Decoding Philosophy: Semantic Transformations in Translating English Philosophical Terms into Urdu

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Article Details

ABSTRACT

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This paper investigates the variation in semantic interpretation in translation of the selected philosophical terms. An English literary work 'Sophie's World' written by Jostien Garder and its two Urdu translations by Shahid Hameed and Abu ul Farukh Hamayu are selected as the source and target text(s) respectively. The idea is fostered by a well known philosopher Derrida in his deconstruction a philosophical theory of meaning. Two selected Urdu translations of the English text are compared to find out the way two different translators interpret the same philosophical terms. The study also focuses on how semantic variation is extracted by the different conceptual interpretations of the same word by the translators. This study paves the way for further researches working on the current subject, and for the translators who try their hand in translating philosophical texts.

INTRODUCTION

The relationship between translation and philosophy is over away. They have a history together and provides influence to one another, although the impact of philosophy on translation is far bigger than the converse. This analysis is close to examine the interpretation of the meaning and to look at the approach with which the interpretation of philosophical words treated in Urdu translations of a philosophical book. Translating a text is not a one-step process; it goes consistently to hook the sense of the original text. The importance of obtaining the sense of the first is to insert the spirit of Source Text (ST) in the Target Text (TT).

The emphasis of the present paper is to examine the variations in interpretation of meaning while translating the philosophical terms. It is a trial to contend with the challenges confronted by translators while translating the terms of philosophy and sensitivity of meanings within the process of translation from one language to another. The key stress is given to the translator that how he treats with the meaning and implement the strategies to beat the obstacles lies among the translation of philosophical terms. This inserting sets the role of the translator as a necessary being in the method of translation. Structures of meaning have an association with the deep mental sets that regulate the meanings (Agustina, 2013).

The theory of Jacques Derrida (2004) goes to philosophy because it raises the queries of identity, language, thought, and different themes of philosophy. Silverman (2004) states that language complicates and rebounds the work of philosophers. In lines with (Koerner, 2013) the language is an eminent network of meaning and there is no logical association between signifier and signified. The distinction in sense and sound leads in the direction of the meaning.

Philosophical terms have not any solo, self-identical and universal meaning however, the meaning maybe dig out by the reference that where the term is employed, who used it, within which context it is to be used, and who its readers are. For Munday (2016), it is hard to translate a text of philosophical, to translate the text of philosophy, the translator aims to reveal the universal truth with the least personal involvement. However, the ST has to be linked with its author to spot the historical and cultural context of coined writing. For the reason that the new philosophical ideas are shaped on the grounds of continuing ideas. As much as the translator is aware of the author and his intentions the nearer is going to be the interpretation of the ST within the process of translation. This paper finds out the way two different translators interpret the same philosophical terms, and how semantic variation is extracted by the different conceptual interpretations of the same word by the translators. This study will contribute to the work of the

researchers and the translators working with philosophical texts.

Translation is not merely the substitution of words but also involves conveying meaning from one language to another using various terms for the same concept. The translation itself solely creates misperception. The pragmatic diversity of language in philosophy or on the other ground is not a translation but relatively it is the creation of one universal language. Batchelor, (2013) states that the translation is mandatory to be identified as the original in its imitation. An inter-lingual copy is usually subject to transliteration, in that way translated philosophy will solely get to be a foul copy of the initial one.

Philosophy so descents itself in transliteration. The interpretation of philosophical information is incredibly crucial for its existence. The fundamental factor is how philosophical terms ought to be translated and it leads towards the question about the explanations for translating philosophical text. The method of translation is keenly generating linguistic variations, in that way translation provides reasons for the logical differences of languages. The preliminary step towards unveiling the reasons for translating philosophical text exists in finding the reasons for the range of languages.

Joosten (2012) argues that in the translation of philosophy, reconstructing the tenor of the ST, the translator should attempt to determine its intentional meanings and formulate an equivalent within the target text that enables those meanings only. Translating philosophical terms in a different way is named appropriate translation of them that involves making the tension between stability of meaning and unclearness in line with the context (identity, culture, religion, and history, etc.). The translator must decide to what extend the ambiguity needs to be visible in the translation of philosophy. Ricoeur (2008) states that the translation of philosophical terms develops the vagueness in meaning in the process of translating the words to match with the existing context.

Zohar.E (2004) states that since meanings place before and beyond the language, it indicates that meanings are translatable and its translation is going to be on the far side of the words. Translation of philosophy is not merely an activity to translate the verbal signs from one language to a different one but it is the phenomenon of deciphering the completely philosophical meanings of the source text into the target language. Interpretation of words is important in the procedure of translation. In line with (Arduini & Hodgson, 2012) translation itself is an interpretation of the ST words, and therefore, the communicated messages of the ST ought to be understood by the translator in an exceedingly process that the TT receivers might perceive the

core of the ST.

The process of clarification of philosophy inherent in any translation developed several deviations in meaning. As the translators do not seem to be in line with the philosophical contest involved in their task, and massive changes occur in essence or original terms by the translation of philosophical terms. It is the very fact that words do not reveal a similar meaning if they are speculated to be read in a fully dissimilar situation. The complete range of lexical features is accessible within the target language in addition than that of the source language, which ends that the words of source language should provide a more different conception than the words of the target language. Its intention is to express the translator's understanding of the text sufficiently.

It is usually attainable to contemplate a word as a distinct constituent of meaning. The choice of the words in translation ought to meet the expectations of the receivers because translation gives the shade of source culture. Munday (2016) is of the view that words and texts have some kind of meanings thus it is not an illogical approach to talk about the language, which socializes the philosophical interpretations of the words. Even we have something in our mind and believe that our text and words will be ransomed, that their meanings can be obtained and transferred. In the interpretation of the ST and TT, words ought to be digestible in the manner that the signifier is abridged to the signified to avail the meaning of the term that is smudgy with philosophy. Then the meaning must be related to the signifier in the target language or the other equivalent signifier within the same language.

Derrida, (2004) emphasizes the meaning with a philosophical account of language, and it responsively leads towards the interpretation. The informative elements of the source text have the ability to preserve the meanings of philosophy. The description of the source text words helps to save the essence of ST; it implies that meanings of the original are no doubt affected but as slighter as possible. It is supposed that meanings can be unchanged and remain together if the modified words grab their meanings, not within the notion of translation but in the notion of mystical meaning. The thought of unproblematic translation inside a language can be assumed when the difference of the pure words (synonyms) exists in the language itself. Raatikainen, (2005) states that once it is thought that the interpretation is not possible, even at that time one may have this argument after comprehending this concept, that itself is an act of translation.

Therefore, the analysis on the translation of philosophical terms is an examination of its translatability that transfers the truth and meanings from one language to a different bereft of

any necessary harm. Philosophy of each language or culture is being translated, when its terms are not interpreted or not translated or it proves defeated. According to Rorty (2001) translational practices are the difference between signifier and signified, however, the distinction should be pure. If the distinction is not pure, it implies that the translation is not reliable and pure; even it is no translation in any respect. Carnap, (1988) argues that we have a tendency to never had, even we will never have any 'transfer' of untainted 'signified' inside one language or from one language to the other one, that left virgin and fundamental by signifying instruments.

Batchelor, (2013) emphasizes on concentrations on the issues of various types that occur while translating the philosophical text. Some issues are because of specific terminologies and some are because of the literary nature of the writing. The nature of his research is descriptive and he composed the data by the self-translation of two philosophical volumes. He finds that the fabricated philosophical terms are untranslatable and also the translator should have the knowledge concerning the philosophy and the philosopher as well to whom he or she is dealing with.

Raatikainen (2005) states that to add up the discussion of motives of translating philosophical text, philosophy is to be considered, not for the sake of any certain answers to its queries since no actual answers are notable to be factual, however slightly for the sake of the queries themselves.

According to Kjoll (2010), the impression that words express shows that meaning is important to theoretically work of language, and its associations for philosophies of language. Most have been mentioned about numerous aspects of word meaning; primarily the main focus of his research is on the delicate nature of semantic contents of philosophy and its rudimentary relation to words. At the point, the researcher is concerned about how words are practiced and comprehended during a context and represent self-sufficiently outgoing relations. His research shows that there is a considerable gap between what is expressly states by an utterance and the meaning of the statement expressed in which a specific term of philosophy is used. Once the description of meaning is enlarged, it has determined that the meanings reside in the relations with the signifier, signified, and sound idea. He emphasizes that meaning initiates through the variances in signs within the linguistic system itself, it is differences of words to the other words, and among a system of variations, that defines meaning. It shows the interrelation notion of semantics and linguistics philosophy and its impact on translation studies.

A dictionary is a significant part of the understanding of any language. Dictionary assists the

person to review and differentiate between various semantic senses of a word (Tabossi, 2004). In line with (Machery, Olivola, & De Blanc, 2009), translation studies contains moving the sense of the fundamental language into the addressee language. This concluded up within the system of the first language to the form of a second language byways that of semantic structure. It is a sense that is being transferred and should be seized constant, solely the form changes. It has a momentous role and meaning within the translation process.

The focus of this research is not on particular sorts of meanings (connotative or referential) but on all types of meanings that occur in philosophy. Meanings of philosophical words are usually discussed in reference to subjective practices. On one hand, the language reveals the meanings but in a different way, language also influences the production of meaning. The philosophical vision of the word is digging out from the minds so different minds have various philosophical interpretations which provides aid to analyze the differences in two translations of the same writing. This research explores the relationship of the translation of philosophy with lexical meanings. By demonstrating this relationship, it helps to accomplish the refined explanation of the philosophical terms.

The nature of the research is qualitative and it explicates the strategies and procedures, which are used by the translators to deal with the meanings of the selected philosophical terms in the Urdu translations of the book. English version of Sophie's World along with its two Urdu translations by Shahid Hameed (TT1) and Abu ul Farukh Hamayu (TT2) are taken as data. English text is segmented in excel sheet with the parallel of Urdu translations. In this way, a parallel and comparable corpus is developed.

The first step is converting the text into a document file. It is organized through an optical recognition programmer called ABBYY Fine Reader 11. The saved document file is proofread and rectified wisely because many recognition mistakes tackled conversion. For analysis of the corpus, the researcher relies on the software AntConc 3.5.8 (Anthony, 2019).

At second phase, the 20th century's dictionary of philosophy by A.R Lacy is chosen to prepare the checklist of philosophical terms. The prepared source text file and a checklist of the terms is passed in the selected software to find out the existence of philosophical terms from the selected English text. According to the scope and constraints of this research paper, the excerpts of three terms are examined, as their analysis and translations provide a foundational understanding for exploring other philosophical concepts in general. The concordance of each term is observed in the process. Each concordance of every term is saved and later the

translations of those terms are typed manually from both translated books of Urdu and placed at the parallel position. Data is analyzed with respect to the comparative norms of corpus-based translation studies. Explanation of the philosophical terms is treated with respect to their strategies and procedure applied in the process of translation.

Table 1 shows the Concordance hits of the term "atheism". it is translated in TT1 with the word *dah'reeyyat*, as translation of this term in TT2 is with two variant words *be deen* and *mulhidana*.

TABLE 1: ATHEISM

Source text	TT1	Strategies in TT1	TT2	Strategies in TT2
He was later accused of <u>atheism</u> and was ultimately forced to leave the city.	*is par baad azan dah'reeyyat ka ilzaam lagaya kya aur aakhir-kaar usay shehar se nikal jane par majboor kar diya gaya.*	Direct translation	*magar aithens walon ne is par tohmat laga kar shehar badar kar diya.*	Compensation
Not believing in the splendor of one's own soul is what we call <u>atheism</u>."	*apni attmma ke jalal o jamal mein yaqeen nah rakhnay ko hum dah'reeyyat kehte hain.*	Direct translation	*hamara yeh kehna hai ke jin ko —apne aap pay aetmaad nahi hai woh be deen hai.*	Direct translation
At the time there were a lot of confirmed materialists who did not believe in a God, and who professed to <u>atheism</u>.	*phir woh log bhi tadaad mein kam nahi thay jo musadeqa ya pakay madiyat pasand thay. un ka kisi kkhuda per emaan nahi tha aur woh dah'reeyyat ke dawaydaar thay.*	Direct translation	*madah parast giroh jo kkhuda par yaqeen nahi rakhta tha un logon ne mulhidana nazriaat abhare.*	Direct translation

In Excerpt 1 of Table 1, the source text states, "He was later accused of atheism and was

ultimately forced to leave the city." In TT1, "atheism" is translated as *dah'reeyyat* ("اس پر بعد ازاں دہریت کا"

("الزام لگایا گیا اور آخر کار اسے شہر سے نکل جانے پر مجبور کر دیا گیا"), by employing a direct translation strategy. This approach preserves the meanings and context of the original term by aligning closely with the structure and intent of the source text. The use of the term *dah'reeyyat*, a standard Urdu term for atheism, safeguards the clarity and fidelity to the philosophical view.

On the other hand, TT2 translates the sentence as "مگر ایتھنز والوں نے اس پر تہمت لگا کر شہر بدر کر دیا," by using the term *tohmat* (means accusation) without clearly translating the term "atheism." Compensation strartegy is employed here which omits the direct equivalence of atheism. Whereas, this translation preserves the narrative flow, it costs the exact philosophical tone of atheism, possibly, affecting the reader's understanding of the significance of the term in the original text.

Excerpt 2 of table 1 defines atheism as, "Not believing in the splendor of one's own soul is what we call atheism." TT1 translates this as "اپنی آتما کے جلال و جمال میں یقین نہ رکھنے کو ہم دہریت کہتے ہیں," by using *dah'reeyyat* a direct translation strategy. This choice maintains the philosophical sense of the term, particularly the connection between atheism and disbelief, ensuring that the Urdu reader understands the theoretical connection.

However, TT2 renders it as "ہمارا یہ کہنا ہے کہ جن کو اپنے آپ پر اعتماد نہیں ہے وہ بے دین ہے," employing *be deen* (means without religion) for "atheism" and also using direct translation technique. While *be deen* conveys a lack of religious faith, it shifts the focus from the splendor of the soul to a broader notion of self-trust, altering the philosophical emphasis to some extent. This selection of term shows a cultural adaptation, as *be deen* is a more informal term in Urdu, theoretically making the notion more reachable but less detailed in philosophical context.

The source text in excerpt 3 expresses, "At the time there were a lot of confirmed materialists who did not believe in a God, and who professed to atheism." TT1 translates it as "پھر وہ لوگ بھی تعداد میں کم نہیں تھے جو مصدقہ یا پکے مادیت پسند تھے۔ان کا کسی خدا پر ایمان نہیں تھا اور وہ دہریت کے دعویدار تھے," using a *dah'reeyyat* using a direct translation strategy. This translation faithfully renders the relation between materialism, disbelief in God, and atheism, maintaining the philosophical rigour of the source text.

While, TT2 translates it as "مادہ پرست گروہ جو خدا پر یقین نہیں رکھتا تھا ان لوگوں نے ملحدانہ نظریات ابھارے," translating "atheism"

as *mulhidana nazriaat* (means atheistic ideologies) with a direct translation strategy. The use of *mulhidana nazriaat* covers the philosophical sense but introduces a pluralized, ideological framing that slightly extends the scope of the term. This choice by the translator aligns with the source text, but reflects a stylistic preference for a more descriptive expression in Urdu translation.

The analysis of the term "atheism" of all these extracts features the translation strategies in following the philosophical and cultural differences of Urdu language. TT1 consistently uses direct translation, using *dah'reeyyat* to maintain loyalty to the meanings of the source text and its philosophical context. This approach shows that the Urdu reader takes an exact execution of the term "atheism," enabling a deeper understanding of related concepts like materialism and belief systems.

TT2, however, displays greater disparity, using *be deen, mulhidana nazriaat*, or neglecting the term (via compensation). Although these choices may enhance readability or cultural tone for Urdu readers, yet they occasionally lose the precision of the philosophical term, possibly affecting the conceptual clarity of atheism in the context of *Sophie's World*. The use of *be deen* and *mulhidana nazriaat* shows an attempt to adapt the term to Urdu's linguistic and cultural framework, but the compensation strategy in the first excerpt threats weakening the philosophical focus.

Table 2 shows the translations of the term "Existentialism".

TABLE 2:   EXISTENTIALISM

Source text	TT1	Strategies in TT1	TT2	Strategies in TT2
And if we can manage a few closing comments on Sartre and <u>Existentialism</u>, our plan can be put into operation."	*Aur agar ho saka toh hum ain aakhri lamhaat mein Sartre aur vojoodiyat ko bhi zair-e-bahas layenge, phir hum apne mansoobe par amal kar sakenge.*	Direct translation	*Mazeed baran agar hum Sartre aur us ke falsafe ko bhi haath laga lein toh hamara mansooba kamyabi se humkinar ho sakta hai.*	Compensation

Lots … movements are going off in all directions We'll start with one very important direction, and that is <u>existentialism</u>.	*Ek nahi, be-shumaar… tamam simton mein tehreekein chalti rahi hain ya chal rahi hain. Hum apni guftagu ka aaghaz in mein se ek ahem tareen se karenge aur is ka naam vojoodiyat hai.*	Direct translation	*Har taraf be-shumaar andaaz-e-fikr ka zor hai magar hum pehle ek ek khaas masle par bahas karenge aur yeh hai zindagi ke asrar-o-ramooz ke baare mein.*	Direct translation
His <u>existentialism</u> became especially popular in the forties, just after the war.	*Is ki vojoodiyat jang-e-azeem doum ke foran baad 1940 ki dahai mein khaas tor par maqbool hui.*	Direct translation	*Zindagi ke asrar-o-ramooz aur falsafe par is ke mazameen chaliswein ki dahai mein be-had maqbool hue.*	Direct translation
Sartre said that '<u>existentialism</u> is humanism.'	*Sartre ne kaha ke vojoodiyat hi insaan-dosti hai.*	Direct translation	*Sartre ne kaha ke insaniyat hi zindagi ki mi'raaj hai.*	Compensation

In table 2, extract 1, "And if we can manage a few closing comments on Sartre and Existentialism, our plan can be put into operation." Is translated as "اور اگر ہو سکا تو ہم عین آخری لمحات میں سارتر اور وجودیت کو بھی زیر بحث لے آئیں گے، پھر ہم اپنے منصوبے پر عمل کر سکیں گے" in TT1, by means of *vojoodiyat* for "existentialism", using a direct translation strategy. It preserves the philosophical significance of the term and the sentence structure, certifying that the Urdu reader recognizes the reference to the philosophy by Sartre and its role in the building narrative. TT2 translates it as "مزید برآں اگر ہم سارترے اور اس کے فلسفے کو بھی ہاتھ لگا لیں تو ہمارا

"منصوبہ کامیابی سے ہمکنار ہو سکتا ہے" employing *falsafa* (philosophy) in place of explicitly translating "existentialism" and using a compensation strategy. TT2 avoids a direct equivalent, by generalizing the term to *falsafa*, thus, focusing on Sartre's broader contribution to philosophy. This choice jeopardies losing the exact reference to existentialism, possibly reducing the philosophical accuracy for Urdu readers.

In excerpt 2, the source text notes, "Lots … movements are going off in all directions. We'll start with one very important direction, and that is existentialism." TT1 renders it as "ایک نہیں، بے شمار۔۔۔۔ تمام سمتوں میں تحریکیں چلتی رہی ہیں یا چل رہی ہیں۔ ہم اپنی گفتگو کا آغاز ان میں سے ایک اہم ترین سے کریں گے اور اس کا نام وجودیت ہے" using the term *vojoodiyat* and a direct translation strategy. This translation retains philosophical weight and contextual importance of the term, lucidly recognizing existentialism as a significant intellectual movement. TT2 renders it as "ہر طرف بے شمار اندازِ فکر کا زور ہے مگر ہم پہلے ایک خاص مسئلے پر بحث کریں گے اور یہ ہے زندگی کے اسرار و رموز کے بارے میں" using *zindagi ke asrar-o-rumuz* (meaning mysteries and secrets of life) rather than "existentialism" and using a direct translation strategy. This substitution defines existentialism as a broader exploration of mysteries of life, which, while evocative, diverges from the accurate philosophical term, hence masking its particulr meaning for Urdu readers.

The source text in extract 3, Table 2 states, "His existentialism became especially popular in the forties, just after the war." TT1 renders it as "اس کی وجودیت جنگِ عظیم دوم کے فوراً بعد 1940 کی دہائی میں خاص طور پر مقبول ہوئی" employing *vojoodiyat*, showing a direct translation strategy. This technique faithfully carries the historical and philosophical context, connecting the popularity of existentialism to the post-war period and maintaining lucidity for the Urdu reader. TT2 translates it as "زندگی کے اسرار و رموز اور فلسفے پر اس کے مضامین چالیسویں کی دہائی میں بے حد مقبول ہوئے" again employing *zindagi ke asrar-o-rumuz* and a direct translation strategy. It generalizes existentialism as writings on mysteries and philosophy of life, which, capturing the essence of intellectual popularity on the one hand, dilutes the specific reference to existentialism as a distinct philosophical movement on the other.

In Excerpt 4 of Table 2, the source text quotes, "Sartre said that 'existentialism is humanism.'" TT1 renders it as "سارتر نے کہا کہ وجودیت ہی انسان دوستی ہے" employing *vojoodiyat* for

"existentialism" and *insaan-dosti* for "humanism," showing direct translation strategy. This translation maintains the philosophical equation of existentialism with humanism, carrying Sartre's intended meaning and clarity. TT2 renders it as "سارترنے کہا کہ انسانیت ہی زندگی کی معراج ہے," rendering *insaniyat* (humanity) for "humanism" and *zindagi ki mi'raj* (pinnacle of life) rather than "existentialism," using a compensation strategy. This translation keeps Sartre's statement, equating humanity with the pinnacle of life, which shifts the philosophical focus and neglects a direct reference to existentialism, possibly changing the reader's comprehension of Sartre's philosophy.

The analysis of "existentialism" across these excerpts shows different translation strategies and their effect on philosophical intelligibility in Urdu. TT1 constantly render *vojoodiyat* and direct translation technique, confirming the faithfulness to the intent of source text and allowing Urdu readers to understand existentialism as a definite intellectual movement. This consistency is in line with the aim to examine key terms to explicit broader philosophical concepts.

TT2, however, uses a mix of direct translation and compensation, often switching "existentialism" with broader terms like *falsafa* or *zindagi ke asrar-o-rumuz*. Whereas these choices may improve cultural tone or readability, they risk weakening the philosophical accuracy of existentialism, possibly leading to vagueness in the Urdu reader's comprehension of Sartre's philosophy. The compensation strategy in TT2, mainly in the first and fourth extracts, ranks narrative flow or cultural adaptation over terminological accuracy, which may mark the translation skill to convey the varied relationship between existentialism and other philosophical concepts.

TABLE 3:   MYSTICISM

Source text	TT1	Strategies in TT1	TT2	Strategies in TT2
In Western mysticism—that is, within Judaism, Christianity, and Islam—the mystic emphasizes that his	*Maghribi sariyat mein... yani Yahudiyat, Isaiyat aur Islam ke andar... sariyat pasand ya soofi is baat par zor*	Direct translation	*Mashriqi falsafe ke mutabiq yeh Yahudiyat ek ahem juz hai jis mein Isaiyat aur Islam bhi ek had tak*	Direct translation+ compensation

meeting is with a personal God.	*deta hai ke is ka wisaal zaati Khuda se hota hai.*		*shamil hain. Agarchay Khuda fitrat aur insani rooh mein shamil hai.*
.In Eastern <u>mysticism</u>—that is, Hinduism, Buddhism, and Chinese religion—it is more usual to emphasize that the <u>mystic</u> experiences a total fusion with God or the "cosmic spirit."	*Mashriqi sariyat mein yani Hindumat, Buddh-mat, aur Cheeni mazhab ke andar aam tor par zor isi baat par hai ke sariyat pasand ko Bhagwan ke saath mukammal idghaam hasil hai.*	Direct translation	*mashriqi sufiaa aur Aarfeen ki nigahon mein, jin ko budh cheeni aur hindostan mazhab ka taraf daar kaha jata hai, yeh aik rohaani aur khudai masalay ka imtezaaj hai .* amplification

The source text in extract 1, Table 3, says, "In Western mysticism—that is, within Judaism, Christianity, and Islam—the mystic emphasizes that his meeting is with a personal God." TT1 renders it as "مغربی سرئت میں۔۔۔یعنی یہودیت، عسائیت اور اسلام کے اندر۔۔۔ سرئت پسند یا صوفی اس بات پر زور دیتا ہے کہ اس کا وصال ذاتی خدا سے ہوتا ہے" (p. 165), employing *sariyat* (mysticism) and *soofi* (mystic) with a direct translation strategy, thus faithfully maintains the term "mysticism" and its contextual meaning, highlighting the mystic's meeting with a personal God within the specified religious traditions. The use of *sariyat* and *soofi* associates with Urdu's recognized terminology for mystical traditions, confirming clarity for the reader. TT2 translates it as "مشرقی فلسفے کے مطابق یہ یہودیت ایک اہم جزو ہے جس میں عسائت اور اسلام بھی ایک حد تک شامل ہیں۔ اگرچہ خدا فطرت اور انسانی روح میں شامل ہے" (p. 127), using a combination of direct translation and compensation strategies. Remarkably, TT2 mistranslates "Western mysticism" as *mashriqi falsafa* (Eastern philosophy), which is a significant deviance from the source text. The term "mysticism" is not clearly rendered, and the focus shifts to a generalized discussion of God's presence in nature and the human soul, employing compensation to reconstruct the concept. This mistranslation and exclusion of "mysticism" reduce the philosophical accuracy, actually confusing Urdu readers about the

difference between Western mysticism and other philosophical or religious notions.

Excerpt 2 in Table 3 describes, "In Eastern mysticism—that is, Hinduism, Buddhism, and Chinese religion—it is more usual to emphasize that the mystic experiences a total fusion with God or the 'cosmic spirit.'" TT1 decodes it as "مشرقی سریت میں یعنی ہندو مت، بدھ مت، اور چینی مذہب کے اندر عام طور پر زور اسی بات پر

ہے سریت پسند کو بھگوان کے ساتھ مکمل ادغام حاصل ہے" (p. 165), with *sariyat* for "mysticism" and a direct translation strategy. This rendering precisely carries the concept of Eastern mysticism, underlining the mystic's fusion with God or the cosmic spirit, and upholds the philosophical and religious context of the source text. The use of *sariyat* and *bhagwan* (God) confirms fidelity to the original meaning while adapting to the linguistic conventions of Urdu language. TT2 renders it as "مشرقی صوفیاء اور عارفین کی

نگاہوں میں، جن کو بدھ، چینی اور ہندوستان مذہب کا طرف دار کہا جاتا ہے، یہ ایک روحانی اور خدائی مسئلے کا امتزاج ہے" (p. 127), employing *soofia* and *aarifeen* (mystics and sages) with an amplification strategy. Instead of translating directly, TT2 expands the concept to describe a spiritual and divine issue (*roohani aur khudai masla*), integrating the perspectives of Eastern mystics and their religious associations. Where this amplification augments the description with cultural tone, it differs from directly naming "mysticism," possibily weakening philosophical specificity of the term for Urdu readers.

The analysis of excerpts under Table 3 shows distinct translation strategies and their influence on renderning philosophical concepts in Urdu. TT1 consistently uses direct translation, employing *sariyat* to mean "mysticism" in both Western and Eastern contexts, certifying faithfulness to the source text meanings and philosophical bent. This strategy copes up with the aim of this research i.e. to examine key terms to facilitate a deeper understanding of philosophical concepts.

Again TT2, usesa combination of direct translation, compensation, and amplification, with less consistency in adapting "mysticism." The mistranslation of "Western mysticism" as *mashriqi falsafa* in the first excerpt and the use of amplified phrases like *roohani aur khudai masla* in the second extract reflect a inclination to rank up cultural adaptation or amplification over terminological accuracy. Where these strategies may enhance readability or contextual tone for Urdu readers, they threat obscuring the specific philosophical concept of mysticism, mainly in differentiating between Western and Eastern traditions.

These findings feature the challenges of translating abstract philosophical terms like "mysticism" into Urdu, where cultural and linguistic features influence the balance between fidelity and

adaptation. TT1's direct translation strategy supports a clearer understanding of mysticism within the context of *Sophie's World*, enabling links to broader philosophical concepts. In contrast, TT2's mixed translation strategies present ambiguity that may affect the understanding of mysticism's distinct role in Western and Eastern religious frameworks by Urdu readers. This research adds to the broader discussion of how translation strategies form the interpretation of philosophical notions across linguistic and cultural borders.

CONCLUSION

The analysis of the Urdu translations of *Sophie's World* for the terms "atheism," "existentialism," and "mysticism" shows distinct translation strategies. TT1 consistently uses direct translation, employing standardized Urdu terms like *dah'reeyyat* (atheism), *vojoodiyat* (existentialism), and *sariyat* (mysticism). It ensures the philosophical precision and fidelity to the source text, hence enabling Urdu readers to grasp the different meanings of these terms within their Western and Eastern backgrounds. In TT2 employs a mixed approach of direct translation, compensation, and amplification, frequently chossing broader terms like *be deen* or *zindagi ke asrar-o-rumuz*, or mistranslating (e.g., *mashriqi falsafa* for Western mysticism). Whereas strategies used in TT2 add to the cultural tone, they frequently compromise terminological correctness, chancing ambiguity in transmitting philosophical ideas.

The study focuses on the critical role of translation strategies in shaping philosophical discourse in Urdu. TT1's direct translation approach successfully maintains philosophical integrity of the source text. Conversely, TT2's adaptive strategies, while accessible, often dilute philosophical accuracy, underlining the challenge of balancing fidelity with cultural adaptation. These findings imply that standardized terminology, as used in TT1, is imperative for strong cross-cultural philosophical translation, with inferences for future studies in translating complex texts across linguistic borders.

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