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Examining the Influence of Dynamic Equivalence on English to Urdu Translation of Shafak's The Forty Rules of Love

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Abstract
This study delves into the application of dynamic equivalence on the translation of Shafak's novel, The Forty Rules of Love. The study employs the theoretical framework of dynamic equivalence propounded by Nida to ascertain whether the cultural nuances have been preserved in the TT, and through a detailed analysis explores how the translator navigates through linguistic and cultural differences to convey the intended meaning without any distortion of essence of meaning. The findings of this study indicate successful application of dynamic equivalence principles and the target text resonates with Urdu speakers; thus, maintaining natural expression, and preserving cultural nuances. The typographical errors and slight variations in certain translations prompt further investigation. The study contributes to the understanding of translation strategies, emphasizing the significance of dynamic equivalence in achieving meaningful and culturally relevant translations.

Keywords: Dynamic Equivalence, Influence, The Forty Rules of Love, Urdu Translation, Cultural Nuances.

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Introduction:

Translation as per Merriam Webster Dictionary is an act, or the process, or the instance which involves rendering words from one language into another (Merriam Webster Dictionary, 2023). Translation seems like a fairly simple process characterised by replacing words from one language with words from another; the two corresponding languages are called source language and target languages. Translation studies has emerged as a distinct discipline now and has gained significance due to increased globalisation due to the increasing importance of cross-cultural communication (Saroukhil et al., 2018). The translator is duty-bound to navigate, and mediate between the corresponding languages i.e., source and target language. Translation also requires being truthful and faithful to the source text while maintaining the natural fluency of target language (Schulte, 2012, p. 2). These complex requirements make it quite hard to translate a text and render a faithful translation which captures the meaning of source text accurately and conveys it in the target language while maintaining natural fluency.

Accordingly, in while translating it is crucial to convey the intended message of the source text without compromising on the meaning; additionally, it is also recommended to maintain the source text's tone and feeling otherwise, it would be a digression from the source's essence (Schulte, 2012, p. 4). Translation is increasingly important in the realm of literature; literary texts are being translated into different languages and being read by wide range of audiences and readers spread all around the world. Translation of literary texts fosters cross-cultural communication allows the readers to transcend the lingual and cultural barriers and engage with texts from different lingual, cultural and literary backgrounds (Schulte, 2012, p. 3). Translation of texts allows the readers to engage with texts written in different languages which would have been

intelligible otherwise,

Furthermore, the notion of equivalence is crucial in the realm of translation and even more when translation studies as a discipline are under discussion; or when translated texts are being analysed. Equivalence, therefore, refers to the relationship between source text and target text which determines whether to consider the latter a translation of the former or not (Baker, 2003, p. 51). It is debated in translation circles whether to regard it due importance or otherwise; nonetheless, it goes without saying equivalence determines the faithfulness of source text to the target text and it is increasingly important to Nida who postulated the entire model of dynamic equivalence. The model of dynamic equivalence focuses on the quality of translation in which the message is conveyed from source to the target text with the objective to elicit responses like that of the source text. Dynamic equivalence also emphasises on resonance of intended message with the target audience while maintaining natural fluency of target language (Robinson, 2020).

Nida defines dynamic equivalence as, the similar relationship between, receptor and message, which existed between the original receptor and message (Nida, 1964). Furthermore, postulates certain elements that must be fulfilled to perceive a translation as dynamically equivalence. These elements are Equivalent which focuses on conveyance of source text's message without and distortion of meaning. Naturalness to arouse responses from the target text readers as if they were reading the original work without sounding foreign neither in meaning nor in form. Closeness emphasises staying faithful to the source text's meaning, to elicit similar responses from the readers (Nida & Taber, 1969, p. 12).

Elif Shafak has authored the novel, *The Forty Rules of Love*, originally in English it has been translated into different languages and one such example is its translation into Urdu by Huma Anwar. The narrative focuses mainly on Ella

Rubinstein, the fraternal bond of love between Shams Tabrezi and Rumi. This study examines the influence of dynamic equivalence on the translation of Shafak's novel; therefore, attempts to understand the TT considering Nida's model of dynamic equivalence.

Statement of Problem:

Translation would have been much simpler if it was replacement of equivalents from one language to another; the absence of literal equivalents due to the underlying lingual differences and distances makes it much more tough than it seemingly is. Languages are set apart from each other due to various factors, the proximity of languages determine how easier it would be for the translator to mediate between the two languages. The more distant languages are greater are the cultural, lingual, grammatical, lexical, structural, and syntactic differences among them. Accordingly, these differences make it increasingly hard for translators to find the suitable equivalents to render a dynamically equivalent translation. The underlying differences between languages lead towards loss of essence, meaning and faithfulness. This particular study, therefore, examines the influence of dynamic equivalence on the translation of Shafak's novel and attempts to understand the target text in light of Nida's model of dynamic equivalence.

Research Aim:

The aim of this study is to examine the influence of dynamic equivalence on the translation of Shafak's novel and attempts to understand the target text considering Nida's model of dynamic equivalence.

Research Objectives:

The objectives of this research are.

1. To evaluate the role dynamic equivalence, play in the preservation of cultural nuances in the English to Urdu translation of Shafak's The Forty Rules of Love.
2. To analyze how dynamic equivalence impacts the overall quality of translation.

Research Questions:

This research aims to answer the following questions.

1. What role does dynamic equivalence play in the preservation of cultural nuances in the English to Urdu translation of Shafak's The Forty Rules of Love?
2. How does dynamic equivalence impact the overall quality of translation?

Significance of the Study:

The researcher believes this study has theoretical, methodological, and pedagogical significance. It goes without saying various studies have been conducted to analyze the translational strategies however, few have employed Nida's model of dynamic equivalence to analyze this novel and its subsequent Urdu translation. The application of this theoretical lens renders this study theoretical significance; moreover, the translation of literary texts enables cross cultural communication and allows the audiences, readers to understand the Turkish cultural aspects. The comprehension of these cultural exchanges is important to learn more about the cultures, identities, prevailing norms and practices; the readership of the Urdu translation can, therefore, engage and learn more about the Turkish cultures. Turkish dramas in the past have garnered significant audience and gained much popularity in Pakistan similarly, if the Turkish literary texts are translated into Urdu, it can be expected that they will also replicate the pattern. Moreover, it would foster acquaintance with Turkish literary culture, traditions and art of storytelling enabling cross cultural appeal, communication and strengthening of ties. On the other hand, the various

stakeholders such as teachers, students, educationists, academicians, translators, and policymakers can learn and extract significant information from this study. For example, they can analyse the various strategies used by the translator to ascertain the best one, which could subsequently benefit them in the future. The students who intend to conduct similar studies, comprehend the complexity of literary translation, and associated challenges can also benefit from it. This study employs qualitative research model to provide unambiguous and detailed explanation of translation strategies; thus, making this study significant.

Literature Review:

Hu (2018) in the study, "A Public Signs Translation Assessment to Binzhou City of China from the Perspective of Dynamic Equivalence" emphasizes it is important to translate public signs, placed in in Binzhou City and Weji Ancient Village, into English to enhance the international image of the cities, to attract and facilitate tourists. This study points out that the current signs have several issues. They are missing significant information, redundant, and employing improper expressions, lack aestheticism, ambiguous which can misguide the foreign visitors. Moreover, the study suggests that application of Nida's model of dynamic equivalence along with formal equivalence, meaning equivalence, and style equivalence will be helpful in addressing these issues. The quality of translation is meant to improve which can possibly foster international language environment and improve city and country's global reputation and even boost tourism.

Robinson (2020) in the study, "Rethinking dynamic equivalence as a rhetorical construct" critiques the notion of dynamic equivalence argues that the concept was not wholly understandable along with its implication. Further goes on to argue that shifting to functional equivalence did not prove beneficial rather detrimental; the concept of dynamic equivalence is rhetorical that aims not to

equate two functions but merely to align the two rhetorical situations. This paper explores Nida's notion of dynamic equivalence in relation to Aristotle's three channels of persuasion i.e., logos, pathos, and ethos; employs Nida's work to analyze the translation of Bible and addresses challenges in translating the Chinese Mengzi.

Ahmad and Iqbal (2022) in, "Application of Nida's Concept of Formal and Dynamic Equivalence to English Translation of Surah Al-Tariq" focus on Nida's theory and examine the English translation of Surah Al-Tariq from Holy Quran. The study utilizes the notion of dynamic and formal equivalence as the theoretical framework to understand how much applicable Nida's theory to English translations is. This study suggests that application of Nida's model to evaluate the translations of Surahs will make insightful contributions enhancing understanding pertaining to the translation process.

Gao (2023) in "Analysis of Eugene Nida's Translation Theory" notes that Nida has made significant contributions to the development of translation theory which has even influenced the translation of Bible. Furthermore, Nida's theory not only provides insights, expands knowledge, and fosters deeper understanding about the translation process. Nida's theory of dynamic equivalence, and functional equivalence is crucial to the process of translation and has arguably guided it. Therefore, studying the theoretical framework is necessary especially in the field of translation studies; the researcher goes on to argue that comprehensive understanding of these concepts is vital in understanding the essence of translation process, and application of these notions can enhance the quality of translation.

Gambier (2016) points out translation techniques such as: localization, audio-visual translation, news translations, and amateur translation. The introduction of enhanced computing, communication technologies and access to information

has changed the translation processes. The evolution of paradigms has led to multiplication of labels in translation; equivalence, for example, has been replaced by the cultural turn paradigm. The shifts have been changing with the change of platforms and mediums of translation; there has been a shift from printed medium to digital paradigm. The platforms emerging from the digital world associated with translation practices depict a conflation of structure, and structuring dynamics encouraging production and consumption of multimedia and multimodal content.

Roona & Khan (2022) in the study, "Critique of Structural Binary Oppositions in Elif Shafak's *The Forty Rules of Love*" conducts in-depth analysis to identify the prevalent binary oppositions and explore the underlying meanings from these opposing elements. This research is grounded in the theoretical framework of structuralism as proposed by Ferdinand de Saussure. The study finds the binary oppositions to be universal making contributions to the meaning and structure of the novel; the binary oppositions identified in this study include east vs west, past vs present, rigidity of character vs flexibility in character, and, notably, love and spirituality vs materialism. The study concludes that, Shafak's novel highlights the inherent dualities of life aligning with Sufism; moreover, finds it to transcend outward appearances and being concerned with internal peace thus, emphasizing the importance of inner sophistication rather than outward religious pretentiousness.

Fiyaz (2019) has conducted a qualitative study on *The Forty Rules of Love* aiming to explore the themes of love manifested in humanity. The study finds that in this novel portrays the notion of love as theme of life and journey of love starting from the self to later encompass entire humanity. It further asserts that the novel undergoes a spiritual journey and encapsulates a spiritual experience.

Bugti & Khan (2019) in, "Doctrine of fana and Baqa of sufism in shafaks *The Forty Rules of Love*: A Content Analysis" explore the notion or doctrine of Fana and Baqa which is substantial in Sufism, the same has been depicted through various characters in Elif Shafak's novel. This study employs qualitative mode of inquiry and utilizes content analysis; it is inevitable to mention that this study is grounded in Junayd's theoretical underpinnings of Sufism. The study finds that the narrative presents Fana to be the foundational aspect, whereas Baqa to be the goal in Sufism whereby, love is an inspirational tool. Moreover, the focus of the novel is on universal love and spirituality, in addition to the portrayal of emotions and experiences related to love, the characters also depict different aspects of Fana.

Tareq (2022) in the study, "The Ineluctable Chords of Forty and ella's journey from nausea to madhab-i-ishq to eudaimonia: Prismatic effects of Elif Shafak's The Forty Rules of Love" explores the spiritual transformation of identity. Focusing particularly on the character of Ella, who undergoes a transformative experience guided by Sufi mysticism, leads her through an exotic and adventurous life. The study notes that the narrative employs a positive tone that instills purpose in life and conveys the idea that love is boundless abundance with mercy. The study finds the novel to narrate a tale of a lost soul finding mercy, serenity in love which redefines the purpose of existence and meaning of life. Furthermore, the application of Sufism's lens translates Ella's transition from Nausea to Madhab-i-Ishq to Eudaimonia; the narrative is a captivating exploration of spiritual growth and self-discovery.

Lastly, Saeed and Fatima (2018) have explored inter-textuality in Shafak's *The Forty Rules of Love*: drawing on the framework of postmodern historiographic meta-function along with the analytical method. The study finds that this novel

is a critical commentary on the historical faction of Sufism, and on the ideology of peace association with the religion of Islam.

Research Methodology:

This study employs qualitative research method whereby, the focus is on non-numerical data and interpretation of literary texts, in addition to interviews, non-literary texts, anthologies, books, research articles so on and so forth. Bryman (2016) finds qualitative approaches to be inductive to investigate the relationship between theory and text, which contributes to the understanding of a text considering a particular theory (Bryman, 2016, p. 380). Qualitative research has been defined as exploration of a social problem to formulate a holistic understanding of a complex image, using words regarding natural phenomenon (Cresswell & Cresswell, 2017). It is imperative to explore the text and its translation employing qualitative research methods, along with reliance on theoretical paradigms such as Nida's Dynamic Equivalence. Accordingly, five dialogues will be taken to analyze and explain each research question; and they will be analyzed using content analysis technique, by Braun and Clarke (2021). Nida's model of dynamic equivalence is used to ascertain the quality of translation in target language; as per the underpinnings of the framework a translation must ensure resonance with target audience and elicit similar responses (Robinson, 2020). Nida believes dynamic equivalence to be a similar relationship between receptor and message, which existed between the original receptor and message (Nida, 1964). Dynamic equivalence further stresses that TT should convey the ST's message without distorting meaning and must achieve natural translation without sounding foreign (Nida & Taber, 1969, p. 12).

Theoretical Framework:

Nida in *Toward a Science of Translating* laid the foundational principles and key features of Dynamic Equivalence; as per which the relationship between the receptor and message of target text, should be like the one between source text's receptor and message (Nida,1964, p.159). Dynamic Equivalence is concerned with the quality of translation which conveys the source texts in target languages, the goal is to ensure resonance and evocation of responses like the source text (Robinson, 2020). Nida defines dynamic equivalence as, the similar relationship between, receptor and message, which existed between the original receptor and message which has been talked about earlier (Nida, 1964). Dynamic equivalence is established through achievement of certain elements which includes: First, equivalence, focused on conveyance of ST message in TL without distortion of meaning. Second, naturalness, to arouse responses from the TT readers as if they were reading the original text. Third, closeness, aimed to stay faithful to the TL without sounding foreign (Nida & Taber, 1969, p. 12). Therefore, to render a dynamically equivalent translation one must achieve all these elements in content and form. Nida further notes, "quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors" (E. A. Nida & Taber, 2003, p. 9). Furthermore, dynamic equivalence is to ensure the intended meaning is transferred in the TT and understood by the audience in the same context. It also priorities the message delivered by the TT and considers it to be a fundamental aspect pertaining to the quality of translation. The natural and easy form of expression is prioritized. As per Nida (1969) translation is a process of transmitting the source text, and message into the closest natural equivalents of target language both in terms of style and meaning (Nida & Taber, 2003, p. 12).

Data Analysis:

Research Objective 1:

To evaluate the role dynamic equivalence, play in the preservation of cultural nuances in the English to Urdu translation of Shafak's novel The Forty Rules of Love.

Example 1:

Source Text

"The colors on the page were predominantly amethyst and turquoise." (Shafak, 2009, p. 34).

Target Text

صفحے کے غالب رنگ بنفشی اور سبزی مائل فیروزی تھے۔

Translating the names of colours is just one aspect of preserving cultural nuances because the names of colours are different in each language, and they cannot be translated or replaced by suitable equivalents from different languages. Accordingly, in this the translation of the names of colours, 'amethyst and turquoise' as, 'بنفشی اور سبزی مائل فیروزی' maintains the natural fluency in target language; moreover, conveys the intended meaning without any loss of meaning or essence. The translator uses the most appropriate words from TL to represent the colours and sounds natural while adhering to the convention of TL. Thus, fulfils an important criterion of dynamic equivalence and successfully preserves the cultural nuances. The translation adapts to the target culture, using expressions and vocabulary that resonate with Urdu speakers. The phrase "غالب رنگ" (predominant colors) is suitable in the context of describing the dominant hues on the page.

Example 2:

Source Text

"The vision that took hold of me this evening was a most lucid one." (Shafak, 2009, p. 38).

Target Text

اس شام مجھے جو کشف اپنی گرفت میں لیے ہوئے تھا، وہ بہت روشن اور واضح تھا۔

In this example, the word 'vision' has been translated as, 'کشف' which conveys the intended meaning without distorting it. The translator, therefore, picks the most suitable equivalence to convey the intended message of the source text; moreover, the word also aligns perfectly with the sensibilities of target language readers. Thus, ensuring resonance of target text with the readers without sounding unnatural. Moreover, from this example it can be deduced that translator fulfilled different criteria set by the theoretical framework i.e., equivalence, closeness, and naturalness all of them play an important role in preservation of the cultural nuances. The TT adapts to the target culture and uses expressions that resonate with Urdu speakers; the phrase "بہت روشن اور واضح تھا" (was very bright and clear) is culturally appropriate to convey the lucidity of the vision.

Example 3:

Source Text

"Choose Love, Love." (Shafak, 2009, p. 55).

Target Text

محبت کا انتخاب کرو، محبوب۔

The translator understands the connotative meaning which has been intended by the source text in the usage of, 'Love, Love' the former refers to a feeling whereas, the latter is used as a pronoun. The translator, therefore, translates accordingly keeping in view the connotative meaning while maintaining the natural fluency of target language. It is noteworthy, that in this translation the important criteria of dynamic equivalence have been fulfilled i.e., equivalence,

closeness, and naturalness. The translation appropriately conveys the message through the most suitable equivalents therefore, there is no loss of meaning, which in extension ensures closeness in terms of meaning and lastly, naturalness ensures the TT does not sound unnatural and adheres to the lingual conventions of target language. The TT preserves cultural nuances, using the term "محبت" (Love), which is culturally significant and widely understood in Urdu.

Example 4:

Source Text

"Baghdad took no note of the arrival of Shams of Tabriz, but I will never forget the day he came to our modest dervish lodge." (Shafak, 2009, p. 58).

Target Text

بغداد نے شمس تبریز کی آمد پر کوئی توجہ کی لیکن میں اس روز کو کبھی فراموش نہ کرنے گا جب وہ ہماری معمولی سی درویش خانقاہ میں تشریف لائے۔

Dynamic equivalence focuses on conveying the meaning and the cultural context through translation, even if the translation is not word for word. The translation partially maintains the meaning, and even distorts it. The translator does not convey the idea that, Baghdad did not pay attention to Shams' arrival; rather it conveys the idea they did. However, this could be due to typographical error, if it is overlooked then it can be said that the TT conveys the idea. The translation also maintains the natural flow and expression, adhering to the conventions of TL thus, sounding like original text. The translation preserves the cultural nuances by using terms like "شمس تبریز" (Shams of Tabriz), "بغداد" (Baghdad), and "درویش خانقاہ" (dervish lodge). These terms are culturally significant and contribute to the authenticity of the translation. Moreover, the translation adapts to the target culture and uses the most appropriate terms and refers to, 'modest dervish lodge' as, 'معمولی سی درویش خانقاہ' which resonates with the cultural

context even better than in the source text.

Example 5:

Source Text

"The high judge had dropped by with a group of his men, and I suspected there was more than cordiality behind his visit." (Shafak, 2009, p. 58).

Target Text

قاضی القضاز اپنے مصاحبوں کے ہمراہ آئے اور مجھے شبہ تھا کہ ان کی اس آمد کے پسِ پردہ ٹپک کے سوا بھی کچھ تھا۔

The translation aligns with the principles of dynamic equivalence in various aspects. The translation retains the meaning of source text and conveys the message intended by the source text that the high judge came with his associates, and the purpose of his visit as per speaker's suspicion was more than just friendliness. The translation even maintains the natural and coherent expression in Urdu, sounds natural, thus, adheres to the principles of dynamic equivalence. The translation preserves cultural nuances by using terms like "قاضی القضاز" (the high judge) and "مصاحبوں" (associates) as these terms are culturally relevant and contribute to the authenticity of the translation. Moreover, the translation adapts to the target culture and uses expressions that are appropriate in Urdu; the phrase "اس آمد کے پسِ پردہ ٹپک" (behind his visit) is culturally suitable and conveys the intended meaning.

Research Objective 2

Example 1

Source Text

"He had a broad face, a sagging belly, and short, stubby fingers, each with a precious ring." (Shafak, 2009, p. 60).

Target Text

ان کا چہرہ چھوڑا، پیٹ لٹکا ہوا اور چھوٹی اور موٹی انگلیاں تھیں جن میں سے ہر ایک میں بیش

قیمت انگوٹھی تھی۔

The translation manifests the underpinnings of dynamic equivalence to a considerable extent as it effectively retains the meaning of ST and communicates the physical description of the judge. The translation also maintains natural and coherent expression and uses words that are appropriate for Urdu audience and accurately convey the physical attributes and details. The translation successfully preserves cultural nuances, using terms like "چہرہ" (face), "پیٹ" (belly), "انگلیاں" (fingers), and "انگوٹھی" (ring), which are culturally relevant in Urdu. The translation adapts well to the target culture, through usage of expressions and vocabulary that resonates with Urdu speakers. The translator has not translated word-for-word but has conveyed the overall meaning and effect of the ST without sounding unnatural or foreign to evoke a similar image and impression in the target language.

Example 2:

Source Text

"With one ruling he could send a man to the gallows, or he could just as easily pardon a convict's crimes, lifting him up from the darkest dungeons." (Shafak, 2009, p. 63).

Target Text

اپنے ایک فیصلے سے وہ کسی بھی انسان کو پھانسی گھاٹ پر پہنچا سکتے تھے یا وہ اتنی آسانی سے کسی سزا یافتہ کے جرائم معاف کر کے اُسے تاریک ترین زندانوں سے نکال سکتے تھے۔

The translation effectively follows Nida's dynamic equivalence principles and retains the intended meaning of ST while maintaining the natural and coherent expression, using language that is suitable for target readers. Moreover, the translation preserves cultural nuances, using terms like "فیصلہ" (ruling), "پھانسی گھاٹ" (gallows), "سزا یافتہ" (convict), and "زندان" (dungeon), that are culturally relevant to the target audience and language. The TT adapts to the target culture

and uses expressions and vocabulary that resonates with Urdu speakers, is culturally appropriate and conveys the severity of the situation.

Example 3:

Source Text

"I did not approve of his big ego, but for the well-being of our lodge I did my best to remain on good terms with this man of influence." (Shafak, 2009, p. 58).

Target Text

میں اُن کی اس انا پرستی کو پسند نہیں کرتا تھا مگر اپنی خود کا بہتری کے لئے میں نے اس بے رسوخ آدمی کے ساتھ اچھے تعلقات رکھنے کی اپنی سی پوری کوشش کی تھی۔

The translator has adhered to the tenants of dynamic equivalence as the translation retains the meaning, effectively conveys the disapproval of the speaker regarding the egoistic attitude of the judge. Furthermore, the translation also maintains the natural and coherent expression by using language that is suitable for target audience and also accurately conveys the speaker's sentiments and actions. The translation successfully preserves cultural nuances, by using terms like "انا پرستی" (big ego), "بے رسوخ" (influence), and "تعلقات" (relations), that are culturally relevant. Which also makes the text resonate with Urdu speakers and also the target audience.

Example 4:

Source Text

"We live in the most magnificent city in the world." (Shafak, 2009, p. 58).

Target Text

ہم دنیا کے عالیشان ترین شہر میں رہتے ہیں۔

The translation follows dynamic equivalence's principles and retains the meaning of the ST; the translation also maintains natural and coherent expression, sounds natural and fluent as it employs language that is appropriate

for Urdu speakers. The translation successfully preserves cultural nuances, using terms like "عالیشان ترین" (most magnificent), which align with the cultural appreciation for grandeur and excellence in Urdu. The translation also adapts to the target culture as it uses expressions and vocabulary that resonate with Urdu speakers; it is also culturally appropriate and conveys the idea of living in an extraordinary place.

Example 5:

Source Text

"That is, of course, if the status quo is not disrupted by the traitors among us."

(Shafak, 2009, p. 59).

Target Text

یعنی یقیناً اگر ہمارے درمیان موجود غدار بداستور صورتِ حال کو تہ و بالا نہ کر دیں۔

The translation follows Nida's dynamic equivalence principles effectively, retains the meaning of the source text, preserve cultural nuances, by using words like "غدار" (traitors) and "بداستور" (disruptive), which are culturally relevant in Urdu. It also conveys the conditional statement that depends on whether traitors disrupt the current situation. The translation maintains the natural and coherent expression, and accurately conveys the idea of disrupting the status quo. The phrase "صورتِ حال کو تہ و بالا نہ کر دیں" (disrupt the status quo) is culturally appropriate to convey the idea of not disturbing the current situation.

Findings:

The study finds that, the target text adheres to the principles of dynamic equivalence, and effectively conveys the intended meaning while maintaining the natural and coherent expression in Urdu which ensures the resonance of the TT with the target audience without sounding unnatural and foreign. Moreover, the cultural nuances are preserved by using relevant equivalents, terms, and expressions which is particularly evident in the translation of colours,

description of physical attributes which contribute to the faithfulness of Urdu translations. The translator also adapts to the target culture as it employs expression and vocabulary which suitable for Urdu speaker, the language in TL is not archaic it is modern and contemporaneous used by modern day speaker. This is evident through the choice of words and phrases that resonate with Urdu conventions, making sure the translations are culturally appropriate. Typographical errors are also evident in Example 4 of Research Objective 1 as the translation seems to oppose the idea conveyed in the source text this might be an oversight but requires clarification. Similarly, in Example 1 of Research Objective 2, the translation of physical description includes certain details that are additional, and absent in the source text it adds descriptive richness and introduces a slight variation from ST. The translation aligns with the principles of dynamic equivalence, effectively conveys the meaning, preserves cultural nuances, adapts to the target culture.

Discussion:

Translation is not an easy process regardless of how easy it seems, it is complex and challenging and keeps on getting intricate as the translator navigates through different languages, cultural nuances, and contexts. Likewise, translating texts be it poetry, novel, or anything else from English to Urdu is not easy; the conveyance of cultural nuances, connotative meaning appropriately present challenges which requires mediation through the employment of different strategies. To deal with the translational intricacies embodied in cultural, contextual, syntactical, grammatical, lexical differences, various strategies are employed to render an understandable, and faithful translation which fulfils the criteria outlined by the underpinnings of dynamic equivalence (Khan, 2016, p. 62). Nida's model of dynamic equivalence is used to ascertain the quality of translation in target language; as per the underpinnings of the framework a

translation must ensure resonance with target audience and elicit similar responses (Robinson, 2020).

Nida believes dynamic equivalence to be a similar relationship between receptor and message, which existed between the original receptor and message (Nida, 1964). Dynamic equivalence further stresses that TT should convey the ST's message without distorting meaning and must achieve natural translation without sounding foreign (Nida & Taber, 1969, p. 12). The theoretical framework of dynamic equivalence mentions some elements that must necessarily be present in the target text which are: Equivalent which focuses on conveyance of source text's message without and distortion of meaning. Naturalness to arouse responses from the target text readers as if they were reading the original work without sounding foreign neither in meaning nor in form. Closeness emphasizes staying faithful to the source text's meaning, to elicit similar responses from the readers (Nida & Taber, 1969, p. 12).

Moreover, the significance of establishing dynamic equivalence in translations has been reiterated in various studies. For example, Hu (2018) discusses the importance of translating public signs in English, it is inevitable to state that the translation should be dynamically equivalent because the translated message should not lose the essence neither in content or form. Translating public signs is imperative not only because they enhance the international image of the city but also, they are also missing important information and have certain issues. For instance, some of them are missing information, they are redundant, the expression is improper which misleads the readers and foreign visitors. Accordingly, the model of dynamic equivalence, encompassing formal equivalence, meaning equivalence, and style equivalence can be employed to improve the quality of translations. Practical implementing the underpinnings of

dynamic equivalence model is imperative to convey the intended meaning without loss of meaning and would induce understandability of the same.

Fisher (2018) further opines dynamic equivalence impacts the target text in terms of meaning preservation as its primary objective is conveying the intended message without compromising the essence. The key idea, therefore, is conveying the intended message without distortion to ensure resonance with the readers and maintenance of natural expression and style of target language. The model of dynamic equivalence is increasingly important because it also focuses on maintaining the cultural and linguistic conventions of target language. Resultantly, the target text becomes fluent and natural and resonates with the readers without sounding foreign. Importantly, if all of these elements are preserved in translation it becomes easier to preserve the cultural references, and nuances in translation (Fisher, 2018, p. 21).

Delimitation of the Study:

This study investigates dynamic equivalence in context of English to Urdu translation of Shafak's *The Forty Rules of Love*; and focuses particularly to evaluate the role dynamic equivalence in the preservation of cultural nuances and analyses the impact of dynamic equivalence on the overall quality of translation. It does not analyze other literary works or their translations. The theoretical framework employed in this study is just Nida's dynamic equivalence theory.

Future Recommendations

In future researchers can.

- Extend the analysis by incorporation other texts, they can also include translation from English to Urdu and other languages as well. Moreover, other literary works other than Shafak's can be evaluated to gain a more

comprehensive understanding of dynamic equivalence in the literary translations.

- The responses of readers to the target text can also be explored to understand to what extent has dynamic equivalence been achieved; this can provide insights about the interpretation and reception of the target text by the audience; moreover, shed light on the efficacy of different translation strategies.
- The scope of research can be further extended by encompassing other languages such as Arabic, Persian, French and other languages, along with their respective cultures, as it can lead towards comprehensive examination of dynamic equivalence.
- Dynamic equivalence can be explored in relevance to other literary genres such as poetry as translation poetry presents different kind of challenges which is not usually encountered in prosaic translations. The genres can be plays, poetry, short stories, dramas and much more.
- The researchers can also focus on contemporary texts, in context of dynamic equivalence and other translational theories to explore the current cultural and linguist trends.

Conclusion:

This study has examined the Urdu translation of Shafak's novel, written originally in English, from the theoretical lens of dynamic equivalence aimed to determine the preservation of cultural nuances. The findings therefore revealed that the translator has effectively applied dynamic equivalence, thus ensuring the resonance of TT with target audience. Moreover, the translation also conveys the intended meanings, maintains natural expression, adheres to the linguistic conventions of TL. This research is a contribution to the broader understanding

of translation theories and practices and sheds light on the dynamic and intricate nature of cross-cultural linguistic mediation.

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