

**A SKOPOS THEORY BASED TRANSLATION ANALYSIS OF SURAH AT-TAGHABUN:
A COMPARATIVE STUDY OF URDU TRANSLATION BY JAVED AHMAD GHAMIDI
AND MUFTI TAQI USMANI (AYAT 1-18)**

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Abstract

In this study, a comparative translation analysis of selected verses (Ayat 1-18) of Surah At-Taghabun has been conducted by using Skopos Theory, while the Urdu translations of Javed Ahmad Ghamidi and Muhammad Taqi Usmani have been taken. This research aims to explore the strategies of both type of translators for the purpose of translation of the Qur'anic text in Urdu. The selected verses are analyzed using qualitative comparative methodology and the analytical framework of Skopos Theory which consists of Skopos (SK), Audience Orientation (AO), Literal Translation (LT), Interpretive Translation (IT), Functional Equivalence (FE), Fidelity (FD), Coherence (CO), Explicitation (EX), Translator's Role (TR), and Contextual Adaptation (CA). The analysis shows that even both translations are faithful to the semantic and theological meaning of the Arabic source text, but they are different from each other in terms of purpose, stylistic approach and audience. Ghamidi's translation has sought mostly for coherence, readability, conceptual clarity, and contextual adaptation for contemporary readers of Urdu. Taqi Usmani on the other hand translates the Qur'an with a greater emphasis on literal accuracy, maintaining the rhetorical structure of the Arabic language, and a traditional devotional style. The findings also indicate that there are functional and Skopos differences between the two translations, not doctrinal ones. Based on the findings of the study, Skopos Theory is an effective theory in the study of variation in Qur'anic translation because it has shown how the purpose of translation and the target language influence in the choice of linguistic, stylistic, and interpretative aspects of translation. Furthermore, the research advances and enriches the field of Translation Studies by providing a systematic verse-wise comparative study of Urdu Qur'anic translation based on a well-designed and well-structured coding framework of Skopos theory.

Keywords: *Skopos Theory, Urdu Qur'an Translation, Functionalist Translation Theory, Comparative Translation Analysis, Translation Strategies, Functional Equivalence, Audience Orientation.*

1.0 Introduction

Translation is not just the process of converting from one language to another, but it is a communicative process that is aimed at and influenced by context, audience, culture and purpose. The focus of the current Translation Studies has shifted from equivalence-based theories to functional theories which put emphasis on the purpose and function of translation. Of these, one of the most well known models is Skopos Theory, which was developed by Hans J. Vermeer and further developed by Christiane Nord. According to the theory, translator's strategies and methods depend on the purpose (Skopos) of the translation. Translation should not be judged only on

linguistic equivalence but also in terms of communicative function, audience orientation, coherence and intended effect, as per Skopos Theory. This is particularly significant in translating religious texts such as the Qur'an, which are also theological, rhetorical and complex in their meaning. Therefore, translators need to consider both fidelity and clarity and accessibility of the target text for the target readers when translating. There are many translation goals and expectations for the Urdu translated Qur'an. A translator can work on literally translating the Arabic language or on making the concept understandable and readable. Here, the Urdu of Javed Ahmad Ghamidi and Muhammad Taqi Usmani provide us with a solid basis of comparison. Both translators have been true to the meaning of the Qur'an, but there are differences in their language, style and communication.

Overall, Ghamidi's translation tends to be reader-oriented and explanatory, adopting the coherence, fluency and ease of reading that are prevalent in the modern reader's mind in Urdu. On the contrary, Taqi Usmani translated in a more traditional way, and tried to maintain as much as possible the classical terminologies and exegetical conventions and the form of the text. Their varying orientations make them especially appropriate for examination in the context of Skopos Theory, but also for examination in other contexts. The present study adopts Skopos Theory to compare the selected verses (Ayat 1-18) of Surah At-Taghabun between Urdu translation of Ghamidi and Taqi Usmani. The analysis is based on the following key functional categories: Purpose (SK), Audience Orientation (AO), Literal Translation (LT), Interpretive Translation (IT), Functional Equivalence (FE), Fidelity (FD), Coherence (CO), Explication (EX), Translator's Role (TR), Contextual Adaptation (CA). These categories help us to systematically analyze the effect of the translational purpose on linguistic and communicative options. The following verses were chosen because they represent a variety of concepts that are highly appropriate for analysis: theological, moral, rhetorical warning, eschatological, and doctrinal. The research uses qualitative comparative methodology research that is used to investigate what factors cause differences between the two translations, namely the communicative purpose and the orientation of the audience, instead of theological disagreement.

In addition, the study has made significant contribution to the study of Translation Studies in the context of modern Urdu translations of Qur'an. Moreover, the study has made a systematic Skopos based analysis on modern Urdu translations of Qur'an. Most of the studies in the past have written about general discussion about Skopos Theory and English translation of the Qur'an, comparatively not much attention has been given to detail functional analysis of Urdu translation of the Qur'an. The study compares the translations of Ghamidi and Taqi Usmani to reveal the impact of different functions on the creation of different styles, styles that produce different communicative effects and that reproduce the meaning of the holy text.

1.1 Research Questions

This study examines the following research questions:

1. How can the translations of Ghamidi and Taqi Usmani be analyzed through the lens of Skopos Theory?
2. What are the similarities and differences between the use of the Skopos-based strategies (LT, IT, FE, FD, CO, AO, EX, TR, CA) in the two translations?
3. What is the Skopos (purpose and audience orientation) of each translator and how does it impact the meaning, structure and communicative function of the translated Qur'anic text?

1.2 Research Objectives

1. To explore the translation strategies employed by skilled translators Javed Ahmad Ghamidi and Muhammad Taqi Usmani in the selected verses (Ayat 1-18) of Surah At-Taghabun from the perspective of Skopos Theory (SK).
 2. To recognize and to compare some Skopos-based translation strategies, such as: Literal Translation (LT), Interpretive Translation (IT), Functional Equivalence (FE), Fidelity (FD), Coherence (CO), Audience Orientation (AO), Explicitation (EX), Translator's Role (TR), Contextual Adaptation (CA) in both translations.
 3. To examine the influence of difference in Skopos (purpose) and target audience on the choice of language, style and function in Urdu translations of the selected Qur'anic verses.
- Literature Review.

1.3 Significance of the study

The contribution of this study is important since it is one of the many studies concerning the translation of Qur'an from a functionalist view. There are several studies on the translation of the Qur'an based on equivalence-based approaches, but not as much research has been done applying Skopos Theory to the Urdu translations of the Qur'an. This research extends the use of a functionalist approach in the field of religious translation in which selected verses (Ayat 1-18) of Surah At-Taghabun have been translated by the two selected translators, Javed Ahmad Ghamidi and Muhammad Taqi Usmani. The study also has significance to Translation Studies as it utilizes a structured analytical framework, which is based on Skopos Theory that contains nine elements: Skopos, Audience Orientation, Literal Translation, Interpretive Translation, Functional Equivalence, Fidelity, Coherence, Explicitation, Translator's Role and Contextual Adaptation. It offers a systematic approach to studying the translator's decision-making process related to linguistic and stylistic issues in translation in the light of the purpose and expectations of the target text reader. Also, the research provides much insight into the present day Urdu translations of the Qur'an by enumerating the differences and similarities between two prominent translators of the Qur'an. The results show that differences in translation are more related to variations in communicative purpose and audience orientation instead of to theological disagreement. Thus, the research contributes to the enhancement of understanding of the impact of functional considerations on translation of the Qur'ān.

Lastly, this research can prove to be helpful for the future researchers, translation scholars, students of Applied Linguistics and translators who are interested in the functionalist approaches to religious translation. It also raises awareness to conduct more in-depth research on the Urdu translations of the Qur'an and systematic analysis techniques on the theories of modern translations.

2.0 Literature Review

Translation Studies has shifted from equivalence-based theories to functional and purpose-oriented theories, which focus on communicative purpose, audience expectations and context in translation. One of the most influential models of purposeful translation analysis, together with Hans J. Vermeer, has been developed by Christiane Nord. The theory suggests that translation strategies can be decided with respect to the function of the target text and not necessarily because of linguistic correspondence between the target and source texts. Nord (2014) stresses the importance of assessing translation in both functional and fidelity aspects to the source text. Her research emphasizes the significance of orientation to audience and coherence, especially in

situations where the translator is faced with the challenge of maintaining fidelity while also being effective. Theological, linguistic, and rhetorical issues in religious translation also exist, as Agliz suggests (2015). The studies are all examples of translation as an interpretive and communicative process. Equivalence is further discussed by Alfaori (2017) who doubts whether absolute equivalence between languages is possible and proposes that the translation of a text always involves interpretive reconstruction. Similarly, Munday, Ramos Pinto, and Blakesley (2022) highlight that text type, audience expectations, communicative purpose, and sociocultural background are all factors that impact translation decisions. All these studies confirm the functionalist approach, which places emphasis on the translation as a process of transfer of meaning, not just linguistic forms.

Theory of Skopos has increasingly been applied to the field of translation of the Qur'ān in recent research. According to Khamis, Ramchahi and Yusoff (2023), literal and interpretive translation are not mutually exclusive methods but rather can be complementary and dependent on factors such as context and meaning. As Hassan et al. (2024) show, translators often use adaptation and explanatory strategies to make meanings of the Qur'anic text comprehensible to the target readers, albeit this may be viewed as a threat to fidelity by Singh (2024), who believes that Skopos Theory is applicable to sacred texts because functional variation does not always compromise fidelity. In the same vein, Almoghirah (2024) demonstrates how translators employ strategies for literal translation, addition and compensation to maintain the rhetorical effects of the Qur'ān. Reflecting recent developments, Abdelkarim et al. (2025) insist that fidelity should be interpreted as the retention of meaning and function rather than of the exact words.

These studies, although they have made great contributions to the understanding of functional translation and Qur'anic translation, there are still a number of limitations. While many are merely theoretical, others are more developed and look at one linguistic or rhetorical feature, or a particular collection of features. Moreover, most of the Skopos analysis of translation of the Qur'ān focuses on English rather than Urdu translations. In addition, Urdu-based analysis of translation of Qur'ān is comparatively less of focus as compared with English translations. There are very few studies that use a systematic coding system that allows for the study of multiple functional dimensions. The aim of the present study is to fill this gap by applying the structured Skopos based analytical framework on the selected verses of Surah At-Taghabun (Ayat 1 – 18) in Javed Ahmad Ghamidi and Muhammad Taqi Usmani Urdu translations. The study classifies the elements of translation purpose into 10 categories: Purpose (SK), Audience Orientation (AO), Literal translation (LT), Interpretive translation (IT), Functional Equivalence (FE), Fidelity (FD), Coherence (CO), Explication (EX), Translator's role (TR), and Contextual adaptation (CA) and uses these categories to analyse the effect of the translation purpose on the choice of linguistic and communicative features. In so doing it adds to the existing research on functional approaches to Qur'an translation and adds to the understanding of the Qur'an translations in Urdu in the modern times.

2.1 Theoretical Framework

This study is based on Skopos Theory which has been developed by Hans J. Vermeer and further expanded by Christiane Nord. The Skopos Theory predicts that translation strategies a translator uses are dependent on the function of the target text, which determines translation act, as it is a goal-oriented activity. The theory is not only about the linguistic equivalence of the target

and source texts, but also about the communicative function of the target text, the audience's expectations, and the context in which the translation takes place.

In the present study Skopos Theory is used as the key analytical approach to examine the effect of the translator's task on the linguistic, stylistic and communicative decisions of the Urdu translators of selected verses (Ayat 1-18) of the Surah At-Taghabun of the Qur'ān by Javed Ahmad Ghamidi and Muhammad Taqi Usmani.

3.0 Methodology

3.1 Research Design

This research uses the qualitative descriptive-comparative research. The qualitative approach is suitable because the study is more about the semantic nuance, the rhetorical function, the interpretive variation and communicative effectiveness, which are not statistically measurable. The study aims to analyse the influence of various translation purposes or Skopos on the choice of translation strategies, audience orientation and the actualization of the text in the Urdu translation of the Quranic text. The analysis is comparative in nature as the translation of Ghamidi and Taqi Usmani are examined side by side to look for the similarities and differences in the approach adopted to the translation. This study is not evaluative but rather functional, aiming to neither prove theological superiority or correctness.

3.2 Data Selection

The main data is the Arabic text and with Urdu translations of 1-18 At-Taghabun. The selected passages include rhetorical expressions, eschatological themes, moral instruction, theological notions and doctrinal statements that offer rich material for the functional level of translation analysis. Both Javed Ahmad Ghamidi and Muhammad Taqi Usmani are appointed on purpose. In their translations, they were two most influential approaches of today in Urdu translation of the Qur'an. The general style of Ghamidi's translation is reader-oriented and explanatory, with a focus on clarity and accessibility; Taqi Usmani's translation on the other hand is more traditional and fidelity oriented and is based on classical Islamic exegetical conventions and the structure of the Qur'ān. This contrast can be used as a suitable basis for exploring the relationship between the translational purpose and translation strategy.

3.3 Analytical Framework

The current study is qualitative using a coding framework which came from Skopos Theory and functionalist translation studies. The framework was built up deductively from the theories; it was systematically applied to each verse in the comparative text analysis.

The concept	Code	Analytical criterion
Purpose (Skopos)	SK	Translation choices due to communicative purpose and functional objectives
Audience Orientation	AO	Adaptation for understanding and accessibility of the target reader
Literal Translation	LT	Close lexical and structural similarities to the source text

Interpretive Translation	IT	Explanatory rendering and rewording of the meaning of the text
Functional Equivalence	FE	Preservation of intended communicative effect
Fidelity	FD	Maintaining the central semantic and theological meaning
Coherence	CO	Clarity, fluency and readability in the target language
Explication	EX	Explanation of a text to help readers understand it
Translator's Role	TR	Level of translator interventions and interpretations
Contextual Adaptation	CA	Adjustment based on contextual / cultural context

Each category is measured on a three-level scale of coding intensity in order to maintain analytical consistency:

++ (Strong Presence): This feature is clearly seen in the translation segment and is prominent.

+ (Moderate Presence): The feature is present but works in conjunction with other strategies.

_ (Minimal or Absent presence): The feature is poorly developed or not significantly important.

The coding of decisions is based on careful consideration of the Arabic source text (AS) and Urdu translation (UT) in terms of semantic transfer, communicative function, stylistic structure, audience orientation and contextual adaptation.

3.4 Data Analysis Procedure

The analysis is done systematically, verse by verse, in comparison. The selected verses are analyzed in the following ways:

1. Preparation of the Arabic source text.
2. Presentation Urdu Translation of Ghamidi's work.
3. Presentation of Urdu translation of Taqi Usmani's book.
4. Determination of the Skopos-based coding categories.
5. Coding intensity values (++ / + / -).
6. Comparative functional analysis of both translations.

Special focus is put on the relationship between Literal Translation (LT) and Interpretive Translation (IT), Fidelity (FD) and Coherence (CO), and Audience Orientation (AO) and Contextual Adaptation (CA) as these categories often show functional differences between the communicative strategies and translational purpose.

4.0 Data analysis

	Urdu Translations & Arabic Text	Coding Presence	Comparative Analysis
1	<p>Arabic: يَسْبِغُ لِلَّهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۗ لِلّٰهِ الْمُلْكُ وَلَهُ الْخَزٰئِرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ</p> <p>Ghamidi: زمین اور آسمانوں کی ہر چیز اللہ کی تسبیح کرتی ہے ہائشابی اسی کی ہے، وہی سزاوار شکر ہے اور وہ ہر چیز پر قدرت رکھتا ہے۔</p> <p>Taqi Usmani: آسمانوں اور زمین میں جو چیز بھی ہے وہ اللہ کی تسبیح کرتی ہے، اور ہائشابی اسی کی ہے اور تعریف اسی کی، اور وہ ہر چیز پر پوری قدرت رکھتا ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(++), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT: Taqi Usmani follows the Arabic structure more closely through "آسمانوں اور زمین میں جو چیز بھی ہے" showing stronger Literal Translation (LT). Ghamidi restructures the expression as "زمین اور آسمانوں کی ہر چیز" making it more natural in Urdu and reflecting a higher degree of Interpretive Translation (IT).</p> <p>FD vs CO: In لِّلّٰهِ الْمُلْكُ وَلَهُ الْخَزٰئِرُ Usmani preserves the repetition of the source text (ہائشابی اسی کی ہے، اور تعریف اسی کی)، demonstrating stronger Fidelity (FD). Ghamidi's "وہی سزاوار شکر ہے" prioritizes smoothness and readability, reflecting stronger Coherence (CO).</p> <p>SK and AO: Both translations convey Allah's sovereignty and power, but Ghamidi adopts a more reader-friendly style for contemporary audiences, whereas Usmani maintains a traditional Qur'anic tone closer to the source text.</p>
2	<p>Arabic: هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كٰفِرٌ وَمِنْكُمْ مُّؤْمِنٌ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ نَصِيْرٌ</p> <p>Ghamidi: وہی ہے جس نے تمہیں بیدا کیا، پھر تم میں سے کوئی کافر ہے اور کوئی مؤمن، اور جو کچھ تم کرتے ہو، اللہ اُسے دیکھ رہا ہے۔</p> <p>Taqi Usmani: وہی ہے جس نے تمہیں بیدا کیا، پھر تم میں سے کوئی کافر ہے، اور کوئی مؤمن، اور جو کچھ تم کرتے ہو، اللہ اسے خوب دیکھتا ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT (Literal Translation): In هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كٰفِرٌ وَمِنْكُمْ مُّؤْمِنٌ both preserve Arabic structure; Usmani is more literal ("کوئی کافر ہے، اور کوئی مؤمن") while Ghamidi slightly smooths Urdu for readability.</p> <p>CO vs FD (Coherence vs Fidelity): In وَاللّٰهُ بِمَا تَعْمَلُوْنَ نَصِيْرٌ Ghamidi uses "اللہ اُسے دیکھ رہا ہے" prioritizing Coherence (CO), while Usmani's "اللہ اسے خوب دیکھتا ہے" retains stronger emphasis of هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كٰفِرٌ وَمِنْكُمْ مُّؤْمِنٌ showing higher Fidelity (FD).</p> <p>AO (Audience Orientation): Ghamidi uses modern, fluent Urdu for readability, while Usmani maintains a formal classical Qur'anic tone, reflecting different Audience Orientation (AO) under Skopos Theory.</p>

	Urdu Translations & Arabic Text	Coding Presence	Comparative Analysis
3	<p>Arabic: خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَخَسَنَ صُوْرَكُمْ وَآلِيَهُ الْمَصِيْرُ</p> <p>Ghamidi: زمین اور آسمانوں کو اُس نے برحق پیدا کیا ہے اور تمہاری صورتیں بنائیں تو نہایت اچھی صورتیں بنائی ہیں، اور (آخر کار) اسی کی طرف پلٹا ہے۔</p> <p>Taqi Usmani: اس نے آسمانوں اور زمین کو برحق پیدا کیا ہے، اور تمہاری صورتیں بنائی ہیں اور تمہاری صورتیں اچھی بنائی ہیں، اور اسی کی طرف آخر کار پلٹ کر جانا ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(++), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive Translation): In فَخَسَنَ صُوْرَكُمْ, both preserve core meaning; Ghamidi uses “نہایت اچھی صورتیں,” adding slight intensification and stronger interpretive tone (IT), while Usmani’s “اچھی صورتیں” stays closer to lexical structure, reflecting stronger Literal Translation (LT).</p> <p>CO vs FD (Coherence vs Fidelity): In وَآلِيَهُ الْمَصِيْرُ, Ghamidi’s “اُسی کی طرف پلٹتا ہے” is more concise and fluent, reflecting stronger Coherence (CO), while Usmani’s “پلٹ کر جانا ہے” retains fuller semantic movement, showing stronger Fidelity (FD).</p> <p>CA vs AO (Contextual Adaptation vs Audience Orientation): Ghamidi uses smoother, modern phrasing with structural reduction (CA), while Usmani preserves formal, classical Qur’anic rhythm, reflecting stronger Audience Orientation (AO).</p>
	Arabic Text + Urdu Translations	Coding	Comparative Functional Analysis
4	<p>Arabic: يَعْظُمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْظُمُ مَا تُسْرَوْنَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ</p> <p>Ghamidi: وہ زمین اور آسمانوں کی ہر چیز کو جانتا ہے۔ وہ جانتا ہے جو تم چھپاتے اور جو کچھ ظاہر کرتے ہو، اور اللہ سینوں کے بھید تک جانتا ہے۔</p> <p>Taqi Usmani: آسمانوں اور زمین میں جو کچھ ہے، وہ اسے جانتا ہے اور جو کچھ تم چھپ کر کرتے ہو اور جو کچھ کہہ کر کہتا ہے، اس کا بھی اسے پورا علم ہے، اور اللہ نلوں کی باتوں تک کا خوب جانتے والا ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(+), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive Translation): In يَعْظُمُ مَا تُسْرَوْنَ وَمَا تُعْلِنُونَ, both preserve meaning; Ghamidi compresses it as “جو تم چھپاتے اور جو کچھ ظاہر کرتے ہو,” reflecting mild Interpretive Translation (IT) for fluency, while Usmani keeps clause-by-clause structure “جو کچھ تم چھپ کر کرتے ہو اور جو کچھ کہہ کر کہتا ہے,” showing stronger Literal Translation (LT).</p> <p>CO vs FD (Coherence vs Fidelity): In وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ, Ghamidi uses the concise idiom “اللہ سینوں کے بھید تک جانتا ہے” enhancing Coherence (CO), while Usmani expands it as “اللہ نلوں کی باتوں تک کا خوب جانتے والا ہے” strengthening emphasis and Fidelity (FD).</p> <p>CA vs AO (Contextual Adaptation vs Audience Orientation): Ghamidi applies stronger Contextual Adaptation (CA) through reduced repetition and modern phrasing, while Usmani maintains a more traditional explanatory</p>

	Arabic Text + Urdu Translations	Coding	Comparative Functional Analysis
			Qur'anic style, reflecting stronger Audience Orientation (AO).
5	<p>Arabic: أَلَمْ يَنْكُرْنَا الَّذِينَ كَفَرُوا مِنْ قَبْلُ مِنْ قَبْلُ فَذَاقُوا وَبَلْ أَمْرُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ</p> <p>Ghamidi Translation: تمہیں ان لوگوں کے حالات نہیں پہنچے جنہوں نے اس سے پہلے انکار کیا تو اپنے کیے کا وبال چکھ لیا، اور آگے ان کے لیے ایک دردناک عذاب ہے۔</p> <p>Usmani Translation: کیا تمہارے پاس ان لوگوں کے واقعات نہیں پہنچے جنہوں نے پہلے کفر اختیار کیا تھا، پھر اپنے کاموں کا وبال چکھا، اور (آئندہ) ان کے حصے میں ایک دردناک عذاب ہے؟</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(++), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive Translation): In <i>أَلَمْ يَنْكُرْنَا الَّذِينَ كَفَرُوا مِنْ قَبْلُ مِنْ قَبْلُ</i>, both preserve core meaning; Ghamidi shifts the interrogative into a declarative form “تمہیں ان لوگوں کے حالات نہیں پہنچے جنہوں نے اس سے پہلے انکار کیا” reflecting stronger Interpretive Translation (IT), while Usmani retains the interrogative structure “کیا تمہارے پاس ان لوگوں کے واقعات نہیں پہنچے” showing stronger Literal Translation (LT).</p> <p>CO vs FD (Coherence vs Fidelity): In <i>وَلَهُمْ عَذَابٌ أَلِيمٌ</i>, Ghamidi’s “اور آگے ان کے لیے ایک دردناک عذاب ہے” enhances narrative flow and Coherence (CO), whereas Usmani’s “اور (آئندہ) ان کے حصے میں ایک دردناک عذاب ہے” preserves structured equivalence of consequence, reflecting stronger Fidelity (FD).</p> <p>CA vs AO (Contextual Adaptation vs Audience Orientation): Ghamidi converts the rhetorical question into a simplified narrative warning for accessibility (CA), while Usmani retains the interrogative Qur'anic tone, reflecting stronger Audience Orientation (AO).</p>
6	<p>Arabic: ذَلِكَ بَدَأَ كَذِبًا تَاتِيهِمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَعَالُوا أَيْسَرُ يُهْتَدُونَ فَكَفَرُوا وَتَوَلَّوْا وَاسْتَعْصَمَ اللَّهُ وَاللَّهُ غَنِيٌّ خَمِيدٌ</p> <p>Ghamidi Translation: یہ اس لیے ہوا کہ ان کے رسول ان کے پس کھلی نشانیوں کے ساتھ آئے رہے، مگر انہوں نے کہا: کیا انسان ہماری رہنمائی کریں گے؟ اس طرح انہوں نے ماننے سے انکار کیا اور، منہ پھیر لیا اور اللہ سے نیاز ہو گیا</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(+), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(+), TR(+), CA(+)</p>	<p>SK (Purpose / Skopos): The Arabic verse presents a causal warning structure (<i>ذَلِكَ بَدَأَ كَذِبًا...</i>). Ghamidi renders it as an explanatory, reader-oriented narrative with emphasis on clarity and flow, while Usmani preserves a formal Qur'anic rhetorical tone and traditional warning structure.</p> <p>EX (Explicitation): In <i>فَعَالُوا أَيْسَرُ يُهْتَدُونَ</i>, Ghamidi uses “کیا انسان ہماری رہنمائی کریں گے؟” with natural implicit meaning, while Usmani adds “(ہم جیسے) ” in “کیا (ہم جیسے) انسان ہیں جو ہمیں ہدایت دیں گے؟” making the comparison explicit and strengthening Explicitation (EX).</p> <p>TR (Translator's Role): In <i>وَاللَّهُ غَنِيٌّ خَمِيدٌ</i>,</p>

	<p>اور اللہ تو ہے نیاز اور اپنی ذات میں آپ محمود ہے۔</p> <p>Usmani Translation: یہ سب اس لیے ہوا کہ ان کے پس ان کے بیغیر روشن دلائل لے کر آئے تھے تو وہ کہتے تھے کہ: کیا (ہم جیسے) انسان ہیں جو ہمیں ہدایت دیں گے؟ غرض انہوں نے کفر اختیار کیا اور منہ موڑا، اور اللہ نے بھی سے نیازی برتی، اور اللہ بالکل سے نیاز ہے بذات خود قابل تعریف ہے۔</p>		<p>Ghamidi gives a slightly interpretive rendering ("اللہ سے نیاز ہو گیا... اپنی ذات میں آپ محمود ہے") while Usmani maintains structured attribute- based translation</p> <p>اللہ نے بھی سے نیازی برتی... بذات خود قابل تعریف ("ہے"), showing more restrained translator intervention.</p> <p>FD (Fidelity): In فَكْفَرُوا وَتَوَلَّوْا, Usmani preserves stronger lexical intensity</p> <p>("کفر اختیار کیا اور منہ موڑا"), while Ghamidi softens it ("ماننے سے انکار کیا اور منہ پھیر لیا"), reducing strict Fidelity (FD).</p> <p>CA (Contextual Adaptation): Ghamidi adapts the verse into smoother modern narrative for readability, whereas Usmani preserves rhetorical repetition and classical Qur'anic structure, showing stronger traditional alignment.</p>
	<p>Arabic Text + Urdu Translations</p>	<p>Coding</p>	<p>Comparative Functional Analysis</p>
<p>7</p>	<p>Arabic: زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبِّئُنَّ بِهِمَا وَعِلْمُهُ عَلَى اللَّهِ بَسِيرٌ</p> <p>Ghamidi Translation: (تمہارے) ان منکروں نے بڑے دعوے سے کہا ہے کہ وہ مرنے کے بعد برگر نہ اٹھائے جائیں گے۔ ان سے کہو: کیوں نہیں، میرے پروردگار کی قسم، تم ضرور اٹھائے جاؤ گے، پھر تمہیں ضرور بتایا جائے گا جو کچھ تم نے کیا اور یہ اللہ کے لیے بہت آسان ہے۔</p> <p>Usmani Translation: جن لوگوں نے کفر اپنا لیا ہے، وہ یہ دعویٰ کرتے ہیں کہ انہیں کبھی دوبارہ زندہ نہیں کیا جائے گا۔ کہہ دو کیوں نہیں؟ میرے پروردگار کی قسم تمہیں ضرور زندہ کیا جائے گا، پھر تمہیں بتایا جائے گا کہ تم نے کیا کچھ</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+) Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(+), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive): In زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُّبْعَثُوا, both remain largely Literal (LT); however, Ghamidi's "بڑے دعوے سے کہا ہے" reflects slight Interpretive (IT) by capturing the rhetorical force of زَعَم, while Usmani's "دعویٰ دعویٰ" stays more lexical and direct.</p> <p>FD (Fidelity): In قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ, Usmani's "تمہیں ضرور زندہ کیا جائے گا" shows stronger Fidelity (FD) through direct resurrection emphasis, while Ghamidi's "تم ضرور اٹھائے جاؤ گے" remains faithful but slightly more conversational.</p> <p>CO vs SK (Coherence vs Skopos): In وَذَلَّلَهُ عَلَى اللَّهِ بِسِيرٌ, Ghamidi prioritizes Coherence (CO) with "یہ اللہ کے لیے بہت آسان ہے" while Usmani reflects stronger Skopos (SK) with "یہ اللہ کے لیے معمولی سی بات ہے" preserving rhetorical minimization.</p> <p>EX (Explication): In the resurrection context, Ghamidi adds "مرنے کے بعد" for clarity (EX),</p>

	کیا تھا، اور یہ اللہ کے لیے معمولی سی بات ہے۔		while Usmani retains the implicit meaning without expansion.
	Arabic Text + Urdu Translations	Coding	Comparative Functional Analysis
8	<p>Arabic: فَأَمَلُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِنَا تَعْمَلُونَ خَيْرٌ</p> <p>Ghamidi Translation: اس لیے اللہ اور اُس کے رسول پر ایمان لاؤ اور اُس نور پر جو ہم نے نازل کیا ہے اور (خبردار ہو جاؤ کہ) جو کچھ تم کرتے ہو، اللہ اُس سے باخبر ہے۔</p> <p>Usmani Translation: لہذا اللہ پر اور اس کے رسول پر اور اس روشنی پر ایمان لاؤ جو ہم نے نازل کی ہے، اور تم جو کچھ کرتے ہو، اللہ اس سے پوری طرح باخبر ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(+), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>SK (Purpose / Skopos): In فَأَمَلُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا both maintain exhortation; Ghamidi adds immediacy with “اس لیے” and a warning tone, while Usmani keeps a formal doctrinal command structure (”لہذا ایمان لاؤ”) aligned with classical Qur’anic style.</p> <p>AO (Audience Orientation): In وَاللَّهُ بِنَا تَعْمَلُونَ خَيْرٌ, Ghamidi adds “خبردار ہو جاؤ” to heighten engagement, reflecting stronger AO, while Usmani retains a neutral declarative tone without insertion.</p> <p>EX (Explication): Usmani’s “اللہ اس سے پوری طرح باخبر ہے” adds emphasis through “پوری طرح,” increasing explicitness, while Ghamidi remains more minimal and direct.</p> <p>FD (Fidelity): Usmani preserves closer lexical alignment with the triadic structure (Allah–Messenger–Light), reflecting stronger FD, while Ghamidi restructures slightly for readability and flow.</p> <p>CA (Contextual Adaptation): Ghamidi introduces “خبردار ہو جاؤ” as contextual framing not explicit in Arabic, while Usmani maintains the original declarative form without added contextual expansion.</p>
	Arabic Text + Urdu Translations	Coding	Comparative Functional Analysis

<p>9</p>	<p>Arabic: يَوْمَ نَجْمَعُكُمْ لِيَوْمِ الْحُجْمِ ذَلِكَ يَوْمُ التَّلَافِينِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنَّا سَيِّئَاتِهِ... وَيُدْخِلْهُ جَنَّاتٍ</p> <p>Ghamidi Translation: اُس دن کو یاد رکھو، جب وہ روز محشر کی پیشی کے لیے تمہیں اکٹھا کرے گا۔ وہی نہ حقیقت نفع و نقصان کے ظاہر ہونے کا دن ہوگا، اور جو اللہ پر ایمان لائے اور نیک عمل کرے، اللہ اُس کے گناہ جھاڑ دے گا اور اُسے باغوں میں داخل کرے گا...</p> <p>Taqi Usmani Translation: (بہ دوسری زندگی) اس دن ہوگی جب اللہ تمہیں روز حشر میں اکٹھا کرے گا۔ وہ ایسا دن ہوگا جس میں کچھ لوگ دوسروں کو حسرت میں ڈال دیں گے، اور جو شخص اللہ پر ایمان لایا ہوگا اور نیک عمل کرے ہوں گے، اللہ اس کے گناہوں کو معاف کر دے گا اور... جنت میں داخل کرے گا</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(+), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(+), TR(+), CA(+)</p>	<p>SK (Purpose / Skopos): In يَوْمُ التَّلَافِينِ the Day of Judgment is framed as ultimate loss and gain; Ghamidi gives a conceptual reading ("نفع و نقصان کے ظاہر ہونے کا دن") focusing on analytical clarity, while Usmani emphasizes emotional-eschatological impact ("حسرت میں ڈال دیں گے"), preserving affective force.</p> <p>IT vs LT (Interpretive vs Literal): Ghamidi renders يَوْمُ التَّلَافِينِ as an abstract gain-loss concept, showing stronger Interpretive Translation (IT), while Usmani leans toward a narrative-emotive rendering that conveys consequence rather than lexical abstraction.</p> <p>CO vs FD (Coherence vs Fidelity): In يَوْمَ نَجْمَعُكُمْ لِيَوْمِ الْحُجْمِ، Ghamidi uses simpler present-tense flow for readability (CO), while Usmani retains extended future-oriented structure ("لايا ہوگا / کہے ہوں گے"), reflecting stronger Fidelity (FD).</p> <p>EX (Explicitation): In يَوْمَ نَجْمَعُكُمْ لِيَوْمِ الْحُجْمِ، Ghamidi adds "پیشی کے لیے" to clarify judicial purpose (EX), while Usmani keeps the gathering concept implicit without expansion.</p> <p>CA (Contextual Adaptation): Ghamidi uses a reminder tone ("اُس دن کو یاد رکھو") for engagement, while Usmani uses doctrinal framing ("بہ دوسری زندگی ہوگی"), reflecting formal theological exposition style.</p>
	<p>Arabic Text + Urdu Translations</p>	<p>Coding</p>	<p>Comparative Functional Analysis</p>
<p>10</p>	<p>Arabic: وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هَلْ يَخْلِقُونَ وَيَسْئَلُ الْمُنصِرُ</p> <p>Ghamidi Translation: اور جنہوں نے کفر کیا اور ہماری آیتوں کو جھٹلا دیا، وہ دوزخ کے لوگ ہوں گے، اُس میں ہمیشہ رہیں گے اور وہ بڑا ہی برا ٹھکانا ہے۔</p> <p>Taqi Usmani Translation: اور جن لوگوں نے کفر اختیار کیا ہوگا</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive): In وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا، both remain largely Literal (LT); Usmani adds future-perfect nuance ("ہوگا") closely reflecting Arabic implication, while Ghamidi simplifies tense for smoother readability, slightly increasing interpretive flow.</p> <p>FD (Fidelity): In وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا، Usmani preserves tighter clause linkage ("جس میں وہ ہمیشہ رہیں گے"), showing stronger Fidelity (FD), while Ghamidi compresses structure for fluid readability.</p>

	<p>اور ہماری آیتوں کو جھٹلایا ہوگا وہ توڑخ والے ہوں گے جس میں وہ بمیشہ رہیں گے اور وہ بہت برا تھکانا ہے۔</p>		<p>CO vs SK (Coherence vs Skopos): Ghamidi uses simpler phrasing (“بڑا ہی برا تھکانا”) enhancing Coherence (CO), while Usmani maintains a formal sermonic tone (“بہت برا تھکانا”), reflecting stronger Skopos (SK).</p> <p>CA (Contextual Adaptation): In أَصْحَابِ النَّارِ, Ghamidi uses “توڑخ کے لوگ” (modern idiom), while Usmani uses “توڑخ والے” (classical style), reflecting different levels of Contextual Adaptation (CA).</p>
	<p>Arabic Text + Urdu Translations</p>	<p>Coding</p>	<p>Comparative Functional Analysis</p>
11	<p>Arabic: مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَجْعَلْهُ قَلْبُهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ</p> <p>Ghamidi Translation: (نہرا) کوئی مصیبت آتی ہے تو ایمان والوں ان کے زیر اثر تم اپنے آپ کو شبہات (میں مبتلا کر لیتے ہو؟ یاد رکھو کہ جو مصیبت بھی آتی ہے، اللہ کے لذن سے آتی ہے اور جو اللہ کو مانتے ہیں، اللہ ان کے دل کی رہنمائی فرماتا ہے، اور اللہ ہر چیز کا جاننے والا ہے۔</p> <p>Taqi Usmani Translation: کوئی مصیبت اللہ کے حکم کے بغیر نہیں آتی، اور جو کوئی اللہ پر ایمان لاتا ہے وہ اس کے دل کو ہدایت بخشتا ہے، اور اللہ ہر چیز کو خوب جاننے والا ہے۔</p>	<p>Ghamidi: SK(+), AO(++), LT(-), IT(++), FE(++), FD(+), CO(++), EX(++), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(+), TR(+), CA(+)</p>	<p>SK (Purpose / Skopos): The verse expresses divine decree and guidance; Ghamidi reshapes it into a reflective, pedagogical address to believers, while Usmani maintains a direct doctrinal statement without added framing, preserving the original Skopos.</p> <p>EX (Explication): In وَمَنْ يُؤْمِنْ بِاللَّهِ يَجْعَلْهُ قَلْبُهُ, Usmani makes the subject-object relation explicit (“وہ اس کے دل کو ہدایت بخشتا ہے”), while Ghamidi remains more fluid and context-dependent.</p> <p>CO vs FD (Coherence vs Fidelity): Ghamidi prioritizes Coherence (CO) through expanded explanatory flow and contextual framing, while Usmani prioritizes Fidelity (FD) by closely following Arabic clause structure.</p> <p>CA (Contextual Adaptation): Ghamidi adds psychological contextualization for believers (“نہرا کوئی مصیبت آتی ہے... شبہات”), while Usmani preserves a standalone theological statement without additional context.</p>
	<p>Arabic Text + Urdu Translations</p>	<p>Coding</p>	<p>Comparative Functional Analysis</p>

<p>12</p>	<p>Arabic: وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ</p> <p>Ghamidi Translation: (اس حقیقت کو سمجھو) اور اللہ کی اطاعت کرو اور اُس کے رسول کی اطاعت کرو۔ پھر اگر منہ موڑتے ہو تو ہمارے پیغمبر پر تو یہی ذمہ داری ہے کہ صاف صاف پہنچا دے۔</p> <p>Taqi Usmani Translation: اور تم اللہ کی فرمانبرداری کرو، اور رسول کی فرمانبرداری کرو۔ پھر اگر تم نے منہ موڑا تو ہمارے رسول کی ذمہ داری صرف یہ ہے کہ وہ صاف صاف بات پہنچا دے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(+), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(+), TR(+), CA(+)</p>	<p>AO (Audience Orientation): In وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ, Ghamidi uses the simpler "اطاعت", making it more accessible for contemporary readers, while Usmani uses "فرمانبرداری", reflecting a more formal and traditional register aligned with classical discourse.</p> <p>FD (Fidelity): In فَإِن تَوَلَّيْتُمْ, Usmani preserves closer conditional structure ("اگر تم نے منہ موڑا"), showing stronger Fidelity (FD), while Ghamidi uses a more fluid present-oriented form ("اگر منہ موڑتے ہو"), prioritizing readability.</p> <p>SK (Skopos / Purpose): In الْبَلَاغُ الْمُبِينُ, Ghamidi renders "صاف صاف پہنچا دے", keeping it concise and functional, while Usmani adds "بات" ("صاف صاف بات پہنچا دے"), slightly expanding for clarity and formal completeness.</p>
	<p>Arabic Text + Urdu Translations</p>	<p>Coding</p>	<p>Comparative Functional Analysis</p>
<p>13</p>	<p>Arabic: اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَىٰ اللَّهُ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ</p> <p>Ghamidi Translation: (باد رکھو)، اللہ وہ ہے جس کے سوا کوئی اللہ نہیں، اور ایمان والوں کو اللہ ہی پر بھروسہ کرنا چاہیے۔</p> <p>Taqi Usmani Translation: اللہ وہ ہے جس کے سوا کوئی معبود نہیں ہے، اور مومنوں کو اللہ ہی پر بھروسہ کرنا چاہیے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(+), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive): In اللَّهُ لَا إِلَهَ إِلَّا هُوَ, both remain largely Literal (LT); Ghamidi retains "اللہ" as a concept-based term, while Usmani uses the established theological equivalent "معبود", reflecting lexical substitution.</p> <p>AO (Audience Orientation): In وَعَلَىٰ اللَّهُ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ, Ghamidi expands to "ایمان والوں" for accessibility, while Usmani uses compact "مومنوں", reflecting a more formal traditional audience style.</p> <p>FD (Fidelity): Usmani maintains higher Fidelity (FD) by preserving the verse without added framing, while Ghamidi adds "(باد رکھو)", introducing interpretive emphasis not explicit in Arabic.</p>
	<p>Arabic Text + Urdu Translations</p>	<p>Coding</p>	<p>Comparative Functional Analysis</p>

14	<p>Arabic: يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَوْلَادِكُمْ وَعَوَّلَاكُمْ عَتَدُوا لَكُمْ فَاخْذُوا مِنْهُمُ وَإِن تَعْلَمُوا وَتَصْنَعُوا وَتَعْفُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ</p> <p>Ghamidi Translation: ایمان والو، تمہاری بیویوں اور تمہاری اولاد میں سے بعض تمہارے دشمن ہیں۔ سو ان سے ہوشیار رہو۔ تلم اگر معاف کرو، درگزر کرو تو اللہ غفور و رحیم ہے۔</p> <p>Taqi Usmani Translation: اے ایمان والو! تمہاری بیویوں اور تمہاری اولاد میں سے کچھ تمہارے دشمن ہیں، اس لیے ان سے ہوشیار رہو۔ اور اگر تم معاف کردو اور درگزر کرو تو اللہ بہت بخشنے والا بہت مہربان ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LI(-), IT(++), FE(++), FD(+), CO(++), EX(+), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LI(+), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive): In يَا أَيُّهَا الَّذِينَ آمَنُوا both remain largely Literal (LT); Usmani preserves the explicit vocative “اے ایمان والو”، while Ghamidi uses a smoother form “ایمان والو”، slightly prioritizing flow over strict structure.</p> <p>AO (Audience Orientation): In وَإِن تَعْلَمُوا وَتَصْنَعُوا وَتَعْفُوا, Ghamidi uses concise phrasing (“معاف کرو، درگزر کرو”) for immediacy, while Usmani expands divine attributes (“بہت بخشنے والا، بہت مہربان ہے”), reflecting a more formal devotional tone.</p> <p>FD (Fidelity): In فَاخْذُوا مِنْهُمُ, Usmani shows slightly stronger Fidelity (FD) through closer lexical and causal structuring, while Ghamidi integrates the meaning more fluidly (“سو ان سے ہوشیار رہو“), prioritizing readability.</p>
	Arabic Text + Urdu Translations	Coding	Comparative Functional Analysis
15	<p>Arabic: إِنَّمَا آمَنُوا لَكُمْ وَأَوْلَادِكُمْ فَتَنَّهُ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ</p> <p>Ghamidi Translation: تمہارے مال اور تمہاری اولاد بس ایک امتحان ہیں اور اجر عظیم تو اللہ ہی کے پاس ہے۔</p> <p>Taqi Usmani Translation: تمہارے مال اور تمہاری اولاد تو تمہارے لیے ایک آزمائش ہیں، اور وہ اللہ ہی ہے جس کے پاس بڑا اجر ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LI(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LI(+), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive): In إِنَّمَا آمَنُوا لَكُمْ وَأَوْلَادِكُمْ فَتَنَّهُ, both remain close to Literal (LT); Ghamidi uses “امتحان” as a modern equivalent, while Usmani uses “آزمائش“, reflecting a more classical lexical register.</p> <p>FD (Fidelity): In وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ, Usmani preserves stronger structural alignment (“جس کے پاس بڑا اجر ہے“), while Ghamidi compresses the phrase (“اجر عظیم تو اللہ ہی کے پاس ہے“) for readability.</p> <p>CO vs AO (Coherence vs Audience Orientation): Ghamidi prioritizes Coherence (CO) through concise expression (“بس ایک امتحان ہیں“), while Usmani emphasizes Audience Orientation (AO) with a more formal and expanded devotional tone.</p>
	Arabic Text + Urdu Translations	Coding	Comparative Functional Analysis



<p>16</p>	<p>Arabic: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ</p> <p>Ghamidi Translation: سو جہاں تک ہو سکے اللہ سے ڈرنے ریو، اور سنو اور اطاعت کرو اور اپنی بھائی کے لیے خرچ کرو، اور جو دل کی تنگی سے محفوظ رہے وہی فلاح پانے والے ہیں۔</p> <p>Taqi Usmani Translation: لہذا جہاں تک تم سے ہو سکے اللہ سے ڈرنے رہو، اور سنو اور مانو اور خرچ کرو، یہ تمہارے ہی لیے بہتر ہے، اور جو لوگ اپنے دل کی لالچ سے محفوظ بوجھائیں وہی فلاح پانے والے ہیں۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+) Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(+), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive): In وَاسْمِعُوا وَأَطِيعُوا, both remain largely Literal (LT); however, Usmani renders "اطاعت" as "مانو" which is slightly more idiomatic and interpretive, while Ghamidi retains "اطاعت کرو" maintaining closer lexical alignment with Arabic.</p> <p>FD (Fidelity): In فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ, Usmani shows slightly higher Fidelity (FD) by adding "تم سے" making the implied restriction more explicit, while Ghamidi uses a more compressed form ("جہاں تک ہو سکے"), prioritizing fluency.</p> <p>CO vs AO (Coherence vs Audience Orientation): Orientation: In وَمَنْ يُوقِ شُحَّ نَفْسِهِ, Ghamidi uses "دل کی تنگی" for conceptual Coherence (CO), while Usmani uses "دل کی لالچ" which is more concrete and explanatory, reflecting stronger Audience Orientation (AO).</p>
	<p>Arabic Text + Urdu Translations</p>	<p>Coding</p>	<p>Comparative Functional Analysis</p>
<p>17</p>	<p>Arabic: إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ</p> <p>Ghamidi Translation: اگر تم اللہ کو اچھا قرض دو تو وہ اُس کو تمہارے لیے کئی گنا بڑھا دے گا اور تمہاری مغفرت فرمائے گا، اللہ بڑا قدر دان اور بردبار ہے۔</p> <p>Taqi Usmani Translation: اگر تم اللہ کو اچھی طرح قرض دو گئے تو اللہ تمہارے لیے اس کو کئی گنا بڑھا دے گا، اور تمہارے گناہ بخش دے گا، اور اللہ بڑا قدر دان، بہت بردبار ہے۔</p>	<p>Ghamidi: SK(+), AO(+), LT(-), IT(++), FE(++), FD(+), CO(++), EX(-), TR(+), CA(+) Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(++), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive): In إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا, both remain largely Literal (LT); Usmani slightly shifts toward interpretive rendering with "اچھی طرح قرض دو گئے" and future tense, while Ghamidi preserves the nominal phrase "اچھا قرض دو" maintaining closer lexical equivalence.</p> <p>FD (Fidelity): In وَيَغْفِرْ لَكُمْ, Usmani increases explicitness with "گناہ بخش دے گا" making the object of forgiveness clearer and showing higher Fidelity (FD), while Ghamidi uses the broader "مغفرت فرمائے گا" which is smoother but less explicit.</p> <p>CO vs SK (Coherence vs Skopos): In وَاللَّهُ شَكُورٌ حَلِيمٌ, Ghamidi prioritizes Coherence (CO) with a unified flow "بہت بردبار ہے" while Usmani emphasizes Skopos (SK) through intensified attribute rendering ("بہت بردبار ہے").</p>

	Arabic Text + Urdu Translations	Coding	Comparative Functional Analysis
18	<p>عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ</p> <p>Ghamidi Translation: وہ بر بہید کا اور بر کھلی ہوئی چیز کا جاننے والا ہے، بڑے اقتدار کا، بڑی حکمت کا مالک۔</p> <p>Taqi Usmani Translation: وہ بر بہید کا اور بر کھلی ہوئی چیز کا جاننے والا ہے، بڑے اقتدار کا، بڑی حکمت کا مالک۔</p>	<p>Ghamidi: SK(+), AO(+), LT(+), IT(+), FE(+), FD(+), CO(+), EX(-), TR(+), CA(+)</p> <p>Usmani: SK(+), AO(+), LT(+), IT(+), FE(+), FD(+), CO(+), EX(-), TR(+), CA(+)</p>	<p>LT vs IT (Literal vs Interpretive):</p> <p>In <i>عَالِمُ الْغَيْبِ وَالشَّهَادَةِ</i>, both translations are identical and fully Literal (LT), rendering "الغيب" as "بر کھلی ہوئی چیز" and "الشهادة" as "بر بہید" with no interpretive divergence.</p> <p>FD (Fidelity): In <i>عَالِمُ الْغَيْبِ وَالشَّهَادَةِ</i>, both preserve identical attribute-based structure ("<i>بڑے اقتدار کا، بڑی حکمت کا مالک</i>"), showing equal Fidelity (FD) with no variation.</p> <p>CA (Contextual Adaptation): Both show equal Contextual Adaptation (CA) by converting Arabic nominal divine attributes into smooth Urdu descriptive phrasing without stylistic divergence.</p>

5.0 Discussion

In the present study Skopos theory is used to conduct a comparative study of Urdu translations of Surah At-Taghabun (1-18) by Javed Ahmad Ghamidi and Muhammad Taqi Usmani. Based on the results, it can be concluded that both translators succeed in conveying the main theological message of the text of the Qur'anic text but they have different roles as communicators, audience orientation, and translation strategies. The differences corroborate the major postulation of Skopos Theory, which is that the function of the target text has a greater influence on translation decisions than linguistic equivalence.

One of the most salient results that comes to light involves the relationship between Literal Translation (LT) and Interpretive Translation (IT). Taqi Usmani tends to be more literal and source oriented, being closer to the Arabic text in terms of lexical and structural relationships. Ghamidi, by contrast, often uses reformulations that are explanatory and reader oriented in order to clarify and make things more accessible. This distinction implies the possibility of the fidelity of Qur'anic translation through various approaches, such as retaining the form or focusing on the meaning of the text.

The results then demonstrate a clear difference between Coherence (CO) and Fidelity (FD). While Urdu is Usmani's strong suit, Ghamidi is more apt to alter expressions to create more fluent and comprehensible Urdu text while maintaining the rhetorical and syntactic characteristics of the source text. These differences are useful for functionalist arguments that the adequacy of translation is judged not according to strict correspondence of words but according to the communicative purpose and the needs of the audience.

Another area of variance was Audience Orientation (AO). Ghamidi's translation is more readable for contemporary Urdu readers because of the use of simple structures and clarity of concepts. But Usmani's religious style is more traditional, and assumes greater familiarity with

classical Islamic terms. This shows that not only the meaning of the text, but also the assumptions about the target reader influence translation strategies.

The study also reveals that Explicitation (EX) and Contextual Adaptation (CA) serve as important means of communicating difficult theological and eschatological ideas. Both the translators use these techniques, but more extensively, Ghamidi uses them to help readers understand the text and more sparingly, Usmani to retain the meaning of the text and doctrinal precision. The results showed that contextual adaptation could be used to maintain the communicative effectiveness of the source text without undermining the meaning of the source text.

The results also confirm Skopos Theory's applicability in the context of translation of the Qur'anic text. The analysis shows that while the preservation of meaning is crucial for sacred texts, translators' decisions are always functional, influenced by the expectations of their audience and by their communicative aims. Thus, differences in translation cannot be interpreted as necessarily being at the level of doctrinal disagreement but rather as a reflection of different translation aims.

In conclusion, it is the study's intention to illustrate that the translation of Ghamidi and Taqi Usmani are two different approaches in translation of Qur'an, each with a valid method. The translation style is more reader-oriented, interpretive, coherence-oriented by Ghamidi while Usmani is more literal, fidelity-oriented and closer to traditional exegetical style. The results show consistency with the functionalist approach to translation as a communicative act that is purposeful and in which the decision of what is translated is guided by the audience, translation context and the aim of the translation.

6.0 Findings

The results of this study show that the main meaning of Surah At-Taghabun (Ayat 1-18) has not been changed in both Javed Ahmad Ghamidi and Muhammad Taqi Usmani's translations, however the translators' approach to the translation strategy, communicative purpose, and audience orientation differ significantly when analyzed using Skopos Theory. A comparative coding analysis shows that Ghamidi always chooses Interpretive Translation (IT), Coherence (CO), Functional Equivalence (FE) and Contextual Adaptation (CA). His translation style is reader centered and explanatory, making his translation understandable to the people of his time who speak Urdu and uses the Qur'anic words with their present meanings. In fact, in his smoother sentence structure, conceptual paraphrasing, elimination of rhetorical repetition, and occasional use of clarifying phrases like "یاد رکھو" and "مرنے کے بعد" he shows a tendency to do so. These add-ons point to a pedagogical Skopos that emphasizes the comprehension, readability, and communicative clarity.

Taqi Usmani on the other hand uses Literal Translation (LT), Fidelity (FD) and traditional Audience Orientation (AO) more effectively. His translation follows the Arabic word order, rhetorical strength, and classic style of the Qur'an, in general. Usmani often provides a literal lexical parallelism between the source and the target text and exhibits a style expected of traditional Islamic writings that are devotional in nature and would be understood by an audience already familiar with traditional Islamic discourse. His approach to translation is to preserve the text and to be as precise as possible in theological terms.

These results also reveal that there is a most common pair of analytical tensions across the eighteen verses, namely: Literal Translation (LT) and Interpretive Translation (IT)

In some places, Ghamidi translates the abstract theological language into simplified Urdu, whereas Usmani uses the formal Qur'anic style, with the repetition of structure. Similarly, Ghamidi

manages to change the order of clauses to become more fluent, whereas Usmani sticks to the original rhetorical order of the Arabic text.

Another significant discovery is that the EX is different in both translations. In contrast to Usmani, whose use of explication is primarily to strengthen doctrinal accuracy and to highlight the meaning, Ghamidi's use of explication is mostly to enhance conceptual understanding and to engage the reader. Overall the two translators achieve Functional Equivalence (FE) as they convey the intended religious message of the source text, albeit with some style differences.

This analysis further verifies the fact that there is no significant doctrinal dilemma between the two translations. The differences seen are largely in style and purpose and not theological. Thus, the research is consistent with the central postulate of Skopos Theory which states that translation decisions depend on the purpose, audience and communicative function, not on literal equivalence. In general, the results have shown that:

1. The model of translation developed by Ghamidi is interpretative, explanatory and readability.
2. The main features of the Usmani translation model are the literal translation, fidelity and tradition.
3. Both translators employ different, but systematic Skopos-driven strategies, while keeping the source text of the Qur'anic text faithful.
4. The functional variation of translation of Qur'anic texts can be effectively analyzed using the framework of Skopos Theory.

7.0 References

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