



A Contrastive Analysis of selected English and Urdu translations: The story of Adam and Eve in the Holy Qur'an

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ABSTRACT

The objective of this study is to examine the differences and similarities in the meanings and concepts of the translated story of Adam and Eve عليهما السلام in English and Urdu languages. The study focuses on the translation procedures utilized by the translators and traces interference in the Qur'an's story of Adam and Eve as it is translated into English and Urdu languages. The study delimits the verses of the story of Adam and Eve and utilizes Eugene Albert Nida's equivalence translation theory (1964) to identify, describe, and explain the linguistic components of the story of Adam and Eve in English and Urdu languages. The study discovers that there are morphological and word omissions and additions, syntactic and semantic shifts in the story of Adam and Eve in English and Urdu languages. The study observes English and Urdu language translators construct the meanings and concepts differently with the help of different choices of words in the target texts (TTs) and with the utilization of the translation procedures and interfere in the story of Adam and Eve in English and Urdu languages.

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1. Introduction

Human beings are always interested in knowing about the beginning of human life on the earth. The revealed religions of Judaism, Christianity, and Islam have a story to tell about the first man and woman on the earth. The Qur'an is revealed in the Arabic language and not being able to understand the Arabic language is a problem that people cannot understand the direct description and narration of the Qur'an. This is why till the day the Quran has been translated into the major languages of the world. This study examines the story of Adam and Eve in the Holy Qur'an and how this story is being translated into English and Urdu language for the understanding of the audience. The English language selected translation is Quran: A Reformist Translation translated by Edip Yüksel and the Urdu language selected translation is Kanz al Emaan, (The Treasure of Faith) translated by Ahmad Raza. These two translations are selected for the reason that the English translation claims to be modern and reformist and Kanz al Emaan is a traditional translation. The significance of this study is that it foregrounds the Qur'an's story of Adam and Eve and identifies the differences and similarities in English and Urdu languages story of Adam and Eve, at the same time it explains the meanings and concepts where this story differs in English and Urdu languages. The four research objectives of the study are to explore the differences and similarities between English and Urdu language translations of the story of Adam and Eve in the Holy Qur'an to find out the meanings and concepts represented in English and Urdu languages and to investigate the translation procedures translators have used to translate this story into English and Urdu languages and to reveal how the translators interfere in the Qur'an's meanings and concepts while transferring the story of Adam and Eve into English and Urdu languages. These are the research questions.

1. What are the differences and similarities between English and Urdu language translations of the story of Adam and Eve in the Holy Qur'an?
2. What are the meanings and concepts represented in English and Urdu language translations of the story of Adam and Eve in the Holy Qur'an?
3. What are the translation procedures translators have used to translate the story of Adam and Eve into English and Urdu languages?
4. How translators interfere in the Qur'an's meanings and concepts while transferring the story of Adam and Eve into English and Urdu languages?

In the organization of this study first is the abstract then the introduction that begins with the problem statement. It also expresses the significance of the study, research objectives research questions and organization of the study. Second is the literature review, which describes the current study's topic and mentions the previous studies, the framework of this study and the similar theoretical ideas of the other theorists. Third is research methodology which describes the data sources those are the story of Adam and Eve in the Holy Qur'an a modern reformist translation of the Qur'an and a traditionalist Urdu translation of the Qur'an, and it delimits the data to the verses Surat Al Baqarah (Q 2:30; 34) and Surat Bani Israel (Q 17:61; 62) and their TTs in English and Urdu languages, it also mentions the methods to study the verses. Fourth is the results and discussion, which consists of four subsections, the first sub-section mentions the source text (ST) and TT's second sub-section identifies and describes the TT's linguistic components of the verse under the parallel description in the form of a table, the third subsection discusses English translation and fourth subsection discusses Urdu translation of the verse under study. The fourth section discusses the four verses one by one and discusses translation procedures and interference of the translators separately. Fifth is the conclusion of the study.

2. Literature Review

Many studies have addressed the different aspects and concepts of the story of Adam and Eve in the Holy Qur'an comparing them with those of the Torah and Bible. Studies examining the translation of the individual verses of this story have also been found, but no study has been found that deals with this complete story from the translation's point of view and compares the two languages with each other and with the source language (SL). Here is the discussion about the studies related to the topic of the story of Adam and Eve. Abdelaal (2019) examines the translation of the six different verses from four translations of the Qur'an on the level of equivalence and faithfulness to the ST in the TT. This study focuses on the one verse of Surat Al-Araf (Q 7:22) on the topic of the story of Adam and Eve. The study finds losses in the meanings and suggests that the skopos (purpose) of the translation should be fulfilled by a translator and the important skopos is a translation that is faithful to the primary meanings of the ST. It also suggests that the stylistic features of the Qur'an can be the secondary skopos. The first skopos should be the faithfulness to the meanings and function of the Qur'anic text. The study neglects the important aspect of the Qur'an translation and how the meanings and function of the TT for the target audience (TA) in the target culture (TC) will be decided and planned to be achieved.

Muzakki (2021) examine the story of Adam in the Qur'an concerning the psychological tensions between Adam and Iblis. The study explores that Adam's world is a positive, constructive, knowledge-loving, submissive, and progressive world. Iblis's world is arrogant, disobedient, resistant to change and knowledge, self-superior, self-assertive, hypocritical, and destructive. The study interprets the understanding of reality concerning Adam and Iblis's view of life. The study explains that kneeling before Adam was a kind of appreciation for scientific knowledge. This study neglects that the Qur'an explains this kneeling itself in Surat Suad (Q 38:71-72) that kneeling before Adam was on the completion of the creation of Adam (placing the soul in the body), Allah commanded the angels to kneel before Adam. Sadatmoosavi (2022) study the concept of human death as a result of Adam's sin comparatively in the Qur'an and Bible. Torah describes spiritual death (separation between God and man) as the consequence of the original sin (Genesis 3:8) like other sins. Later on, interpretations implied that physical and spiritual death both are due to the original sin. The Qur'an never mentions such consequences of eating from the forbidden tree. Instead, God forgave Adam and Eve and no one is responsible for others conduct. This is a conceptual comparative study concerning the Qur'an and the Bible. Darzi (2023) investigates the creation story in the Qur'an comparing it with the creation story in the Torah. This study utilizes masculine, feminine, and egalitarian gender discourses. The study shows the Torah has a masculine and misogynistic narrative. Some of the post-Qur'anic exegeses

and Hadith books have the same masculine interpretations whereas the Qur'an has the egalitarian and moderate understanding of the creation story. This study has taken account of the phrases, clauses, and verbs for the meanings and concepts, where the single, tasnia two and plural pronouns are focused to understand the Qur'anic concepts. This study is also a comparative conceptual study and doesn't deal with translation.

Özsert (2023) examines traditionalist understanding of the creation story in the Qur'an and the Bible. The study shows that the Bible and Western male-dominated world accuses Eve of obeying the serpent and convincing Adam to commit the first sin whereas the Qur'an does not accuse Eve instead Adam and Eve are treated in a forgiving manner. The study explores that feminist discourse questions the misogynistic view of Eve, the eco-feminist approach also challenges the domination of woman and nature by male authoritarianism, constructivist view of Eve and Serpent story reveals Eve as wise not as an evildoer. Findings reveal that Eve was a part of the big plan of the story of the fall from paradise to earth, if this is a true understanding of the character of Adam and Eve then it leads towards the deterministic point of view and raises questions about the free will. There is a limited number of studies concerning the translation of the story of Adam and Eve in the Qur'an and the studies that are found individually address the verses and separate concepts of this story. No study is found that deals with the story as a whole from translation's perspective comparing the two TTs to each other and the SL. To the best of the researchers' knowledge, this is a new study that focuses on English and Urdu language translations, contrasts both translations and discovers the interference in the translated story while discovering the translation procedures utilized by the translators. The study uses Eugene Albert Nida's equivalence translation theory E. A. Nida and Taber (1969) to identify, describe, explain and examine the equivalences among the SL and TLs on structure, meaning, concept, and functional levels. Nida takes account of Noam Chomsky's generative grammar (Chomsky, 1957, 2014) and mentions the methods to decode an ST and encode it into a TT (Nida, 1964a, as cited in Munday, 2016, pp. 67-69). He focuses on the understanding and analysis of the basic linguistic elements of a deep structure of an ST and restructuring the same in the form of a surface structure of the TT. To Nida both the ST and TT semantically and stylistically should be equal ((E. A. Nida & Taber, 1969). Any word acquires meaning through the context and culture in which it is being used (E. Nida, 1964). Nida divides the meanings into three following categories (E. Nida, 1964).

- (i) Context expresses full meanings and different contexts reflect different meanings of the same linguistic component.
- (ii) Referential meanings are denotative meanings and the dictionary provides the range of these meanings.
- (iii) Emotive or connotative meanings are associated with a lexicon.

Nida explains the hierarchical and componential linguistic study to decide the meanings and focuses on the characteristics of a word, phrase, and clause (E. Nida, 1964). The formal equivalence or formal correspondence deals with the form and its meanings and requires the equivalent message in the TLs (Nida, 1964). This equivalence mentions the need for the footnotes to make the message of the ST equal to the TT. The dynamic equivalence or functional equivalence or principal of equivalent effect focuses on the function and understanding of the ST for the SA in the source situation and creates the same in the TT for the TA to perform in the target situation, with the use of lexicon, cultural references, and creating the natural TT (E. Nida, 1964; E. A. Nida & Taber, 1969). Nida focuses on the four elements of the TT to be achieved in the target situation for TA, e.g. conveying the sense, transferring ST message and style, in easy and natural TT, and creating the same audience response as it was in the SA (E. Nida, 1964). Peter Newmark also describes two types of equivalent translations, first is communicative translation that is affecting the TA as close as the ST produced on the SA and the second is semantic translation which is semantically and syntactically equal to the ST as producing the contextual meanings of the ST, he disagrees with Nida's equivalent effect that it cannot be achieved due to the difference between two cultures and difference in two times (Newmark, 1981) (as cited in Munday, 2016, p. 71).

Werner Koller also deals with equivalences, suggesting two terms *korrespondenz* and *aquivalenz* (Koller, 1979a, as cited in (Munday, Pinto, & Blakesley, 2016). *Korrespondenz* works in contrastive linguistics, to trace out the differences and similarities between two language systems. This contrastive study is managed within Saussure's concept of language and parole

(De Saussure, 1916). Koller guides to contrast the lexical, morphological, and syntactic components. Koller's equivalence pairs the ST and TT morphemes, words, clauses, and sentences and suggests the following five equivalences (Koller, 1979a, p. 185, as cited in Munday, 2016, p. 75).

- (i) Denotative equivalences are the linguistic descriptions of a text in other texts.
- (ii) Connotative equivalences are the same meanings and lexical variety (others refer to it as stylistic equivalence).
- (iii) Text normative equivalences deal with different text types.
- (iv) Pragmatic equivalences concern the audience of a text (Nida's dynamic equivalence).
- (v) Formal equivalences deal with the form and meaning of a text.

The current study utilizes qualitative research analysis as a research method on the translated story of Adam and Eve in the Qur'an.

3. Research Methodology

This study has three data sources first is the story of Adam and Eve in the Holy Qur'an second is Edip Yüksel's Quran (Yüksel, Al-Shaiban, & Schulte-Nafeh, 2007): A Reformist Translation and third is Ahmad Raza's Kanz al Emaan, The Treasure of Faith. The study delimits the story of Adam and Eve in English and Urdu languages and focuses on the four verses of this story, Surah Al Baqarah's verse (Q 2:30 & 34), Surah Bani Israel verse (Q 17:61-62) to fulfil the research objectives. The story of Adam and Eve in the Holy Qur'an is not described in a continuous text, it is scattered all over the Qur'an. First, the researchers collect the verses describing the story of Adam and Eve in the Holy Qur'an. At the same time, researchers gather the story of Adam and Eve in English and Urdu language translations and also take account of the explanatory notes in the TTs, to enhance the translated meanings of the story in English and Urdu languages. The second is placing the ST and TTs in a parallel form for contrastive study. This facilitates to study of the differences and similarities at linguistic components and pragmatic levels. Third is tracing of the translation procedures utilized by the translators in the light of Eugene Albert Nida's translation theory of equivalence, the researchers do this while contrasting and comparing the TTs with each other and with the ST. Fourth is describing and explaining the differences noted and discussing the interference of the translators.

4. Results and Discussion

First, the researchers conduct the contrastive study of the TTs of the story of Adam and Eve in the Holy Qur'an to identify and describe the different linguistic components in the TLs. Second, analyze and explain the differences and discover the translation procedures and interference of the translators in English and Urdu languages.

4.1. Surat Al Baqarah (Q 2:30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ ۗ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۗ 30

Edip Yüksel: Your Lord said to the angels, "I am placing a successor on earth." They said, "Would you place in it he who would corrupt it, and shed blood, while we sing Your glory, and praise You?" He said, "I know what you do not know." *Innate Ability to Relate and Discriminate*

Ahmad Raza:

اور یاد کرو جب تمہارے رب نے فرشتوں سے فرمایا میں زمین میں اپنا نائب بنا نے والا ہوں۔⁵³ بولے کیا ایسے کو نائب کرے گا جو اس میں فساد پھیلائے اور خون ریزیاں کرے۔⁵⁴ اور ہم تجھے سراہتے ہوئے تیری تسبیح کرتے اور تیری پاکی بولتے ہیں فرمایا مجھے معلوم ہے جو تم نہیں جانتے۔⁵⁵

4.1. (a) Identification and Description of TTs components Surat Al Baqarah (Q 2:30)

Table 1 Identification and description of the linguistic components of TTs

| S.No. | Source word (Q 2:30) | Edip Yüksel | Ahmad Raza |
|-------|----------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------|
| 1 | وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ wa iz qala rabbuka lilmalaeekate | Your Lord said to the angels, Omission of (وَإِذْ) , wa id {(and when) translation} 1. Morphological 2. Syntactic 3. Semantic | اور یاد کرو جب تمہارے رب نے فرشتوں سے فرمایا |

| | | | |
|---|------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| 2 | إِنِّي Inni | Omission 1. Morphological 2. Syntactic 3. Semantic | Omission 1. Morphologica 2. Syntactic 3. Semantic |
| 3 | إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً inni jaeelun filardi khalifatan | "I am placing a successor on earth." 1.Omission 2.Semantic Shift (successor) | میں زمین میں اپنا نائب بنانے والا ہوں Omission of <i>إِنِّي Inni</i> {(it is beyond doubt/no doubt) translation} |
| 4 | وَنَحْنُ نُسَبِّحُ nahnu nusabbehu | while we sing Your glory 1.Semantic, وَ {(wa) here translated as while} | اور ہم تجھے سراہتے ہوئے {(وَ) translated as aur} |
| 5 | وَنُقَدِّسُ لَكَ wa nuqaddesu laka | Omission 1. Syntactic 2. Semantic | اور تیری پاکی بولتے ہیں |
| 6 | قَالَ إِنِّي أَنطَمُّ مَا لَا تَعْلَمُونَ qala inni aalamu ma la taalamun | He said, "I know what you do not know." <i>Innate Ability to Relate and Discriminate</i> Omission , إِنِّي inni | فرمایا مجھے معلوم ہے جو تم نہیں جانتے Omission , إِنِّي Inni |

4.1. (b) Edip Yüksel' translation Surat Al Baqarah (Q 2:30)

In the translation of Verse (Q 2:30), Yüksel makes omission of the Arabic phrases *wa iz, {(and when (in the past))}, inni (verily/indeed), wa nuqaddesu laka {(and hallow Thy name) translation Muhammad Asad}* and again *inni* and he translates Arabic words *wa nahnu nusabbehu* in very different meanings as *while we sing Your glory*, here he introduces a quite new concept that equates *nusabbehu* with the concept of *singing*. This different sense is reflected, equating angels' prayers with *singing* as most of the other religions do. The Muslims never use the word *sing* for any of their worship, for prayers, for recitation of the Holy Qur'an, *nawafil*, or *Hajj* or for any act of worship. But on the opposite side Hinduism, Sikhism, Jainism, and Christianity use the specific word *sing* for offering their worship, Bhajan, and Church services, and they also use musical instruments, such as chanting of the bells, animal horn blowing and drum-beating, in case of the Christianity, the use of all the modern instruments is obvious. Yüksel tries to equate certain religious performances of different religions. At the end of the translation of the verse, he makes an addition in italics *Innate Ability to Relate and Discriminate*. In this statement, Yüksel again departs from the Urdu language translation and explains it differently. *Inni aalamu ma la tala moon (Q 2:30)* Yüksel translates it as "*I know what you do not know*". This Yüksel refers to an *Innate Ability to Relate and Discriminate*, which according to Yüksel only God knows and angels do not know. God ordered and represented the demonstration by Adam in the form of *qala ya adamu anbe'hum biasma'ehim fa lamma anbaahum biasma'ehim (Q 2:33) (He said, "O Adam, inform them of the descriptions of these". When he informed them of their descriptions), (translation Yüksel), it was known to all that Adam can name and discriminate the things. So, Yüksel's note (Q 2:30) is a mere addition as it is clearly described in the next coming three verses (Q 2:31-33). Urdu translation (Q 2:30) note 55 interprets it differently;*

یعنی میری حکمتیں تم پر ظاہر نہیں۔ بات یہ ہے کہ انسانوں میں انبیاء بھی ہوں گے، اولیاء بھی، علماء بھی اور وہ علمی اور عملی دونوں فضیلتوں (کے جامع ہوں گے۔)

4.1. (c) Ahmad Raza' translation Surat Al Baqarah (Q 2:30)

Ahmad Raza omits the translation of the Arabic word *inni* in the Urdu translation of this verse, *inni* occurs twice in the same verse and has its place in the description of the verse as it is said by Allah and Ahmad Raza does not include it in the Urdu language for a single time. Arabic word *qala* also occurs twice in this verse, he translates it into Urdu as فرمایا Ahmad Raza utilizes the word فرمایا for Allah as respect and honour. The selection of the Urdu language word for the Arabic word *khalifatan* is *naib* by Ahmad Raza and it is explained in note 53 (Q 2:30) and note 344 on Surat Al-Inam (Q 6:165):

(اور وہی ہے جس نے زمین میں تمہیں نائب کیا)۔ 344- کیوں کہ سید عالم خاتم النبیین ہیں آپ کے بعد کوئی نبی نہیں اور آپ کی امت آخر الامم ہے پہلوں کا خلیفہ کیا کہ اس کے مالک ہوں اور اس میں تصرف کریں۔ {اسی لئے ان کو زمین میں note 111 on Surat An-Naml, verse (Q 27:62)

(اور تمہیں زمین کا وارث کرتا ہے) 111- کہ تم اس میں سکونت کرو اور قرناً بعد قرن اس میں متصرف رہو۔

note 93 on Surat Al-Fatir, verse (Q 35:39) regarding the same Arabic word *khalifatan* selected translation.

(اور وہی ہے جس نے تمہیں زمین میں اگلوں کا جانشین کیا)۔93- ان کے املاک اور مقبوضات کا مالک اور متصرف بنایا اور ان کے منافع تمہارے لیے مباح کیے تاکہ تم ایمان و اطاعت اختیار کر کے شکر گزاری کرو۔

Table 2: source word *khalifatan* in English and Urdu TTs

| S. No. | Surat No. | Source word | English translation | Urdu translation | Explanatory note |
|--------|---------------------|-------------------------------------------------|-------------------------|------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | Al Baqarah (Q 2:30) | خَلِيفَةً <i>khalifatan</i> | A successor on earth | نائب <i>naib</i> | Note 53- یہاں خلیفہ سے حضرت آدم (علیہ السلام) مراد ہیں اور اگرچہ تمام انبیاء بھی اللہ تعالیٰ کے خلیفہ ہیں۔ <i>Adam is "Khalifatan" and the prophets are also "Khalifatan"</i> |
| 2 | Al-Inam (Q 6:165) | خَلِيفَةَ <i>khala'if ardh</i> | successors on earth | زمین میں نائب <i>waris</i> | Note 344- آپ کی ہے اسی لیے ان کو زمین میں پہلوں کا خلیفہ امتِ آخرالامم کیا (all Muslims are Khalifatan) |
| 3 | An-Naml (Q 27:62) | خُلَفَاءَ <i>khulafaa ardh</i> | successors on earth | زمین کا وارث <i>Waris</i> | Note 111- کہ تم اس میں سکونت کرو اور قرناً بعد قرن اس میں متصرف رہو۔ (in general all Muslims are <i>khalifatan</i>) |
| 4 | Fatir (35:39) | خَلِيفَةَ فِي الْأَرْضِ <i>khala'if ardh</i> | successors on the earth | زمین میں اگلوں کا جانشین <i>Janeshin</i> | Note 93- اور ان کے املاک و مقبوضات کا مالک و متصرف بنایا (owners of the land and properties) |

There is no consistency in Urdu translation regarding the explanation of the source meanings of "*khalifatan*", it varies from concept to concept. Urdu translation uses a particular technique in notes that draws specific lessons from certain verses of the story of Adam and Eve and educates the reader. Urdu translation notes 54 (Q 2:30) explains the reasons for the objection of the angels on the creation of Adam. The three mentioned reasons in the note are stated in *Tafsir Ibn e Kathir* (Urdu version, p. 114 –116).

4.2. Surat Al- Baqarah (Q 2:34)

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

Edip Yüksel: We said to the angels, "Submit to Adam," so they submitted except for *Iblis*, he refused and became arrogant, and became of the ingrates.

Ahmad Raza:

اور یاد کرو جب ہم نے فرشتوں کو حکم دیا کہ آدم کو سجدہ کرو تو سب نے سجدہ کیا سوائے ابلیس کے منکر ہوا اور غرور کیا اور کافر ہو گیا۔
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4.2. (a) Identification and Description of TT components Surat Al Baqarah (Q 2:34)

Table 3: Identification and description of the linguistic components of TTs

| S.No. | Source Word (Q 2:34) | Edip Yüksel | Ahmad Raza Khan |
|-------|----------------------------------------------------------------------------------------------------|-------------------------------------------------|-----------------------------------------------------------|
| 1. | وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ <i>Wa iz qulna lilmalaikati isjudu liadama</i> | <i>We said to the angels, "Submit to Adam",</i> | اور یاد کرو جب ہم نے فرشتوں کو حکم دیا کہ آدم کو سجدہ کرو |
| 2. | الْكَافِرِينَ <i>alkaferin</i> | Ingrates 1. semantic shift | کافر, منکر <i>munker, kafir</i> |

4.2. (b) Edip Yüksel' translation Surat Al Baqarah (Q 2:34)

Yüksel does not pay attention to *wa iz* to translate these words into English language. He uses the inverted commas for "*Submit to Adam*" by this he highlights the saying of Allah for the angels, further, he mentions *Iblis* in italics and makes the word *Iblis* different from the other words as *Iblis* chose to do the different than the angels did. Yüksel's note on (Q 2:34) explains Yüksel's reason for his different meanings and concepts as compared to the Urdu translation. He explains this verse regarding the *book Losing My Religion: A Call For Help* written by Jeffery Lang professor of mathematics at Kansas University that Adam was intellectually superior so the angels are ordered to bow down to Adam and angels are subservient to mankind and submission is an indication that angels will serve mankind to make the development on earth. But the Qur'an itself says a different thing about bowing to Adam that Allah ordered the angels to bow down to Adam at the moment when Allah completes the creation of Adam and unites Adam's body and soul

together (Surat Al-Suad Q 38:71-72 and Surat Al-Hijr Q 15:29-30), at this time of uniting Adam's body to the soul Allah ordered the angels to bow down. Second is that Yüksel translates *alkaferin* as *ingrates* this specific rendering in English expresses a shift in meanings.

4.2. (c) Ahmad Raza' translation Surat Al Baqarah (Q 2:34)

Ahmad Raza translates *Wa iz qulna lil malaikati isjudu liadama* as اور یاد کرو جب ہم نے فرشتوں کو حکم دیا کہ آدم کو سجدہ کرو he translates it on the level of dynamic equivalence. The source words *wa iz* and *qulna* in Urdu language are remembrance about the past happening to one who can recall and can remember the particular event and *qulna* is ہم نے حکم دیا reflecting a complete sense to the Urdu audience. The Urdu language words *sajda* and *kafir* Ahmad Raza adopts from the SL. Urdu translation explains that *alkaferin* are the people who do not implement Allah's orders and follow their own will, here the use of *alkaferin* for Iblis is, that he is one of the people who act independently and do not bother the orders given by Allah and disobeyed Allah's orders Suad (Q 38:75). Yüksel translates *Iblis* in verse (Q 17:61) as Satan and in verse (Q 2:34) as *Iblis*. Ahmad Raza adopts the Arabic proper nouns *Iblis* and *Shaitan* in the Urdu language. Urdu translation uses the footnotes differently first it imparts to the reader the complete knowledge about *sajda*, *prostration* and explains what prostration is, and to whom it can be offered. Second, it teaches the reader four lessons drawn from this verse. The start of the note mentions that there are three reasons for the angels to perform prostration to Adam. It also draws lessons to educate the Urdu audience.

4.3. Surat Bani Israel (Q 17:61)

وَأَذِّنَا لِلْمَلٰئِكَةِ اِسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا اِبْلِیْسَ ۗ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتُ طٰیْنًا ۗ 61

Edip Yüksel: We said to the angels: "Fall prostrate to Adam." So they fell prostrate except for Satan, he said, "Shall I prostrate to one you have created from clay!"

Ahmad Raza:

اور یاد کرو جب ہم نے فرشتوں کو حکم دیا آدم کو سجدہ کرو-134 تو ان سب نے سجدہ کیا سوا ابلیس کے بولا کیا میں اسے سجدہ کروں جسے تو نے مٹی سے بنایا۔

4.4. (a) Identification and Description of TT components Surat Bani Israel (Q 17:61)

Table 4: Identification and description of the linguistic components of TTs (Q 17:61)

| S.No. | Source Word 17:61 | Edip Yüksel | Ahmad Raza |
|-------|--------------------------------------------|-------------------------------------------------------------------|----------------------------|
| 1 | وَأَذِّنَا <i>wa iz</i> | Omission, وَأَذِّنَا <i>wa iz</i> 1.Morphological 2. Semantgic | اور یاد کرو |
| 2 | قُلْنَا <i>qulna</i> | We said | ہم نے حکم دیا |
| 3 | اِسْجُدُوْا لِاٰدَمَ <i>isjudu liadama</i> | "Fall prostrate to Adam" | آدم کو سجدہ کرو |
| 4 | اِلَّا اِبْلِیْسَ <i>illa iblis</i> | except for Satan, 1. Semantic | سوا ابلیس کے |
| 5 | قَالَ ءَاَسْجُدُ <i>qala a'asjudu</i> | He said,"shall I prostrate | بولا کیا میں اسے سجدہ کروں |

4.3. (b) Edip Yüksel' translation Surat Bani Israel (Q 17:61)

Yüksel does not translate source words *wa iz* and adds inverted commas for foregrounding the utterances of Allah and Iblis. Moreover, he translates the Arabic proper noun Iblis as Satan at the equivalence level, it reflects his correlating proper noun to that of the Bible's proper noun Satan but both proper nouns relate to different religions and describe and behave differently in the Qur'an and Bible. He does not explain any reason to the English audience for equating these proper nouns.

4.3. (c) Ahmad Raza' translation Surat Bani Israel (Q 17:61)

Ahmad Raza translates the Arabic word *qulna* as ہم نے حکم دیا in the sense that whatever Allah says to the angels to perform is an order to them to obey. Noe 134 explains the source word *sajda* کا تحیت *a sign of dignity* it reflects that though it was a *sajda* it was not worshipping Adam but it was only a kind of reverence and honour to Adam paid by the angels and it is also not a subservience of the angels to the human beings.

4.4. Surat Bani Israel (Q 17:62)

قَالَ اَرۡءَیْتَنۡكَ هٰذَا الَّذِیۡ كَرَّمۡتَ عَلَیَّۜ لَیۡسَ اٰخَرۡتَنۡ اِلَیَّ یَوۡمَ الْقِیٰمَةِ لِآخَتِّیۡكَۜ ذُرِّیَّتَهُۥ اِلَّا قَلِیۡلًا ۗ 62

Edip Yüksel: He said, "Shall I show You this one whom You have preferred over me, that if You respite me until the day of resurrection, I will destroy his progeny, except for a few."

Ahmad Raza:

بولا -135- دیکھ تو جو یہ تو نے مجھ سے معزز رکھا -136- اگر تو نے مجھے قیامت تک مہلت دی تو ضرور میں اس کی اولاد کو پیس ڈالوں گا -137- مگر تھوڑا

4.5. (a) Identification and Description of TTs components Surat Bani Israel (Q 17:62)

Table 5: Identification and description of the linguistic components of TTs (Q 17:62)

| S.No. | Source Text 17:62 | Edip Yüksel | Ahmad Raza |
|-------|---------------------------------------------------------------------------|-----------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| 1 | قَالَ أَرَأَيْتَكَ <i>a'ra'eetaka</i> | <i>qala</i> He said, "Shall I show You. 1.Semantic (Tense and I show you) | بولا دیکھ تو |
| 2 | كَرَّمْتَ عَلَيَّ <i>alayya</i> | <i>karramta</i> You have preferred over me, | تو نے مجھ سے معزز رکھا |
| 3 | لَئِنْ <i>la'en</i> | that if | تو اگر ضرور |
| 4 | إِلَى يَوْمِ الْقِيَامَةِ <i>yomilqayamati</i> | <i>ila</i> until the day of resurrection, | قیامت تک |
| 5 | لَأَحْتَكِنَنَّ ذُرِّيَّتَهُ <i>ahtanikanna</i> <i>zurriyyatahu</i> | <i>la</i> I will destroy his progeny, 1.Semantic shift Uses implied meaning | تو میں اس کی اولاد کو پیس ڈالوں گا 1.Semantic shift Uses implied meaning |

4.4. (b) Edip Yüksel' translation Surat Bani Israel (Q 17:62)

Edip Yüksel translates *a'ra'eetaka* as *shall I show you*, this wording in English is constructing a different sense as compared to the source words. Moreover, in the English language, Yüksel uses the pronoun *You* three times uttered by Satan (Iblis) for Allah in his address to Allah and starts it with the capital alphabet Y, which is a use of standard translation norms. He translates the Arabic clause *la'ahtanikanna zurriyyatahu* in the English language as *I will destroy his progeny*, and Ahmad Raza Khan translates the same in the Urdu language as تو میں اس کی اولاد کو پیس ڈالوں گا. English and Urdu translations show semantic shifts, and both focus the farfetched sense not the immediate underlying idea of the Arabic clause {that is of tie the animal between the jaws in the sense to control لگام, *lagam, bridle*), to conquer, and gain the mastery, to compel to follow}.

4.4. (c) Ahmad Raza' translation Surat Bani Israel (Q 17:62)

In this verse, Ahmad Raza selects the Urdu word بولا for the source word *qala* and further, it is explained in footnote شیطان *shaitan*, that it is uttered by Iblis. Further, as the talk of Iblis proceeds Ahmad Raza uses the Urdu word تو *tu* for addressing Allah three times in the talk of Iblis, and it was in the wording of Iblis for addressing Allah, Ahmad Raza shows Iblis equates himself to Allah as in Urdu text he speaks with in equal linguistic pronouns using for Allah. It is noteworthy that in all the places Urdu translation describes Allah in an honoured and respected manner to the extent the Urdu language permits but when Iblis speaks to Allah, it is said in an ordinary way and a very casual manner. Here Urdu translation makes a difference in words when قَالَ is used by Allah these are فرمایا، حکم دیا the token of respect words in the Urdu language, but from the mouth of Iblis addressing to Allah قَالَ is translated in the Urdu language as تو *tu*, the ordinary words. Urdu translation portrays Iblis using an intimacy and frank conversation with Allah.

4.6. Translation Procedures

On the level of formal and dynamic equivalence (Nida, 1964; Nida and Taber, 1969) the study shows:

- There are noteworthy omissions and additions in English and Urdu language translations of the story of Adam and Eve.
- There are differences of meanings and concepts in the story of Adam and Eve in English and Urdu languages.
- English and Urdu language translations utilize different translation procedures to express this story to their audiences.
- English and Urdu language translators interfere in the translated story of Adam and Eve.

Table 6: Translation procedures applied by the translators

| ST | English Language | Urdu Language |
|-----------------------|----------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| Al-Baqarah (Q 2:30) | Not equivalent, explains different meanings - Omission of source phrases, {وَالَّذِي wa iz, وَنُقِّنِسْ inni, وَنُقِّنِسْ wa nuqaddisu laka} | Concept equivalence - Omission of source word (إِنِّي inni) |
| Al-Baqarah (Q 2:34) | Not equivalent, explains different concepts {submit, ingrate}- Omission of (وَالَّذِي wa iz) | Concept equivalence Adoption (سجده sajda, شيطان shaitan, إبليس Iblis, كافر kafir), make additions while explaining in foot-note |
| Bani-Israel (Q 17:61) | Literal translation-omission of (وَالَّذِي wa iz) | Dynamic equivalence, explains source meanings |
| Bani-Israel (Q 17:62) | Meaning shift, expresses implied meanings (لَا تُحْتَكِنَنَّ la ahtanikanna) | Meaning shift, explains implied meanings |

Source word *khalifatan* (Q 2:30) is translated and explained in English and Urdu languages differently, Yüksel translates it as successor and Ahmad Raza as *naib*, *janeshin*, and *waris* Yüksel and Ahmad Raza differed on who would be *khalifatan*. Yüksel's English translation explained that human beings succeed one after the other on the earth so they all are successors, *khalifatan*. Ahmad Raza differed from Yüksel in that only the prophets were *khalifatan* (naibeen). There is also no consistency in Ahmad Raza's translation of the *khalifatan* in the Urdu language. In Surat Bani-Israil (Q 17:61) Yüksel has translated the Arabic clause *isjudu liadama* as "Prostrate to Adam" and the Urdu translation adopted the source word *sajda* but explained in a note that it was a sign of reverence and it was not a worship, at the same time it was not a subservience or submission and it was touching the ground with the forehead. Urdu translation explains *sajda* in note 61 (Q 2:34) concerning Albedawi's Qur'an exegesis. The same verse (Q 2:34) English translation Yüksel explains concerning Jeffrey Lang, professor of Mathematics at Kansas University, "Losing My Religion: A Call for Help" and explains that angels are helpers to human beings for making development on the earth (p.32). English translation prefers layman's approach to the story of Adam and Eve whereas Urdu translation quotes an exegete's point of view. The English translation is not consistent in translating the source word *isjudu* in Surat Bani-Israil verse (Q 17:61) it is prostrate and in Surat Al-Baqarah verse (Q 2:34) and in Surat Ta-ha (Q 20:16) it is submitted. In the end note (Q 2:34) submission is also explained as subservience and helping and serving human beings in the development of this earth.

Verse (Q 17:62) Yüksel translated *la ahtanikanna* as destroy and Ahmad Raza Khan as *zarur pees daloon ga*, Yüksel and Ahmad Raza have translated in the same way focusing on the far-fetched meanings of this phrase. TTs in both the languages Urdu and English used the implied meanings. English translation makes addition in the explained meanings of (Q 2:31) and neglects the source meanings of this verse *wa allama adama al'asma'a kullaha summa aradahum alal'malaikati*, first is *allama* and second is *aradahum* He taught Adam the descriptions of all things and then he displayed them to the angels, in contrast to English translation the Urdu language makes it very clear that things were displayed to the angels and then Allah enquired from the angels *anbeuni be asma'ee ha'ulaee*, inform me the descriptions of these things. Exceeding in the explanation of the *alasmaa* adds more to the knowledge of the displayed things, taught to Adam by Allah. Creating the abstract ideas is a bit more than is described in the source words *aradahum*. So, the *abstract ideas* are not displayed to the angels to enquire from them their descriptions or names. Urdu translation brings TT to an equivalent level.

Yüksel explains (Q 2:31) concerning Genesis (2:19-20) and writes that *The Old Testament has a parallel account*. But the same incident of naming the things is not the same in both the texts (Qur'an and Bible). Yüksel's stating that The Old Testament has a parallel account is a very clear proof of his equating (Q 2:31) with Genesis (2:19-20). Surat Al-Baqarah verse (Q 2:31) has no *parallel account*, the following comparative analysis highlights the differences in the Qur'an and the Bible. Genesis 2:19-20 *King James Version* "

¹⁹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

²⁰ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam, there was not found an help meet for him."

Table 7: Surat Al-Baqarah verse (Q 2:31)**The Genesis 2:19-20 (KJV)**

| | |
|-----------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|
| 1. <i>wa allama adama al'asma'a kullaha</i> (He taught Adam the descriptions of all things) | 1. No mentioning of this in Genesis 2:19-20 |
| 2. <i>summa aradahum alal'malaikati</i> (and then he displayed them to the angels) | 2. No mentioning of this in Genesis 2:19-20 (represented to the Adam) |
| 3. <i>faqala anbeuni be asma'ee ha'ulaee</i> (and said "inform me the descriptions of these things) | 3. No mentioning of this in Genesis 2:19-20 |
| 4. <i>in kuntum sadeqin</i> (if you are truthful) | 4. No mentioning of this in Genesis 2:19-20 |

Surat Al- Baqarah verse (Q 2:34) Yüksel translates the source Word *alkaferin* as *ingrates* and portrays *Iblis* as simply *an ingrate* but Raza explains *Iblis* as opposing Allah and doing against His command. Secondly, Yüksel describes the angels as helpers of human beings on the earth to make better this world, and portrays them a kind of lesser in creation. Whereas Raza does not explain the way Yüksel explains the *Iblis* and the angels. In the verses (Q 2:30, 2:34) and (Q 17:61) *wa iz* a specific description represents a concept of time in the past with reference to a particular event. Yüksel ignored to translate it in the mentioned verses, but translates the same *wa iz* in Al-Kahaf (Q 18:50) and also explains in end note of (Q 18:50) that these are the events that happened in paradise at a time, Yüksel's end note on Al-Kahaf (Q 18:50-51) explains that *Perhaps the events that tested God's creation in paradise (38:69), resulted in their classification as angels, jinns and humans. See Q 2:34.* Neglecting to translate the phrase *wa iz* makes the English translation of the story of Adam and Eve a simple continuous story without its reference to specific times, places and events. Whereas Raza takes notice of the source wording and translates properly.

Surat Al-Baqarah (Q 2:30) Yüksel and Raza neglect to translate source word *inni*, this makes English and Urdu translations a text without an authentic and certain description. ST *wa nahnu nusabbihu bihamdika wa nuqaddisu laka*, Yüksel summed up the meaning and makes omissions whereas Raza translates it on the formal equivalence level and explains the source meanings. English translation is not consistent while rendering the proper noun *Iblis* in English language throughout the story of Adam and Eve. It translates it as *Satan* verse (Q 2:34) and adopts it as *Iblis* verse (Q 17:61). Urdu translation describes this name consistently while adopting it as *Iblis* and *shaitan* in Urdu translation.

English translation of *nahnu nusabbihu* (Q 2:30) is *We sing thy glory* and Urdu translation is (ہم تجھے سراہتے ہوئے (تیری تسبیح کرتے ہیں) Urdu translation does not describe it as *sing*. Particular rendering as *sing* and translating Arabic proper noun *Iblis* as *Satan*, and equating Al-Baqarah verse (2:31) to (Genesis 2:19-20) are the signs that English translation interprets this story with reference to the Biblical narration. Surah Bani Israel verse (Q 17:62) *la ahtanikanna zurriyyatahu illa qalilan*, English and Urdu languages do not translate and explain this on the formal and dynamic equivalence level. Both languages express the implied meanings of the SL. Bani Israel verse (Q 17:62) *la ahtanikanna* (dictionary meanings *bridle, reins, tie an animal from the jaws to control it*) is the same control of the children of Adam on the earth as *Iblis* managed and controlled Adam and Eve in the paradise. Surat Al-Araf (Q 7:17-22) *fawaswasa lahumaa ashaitanu* is all about control over the human race from different aspects. The interference in the description and explanation of the source concept *khalifatan* in English and Urdu languages was observed. Both TTs translated *khalifatan* into English and Urdu languages differently. Yüksel describes *khalifatan* consistently as successor and all human beings are the successors on the earth. Yüksel is of the opinion that the human race was *khalifatan* and superior to angels and angels were helpful to human beings for making development in this world. Raza translates this into three different concepts; *naib, waris* and *janeshin* and explains that all human beings were not *khalifatan*, (Q 2:30) note 53 only the Prophets were *khalifatan*. But in Surat Al-Anaam verse (Q 6:165) note 344 explains that all the Muslims are the *khalifatan* and they have the reason to own and conquer the lands and have the right to use the land to establish the rule.

Yüksel interfered into the translated story of Adam and Eve in English language while explaining the story with reference to the Christianity and in view of a layman's understanding i. e. (Q 2:30 and 31) and Yüksel omitted the source words and phrases to render these into English language. The words like *inni* and *wa iz* in the Qur'anic verses Yüksel does not translate to English language and the omission of source words *inni* and *wa iz* made English text a simple text devoid of its authentic description on a particular point of time in a given situation. Yüksel described the

angels intellectually low as compared to the human beings and explained the angels were subservient to the human beings (Q 2:34 and 17:61). Yüksel made a shift in the translated concept of *al kaferin* and reflected it in English as ingrates. Ahmad Raza adopts this source concept in Urdu language and explains the source meanings.

5. Conclusion

The study has focused on the story of Adam and Eve in Edip Yüksel' English and Ahmad Raza's Urdu translation with respect to the four research objectives. The study has utilized Eugene Albert Nida's translation equivalence theory (1964) and explored that English and Urdu languages have more differences and a few similarities. English translation explains the story of Adam and Eve with reference to the Biblical concepts and from the point of view of the ordinary people (Q 2:30; 31; 34; and 36) for explanation it also refers to the other verses of the Qur'an. It is discovered that both English and Urdu languages explain Arabic concept (Q 17:62) *la ahtanikanna zurriyyatahu* in the same implied sense and both languages have ignored to find the equivalence in form or the content. The study found that Urdu translation explains the source meanings in the light of the opinion of religious scholars (Madarik, Jallalain, Bedawi) and draws lessons for the Urdu audience to learn. Urdu translation uses the commentary to turn Urdu audience into submissiveness, respecting to the office of the Prophet-hood and generally stops them to raise the questions on the conduct of the Prophets and especially of Prophet Adam note 63 (Q 2:35). The English translation raises the reason based questions e.g. end notes (Q 2:35 and Q 51:56). The study showed English translation omits to translate the source words. Urdu translation is not consistent in the translation and explanation of source word *khalifatan*, it translates *khalifatan* in three different ways and also explains *khalifatan* in three different meanings (Q 2:30; Q 6:165; Q 27:62; Q 35:39).

The English translation consistently translates *khalifatan* and differs to the Urdu language explanation of the *khalifatan* and says that all human beings are *khalifatan* on the earth and are intellectually superior to the angels. The study discovered that English translation translates *sajda* in verses (Q 2:34 and Q 17:61) into two different meanings *submit* and *prostrate* and explains that submission and prostration was for the whole human race but Urdu translation disagrees with this explanation and describes that *sajda* was only for Adam and for the Prophets. The Study also explored that English translation deciphers *al kaferin* in Surat Al-Baqarah (Q 2:34) as *ingrates*, this is a shift in meanings and the Urdu translation adopts *Kafir* into Urdu language and explains it as a person who acts against the orders of Allah. The study has discovered that English translation holds Adam and Eve performing the sinful act of eating from the tree (Q 2:36) but the Urdu translation mentions Adam *masoom*, *innocent* (a person who never commits a sin) (Q 2:35-36).

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