Literary, Pragmatic and Cultural Equivalence between Urdu and English Translated Poetry of Allama Iqbal

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Abstract

Transcending the boundaries of language, culture, and social constructs, translation emerges as a profound mode of communication. At its core, the primary purpose of translation is to maintain a seamless equivalence between the source text and the target text. The skilled translator navigates the intricate tapestry of literary, pragmatic, and cultural elements, striving to preserve the essence and nuances of the original. Yet, this endeavor is not without its challenges, for literature, especially the realm of poetry, often conceals layers of implicit meanings and contexts that demand a delicate touch. Population of the study is Iqbal's poems that are translated into English. In which only 20 poems selected from the Iqbal's poetry book "Zarb-e-Kaleem" and its English translation from "Rod of Moses" by simple random sampling method. Employing an integrated framework of analysis, grounded in the rich tapestry of translation theories, the study delves into the complexities of equivalence between the source text and the target text, examining them at multiple levels. The findings suggest a spectrum of equivalence, ranging from partial to distal. While the literary and pragmatic features exhibit a degree of distal equivalence, the cultural elements demonstrate a more partial alignment between the source and target texts. This profound exploration serves to celebrate the aesthetics of poetry and translation, ultimately contributing to a deeper understanding of the intricate and multifaceted nature of the translation process. It invites the reader to embark on a journey of linguistic and cultural discovery, where the boundaries of language and expression are transcended, and the true essence of the poetic voice is preserved and celebrated.

Keywords: Allama Iqbal's Poetry, Translational study, Literary equivalence, Pragmatic equivalence, Cultural equivalence

1. Introduction

Translation studies are the emergent discipline of study that deals with language, theory and its exercise and phenomenon of translation from one language to other language (Bassnett, 2013). Term translation first coined around the 1340 and derived from old French word "translation" or unswervingly taken from Latin word "translation" that means "transporting" which itself carry from the Latin participle of verb "transferre" which means that "to carry over" (Ghanooni, 2012). Allama Muhammad Iqbal was born in Sialkot currently a city of Pakistan and historically part of India Sub continent. He got his basic education from Sialkot. He is a brilliant student and had interest in poetry in his student life which flames up by Professor Arnold. He did M.A in Philosophy and then got degree of Bar at Law than he got his doctorate degree from Germany known as "Development of Metaphysics in Persia" to give vastness to his experience. Iqbal wrote poetry in both languages Persian and Urdu and got fame as poet of the east due to his spoke for the Muslim ummah and convey the philosophy of wahidat ul wajood, selfhood and self-realization. He give us the great collection of his poems known as Rumooz-e –Bekhudi, Bang-e-Daraa, Zarb-

e-Kaleem, Asraar-e-Khudi, Baal-e- Jibreel, Zaboor-e-Ajab and Payaam-e-Mashriq etc and his recorded English lecture known as the reconstruction of religious thought in Islam which get the height of fame in the world (Raja, 2012).

Poetry of Iqbal has been translated in many languages as well as in English. Alteration of source text into targeted text is not so easy because spirit of source text is not found more in its true essence as the state, spirit and passion that present in source text extinct in targeted text or lost its individuality because translation not only mean to interchange of words. It is conversation of culture and intensity both. It is a biggest challenge for translator to maintain the true soul of source text in targeted text due to cultural difference in both texts which is not a child play instead of it, it need mastery in both text and languages (Saeed, 2023). The source text always devises piece of awesomeness and while it translate into English or in any other language as targeted text, awesomeness and delicacy decline. With the help of this investigation, non-abrasiveness is revealed and lavishness sustained subsequently to give clarification of the former content into the deciphered content or source text to targeted text. There are a lot of complications of language come across by the translator. The writer used of a lot of dialectical terms which refers to the practice of vocabulary i.e characteristic of a specific community or group of people lives together. Sometime author uses some new abbreviation and mysterious acronym in his writing. The writer or author also uses many suitable names for people, organizations, places etc. Transliteration method is used by translator to maintain the sense of all that types of terms. Translator used transliteration method also for all types of traditional or local world which is challenging for translator due to its classicality.

These definite terminologies are not transposable from one culture to other in its right way. Primarily, the words that used easily in daily routine for speech and several similes and metaphors in Urdu and some maxims and proverbs would be difficult to render in English and others local Indian languages. This cultural dive is the translator's most tough one. Cultural sides can obfuscate the translation. As these terms cannot be omitted so translator used most suitable words from English dictionary that conveyed nearly equivalent cultural terms and colloquial expression. The use of murky jargons, a typical language of a specific cluster and incomprehensible idiomatic expressions, whose senses cannot be contingent from the sense of the words that make it up and also postured a delinquent to the translator. In such type of case, contextual meaning is chosen by translator, which gives nearest equivalent meaning in English. A type of binary opposition always found between source texts and interpreted targeted culture. When source text convert into target text and interpretation of targeted text take place awesomeness of source text missed due to cultural essence as it is not possible to transfer cultural essence in its true spirit at the time when source text replaced within an elucidation of text because of cultural strain can't ascertain such awesomeness that found in source text. As discussed in detail by Skjerdingstad & Tangeras (2019), readability of poetry in inter-culture conditions as shared eagerness zeal that is gorgeous and have resonance of literature as well as in poetry.

1.1 Rationale of the study

 Poetry is a profound expression intricately tied to the cultural fabric of each language, with Urdu, Pakistan's national language, holding a significant place in both national and international poetic landscapes. Pakistani poetry, renowned for its unique style and emotional depth, has a rich history influenced by notable poets like Mir Taqi Mir, Mirza Ghalib, and Allama Muhammad Iqbal. Iqbal's work is particularly distinguished for its Islamic and political philosophical themes, aiming to

awaken a sense of identity among Muslims and reflecting the grandeur of their past. While translations of Iqbal's poetry exist, they often fail to capture the essence of the original Urdu, highlighting the challenges of achieving equivalence due to cultural disparities. The intrinsic qualities of Iqbal's poetry pose significant challenges for translators, as they struggle to convey its depth and cultural nuances. Thus, translating Iqbal's work exemplifies the broader complexities involved in rendering culturally significant literary texts across languages.

1.2 Research Objectives

1. To identify the features used in literary translation of selected English and Urdu text of poetry of Iqbal.
2. To identify the features used in pragmatic translation of selected English and Urdu text of poetry of Iqbal.
3. To examine the features of cultural context on selected English and Urdu text of Iqbal's poetry.
4. To find the features of literary pragmatic and cultural equivalence and distance present in the selected English and Urdu text of poetry of Iqbal.

1.3 Research questions

1. What features of literary translation have been used in the selected English and Urdu text of poetry of Iqbal?
2. What are the features of Pragmatic, which has been applied to the both translated text and the source text of the selected poetry of Iqbal?
3. What are the features of cultural context found in the selected English and Urdu text of poetry of Iqbal?
4. How literary pragmatic and cultural equivalence of the source and translated text normalize or deviate from the conventions of translational studies.

1.4 Significance of the study

The research is helpful in many aspects as it insight literary, pragmatic and cultural equivalence and distance of the selected original poem of Allama Muhammad Iqbal and its translated version. The research investigate the equivalence and distance in source text and target text as has been translated in English language which is useful for readers to understand and develop critical thinking. This research is helpful for students, teachers and researchers as Pakistan is a country of multilingual and multi culture, transliteration, and translational texts prove to be intercultural conduit of conjoint admiration and suitability in the midst of different languages as well as in the midst of individuals of unlike cultures. It proved to be a gateway for the students and researchers of English and Urdu language and literature in Pakistan as well as in whole world.

2. Literature Review

Deumert (2011) described that modern world now become a global village and process of communication as fast as not before it so it is need of time to contact with each other and communicate through a language as language is that thing which show difference of human from others social animals but question is that which language is used? It is a question which needs a prodigious concern as seven thousand languages exist in the world which are used in different states of the world as hasty increase in multilingualism found as latest study discovered as local, national and international language mixed now in this global village and it is difficult to identify

the original language in its true accent. Deumert (2011) also revealed that it is not possible for a speaker to communicate in these seven thousands or more languages so translation is a feasible solution for this problem as communication is must in this global village for business and others purpose as well as education and research is also major concern for it. It empowers the people of various languages to improve mutual consideration for different purposes as communication, research, language and sharing of culture and social norms as well as dynamic role in education found. But one complicated area in this regard is that languages are not similar in structure and they unify capabilities by changed means because language is not beyond from culture and social norms as much as distance found between culture and social norms of societies found as much distance found between the languages.

Vishnupriya (2019) discoursed the problems of translator and said that traditional words and culture is a major cause of difficulty to translate one language into other. For the traditional words, the translator finds problematic to find out the real and actual meaning of the cultural or traditional words and the translator transliterated. Deliver of culture of one language into other is not possible as each culture have its own norms. This cultural dive is the translator's most difficult one.

Vishnupriya (2019) further said that cultural traits could confound translation. As these specific terms not be gone astray by translator to deliver true kernel and it is also nearly impossible to find equal terms to minimize the distance. The usage of incomprehensible jargons, a characteristic language of a specific clutch and unclear colloquial expressions, whose implications not inferred from the meanings of the words that make it up and also posed a problematic situation to the translator. In that type of situation, the circumstantial meaning is taken into account and the nearest English equivalents are assigned by the translator to make it equivalent for literary purpose. In the playing arena of translation studies, there are numerous definitions and ideas about the translation process. One such view is delivered by Munday (2002), who is deliberated, an authority in this arena. According to him, the role of translator is to transform a unique black and white text in its unique verbal language into a black and white text in a changed verbal language. This definition acmes the status of linguistic skills and abilities required by a translator to deliver the actual sense of the source text with accuracy. Munday (2016) in his book introducing translation studies theories clearly said that translation is an interdisciplinary field which interweave with other field of modern world together with sociology, economics and cognitive etc. Translation of language is not easy from source language to target language with its true soul as a lot of blockade found including culture and society because it varies from language to language as language is also an element of culture. So it is very difficult to translate and analyzed equivalence between two languages.

The primary and main goal of translation is not only to deliver the original text but also to transfer the tone and intent of the message encoded in the source text of one language, as cultural and local variations between the source and target languages generate, which also play a role in translation. Gerding-Salas (2000) described the aim of translation as the foremost aim of translation is to work for as a cross-cultural bilingual communication lorry amongst peoples". House (2013) explained that study of pragmatic means study of language with its context, which is need of time, because without understanding its translation from source language to target language, is not possible and modern theories of language based on it to cover the gap of different languages. In the field of languages and in existing situation, translation has numerous implications which transpire with the passage of time with the improvement of field: The general subject field or occurrence, the product

that is, the text that has been translated, the procedure of generating the translation, otherwise acknowledged as translating ('Translation service'). It means it also pact with progression of production of one language and its transformation into other language.

There are three major branches of translation studies as descriptive translation, which only deal with description of any word or term instead of translating it, translational theories, and applied translation. Applied translation dealt with training of translator, translation services, translation policies and translation criticism. As it is interdisciplinary field, so intertwine with other fields as sociology due to culture and psychology as it involved with the process of cognition. Target language in their cultural and linguistic system make the translator is able to reach the subjects and literature knowledge to the reader. Most important is that literature has many genres which are difficult to translate due to difference in culture between two languages or Source text and targeted text as translation language not only means to translate the text but also transfer its original quintessence which allied with culture. The traditional source text (ST) and the targeted text (TT) alignment is the most archetypal of inter-lingual translation, one of these three types of translation clearly explained by the Russo-American structuralist Roman Jokobson (1896-1982) in his famous seminal paper on linguistic aspects of the translation: Jakobson's further classified translation into three sub-categories as inter-lingual, intra-lingual translation and inter-semiotic translation. First one is Intra-Lingual translation, second one is inter-lingual translation and last one is inter-semiotic translation. Intra-Lingual translation means translation of verbal sign of one language into other. Inter-Lingual translation interpreted the verbal signs by means of other language. Inter-semiotic translation convoluted in at least two different semiotic codes.
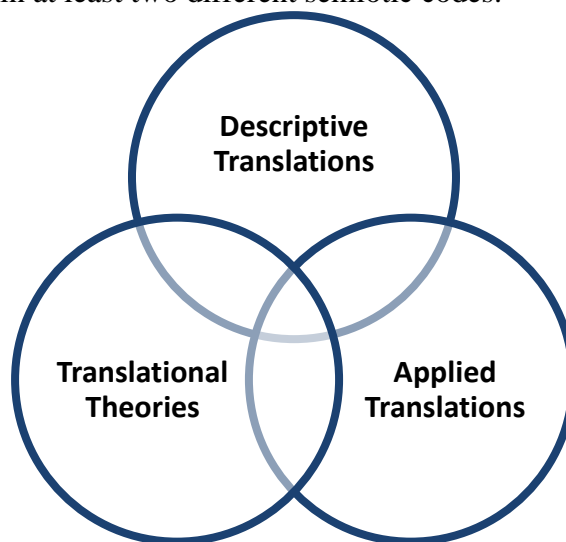

Figure 1: Branches of Translations

Theory of similarity and equivalence of manifold languages involved for decision. Many theories purposed on equivalence of languages as hot burning topic in translation is equity instead of its description as translator deals with two various cultures while dealing source language to targeted language. Scholars viewed that Translation is a means of communication between two cultures as source culture to targeted culture as a real world approach to translation. Barker (2018) believed that one person who anticipated the equity for ease because rather than it has any theoretical position a lot of the translator's applied it. The process of equality-based throughout the translation

which replications the similar circumstances as it present before the application of unalike wordings. Equivalence of language means not only equivalence of meaning it also concerned with culture and many other factors.

Lauscher (2000) summarized models of translation quality assessment into two groups: equivalence-based methods and functional methods. Equivalence-based translation theories used to generate the text at all level micro, meso and macro, or at the semantic and pragmatic level as carefully as possible. Functional methods used translation as a method of text production on the base of a source text, and the target text is deliberated as a text in its own right. Wazir & Lodhi (2020) said that true essence of source text is missed in targeted text because targeted text is never equal to source text if, there is any quantity of soul exist that it is necessarily not equal to the source text so it said that source text of any language always need some clear and extra knowledge. They further said that text in its unique sagacity need dominancy over the translated text.

Saydaliev et al. (2022) investigated the translation of Zahiriddin Babur's poetry into Russian by the competent specialist of Uzbek ancient literature Minevich Lev Penkovsky, as well as the unique discriminations of the translation process. The author emphasized the translator's attention to retaining form and content unity in the translated work, which correctly portrays the original in Russian. They remarked on Penkovsky's ability to reconstitute poetic components like as redief, sound symbolism, and classic rubaiyat rhymes. As a result, the translation conveys the rubaiyat's core theme, the lyrical hero's innermost emotional state, and historical facts. Furthermore, Penkovskiy has employed numerous artistic techniques and sources, such as repetitions, rhyme, rhythm and metaphors to effectively translate Rubais. In another study, Abbasi & Manafi (2004) in their research identified the innumerable approaches that manipulate in translation of poetry. Their discoveries expose that literal verse translation is a general technique used by translators. This strategy involves translating the text word-for-word, without changing the sense or structure of the original text. However, literal verse translation further divided into more than a few categories. For example, phonemic translation focuses on repetition of the sounds of the words in the target language, while stanza imitation involves replicating the structure and form of the original poem. Meter imitation, on the other hand, comprises reproducing the rhythm and meter of the poem in the target language, while imitation of rhyme scheme involves repeating the rhyme scheme of the original poem. Abbasi & Manafi (2004) further divided these types into subtypes for translation and explanation. For instance, in phonemic translation, they identified subtypes such as phonetic transcription and phonetic transliteration. In stanza imitation, they recognized subtypes such as structural imitation and formal imitation.

Pinheiro (2016) argued that there is a need to discuss the quality of translation more broadly and clearly, especially in terms of the artistic value of the translated work. He suggested that there is a self-governing and original art involved in the process of translating an artistic piece, and therefore, it is important to study the transformation process in greater detail. He purposed that introducing new terms and concepts can assist more better to recognize the procedure of translating pieces of writing with artistic value. The author give emphasis to the need for correctness in unfolding the translation procedure, predominantly when it comes to translating poetry from first language to second language and coined the term "Cultural translation" and used it for this process. Further research on the semantic, pragmatic, and cultural transplanting aspects of the original and translated texts by Wazir & Lodhi (2020) revealed that the expressiveness and sagacity of meaning are more apparent in the source text as compared to the targeted text. It is stated that the source

text has more essence than the translated version, and the translated text is regarded as having less essence than the source text. This is because the reader's true perception of the poetry in Urdu is not further present in the translated form of that text, and the source text's real essence is never present in it. According to Skjerdingstad & Tangeras (2019), readability of poetry in inter-cultural situations as shared readiness enhances the glamour and glory of literature due to presence of diversity of culture. This gap found between source text and targeted text can be decreased by keenly and deeply understand the culture and belief system of both source text and targeted text and by also detect the language system of both.

Language and culture have adjacent relationship with each other. Literature also represents the culture of people who speaking a language as some words are typically used in a specific culture. The concept of culture and cultural competence used in translation as Chomsky defined competence as intrinsic aptitude to learn a language. Cultural and intercultural competence developed by increasing the awareness about culture because cultural competence means to cognizant about their own beliefs and culture and differentiate it from others culture or beliefs. Translation is a multifarious procedure that consist of not only transmitting texts from one language to another. As Bassnett (2014) has pointed out, translation is a practice of cooperation between texts and between cultures. This means that a translator must be expert in both, the source and target languages as in depth consideration of the cultural context in which the text was written and in which text is translated is must. Bassnett & Lefevere (2016) have further emphasized the importance of cultural and intercultural competence in the translator's performance. Cultural competence denotes to the capability to understand the cultural nuances and connotations that may be existent in the source text and to deliver them perfectly in the target language. On other side Intercultural competence, refers to the ability to traverse cultural differences and to adapt one's communication style to outfit the cultural context.

These competencies are chiefly important in literary translation, where the translator must not only deliver the meaning of the text but also capture its aesthetic qualities and cultural significance. An expert translator must be able to navigate the complications of language and culture to create a translation that is both accurate and culturally appropriate. Furthermore, Tymoczko (2003) made the case that because professional translators mediate between two languages and cultural groups, they are necessary in every Interlingua and intercultural environment. Tymoczko (2003) further made additional distinctions between transculturation—which involves translating outside the delivery of linguistic resources—and transference, which examined physical or symbolic transfer. Transculturation includes imparting ideas about religion, politics, music, and the visual arts. Friedlander (2006) precisely observed the tragedy of depiction which Urdu literature face at international level today with reference to Hindi, Bengali and Persian are far better off than Urdu in terms of the availability of the English translations of their works and found that current crisis have deep root in colonial system of past.

Tukin et al. (2022) investigated the translation of Zahiriddin Babur's poetry into Russian by the competent specialist of Uzbek ancient literature Minevich Lev Penkovsky, as well as the unique discriminations of the translation process. The author emphasized the translator's attention to retaining form and content unity in the translated work, which correctly portrays the original in Russian. They remarked on Penkovsky's ability to reconstitute poetic components like as redief, sound symbolism, and classic rubaiyat rhymes. As a result, the translation conveys the rubaiyat's core theme, the lyrical hero's innermost emotional state, and historical facts.
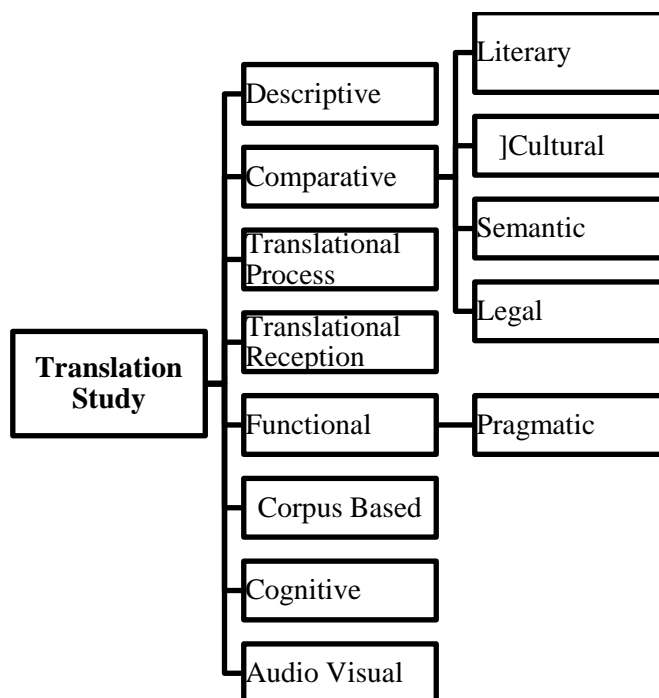
Figure 2. Translation Study and its categorization

3. Research Methodology

The research employed an exploratory framework utilizing qualitative methods to investigate the nuances of Allama Muhammad Iqbal's Urdu poetry and its English translations. Exploratory research aims to provide insights into under-explored topics, identifying potential issues for future studies. The study's population consisted of Iqbal's published Urdu poetry and its translated versions, with a focus on the "Rod of Moses" as the accessible population framework. A simple random sampling method selected 20 poems from this collection, emphasizing relevance and thematic diversity. Data collection involved primary sources (original poetry) and secondary sources (literature reviews), employing observation and codification to analyze differences in literal, pragmatic, and cultural contexts between the Urdu and English texts. Validation strategies, including triangulation and expert review, enhanced the study's credibility. Data analysis utilized linguistic terms to assess equivalence and distance between the source and target texts, contributing to a deeper understanding of Iqbal's poetic essence across languages.

3.1 Content Analysis Framework

On the base of Nida & Taber (1974) translation theory of equivalence a self-developed framework used for analysis according to Nida work "The Theory and practice of translation" in 1974.

1. Formal Equivalence: It analyses the linguistic and formal aspects of translation between Urdu and English poetry of Allama Iqbal. Focus on maintaining lexical and grammatical correspondence while considering the nuances of poetic expression, such as rhyme, meter, and imagery.

2. Dynamic Equivalence: It investigates the pragmatic and functional aspects of translation, emphasizing the need to convey the intended meaning and impact of Iqbal's poetry in English while adapting to the target cultural context and communicative purpose.

3. Cultural Equivalence: It explores the cultural references, symbols, and historical context embedded in Allama Iqbal's poetry and how these elements are addressed in translation to ensure that the translated poetry resonates with English-speaking readers while preserving the essence of Iqbal's poetic vision.

Table 1 Content Analysis Framework

Syntactic Level	Semantic Level	Phonological Level	Meta-Analysis of Source and Targeted text		
			Conventionality	Uniformity	Diversity
Word Count	Imagery	Rhyme	Denotation	Semantic Equivalence	Literal Translation
Line Count	Metaphorical	Rhythm	Connotation	Pragmatic Equivalence	Transliteration
Grammatical	Idiomatic	Meter	Punctuation	Cultural Equivalence	Transplantation
Ideational	-	-	-	-	Transference
Textual	-	-	-	-	Transposition
-	-	-	-	-	Modulation

3.3 Research Procedure

The researcher consequently followed the research procedure to complete the process smooth and systematically, first selected Urdu poems of Allama Muhammad Iqbal from "Zarb-e-Kalim" and their English translated text from "Rod of Moses", at next level codified the literary, pragmatic, and cultural features of both in Urdu and English, than found similarities and differences in data and text according to literary, pragmatic, and cultural features after codification, in next step researcher highlighted the equivalence and distance between both texts through meta-analysis, referencing existing research related to literary, pragmatic, and cultural equivalence and distance of poetry of Iqbal in English and Urdu and then simply concluded the answer to the research questions according the research objectives and sorted the answers to the research questions in the light of findings and research procedure, and drew conclusions accordingly.
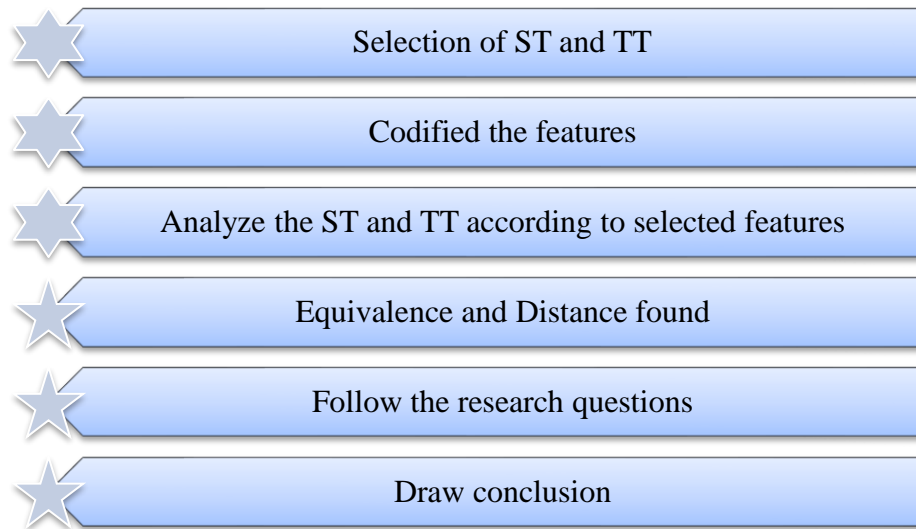
| Selection of ST and TT |
| Codified the features |
| Analyze the ST and TT according to selected features |
| Equivalence and Distance found |
| Follow the research questions |
| Draw conclusion |

Figure 3. Research Procedure

4. Finding and Discussion

4.1 Literary Level: The analysis of 20 poem pairs reveals that 11 exhibit distal equivalence at the word level, emphasizing broader conceptual similarities over precise linguistic matches. The source text (ST) maintains structural equivalence, with variations in line counts and grammatical structures. While the ST often employs independent clauses, the target text (TT) showcases a more diverse sentence structure. The central ideas demonstrate high equivalence, with the ST rooted in specific cultural contexts and the TT adopting a more universal approach. Although poetic forms and metaphors are not always fully preserved, both texts share a strong equivalence in imagery and metaphorical language, indicating a balanced adaptation by translators.

4.2. Pragmatic Level: At the pragmatic level, the ST and TT show partial equivalence in denotative meanings, with some words aligning closely while others diverge. Connotative meanings often reflect culturally specific nuances, with adaptations made for accessibility. The use of punctuation varies, suggesting partial to distal equivalence. Both texts emphasize Sufi concepts and Islamic spirituality, indicating a strong alignment in pragmatic intentions. Overall, the analysis highlights a mix of partial, proximal, and distal equivalence, showcasing the translators' efforts to enhance accessibility while preserving the original's pragmatic essence.

4.3. Cultural Level: Culturally, the ST and TT exhibit partial equivalence in denotative meanings, particularly with terms related to Islamic concepts. However, some meanings diverge, reflecting cultural differences. The connotative meanings demonstrate stronger cultural equivalence, with both texts utilizing expressions rich in cultural and religious significance. The translators effectively maintained the cultural essence of the original poems, employing strategies like transliteration to preserve cultural specificity. This analysis underscores a significant cultural alignment between the ST and TT, highlighting shared themes of Sufism and Islamic spirituality. Overall, the findings indicate a strong effort to bridge cultural and linguistic gaps while preserving the original's depth.

Table 2. Summary of the Findings

Category	Sub Category	Status

Literary Level	Words count	Partial to Distal Equivalence
	Lines Count	Distal Equivalence
	Grammatical Structure	Partial Equivalence
	Ideational	Proximal Equivalence
	Textual	Partial Equivalence
Semantic Level	Imagery	Distal Equivalence
	Metaphor	Distal Equivalence
	Idiomatic	Partial Equivalence
	Rhyme	Partial Equivalence
	Rhythm	Partial Equivalence
	Meter	Distal Equivalence
Conventionality	Denotation	Distal Equivalence
	Connotation	Partial Equivalence
	Punctuation	Partial Equivalence
Uniformity	Semantic Equivalence	Partial Equivalence
	Pragmatic Equivalence	Proximal Equivalence
	Cultural Equivalence	Distal Equivalence
Diversity	Literal Translation	Distal Equivalence
	Transliteration	Partial Equivalence
	Transplantation	Partial Equivalence
	Transference	Distal Equivalence
	Transposition	Partial Equivalence
	Modulation	Partial Equivalence

Discussion: The study emphasizes the significance of distal equivalence in literary translation, particularly in poetry, where aesthetic qualities are crucial. Tursunovich (2022) and Tymoczko (2014) highlighted the complexities of maintaining literary meanings despite linguistic differences. By analyzing Iqbal's poetry, the research reveals how translators balance fidelity to the source text (ST) with the need for emotional resonance in the target text (TT). Findings from Fasiullah (2019) and Mehmood (2022) supported this, illustrating the challenges of navigating cultural and linguistic intricacies. At the pragmatic level, the study underscores the importance of adapting language and tone for accessibility, aligning with Bernardo (2010) and Aslam et al. (2023). Cultural equivalence, as noted by Nazir (2019) and Irshad & Anwar (2019), involved careful negotiation of cultural references to enhance comprehension while preserving the original's essence. Overall, the research synthesizes these dimensions, contributing valuable insights into the art of translating Iqbal's poetry and fostering intercultural dialogue (Wazir & Lodhi, 2020).

5. Justifications of the research questions
5.1 What features of literary translation have been used in the selected English and Urdu text of poetry of Iqbal?

The study's focus on the literary aspects of translation is essential for understanding the concept of distal equivalence at the literary level. Distal equivalence refers to the recognition that while source and target texts may differ in linguistic structure and cultural context, they can still convey similar

literary meanings and emotional impacts. This is particularly relevant in the translation of poetry, where the preservation of aesthetic qualities is paramount. Similarly, Tursunovich (2022) emphasized the importance of examining the literary dimensions of translation to grasp the complexities of equivalence and distance between texts. This perspective aligns with Tymoczko's (2014) assertion that literary translation requires a nuanced approach, considering not just the words but also the underlying artistic expressions as current study revealed. By analyzing literary techniques, poetic devices, and structural features in both the Urdu source texts (STs) and their English target texts (TTs), the study aims to reveal how translators strive to maintain the essence of Iqbal's poetry, which is rich in cultural and emotional depth. Study of Fasiullah's (2019) and its finding further support this notion, highlighting the necessity of preserving the literary essence during translation. The insights gained from examining two of Iqbal's poems underscore the challenges translators face when navigating the intricacies of language and culture. This aligns with the current research question, which seeks to uncover the strategies employed by translators to bridge the linguistic and literary divides between Urdu and English. Mehmood's (2022) research also added another layer to this discussion by exploring the decision-making processes involved in translating poetry. It highlights the multifaceted challenges translators' encounter, such as balancing fidelity to the original text with the need to resonate with the target audience. This interplay of choices illustrates the complexity of achieving distal equivalence, where the goal is not merely to translate words but to evoke the same feelings and artistic appreciation in the target language for target audience.

5.2 What are the features of Pragmatic which has been applied to the both translated text and the source text of the selected poetry of Iqbal?

The study's findings on pragmatic equivalence highlight the critical role that pragmatic considerations play in literary translation. Distal equivalence at the pragmatic level underscores the necessity for translators to balance fidelity to the source text's integrity with the need to make the translation accessible and relevant to the target audience. This involves a careful examination of the pragmatic features that influence translation decisions, such as language choices, tone, and cultural adaptations. As Bemardo (2010) noted, these pragmatic features are essential in understanding how translators navigate the complexities of meaning and context when transitioning between languages. By analyzing these elements, the study can reveal the strategies translators employ to bridge the gap between the source and target contexts. This approach aligns with the findings of Aslam et al. (2023), which demonstrate that pragmatic considerations significantly impact the effectiveness of literary translations. When examining both the Urdu source texts (STs) and their English target texts (TTs), it becomes evident how translators address the pragmatic distance between the two poetic traditions. Dicerto (2015) also emphasized that the nuances of contextual relevance must be considered to ensure that the translated work resonates with the target audience. Translators often adapt idiomatic expressions, philosophical references, and tonal qualities to maintain the poem's emotional and aesthetic impact while ensuring it is comprehensible and relatable to readers unfamiliar with the source culture. For instance, in translating Iqbal's poetry, a translator may choose to modify certain references that might not resonate with an English-speaking audience or universal reader, replacing them with equivalents that evoke similar feelings or ideas. This strategy illustrates the pragmatic adjustments necessary

to achieve distal equivalence, where the essence of the original text is preserved while making it accessible to a new audience. Furthermore, the study's analysis of pragmatic features can shed light on the decision-making processes involved in translation. Translators must navigate a delicate balance between staying true to the original text and making necessary adaptations for clarity and impact. This dynamic interplay highlights the complexity of literary translation as a creative act that requires deep understanding and sensitivity to both source and target. In conclusion, the study's focus on pragmatic equivalence reveals how translators strategically navigate the challenges of literary translation. By analyzing pragmatic features, the research contributes to a deeper understanding of how translators bridge the gap between Urdu and English poetic traditions, ensuring that the literary work remains relevant and impactful for the target audience while honoring the integrity of the source text.

5.3 What are the features of cultural context found in the selected English and Urdu text of poetry of Iqbal?

The study's findings on partial to distal equivalence at the cultural level underscore the complexities involved in translating Iqbal's poetry, which is steeped in the cultural and religious heritage of the Urdu-speaking world. As Nazir (2019) highlighted, the rich tapestry of cultural references and contexts within Iqbal's work presents unique challenges for translators, making the translation process not just a linguistic task but a cultural negotiation. The identification of cultural features, symbols, and references in both the source texts (STs) and target texts (TTs) is crucial for understanding how translators approach the task of conveying the source text's cultural ethos to a new audience. Similarly, Asghar (2014) emphasized that translating cultural nuances is critical for maintaining the integrity of the original work while making it accessible to readers unfamiliar with its context. This process often results in partial equivalence, where some cultural elements are preserved, while others may be adapted or omitted to enhance comprehension and reliability for the target audience. By exploring these cultural features, the study can illuminate the degree of cultural distance between the Urdu and English poetic traditions. Irshad and Anwar (2019) argued that understanding this cultural distance is essential for evaluating the effectiveness of the translation. Translators often employ various strategies to mediate this distance, such as explicating cultural references, using footnotes, or substituting culturally specific terms with more universally understood concepts. These strategies reflect a careful balancing act: preserving the essence of the original while ensuring that the translation resonates with its new audience. The comparative study by Mehood and Umer (2019) on the socio-cultural elements in the translations of "Shikwa" and "Jawab-e-Shikwa" provides further insights into this dynamic. Their research highlights how different translators handle cultural references and symbols in varying ways, leading to different degrees of equivalence. Some translators may choose to retain specific cultural elements, allowing readers to engage with the original context, while others may adapt these elements to align with the cultural norms of the target audience. Ultimately, the study's examination of cultural equivalence reveals the nuanced strategies employed by translators to bridge the gap between Urdu and English poetic traditions. By analyzing how cultural references are translated, the research contributes to a deeper understanding of the challenges and decisions involved in literary translation. This focus on cultural equivalence not only highlights the intricacies of translating Iqbal's poetry but also emphasizes the importance of cultural sensitivity

in the translation process, ensuring that the literary work retains its richness and meaning for diverse audiences from local to global audience or reader.

5.4 How literary pragmatic and cultural equivalence of the source and translated text normalize or deviate from the conventions of translational studies.

This overarching research question aims to synthesize the findings from the previous three research questions, providing a comprehensive understanding of the multifaceted relationship between the Urdu source texts and their English translations as Saher et al. (2023) and Wazir & Lodhi (2022) conducted on poetry rather than Iqbal's poetry. By examining the literary, pragmatic, and cultural dimensions of equivalence and distance, the study aspires to offer a holistic perspective on the challenges and strategies involved in translating Iqbal's poetry across linguistic and cultural boundaries. The literary dimension focuses on the specific techniques, styles, and aesthetic qualities present in Iqbal's original works. By analyzing these elements, the study illuminates how translators navigate the delicate balance between fidelity to the source text and the necessity of rendering the poem's artistic essence in a different language. This exploration is crucial, as poetry often relies on nuanced language, rhythm, and sound patterns that may not have direct equivalents in English. The findings reveal the extent to which translators can preserve the original's literary beauty while adapting it for an English-speaking audience. From a pragmatic perspective, the research delves into the translators' choices regarding language, tone, and cultural adaptations, as highlighted by Bemardo (2010) in his study. Understanding these pragmatic features elucidates how translators mediate the inherent cultural distance between Urdu and English, ensuring that the translated works resonate with the target audience. This analysis also shed light on the decision-making processes that underpin translation practices, revealing the strategies employed to maintain communicative effectiveness while respecting the source text's integrity. The cultural dimension of the study is particularly significant, given that Iqbal's poetry is deeply rooted in the cultural and religious heritage of the Urdu-speaking world as Nazir (2019) described. By identifying and analyzing the cultural features, symbols, and references in both the source and target texts, the research assesses how translators introduce the cultural ethos of Iqbal's work to English-speaking readers. This exploration provides insights into the degree of cultural distance between the two poetic traditions and the methods translators use to bridge this gap, as evidenced by the comparative study of socio-cultural elements conducted by Mehood and Umer (2019). Ultimately, the analysis of equivalence and distance across these three dimensions contribute to a deeper appreciation of the nuances and complexities inherent in the translation of poetry. As Wazir and Lodhi (2020) revealed, understanding these intricacies is essential for recognizing the broader implications of translation practices in the context of Urdu and English literary traditions with reference to poetry. By synthesizing findings from literary, pragmatic, and cultural perspectives, this research aims to highlight the rich interplay between language and culture, enhancing our understanding of how poetry transcends linguistic boundaries while retaining its emotional and aesthetic impact as well as cultural and ideological references. This comprehensive approach not only enrich the field of translation studies but also foster greater intercultural dialogue and appreciation of Iqbal's enduring legacy in the global literary landscape as a great philosophical poet.

6. Conclusion

The literary analysis of the source texts (STs) and target texts (TTs) reveals a complex interplay of equivalence and divergence in poetic and linguistic dimensions. Distal equivalence at the word level indicates that translators prioritize broader conceptual parallels over strict linguistic matches, aiming to capture the essence of the original Urdu poems. While structural analysis shows a general preservation of formal equivalence, variations in line counts and syntactic diversity highlight the challenges of translating between Urdu and English. The ideational content exhibits high proximal equivalence, though STs are more culturally specific, while TTs adopt a universalized approach for accessibility. Textual features like antonyms and conjunctions show partial equivalence, affecting cohesion and coherence. Translators maintain poetic imagery while adapting cultural references to enhance ratability for English readers. Overall, the analysis illustrates how translators balance fidelity to the original's literary and cultural integrity with strategic adaptations, resulting in translations that resonate with a broader audience.

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