

# Quran Translation And Skopos Theory: A Purposeful Model Applied For Two Quranic Verses (Human And Light Status Of Prophet Muhammad-PBUH)

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## Abstract

The Qur'an has been revealed in Arabic language as mentioned in the Quran: "we have revealed it as an Arabic Quran". It is, no doubt, a gift, a token of Love to humanity from the Creator. Due to the diversity of languages its translation in other languages is the responsibility of the scholars to convey the message of Allah. The translation of the Word of Allah by the words of human is impossible whereas their meanings to some extent can be transferred. In a multi-sectarian society, the translation of the meanings of the Holy Quran becomes a real challenge. The research suggests Skopos Model for the translation of Quranic verses that contain various connotations. The Greek word 'Skopos' means 'aims and purpose'. Hans j. Vermeer, a theorist of German Functionalist Approach, presented Skopos theory of translation. It includes, the intention of the client from the text which is explained in the 'translation brief'; it includes, the target audience, the purpose of the translated text and the place where the translation is used. The thesis is to use the Skopos for the translation of the verse regarding the physical status of the Prophet Muhammad (PBUH) in a multi-ethnic society of Pakistan to reduce the level of tension created by the religious debates due to the translations of such sensitive verses. The study selected two verses that narrate the physical and spiritual status of the Prophet Muhammad (peace be upon him) analyzing their translation in various Urdu Quran Translations.

**Keywords:** Quran Translation, Skopos, Peace Model, Strategies,

## **1-Introduction**

Pakistan is ethnically distributed into diverse religions and Islamic groups. Each Islamic group claims to be the most righteous providing strong evidences from the Holy Quran and the Sunnah of the Prophet Muhammad (peace be upon him). The most controversial translations occurred in the verses regarding the personality of Prophet Muhammad (peace be upon him). The Quran (18:110) mentions that the last Prophet Muhammad is a ‘Bashar- Human Being’ whereas, according to some scholars in verse No. 15 of the Chapter: Al-Maida he has been mentioned as ‘Noor- Spirit’. There are a large number of verses that have been translated with addition, annotation and some improper words that caused controversy in the society. To gain a specific purpose by translation, the Skopos model can be used that aims to translate a text with a specific intention focusing on the needs of the readers. The thesis statement of the study claims that this theoretical model of translation can be adopted for the translation of the Holy Quran keeping in view the diverse ethnic society of Pakistan for the purpose of creating an atmosphere of peaceful society in Pakistan. The study will present some fruitful insights for creating a peaceful society by producing a targeted translation of the meaning of the Holy Quran.

## **2. Objectives**

The study aims at to apply the principles of the Skopos theory for the translation of the Holy Quran for the following purposes:

- To find out the validity of this theory/model for the translation of the Quran; a rhetorically and linguistically complex, condense, and interwoven text.
- To find out its validity specifically for the translations of the selected verses translated with different words leading sometimes to serious misinterpretation.
- To find out some mutual standards and principles for the translation of Qur’anic verses that vary from translator to translator and create an atmosphere of debate leading to clashes according to the mentioned theory/model to promote peace and reduce tension in Pakistan.

## **3. Methodology**

The study adopts an analytical and experimental method to apply the Skopos Model for the translation of the Qura’nic verses to find out the validity and applicability of the theory for producing a harmonic translation acceptable for all the religious group in Pakistan. The researcher described the Arabic verses of the Quran, their Arabic descriptions according to Arabic lexicon, Arabic exegeses selecting proper words for translation that convey the exact meaning of the words according to the principle of this theory. The study compared seven translations of five religious groups of Pakistan.

## **4.Research Question**

The study finds out the answer of the following question:

- Can Skopos Theory be applied for the creation of a mutual accepted targeted translation of such verses of the Quran that differ in translation from translator to translator?

## 5. Theoretical Framework

The theoretical framework of Skopos has been adopted to produce a targeted translation of the Quran for the promotion of a peaceful society based on the notion of peace and harmony.

## 6. Skopos Theory

Translation gained momentous importance in the current days as the young researchers are doing researches in various areas of translation under the umbrella term ‘translation studies’. As various scholars studied and viewed translation from different linguistic and cultural aspects. The linguistic approach studied translation as a linguistic activity whereas the Functionalist approach considered translation an ‘action activity’ based on a source text. (Venuti, 2000: 221) Vermeer pointed out to another aspect by introducing Skopos to know the functionality of ST in TT along with its culture because the main theme of the Skopos theory being a part of the functionalist approach is considering translation ‘an action that leads to a result, a new situation or event, and a new object’. (Venuti 2000: 221) He used the word ‘Skopos’ as a technical term for the aim and purpose of a translation. (Venuti 2000: 221) Scholars such as Schaffner (Venuti, 2000: 221) mentioned that Skopos attracted scholars from linguistics to socio-cultural framework. The word Skopos has been derived from the Greek word *skopós*, which means purpose, aim, goal and objective. (Venuti, 2000: 221)

Vermeer was the first who claimed that linguistics cannot fulfill all the aspects of translation as Ika Kana Trisnawati. 2014: 245) quoted Nord (Nord, 1997, as cited in Stajszczak, 2011, p. 11):

“linguistics alone won’t help us; first, because translating is not merely and not even primarily a linguistic process. Secondly, because linguistics has not yet formulated the right questions to tackle our problem. So let’s look somewhere else”. (Ika Kana Trisnawati. 2014: 245)

Vermeer made the claim in 1978 as an addition to the ‘framework of general theory of translation’ (Trisnawati 2014: 245; Nord 2012: 27). According to the new studies in the field of translation every translation activity is rendered for specific skopos or aim or purpose which is hidden in the mind of the translator and visible in his rendering for producing a targeted result as J. Munday (J. Munday 2016:79) mentioned quoting the book of Vermeer co-authored with Katharina Reiss” Groundwork for general theory of Translation”.

Functionalist approaches see translation per se to be a purposeful activity (Nord 1997), which demand that a target text be structured to the specific purpose described in an initial brief.

Translation Studies recognizes that texts are always written and consumed with a particular skopos, or purpose, in mind. Skopos Theory, which holds that the purpose of translation decides

how textual content will be rendered in target texts, is widely used and accepted in non-literary translation.

Jeremy Munday (Jeremy Munday 2016: 127) summarized the principles of Skopos quoting Reiss and Vermeer (2013: 94) in the following 6 points:

- 1- “A translation action is determined by its Skopos.
- 2- It is an offer of information in a Target Culture and TL concerning an offer of information in a source culture and Source Language.
- 3- A Target text does not initiate an offer of information in a clearly reversible way.
- 4- A Target text must be internally coherent. (Intertextual coherence).
- 5- A Target Text must be coherent with the source text.
- 6- The five rules above stand in hierarchical order, with the predominating. Skopos rule”

There are two rules for judging the ‘Functional adequacy’ in the theory:

First: Coherence Rule: Coherence Rule is linked with the ‘intra-textual coherence’ (Reiss and Vermeer 1984: 109). i.e. the TT must be comprehensible to the Target Reader, applicable to the cultural situation of the target Reader according to their needs, knowledge and circumstances. (Munday 2000: 127,)

Second: Fidelity Rule: it is linked with the ‘intertextual coherence’ (Reiss and Vermeer, 1984: 114) of Source Text with the Target Text. It is mentioned as fidelity rule that means that there must be a coherence between the ST and TT along with the strong purpose of the Skopos theory in the following points (Munday 2000: 128)

- The amount of information received by the Translator from ST
- Translator interpretation of the Information received from the ST
- The amount of information encoded for the receiver of the Target Text

### **6.1. Literature Review:**

The researchers carried out various studies regarding the application of Skopos theory. Some scholars such as Zhao Ning<sup>1</sup> carried out studies on media-related texts for the application of Skopos theory. The study is about the translation of soft news, Wang Baorong’s study relating to the translation of publicity texts. (Wang Baorong’s (2009)) It is the second of Reiss and Vermeer’s rules relating to Skopos Theory that is most relevant: “A TT is an offer of information in a target culture and TL concerning an offer of information in a source culture and SL”( Reiss and Vermeer quoted in Munday, 2001, 79), where the source text and target text relate to their function in both linguistic and cultural contexts. Skopos Theory is useful in international newswriting because it “allows the possibility of the same text being translated in different ways according to the purpose of the TT” (Munday 2001, 80). More recently, Bielsa and Bassnett also pointed out that as a

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<sup>1</sup> - Zhao Ning (2008)

starting point for a discussion as to where news translation lies, “Skopos Theory is one of the most useful approaches, because it is premised on the notion of equivalent effect, not on any notion of exact textual equivalence” (2009, 117).

## 6.2. Translation Brief and Freedom of Translation Strategies:

According to Vermeer theory of Skopos a translated product does not require the same ‘functional equivalence’ to the ‘source text’, hence according to Vermeer a ‘translator defines the explicit functionality of translation by a ‘translation brief’ or according to other ‘by a translation commission’ as Green called it ‘intercultural operative’,( Green 2012:109) irrespective of the fact that the translated product under Skopos is target culture oriented. Vermeer defined the ‘translation brief as “the self-instructions of the translator or provided by others for carrying out the given action to translate”.( Vermeer 2000 in Jensen 2009: 11) Furthermore, Skopos can be established only by a designed ‘translation brief’ because it plays the role of a guide for the translators.( Nord 2006: 142, Jensen 2009: 5) it is, further, characterized as:

- Explicitly stated by request
- May not be explicitly stated’ (Nord 2006: 142)
- Can be in writing
- Can be in verbal form (Jensen 2009: 11)

Example of Translation Brief/Breakdown:

Source Language: Arabic  
Target Language: Urdu  
Clients: Multi-Islamic Group Society of Pakistan  
Medium: Printing Press of Pakistan  
Text Purpose: provision of a moderate and accepted translation of the verses contain controversial interpretation for all Islamic religious groups of Pakistan

## 6.3. Criticism on Skopos Theory

The theorists belonging to linguistic approach raised a questions criticizing Skopos theory and its application on various text types. Some of them are as under:

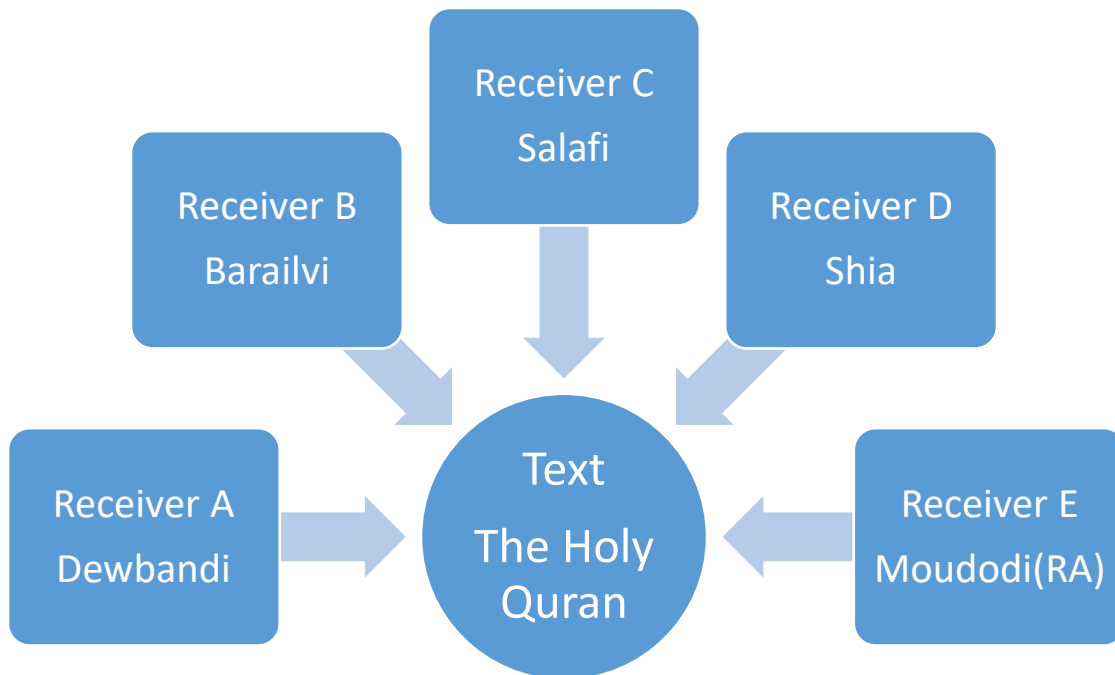
- ‘dethronement’ of the ST (Schaffner, 1998, p. 237)
- Attaining object by going beyond the translation limits turning the contour of translation to be main purpose of the translation’(Ika Kana Trisnawati 2014:247)
- Translation come closer to ‘adaptation’(Ika Kana Trisnawati 2014:247)
- Newmark:
  - oversimplification that already exist in ‘function’,
  - putting stress on ‘message’ rather than the ‘meaning richness ‘of the text,

- causing detrimental effect to the ‘text in the source language’(Schaffner, 1998, p. 237)

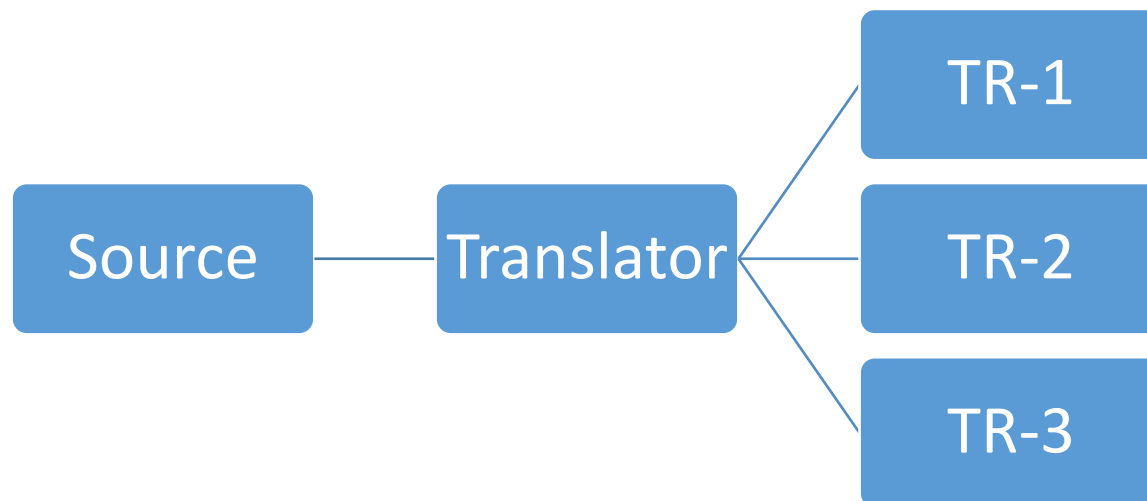
#### 6.4. Nord Prospective Approach

We can incorporate the Nord’s ‘Prospective View’ of translation according to the number of receivers with different level of knowledge, hence receiving deferent ‘message’ from the text,( Nord 2005:16) she explained the levels of ‘receivers’ in the following modified diagram( Nord 2005: 17)

Texts



According to Nord the translation must be “prospective” to achieve a communicative goal or aim keeping in view all the prospective target readers. She used another diagram for that: (Nord 2005: 17 )



## 7. Application of Skopos Model for Quran Translation

Quran is a super-script and non-human creation. It contains heavily condensed lexical words in complex sentence structure embedded with a variety of rhetorical devices covering human life, its prerequisites and post-requisites. The Quran is a guide book for humanity. The Human faculty tried to uncover this linguistic treasure with their intellectual levels. That is why the translation of the Holy Quran varies from translator to translator which is considered the translation miracle of the Quran. For testing the Skopos Model, I, firstly, evaluated the translations of the selected verses rendered by the prominent scholars of various religious groups in Pakistan to find out their own Skopos (intensions, objectives,) according to their concepts. Secondly, I tried to produce a translation that contains all the ideational elements of the intended groups.

### 7.1. Evaluation of Urdu Translations of two Verses:

In this part, I have selected two verses of the Holy Quran regarding the status of prophet Muhammad (peace be upon him) as ‘Human Being-Bashar’ and as ‘Light- Noor’. The translations rendered by these scholars created a debate about the status of the Prophet (peace be upon him) as ‘human being or a noor-light’. The translations rendered by the scholars of various schools of thought such as Dewbandis, Brailvies, Salafies, Shias and individuals such as Molana Moudoodi (RA), are mentioned for linguistic and translation evaluation. The Personality of the Last Prophet (PBUH) is, no doubt, attested the most honored and most respected among all these groups because without giving the testimony of His Prophecy no body is declared as Muslim. His personality, his sayings and his deeds as well are the compulsory elements of Muslim Faith. I have selected two Quranic verses regarding the “Human Status and Light (Noor) Status of the Prophet Peace be upon him. Here are the details of two Verses:

### A) Example No 1- The Human Status of Prophet Muhammad (PBUH):

Surat No. 18 Surat ul Kahaf Verse No. 110 (18:110)	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا
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#### A) Linguistic Analysis

Linguistic Explanation: the verse contains a key word (بشر). Its root letters (( ب ش ر )) lexically mean: ‘skin of flesh and blood, and beautiful shape’. God mentioned in Chapter 38 verse 71: ‘ أنى : خالق بشرا من طين"

God mentioned this species with the “Cognition Code” ( بشر ) that means its circumstantial physical state, appearance, frame, mould , body and structure. ( Mazhar Anwar Noorani: [http://haqeeqat.pk/roots/\(110\).htm](http://haqeeqat.pk/roots/(110).htm))

Allah characterized the prophets with physical bodies by the word “جسدا” i.e. physical body in the verse (21:08) which proves them as human beings like all the physical bodies that eat, drink, sleep, awake and with the passage of time accept physical death.(Noorani: [http://haqeeqat.pk/roots/\(110\).htm](http://haqeeqat.pk/roots/(110).htm))

The Quranic verse shows that ‘calling the prophets with a common word “بشر” ignoring their prophecy’ is a blasphemous statement which was first expressed by ‘Iblis’ (Hajar: 33) in the conversation with Allah regarding the prostration to Adam; the complete modified product of ‘بشر” creations.

The Holy Quran mentioned the word “Bashar” 24 times; 4 times as definite form in chapters Maryam 26, Mudather 25, 29 and 31, whereas 18 times in indefinite form out of which one time blasphemously Iblis denied to do prostrate in front of Adam calling him a “Bashar” made of clay (Hajar 33), and 9 times the insulting statements of the people denying the Prophetic/recognition status of the Prophet such as in the verses ( Inaam 91, Ibrahim 10, Nahal 103, Inbia 3, Muminoon 24,33, Shuaraa 186, Yasin 15 Mudather 25). In most of the time the people denied the recognition of the Prophet.

The word (Bashar) lexically contains the following meanings: “1- made of clay, 2-made of skin 3- beautifully modified structure, 4- the outer cover.

The cognition of all Prophets is that **“they are species made of clay with outer skin in a beautifully desired modified structure”**.

#### B) Exegetical Analysis



Ibn Abbas opinion is “a man like others”, the only dignity is the “revelation” and source of his knowledge is “God’s teachings”.( Tabrasi: Majmaul Bayan)

Razi narrated “to adopt humbleness” by confessing ‘no superiority over other’. (Razi. TafseerMafatihulGhaib)

Shokani mentioned that behind the self-proclamation is the announcement of the fact that ‘his cognition is human being contrary to the spiritual beings’.

C) Translation Evaluation:

Translators	Urdu Translations	
Molana Ahmad Raza Khan Barailve (RA) (produced in 1911)	تو فرماؤ <u>ظاہر صورت بشری</u> میں تو میں تم جیسا ہوں مجھے وحی آتی ہے کہ تمہارا معبود ایک ہی معبود ہے تو جسے اپنے رب سے ملنے کی امید ہو اسے چاہیے کہ نیک کام کرے اور اپنے رب کی بندگی میں کسی کو شریک نہ کرے (۱۱۰)	“Surati Bashari” Arabic words Human physical shape in a beautiful skin shape
Molana Mehmoodul Hasan Dewbandi (RA) (1915-19)	تو کہ میں <u>ایک ادھی</u> ہوں جیسے تم <sup>2</sup> ()	A man
Fateh Muhammd Jalandhri	کہہ دو کہ میں تمہاری طرح کا <u>ایک بشر ہوں</u> ۔ (البتہ میری طرف وحی آتی ہے کہ تمہارا معبود (وہی) ایک معبود ہے۔ تو جو شخص اپنے پروردگار سے ملنے کی امید رکھے چاہئے کہ عمل نیک کرے اور اپنے پروردگار کی عبادت میں کسی کو شریک نہ بنائے (۱۱۰) <sup>3</sup>	“Bashar” Arabic word A human made of skin
Molana Muhammad Jona Ghari Salafi (RA)	اب کہ دیجئے میں تم جیسا ہی <u>ایک انسان ہوں</u> (حاشیہ: اس لئے میں بھی رب کی باتوں کا احاطہ نہیں کر سکتا) (832 مطبع الحرمین الشریفین)	“Insaan” Arabic word A human
Molana Moudodi	اے محمدؐ، کہو کہ میں تو <u>ایک انسان ہوں</u> تم ہی جیسا، میری طرف وحی کی جاتی ہے کہ تمہارا خدا بس ایک ہی خدا ہے، پس جو کوئی اپنے رب کی ملاقات کا امیدوار ہو اسے چاہیے کہ نیک عمل کرے	“insaan” Arabic word A human

<sup>2</sup>مطبوع الحرمین الشریفین ص 406-

<sup>3</sup> -<https://www.hamariweb.com/islam/online-Quran/>

	اور بندگی میں اپنے رب کے ساتھ کسی اور کو شریک نہ کرے (۱۱۰)۴	
Dr. Tahir ul Qadri	فرما دیجیے: میں تو صرف <b>(بخلقت ظاہری) بشر</b> ہونے میں تمہاری مثل ہوں (اس کے سوا اور تمہاری مجھ سے کیا مناسبت ہے! ذرا غور کرو) میری طرف یہ وحی بھیجی گئی ہے کہ تمہارا معبود فقط معبود یکتا ہی ہے (بھلا تم میں یہ نوری استعداد کہاں ہے کہ تم پر کلام الہی اتر سکے <sup>5</sup> )	All three words are Arabic (apparent creation) a human
Muhsin Ali Al-Najafi:	کہدیجئے: میں تم ہی جیسا <b>ایک انسان ہوں</b> مگر میری طرف وحی آتی ہے کہ تمہارا معبود تو بس ایک ہی ہے لہذا جو اللہ کے حضور جانے کا امیدوار ہے اسے چاہیے کہ وہ نیک عمل کرے اور اپنے رب کی عبادت میں کسی دوسرے کو شریک نہ ٹھہرائے۔ <sup>6</sup>	“Insaan”- a man Arabic word

#### Analysis of the Urdu Translations:

In the above mentioned Urdu translations, three translators used the same Arabic word “Bashar”, without translating its lexical and semantic meanings whereas three other translators used another Quranic word “Insaan” which has been used many times with different semantics form of “bashar”. One translator used a Persian word “Aadmi” for the Quranic word “Bashar”. The translations need more clarity in rendering the Qura’n Bound Word.

Dr Tahir al-Qadri’s translation focuses on his state of spirituality and invisibility.

The second translation shows the status of Prophet as a human being but it shows the literality of meaning. Where the third translation shows the state of human being, but in the footnote the translator has tried to prove that the Prophet cannot surround the boundaries of the knowledge of God.

#### D) Skopos Translation

Skopos Translation
بلاشبہ میں گوشت پوست سے بنی تم سب جیسی ایک ایسی ہستی ہوں جیسے (اللہ کی طرف سے بذریعہ جبرائیل اتاری ہوئی دل و جان کو روشن کرنے والی) وحی (اللہ کا کلام) جذب کرنے کا امتیازی شرف حاصل ہے

<sup>4</sup> - <https://www.hamariweb.com/islam/online-Quran/>

<sup>5</sup> - <https://www.hamariweb.com/islam/online-Quran/>

<sup>6</sup> - <http://www.balaghulquran.com/index.php?sno=18&ano=110>

### C) Rationale/Analysis of Skopos Translation

Rationale/Analysis
<ul style="list-style-type: none"><li>• This translation contains the cognition status of the Prophet Muhammad being a human being made of flesh and blood, being born from His mother after the death of His father, and the recognition status; who received the Angel Jabrial as the Messenger of Allah to Him in all His life time. The light of Prophecy compelled Him to pull the humanity from darkness to light with his enlightening words and deeds.</li><li>• This ‘purpose-based’ translation would be acceptable for those who possess differing views about the ‘Physical Status and Spiritual Status’</li></ul>

### B) Example No. 2- The Light (Noor) Status of Prophet Muhammad:

Surat No. 05 Surat ul Maida Verse No. 15 (05:15)	يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ [المائدة: 15] {
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#### A) Linguistic and Exegetical Explanation:

The word “Noor” from; the root letters “ن-و-ر” means ‘the light’ according to Ibni Seeda , it also means the luminosity and radius of light.<sup>7</sup>

Which is the Luminosity of Prophet Muhammad (peace be upon him)?

Allah the Exalted in the Quran characterized the Prophet peace be upon him in chapter 33 verse 46 as (سراجا منيرا) that means “the illuminating lamp, enlightening lamp,”<sup>8</sup>

There are various narrations in Hadith tradition that explain that “God created the light of Prophet Muhammad peace be upon him” Al-Alusi

Quran narrated the “Light Status” with strong words in rhetorical structure in Chapter 24 Verse No.35 Al-Noor considered Prophet a ‘Parable’ of His Noor:

**“Allah is the Light of the heavens and the earth. The "Parable" of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide**

<sup>7</sup> -<https://www.almaany.com/ar/dict/ar-ar/%D8%A7%D9%84%D9%86%D9%88%D8%B1/?c=%D9%84%D8%B3%D8%A7%D9%86%20%D8%A7%D9%84%D8%B9%D8%B1%D8%A8>

<sup>8</sup> -<https://www.islamawakened.com/quran/33/46/default.htm>

whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.”<sup>9</sup>

There are narrations in Hadith literature that explain the lightness/ radiations and luminosity of Prophet’s physique in various narrations. We mention some of them:

- 1- The Narration of Syeda Aisha (Allah may please with her) in Sunan Darimi V.1 p. 30) “the face of the Prophet (peace be upon him) was the most among all men and complexion was the most luminous”, the saying of Abdullah bin Umar (Allah may be pleased with him) in this regard saying, “I have never seen anybody stronger, braver, more generous, more benevolent, more pure and more radiant than the Holy Prophet( peace be upon him)”.
- 2- What has been narrated about the radiance of Prophet’s face in Subul -ul -Huda war Rashad V.2 P;39-40) that “His radiance would eclipse even the bright sun. In front of a lighted lamp His radiance would be more powerful”.
- 3- Imam Bukhari (Allah may be pleased with him) (V.1.) mentioned the variation of luminosity of his face in his book quoted from Hazrat Ka’ab bin Malik (May Allah be pleased with him), “Whenever the Holy Prophet (peace be upon him) was happy, His face would become even more luminous”.
- 4- Imam Tirmizi (may Allah be pleased with him) mentioned in Jame’ Tirmidhi V. 2. P. 202, “I have never seen anybody as beautiful as the Holy Prophet (peace be upon him). It seems that the sun draws its light from His face and moves”.
- 5- About the visible light of Prophet Muhammad peace be upon him the Companion Reverend Anas bin Malik (may Allah be pleased with him) narrated that, “when the Holy Prophet (peace be upon him) entered Medina, every grain of sand in Medina started shining”. ( Jame’ Tirmidhi V. 2, P. 203)
- 6- The other narrations about the face shining of the Prophet (peace be upon him) such as what

The above discussion shows that the ‘light status’ of the Prophet Muhammad peace be upon him can be explained in two aspects;

- Light Status No. 1: this light emits from the Sacred Body of the Prophet (peace be upon him) specifically from ‘face’ which can be observed with eyes as the above narrations explained it.
- Light Status No. 2: this light is abstract, eyes cannot watch it, but it eliminates the darkness of ignorance and enlighten the strait way guiding humanity towards goods deeds prohibiting from all kind of bad deeds.

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<sup>9</sup> - Quran Asad: 24:35, <https://www.islamawakened.com/quran/24/35/default.htm>

## B) Translational Evaluation:

Translator	Translations
Molana Ahmad Raza Khan Barailve (RA) (produced in 1911)	اے کتاب والو بیشک تمہارے پاس ہمارے یہ رسول تشریف لائے کہ تم پر ظاہر فرماتے ہیں بہت سی وہ چیزیں جو تم نے کتاب میں چھپا ڈالی تھیں اور بہت سی معاف فرماتے ہیں بیشک تمہارے پاس اللہ کی طرف سے <u>ایک نور آیا</u> اور روشن کتاب (۱۵) 10
Molana Mehmoodul Hasan Dewbandi (RA) (1915-19)	
Fateh Muhammd Jalandhri	اے اہل کتاب! تمہارے پاس ہمارے پیغمبر (آخر الزماں) آگئے ہیں کہ جو کچھ تم کتاب (الہی) میں سے چھپاتے تھے وہ اس میں سے بہت کچھ تمہیں کھول کھول کر بتا دیتے ہیں اور تمہارے بہت سے قصور معاف کر دیتے ہیں بے شک تمہارے پاس خدا کی <u>طرف سے نور</u> اور روشن کتاب آچکی ہے (۱۱۵)
Molana Muhammad Jona Ghari Salafi (RA)	اے اہل کتاب! یقیناً تمہارے پاس ہمارا رسول (صلی اللہ علیہ وسلم) آچکا جو تمہارے سامنے کتاب اللہ کی بکثرت ایسی باتیں ظاہر کر رہا ہے جنہیں تم چھپا رہے تھے اور بہت سی باتوں سے درگزر کرتا ہے، تمہارے پاس اللہ تعالیٰ کی <u>طرف سے نور</u> اور واضح کتاب آچکی ہے <a href="https://al-quran.info/#5">https://al-quran.info/#5</a>
Molana Moudodi	اے اہل کتاب! ہمارا رسول تمہارے پاس آ گیا ہے جو کتاب الہی کی بہت سی اُن باتوں کو تمہارے سامنے کھول رہا ہے جن پر تم پردہ ڈالا کرتے تھے، اور بہت سی باتوں سے درگزر بھی کر جاتا ہے تمہارے پاس اللہ کی <u>طرف سے روشنی</u> آگئی ہے اور ایک ایسی حق نما کتاب (۱۵) 12
Dr. Tahir ul Qadri	اے اہل کتاب! بیشک تمہارے پاس ہمارے (یہ) رسول تشریف لائے ہیں جو تمہارے لئے بہت سی ایسی باتیں (واضح طور پر) ظاہر فرماتے ہیں جو تم کتاب میں سے چھپائے رکھتے تھے اور (تمہاری) بہت سی باتوں سے درگزر (بھی) فرماتے ہیں؟ بیشک تمہارے پاس اللہ کی طرف سے <u>ایک نور (یعنی حضرت محمد صلی اللہ علیہ وآلہ وسلم) آگیا ہے</u> اور ایک روشن کتاب (یعنی قرآن مجید)، (۱۵) 13

10 - <https://www.hamariweb.com/islam/online-Quran/>; <http://ahadees.com/urdu-surah-5-120.html>

11 - <https://www.hamariweb.com/islam/online-Quran/>

12 - <https://www.hamariweb.com/islam/online-Quran/>

13 - <https://www.hamariweb.com/islam/online-Quran/>

Muhsin Ali Al-Najafi:	اے اہل کتاب ہمارے رسول تمہارے پاس کتاب (خدا) کی وہ بہت سی باتیں تمہارے لیے کھول کر بیان کرنے کے لیے آئے ہیں جن پر تم پردہ ڈالتے رہے ہو اور بہت سی باتوں سے درگزر بھی کرتے ہیں، بتحقیق تمہارے پاس اللہ کی <b>جانب سے نور</b> اور روشن کتاب آ چکی ہے۔ <sup>14</sup>
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## C) Analysis:

The Quranic word ‘noor’ contains a series of meaning which has not been translated into Urdu language by the majority of the above mentioned translators except one translator. In the Arabic lexicon Lisan ul-Arab, the word “Noor” is considered one of the Names of Allah that means “the guiding light” to the straight path. It means “ self-lighted and enlightening for others” and it means “light” of all types as mentioned in the lexicon “Al Muhkum” quoted from Thalab, that enlighten sprinkling its rays, emanation, brightness, glitter, radiance and luminosity’.<sup>15</sup>

The Urdu translators used the same Quranic word which is deep in its meaning where the same word when used in Urdu it denotes short semantic range which cannot convey the Quranic semantics.

## D) Skopos Translation:

Rationale/Analysis	Skopos Translation
	بے شک تمہارے پاس ایک روشن کرنے والی پر نور ہستی (وجود) ائی

This Skopos Translation: vastness it contains the Arab scholars as well.

## 8. Analysis and Discussion

According to the lexical and exegetical data it is concluded that the Prophet (peace be upon him) has statuses. One is biological showing his physical being with all human desires and requirements. The second is spiritual which is further divided into two parts: 1- receiving God’s

<sup>14</sup> - <http://www.balaghulquran.com/index.php?sno=5&ano=15>

<sup>15</sup> - (<https://www.almaany.com/en/dict/ar-en/%D8%B3%D8%B7%D9%88%D8%B9/> ;

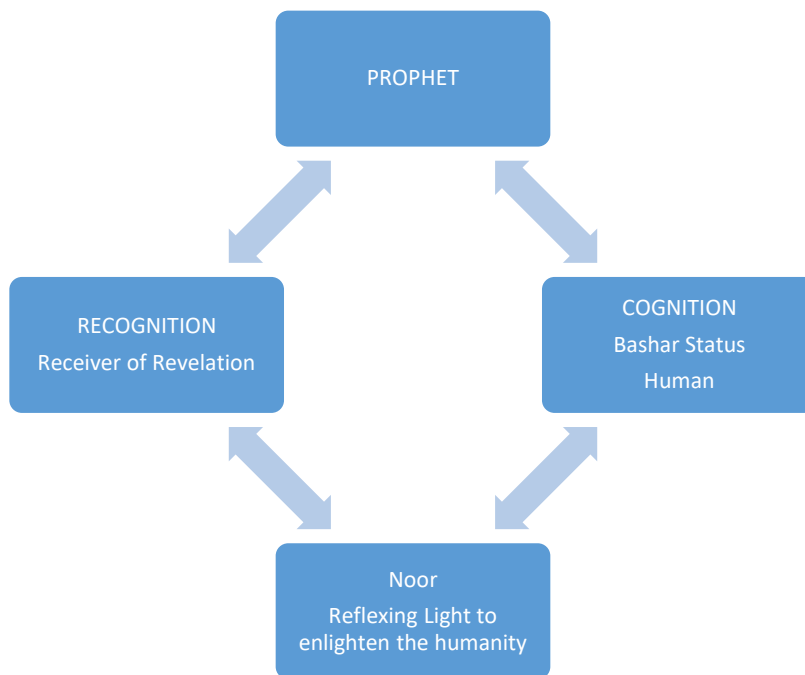
revelation through the Angel Gabriel, 2- the reflexing the light; in the shape of words and actions that remove the darkness from humanity.

Now declaring the prophet 'just a mere basher' so, its blasphemous as in the case of prostration to Adam Satan said

”أسجد لبشر خلقته من طين

Whereas considering him 'mere a spiritual species' is denying the Quranic stance about the prophet saying ”ولا أقول أنني ملك“

The true status of the Prophet peace be upon him is as shown in the following model.



## 10. Conclusion

The discussion can be summarized in the following points:

- The Skopos Model of Hans Varmeer is a model which can be applied for the translation of the meaning of the Holy Quran as it contains a range of possible acceptability and power to influencing the mind of various religious groups that have severe differences among them.
- The targeted translation applying this model, can be accepted as various religious group would search the translation that suites them.
- The model translation can be supported by the co-text, Hadith text and Sahaba text and the opinion of the Islamic Jurists.
- Such translations surly bring peace, happiness, bearing, looking to the Quran in a very broad sense and high vision.

- The model is proposed for further translations of the verses that are difficult to translate.
- Pakistan; a country with multi-schools of thought, needs a mutually accepted translation for peaceful co-existence. Such translations will surely, help Federal Shairia Court, Counsel for Islamic Ideology and other courts in the cases where Islamic terminology and text are compulsorily interpreted and translation.

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