Pragmatic Strategies in the Translation of Surah Al-Baqarah (Ayahs 2-30) by Mufti Taqi Usmani: A Skopos Theory Analysis

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Abstract

Translating is not the same thing as transferring knowledge. The translators use adaptations in translation to retain the original meaning of the source text. These adaptations help a translator to make an original text for the target reader. In this thesis, the researcher aimed to find the implications of pragmatic adaptations on the English Translation of Surah Al-Bakrah (Ayah 2-30) by Mufti Taqi Usmani. The researcher has selected Skopos theory in which Garant (2008) model of pragmatic adaptations is used as a method that focuses on the analysis of the translated text. The purpose of the English translation of the Quran is to make its teachings and guidance accessible to English-speaking individuals who do not understand Arabic, the language in which the Quran was originally revealed. English translations of the Quran provide an opportunity for people who do not speak Arabic to study and reflect upon the Quran's message of guidance, wisdom, and moral values. English translations of the Quran have played a significant role in spreading Islam and facilitating the growth of Muslim communities in English-speaking countries. It has allowed for a greater understanding of the Quran's message which will provide a straight path the Muslims to live a guided and principled life. This study will be useful in guiding in understanding the pragmatic adaptations during the translation process. This study assists the readers and translators to comprehend the original text and change its meaning in the translated text. Teachers of translation studies, scholars, and keen readers can benefit from this study.

Keywords: Adaptations, Implications. Substitution, Skopos Surah Bakrah, The Holy Quran

Introduction

In this thesis, the researcher aimed to find the implications of pragmatic adaptations on the English Translation of Surah Al-Bakrah (Ayah 2-30) by *Mufti Taqi Usmani*.

1.1 Translation Studies: A Historical Review

The phrase "pragmatic adaptation" describes these modifications or adjustments produced as a result of variations between the initial and the new communicative circumstances, one of the approaches used to ensure that the meaning of source material is transferred into the target language in the most natural way possible is a pragmatic adaptation (Perdikaki, 2017). The emphasis should be on pragmatic adaptation, which entails text alterations meant to elicit the desired response from the intended text reader (Transkenso, 2015).

The term "adaptation" refers to translative interventions that produce a text that is recognized as reflecting a source text but is not generally recognized as a translation to meet the demands of the new cultural and linguistic environment, pragmatic adaptation is described as modifying source text components that would not translate well in the target language(Siemens & Baker, 2012).

Pragmatic adaptation is the most fundamental tool utilized during the translation process. Pragmatic adaptation, also known as cultural substitution, is an important type of translation that replaces the original text with one that is much better suited to the culture of the target text. A more comprehensive text is provided by this. It can be used in a lot of different situations and situations as cultural differences between speakers can cause confusion that can be hard to understand. You can also say that to make it is hard for you and me to understand each other. A text is not translated literally when we translate it. We must preserve its true meaning. This, on the other hand, does not imply that we are merely altering a concept or meaning; rather, it indicates that we are not adhering faithfully to the original message. Furthermore, it does not imply that we are not translating it accurately(Volkova & Zubenina, 2015).

In comparison to the past, the field of translation studies has grown in scope. It's because people want to interact and communicate with other communities and the world is getting more advanced. Each nation has a remarkable culture and qualities. Their cultures and languages are distinct. Learning multiple languages is not possible for everyone. Translation studies provide a wide range of ways to access the works of other countries for this purpose. It is common knowledge that translation is the process of transferring one language's sense to another without affecting the original sense. The translation is a mental process in which the meaning of one discourse is transformed into another language without altering its sense in the target

language. As a result, translation enables individuals to learn about the culture and literature of other communities around the world (Nida, 2021).

The existence of several manuscripts of Quran translations into Persian from the eleventh century is confirmed by Abu Laila. This is based on information provided by the Dutch orientalist Reinhart Dozy (1820–1833), who compiled a list of 74 Persian translations of the Qur'an as well as eight additional Qur'anic translations and a variety of Persian and Hindi translations by unidentified translators (Abu Laila, 2002).

According to Baker (2003), adaptation is a series of translated activities that produce a text that is not typically regarded as a translation but is still modeled after a source text. This definition states that an adaptation is a text produced by a translated action, but it is not a translation. "Adaptation might also constitute a simpler attempt to make texts relevant or 'easily comprehensible' to new audiences and readerships via the processes of approximation and updating," writes Sanders (2015). Certain pieces of information are added or removed during the approximation and updating processes. This causes emigration from the source text by making the final text richer or poorer than the original. It is claimed that the target text cannot be regarded as a translation in this format.

Both methods and outcomes of a communicative act are examined in translation and adaptation. They play a crucial role in international relations. As translation discloses ideology, rules, and social experiences, it is essential for understanding across cultures. Similar to translation, adaptation creates bridges across different brains and languages to bring forth nuances in meaning (Baker & Saldanah, 2015).

The conclusion is that Christian and Jewish theologians and clerics initially spearheaded the translation of the Quran into European languages for apologetic and missionary purposes. Translation of the Quran would take on new directions as a result of the development of Muslim-Christian communication, the discovery of Islamic knowledge's sources, and the dissemination of science and enlightenment, hence some translators stayed away from theological debates (Laila, 2002). King Alfonso X of Spain decided to stop translating Arabic into Latin, the language of the church, and replace it with Castilian, the language of the Spanish people. This decision marked the beginning of a new chapter in the history of translation in Spain (Bahroui, 2010).

1.3 Research Questions
The following are the research questions of this study:
  i.   What instances of pragmatic adaptations are used in the English translation of Surah Al-Bakrah (Ayah 2-30) by Mufti Taqi Usmani?

ii.   What are the effects of pragmatic adaptations in the English translation of Surah Al-Bakrah (Ayah 2-30) used by Mufti Taqi Usmani?

1.4 Importance of the Study

This study will be useful in guiding in understanding the pragmatic adaptations during the translation process. This study assists the readers and translators to comprehend the original text and change its meaning in the translated text. Teachers of translation studies, scholars, and keen readers can benefit from this study.

1.5 Delimitations of the Study

The delimitation of current research revolves around Mufti Taqi Usmani's English translation of Ayah No.2 to 30 of Surah Al-Bakrah.

Literature Review

Nazemi et al. (2017) state that research project Pragmatic Adaptation as a Requirement. The Shah in Persian and English, in case you were wondering. In this study, the researcher attempts to determine how a shift in the target text's audience might affect the source text by drawing on the adaptive model of translation..

Yang (2017) in his article investigated and identified the present issues with traditional mode instruction in higher education and offered theoretical references for the instruction of pragmatic adaptation theory. Today's comprehensive college education reform has, on the one hand, made significant advancements in curriculum provision and college education reform, but, on the other hand, it has also allowed Chinese college education to flourish, improving the excellent developing foundation, establishing a full model for pragmatic adaptation theory, and concluding several discussions of the application of pragmatic adaptation theory. Therefore, educators must embrace ideas and techniques that are successful for the current state of traditional college teaching, continually foster students' love of learning, and enhance their capacity for learning in every way. Only in this manner can Chinese education advance further. In any case, rather than following the prevailing trend, teachers should use various approaches with various pupils and foster individual interests. Every child ought to be raised in a pleasant atmosphere, and every college student ought to apply pragmatic adaptation theory, which can offer theoretical foundations for English translation instruction in colleges.

Ghazala (2018) asserts that due to your significance, translation has been viewed differently. The definition provided by Ghazala highlights the significance of meaning in translation. "Translation is generally used to refer to the full process and procedures utilized to express the meaning of the vernacular in the target language," she says. So, it refers to that which is translated in terms of sentences, style, and sounds. It is crucial to comprehend the meaning of the domain text when translating to construct the appropriate partner for the target language.

Faruquzzaman Akan et al. (2019)stated in their article that translation is the process of transferring a text from one language to another. Most of it is a modified version of the same material from a different language. Language is a fundamental instrument for communication, whether it be written or vocal. We can communicate most effectively when we can fully comprehend the language of others. Language variations have an impact on how unique a meaning is. In written language, this is the case. The meaning of the source material will vary when one language is converted to another with a few minor adjustments. Vehmas Lehto's model is the subject of this study. The model explains how adaptation facilitates translation. Additionally, it suggested many forms of pragmatic adaptation, which are examined in this study. Both the source text and the target text were analyzed for adaptation, omission, substitution, and change of order. To determine the incompatibilities between the original text and the target text, these types were recognized and examined concerning the chosen text (The Red Revolution) and its Urdu text (سرخ انقلاب). The most prevalent type of adaptation identified in this study is substitution. Because the translator was unable to accurately translate the source text, he changed the majority of the words in the target language. The translation also makes use of addition. In the target text, the translator inserted numerous sentences, phrases, and words. When the target language and culture do not share the same understanding of the source material, addition is created. To make his target text more similar to the original, the translator inserted words and sentences in (سرخ انقلاب).

Klaudy (2017) stated in their article order to change, denote, or improve the modality scale in the target Ukrainian text concerning the source English "soft law" material, the article suggests the concept of "illocutionary pragmatic adaptation" as a sort of local translation adaptation. Theoretical presumptions regarding the correlation between illocutionary force and scaled nature are supplemented by the notion of pragmatic translation adaptation, with its types, criteria, and strategies. The main conclusions of the report are based on a compound research technique that was consistently applied throughout three rounds of research into the fundamental mechanisms underpinning IPA and its primary causes. One of the fundamental techniques is the transformation of the verbal group, which contains the modals shall and should as ill cautionary force markers. The explicit directives in the Ukrainian translations become two-part intentional assertive because there is no shall in either the active or passive forms. This combines an implicit recommendation (the intensified directive illocutionary act) with an illocutionary point of confidence in what is communicated. Illocutionary modifications cause epistemic modalities to take the place of obligated modalities, accentuating

the belief that the norm must be followed rather than the demand. A shift to softer laws is indicated by the corresponding adjustments.

Research Methodology

The Holy Qur'an was translated into English by the renowned translator Mufti Taqi Usmani, and the researcher used this translation to analyze the relevance of the source text and the translated text. The researcher is concerned with the integration of the source and target texts. The Holy Qur'an's English Translation by Muft Taqi Usmani (2007) was subjected to the researcher's use of the Garant (2008)methodology of Pragmatic Adaptation. The researcher has examined the data to determine whether the goals have been met or not. The analysis will be completed with the different types of adaptation in mind. The four types of pragmatic adaptation identified by the Vehmas lights model are addition, omission, substitution, and change of order.

Vehmas-Lehto's (2002) model is a theoretical framework that aims to explain the processes involved in intercultural communication and the factors that influence its effectiveness. The model proposes that intercultural communication is a dynamic process that involves the interaction of three key factors: the communicators, the communication context, and the communication process.

According to the model, effective intercultural communication depends on the ability of the communicators to adapt their communication style to the cultural norms and expectations of the other party. This requires a certain degree of cultural awareness and sensitivity, as well as the ability to recognize and manage cultural differences.

The communication context is also an important factor in intercultural communication. This includes factors such as the physical setting, the social context, and the purpose of the communication. The model proposes that effective intercultural communication requires an understanding of these contextual factors and the ability to adapt one's communication style accordingly.

Finally, the communication process itself plays a critical role in intercultural communication. This includes factors such as the encoding and decoding of messages, the use of language and nonverbal cues, and the feedback loop between the communicators. The model proposes that effective intercultural communication requires the ability to recognize and manage communication breakdowns and to adjust one's communication style as needed to facilitate understanding.

Data Analysis

Ayat.2	"ذَلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ"	
Translation	This Book has no doubt in it –a guidance for the God-fearing,	**Count**

Addition	has, a	2
Omission	None	0
Substitution	This	1
Change of Order	None	0
Observation	The translator (Mufti Taqi Usmani) made no omissions in this Ayat.2 but added two words (had and a). He just made a one-word substitution, "this." He kept the words in the same order throughout the translating process.	

Ayat.3	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴿﴾""	
Translation	who believe in the Unseen, and are steadfast in Salah (prayer), and spend out of what We have provided them;	Count
Addition	the, in, prayer, of, what	**5**
Omission	(بِا),(الَّذِينَ),(مِمَّا)	**3**
Substitution	(الَّذِينَ)	**1**
Change of Order	**Yes**	
Observation	Ayah No.3, the translator has added the following words: the, in, prayer, of, and what. These words (بِا ,الَّذِينَ ,مِمَّا) have been missed in the translation. The word (الَّذِينَ) has been substituted with the word 'who'. In the sentence (وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴿۞﴾) **has** رَزَقْنَاهُم, **been inverted in the translation process where 'we provided them' come later in the sentence.**	

Ayat.4	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴿﴾""	
Translation	And who believe in what has been revealed to you and what has been revealed before you; and they have faith in the Hereafter.	**Count**
Addition	In	**1**

Omission	إلَيْكَ, مِن, بِمَا, , الَّذِينَ	**4**
Substitution	الَّذِينَ	**1**
Change of Order	No	
Observation	In Ayah No. 4, the translator added the word "in" to the sentence. He left off four words (الَّذِينَ, بِمَا, مِن,إلَيْكَ) and simply used the word "who" as a replacement of (الَّذِينَ). There is no order change in this Ayah.	

Ayat.5	أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ۞"	
Translation	It is these who are guided by their Lord; and it is just these who are successful.	**Count**
Addition	Just, these	**2**
Omission	أُولَٰئِكَ , عَلَىٰ	**2**
Substitution	أُولَٰئِكَ	**1**
Change of Order	No	
Observation	Two words (Just, these) were added to this ayah, while the translator also left out two words (عَلَىٰ, أُولَٰئِكَ). The translator just substituted one word (أُولَٰئِكَ). This Ayah doesn't modify the order in any way	

Ayat.6	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ""	
Translation	Surely for those who have disbelieved, it is all the same whether you warn them or you warn them not: they do not believe.	**Count**
Addition	For , those	**2**
Omission	عَلَيْهِمْ , أَأَنذَرْتَهُمْ	**2**
Substitution	الَّذِينَ	**1**
Change of Order	No	
Observation	The translator utilized two words (**For, those**) for addition in Ayah No. 6, two words (عَلَيْهِمْ ,) for the omission in the Ayah that أَأَنذَرْتَهُمْ followed, and just one word (الَّذِينَ) for	

| | substitution. This Ayah doesn't modify the order in any way. | |

Ayat.7	"خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ"	
Translation	Allah has set a seal on their hearts and their hearing, and on their eyes, there is a covering, and for them awaits a mighty punishment.	**Count**
Addition	Awaits	**1**
Omission	**No**	**0**
Substitution	**No**	**0**
Change of Order	**No**	
Observation	Only one word (**Awaits**) for addition and no further words for omission, substitution, or order modification by the translator are used in the next ayah, number 7.	

Ayat.8	وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ""
Translation	And among men, there are some who say, "We believe in Allah and the Last Day", yet they are not believers.	**Count**
Addition	Among, yet	**2**
Omission	**No**	**0**
Substitution	**No**	**0**
Change of Order	The translator used an inverted comma ("") in the translated text to English.	
Observation	The translator did not employ omission and substitution but instead added two words (Among, yet). Inverted commas were utilized by the translator.	

Ayat.9	"يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُم وَمَا يَشْعُرُونَ"
Translation	They try to deceive Allah and those who believe, while they are not deceiving anyone except themselves, although they are unaware of it.	**Count**
Addition	Try, anyone, except, although	**4**

Omission	أَنفُسَهُمْ	1
Substitution	**No**	**0**
Change of Order	**No**	
Observation	The translator added 1 word (أَنفُسَهُمْ) for omission and 4 words for addition (**Try, anyone, except, although**) to this ayah. Following Ayah No. 9, the translator did not change the sequence and substituted words.	

Ayat.10	في قُلُوبِهِم مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُم عَذَابٌ أَلِيمٌ بِمَا كَانُوا "يَكْذِبُونَ"	
Translation	In their hearts, there is a malady, so Allah has made them grow in their malady; and for them, there is a grievous punishment because they have been lying.	**Count**
Addition	In, because	**2**
Omission	كَانُوا,مَا	**2**
Substitution	No	**0**
Change of Order	No	
Observation	The translator underlined two words (In, **because**) for addition and two words (كَانُوا,مَا) for the omission. In the verses that followed Ayah No. 10, he didn't use substitution or order alterations.	

Ayat.11	"وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا في الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ"	
Translation	When it is said to them, "Do not spread disorder on the earth", they say, "We are but reformers".	**Count**
Addition	But	**1**
Omission	إِنَّمَا	**1**
Substitution	**No**	**0**
Change of Order	The translator used an inverted comma ("") in the English translation.	
Observation	In Ayah No. 11, the translator just used one word (But) to represent addition and omission (إِنَّمَا). In the following ayah, inverted	

	commas are used and nothing is used for any substitutions.	

Ayat.12	"أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ"	
Translation	Beware, it is, in fact, they who spread disorder, but they do not appreciate it.	**Count**
Addition	it, is, spread, who	**4**
Omission	و	**1**
Substitution	No	**0**
Change of Order	**No**	
Observation	In Ayah No. 12, the translator used four words (**it, is, spread, who**) to represent addition and one word (و) to omission. In the following ayah, there is no Substitution used, and the same sequence of order.	

Ayat.13	"وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ"	
Translation	And when it is said to them, "Believe as people have believed," they say, "Shall we believe as the fools have believed?" Beware, it is, in fact, they who are the fools, but they do not know.	**Count**
Addition	(it is) , (have believed)	**4**
Omission	لَّ	**1**
Substitution	No	**1**
Change of Order	No	
Observation	4 words (it, is, have, believed) for addition and 1 word (لَّ) for the omission was added by the translator "Taqi Usmani". In Ayah No. 13, he didn't use any substitutions or order changes.	

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Ayat.14		
	"وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ"	
Translation	When they meet those who believe, they say, "We have entered Faith;" but when they are alone with their satins, they say, "Indeed, we are with you; we were only mocking."	**Count**
Addition	Entered	**1**
Omission	وَ	**1**
Substitution	إِلَىٰ	**1**
Change of Order	**No**	
Observation	Only the words indicating addition (**entered**), omission (وَ), and substitution (إِلَىٰ) were used by the translator in this Ayah. Nothing in this Ayah uses a change in the order.	

Ayat.15		
	"اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ"	
Translation	It is Allah who mocks at them and lets them go on wandering blindly in their rebellion.	**Count**
Addition	It, is, who, blindly	**4**
Omission	بِ	**1**
Substitution	**No**	**1**
Change of Order	**No**	
Observation	Following Ayah number 15, the translator added four words (**It, is, who, blindly**) and omitted one word (بِ). Any substitution is utilized, and the same order is used.	

Ayat.16		
	أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا "كَانُوا مُهْتَدِينَ"	
Translation	These are the people who have bought error at the price of guidance, so their trade has	**Count**

	brought no gain, nor have they reached the right Path.	
Addition	Have, has	**2**
Omission	بِ	**1**
Substitution	**No**	**0**
Change of Order	**No**	
Observation	Only two words (**Have, has**) and one omission (بِ) were used by the translator in this Ayah No. 16. He followed the same order and made no substitutions.	

Ayat.17	"مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ"	
Translation	Their situation is like that of a man who kindles a fire, and when it illuminates everything around him, Allah takes away their lights and leaves them in layers of darkness, so that they see nothing.	**Count**
Addition	Man, everything, layers, so, that	**5**
Omission	فَ	**1**
Substitution	تَرَكَ,مثَلُ	**2**
Change of Order	**No**	
Observation	In ayah number 17, there is no prospect of order; the translator employed five words (Man, everything, layers, so, that) for addition and just one word (فَ) for the omission. The translator used Substitution 2 words (تَرَكَ,مثَلُ).	

Ayat.18	"صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ"	
Translation	They are deaf, dumb, and blind, so they do not return (to the right path)	**Count**
Addition	{They, so (to the right path) }	**6**
Omission	**No**	**0**
Substitution	**No**	**0**

Change of Order	No	
Observation	In the given ayah, number 18, Mufti Taqi Usmani added six words **{They, so (to the right path)}** but did not omit any, substitute any, or rearrange the words in any way.	

Ayat.19	"أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ"	
Translation	Or (it is) like a rainstorm from the sky, bringing darkness, thunder, and lightning; they thrust their fingers in their ears against the thunderclaps for fear of death, -and Allah encompasses the disbelievers	**Count**
Addition	(it is), they, thrust, against	**5**
Omission	**No**	**0**
Substitution	ظُلُمَاتٌ ,يَجْعَلُونَ	**2**
Change of Order	No	
Observation	In ayah number 19, Mufti Taqi Usmani did not change the order and used two words (ظُلُمَاتٌ ,يَجْعَلُونَ)for substitution and five additional words ((**it is), they, thrust, against**)without omission.	

Ayat.20	"يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"	
Translation	And lightning (all but) snatches away their eyesight; every time a flash gives them light, they walk by it; and when darkness falls upon them, they stand still. And if Allah willed, He would certainly take away their hearing and their eyes: surely Allah is powerful to do anything.	**Count**
Addition	(all but), every time, certainly	**5**
Omission	فِي, يَكَادُ	**2**
Substitution	أَظْلَم	**1**

Change of Order	No	
Observation	There were no changes in the order in ayah number 20, however, the translator did employ five words ((all but), every time, certainly) for addition, two words (يَكَادُ, فِي) for omission, and a word (أَظْلَم) for substitution.	

Ayat.21	يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ "لَعَلَّكُمْ تَتَّقُونَ"	
Translation	O people, worship your Lord who created you and those before you, so that you may become God-fearing.	**Count**
Addition	May, That	**2**
Omission	مِن	**1**
Substitution	لَعَلَّ	**1**
Change of Order	No	
Observation	In ayah number 21, Mufti Taqi Usmani used two words (**May, That**) to add, one word (لَعَلَّ) to replace and one word (مِن) to omit, and no other changes to the arrangement of the words.	

Ayat.22	"الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ"	
Translation	He is the One who made the earth a bed for you, and the sky a roof, and sent down water from the sky, then brought forth with it fruits, as a provision for you. So, do not set up parallels to Allah when you know.	**Count**
Addition	(He is the) **,** down, then, forth	**6**
Omission	No	**0**
Substitution	تَجْعَلُوا, أَخْرَجَ	**2**
Change of Order	No	

| Observation | In ayah number 22, Mufti Taqi Usmani used six words ((**He is the**), **down, then, forth**) for addition, two words (تَجْعَلُوا, أَخْرَجَ) for substitution, and no alteration for omission or change of sequence. | |

Ayat. 23	"وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ"	
Translation	If you are in doubt about what We have revealed to Our servant, then bring a Surah similar to this, and do call your supporters other than Allah, if you are true.	Count
Addition	About	1
Omission	مِّن,وَ	2
Substitution	عَبْدِ	1
Change of Order	**No**	
Observation	In ayah number 23, the translator utilized one word (About) for addition, one word (عَبْدِ) for substitution, two words (مِّن,وَ) for the omission, and nothing to change the order.	

Ayat. 24	"فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ"	
Translation	But if you do - not and you will never be able to - then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers.	Count
Addition	Able, against	2
Omission	No	0
Substitution	اتَّقُوا	1
Change of Order	**No**	
Observation	In ayah number 24, the translator added two words(**Able, against**), substituted	

	one word (اتَّقُوا), left out no words, and changed the order of nothing.	

Ayat.25	"وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ"	
Translation	And give good news to those who believe and do righteous deeds that for them there are gardens beneath which rivers flow. Every time they are given a fruit from there to eat, they will say, "This is what we have been given before;" and they will be given (fruits) resembling one another. And for them, there shall be wives purified; and there they will live forever.	**Count**
Addition	Every time, (fruits)	**3**
Omission	فِي, أَنَّ,الَّذِينَ	**3**
Substitution	ـكُلَّمَا,تَجْرِي	**2**
Change of Order	**No**	
Observation	The translator used three words for addition (Every time, fruits) three words (فِي, أَنَّ,الَّذِينَ) for the omission, and 2 words(ـكُلَّمَا,تَجْرِي) for substitution and nothing a change of order in ayah no 25.	

Ayat.26	"إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ"	
Translation	Indeed, Allah does not feel shy in citing any parable, be it that of a gnat or something above it (in meanness). Now, as for those who believe, they	**Count**

	know it is the truth from their Lord; while those who disbelieve say, "What could Allah have meant by this parable?" By this He lets many go astray, and by this He makes many find guidance. But He does not let anyone go astray thereby except those who are sinful.	
Addition	(in meanness) , Now, for, a while, But, who	**7**
Omission	فَ	**1**
Substitution	إِلَّا,رَادَ	**2**
Change of Order	**Direct speech is used in translation like as** (who disbelieve say, "What could Allah have meant by this parable?")	
Observation	The translator added seven words, omitted one, and implemented two words for substitution and order changes, direct speech is employed in the translation (who disbelieves say, "What could Allah have meant by this parable?") In ayah number 26.	

Ayat.27	"الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ"	
Translation	Those who break the Covenant of Allah after it has been made binding, and cut off the relations Allah has commanded to be joined, and spread disorder on the earth -it is these who are the losers.	**Count**
Addition	Those, (it has been made), relations, spread	**7**
Omission	مَا,مِن	**2**
Substitution	ۚ أُولَٰئِكَ ,فِي , الَّذِينَ	**3**
Change of Order	**No**	
Observation	In ayah no. 27, there is no evidence of an order alteration, yet the translator added seven words (**Those, (it has been made), relations, spread**), left	

	out two (مَا,مِن), and substituted three.

Ayat.28	"كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ"	
Translation	How is it that you deny Allah, while you were lifeless and He gave your life; then He will make you die, and then He will make you live again, and then to Him, you will be returned?	**Count**
Addition	(is it that) **,** while, and, again	**6**
Omission	بِ	**1**
Substitution	فَ	**1**
Change of Order	**No**	
Observation	There is no evidence of an order change in ayah number 28 despite the translator using six words for addition, one word for omission, and one word for substitution.	

Ayat.29	"هُوَ الَّذِي خَلَقَ لَكُم مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ"	
Translation	It is He who created for you all that the earth contains; then He turned to the heavens and made them seven skies - and He is the knower of all things.	**Count**
Addition	Contains,	**1**
Omission	**No**	**0**
Substitution	سَوَّ	**1**
Change of Order	**No**	
Observation	There are no apparent changes in the arrangement of the verse or omissions in ayah no. 29, yet the translator employed a word for addition **(Contains)** and **(**سَوَّ**)** substitution.	

Ayat.30	"وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ"	
Translation	(Remember) when your Lord said to the angels, "I am going to create a deputy on the earth!" They said, "Will You create there one who will spread disorder on the earth and cause bloodshed, while we proclaim Your purity, along with Your praise, and sanctify Your name?" He said, "Certainly, I know what you know not."	**Count**
Addition	(Remember), cause, while, name, (Your purity)along	**7**
Omission	إِنِّي,وَ	**2**
Substitution	No	**0**
Change of Order	No	
Observation	No order or substitution changes were made in ayah number 30; the translator only added seven ((Remember), cause, while, name, (Your purity) along) words and left out two (وَ,إِنِّي).	

Conclusion

The objectives of the present study were to find out the pragmatic adaptations and their effects in the English translation of the Surah Al-Bakrah used by Mufti Taqi Usmani. Model of Pragmatic Adaptations. The researcher has selected Skopos theory in which Vehmas Letho's (2002) model of pragmatic adaptations is used as a method that focuses on the analysis of the translated text.

1. Additions
2. Omissions
3. Substitutions
4. Change of Order

The present study has provided the following findings

Ayat NO.2 to 30	Counting	Percentage
Addition	100	61%
Omission	34	21%
Substitution	27	16%
Change of order	3	2%
Total	164	100%

Mufti Taqi Usmani published "Noble Quran" in 2007 which is translated into the English language. The purpose of the translation of Mufti Taqi Usmani is to convey the meaning of a text written in one language (the source language) into another language (the target language) so that the target audience can understand it. He enables the translation for communication and exchange of ideas between people who speak the English language and allows for the dissemination of information, knowledge, and culture across linguistic and cultural boundaries. Taqi Usmani helped people by translation who speak the English language to communicate effectively, whether in business, diplomacy, or everyday interactions.

The researcher analyzed the Mufti Taqi Usmani's English translation of "Noble Quran" (Ayah No 2 to 30) and found that 61% of additions are used in the following   Ayah (Ayah No 2 to 30)   to connect people as a frank environment who can understand the English language to spread the message of Allah through Noble Quran. The translator Mufti Taqi Usmani added information to the translated text that was not present in the original text of Arabic. This technique is used when the target audience requires more explanation to understand than what was provided in the source text.

The translator Mufti Taqi Usmani used omission to leave out certain information in translation in the following Ayah (Ayah No 2 to 30) because it is not relevant to the message being conveyed and it is assumed that the listener or reader already knows about it. The researcher found 21% omission in Mufti Taqi Usmani's English translation to create a specific impression on their listeners and readers. The researcher found 16% substitution in Mufti Taqi Usmani's English translation in Ayah No 2 to 30. The purpose of this technique is used by the translator when the original word and phrase do not accurately convey the intended meaning in the target language. The researcher found a 2% change in the order in Mufti Taqi Usmani's English translation in Surah Al-Bakrah (Ayah No.2 to 30). The change of order is a technique that is used by the translator in translation to alter the sequence of words and phrases in the target language to convey the same meaning as the source

language. Taqi Usmani helped people by translation who speak the English language to communicate effectively, whether in business, diplomacy, or everyday interactions.

The researcher analyzed the Mufti Taqi Usmani's English translation of "Noble Quran" (Ayah No 2 to 30) and found 61% of additions are used in the following Ayah (Ayah No 2 to 30) to connect people as a frank environment who can understand the English language to spread the message of Allah through Noble Quran.

 The translator Mufti Taqi Usmani added information to the translated text that was not present in the original text of Arabic. This technique is used when the target audience requires more explanation to understand than what was provided in the source text.

The translator Mufti Taqi Usmani used omission to leave out certain information in translation in the following Ayah (Ayah No 2 to 30) because it is not relevant to the message being conveyed and it is assumed that the listener or reader already knows about it. The researcher found 21% omission in Mufti Taqi Usmani's English translation to create a specific impression on their listeners and readers.

The researcher found 16% substitution in Mufti Taqi Usmani's English translation in Ayah No 2 to 30. The purpose of this technique is used by the translator when the original word and phrase do not accurately convey the intended meaning in the target language.

The researcher found a 2% change in the order in Mufti Taqi Usmani's English translation in Surah Al-Bakrah (Ayah No.2 to 30). The change of order is a technique that is used by the translator in translation to alter the sequence of words and phrases in the target language to convey the same meaning as the source language.

The purpose of the English translation of the Quran is to make its teachings and guidance accessible to English-speaking individuals who do not understand Arabic, the language in which the Quran was originally revealed. English translations of the Quran provide an opportunity for people who do not speak Arabic to study and reflect upon the Quran's message of guidance, wisdom, and moral values. English translations of the Quran have played a significant role in spreading Islam and facilitating the growth of Muslim communities in English-speaking countries. It has allowed for a greater understanding of the Quran's message which will provide a straight path the Muslims to live a guided and principled life.

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