General word			Specific word		General word	Specific word	General word

#### 4.8 Table 8

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
<b>Title</b>		Laqab	Laqab	Khitab	Khitaa b	Laqab	Laqab	Laqab	Khitaa b	Laqab	Naam	
<b>Grammatical category</b>	<b>Dictionary</b>	عنوان، سرخی	لقب	لقب	خطاب	خطاب	لقب	لقب	لقب	خطاب	لقب	نام
	<b>Lexical class</b>	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	<b>Gender</b>	Neuter	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
<b>Non-equivalence Strategy</b>		Specific word	Specific word	Specific word	Specific word	Specific word	Specific word	Specific word	Specific word	Specific word	General word	

##### 4.8.1 Discussion

Baker (1992) notes that translation by using a general word is one of the most commonly applied strategies in dealing with various kinds of non-equivalence at the word level. According to her the translator usually uses a superordinate or a more commonly known to replace the more specific one. However, as argued by Pham (2010) the possibility of relative ease of rendering a problematic specific concept with a more general one may result in excessive generalization and eventually in oversimplification and loss of meaning in the translated text.

#### 4.8.2 Analysis

The strategy of non-equivalence which is commonly used by nine out of ten participants is Specific word. On the other hand just one among participants adopted ‘use of general word’ as strategy to resolve the issue of non-equivalence. The inconsistency, among participants, in terms of equivalence between the source and the target languages prevailed here. Along with previously mentioned issues; another important area is of level of formality in the use of different words in different contexts. ‘Given’ and ‘title’ both the words have been translated differently by different participants. Some of them translated ‘given’ as ‘dia’ which is its denotative meaning. However, in the context where the action of giving is associated to the Prophet of God (PBUH), the level of formality is obviously changed. Hence, the word of the target language ‘ataa farmaya’ is more appropriate. The word ‘title’ has also been translated using two different words from the target language ‘laqab’ and ‘khitab’. The word ‘laqab’ is basically the word of Arabic language which is a loan word in Urdu.

The level of formality changes keeping in view the relationships between the people taking part in the discourse. The language people use varies depending on such interpersonal relationships as mother/ child, doctor/ patient, or superior/inferior in status. (Baker, 2011, p. 16) The difference between contextual use of dia and ataa farmaya is dependent upon the person with whom the act is tagged. If a person is much higher in rank especially in terms of religious attachment the word ataa farmaya is more appropriate. In the mentioned context the act is attached to Holy Prophet (PBUH) the highest personality. As a result, here the term used later is an appropriate one.

**4.9 Table 9**

English word			Urdu Equivalence									
			T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
Grammatical category	Dictionary	زندگی، حیات	زندگی	زندگی	حیات پاک	لاف	زندگی	زندگی	عمر مبارک	زندگی	زندگی	زندگی
	Lexical class	Noun	Noun	Noun	Noun+ Adj	Noun	Noun	Noun	Noun+ Adj	Noun	Noun	Noun
	Gender	Neuter	Femine	Femine	Femine	Femine	Femine	Femine	Femine	Femine	Femine	Femine
	Person	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	Number	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
Strategy			Relevant word			Specifi	Loan	Relevant word		Specifi	Relevant word	

### 4.9.1 Discussion

Through the data presented in table above, it was found that three different strategies to resolve the issue of non-equivalence were adopted by the teachers. A total of seven research participants used the strategy of relevant word while two others adopted specific word and just one who loaned the word of the source language. The lexical category of the word remained same in both the languages. None of the participants changed it.

‘Life’ in the target language is often translated as ‘zindagi’, but there are other equivalent words like ‘hayat’ and ‘umer’ that may also be used. They are used alternatively according to the context or level of formality. One among them loaned the word of the source language which seems inappropriate as there are a number of terms in the target language which provide similar meanings. Moreover, in this chapter the word ‘life’ is used for Holy Prophet (S.A.W.W). Therefore, the better word in the target language is ‘hayat’. One of the participants translated the term as ‘hayat e pak’ (حيات پاک) and the other as ‘Umr-e-mubarik’ which are evidence of respect for Holy Prophet (S.A.W.W). Baker (2011) termed this strategy as ‘use of specific term’.

### 4.9.2 Analysis

Again the area of level of formality is major concern of this discussion. The noun life is used for the Holy Prophet (PBUH) therefore; to translate it a translator should use some additional modifier to express the holiness and sacredness of the personality for example, hayat-e-pak or umr-e-mubarik. Moreover, the use of loan term life is inappropriate because there is a sufficient variety of words in the target language to express the concept. To Baker (2011) it is legitimate to omit or use additional word to express the concept according to the need of the context.

4.10 Table 10

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
Perilous		Pur khatar	Bhot khatarnaak	Khatraat se bharpoor	Khatarnaak	Khatarnaak	Pur khatar	Khatan aak	Khatray se bharpoor	Khatray se bhara	Khatray se bhara	Khatarnaak safar
Grammatical category		خطرناک	پر خطرناک	بہت خطرناک	خطرناک	خطرناک	پر خطرناک	خطرناک	خطرناک	خطرناک	خطرناک	خطرناک
	Lexical class	Adj	Adj	Adj	Adj	Adj	Adj	Adj	Adj	Adj	Adj	Adj
	Gender	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
	Person	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
	Number	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A
Non-equivalence Strategy		General word	Paraphrasing	Paraphrasing	General word	General word	General word	General word	Paraphrasing	General word	General word	

#### 4.10.1 Discussion

There are a number of words to lexicalize the concept of Urdu word ‘Khatarnaak’ in English language. The use of different words is context-dependent. But Urdu lacks the counterparts for all those words. For example, the words like, dangerous, hazardous, risky, etc. are all translated in Urdu as ‘Khatarnaak’. So, the participant translated the word ‘Perilous’ as ‘Bhot Khatarnaak’. One of the participants (T-4) explained that everyone among the people of Makka was concerned with the movement of each person from the family of Rasool (SAWW) and Hazrat Abu Bakar Siddique, because majority of people wanted to attain the announced reward and bounty. With the help of this elaboration, the participant of the study clarified as to why this journey was actually perilous. All the participants maintained the lexical class of word in the target language too.

#### 4.10.2 Analysis

The difference among terms nearing in semantic range with the term perilous is that dangerous applies to something that may cause harm or loss unless dealt with carefully while hazardous implies great and continuous risk of harm or failure. Precarious suggests both insecurity and uncertainty and finally, perilous strongly implies the immediacy of danger. The word danger is also used in the chapter as ‘danger of being detected’. None of the participants differentiated among the mentioned terms, so that the

students could understand the background and proper contextual use of mentioned terms. The second and most important issue of nonequivalence is related to the unavailability of equivalent term in the target language because it does not lexicalize the concept. Therefore, it was very important to express this issue and the strategy to address it in front of students. Unfortunately, none among participants did so.

#### 4.11 Table 11

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
<b>Grand task</b>		Azeem kaam	Barakaam	Azeemushan zimadari	Bhot azeem kaam	Kaam	Azeem kaam	Azeem zimadari	Barakarna ma	Azeem zimadari	Barakaam	
<b>Grammatical category</b>	<b>Diction ary</b>	بڑی ذمہ داری	عظیم کام	بڑا کام	عظیم الشان کام	بہت عظیم کام	کام	عظیم کام	عظیم ذمہ داری	بڑا کارنامہ	عظیم ذمہ داری	بڑا کام
	<b>Lexical class</b>	Noun + Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun + Adj	Noun+ Adj	Noun + Adj	Noun+ Adj
	<b>Gender</b>	Neuter	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Feminine	Masculine	Feminine	Masculine
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
<b>Non-equivalence Strategy</b>		General word+adj	General word+adj	Specific word+explanation	General word+adj	General word	General word+adj	General word+adj	Specific word+adj	Specific word+adj	Specific word+adj	General word+adj

##### 4.11.1 Discussion

Different participants translated the term in different ways using different words of the target language which is again a proof of lacking uniformity among participants to overcome the issue of non-equivalence. Some of the participants used casual and general words for the specific term which could be translated using specific words from the target language. Some of them used different qualifying terms to make the term different from other related words of the source language.

##### 4.11.2 Analysis

According to Oxford Learner's Dictionary the meanings of task are 'a piece of work that somebody has to do, especially a hard or unpleasant one'. With reference to this translation the word task is more near and similar to the word zimadari of the target language. This term is used by just two among the 10 research participants, adopting the



strategy of use of the specific word. While the other additional adjective grand is translated as azeem-us- shan. The connotation of the word task is somewhat negative as it represents the concept of a word which is not done by the doer with pleasure. However, in case of Hazrat Asma (R.A), she was providing all the services without her heart and soul. Moreover, it remained a source of pleasure and satisfaction for her to sacrifice for the sake of Prophet (PBUH) and Islam. Thus, a writer should consider precise terms according to the delicacy of context especially in case of religious narrations. Majority participants translated task as kaam or karnama though the appropriate word in the target language was zimadari.

## 4.12 Table 12

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
<b>Pack</b>		Gathri	Potli	Packet	Thela	Thela	Potli	Gathi	Gathri	Gathri	Bara packet	
<b>Grammatical category</b>	<b>Dictionary</b>	گھڑی، بنڈل، پیکٹ	گھڑی	پوٹلی	پیک	تھیلا	تھیلا	پوٹلی	گھھی	گھڑی	گھڑی	بڑا پیکٹ
	<b>Lexical class</b>	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	<b>Gender</b>	Neuter	Feminine	Feminine	Masculine	Masculine	Masculine	Feminine	Feminine	Feminine	Feminine	Masculine
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
<b>Non-equivalence Strategy</b>		Un-Related word	Cultural substitution	Loan word	General word	General word	Cultural substitution	Un-Related word	Un-Related word	Un-Related word	Loan word+adj	

### 4.12.1 Discussion

The word 'Pack' is used to represent a bundle or a collection of something, while it is translated by the teacher as 'Potli' which is used for a kind of linen made bag which may be considered as cultural substitution keeping in consideration the Baker's taxonomy (2011). Here, two concepts seem very much different from each other. The word 'pack' can be used as a noun and as well as a verb. The source language word 'Pack' is covering larger range of meanings as compared to the target language word 'Potli'. 'Potli' itself is one of the numerous words which are used in English as a loan word.

### 4.12.2 Analysis

Two of the participants used the strategy of use of loan word, which is inappropriate for the translation of such word which can easily be translated with the help of available vocabulary of the target language. Furthermore, the words gathi, gathri and thela are also less effective to translate the word pack. The word Potli of the target language fits more as compared to all the other following the strategy of cultural substitution. It is a regional term which lexicalizes the concept in better way.

### 4.13 Table 13

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Disbeliever</b>		Islam nahi laey the	Kafir	Musalm an nahi huway the	Kafir	Kafir	Abhi musalma n nahi huway the	Kafir	Kafir	Kafir	Kafir
<b>Grammatical category</b>	<b>Diction ary</b>	منکر، بے ایمان لائے تھے اسلام نہیں	کافر	مسلمان نہیں بولے تھے	کافر	کافر	ابھی مسلمان نہیں بولے تھے	کافر	کافر	کافر	کافر
	<b>Lexical class</b>	Noun		Noun		Noun	Noun		Noun	Noun	Noun
	<b>Gender</b>	Neuter		Masculine		Masculine	Masculine		Masculine	Masculine	Masculine
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
<b>Non-equivalence Strategy</b>		Paraphrasing	Specific word	Paraphrasing	Specific word	Specific word	Paraphrasing	Specific word	Specific word	Specific word	Specific word

#### 4.13.1 Discussion

Two of the strategies have been used by the participants catering the issue of non-equivalence. The word ‘disbeliever’ has been used for the father of Hazrat Abu Bakar which seems inappropriate as he accepted Islam later on. He had never played a role as an enemy of Islam. So, keeping in view the stature of the personality and the level of formality, it seems pertinent to translate the word considering the social and the religious context even if the source language has used an improper word.

‘Infuriate and anger’ both the words have been taken as synonyms by most of the participants. But the writer, in fact, wants to express the degree of anger. The participants just compared them in terms of verb and noun. One of the participants explained the

difference just on the basis of their category in terms of parts of speech. ‘Fit of fury’ is also an expression, used for Abu Jahal in the chapter who was the leader of disbelievers. It is translated as ‘ghussay ki halat main’ by one of the participants. A few participants also used the strategy of cultural substitution (Baker, 2011) to express the source language expression. Majority of the participants failed to express the deep meanings of ‘fit of fury’ with Abu Jahal and ‘she replied politely’ for Hazrat Asma R.A. The writer may have used these expressions to show the negativity of Abu Jahal, and positivity of Hazrat Asma R.A, who remained calm and with good behavior even in such a worse condition.

‘Violently’ is another term which is used to elaborate the knocking manner of Abu Jahal. It is an expression to shed light on another aspect of his bad and furious personality. A few participants translated it as ‘ghussay se’, others as ‘tashaddud se’, while some of them also translated it as ‘shiddat say’. All the words of the source language are related to each other, but every word is a different adjective which modifies the degree of anger. The word of the source language, here, is an adjective while some of the participants translated it by using noun ‘ghussa’ of the target language. If the word ‘ghussa’ is translated using the back translation strategy, it will be translated as anger. So, the participants are found changing the grammatical category of the words.

‘She replied politely’ is a clause which has been translated as ‘unhon ne naram lehjay mein jawab dia’. The participants who adopted this clause of the target language, they changed the grammatical category of the word. They also translated ‘politely’ with ‘naram lehja’ which does not make a feasible equivalence. Few participants translated the expression as ‘shaistgi se jawab dia’ which fulfills the need of formal equivalence. Abu Jahal asks Hazrat Asma R.A. that where was your father? Most of the participants translated it without keeping in view the level of formality. They opted for the literal translation keeping their sight away from the context. He was asking about Hazrat Abu Bakr R.A. who is one of the most respected personalities in the history of Islam. One participant translated the same expression as ap kay walid sahb kahan hain, and

elaborated that Abu Jahal said this in fury and he was also enemy; so, he used such words. In this way, they employed the strategy of ‘cultural substitution’ (Baker, 2011).

#### 4.13.2 Analysis

The use of word kaafir, first of all, for such a person who became a Muslim later is not appropriate one. Secondly, Hazrat Abu Quhafa was the father of Hazrat Abu Bakar Siddique, one of the most respected personalities in Islam. According to Baker’s concept of level of formality this is a violation of status and our upward relation with the said personality. Here, the strategy of paraphrasing seems more effective. Using this strategy, teachers translated as Islam nahi laey thay or musalman nahi huway thay. Use of such words is more suitable and justified according to the context. Because the word kaafir gives sense of negative connotation and hatred therefore it should be avoided in such cases.

#### 4.14 Table 14

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Stepsister</b>		Soteli behen	Soteli behen	Soteli behen	Soteli behen	Soteli behen	Soteli behen	Soteli behen	Soteli behen	Soteli behen	Soteli behen
<b>Grammatical category</b>	<b>Dictiona ry</b>	سوتیلی، علائی، اخیاقی بہن	سوتیلی بہن	سوتیلی بہن	سوتیلی بہن	سوتیلی بہن	سوتیلی بہن	سوتیلی بہن	سوتیلی بہن	سوتیلی بہن	سوتیلی بہن
	<b>Lexical class</b>	Noun	Noun+ adjecti ve	Noun+ adjecti ve	Noun+ adjecti ve	Noun+ adjecti ve	Noun+ adjecti ve	Noun+ adjecti ve	Noun+ adjecti ve	Noun+ adjecti ve	Noun+ adjecti ve
	<b>Gender</b>	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar
<b>Non-equivalence Strategy</b>		Cultura l Sub.	Cultura l Sub.	Cultura l Sub.	Cultura l Sub.	Cultura l Sub.	Cultura l Sub.	Cultura l Sub.	Cultura l Sub.	Cultura l Sub.	Cultura l Sub.
<b>Connotation</b>		Neg.	Neg.	Neg.	Neg.	Neg.	Neg.	Neg.	Neg.	Neg.	Neg.

#### 4.14.1 Discussion

Step sister is translated as ‘soteli behen’ (سوتیلی بہن), a term more inclined towards the negative connotation in Urdu language. She (Hazrat Asma R.A) was the mother of Hazrat Abdullah bin Zubair (R.A), and the wife of Hazrat Zubair-bin-Awwam (R.A). The purpose behind mentioning these two prominent and great Sahabis (companions) was to

show her highness. The writer also mentioned about her family that she was nourished among such a family where Hazrat Aisha (R.A), the wife of Rasoolullah (SAWW), and Hazrat Abu Baker as her father were present. But most of the participants did not elaborate the point. They confined themselves only within the semantic level of translation and did not go for the purpose of the writer.

One of the participants (T-4) clarified that the stepsister in that society was not like our society, because marrying more than once was a norm and was considered as normal. Therefore, even stepbrothers and sisters had no such problems with each other as we observe in our society. Thus, the connotation of step-sibling was not negative in Arab society.

Moreover, none of the participants compared the concept of stepsiblings with that of half siblings because the target language, Urdu, does not lexicalize the mentioned concepts separately. However, teachers could explain both the concepts by comparison using the strategy of paraphrasing using related words. This would be another addition to the knowledge and critical thinking process of the students. The consensus of all the participants remained over just one term which could also be represented by other positive terms or otherwise by paraphrasing.

#### 4.15 Table 15

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
The Rasool		Rasool khatam un nabiyeen	Nabi Kareem (SAWW)	Nabi pak (SAWW)	Rasool SAWW		Rasool pak	Nabi Kareem (SAWW)	Huzoor Pak (SAWW)	Rasool (SAWW)	Hazrat Muhammad (SAWW)	
Grammatical category	Dictionary	نبی	رسول خاتم النبیین صل اللہ علیہ و آلہ وسلم	نبی کریم صل اللہ علیہ و آلہ وسلم	نبی پاک صل اللہ علیہ و آلہ وسلم	رسول صل اللہ علیہ و آلہ وسلم	رسول صل اللہ علیہ و آلہ وسلم	رسول پاک	نبی کریم صل اللہ علیہ و آلہ وسلم	حضور پاک صل اللہ علیہ و آلہ وسلم	رسول صل اللہ علیہ و آلہ وسلم	حضرت محمد صل اللہ علیہ و آلہ وسلم
	Lexical class	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Proper noun
	Gender	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine
	Person	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>	3 <sup>rd</sup>
	Number	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
Strategy		Specific word										

### 4.15.1 Analysis

Through the deciphering prism of this study, Baker's non-equivalence strategies, it is obvious that the participants exercised no uniformity in usage of the strategies. The problem of non-equivalence between the source and the target languages in terms of specific to general word is one of the major issues which teachers face. The Concise Oxford Dictionary of world religions translates the word Rasool with reference to Muhammad (S.A.W.W) and other prophets. The word Rasool/ messenger and prophet can be used interchangeably in English language. However, there lies a major difference between the words of the Source Language (SL) and their counterpart in the Target Language (TL).

In the target language the title of Rasool has always been endowed to a male member; therefore, there is no feminine form of the term. While in the English language the word prophetess refers to a woman who is a prophet (Marriam Webster, 2022). The noun has a feminine form in the source language; while on the other hand, in the target language there is no concept of a feminine term. 'Rasool' is a borrowed word from Arabic by the source language as well as the target language, but no explanation regarding its etymology was provided by any of the participants.

Furthermore, teacher- 03 during his lecture mentioned the government policy about the compulsion of additional title of khaatamunnabiyyeen with the name of holy prophet (PBUH). This was neither expressed nor followed by anyone among remaining nine participants. Finally, it is important to mention that the strategy of use of specific word, which was adopted by all the participants, is the appropriate one according to the context.

## 4.16 Table 16

(Page 79), word: AD

### 4.16.1 Discussion

As noted by Baker (1992), this strategy involves replacing a culture-specific item or expression with different meanings but similar impact in the translated text. Half of the

participants employed this strategy, whereas others resorted to Paraphrase using a related word. Teacher-3 elaborated the point that according to Christianity ‘Hazrat Isa’ (Jesus Christ) has died, but Islam gives the view that he was elevated to heavens. He compared A.D. with B.C., which means Before Christ. Further, he compared the cultures of English and Urdu. The English culture is influenced by Christianity, while on the other side, Urdu is influenced by Islam. Therefore, the concept of A.D. to Christians is that Jews crucified Jesus while Muslims believe that he was elevated to the heavens by Almighty. According to Islam, he is alive and will appear again before resurrections. The difference between the beliefs of Christians and Muslims also needs elucidation for the comprehension of students.

Grammatical gender marks Urdu among one of the difficult languages to learn. On the contrary, in English language there is no such concept of grammatical gender. The word AD is generally translated as ‘Iswi’ (عیسوی). According to Oxford English Urdu Dictionary ‘AD’ means ‘Mukhaffaf jo tareekh ki wazahat kay liay aata hai jis say murad Iswi tareekh hai’, (مخفف جو تاریخ کی وضاحت کے کیے آتا ہے جس سے مراد عیسوی تاریخ ہے). This term with reference to grammatical gender, is considered in Urdu as feminine. Majority of participants translated the term as, Iswi Hazrat Isa A.S say shuru hoti hai jabkay Hijri Rasool (SAWW) ki Hijrat se shuru hoti hai. Both the terms, ‘Iswi’ and ‘Hijri’, are neutral reference to their gender in English language, while in Urdu both terms are contextualized as feminine gender.

#### **4.16.2 Analysis**

“The source-language word may be semantically complex. This is a fairly common problem in translation. Words do not have to be morphologically complex to be semantically complex (Bolinger and Sears, 1968). In other words, a single word which consists of a single morpheme can sometimes express a more complex set of meanings than a whole sentence. Languages automatically develop very concise forms for referring to complex concepts if the concepts become important enough to be talked about often.” (Baker, 2011, p. 22). Same is the case with the term AD. It consists of just two letters but maintains a complex background. The abbreviation AD means a Latin phrase in the year

of the Lord, the full form of the abbreviation AD, which is used when referring to a year after Jesus Christ was born (Cambridge Dictionary, 2023). No one among the research participants elaborated it with the reference of some dictionary or some site so that the students could be introduced to some sources other than textbook and the class teacher. The appropriate strategy fit for this context is the cultural substitution because the cultural background of the abbreviation AD is purely a Christian one. Consequently, to resolve the issue of nonequivalence the said strategy fits here.

#### 4.17 Table 17

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Various</b>		Mutaddad	Mukhtalif	Mukhtalif	Omitted	Mukhtalif	Mukhtalif	Mukhtalif	Mukhtalif	Mukhtalif	Mukhtalif
Dictionary	بے میل، متنوع، مختلف	متعدد	مختلف	مختلف		مختلف	مختلف	مختلف	مختلف	مختلف	مختلف
Grammatical category	<b>Lexical class</b>	Adjective	Adjective	Adjective		Adjective	Adjective	Adjective	Adjective	Adjective	Adjective
	<b>Gender</b>	Neuter	Neuter	Neuter		Neuter	Neuter	Neuter	Neuter	Neuter	Neuter
	<b>Person</b>										
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	
<b>Non-equivalence Strategy</b>		General word									

#### 4.17.1 Discussion

Baker (1992) asserts that translation by using a general word is one of the most commonly applied strategies in dealing with various kinds of non-equivalence at the word level. According to her, the translator usually uses a more general word (superordinate) or a more commonly known to replace the more specific one. Urdu language word ‘Mukhtalif’ (مختلف) is also used as the equivalent to the English word ‘different’. The word ‘various’ covers the meanings of ‘kaii’ (کئی) and ‘bay mail’ (بے میل) (Oxford English Urdu Dictionary, 2022), however, no one among participants referred to any of the other meanings of ‘various’. They translated it as ‘mukhtalif’ (مختلف) having one to one relationship between the words of two different languages. Keeping in view the practice, students may develop a belief about existence of one to one relationship between the words of the source language and the target language. Moreover, in terms of



lexical class both the words ‘various’ and ‘mukhtalif’ (مختلف) are adjectives. Again, none among participants discussed about the classification of words.

#### 4.17. Analysis

Due to unavailability and lack of promotion of dictionaries the students are again captivated to just one to one relationship between SL and TL. The adjective ‘various’ means having many different features (Oxford Advanced Learner’s Dictionary, 2023). The consultation of dictionaries (English to English and bilingual) can become a stronger source to provide the students with different layers of meanings. The word under discussion conveys at least two basic meanings which are: different and many. In the Urdu language ‘different’ means ‘mukhtalif’ while ‘many’ means ‘kai’. However, all the participants of research translated as ‘mukhtalif’ which show that they themselves believe that there is just one meaning of the word which is ‘mukhtalif’. This approach may become source of obstacle for the students while translating.

#### 4.18 Table 18

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
Furious		aag bagola ho gaey	aag bagola ho gaey	Tais h me aa gaey	Ghussa y main	Ghazabna ak	Tais h	Ghazabnaak	Shaded ghussa	Ghuas say main	Tai sh me aa gaey
Dictionary	نہایت غصے میں بہرا، متشدد	آگ بگولہ ہو گیا	آگ بگولہ ہو گیا	طیش میں آ گیا	غصے میں	غضبناک	طیش	غضبناک	شدید غصہ	غصے میں	طیش میں آ گیا
	Non-equivalence Strategy	Paraphrasing	Paraphrasing	Paraphrasing	Paraphrasing	Specific word	Specific word	Specific word	General word	General word	Paraphrasing

##### 4.18.1 Analysis

While using the strategy of paraphrasing using related word, a translator has two possible solutions. The main advantage of translation by paraphrase is to achieve a high level of precision in specifying the meaning of a word or concept that may pose

difficulties in translation. The main disadvantage of this strategy is that it usually involves replacing one item with an explanation consisting of several items. Thus an imbalance between the length of the source text and target text may occur, which may not be desirable. However, this strategy is applicable for the term that is known but not lexicalized in the target language and the case of loan word in the source language. Paraphrasing is also helpful in addressing the problem of semantically complex words. The word 'furious' of the source language (English) is translated into Urdu, the target language, as 'ghussay say aag bagola hona' which is actually the paraphrasing. Here, the translation is done following the strategy of paraphrasing using related word 'ghussa' which gives the meanings of furious. The concept of 'furious' is also expressed by using an additional adjective 'shadeed'. When it is put before the word 'ghussa' it explains the degree of anger.

Difference between 'in a fit of fury', angry, furious is not elaborated by majority participants in their lectures which was very important to elaborate. Then in the target language 'aag bagola hone', 'ghussay me aana', 'shadeed ghussay me' should have also been elaborated by the teachers. The level and intensity of anger was elaborated through mentioned terms. "Understanding the difference in the structure of semantic fields in the source and target languages allows a translator to assess the value of a given item in a lexical set. If you know what other items are available in a lexical set and how they contrast with the item chosen by a writer or speaker, you can appreciate the significance of the writer's or speaker's choice, also you can understand not only what something is, but also what it is not" (Baker, 2011, p. 16).

4.19 Table 19

English word			Urdu Equivalence									
			T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Determined</b>			Musammam irada kia	Pakka irada	Pukhta irada	Azama kar lia	Purazam	Musammam irada kia	Tahay ya kia	Pukhta irada kiaya huway	Pukhta irada	Tahay ya kar lia
<b>Grammatical category</b>	<b>Dictionary</b>	آمادہ ، تلا ، ہوا	مصمم ارادہ کیا	پکا ارادہ	پختہ ارادہ	عزم کر لیا	پر عزم	مصمم ارادہ کیا	تحیہ کیا	پختہ ارادہ کیے ہوئے	پختہ ارادہ	تحیہ کر لیا
<b>Non-equivalence Strategy</b>			Paraphrasing using related word									

#### 4.19.1 Discussion

The main advantage of translation by paraphrase is to achieve a high level of exactness in specifying the meaning of concept that poses difficulties in translation. The word of Urdu ‘Pukhta’ is also used as equivalent to ripe. The noun ‘Irada’ is preceded by an adjective ‘Pukhta’ in one case while ‘Musammam’ in other to decide its degree of commitment. But in the source language the word committed itself shows the degree of their commitment. Majority of the participants did not explain about the major words or terms and their modifier neither of English language nor of Urdu. As a result, the surface reading of English words and their translation, just by keeping in view the denotative meanings or dictionary meanings, keep the students away from the contextualization of words. “Understanding the difference in the structure of semantic fields in the source and target languages allows a translator to assess the value of a given item in a lexical set. If you know what other items are available in a lexical set and how they contrast with the item chosen by a writer or speaker, you can appreciate the significance of the writer’s or speaker’s choice, also You can understand not only what something is, but also what it is not” (Baker, 2011, p. 16).

The following discussion is based on the lexical items in Table 20: huge reward and Table 21: bounties, provided as appendix on pages# 79, 80 of this thesis.

#### 4.20.1 Analysis

The word 'Bounty' in the lesson/chapter 'Hazrat Asma R.A' is used for capturing someone. It is also used for such an announcement of money or of something which is given on the killing of some person. Here the connotation of term is proved as negative. The participants did not differentiate between negative and positive connotations of the terms.

The above mentioned two words 'rewards' and 'bounties' are different terms however, most of the participants could not find different equivalences for the two different terms. They translated them just as 'inaam o ikram' or 'inaam or wazeefay' or 'tohfay'. They did not explain the difference between them.

#### 4.21.1 Analysis

To Baker (2011) concept of semantic field is a crucial concept to understand for the translators. The inability of comparison and contrast between words of same semantic field may lead a translator to mistranslation of such terms. The teachers should have compared and contrasted the two different words with each other, to enhance the knowledge of students about semantic field and contrastive analysis of words.

The following discussion is based on the lexical items in Table 22: Journey, Table 23: Venture, Table 24: Traverse provided as appendix on pages# 80, 81 of this thesis.

The following discussion is based on the lexical items in Table 25: rendered and Table 26: accomplish, provided as appendix on page# 81, 82 of this thesis.

#### 4.22.1 Discussion

There is no clarification about the difference among the meanings of journey, venture and travelling. There is just one word 'sifar' (سفر) which was used by all the participants as equivalence of journey, venture and traverse. Majority of them did not even explain the contrast and comparison of the mentioned terms which seems very much important for the students. Majority among participants translated all the three terms by using general words and did not keep the limited interchangeability of words in different contexts. As mentioned above, the word of Urdu language 'sifar' (سفر) is too generic which is used just attaching different words in pre or post situation. The participants did

not compare the three terms which is likely to prevent students to differentiate them succinctly, and may further jeopardize their understanding of the shades of meanings associated with English words under consideration.

The words ‘render’ and ‘accomplish’ have been used in the chapter in two different contexts. In spite of their different contexts within the text, many participants used same or similar words of the target language as their equivalences. The phrase of the target language ‘anjam dena’ has been used as equivalence without any clarification and explanation. Then the term ‘mohayya karna’ is also used as the equivalent to English word ‘provide’.

#### **4.22.2 Analysis**

“It is sometimes useful to view the vocabulary of a language as a set of words referring to a series of conceptual fields. These fields reflect the divisions and subdivisions ‘imposed’ by a given linguistic community on the continuum of experience. In linguistics, the divisions are called **semantic fields**... A large number of semantic fields are common to all or most languages... Limitations aside; there are two main areas in which an understanding of semantic fields and lexical sets can be useful to a translator:

- a. appreciating the ‘value’ that a word has in a given system; and
- b. developing strategies for dealing with non-equivalence.” (Baker, 2011, p. 18-19)

It would be more advantageous for the students if they were introduced to semantic hierarchy so that they could differentiate between superordinate terms and their hyponyms as well as co-hyponyms. However, process of all the participants lacked this area.

4.27 Table 27

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
Camelback		Oont ki pusht	Oont ki kohaa n	Oont ki pusht	Oont ki back	Oont ki peeth	Oont ki pusht	Oont ki qamar	Oont ki qamar	Oont ki pusht	Oont ki back	
Grammatical category	<b>Dictiona ry</b>	اونٹ کی پشت	اونٹ کی پشت	اونٹ کی کوبان	اونٹ کی پشت	اونٹ کی بیک	اونٹ کی پیٹھ	اونٹ کی پشت	اونٹ کی کمر	اونٹ کی کمر	اونٹ کی پشت	اونٹ کی بیک
	<b>Lexical class</b>	Noun	Noun+ adj	Noun+ adj	Noun+ adj	Noun+ adj	Noun+ adj	Noun+ adj	Noun+ adj	Noun+ adj	Noun+ adj	Noun+ adj
	<b>Gender</b>	Neuter	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne	Femini ne
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar	Singul ar
<b>Non-equivalence Strategy</b>		Specifi c word	Specifi c word	Specifi c word	Loan word	Genera l word	Specifi c word	Genera l word	Genera l word	Specifi c word	Loan word	

#### 4.27.1 Discussion

The participants translated the term ‘camelback’, using the strategies of using general words and specific words. The proper equivalence and term for the camelback is pusht which was adopted by half of the participants. Furthermore, one of the participants used the term ‘peeth’ (پیٹھ) which may also be inclined towards negative connotation. The strategy of loan word is also used by two participants which was not appropriate for the context because the vocabulary of the target language was enough to translate the concept.

#### 4.27.2 Analysis

Again the disagreement among participants is one of the major elements surfacing out in analysis. By adopting three different strategies, teachers used different words (pusht, Qamar, peeth, Kohan and back) of the source language for the translation. Three words among them belong to the target language while one (back) belongs to SL which is a loan word. If the words of TL are available, a translator should avoid use of loan words. The words of TL used for the translation of camelback are semantically similar; therefore, may be used interchangeably within limited contexts. However, when the word back is used with an animal for the purpose of loading something the word pusht is more appropriate one because the term pusht considered more formal as compared to peeth. On

the other hand, qamar is normally used for human beings not for animals. Finally, the word kohan does not refer to the area of the camel body where a person may sit. Kohan is translated in English as hump. As a result, the most appropriate word of the target language to translate camelback is oont ki pusht. To Baker (2011) the level of formality varies from language to language “it depends on whether one sees a certain level of formality as ‘right’ from the perspective of the source culture or the target culture... Different groups within each culture have different expectations about what kind of language is appropriate to particular situations”. (Baker, 2011, p.16) consequently, a teacher inside the classroom, when his audience are students with whom s/he establishes a formal relation, should normally remain formal to maintain the classroom decorum.

#### 4.28 Table 28

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
<b>Belt</b>		Qamarband	Qamar band kay tor par	Nataaq	Dopatta	Qamar band	Qamar band	chadar	Qamar band	Qamar band	Qamar band	
<b>Grammatical category</b>	<b>Dictionary</b>	پٹی	کمر بند	کمر بند کے طور پر استعمال ہونے والی چادر	نطاق	دوپٹہ	کمر بند	کمر بند	چادر	کمر بند	کمر بند	کمر بند
	<b>Lexical class</b>	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	<b>Gender</b>	Neuter	Masculine		Masculine	Masculine	Masculine	Masculine	Feminine	Masculine	Masculine	Masculine
	<b>Person</b>	Third	Third		Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
<b>Non-equivalence Strategy</b>		Related word	Paraphrasing	Loan word	General word	Related word						

##### 4.28.1 Analysis

She tied the food on the camel back with her own belt as nothing else could be found. One of the participants, T-3, explained the concept of belt as the shawl which Arab ladies used to tie around their waist. He also explained that the word ‘Nataaq’ does not refer to the concept of belt in today’s world. The concept of belt was much different in Arab world 14 hundred years ago.

## 4.29 Table 29

### Zaat-un-Nataqain (page# 82)

#### 4.29.1 Discussion

Zaat-un-Nataqain is a purely Arabic term which has been borrowed in the text from Arabic. It is neither singular nor plural; rather it is used to indicate duality ‘Tathniyya’ (تثنیه) which is one of the unique features of Arabic language. In Arabic language, the concept of plurality starts from three. None of the participants explained the compounding of this term. Moreover, half of them adopted the strategy of paraphrasing while others used loan word to cater the issue of non-equivalence. The lexical category remained noun in both the languages however; the adoption of paraphrasing strategy raised the count of words to clarify the concept. In case of number the noun was singular in the source language which remained the same in the target language.

#### 4.29.2 Analysis

There remained much discrepancy among the participants in translation of the word ‘belt’. Most of them used the word ‘qamarband’ as equivalent of ‘belt’. The concept of belt in today’s world is a reference to the strip usually made up of leather or some other similar material. But the word ‘nataaq (نطاق)’ of Arabic language is much different from that of the English language word ‘belt’ and the Urdu language word ‘qamarband’. However, the word ‘patka’ is very much appropriate to use as equivalent for ‘belt’ because it is a piece of cloth which is typically used to tie around the waist, and it was not used by any of the participants. Another better word of Urdu provided by Oxford dictionary is ‘paiti’ (پیتی) which none of the participants used in translation.

Same is the case with the title zaat-un-Nataqain given to Hazrat Asma by Rasool (PBUH). The term basically belongs to Arabic language which is used in the source language as loan word. It was very important for the participants to elaborate the etymology of the new terms to provide comprehensive knowledge to the students about them.



According to Baker's Taxonomy the strategy of use of the loan word is not adopted as priority. However, it is used when there is no term in the target language to explain the concept of the source language.

**4.30 Table 30**

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Rocky path</b>		Pathreel ay rastay	Pathree la rasta	Pathre eli rah	Sangla kh paharo n ka rasta	Pathr eela raasta	Pathr eela rasta	Pathr eela rasta	Pathr eela rasta	Pathr eela rasta	Pathr eela rasta
<b>Grammatical category</b>	<b>Dictionary</b>	چٹان ی، پ تھریڈ لا راستہ تہ	پتھریلے راستے	پتھریلا راستہ	پتھریلی راہ	سنگلاخ پتھروں کا راستہ	پتھریلا راستہ	پتھریلا راستہ	پتھریلا راستہ	پتھریلا راستہ	پتھریلا راستہ
	<b>Lexical class</b>	Noun+Adj	Noun+Adj	Noun+Adj	Noun+Adj	Noun+Adj	Noun+Adj	Noun+Adj	Noun+Adj	Noun+Adj	Noun+Adj
	<b>Gender</b>	Neuter	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Plural	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
<b>Non-equivalence Strategy</b>		Related word	Related word	Related word	Paraphrasing	Related word	Related word	Related word	Related word	Related word	Related word

**4.31 Table 31**

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Rugged mountains</b>		Na hamw aar pahar	Pathr elay pahar	Na hamw ar pahar	Sangl aakh pahari yan	Pathr elay pahar	Na hamw ar pahar	Pathr elay pahar	Pathr elay pahar	Na hamw ar pahar	Khur dari pahari yan
<b>Lexical class</b>	Noun+adj	Noun+adj	Noun+adj	Noun	Noun+adj	Noun+adj	Noun+adj	Noun+adj	Noun+adj	Noun+adj	Noun+adj
<b>Gender</b>	Neutral	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Masculine	Feminine
<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
<b>Number</b>	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural	Plural
<b>Nonequivalence strategy</b>		Paraphrasing using related									

### 4.31.1 Discussion

The word ‘rugged’ can also be translated as ‘Na Hamwar’. The participants here translated the word as the mountains without any greenery or trees. In the same chapter, the word ‘rocky’ is also used. The participants translated both the words using same vocabulary items of the target language which may establish the belief among students that these terms of the source language are interchangeable in every context.

### 4.31.2 Analysis

As hill and mountain are two different nouns with some semantic variation in the source language, same is the case with pahari and pahar in the target language. The similar terms of same language can be used interchangeably in limited contexts. A translator has to be very much careful regarding situations where two terms are overlapping semantically. He has to consider the source language term and its counterpart along with comparison and contrast with overlapping words of same language. Baker (2011) mentions that semantic fields are arranged hierarchically, going from the more general to the more specific. The general word is usually referred to as **superordinate** and the specific word as **hyponym**.

### 4.32 Table 32

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
<b>Beacon light</b>		Roshni ka minaar	Mashal e raah	Mashal e raah	Roshni ka minaar	Roshni ka zariya	Roshan minara	Charagh e raah	Mashal e rah	Mashal e rah	Minara e noor	
<b>Grammatical category</b>	<b>Dictionary</b>	منارہ نور	روشنی کا منارہ	مشعل راہ	مشعل راہ	روشنی کا منارہ	روشنی کا ذریعہ	ریشن منارہ	چراغ راہ	مشعل راہ	مشعل راہ	منارہ نور
	<b>Lexical class</b>	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj	Noun+ Adj
	<b>Gender</b>	Neuter	Masculine	Feminine	Feminine	Masculine	Masculine	Masculine	Feminine	Feminine	Feminine	Masculine
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
<b>Non-equivalence Strategy</b>		Paraphrasing	Related word	Related word	Paraphrasing	Paraphrasing	Related word	Related word	Related word	Related word	Related word	

### 4.32.1 Analysis

One of the participants translated the term as ‘Charagh e Rah’. ‘Charagh’ is a smaller object which gives very limited light and cannot be used to direct the far away person, while ‘beacon’ is a bigger object to send its signals away. It is also constructed on the shores of sea, so that ships can be guided to the right direction of anchorage. Other participant translated the term as ‘Roshni ka minar’ which is a better translation. The participants used the strategies of paraphrasing and or using related words.

According to Oxford English Urdu dictionary beacon means kisi oonchi jaga par Roshan ki hui Roshni or minara-e-noor. In this context the participants could bring some picture, illustrate the beacon light on whiteboard or even for their convenience they could show it on their cell phone screen. However, none among them adopted the strategy of illustration which was the most appropriate for the translation of concept in question.

### 4.33 Table 33

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
Aunt		Chachi	Chachi	Khala	Khala	Khala	Chachi	Chachi	Khala	Khala	Khala	
Grammatical category	Dictionary	خالہ، ممائی ، چاچی	چچی	چچی	خالہ	خالہ	خالہ	چچی	چچی	خالہ	خالہ	خالہ
	Lexical class	Noun	noun	Noun	noun	noun	noun	noun	noun	noun	noun	noun
	Gender	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine
	Person	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	Number	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
Non-equivalence Strategy		Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym	Specific word, hyponym

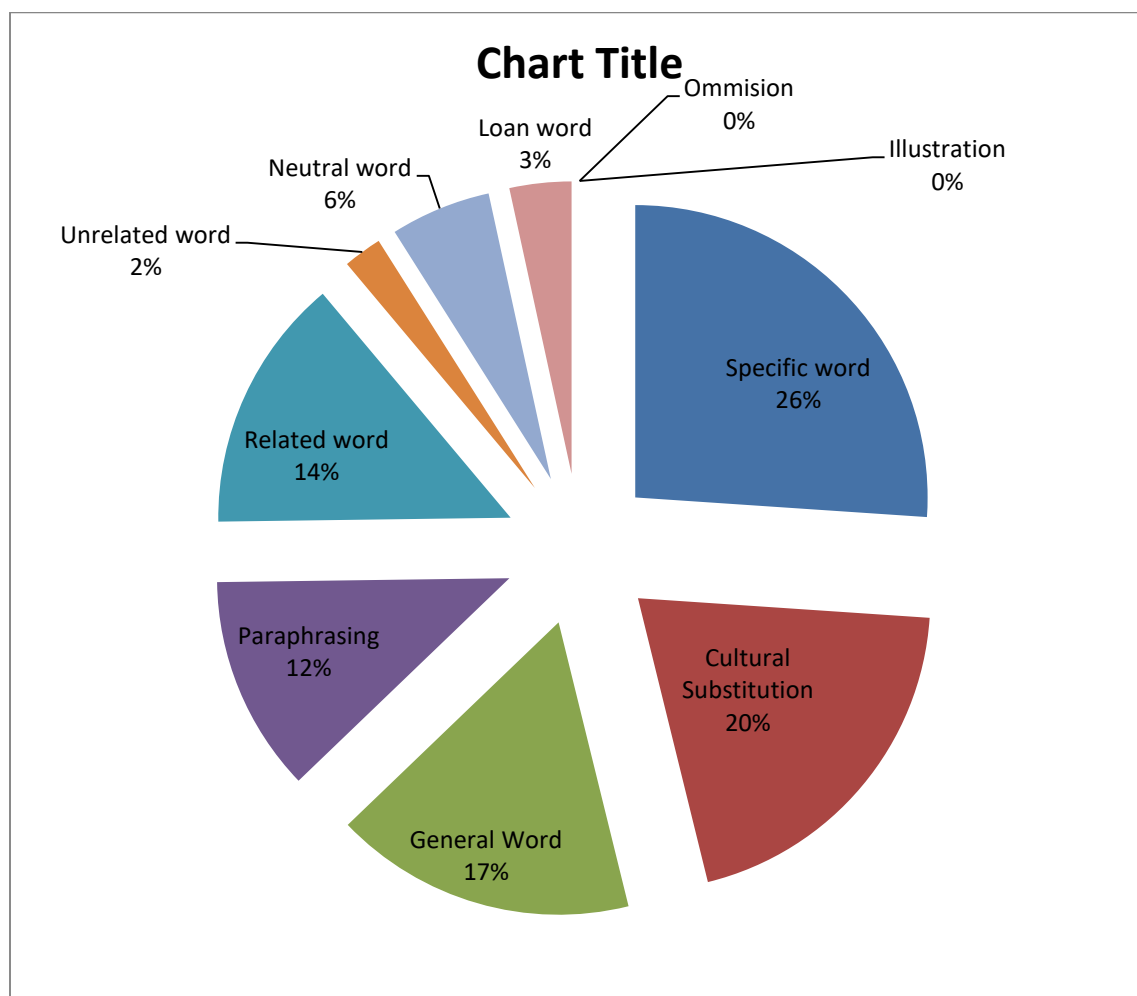
#### 4.33.1 Analysis

All the participants adopted the strategy of specific word as equivalence to the super-ordinate term aunt of the source language. Four among the participants used the word Chachi (چچی) to translate the word aunt. The word aunt is a superordinate term which covers many relations e.g. father’s sister, mother’s sister, uncle’s wife (maternal as

well as paternal), etc. This noun is used in the lesson to show the relation of Hazrat Aisha (R.A) with Hazrat Abdullah Bin Zubair (R.A) who was the son of her step sister Hazrat Asma (R.A). Baker mentions “a translator has to take account of the range of knowledge available to his/her target readers and of the expectations they are likely to have about such things as the organization of the world, the organization of language in general, the organization and conventions of particular text types, the structure of social relations, and the appropriateness or inappropriateness of certain kinds of linguistic and non-linguistic behaviour, among other things.” (Baker, 2011, p. 222)

In the Target language, Urdu there is no counterpart to the super-ordinate term aunt. As a result, a translator has to choose a specific word which may address this non-equivalence issue. Here, the word ‘khala’ is the only appropriate word, normally, used for the mother’s sister; however, four of the study participants preferred the wrong term. The selection of the wrong word in the target language has changed whole the concept of relationship presented through the source language term. As a result, students who have to follow the teacher would commit the same error.

## Use Ratio of Overall Strategies



The diagram shows that 26 percent of the participants, means majority of them adopted the strategy of use of specific word. Excessive use of mentioned strategy elaborates that they usually neglected the concept of part whole relationship among the semantic meanings of different words. Where it was necessary they should have elaborated that there was no counterpart in the target language therefore they had to resort to the specific word instead of some super ordinate term. But non among them found elaborating this nonequivalence issue.

Two of the strategies: illustration and omission were adopted by none of them. They tried to lexicalize each word in the target language and did not even mention the concept of illustration at any stage of lectures in any class. This is also an evidence of their lack of knowledge about strategies of translation.

<b>Teachers</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Text translation time</b>	22	14	60	45	25	20	26	29	34	22
<b>Languages in use</b>	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English
<b>Activities</b>	Loud Reading, words meanings,	words meanings, Translation	words meanings, Translation	words meanings, Translation	words meanings, Translation	words meanings, Translation	words meanings, Translation	words meanings, Translation	words meanings, Translation	words meanings, Translation
<b>Students Participation</b>	Low	NO	Medium	Medium	Low	Low	Low	Low	Good	Low
<b>Languages of Instruction</b>	Urdu	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English	Urdu, English
<b>Pace of teaching</b>	Medium	Fast	Slow	Medium	Medium	Fast	Medium	Medium	Medium	Medium
<b>Aids used</b>	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,	Whiteboard, Marker, Book,
<b>Dictionaries</b>	No	No	No	No	No	No	No	No	No	No
<b>Keybooks</b>	Yes	Yes	No	No	No	Yes	Yes	Yes	Yes	Yes
<b>Commencement and ending</b>	Translated	Translated	Well Explained	Well Explained	Translated	Translated	Explained	Explained	Well Explained	Translated

## **Class Observation**

The gathered data on the basis of observation sheets is dissected in nine sections. They are class start time, class ending, the text translation time, languages of instruction, classroom activities, students' participation, aids used, use of dictionaries and use of key books.

The duration of each class was 40 minutes. However, there remained a big discrepancy among participants in terms of time assigned for the text translation. It shows the inconsistency among participants. Four of them completed text translation within 20 to 25 minutes, two within 25 to 30 minutes, one in 34 minutes, another in 45 minutes, second last in 60 minutes while the last one translated whole the text just in the shortest time of 13 minutes. The difference between the maximum time consumer (60 minutes) and minimum time consumer (13 minutes) for the translation of the same text divulges the lack of uniformity. The hit or miss method is applied by majority of teachers.

Participants who completed translation in lesser time, they did not explain the concepts as per requirement. They were found skipping a lot regarding background of the story. On the other hand, two of the teachers spent 45 and 60 minutes. They tried to explain each and everything for the explanation. Moreover, they also kept on taking responses of students, which is very important to keep the students involved and actively participating. The gathered data through the observation sheets is an evidence to prove that majority teachers, if not all, are less trained in terms of general pedagogy and untrained regarding translation pedagogy.

The participants/ teachers who translated the text hastily did not involve students in the translation process. They could involve their students by using different strategies of translation.

Most of the classes started with word meaning session. It was so simple and direct that students were even not provided time to reserve the new words in their temporary memory. Consequently, as one of the output of this practice, normally, students forget the meanings of the new words. To break this spell of mechanical classes, teacher should add strategies and following them they should design interesting activities which may become



a major source to keep the students involved, interested and actively participating in the process of translation.

In lieu of dictionaries use of key books was one of the common practices in the classrooms. Even the teachers were found using them as source for translation. They permitted the students for their use. In some classes, few students had key books as a substitute of textbooks. This illustrates the spoon feeding approach of the teachers.

The use of monolingual and bilingual dictionaries, thesaurus and introduction of translation softwares is a demanding however, very advantageous sources for the developments of students as good translators.

## **CHAPTER 5**

### **FINDINGS AND CONCLUSION**

The lectures commenced with the words meaning session; almost every teacher started with enlisting the difficult words of English on the whiteboard followed by their meanings. They usually instructed students to copy the difficult words and their meanings in their notebooks. Having no hands on activities for students, the classes mostly remained exclusively teacher centered. Students remained robotically active in about every class, and were not even given chance for any input. The rendition of translation therefore remained the product of a mere mechanical process.

This mechanical process of translation is religiously adhered and repeated by the students so as to obtain good grades. The teachers, during the translation, persistently kept on reminding the students about the division of marks. With utmost conviction, they also told them that they could secure so and so marks just by memorizing meanings of the individual words. In its entirety, the translation pursuit seemed solely dependent upon the memorization of meanings of words. Absence of contextual subtleties, unfortunately, kept the students unmotivated and aloof from various tiers of the meaning spectrum pertaining to concepts and topics under consideration.

Pedagogical practices of the majority of teachers relied heavily on word to word translation of the text with little or no emphasis on contextual paradigm of the concepts involved therein. This is evident through analysis of the data obtained from this study that the denotative meanings compromised, perhaps out of naivety of the teachers, the connotative shades. Etymological and cultural implications of the words and their affiliates remained a mystery and this is why translation had been robbed off its essence and richness. Moreover, usually teachers are found enlisting the difficult words of the source language on white board followed by writing their denotative meanings; this was the only activity that pillared the whole edifice of translation: simplicity preferred over the complexities and subtleties of the process and its ultimate product. Consequently, the

process in its entirety had been devoid of the comparison and correspondence of the cultures of the source language with that of the target language.

## **5.1 Discussion**

Strategies to overcome the problems of non-equivalence were neither applied nor referred to by any of the teachers while translating the text of the source language into the target language at word level. The issue of non-equivalence between the two languages remained unresolved for the teachers had no acclimatization to the strategies of non-equivalence. They were therefore resorting to the strategy of folk pedagogy or ‘hit or miss rule’.

The analysis of data uncovered the fact that the teachers translated the text beyond any adherence to the standard strategies or theories. They were just following key books written by different local writers whose pursuits were equally lacking and fragmented. Even some of the teachers themselves made it compulsory for the students to buy the key books for translation and other exercises. This was probably done to avoid efforts.

Making sentences by using the words remained very common practice during most of the classes. Students were asked to make one or two sentences for each word: the sentences written in this way lacked interconnection. Consequently, they constructed an individual sentence for each of the given words. None of the sentences was constructed with reference to any other sentence. Individuality of the topic and the sentence for each word was treated as source of appreciation for the students.

The memorization of meanings, isolated from the context, becomes one of the most vulnerable areas for the pupils in course of translation undertakings. Therefore, after reading and memorizing everything they are never able to understand the deeper meanings of the discourse. Consequently, they are always naïve to the ideology behind the text, as their comprehension of the text remains shallow and seriously lacking. The productivity of students is also hindered because students are confined to just semantic

level. They are not able to approach pragmatic meanings, which bars them from comprehending the ideology cloaked under text.

For a good translator it is necessary to read whole text at once so that they could understand the crux of message before embarking upon journey of translation; On the contrary, the teachers prioritize meanings of words over the contextual translation. Therefore, not only teachers but the students also remain twice removed from the contextual underpinnings of the text prior to its translation.

## **5.2 Recommendations and Conclusion**

A policy for translation may therefore urgently be formulated, and in strict compliance to this, a training regime should also be established to conduct training sessions for the teachers; they may therefore perform much better than the current practices. Due to lack of training, there is no consistency in translation amongst teachers; most of them, if not all, are translating on the basis of folk pedagogy (Oslan and Bruner, 1996). This research is a humble effort to draw attention of Higher Education Commission and Federal Board of Intermediate to materialize a translation policy so that teachers at school level could follow the same or at least employ some strategies while teaching translation in respective classrooms. It is expected that this would minimize the confusions of students, and hence facilitate them to grasp the deeper meanings from the entire spectrum of context, unlike the decade's long cliché practices of confining to word to word and literal translation. The researcher on enquiring a number of English teachers about their conception and knowledge of translation theories surprisingly learnt that they all were utterly naïve about them. This manifests that they are not committing mistakes; they are rather committing errors because they do not even know the basic rules of translation, translation scholars, translation degrees or the trends in the realm of this field.

Introduction of translation theories and strategies as a course at B.Ed., BS ELT and BS English could promise significant help to the new teachers in making. Having been taught some of the translation theories and strategies, they could be expected to

cater elements of cross-cultural representation and inter-lingual dialogue during rendition of translation in their classes. These teachers unlike their predecessors are expected to be better informed to pedagogical requirements for translation undertakings.

Teachers are direly needed to discourage students using key books for translation activities; it has been observed that certain guides and key books are recommended by the teachers for their own facilitation in particular and that of students in general. The teachers should therefore encourage the students to use the dictionaries in lieu of guide books. This would enable the students to consider various shades of meanings from the meaning spectrum of words, and this may also be employed as an activity to fill the gaps, deliberately left by the teachers for the students during translation process. It is likely to enable students to be actively engaged in the course of translation exercises.

Further research may be conducted following the remaining levels of Baker's theoretical framework which include: word level, above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence

Students are just introduced to the product passing through the mechanical drill governed by teachers' folk pedagogies. They are twice kept away from the process which may exhibit the strategies and theories of translation pedagogy. As a result the tasks of translation go in vain without any gains. The students should be encouraged to learn the art of translation instead of just memorizing and reproducing the difficult words and their meanings.

There are no activities related to translation process which can break the monotony in classroom and used as vehicle to inculcate the translation strategies into the minds of students. Teachers should include interesting and practical activities which help to stimulate the interest of students in translation. Acquaintance with theories and use of strategies may enable the students to become good translators which help them to achieve good results and reproduce knowledge as required. Consequently, students may become good translators instead of good memorizers. In short, students should be prepared as a

translator instead of robotically passing through the translation process to generate a fixed-end product.

### **5.3 Answers to the Research Questions**

The answers to the research questions are as follow:

What are the translation strategies and practices followed by the teachers in Pakistan at secondary school level?

Findings of the current study divulge the downright naivety of secondary school teachers to the prevalent translation theories in the realm of translation and interpretation. The non-equivalence strategies furnished in the analysis of this study are not deliberately exercised; the usage of those strategies by the participants/teachers is entirely coincidental as all the teachers on board had no prior knowledge of the non-equivalence strategies.

The inconsistency in translation strategies was found to be the consequence of lack of training and awareness amongst the teachers about the basic rules of translation. If some strategy is followed by some teacher, which is obviously, an unintentional act, it is not followed by the others while translating the same text.

The second question was related to the issues and challenges faced by the teachers in translation. The data analysis manifests the dire difficulty of non-equivalence between the source and the target languages. The study participants/teachers are not aware of the strategies to resolve this issue, so they may prefer guide books or personal intuitions.

In terms of non-equivalence, they are found in difficulty while translating religious terms. They did not pay any attention to the influences of two different religions on the source language and the target language. The source language, which is English in this case, is influenced by Christianity while on the other side the target language, which is Urdu, has deep roots in Islam. As a natural consequence of the lack of the required cultural knowledge on the part of the study participants/teachers, the context of the story

being translated went unnoticed. The chapter which was selected for the study is about ‘Hazrat Asma R.A.’ who lived fourteen hundred years ago in Arab society. So it is necessary for the teachers to keep all the three cultures in sight. They need to keep in view the Arab culture 14 hundred years ago wherein these events unfolded. Then all events are narrated in English language. So, it was equally important for them to understand and express the English words, especially related to cultural and religious aspects. Finally, Urdu is the target language that has significant impact of Islam on it and its doctrines. The lack of correspondence among the three cultures with regard to religio-cultural ideology remained a source of major problem, especially in terms of finding non-equivalence strategies.

The final question of research is: In what ways, can the translation pedagogy in Pakistan be made more policy-driven, systematic and standardized?

Since translation is an inevitable aspect of language teaching which a teacher cannot shun or overlook, this has to be taken more seriously by our educationists and the government institutions dealing with educational practices. The analysis of the data obviously calls for a well-chalked-out policy in this direction that would, expectantly, fill up such a serious gap prevalent in our educational set-up by allowing reasonable space to translation both as a subject and practice. This means, a policy for translation should, therefore, urgently be formulated that would delineate all the essentials of the process and procedures of this area in addition to providing the theoretical and practical guide to it. Once this carefully planned and wisely done, a rigorous training session for the teachers will follow wherein they should be trained by experienced/professional translators. This hopefully will bring about visible changes and improvement to the performance of teachers that will surely, by extension, trickle down to the direct beneficiaries; their students. Similarly, both teachers and students should be introduced to computer/machine aided translation with the help of softwares like Deep L, Trados, Reverso, etc. This will enhance their speed as well as efficiency. Likewise, teachers and students should be made to extensively use bilingual dictionaries that would help them enhance their denotative as well as connotative skills which (the former) play very important role

pragmatically, especially when it comes to meaning making through the lens of the context.



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## Appendix

**Table: 16**

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
AD		Iswi	San Iswi	Isa A.S ki wafaat kay baad	Isa A.S ki pedaish kay baad	Sina / san iswi	Iswi ka saal	Qayamat kay din se pehlay	Baad az masih	Iswi	Baad az Masih
Grammatical category		عیسوی	سن عیسوی	حضرت عیسی علیہ السلام کی وفات کے بعد	حضرت عیسی علیہ السلام کی پیدائش کے بعد	عیسوی	سنہ - سن عیسوی	عیسوی کا سال	قیامت کے دن سے پہلے بعد از مسیح	عیسوی	بعد از مسیح
	<b>Lexical class</b>	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun	Noun
	<b>Gender</b>	Neuter	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine	Feminine
	<b>Person</b>	Third	Third	Third	Third	Third	Third	Third	Third	Third	Third
	<b>Number</b>	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular	Singular
	<b>strategy</b>		Cultural substitution		Paraphrase using a related word		Cultural substitution		Paraphrase using a related word		Cultural substitution

**Table- 20**

English word		Urdu Equivalence										
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
Huge Rewards		Bhari inaam	Inaam o ikram	Inaam o ikram	Baray inamaat	Baray inamaat	Bhot baray inamaat	Baray inamaam	Baray inamaat	Bhari inamaat	Khateer iamaat	
Grammatical category		بھاری انعام	انعام و اکرام	انعام و اکرام	بڑے بڑے انعامات	بڑے انعامات	بہت زیادہ انعامات	بڑے انعام	بڑے انعامات	بھاری انعامات	خطیر انعامات	
	<b>Lexical class</b>	Noun	Noun									
	<b>Gender</b>	Neuter	Masculine									
	<b>Person</b>											
	<b>Number</b>	Plural	Plural									
<b>Strategy</b>		Cultural substitution										



**Table- 21**

English word	Urdu Equivalence										
	T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
<b>Bounties</b>	Maal o Mataa	Wazeefay	Inaam o ikram	Dunia ki namatain	Tohfay kay tor par paisay dena	Raqoom	Wazeefay	Bakhshish/ atyaat	Dolat	Khaas inaam	
<b>Grammatical category</b>		مال و متاع	وظیفے	انعام و اکرام	دنیا کی نعمتیں	تحفے کے طور پر پیسے دینا	رقوم	وظیفے	بخشش- عطیات	دولت	خاص انعام
	<b>Lexical class</b>	Noun	Noun								
	<b>Gender</b>	Neuter									
	<b>Person</b>										
	<b>Number</b>	plural	Plural								
	<b>Strategy</b>	Cultural substitution									

**Table- 22**

English word	Urdu Equivalence										
	T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10	
Journey	Safar	Safar	Safar	Safar	Safar	Safar	Safar	Safar	Safar	Safar	
<b>Grammatical category</b>		سفر	سفر	سفر	سفر	سفر	سفر	سفر	سفر	سفر	
	<b>Lexical class</b>	Noun	Noun								
	<b>Gender</b>	Neuter	Masculine								
	<b>Person</b>										
	<b>Number</b>										
	<b>Strategy</b>	Cultural substitution									

Table- 23

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Venture</b>		Jan khatray me daal kar	Khatanaak safar	Pur khatar safar	Khatarnaak raston pay nikal jana	Khatanaak safar	Khatra mol lena	Chalna	Safar	Jan ko khatray me daalna	Khatra mol lena
Grammatical category		جان خطرے میں ڈال کر	خطرناک سفر	پر خطر سفر	خطرناک راستوں پہ نکل جانا	خطرناک سفر	خطرہ مول لینا	چلنا	سفر	جان کو خطرے میں ڈالنا	خطرہ مول لینا
	<b>Lexical class</b>	Verb									
	<b>Gender</b>										
	<b>Person</b>										
	<b>Number</b>										
	<b>Strategy</b>		Paraphrasing using related word	Cultural substitution		Paraphrasing using related word	Cultural substitution	Paraphrasing using unrelated word	General word	General word	Paraphrasing using unrelated word

Table 24

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Traverse</b>		Guzar kar jana	Uboor karna	Uboor karna	Uboor karna	Paar karna	Chalna	Uboor karna	Safar karna	Main se guzarna	Paar karna
Grammatical category		گزر جانا	عبور کرنا			پار کرنا	چلنا	عبور کرنا	سفر کرنا	میں سے گزرنا	پار کرنا
	<b>Lexical class</b>	Verb									
	<b>Gender</b>										
	<b>Person</b>										
	<b>Number</b>										
	<b>Strategy</b>		General word	Cultural substitution			General word	Cultural substitution	General word	Paraphrasing using related words	General word

Table 25

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Rendered</b>		Sar anjam di	Paish karna	Sar anjam dena	Mohay ya karna	Pais h karna	Saranjam di	Nibhaeen	Anjam deen	Anjam deen	Mohay ya keen
<b>Dictionary</b>	کر دینا ، ادا کرنا	سر انجام دی	پیش کرنا	سر انجام دی	مہیا کرنا	پیش کرنا	سر انجام دی	نہہائیں	انجام دیں	انجام دیں	مہیا کریں
<b>Non-equivalence Strategy</b>		Paraphrasing using related word	Cultural substitution	Paraphrasing using related word	Cultural substitution	Paraphrasing using related word	Paraphrasing using related word	Paraphrasing using unrelated word	Cultural substitution		

Table 26

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
<b>Accomplish</b>		Kaam ko saranjaam denay main	Kaam ko paya e takmeel tak pohanchana	kaam pura karna y main	Kam ko poor a karna	Kam saranjaam dena	Kathaa n kaam sarjaam dena	Kaam ko nibhata y huway	Kaam ko takmeel tak pohanchana	Kam mukammal kartay huway	Kaam asaan karna
<b>Dictionary</b>	انجام دینا، عہدا پورا کرنا	کام کو سر انجام دینے میں	کام کو پایہ تکمیل تک پہنچانا	کام پورا کرنے میں	کام کو پورا کرنا	کام کو سر انجام دینا	کٹھن کام سر انجام دینا	کام کو نہہاتے ہوئے	کام کو تکمیل تک پہنچانا	کام مکمل کرتے ہوئے	کام آسان کرنا
<b>Non-equivalence Strategy</b>		Paraphrasing using related word									

Table 29

English word		Urdu Equivalence									
		T-1	T-2	T-3	T-4	T-5	T-6	T-7	T-8	T-9	T-10
Zaat-un-Nataqin		Chadar kay do palron wali	Do qamar bandon wali	Zaat un nataqain	Zaat un nataqin	Zaat un Nitaqain	Zaat un nataqin	Chadar kay do parlay wali	Zaat un nataqain	Do palron waali	Do qamar bandon wali
Grammatical category		چادر کے دو پلڑوں والی	دو کمر بندوں والی	ذات النطاقین				چادر کے دو پلڑوں والی	ذات النطاقین	دو پلڑوں والی	دو کمر بندوں والی
	Lexical class	Noun	Noun								
	Gender	Neuter	Feminine								
	Person	3 <sup>rd</sup>	3 <sup>rd</sup>								
	Number	Singular	Singular								
	Strategy		Paraphrasing using related words	Loan word				Paraphrasing using related words	Loan word	Paraphrasing using related words	

**Transcription of the lectures**

**Teacher- 03**

Aj ap log page number 32 pe book ko open kren. Hum nay Hazrat Asma R.A Parhna Hai. Pehlay tu ap agar dekhain picture is right upon page number 32. Is picture main ghar e thore (ثور) hai. Tu what does come in your mind? kay Ghaar e Thore kya thi matlab Ghar e Thore main kon say sahabi thay? Hazrat Abu Bakar siddique jo yaar e ghaar hain Huzur (S.A.W.W) kay. Tu Ye tu hijrat ka wo aspect hai na. kay hijrat e Madina. Hijrat ko kya kehtay hain? Migration English main. Ab is main humain ye tu pata hai k Hazrat Abu Bakar Siddique R.A Huzur (SAWW) kay sath thay. He accompanied him in that time. Or phir us kay baad or ap main say kisi ko, Does anybody have an idea about any woman companion who was also part of this venture? So Can anybody tell?

**Student Replied**

Teacher: So is say aik aspect ye bhi hai k hamaray han matlab hamari jo tradition chali aa rahi hai us me sirf jo male hazraat thay. Male companion of Huzur (SAWW) thay sirf wohi nahi thay balkay female companion jo theen wo equally participate karti theen. Chahay wo jang ka zamana ho, war time ho ya normal peace ka time ho. So, Hum ye chapter parhain gay or ye chapter hazrat Asma R.A kay baray main hai. Jo is safr e hijrat main as a facilitator or hum phir ye bhi parhain gay kay jo hardships unhon ne bear keen Is is journey main by by providing food and other necessities holy prophet and his rightly guided companion Hazrat Abu Bakar Siddique R.A. Ap log apni pencils waghaira ready kar lain ap book pe annotate karain gay meaning. Abhi tu ap. Kyu k notebooks main baad main kar lain gay. Abhi hum meanings bhi karain gay or sath sath translation krain gay. Gee page number 33. I hope everybody has the book. Gee ap un k sath ho jaen. Theek hai. Right so, hum ab start karain gay. The Rasool (SAWW) khatamun nabiyeen (SAWW) and his close companion Hazrat Abu Bakar Siddique R.A migrated from Makka to Madina in the year 622 AD. Ab... there is no hard word or difficult word. One is migrated so migrated ka matlab. Migration is the first I mean noun.

Migrate first form. Migrated because it is happened in the past. So migrated, Hijrat ki. Kahan say? Ab hijrat, two places involved. One is from where you are going. And the one where you are. Acha.

Some student intervened.....

Teacher: acha right, Tu do places involve hoti hain migrate kartay hain ap jab bhi aik jaga say ya kahin bhi jatay hain in a journey so us main aik jaga say jatay or doosri jaga pe chalay jatay hain. Hum wahan pohanchatay hain. Ab is main bhi ab hamaray pass aik immigrant or aik emigrant do (2) jo ap main say koi student mujh say pooch raha tha kay is main kya difference hai tu daikhain I double i, double m, i, g, r, a, n, t, immigrant (teacher spelled the word) or doosra phir sirf of ap 'i' ki jaga shuru main 'e' laga dain. Tu ye donon main ab meaning almost same hai. Aik banda donon ho sakta hai. Kyu kay ap jis kyu k ap jis place say ja rahay hotay hain for example agar hum is waqt Islamabad main hain tu Islamabad say hum jab nikal kay for example hum Azad Kashmir jatay hain. Tu yahan say hum emigrate kar rahay hain. Yahan say hum emigrant hain. Ap ye yaad rakh lain kay 'e' say exit hota hai tu yahahn say hum emigrant hain or Azad Kashmir main hum immigrant hain. Azad Kashmir main hum immigrant hain. Wahan in hain tu jahan say exit kar rahay hain tu wo 'e' wala ho ga. Theek hain? immigrant ye wala. Or jahan hum pohnch rahay hain, (05:00 min) wahan hum emigrant hun gay or donon jaghon pe hum refer ho saktay ahin. Matlab wahan pe koi kahay k ye Paki... matlab ye Islamabad se emigrants hain. Theek hai? kay wahan say exit kar kay yahan aey hain. Or yahan pe yeh immigrant hain 'I' walay. Isi tarha or countries main bhi aesa hi hota hai.

Student Intervened:

Teacher: Wahan in ho raha hai tu wo 'i' wala or jahan se exit kar raha hai wo 'e' wala. Theek ho gya? Acha, So, migrated from Makka to Madina in the year six hundred and twenty two A.D. Ab is ki jo translation ho gi wo yeh ho gi k Rasool (SAWW) or hum kyu k ab yeh law main bhi hai kay ab hum nay Rasool Kahtamun Nabiyeen (SAWWW) or un kay qareebi sathi jisay hum companion ko yahan sahabi kahain gay. Or un k qareebi sahabi Hazrat Abu Bakr Siddique R.A.

nay, ab in donon hazraat nay hijrat ki Makka se Madina or kab ki? chay so baees (622) chay so baees (622) A.D main unhon nay ye jo hijrat ki. So, hazoor khatamunnabiyeen (SAWWW) or un kay qareebi sahabi Hazrat Abu Bakr Siddique R.A. nay Makka se Madina Chay so baees (622) main hijrat ki. Ye ab ap ki translation ho jaey gi. When the chiefs of various tribes of Makka came to know about the migration of the Rasool Kahtamunnabiyeen (SAWWW) and his close companion Hazrat Abu Bakr Siddique R.A. ab yahan ap daikhen gay kay companion k foran baad, comma(,) hai or phir comma (,) say baad Hazrat Abu Bakr Siddique R.A. or phir comma hai. Ap, ye ab grammar main bhi ye extra information hai. Agar companion ka yahan name na bhi hota tab bhi humain understood tha kyun kay already wahan us ka mention ho gya hai. Tu is ki example ye hai jesay main agar board pe likh doun kay my grandmother is a teacher. Theek hai? Ab daikhain my grandmother is a teacher. Agar main ye erase kar k grandmother k baad further extra information is main pack krun matlab zyada wo clear ho jaey. Jo bhi main jis banday k baray main baat kr raha hun ya jis cheez ya action kay baray main tu phir hum us...us ko ye noun in apposition kehtay hain closeness main nouns ko 2 wo us main us say pehlay bhi comma or baad main bhi comma. Matlab ye hota hai kay agar hum wo us main skip kar dain tu us kay ilawa bhi meaning complete hota hai. Tu ab main grandmother kay baad comma laga raha hun or ab un ka jo name hai wo main insert kar raha hun so it will go like; my mother oo.. sorry my grandmother comma (,) Dewan Begum comma (,) is a teacher full stop (.). ab ap daikhain kay grandmother kay baad Dewan Begum which is the proper noun or name hai grandmother ka. So us ko agar hum skip kar dain my grandmother is a teacher phir bhi meaning complete hai lekin extra information Dewan Begm so yeh jab bhi hum extra information kisi bhi noun kay baray main add krain gay tu us wo pehlay or baad main us kay punctuation aey gi ye question ab ye yahan is say related tu nahi hai lekin ap ka jo question ata hai jis main ap nay punctuate karna hai wahan par so wo us main is tarha ka koi aa sakta hai. For example wo agar

yahi utha kay day dain yahi line ya couple of lines so Hazrat Abu Bakr, companion ya Hazrat Abu Bakr pehlay aa sakta hai or phir companion of Rasool (S.A.W.W) wo aa sakta hai tu ap us say pehlay or us kay baad main litmus test kya hai? kay ap ye krain gay kay ap dekhain gay kay jo information us kay baghair matlab aik tu information hai ap ka jo subject hai us ki information zaroori hai kay kon action kar raha hai. Ab us kay ilawa jo extra information ho gi wo enclosed ho gi us noun kay baad jo usually ata hai. Lekin ... sometimes wo reverse bhi ho sakta hai. So ap us say pehlay or baad main comma (,) laga dain gay tu yeh ap ka wahan woh question us ki requirement wahan meet ho jaey gi. Wapis aatay hain hum apni translation ki taraf. Gee! When the chiefs of the various. Various matlab different theek hai? Vary say aik tu ap ka v,e,r,y wala very hai or ye v,a,r,y, Kuch bachay is ko v,a,r,y, walay ko bhi very hi parhtay hain lekin Ye vary hai bus thora sa us main difference hai. Ye vary jesy ap cricket main kehtay hain variation variety theek hai? So chiefs of, (10:00 min) so chiefs ap ko pata hai jo jo kisi bhi organization ko ya kisi bhi qabeelay waghera ko lead kar raha hota hai. So chiefs of various tribes of Makka came to know about the migration of Rasool Khatamunnabiyeen (S.A.W.W.W) and his close companion Hazrat Abu Bakar Siddique (R.A). So translation kya ho gi abhi yahan tak kay jab Makka kay tribes kehtay hain clans matlab qabeelay. Jab Makka kay mukhtlif qabeelon kay sardaron kay ilam main yeh baat aai ya unhon nay yeh jana. Tu yeh ho gi jab Makka kay mukhtlif qabeelon kay sardaron ko pata chala hijrat e Rasool (S.A.W.W) jo jo kay jo kay wo apnay aik close companion, qareebi sathi ya sahabi Hazrat Abu Bakar Siddique (R.A) kay sath kar rahay thay. Jab Makka kay mukhtlif qabeelon kay sardaron ko Huzur (S.A.W.W) or un kay qareebi sahabi ya sathi Hazrat Abu Bakar Siddique (R.A) ki hijrat kay baray main pata chala. Ab yahan tak pata chala is kay baad ap daikhain gay ye jo hai ab when shuru say is main start aa gya when. So ab ap ka hum is ko kya kehtay hain? Ye independent nahi hai. Ye dependent hai. Agar is say agay information jo bhi hai he got furious ye wala jo hai tu is say pehlay pehlay hum daikhain tu meaning clear nahi hai



theek hai. When jab Makka kay mukhtlif qabeelon kay sardaron ko Huzur (S.A.W.W) or Hazrat Abu Bakar Siddique ki hijrat kay baray main pata chala tu kya huwa? Ab humain nahi pata. Tu ab yahi agar wo sentence ap kay jo jo jo ap ka MCQs wala section hota hai theek hai! section-A. Us main agar wo day day or neechay options day day. Independent clause, dependent clause, ya sentence, ya phrase, so ab ap is may say jo underline ho ga wo ye part ye hai kay ye Hazrat Abu Bakar Siddique say lay kar ye han sorry. When say lay kar yahan Hazrat Abu Bakar Siddique tak. Is ka meaning complete nahi hai tu hum isay kahain gay kay ye depend kar raha hai. Independent nahi hai. Tu dependent ab right answer kya ho ga? Dependent clause, kyun kay is ka meaning complete nahi hai. Next phir they got furious. Tu wo ghussay main aa gaey, ya unhain ghussa aa gya. They got furious. Furious means fury is rage, ghussa. So they got furious. They became full of rage. So wo unhain ghussa aa gya. Tu jab Makka kay mukhtlif qabeelon kay sardaron main Huzur (S.A.W.W) or un kay qareebi sathi Hazrat Abu Bakar Siddique (R.A) ki hijrat kay baray main jana ya unhain maloom huwa tu wo bhot zyada Ghussa ho gaey. Ya hum muhawratan kehtay hain Ghussay say aag bagola ho gaey. The chiefs were determined more than ever to find them out. Ab chifs jo thay wo bhot zyada pur azam thay. Ab wo bhot zyada pur azam ho gaey un ko dhoondnay kay baray main. Theek hai? Un ko dhoondnay kay liay wo bhot zyada pur azam yani unhon ne pakka ya musammam irada kar liya tha. When you are determined about something, ab is ko ap determine (/dɪ'tə:mɪn/) nahi parhen gay ya determined (/dɪ'tə:mɪnd/) nahi parhen gay. Agar ye 'e', 'd' kay ilawa ye first us main ho ga first form jisay kehtay hain determined (/dɪ'tə:mɪnd/) so determined pakka ehed, jo shake na karay. Theek hai? So unhon nay azm e musammam kar liya ya wo pakka irada kar liya unhon nay kay wo find them out. Find them out matlab unhen they will search them. Unhen dhoond nikalain gay. Ya dhoondain gay. They offered huge rewards and bounties for their capture dead or alive. Ab unhon nay offer kiya, jesay offers hain. Different offers aati hain marketing main.

Jesy aik offer hoti hai kay buy one and get one free. So offer koi bhi ap ko, so  
nhon ne ye offer ki. Or Offer ko Urdu main hum kya kahen gay? Paishkash.

Question of some student (not audible clearly)

Teacher: Dekhain fast and furious main ab fast hai and furious hai. Koi banda  
bhot zyada activity ho rahi hai. Ya koi banda hai theek hai! Bhot zyada fast hai actions  
main apnay kaam main ya apni kisi bhi activity main. Or phir furious bhi hai matlab us  
wo aggression bhi wo jarihiyyat wala element bhi hai. (15:00 min) Wo is tarha nahi hai  
ap agar cricket ki us term main ap jaen tu ap dekhain gay kay kuch players hotay hain jo  
bhot zyada furious hotay hain, bhot zyada aggressive hotay hain. Ap ko koi aesa player  
zehen main aata hai? Bhot zyada furious ho, bhot zyada aggressive ho? (Students' reply).  
Ab us kay opposite agar koi ap or dekhain jo jisay of tuk tuk kehtay hain. So Misbah ul  
Haq. So ab wo fast bhi hai and furious bhi hai. Ab ap ne Shoaib Akhtar ka usually dekha  
ho ga ya Britley ka dekha ho ga tez fast /fost/ (mis-pronounced) bowlers / 'baʊ.lə-r/ hain.  
In kay baray main fast and furious kaha jata hai. So wo fast us kay furious tu aik state hai.  
Fast phir sath us main activity hai. Tu state or activity donon mil kay matlab wo us ki kisi  
bhi cheez ko ya kisi aik action ko further emphasize karnay kay liay kay furious bhi hai,  
matlab wo koi back foot pay nahi hai. Front foot pay hai. Theek hai? So, they offered  
huge rewards. Unhon nay paishkash ki. Or paishkash kya thi? Rewards! matlab inaan  
and bounties. Or Bounties bhi us kay us kay inamaat. Theek hai? Unhon nay bhot zyada  
inaan o ikram hum urdu main youn kar lain inamaat ka unhon nay paishkash ki for their  
capture. For their capture. Ab t,h,e,i,r their. This there is jisay ap English main hum  
kahain gay. Ab ye bhi ap ka question aa sakta hai. Wesay tu sirf jo main bata raha hun  
wohi question nahi aen gay. Wo tu examiner jo set kar sakta hai wo kuch bhi set kar sakta  
hai. Theek hai? Ab parts of speech main say wo kuch bhi pooch sakta hai. So agar wo  
their ka kahay kay yahan their kya hai tu hamaray pass phir there aik tu hai kay we are  
sitting here somebody come and say kay they were sitting there. Wo ye kahay ga kay  
they were sitting there in the class. in 9<sup>th</sup>- c or in 9<sup>th</sup>-c for example, or jo hamari doosri  
section hai J ya waghera waghera. So, wo t,h,e,r,e. This is t,h,e,i,r their. Their capture, un  
kay capture ka, Un kay pakarnay ka. Ya un ko griftar karnay kay liay. So ye ab ap ka kya

kar raha hai? Ye belonging show kar raha hai. Possession, so ye possessive ap ka kya ho jaey ga? Their capture 'possessive' capture ab us kay pass noun hai. Captured nahi hai, ye as a noun use huwa hai. So their yahan possessive adjective ho jaey ga. Theek hai? So, kyun kay ye belonging show kar raha hai. Capture, kis ki capture? Sirf griftari, kis ki griftari? Hamain nahi pata. Un ki griftari jesay hum unki Urdu main hum kehtay hain apostrophe (') 's' kay sath ki, ka, ya kay waghera. So, Lekin jo doosra there hai wo there hai ap ka wo jaga ko refer kar raha hai tu wo hamara aa jaey ga adverb of place. Where? there...at a certain a place. where were they waiting? Out side. Ab out side kya ho ga? They were waiting or they were standing out so kya ho jaey ga? Wo adverb of place ho jaey ga... So, and dead or alive. Unho nay paishkash ki. They offered huge rewards and bounties for their capture dead or alive. Unhon nay, kon? Makka kay jo sardar thay, theek hai? Unhon nay paishkash ki baray inamaat, baray inaaam o ikram ki un ko zinda yani donon logon ko, yahan unko ka matlab hum ap bracket main likh bhi saktay hain donon ashkhas ko. So unhon nay baray inam o ikram ki paishkash ki un ko zinda ya ....ab .... (Naooz o Billah) Murda pakarnay ki. Naooz o Billah ap tu nahi likhain gay kyu kay wo translation main nahi hai. Lekin bahar haal un ki soch ye thi. Kay wo zinda ya....ab...ab.... murda agar wo unhen capture krain gay tu us kay liay unhen bhot zyada inam o ikram milay ga.19.13

Paragraph-02-----

Preparation for this journey was made at the house of Hazrat Abu Bakar Siddique R.A. So preparation; you prepare something so preparation mean tyari. Tyari kahan hui thi? This journey, is journey ki, is journey ki, is safar ki jo tyari thi wo Hazrat Abu Bakar Siddique R.A kay ghar main hui thi. Hazrat Asma R.A rendered useful service in this regard. Hazrat Asma R.A or Hazrat Asma R.A ap ko pata hai hum ne shuru main ye discuss kiya kay Hazrat Abu Bakar Siddique R.A ki wo sahibzadi theen. Ab yahan ap Hazrat Abu Bakar Siddique (20:00 min) kay baad daikhen kay Brackets main Razi Allah tala anho hai or agar kisi khatoon kay liay ho ga tu wo razi Allah tala anhaa. theek ho gaya? Ab haa(•) usually hum inhain mix kar daitay hain. Khatoon kay liay ho ga tu anhaa or agar kisi mard ya kisi male companion of Rasool Allah (S.A.W.W) kay baray main ho

ga tu wo anhoon kahen gay. Hazrat Asma R.A rendered. Unhon nay. Render, wesay tu ap, different us kay meanings hain. Is context main render ka matlab ye ho ga kay provided. Theek hai? Render, when you render some services so ap kehtay hain kay unhon nay service di. Ab ye yahan koi ye bhi keh sakta hai kay unhon ne ye kyun nahi use kiya kay gave useful service? hum ab ap dekhtay hain kay urdu main hum ye kehtay hain kay unhon nay ye service ya ye khidmaat di matlab ye utna acha nahi hai. Matlab us main koi disgrace wala element nahi hai. Lekin ye formality hai. Ab ap jitna Quran Majeed ki translation dekhein tu us main wo aik typical jesy classical main hota tha thy thee first hum nay chapter main parha tha jab wo 'Iqra Bismi Rabbikallahzee'

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

wali wo jo ayaat theen un ko refer pehli wahi thi, first revelation. So us main thee, thy, thin. Ab wo us context main hai. Ab hum kahen gay. Kuch bachay keh rahay thay k ye thee, thy, kyu wo purana hai? So wo is liay hai kay kuch cheezain specific hoti hain. Hum agar jab bhi Huzur (S.A.W.W) ka naam letay hain tu aisay nahi letay, Hazrat Muhammad kehtay hain. Hazrat Abu Bakar Siddique kehtay hain, Hazrat Asma Kahate Hain. Yah formality kay liye Unka aik wo Hota Hai Kyunki jab ap abba ji ko bulatay Hain tu hum yah Nahin Kahate abba idher aa, abba ji Kahate Hain ya walid Sab Kahate Hain yah walid Majid Kahate Hain. theek hai? So yeh formality hai. So, aur yeh us se zyada formal word hai. Jaise Ham Urdu mein Kahenge khidmaat pesh keen. Rendered, wesay rendered ka matlab translation bhi ho sakta hai kay ap Kisi chiz Ko translate karte hain. Anyways, Yahan iska matlab gave hai yani paish keen. So Hazrat Asma Razi Allah Tala anha rendered useful, useful? use and full both something that that is full of use. So, wo kya hoti hai mufeed hoti hai. So Hazrat Asma Razi Allah Tala anha ne so sorry so Hazrat Asma Razi Allah Tala anha nay useful matlab mufeed khidmaat ya Bari Karaamad khidmat is ziman Mein pesh keen. yah is kaam Mein pesh keen. In this regard is kam mein. wesay in this regard ka matlab Hoga regard ka matlab kam To Nahin Hai ab sometimes hum ye Kahate Hain regard at the end of the letters uska matlab Ho jai ga adaab Jaise hum Kahate Hain. Wo 's' kay sath hota hai 'regards'. Yahan in this regard

agar mein ye kahun kay we are studying this chapter and we are translating it or in this regard I have some points in my mind jo kay main which I want to make sure.

#### Student's question

Teacher: Han is Silsile mein bilkul bilkul. Is silsilay main. So, is isliye main yah is Ziman mein jo jo Khidmaat theen Hazrat Asma Razi Allah Tala anha Ne ise silsilay Main, is ziman Mein ya Is kam mein bahut Hi Karaamad ya mufeed khidmaat pesh keen. She prepared food for this journey. ab yeh to understood hai she prepared food for this journey. Unhon nay is Safar ke liye Kya Kiya? unhone is Safar ke liye khana taiyar Kiya. She tied the food on the camel back with her own belt as nothing else could be found. Ab ye wo us tarha wala belt nahin tha jo ap Ham usually In dinon Hamare Paas hai. Almost uski wohi form Thi lekin woh yeh tha kay yeh jo waist hai us kay gird wo us ko tie Karte Thay. Tu ab unke Pass Jo wo long rob hota hai. theek hai? takay wo Shayad Isliye hoti thi kay woh zyada matlab intect Rahe jab Kahin se guzar rahay hun. Wo jhariyon waghera ya Is Tarah Se bahar ab Hamare culture Mein voh cheez us tarha say Nahin Hai. Wo ap daikhen kuch khawateen nay wo long robs hotay hai tu wo agay say us ko tie kartay hain. Ap nay teachers ko bhi dekha ho ga kay wo rob ya gown jisay hum kehtay hain black sa pehna hota hai. Tu wo agay say unhon nay wo usually chotay say wo belts hotay hai, donon sides say wo strips si tu wo. Sometimes ye hota hai kay wo bilkul down the waists ja rahay hotay hain bilkul normal jo hota hai belt usi ki tarha say (25:00 min) wo phir us to fasten kar daitay hain ya tie kar detay hain.

Ab is main fasten /'fɑ:st(ə)n/ hum nahi kehtay. Is ko hum fasten /'fɑ:s(ə)n/ kehtay hain. 't' silent rahay ga. Ye cheezain shayad wo ap ko ajeeb lag rahi hunk ay sir keh rahay hain vary /'vɛ:ri/ hota hai. Ab kuch bachay shayad is ko very hi parhen. Lekin kuch kahen ye fasten /'fɑ:st(ə)n/ hai fasten nahi /'fɑ:st(ə)n/ nahi. Ab urdu main bhi. Ab Urdu main bhi kuch lafz hain jesay bad or tameez (بد اور تمیز) jab donon ikathay miltay hain tu battameez ho jata hai. Ab koi zuban seekh raha ho tu wo kahay nahi gee ye phir Ilikha kyu hai? Tu kuch cheezain aesay hi chalti hain. Language hamari hoti hai ab maiz hai tu maiz ko hum maiz kyu kehtay hain? Is main lafz main kuch bhi nahi hai. Bahar haal hum

ab wo is liay bhi hai kay yeh cheezain ap ko main bata raha hun lekin hum nay ye cheezain masters level per ja kay seekhi theen. Tu humain teachers nay batai theen or hum us waqt heran ho rahay thay kay hum itna arsa usko ghalat matlab uski pronunciation kartay rahay. Accent nahi hona chahyay. Ap moun marorain jitna marzi maroor lain us say kuch bhi nahi ho ga. Ap ki agar pronunciation theek hai tu wo standard honi chahyay. Hamara accent kabhi bhi American kabhi bhi UK ya kabhi bhi Australian, New Zealand ki tarha kabhi bhi nahi ho sakta. Pronunciation wo fasten /'fɑ:s(ə)n/ ko fasten /'fɑ:s(ə)n/ hi kehna chahyay /'fɑ:st(ə)n/ nahi kehna chahyay. Samajh tu jaey ga koi bhi lekin jo zaban hai wo uskay jo speakers hain unkay sath hi chalti hai jesy ahl e zuban hotay hain. Anyway, she tied the food on the camel back. Unhon nay camel sorry, unhon nay oonth ki ab back hum qamar wesay usually kehtay hain lekin oonth ki qamar tu nahi kehtay hum oonth ki kohan, oonth ki kohan par kanay ko ya khaanay kay samaan ko bandha. Kis cheez say? Apni wo jo belt thi. Ab belt kay liay hum kya kahain gay? Qamar band. Tu apnay qamar band say khanay ko oonth ki kohan par bandha. Kyu? Because, as , yahan ab as jo hai jesa kay ya because, kyu kay nothing else could be found. Is kay matlab un kay pass koi bandhnay ki koi cheez rassi waghera nahi thi. Tu is liay unhon nay, she tied food on the camel back. Ab is ki translation pooray sentence ki ho jaey gi, kay unhon nay oonth ki kohan par khanay kay saman ko ya khany ko bandha apni qamar band kay sath kyu kay is kay ilawa koi cheez muyassar nahi thi ya mojud nahi thi Ya nahi mili thi unhen. For this service she was given the title of Zaatun natiqain by the Rasool (S.A.W.W). Ab is khidmat par Rasool Nabi kareem (S.A.W.W) nay unhain kya title diya? Kya khataab diya? Zaatunnatiqain. Agar ap book kay bilkul end pay jaen tu uski Arabic main bhi likha huwa hai. Ab zatunnatqain ka matlab kya hai? Kay do (2) belts wali. Theek hai? Zaat ka matlab person. Theek hai? Or natiqain wo us ko belt kehtay hain. Kay do (2) qamar band. Matlab ye khataab hai. Unkay liay title tha, zaaatunnatiqain. By the rasool (S.A.W.W). Ab hum paragraph number three ki taraf chaltay hain. (28:45 minutes)

### Paragraph-03

During the pevelous journey. During the pevelous journey. Ab ye meri book main thora sa missing hai. Acha! Meray khayal main ye 'it' hai. Gee! During the pevolous journey it was very difficult for anyone to supply food to Hazrat Muhammad, Rasoollalah Khatamunnabiyeen (S.A.W.W). Ab kyu kay hamaray pass panch (5) minute reh gaey hain ye sentence complete kartay hain phir hum thora sa is ka review karain gay, jo aj hum nay parha hai. Baki hum phir insha Allah kal start karain gay. So is ko pehlay complete kar letay hain, is sentence ko. During the pevelous journey. During, matlab kisi bhi action kay doran. During this pevelous, pevel kehtay hain kisi bhi danger ko. Aik tu ab danger hai na. ab is kay baad jab bhi danger aey ga tu ya ap pevel kahain gay. Dangerous ho ga tu us kay liay pevelous kahain gay. Ab ye bhi ho ga gee kay dangerous kyu theek nahi hai? Dangerous bilkul theek hai. Jesay kay hum aasman kay Iliay falak keh saktay hain ya chand kay liay qamar keh saktay hain. Tu us ka ab jesay even ap ko qamar say koi yaad ho kay is tarha ka koi sentence ya koi geet ya koi is tarha ka song. Jesay hai meray rashk e qamar. So us pay ap dekhain gay meray rashk e chand khud hi dekhain na kay meray rashk e chand ko us tarha wo nahi ho raha. Hum nay sona hai, hum nay aik tarha say wo condition kar liya hai. Lekin ab meray rashk e chand nahi ho ga. Rashk bari aik wo alaa darja hai na. alaa qisam ka wo emotion hai. Uskay sath ap kehtay hain meray rashk e chand tu wo us tarha nahi. Wesay ap kisi ko kahain meray qamar tu wo us tarha acha nahi lag raha hota. So, meray rashk e qamar ab qamar us say zyada formal lag raha hai. So, is liay different words jo hotay hain wo ap jab use kartay hain. Ap likhtay bhi hain tu us say level ap ka ooper jata hai. Jitney words ap kay zyada hun gay utni language apki achi ho gi. Tu next time dangerous kuch nahi ho ga. sab kuch kya ho ga? pevelous ho ga. theek hai jo? So during the pevelous journey, is khatarnaak safar kay doran it was very difficult for anyone to supply food to Hazrat Muhammad Rasoolallah, Khatamunnabiyeen (S.A.W.W.W). So, is purkhatar safar kay doran, it was, ye bhot mushkal tha kisi kay liay bhi kay wo mohayya karay khana Huzur (S.A.W.W) Khatamunnabiyeen (S.A.W.W.W) ko. theek hai kay un wo khana paish karay. So, aj hum nay jo abhi tak discuss kiya hai (32:00 min)

## **Part : 02**

Bismillahirrahmanirrahim(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ). Assalamu alaikum! Aaj hum wohi chapter continue karenge unit number#4, page number#33- paragraph 3rd tak humne kar liya tha. Third paragraph ka bhi aik sentence hamara complete ho chuka tha. Usko just we repeat whatever we did in the last class. we were doing its translation. Translation mein humne abhi takyehparha tha ke Holy Prophet Sallallahu alayhi wa aalihi wa sallam and his rightly guided companion they both woh migration per jaate hain. Who phir is travel mein is journey mein hazrat Asma jo hain woh unko facilitate karti hain. matlab sahuilyaat fraham karti hain. Matlab food aur jo safar ki basic zaruriyaat hain woh puri karti hain. Aur hamen yeh pata chala ke woh apni sawari ke liye camel use karti theen. Chalo, so, paragraph three, second sentence. the situation was so delicate that the slightest mistake could have endangered the life of Rasool Khatam ul Nabiyeen Sallallahu alayhi wa aalihi wa ashabihi wa salim. The situation was so delicate. Delicate, means sensitive. Itni sensitive situation thi, itni nazuk surat hal thi that ke the slightest mistake choti se choti mistake, mamuli si galti, Slightest mistake, bahut mamooli se mistake could have endangered the life of the Rasool khatamunnabiyeen sallallahu alayhi wa aalihi wa sallam. Ke woh Rasoolullah sallallahu alayhi wa sallam ki jo thi life usko bhi khatre mein daal sakti thi. Endanger waise hum usually use karte hain danger. English mein kisi bhi word noun se pahle e, n, laga dete hain to woh verb ban jata hai. Jaise able to us se pahle hum enable kar dete hain. Jaise trust hai to is se pahle e, n, lagaen to enterest woh verb ban jata hai. Danger waise to woh khatra hai lekin kisi cheez ko khatre mein dalna jaise hum urdu mein kehte hain hum English mein uske liye prefix laga dete hain. pre ka matlab pahle aur fix ka matlab hum laga dete hain. Endanger, ab yeh verb ban gaya hai. Endangered so yahan per agar prefix ki koi examples aapke zehan mein hun. Urdu main hun ya english mein hun.

Dekhen ismein aik to prefix hai aur aik end per hai suffix. Ji pehle jo a raha hai woh prefix hai jo bad mein aaega woh suffix hai. Lekin abhi agar koi prefix ki example aapko yaad hai to bataen. Maslan agar koi word hai opposite banaa dete hain. So able se disable ho gaya thik hai open hai to reopen kar dete hain ya unopen ya is tarha hum



kuchh kar dete hain. So, yeh prefix jis se hum urdu mein saabka kehtay hain. Sabka jo pahle aane wala. Matlab usi sense mein ho jaega. So ab the slightest mistake could have endangered.4.22

Could have endangered.yeh hua nahin hai it's too late. Matlab past mein yeh cheez ho chuki hai. We are just wishing matlab hum yahan wish to nahin kar rahe kaisa hoga. we are just wondering ke aesa ho jata to. Jaise hum Urdu mein to yeh conditional hai. So, could have endangered the life of Rasool khatam un nabiyeen sallallahu alaihi wale wasallam. ke situation itni nazuk thi aik mamuli si galti Huzoor Nabi Kareem khatm nabiyeen sallallahu alayhi wa alayhi wa sallam ki zindagi ko khatre mein daal sakti thi. This grand task was nicely undertaken by hazrat Asma Razi Allah Tala Anha, the daughter of Hazrat Abubakar Siddiq Razi Allah tala anhu. Ab the grand task, bahut azeem kam theek hai? The grand task was nicely, baray acche tarike se, ahsan tareeqay se jisay hum urdu mein kehtay hain, undertaken. 5.21

Title...: 5 minutes

Text...: from 6:53: every night with the pack of food she would quietly venture towards rugged mountains in which lay the cave of Thore (ثور). Yeh Thore hai waise say (ث) samar (ثمر) wala hum seen (س) hi kehtay hain aur in do (2) sounds mein yeh jo arabic wale log hain woh differentiate kar lete hain. lekin jo english mein karte hain aap ne woh dekha hoga ke Uthman hota hai u, t,h,m,a,n is tarah se hota hai. Hum to usko usman yeh urduise kar lete hain. Jaise ramzan aur ramadan wala hota hai. So yeh Thore teen nukton wali say (ث) hai. To hum sore hi parhen gay. Theek hai? So, har raat with the pack of food, khane ka wo jo chota sa pack ban jata hai. Usko urdu mein potli keh lenge khane ki. jo potli thi ya gathi thi. So khane ki jo potli thi, with the pack of food, khane ki potli ke ke sath she would quietly. Yeh wala quietly dusre quietly se mukhtalif hai. Ismein q, u, i, t, e,. Main class mein aun to kahun keep quiet. Please keep quiet kehtay hain. Yeh quite ka matlab hai ki silence, khamoshi. Woh quite jo hai as intensified use hota hai. Jab hum kahate hain he is right, bajaye uske hum keh dete hain he is quite right. Bilkul theek. Jis se aap urdu mein bilkul translate karte hain woh q, u, i, t, e, l, y hoga. So, wo quietly, would silently venture towards, ab again venture hai. Yahan yeh bhi ho sakta hai, would

slightly go. Lekin venture is liye k venture is tarah ka koi kam jise Urdu mein jaan jokhon wala kam kehtay hain mushkil matlab jo aisa kam jis mein aap ki life per endanger ho. Jis mein aap ki life jaane ka, jan hi khone ka bhi khatra ho. Mohim bhi keh sakte hain. Theek hai? So, har har raat khane ki potli ke sath Hazrat Asma razi Allah tala anha khamoshi se ab hum yahan jana hi kahen ge. khamoshi se jaaten. kahan? Venture towards the target rugged mountains. Rugged mountains kehtay hain aap ne dekha hoga tv per bhi kay Hajj ke dinon mein aapko dikha rahe hote hain pahariyan to wahan sabza waghera nahin hai. Kuchh log is ke aesay bhi tabir karte hain ke, wahan par in paharion ko is liay is tarha ka banaya gya hai ke wahan log sair o tafrih ke liay na jaen or maqsad par log focus rahen. Rugged mountains hai matlab bilkul, barren se hain. Matlab un per koi sabse zyada nahin hai. Rugged mountains dry mountain in which lay the cave of Thore. In barren mountains mein banjar paharon mein waqya thi. To Ghaar e Thore. So, har raat Hazrat Asma razi allahu tala anha khane ki potli kay sath khamoshi se banjar paharon mein waqya Ghaar e Thore ki taraf mohim joi per jaaten. she took care of the minute details of competition, completing the task. She took care of the minute aur minute same hai jab minut /'minit/ waqt ke time per hoga to, minutes of meeting hoga. Meeting ke important points to hum minutes of meeting kahen ge. To phir parhen ge warna spelling same hain. Minute ka matlab hai slightest. Pehlay us ne use kiya slightest ab yahan use kar raha hai minute. Indirectly, writer ap ko yeh bhi bata raha hai ke jab ap story likhtay hain aise likhate hain. Us mein repetition nahin honi chahyay theek hai to wahan slightest. Aur slightest ki bajaey yahan minute matlab iska bhi wohi hai theek hai. So, so, she took care of the minute details. Matlab tafsil letay hain lekin yahan details mean every aspect. Har tarah ki cheez ko matlab unhon ne pahlu se nazar mein rakha. In accomplishing, completing, Completion again complete formal hai. Accomplish kehtay hain yeh meri achievements hain ya yeh hamari accomplishments hain. Accomplishing means complete. So, unho ne is kam ki sar anjam dahi mein. ya is kam ko sar anjam dene mein har tarah ke har pahlu ko. ya chhote se chhote pahlu ko bhi maday nazar rakha. How difficult it must have been for her to traverse the rocky path at night with the constant fear of being detected. Ab how difficult it must have been for her.yeh kitna mushkil hua hoga! Yahan question

nahin hai. Theek hai? Yahan matlab aap us ko imagin karne ki koshish kar rahe hain. Theek hai? How difficult it must have been. Warna jab hum question karte hain to hum us main karte hain how has he done that? Yeh question hai. How he has done that. yeh question nahin hai. Itna mushkil se us ne kaise kar liya hoga. Matlab hum sirf wonder kar rahe hain. Yeh hum imagine karne ki koshish kar rahe hain. Theek hai? So, how difficult it must have been for her. yeh kitna mushkil hua hoga un ke liye. Kya? To traverse, traverse means travel karna. Travel again reputation nahin hai. Traverse means travel karna. Rocky path pahle mountain se ab rocky pass hai. **Gadi laga tha matlab pahadi laga tha matlabyehjo pahadi laga tha tatha rasta** tha at night aur woh bhi raat ke time. raat ke time to woh bhi aise rugged mountains hain. to wahan girne ka ya zakhmi hone ka uske sath sath with the constant fear of being detected ke jo aik lagatar dar tha pakray jane ka. So, kitni mushkil se unhon ne yeh kam sar anjam diya ho ga ya yeh kam kiya ho ga. How difficult it must have been for her. Yeh un ke liye kitna mushkil hua ho ga pathrilay raste se potli le ke raat ke waqt safar karna, un ke liye kitna mushkil hua hoga jab ke pakray jaane ka jo dar tha woh musalsal un ke sar per mandla raha tha ya musalsal maujud tha. Ab end pay jo exclamation mark hai yeh zahir kar raha hai ke yeh question nahin tha, situation ko imagine karne ki koshish kar rahe hain.

**Paragraph# 4:**

On the night of the migration a tribal chief of disbelievers, Abu Jahal, in a fit of fury headed towards Hazrat Abu Bakar Siddiq razi allahu tala anhu's home. So, migration ki raat tribe kehte hain Qabila. Aik Qabaili sardar tribal hum kahenge, chief sardar (15:10) migration ki raat 'hijrat ki raat- kabaili sardar ya ghair muslamon ka kabaili sardar Abu Jahal intihai gusse ke main headed gya- headed towards Hazrat Abu Bakar siddiq's home. Ab agar Hazrat Abu Bakar Siddiq's, agar home na bhi lagaen to Hazrat Abu Bakar Siddiq's ka matlab hoga home. Theek hai? So, hijrat ki raat kabaili sardar, kafron ka sardar Abu Jahal sakht ghussay ke aalam mein Hazrat Abu Bakar (R.A) ke ghar ki taraf barha, ya ghar ki taraf gaya. Ab yeh dekhen box mein question bhi hai. Usually, wo box wale question bhi dete hain. Comprehension ke question jo paper mein aate hain. What do you understand by the phrase? In a fit of fury. Ya phrase woh hoti hai, in array

of words. Words combination jis ka meaning complete nahin hota. In a fit of fury Ghussay ke aalam mein. it was kehtay hain kisi cheez ka dauran. theek hai? He is having fits of madness. Jisay ke pagalpan ke dauray partay hain. Fit fury matlab Ghussay ke aalam mein. *gaurav newspaper use waqt show in a fit of fury in a fit of fury car.* Matlab yeh hoga in extreme anger, extreme anger or an extreme fury. He began to knock Khatkhtana shuru kiya at the door violently. Jaise continuously hum matlab zor se us ne zor se darvaza khatkhatana shuru kiya. Addressing Hazrat Asma razi allahu tala anha, Hazrat Asma razi allahu tala anha ko pukarte hue. He demanded, us ne mutalba kiya, us ne kaha. Where is your father, aapke walid kahan hain. Lekin us ne jo kaha, us ne kaha tha ab us ne disrespect andaaz mein kaha kyun ke woh hai bhi ab ghussay main aur us ne yeh kaha ke where is your father. Toh hum is tarha karenge aapke father ya aap ke walid kahan hain? she politely replied bari shaistgi ke sath jawab diya, narmi se jawab. How would i know? aap dekhen unhon ne counter question kiya, how would i know yeh nahin kaha ke i don't know. theek hai? uska matlab yeh tha ki kahengi ke mujhe nahin pata. Haalan ke unhen pata tha woh us se poochh rahi hain ke how would i know? Yahan bhi unhon ne false statement nahin kahi. Haalan ke wo keh sakti theen. Unhon ne yeh kaha ke how would i know? bajaey question ka answer karne ke unhon ne counter question se answer kiya ke mujhe kaise pata ho sakta hai. Matlab ke mujhe kaise maloom ho sakta hai. Ya main kaise jaan sakti hun. This response shows the wisdom and courage of Hazrat Asma razi allahu tala anha. Hazrat Asma razi allahu tala anha ki wisdom. Yeh Hazrat Asma ki danai or un ki jarurat ya bahaduri ko zehar karta hai. She did not make a statement that would give him a clue. Unhon ne koi aisi statement nahin di which would give him a clue, jo us ko koi clue deta. Matlab ab again conditional hai. woh jab hum conditional discuss karenge to hum conditional first, conditional 2nd and 3rd conditions kya hote hain. kya aap ko koi urdu mein conditioners ko hum kya kahenge shayad jismein koi shart hoti hai hum discuss karenge. she simply posed a counter question. Aap aksar kehtay hain pose karo pose kar ke jo aap picture banate hain to woh share kani hoti hai. Phir dekhtay hain kitne likes hue hain aur kitne dislikes huway hain. Bahar haal yeh aap ka apna mamla hai. Main is ko encourage or discourage nahin kar raha hun. So, she

simply posed, ab yahan posed ka matlab hai unhon ne ,matlab, unhon ne poochha show aesa nahin hai. She posed matlab yeh variation hai language ki, kisi cheez simply she simply posed a counter question anonymous simply yani sadgi ke sath zyada nahin ho ga lekin hum us ko translate karenge unhon ne us se aik counter question kiya. Counter question ko Urdu mein hum kya kahen ge? Sawal ke jawab mein jis tarah sawal karna. Chalen hum yah kahenge se simply posed, unhon ne sawal ke badle aik dusra sawal kar diya, that infuriated him. Infuriated verb ho gaya. Unhon ne jawaban aik sawal kiya, that infuriated him. Jis ne use ghussa dila diya. Kis ko Abu Jahal ko. Abu Jahal ko gusse se lal pila hum keh sakte hain. Ya aag bagola bhi kya sakte hain. ya use ghussa dila diya. He slapped her face do hard that her ear ring fell off but she stead fast. Us ne Hazrat Asma (R.A) ke chehre per itni zor se thapar mara ke un ki rings, jis se un ki urdu mein jo un ki baaliyan thi woh gir gaen. But she stead fast, woh qaaem hi rahen and did not reveal the secret. Or unhon ne reveal ka matlab hai open unhon ne jo raaz tha us ko afshaan na kiya. ya us ko khola nahin.is ki translation ye ho gi ke us ne Hazrat Asma razi Allah tala anha ke chehre per itni zor se thappad maara. Ab yeh translation hi karna parta hai kya kren ya itne itne zor se zarb lagai ke unki jo baliyan theen woh gir gaen. Lekin bavajud us ke wo qaaem rahen. Waise hi mazbut rahin and did not reveal the secret. or raaz afoshan nahin kiya. Ji, chalen her grandfather Hazrat Abu Qahafa razi allahu tala anhu was a disbeliever at that time, us waqt Hazrat Abu Qahafa Razi Allah tala anhu jo ke us waqt, unhon ne islam qabool nahin kiya tha. So hum Qahafa Razi Allah tala anhu re, ab phir yeh male hain tu Razi Allah tala anhu hai. Or jo Hazrat Asma hain un ke sath bracket mein unke sath Razi Allah tala anha hai. jab aap question ko respond karenge chahe wo writing main ho ya speaking mein ho to humen Razi Allah tala anhu, Qahafa Razi Allah tala anha ya khatamunnabiyeen (S.A.W.W) kehne main hamare liay mushkil nahen honi चाहय. Hamare liye yahi sarmaya hai. Warna brackets main likha huwa ye optional hota hai, na kahen. Kyon na kahen jab hamari pahchan un se hai to hamen zarur kehna चाहय. Or jab jab hum kahenge to hamen uska ajar milega. So, aaj jo hum ne yeh further do (2) paragraphs complete kiye hain, in paragraphs ka jo hai pichhle bhi jo paragraph the unki us din aap ko homework nahin mila tha. Ab ap in ki translation likh kar laen ge. So,

words meaning jo mushkil hain woh bhi sath likhen ge is ke sath sath aap main dekhta hum khud se answers karne hain. Wesay aap ghar per karen aur woh waise ya class mein discuss kar ke to ye wale ker len ge jaise pahle jo question hai woh aap answer kar lenge, what happened page number 38 pay aen. Mujh se aap ke question se what happened question number 13 aap ne answer karna hai. beshak aap apni copies per kar ke agar आपको lagta hai ki aap ka galat ho jaega to discuss kar len ge class mein uske answer karenge. Aur board per likh len ge ta ke sab bacche theek se us ko note kar len. what happened when Abu Jahal was asked, about Hazrat Abu Bakar Siddiq razi Allah tala anhu. Us ne jab poochha kya hua jab hazrat abu bakr siddiq razi Allah tala ke bare mein Hazrat Asma (R.A) se Abu Jahal ne pucha? aaj hum ne discuss kiya hai. jo next question hai phir woh hum aagli class main karenge to usse hum karne ke uske sath ram agar glossary wale jo words jaise hum ne in main se kuchh discuss kar liye hain, travellers jaise hai to iska sentence ho jayega, dangerous...

**Teacher Observation Sheet**

Name: \_\_\_\_\_

Education: \_\_\_\_\_

School: \_\_\_\_\_

Class started at:

Class Ended at:

Duration of text Translation:

Languages in Use:

Activities:

Students Participation:

Languages of Instruction:

Pace of Teaching:

Aids Used in class:

Dictionaries:

Key books:

Commencement and ending of Translation:  
(Background, conclusion/ Summary)

Comments: