

Devising Parameters based on Blended Model of Translation Assessment

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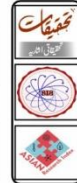
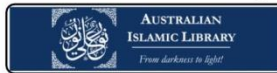
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Abstract & Indexing



Abstract

Evaluation of translation is a real time challenge in the current emerging trends of translation, neologism and semantic vastness in more than seven thousand languages. The quality in various translation types is the only key to success. Therefore, it is still an open area of research to find out parameters for assessment of various types of translation applied in various types of texts. A large number of scholars devised models and parameters such as Kathrine Reiss, Koller (1974), Wills (1974), Van den Broeck (1985,1986) Model, Amman (1990), Jacqueline D'Hulst Model (1997) , Robert Larose (1998), Functionalist Model, Jamal Al-Qinai (2000), Malcolm Williams, (2004), Quality Assessment Model of Juliane House, Shah Waliullah Dihlawi Model (1728 AD). The Research study aims at devising parameters for Urdu Quran Translation by studying all these models to find out the best parameters for the Word of God. The Word of God is the most sensitive text in the world the only one in its original divine language. To convey the true essences and sense of the Words of God is the challenge the real time translators are facing. The study interviewed the alive Quran translators and compared their applied parameters with the models mentioned above.

Keywords: *Model, Assessment, Translation, Parameters, Urdu*

Introduction

The assessment of translation is a challenging topic for theorists and translators. The translation theorists devised various models for the assessment to reach to a model translation. But, due to the infinite thinking abilities of human it seems difficult. Translation of religious texts are more challenging being the holy words. Therefore, the study devised practical and acceptable model parameters for Urdu Quran Translation.

Objectives

The main objectives are to study the previously devised models and to conduct interviews with the scholars and translators of the Quran into Urdu language. Based on this research data the researcher devised parameter for translating the Holy Quran into Urdu.

Research Questions

The research study aims to find out the answer of the following questions:

- What are the translation parameters for translating the true sense of the Quran?
- How to devise applicable parameters for Urdu Quran Translation?

Methodology

The researcher applied descriptive method of research for the data of assessment models. Interviews of the Quran Translators have been conducted in Pakistan. A set of parameters for translation of the Holy Quran into Urdu language has been devised after studying the research data. The methodology is descriptive. Interviews of the following translators of the Quran into Urdu Language were conducted:

Hafiz Salah Ud din Yousuf, Mufti Muhammad Taqi Usmani Hafiz Adul Salam Bhutwi, Abdul Wahab Ropri, Mian Jameel Sahib, Qazi Atta Ullah Husain, Moulana Muhammad Zafar, Allama Muhammad Husain Najafi, Javed Anwer Siddiqui, Dr Ghulam Husain Adeel, Mazhar Anwar Nurani, Sheikh Muhsin Ali Najafi, Syed Saqib Akbar, Professor Muhammad Rafique Choudry, Sheikh Abdul Jabbar Khaki, Sheikh Ameen Ullah Peshawri, Buzarg Shah, Sheikh Maroof Sherazi, Mufti Muhammad Qasim Attari.

Theoretical Framework

The theoretical framework include all the models devised for the assessment of translation to reach to practical parameters for the translation of the Holy Text.

Models of Translation Assessment

Assessment of a translated work is a challenging task which remained under the intellectual consideration of scholars as Julius Wirl (1958) talked about the assessment of fluency:

"A person who cannot read the original may not be able to use the same criteria as the one who can, but other criteria may be available. A novel in translation may be judged by certain values that are expected of the category and the translation adjudged so fluently that it does not read like a translation."

Some points, further, elaborate the style of fluency such as:

- Fluent style of original for corresponding the same fluency in translation,
- Fluency in translation as an absolute (i.e. necessary characteristic that should be existed in every text under any circumstances) or a relative value, i.e. a universally desirable goal for translation. (Reiss 2000:10)
- The following are the models for translation assessment:

Kathrine Reiss:

Reiss suggests determining the function and type of source for the determination of quality assessment, claiming three types: linguistic, philosophic and psychologicistic types. Reiss added a fourth text type adding to Karl Buhler's three basic functions of language:

- 1- Content-oriented texts: news, scientific-technical texts;
- 2- Form-oriented texts: poems and many other types of literary texts;
- 3- Conative texts: advertisement and texts of a rhetorical or polemical bent.
- 4- Subsidiary or Audio-medial texts: operas, songs, etc., for which different rules of translation are applied if translation adequacy is to be achieved.

The text types should be kept equivalent in an adequate translation according to her. The primary consideration for content-oriented texts is invariance on the content plane. Whereas the form-oriented texts are possible extent. In conative or appellative texts, the 'effect' of the source text is to be upheld in the translation above all other features. Finally, an adequate translation of a subsidiary text must keep the adaptation of the 'text' proper to such components as musical rhythm, etc. invariant. The determination of the text type presupposes a careful analysis of the source text." (House 2015:15)

Koller (1974) Model

Koller presented a complete linguistic model for translation quality assessment in three phases;

One: Source text criticism to ensure transferability into the target language.

Two: Translation comparison, where the particular method of translation used in the production of the given translation text is described.

Three: Evaluation of the translation as adequate or not adequate given the particular text-specific features derived in phase one and measured against the native speaker's faculty of metalinguistic judgment (House 2015:16)

Wills Model (1974)

Wills model is based on the following points:

- The yard sticks for making translation quality assessment free from subjectivity to gain objectivization, is the (norm of usage) of a situation in the said language community in a given situation.
- The criteria for translation evaluation is the normal standard of the native speakers following the cultural contextual situation of the native speakers.
- Translator freedom in translating some expression and creativeness is allowed due to the nature of langue during the process of translation. (House 2015:16)

Van den Broeck (1985,1986) Model

According to Ven den Broeck the base for subsequent critical evaluation of translation is contrastive- pragmatic analysis of the original and translated text as he said:

"The contrastive analysis starts with a hypothetical reconstruction of the text-internal relations and functions of the source text. In the course of this reconstruction, the so-called 'textemes' can be identified, which indicate textual functions. The texteme analysis comprises phonic, lexical, and syntactic components, language varieties, rhetorical figures, narrative and poetic structures, and elements of text conventions (text sequences, punctuation, italicizing, and so on). The elements of the target text are then compared with corresponding elements in the original text. Here Van den Broeck directs special attention to so-called shifts. He distinguishes obligatory shifts, i.e. those emanating from the translator's decision- a classification was later taken up by Pym's (2010) division of equivalence into natural equivalence and directional equivalence. What result is a factual degree of equivalence (Van den Broeck 1985:58) between original and translation". (House 2015:16)

Assessment of method, strategies used by the translator, and norms of the translator is carried out. Whereas the evaluation of textemes of target and source languages is as well done comparatively.

Amman (1990)

Amman has given target text-oriented model. According to him evaluation should be of the product as primary translation assessment as Reiss and Vermeer (1984) mentioned. As a second step evaluation of translation as a translation of the source text is called functionalist evaluation in five stages:

1. Determination of the function of translation;
2. Determination of the intratextual coherence of the translation;
3. Determination of the function of the source text;

4. Determination of the intratextual coherence of the source text;
5. Determination of the intratextual coherence between translation and source text. (House, J. 2015: 17)

Jacqueline D'Hulst Model (1997)

D'Hulst model is based on text act.

- Function with 'text-act' is similar to illocution with two subdivisions:
 - Topic-centered structure
 - Hierarchical text structure
- Text structure has relation with text connectivity that comprises macro and micro units. For example, a directive text acts have correlation with hierarchical text structure. (House, J. 2015: 17)

Robert Larose (1998)

Larose believes in for measuring quality of translation the purpose should be determined as like skopos theorists suggest. He differentiates textual and extra-textual features. Extra textual features according to her include three different levels; microstructural, macro structural, and super structural.

- 1- Microstructural level: the relation is between lexical, syntactic, and graphical expressions at the sentence level and phrase level.
- 2- Macro Structural level: the relation is seen above the sentence level.
- 3- Super Structural Level: the relation relates to the overall structure including narrative and argumentative structure.

According to Juliane "Larose focuses on assessing how far the translator's purpose matches the original author's intention. He includes translation process in translation evaluation. He assumes three main stages in the translation process:

- 4- Interpretation (where the translator tries to understand the meaning of the original text),
- 5- Production (where the translator decides on one particular meaning for her translation),
- 6- Product, i.e. the translated text.

As to the practical operation of Larose's ideas, source and target text are assessed separately with reference to the microstructural, macro structural, and super structural levels." (House, J. 2015: 18)

Functionalist Model

The functionalist model was presented by Katharina Reiss. According to Williams "Katharina Reiss an early and leading exponent of the functionalist theory of translation proposes a method of translation criticism based on text type and goals. After isolating two main translation methods; text-oriented and goal-oriented- Reiss goes on to contend that the critic must assess quality against the standards or criteria appropriate to the method applied." (Williams 2004:11)

Katharina has given the characteristics of proper translation criticism to avoid subjectivity while doing the criticism. She has discussed three points which are as under:

1. "Translation criticism is proper if a translation (in the strict sense of the term) demanding a text-oriented translation method

(accommodated its text type) by standards which are proper to its text type, i.e., when these criteria are being derived from the categories of the text type. i.e. the linguistic elements of the text and the non-linguistic determinants that affect the text.

2. Translation criticism is proper if a translation (in a broader sense) demanding a goal-oriented translation method (directed to a special function or readership) is examined by criteria which are also derived from the functional category of translation criticism, adjusted to the standards of the special function or readership which the translation is intended to serve.
3. Both text-oriented and goal-oriented kinds of translation are affected by subjective influences: the subjective conditions of the hermeneutical process and the translator's personality. Because the critic is also inevitably susceptible to the same influences, a personal category of translation criticism becomes an overruling component." (Reiss 2000:114)

Reiss says that for criticism to be proper and balanced by which a balanced judgment can pass, it is not only that translators work is characterized but the work should be compared with the original in all its particularity. (Reiss 2000:9)

Reiss (2000: 47) further said:

"The evaluation of a translation should not focus on some particular aspect or section of it, as is so often done, but it should begin rather with a definition of its text type. Once this is done and the appropriate translation method has been identified, then the degree to which the translator has met the relevant criteria can be assessed. In other words, in a content-focused text, it is whether the primary concern has been shown for accuracy of data; in a form-focused text, whether special attention beyond the general concern for the accuracy of the information has been paid so that rhetorical structures will achieve a comparable aesthetic effect; in an appeal-focused text, whether it achieves the purpose intended by the original; in an audio-medial text, whether relevant media have been accommodated and their contribution duly incorporated."

Reiss (2000:48) says that the literary category should be the first category for translation criticism and its dealing is with text types. As the literary category of translation is decided then the critic may move towards the second category and that category is – the language style. The second category deals with the linguistic characteristics and their equals in the target language. The first class for translation criticism must be the literary class, which deals with text types. In it, the critic examines, how linguistic peculiarities of source language have been represented in the target text.

While discussing the linguistic and extra-linguistic factors affecting the translation and what the critic should keep in his mind. Reiss (2000:51) says quoting George Mounin (1967:61) "Translation is primarily and universally a linguistic operation, but yet 'it is solely and exclusively a

linguistic operation." She further adds that "Consequently, while on the one hand the semantic, lexical, grammatical and stylistic (i.e., the linguistic) components of a text must be recognized, the influence exercised by non-linguistic factors on the semantic, lexical, grammatical and stylistic fields must be taken into account.

The interaction of both these factors (the linguistic components and the non-linguistic determinants) and the way they are dealt with by the translator provide critics with two further categories of translation criticism: linguistic and pragmatic."

As Reiss has discussed in detail the extra-linguistic determinants which affect translation and play important role in translation. These extra-linguistic factors also have a good role in the assessment of translation. Reiss said that (2000:66);

"The critic must not forget that judgments about equivalents chosen in the translated text for the linguistic elements of the source text will inevitably be unsatisfactory if the extra-linguistic determinants which radically affect both the form of the original and also the version in the target language are not considered."

George Mounin (1967;121), (Cited in Reiss (2000:68)) said:

"translation today does not mean simply observing the structural and linguistic meaning of the text, its lexical and syntactic content, but rather the whole meaning of the statement, including its environment, century, culture, and if necessary whole civilization which produced it"

Reiss (2000:86) says that source text-linguistic form is effected by extra linguistic factors so a critic must take into consideration the effects which are on the linguistic form of original text due to extra-linguistic determination as carefully as the translator can do when he is doing a translation.

Reiss (2000:88) added that

"The possibility of an objective criticism of translations, analyzing the results of the process under three different categories: a literary category (text types), a language category (linguistic elements), and a pragmatic category (non-linguistic determents)."

Reiss (2000;89) says that "the critic then must accommodate the intended function of the translation among the criteria for its evaluation. The literary, linguistic, and pragmatic categories of translation criticism will be replaced by a *functional* category."

Reiss has also discussed the functional category as a guiding line for translation. As the translation is done for a special purpose, so, there should be a guideline for its judgment. Reiss has discussed "The special function of a translation".

Reiss (2000:92) mentioned that

"The functional category is the guiding principle for judging renderings which are designed to serve a special purpose, and are

accordingly intended to fulfil a specific function that is not addressed in the original. Under these conditions, the appropriateness of a translation method should be judged in the light of the special purpose instead by the text type."

While discussing the Bible translation and its assessment, she says that the Bible may have been translated for different reasons like missionary purposes, to prevent the sacred character of the original text in the target language. Sometimes it is appealed text and sometimes form-focused text. Reiss (2000;97) as well mentioned that "for a critic, there is generally not the least significance in playing one translation against another, calling one 'good' and another 'poor'. An evaluation can be objective only if the critic takes into consideration the function intended by the translator." She also explains it by giving an example of Bible translation "The Greek Septuagint, which was done for missionary purposes and in it, appeal focused method has been used. A new translation in a new language can improve its literary form, here employment of form-focused text is used.

Jamal Al-Qinai (2000)

Translation Quality Assessment. Strategies, Parameters and Procedures:

Another model for translation quality assessment was presented by Jamal Al-Qinai. This model is function based. Jamal Al-Qinai (2000;47) mentions that to achieve the communicative aims source text writer chooses lexical items and syntactic arrangements. The translator makes efforts in recovering those targets and aims. However, this action is not achieved objectively but mostly there is a subjective interpretation of the original text. Further, he has mentioned that every text is unique and can evoke different responses. (Al-Qinai, J. 2000: 497-519)

While discussing the objectification of quality assessment Qinai (2000:498) describes, "As there is neither a definitive reading of a text nor a perfect rendering which achieves the goals of ST, so, translation assessment and criticism could go forever."

Jamal has mentioned in his model, "our interest in this study lies in textual/functional (or pragmatic) compatibility (i.e. quality of linguistic conversion) rather than the logistics of management and presentation (i.e. quality of service). After all, the ultimate end-users are interested in the quality of the product and not the means sought to serve its creation." (2000:499).

Discussing the development of model, he is in favor of a model which can be empirically tested:

"for analyzing the linguistic and situational peculiarities of ST and TT in the pre-translational phase and the post-translational assessment of TT quality."

Among the parameters raised by Newmark (1988), Hatim and Mason (1990), Steiner (1994) and House (1981, 1997), we may highlight the following:

1. Textual Typology (province) and Tenor: i.e. the linguistic and narrative structure of ST and TT, textual function (e.g. didactic, informative, instructional, persuasive, evocative... etc.).
2. Formal Correspondence: Overall textual volume and arrangement, paragraph division, punctuation, reproduction of headings, quotation, motos, logos... etc.
3. Coherence of Thematic Structure: Degree of referential compatibility and thematic symmetry.
4. Cohesion: Reference (co-reference, proforms, anaphora, cataphora), substitution, ellipsis, deixis, and conjunctions.
5. Text-Pragmatic (Dynamic) Equivalence: the degree of proximity of TT to the intended effect of ST (i.e. fulfilment or violation of reader expectations) and the illocutionary function of ST and TT.
6. Lexical Properties (register): jargon, idioms, loanwords, catchphrases, collocations, paraphrases, connotations, and emotive aspects of lexical meaning.
7. Grammatical/ Syntactic Equivalence: word order, sentence structure, cleaving, number, gender, and person (agreement), modality, tense, and aspect.

“Unless motivated by linguistic or pragmatic variance, only minimal violations of the above parameters are permissible in translations that lend themselves to quality assessment. Yet, since no two languages are identical, either in meaning or in form, the best we can hope for is an approximation given the following variables:

- a) Nature of ST message.
- b) Purpose and intent of ST producer.
- c) Type of audience.” (Jamal Al-Qinai 2000: 499-500)

In concluding lines, Jamal has described that in translating there is the involvement of emotions while translating. He said:

"A translator is not a machine and his values, personality traits, and emotional involvement may affect his rendition of ST. Bearing in mind the concepts of dynamic equivalence and pragmatic principles of cooperation, the reception of TT is the ultimate assessment of quality. The feedback received from potential readers is the yardstick against which the success or failure of translation is measured." (2000: 517)

Translation Quality Assessment: An Argumentation-Centered Approach Williams (Malcolm Williams, 2004:23) in his book of TQA has given the features of argumentation-centered TQA Model. He pointed out the features as saying;

"My overall model drawn on two groups of sources: first, philosopher Stephen Toulmon's analysis of argument structure and the work of some other philosophers and linguists who have focused on issues of reasoning, coherence, and cohesion in discourse; second, the New Rhetoric of Perelman and others, which is a modern application of Aristotle's analysis

and categorization of argumentation and of the underlying values."

(Williams 2004)

Malcolm Williams (2004:24) has proposed his model on the following categories.

1. Argument schema
2. Rhetoric topology
 - a. Organizational relations
 - b. Connectiveness (conjunctives and other inference indicators)
 - c. Propositional functions
 - d. Types of argument
 - e. Figures
 - f. Narrative strategy

William (2004: 74) has given summary of analysis and demonstration process as follows:

1. Establish argument schema/ arrangement/ organizational relations of ST and core passage(s)
2. Read whole TT for potential problems of coherence, with particular reference to core passage(s), and determine whether overall arrangements are preserved or appropriately modified
3. Conduct TQA of core passages to determine degree to which they reflect argument scheme/arrangement/organization relations, as required
4. Conduct comparative assessment of propositional functions/conjunctives and other inference indicators
5. Conduct comparative assessment of arguments.
6. Conduct comparative assessment of figures of speech (tropes)
7. Conduct comparative assessment of narrative strategy
8. Make an overall quality statement on the basis of argumentation-centered TQA and compare results with those of quantitative, micro textual TQA. (2004: 74)

William has discussed a number of models that have been designed prior to his model. Some of them are qualitative and some quantitative. He has discussed as follows:

1 - Models with Quantitative Dimension:

A) Canadian Language Quality Measurement System (Sical)

This is the best model as per the Canadian scene and was developed by the Translation Bureau of the Canadian government. This was used as an examination tool and was used by the Bureau to assess the quality of translation. Its base was to quantify the errors, texts here in this were given quality ratings according to the number of major and minor errors. (Williams 2004:5)

B) Council of Translators and Interpreters of Canada (CTIC):

Sical became an influence for a number of models. CTIC was also a model which was influenced by it. The council used this model for translator's

certification examinations. In this, a single mistake was not considered a failure of the translator. In this model the system is as "each type of error in the candidate's is given a quantitative value (-10,-5,-3) and the total of these values subtracted from 100: the candidate with an average of 70% or higher in two translations of about 175 words each passes." (Williams 2004:5)

C) Ontario Government Translation Service (GTS)

In 2000 GTS reviewed its quality assessment procedure. This revised model is supposedly based on Sical. However, there are interesting differences. In this, the evaluator does the following procedure. First, before the selection of the sample, the evaluator has to read the whole target text and identify the potential problems. Second, to judge the usability of the target text, the evaluator has to identify the errors and has to make "overall assessments" of "quality of translation" and "assessment of language and style of text" without reference to context. By which usability can be judged based on errors made in the target text. Third, the evaluator will check the delivery deadline and before making an overall assessment of translation with reference to context assessment and evaluation of layout and appearance is done. (Williams: 2004:5-6)

D) Systeme d'e'valuation positive des traductions (SEPT).

This was developed by Daniel Gouadec in the seventies for the translation bureau but it was never used practically because of its complexity. (Williams 2004: 7)

E) J2450 Translation Quality Metric

This model was developed in 2000 by the U.S. Engineering Society. In this evaluator has to identify errors according to seven types "(wrong term, syntax, omission, word structure/agreement, spelling, punctuation, and other)" and has to determine whether the error is major or minor, and it follows the CTIC model for giving weightage to error. (Williams 2004: 8)

2- Non-Quantitative Models:

Malcolm Williams has discussed under the Non-quantitative models the following one:

A) Critique Productive:

"Antoine Berman's Model (1995) incorporates a positive assessment of (literary) translation. Rejecting what he sees as an ideology-driven, judgmental model of TQA, in which the evaluator is intent only on highlighting defects in the target text (TT) or in demonstrating how **norms** in the target culture condition it. Berman advocates an assessment that brings out not only the shortcomings but also the qualities and originality of the translation as a work of art. The key step is the selection of significant passages in translation that encapsulates its essence and comparison of these "zones signifiantes" with original. The ensuing "confrontation" may well bring out differences between the source text (ST) and the TT, but they may be assessed as strong points contributing to the originality of the translation." (Williams 2004:11)

"He has also discussed three Functionalist models i.e. Katharina Reiss (1971, 2000), Skopos theories by Christiane Nord- Nord elaborates on Reiss's premise of translation as intentional, interlingual communicative action and proposes an analytical model based on the function and intention of the target text in the target culture and applicable to instrumental as much as to literary documents- and Descriptive-explanatory model." (Williams 2004; 12-13)

Quality Assessment Model of Juliane House:

According to Juliane, different approaches to translation can be analyzed and examined on the basis of the following three statements;

- First: the relationship between the original text and its translation,
- Second: the relationship between the original text (or features of it) and how it is perceived by the author, the translator, and the recipient(s),
- Three: the consequences which view about these relationships, when one wants to distinguish a translation from other types of multilingual text production. (Juliane 2015:8)

According to Savory, "the most satisfying translations are made by those whose personalities are in tune with those of the writers and those of the readers" (Savory 1963:154, cited in Juliane 2015:9) Juliane said that "Translation Quality Assessment can be at the heart of any theory of translation." (Juliane 2015: 15)

Juliane has defined translation as:

"Translation can be defined as the result of a linguistic- textual operation in which a text in one language is re-contextualised in another language. As a linguistic textual operation, translation is, however, subject to, and substantially influenced by a variety of extra-linguistic factors and conditions. It is this interaction between 'inner' linguistic-textual and 'outer' extra-linguistic, contextual factors that makes translation such a complex phenomenon." (Juliane 2015: 2)

Julian has developed a model which she has revised two times. However, her recent revised model was presented in 2015. She has redefined translation in it as, "the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language" (House J.2015: 64). She says that an acceptable translation is that which is semantically and pragmatically equivalent. According to it the translation text should have an equivalent function as that of the source text. Further, she has elaborated textual function as, "the textual function- consisting of an ideational and an interpersonal functional component in the Hallidayan sense- is again defined as the application (or use) of the text in a particular context of situation. The basic idea is that the 'text' and 'context of situation' should not be viewed as separate entities, rather the context of situation in which the text unfolds is encapsulated in the text... through a

systematic relationship between the social environment on one hand and the functional organization of language on the other' (Halliday 1989:11). This means that the text must be referred to the particular situation enveloping it, and for this, a way must be found for breaking down the broad situation of 'context of situation into manageable parts, i.e. particular features of the context of situation or 'situational dimension'. The linguistic correlates of the situational dimensions are the means with which the textual function is the result of a linguistic-pragmatic analysis along the dimensions with each dimension contributing to the two functional components, the ideational and personal, in a characteristic fashion. Opening up the text with these dimensions yields a specific textual profile that characterizes its function, which is then taken as the individual textual norm against which the translation is measured. The degree to which the textual profile and function of translation (as derived from an analogous analysis) match the profile and function of the original is the degree to which the translation is adequate in quality." (Juliane 2015: 64)

In this modal evaluation of relative match between translation and source is made between 'dimensional mismatches' and 'non-dimensional mismatches'. Juliane has also taken the register concepts of Halliday in which 'field' 'mode' and 'tenor' are discussed.

"Halliday's (1994) model incorporates three basic components through which a meaningful piece is realized. These components are field, tenor, and mode, which are elements of register. Field includes the subject matter of text or the message being transferred through the text. Tenor involves social, intellectual, and emotive relations which determine the level of social (in)formality. Mode represents the textual means for actually realizing the text." Kharmandar 2017:4)

Noureldin Abdelaal has mentioned in his book that "this model is based on the fact that texts have functions, and those functions should be conveyed in the translation. Therefore, ST and TT are compared to find mismatches between them. These mismatches can be dimensional or non-dimensional. Dimensional mismatches result from pragmatic errors that are pertinent to language users and language use. In contrast, non-dimensional mismatches are mismatches between ST and TT at the denotative level, and they may breach the TL linguistic system. The final qualitative judgement on the translation will then be based on the matches and mismatches between ST and TT, as the functional components of the two texts will be compared." (Abdlaal 2020)

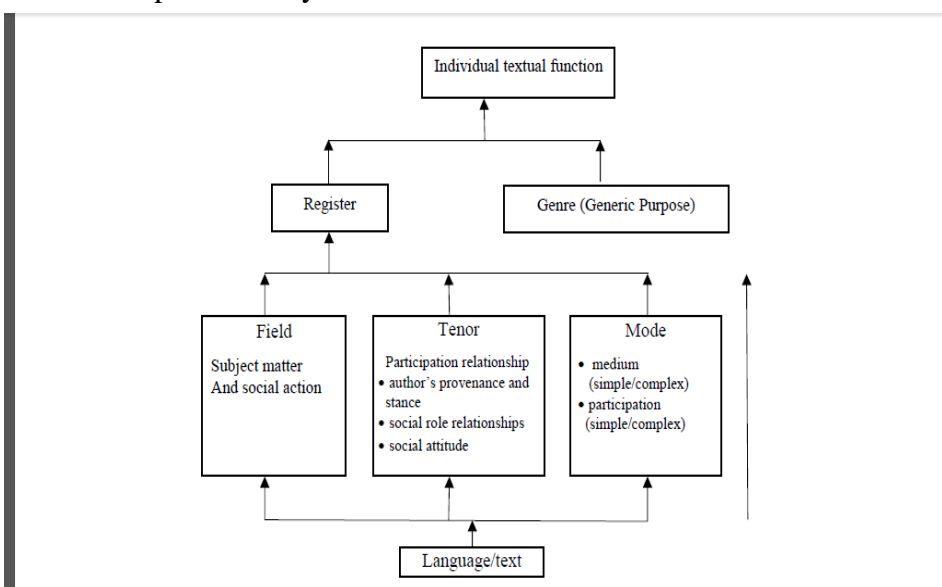
Juliane has also discussed two types of translation: the overt translation and the covert translation. The overt translation is addressing the addressees indirectly or overtly, and it is not the second original. Source language texts are worth and have established value are translated overtly. This approach is best for religious texts and political speeches.

The Covert translation entertains the status of the second original in the target culture in which the ST and source culture are not specially

addressed. This approach is best for the translation of novels, dramas, stories, etc.

Text Analysing and comparing the model of House:

The model presented by House in 1997:



Genre, Register, and Textual Function;

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

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

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

"The relationship between genre registered language is seen by House (1997) in terms of semiotic planes which relate to one

another. The genre is the content plane of the register, and the register is the expression plane of the genre. Register in turn is the content plane of language, with the language being the expression plane of register. Inside the revised model, the genre serves as a category linking register (which realises genre) and the individual textual function (which exemplifies genre)." (House, Juliane. (1997: 107-108)

Field:

"This refers to the nature of the social action that is taking place, i.e., the field of activity, the topic, the content of the text, or the subject matter." (Hady 2015:42)

Tenor:

"Tenor here refers to who is taking part, to the nature of the participants, the addressees, and the degree of "emotional charge" between them in terms of social power and social distance as explained by Halliday (1978 cited in House 1997:108)".

Mode:

Mode is defined as "both the channels, spoken or written, which can be "simple", for example, written to be read" or "complex", for example, "written to be spoken as if not written". As for participation, it can be "simple", i.e. a monologue with no addressee involving mechanism characterising the text." (Hady 2015: 43)

12- Shah Waliullah Dihlawi Model (1728 AD)

Introduction to the Principles of Translation

This is the first Model presented by a great Islamic scholar Shah Wali Ullah Muhadis Delvi (R.A) in sub-continent before the completion of his translation of the Holy Qur'an into Persian language rendered in 1738 AD, titled "the Introduction to the Principles of Translation" was designed before 1728 A.D.

Since 1950s translation studies emerged as a field of linguistics attracting the linguists specifically the philologists. In this regards, mostly western scholars except Qanani presented models about different aspects of translation studies in 20th and 21st centuries. But this is the only model designed in perspective of Quran Translation creating parameters for the translation of the Qur'an elaborating thoroughly the methods along with the equivalent effect and passive sides of translating from Arabic into Persian.

We have translated his model into English language from its Urdu translation titled as: (Qur'ani Tarjima Nigari ki Ihmiyat aur Asool Wa Qawaneen-The Importance of Quran Translation and Rules and Principles). (Dihlawi 2016)

His Approaches of Translation

His model contains the following four different approaches of translation:

First Approach: Word for Word Translation:

Some people write down the translation of one word under it and then the translation of the second word under it. They translate the whole text in this style following this approach. This kind of translation is known as word for word translation. (Dihlawi 2016:113)

Demerits of the first approach)

There are some problems in this translation approach which occur due to the following reasons:

1. Mostly these problems occur due to rhetoric, sentence order and complex systemization as a result a structure or a composition comes into existence in the target language that does not match the target language.
2. Sometimes a problem occurs due to the usage of vernacular and slang words or any complicated word or composition (ambiguous) or unknown word.

According to Shah Wali Ullah these errors occur due to the difference between the two languages while elaborating the difference between Arabic and Persian.

Second Approach: Presenting the Conclusive Meaning and Understanding:

A group of translators follow the approach in which they first understand the sentence fully i.e. its structure, the metaphor, and the imagery used in it. Then they keep in their minds the conclusive meaning of the sentence and express this conclusive meaning in their own words in any other language. This approach is known as "expressing conclusive meaning".

Demerits of the Second Approach)

Shah Wali Ullah (RA) pointed out the following errors in the second approach:

1. Sometimes it happens that a sentence remains open for more than one meanings, but the translator does not understand it exactly and select a meaning for translation which is not intended by the speaker or the author.
2. If someone wants to understand it clearly through the previous Holy Books (Bible, Torah and Gospel) it may lead to distortion in meaning. In translating divine words, it is mandatory to keep (rhetoric and structural goodness) order and arrangement (structure) of that so that if there is any error committed by a translator then may be later on any person can correct it. As our Beloved Muhammad (peace be upon him) said:

”فرب مبلغ اوعى له من سامع(Bukhari H.1741: 348)

(for may be someone who receives the message will understand very well than the listener) (Tirmizi: Hadith No.2657).

3. Scholars differ in their opinion in reasoning and description of difficult points and interpretation of Mutashabihat (متشابهات) the

allegorical. If we will see it as per research we will find that the originality and basics of these kinds of opinions are not found in the Shariah. But as per ideological reasoning if every person will describe or interpret the text as per his thinking and the order of the text does not remain, then the real Shariah will be lost.

4. And Qur'an has been revealed in the Arabic language and Prophet Muhammad (peace be upon him) was speaking the Arabic language. Without the Arabic language the case/matter of Umma cannot be offered in a right way. It is, therefore, mandatory (واجب) (كفايه) for the Umma that they should be familiar with the Arabic language. And mandatory for every person of the Umma that they should learn Arabic. The one, who don't know the Arabic language, as per the understanding of Religion revealed to the Prophet Muhammad, he may not be counted in the alive people, he is not counted as human, he is counted as the plant (جمادات) and is listed in dead people. He has made himself such an unfortunate that he is deprived of the blessings of Shariah, he has imposed such desires on himself that Shariah can't uplift him. That is the reason that scholars do not allow to translate Tilawat e Qur'an, Zikr illahi, sermons of Juma, and Eids into Arabic. Though these are all meant to divinize and advice and consideration and statesmanship of these, not to present the features and characteristics of these.
5. The goal of Qur'an translation is that its reader should be able to understand and should achieve statesmanship. And he should be able to think and understand it. And this goal cannot be achieved by presenting conclusive meaning and understanding.

Third Approach: merging up both approaches: the word for word and the conclusive meaning.

Some people when found errors in both the above mentioned approaches: word for word translation and conclusion of meaning, they apply both in their translations. So, if any impure word or slang is used in the word for word translation or there occurs any difference between words and structure, then, it should be solved by presenting the conclusive meaning in such a way that remove all improperness in language and imperfection securing the faithful meanings. So, if there occur any mistake by understanding the conclusive meaning or by taking any particular aspect of it or by interpretation of the allegorical words 'mutashabihat', it will be overcome and solved by word for word translation.

Demerits of third approach

This third approach or style is boring for good taste (knowledgeable) people:

1. This style can create difficulty for beginners,
2. For those who have good knowledge, this is of no value,
3. This style makes the dialogue long,

4. By this, the naturalness and fluency is lost,
5. If it is seen with high precision as "eagle's eye" it seems that due to unawareness of the style of both languages, this translation approach has been used.

Fourth Approach

The Honorable Shah (RA) said that when he has learned and analyzed all these three approaches and analyzed their errors as well, then, he felt dire need for designing a fourth approach of translation:

1. In which all the positive points of these approaches should be maintained but remained free from their mistakes.
2. He took in one hand "word for word translation" and kept in mind the errors in it, and presented the minute artistic things and then made changes in the translation.
3. And in the second hand, he has also taken into consideration the conclusive meaning and devised strategies to solve easily the problems occurred in understanding the real meaning of the sentences.

Merits of the fourth approach:

1. First of all, he has done word for word translation in such a way that the rhetoric and order of the Qur'an has been maintained to its extent.
2. (in both languages) the differences between belongings and links of the verb should be made clear.
3. Where in translation from Arabic into Persian the verbal or syntactic complexity exists, or eloquent words have to be used, and a phrase or structure is used which is not used in Persian. Shah (RA) said that in all such places he put forward the Arabic equivalent of the word and translated it.
4. It is mandatory to take into consideration these points in translation as well:
 - a. The sentence that needs to be brought first should be stated first.
 - b. And the sentence which needs to be brought at last should be stated at last.
 - c. (in the phrase) hidden should be made clear and ambiguity should be made clear.
 - d. Not to bring extra words without any need.
 - e. The syntactical structure should be explained.
5. If the meaning is not achieved in such a way, then efforts should be made to make it clear by following strategies:
 - a. Minor changes in the beginning and end of sentences.
 - b. Or any word should be added to make the meaning clear.
 - c. Or Mahzof (Hidden meaning) should be put forward to make meaning and understanding clear.

- d. Or it can be explained again by presenting ‘*Matuf on Aamil*’ (attributed to agent).
 - e. Or explain by showing pronoun or making pronoun clear.
 - f. Or bring the pronoun in place of its word.
6. If all this is not possible in the naturalness and natural syntactic structure, then there should be the word for word translation followed by saying “i.e.” or “it means” and give its conclusive meaning.
 7. If there is any ambiguity in a sentence or any metaphor is used, and need explanation so, “i.e.” or “it means” should be used for giving an explanation. Those who read the translation should read the explanation which begins with “i.e.” or “it means” and after that should connect the new beginning with the previous to maintain the cohesion in the dialogue.

7-Devised Model Parameters

The researcher after studying the assessment models and the interviews of the living Quran translators into Urdu in Pakistan, divided the devised parameters on the following points:

- 1- For the Text:
 - a. Linguistic Parameters
 - b. Literary Parameters
 - c. Cultural & Social Parameters
- 2- For the Translators
 - a. Linguistics
 - b. Literary
 - c. Cultural & Social
- 3- Approach:
 - a. Blend Bound Approach

7.1. Blend Model for the Evaluation of Urdu Translation of the Quran:

There are several approaches for the evaluation of translation. We have devised a Blend Model based on those assessment models keeping in view the sensitive nature of the Holy Text of the Quran, the interviews of the Urdu Quran Translators, and looking to the emotional ethnical environment in Pakistan.

- **Intuitive Approach:**

It includes the intuition of the pious persons and excludes the illogical intuition and interpretation beyond the intent of the Holy Content.

- **Psycholinguistic approach:**

It includes all the linguistic, applied linguistics, cognitive and psychological segments that play great role in explaining the meanings of the Quran.

- **Discourse Based Approach**

It includes all the discourse devices and elements that determine the meaning of the Quran.

7.2. Division of Parameters Extracted from the Interviews

A) Eligibility for Quran Translator: according to our study the following parameters are essential for the eligibility of Quran Translator:

- 1- Knowledge of Arabic and Target Languages
 - a. Phonetic knowledge
 - b. Morphological knowledge
 - c. Syntactical knowledge
 - d. Semantic knowledge
 - e. Lexicological knowledge
 - f. Rhetorical knowledge
 - g. Cultural knowledge
- 2- Full Comprehension of the Quran
 - a. Knowledge of Type of Book
 - b. The Composition of the Quran
 - c. Cohesive & Coherent System of the Quran
 - d. Knowledge of Content
 - i. Lexical Content of the Quran
 - ii. Poly-system Context of the Quran
 - e. Knowledge of the Intent
 - i. Knowledge of the Determiners of the Intent
 - ii. Prophet Peace be upon him
 - iii. Co-text of the Quran
 - iv. Knowledge of Hadith Commentaries:
 1. The commentaries of Sahaba (the companions)
 2. The commentaries of Tabeen (the followers)
 3. The commentaries of Taba Tabeen (the followers of the followers)
 4. The commentaries of the Exegetes
 - v. Belief of Ahle-Sunah
 - vi. Knowledge of other Sects
 - vii. Capability to know accuracy of information
 - f. Knowledge of the Status of the Personalities mentioned in the Quran
 - g. Knowledge of Principles of Translation & Translation Theories
 - i. Theories to Understand the Holy text not to Distort the meaning of the Quran
 - ii. Good manner

1-Intuitive Approach:

Intuition Parameter: intuition is a gift of Allah. It becomes a great source of linguistic creation when it is linked to Allah.

1. Accepted Intuition
 - a. Muslim

- b. Pious
- c. Practical
- 2. Unaccepted Intuition
 - a. Non-Muslim
 - b. Muslim but Not pious
 - c. Not Practical

2-Psycho-linguistic Approach

- 1) Command on SL
 - a. Knowledge of Arabic Grammatical Sciences:
 - i. Mastering Phonology
 - ii. Mastering the Morphology,
 - iii. Mastering the Syntax
 - iv. Mastering the Semantics
 - v. Mastering the Lexicon
 - b. Knowledge of Arabic literature:
 - i. Literary Sciences:
 1. The Science of Rhetoric
 2. The Science of Meanings
 3. The Art of Figurative Style
 - c. Arabic Language Structure Comprehension
 - i. The Science of Style
- 2) Command on Target Language
 - a. Knowledge of Urdu Grammatical Sciences
 - b. Knowledge of Urdu Literature
 - c. Comprehension of Target Language Structure
- 3) Proper Words Selection
 - a. Easy and Simple words
 - b. Easy Expression
 - c. Clear Lucid words
 - d. Keeping the beauty of Quran in Urdu**
- 4) Meaning Complexity: Quranic Dictionaries and Exegesis.
 - a. Strong Arguments
 - b. Context + Co-text + Suitable Words
 - c. Complex words meaning determination through Ahadith
 - d. No rely on Dictionaries but taking support
 - e. Linguistics meaning determined by Hadith and Tafsir.
 - f. Actual meaning, no addition and no deletion
- 5) Target Readers
 - a. The comprehension level of the reader
 - b. Demand of the reader
- 6) Sense of Avoiding Errors
- 7) Remaining faithful to Source Text
- 8) Knowledge of Figurative and Metaphorical sciences
 - a. Rhetorical Sciences
 - b. Structure and Style of Target Language

- 9) Language Sciences:
 - a. Mastering the Morphology,
 - b. Mastering the Syntax
 - c. Mastering the Semantics
 - d. Mastering the Lexicon
- 10) Knowledge of Geography:
 - a. Specific Region
 - b. Cultural values
 - c. Political Setup
- 11) Synchronic & Diachronic Position of Translator
 - a. Need of the time
 - b. Language suitability

3-Discourse Based Approach parameters:

- 1) Theme of the Quran
- 2) Full Discourse Comprehension
- 3) Real Message: Deep Research to Find Meaning:
 - Determination of Meaning by the Quran
 - Authenticity from Ahadith Sources:
 - i. Prophet determination
 - ii. Context Determined by Prophet (peace be upon him)/Hadith
 - iii. Ahadith: (Sahih Bukharai and Other Sihah)
 - Opinion of the Companion
 - Authentic Sources of Tafsir
 - Tafasir: helps in proper words:
 - i. Authenticity by Exegesis
 - ii. Maximum Meaning Transfer
 - iv. View of the Majority of Scholars
 - Previous Translations:
 - i. Translations of Salaf
 - ii. Translations of Khalaf
 - iii. Latest Translations
 - Agreed upon Belief (Musllamat)
 - Knowledge of Laws:
 - i. Law of Aqaid
 - ii. Fiqh & Usool Fiqh
 - iii. Law of Inheritance
- 4) Avoid Sect Based Translation
- 5) Revision of Translation;
 - Proofreading
 - Editing
- 6) Avoid Distorting or Fabricating Quranic Meanings:
 - Free from Deviation
- 7) Language of the Common People
 - Easy to understand

- Easy words according to the level of target readers
- Comprehension differences
- 8) A Complete Model: The model of Shah Waliullah
- 9) Transliteration of Sensitive Words
- 10) Understanding the Motives and Meanings Shades
- 11) Understanding the Verses of Categorical Status
- 12) Knowledge of Qiraat and Determining its meaning in Translation
- 13) Principle of Tafsir & Translation
- 14) The Science of Logic
- 15) Using Footnotes
- 16) Knowledge of the Pre-Islamic poetry
- 17) Invisibility

4-Methodologies for Translation of the Quran:

The following translation can be accepted for the Holy Text:

- 1) Communicative Translation:
 - a. for all the people of the time
- 2) Faithful Translation:
 - a. for all time
- 3) Sematic Translation:
 - a. for semantic and aesthetic preservation of the Holy Text
- 4) Idiomatic Translation:
 - a. for intellectuals
- 5) Literal Translation:
 - a. for teaching purposes
- 6) Word for word:
 - a. for understanding the word meaning & teaching purposes

8-Conclusion

- 1- After studying the TQA models and applying one of them on the Translations of the Quran, we conclude that there is a dire need for the designing of a Model based on set parameters; such as linguistics, non-linguistic, rhetorical, and cultural facts of the source text.
- 2- One of the challenging job is to devise parameters for Urdu Quran Translation for a dense ethnic and strict religious society. The parameters should be in such way that gain the acceptability in all groups.
- 3- Interviews of the Quran Translators in Pakistan:
 - 1- We interviewed 16 Quran honored and blessed Translators who are still alive. Their valued opinions helped us in devising parameters.
- 4- Devised Model for Urdu Quran Translation:
 - 1- Three approaches
 - 2- Intuitive approach
 - 3- Psycho linguistic approach
 - 4- Discourse based approach
 - 5- Eligibility

- 1- Knowledge of Arabic language & Target language, leading to 7 sub-parameters
- 2- Full comprehension of Qur'an (8 sub and Semi-Sub parameters)
- 6- Division of Parameters according to approach
 - 1- Intuitive approach
 - i. Accepted Intuition
 - ii. Unaccepted intuition
 - 2- Psycholinguistic approach (11 Parameters and 29 sub parameters)
 - 3- Discourse based approach (17 Parameters and 14 sub- parameters)
 - 7- Geography (Knowledge of geography)
 - a. Area (Specific Region)
 - b. Cultural values
 - c. Political Set up
 - 8- Time constraints
 - 1- Synchronic and Diachronic position of translators
 - 2- Need of time
 - 3- Language suitability
 - 9- Methodologies of Qur'an translation
 - 1- Communicative translation (For all people)
 - 2- Faithful (For all time)
 - 3- Semantic and Aesthetic translation preservation of the Holy Text
 - 4- Idiomatic Translation (for intellectual and literary taste)
 - 5- Literal Translation (For teaching purposes)
 - 6- Word for Word Translation (for word meaning and teaching)



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