



Translation Trends in 21st Century: A Corpus Based Descriptive Study of Selected Urdu Translations

Research Article

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Abstract

This study presents a bibliometric analysis of translation trends in Pakistan during the twenty-first century, focusing specifically on Urdu translations produced over the past two decades. Adopting a quantitative approach, the study examines five key variables: dominant genres, prevailing themes, years of publication of original works and their Urdu translations, and the original source languages. Data processing and visualization are conducted using Visual Operating System (VOS) viewer, with bibliometric maps generated for each variable to illustrate the most frequently occurring values. Findings reveal that the most commonly translated genres are non-fiction, novels, and short stories, followed by biographies, autobiographies, and poetry. Dominant thematic areas include history, feminism, and philosophy, with politics, postcolonialism, war, Islamic beliefs, power struggles, cultural discourse, and psychological issues also appearing prominently. The frequency of Urdu translations has notably increased in recent years, with a consistent upward trend observed from 2014 to 2020. Works published from as early as 340 BC to the present day have been translated into Urdu, though more recent publications show a higher rate of translation. English emerges as the most frequently translated source language, followed by Persian, Arabic,



Russian, German, Hindi, Bengali, and Portuguese. The study concludes by suggesting that the dataset holds potential for further empirical research within the fields of linguistics and translation studies.

Keywords: Bibliometric Analysis, Translation trends, Corpus, Genres, Urdu translations

1. Introduction

Translation in the 21st century is no longer confined to traditional notions of linguistic transfer, cultural exchange, or imitation. With the accelerating pace of globalization, the process of translation has undergone significant transformation (Munday, 2016). A broad range of texts—including literary, scientific, technical, academic, psychological, philosophical, and religious—have been translated into Urdu in Pakistan during this era, reflecting both thematic and ideological diversity.

Despite this expansion, there remains a notable gap in sociological studies within translation research. Only in recent years have sociological, statistical, and empirical methodologies gained traction in translation and interpreting studies (Kalantari, 2016; Huang, 2017). This shift marks the rise of what scholars refer to as the “sociological turn” in translation studies (Angelelli, as cited in Kalantari, 2016), bringing the field closer to broader socio-political and cultural frameworks (Venuti, 2000; Holmes, 1972).

Translation has increasingly emerged as an interdisciplinary domain embedded in the wider field of humanities. Postmodern theoretical approaches—such as gender studies, postcolonial theory, discourse analysis, and cultural studies—have expanded the conceptual scope of translation (Georgiou, 2019; Ghafur, 2016; Kang, 2007; Polezzi, 1998). As a result, the conventional prototypical view of translation has evolved to consider translation as a socially situated and ideologically informed activity (Holz-Mänttari, 1984; Reiss & Vermeer, 1991; Vermeer, 1996; Nord, 1997).

Furthermore, emerging discourses around the knowledge economy and popular culture are becoming central to understanding the function of translation in contemporary contexts (Sang, 2017). Translation now operates within the complex dynamics of society and is produced under temporal, political, and institutional conditions that shape both its form and purpose (Alkhamis, 2012; Purwanti & Mujiyanto, 2015). Since the late 1990s, sociological factors have played an increasing role in influencing translation practices across diverse geopolitical and cultural environments (Chen, 2017; Patience, 2016; Giles, 2018).

This study investigates the socio-ideological and historical contexts of Urdu translations produced in Pakistan since 2001. It surveys a wide range of translations across genres and themes and employs VOSviewer to process bibliometric data. The study focuses on five key variables: genre, theme, publication year of the original works, publication year of the translations, and the source language. Bibliometric networks are generated and analyzed using statistical and systematic methods.

The significance of this research lies in its emphasis on the evolving role of translation in the Pakistani context. It provides insight into how socio-political and ideological conditions influence translation practices. The findings demonstrate that translations are shaped by specific historical moments and institutional frameworks. By analyzing generic and thematic patterns, the study highlights the socio-ideological conditions that have governed Urdu translation trends in Pakistan from 2001 to 2020.

2. Literature Review

Every stage in the production, circulation, and reception of a translation is profoundly shaped by its historical and sociocultural context. Holmes (1972) was the first to conceptualize and define the structure of the discipline by proposing a framework—commonly known as the “Holmes map”—which laid the foundation for modern Translation Studies. He categorized the field into Pure and Applied branches. The Pure branch includes *Descriptive Translation Studies*—further divided into product-oriented, process-oriented, and function-oriented studies—and *Theoretical Translation Studies*, subdivided into general and partial theories. The Applied branch encompasses translator training, translation aids, and translation criticism (as cited in Munday, 2016, p. 17). Following Holmes, the field expanded globally, experiencing significant developments over the decades.

In the 1990s, Translation Studies achieved institutional recognition, marked by a proliferation of translator training programs and scholarly publications. Functionalist approaches, as promoted by scholars such as Nord (1997) and Reiss and Vermeer (1991), viewed translation as a purpose-driven act. These perspectives laid the groundwork for what later emerged as the sociology of translation—an approach that integrates sociological theories and methods into the study of translation (Venuti, 2000, p. 177). This sociological turn shifted focus from abstract theorization toward translation as a socially embedded practice (Kalantari, 2016; Huang, 2017).

Several scholars have addressed the social and ideological dimensions of translation. For instance, Giles (2018), Chen (2017), Sang (2017), Huang (2017), and Kalantari (2016) discuss how translation functions within diverse cultural, political, and institutional contexts. Collectively, this body of research underscores how translators operate under social constraints and how translation reflects the aesthetic, political, and ideological values of the societies in which they are produced (Huang, 2017).

Moreover, Patience (2016) highlights the role of translation in shaping social, political, and ideological narratives. Similarly, Sang (2017) argues that the social context is foundational to the study of translated texts, as every translation reflects the historical and cultural moment of its production. In the same vein, Kang (2007) characterizes translation as a sociopolitical act, embedded in linguistic, cultural, and ideological frameworks (p. 221). Adding to this perspective, Berdom (2007) examines English translations of pre-Islamic *Jahiliyya* poetry, addressing the complexities of translating across vastly different linguistic and cultural systems, while emphasizing the translator's role in shaping meaning for the target audience.

Turning to a different geographical context, Alkhamis (2012) adopts a Bourdieusian perspective to examine translation practices in Saudi Arabia. According to his analysis, economic and ideological forces—particularly within the publishing sector—shape the production and reception of

translations, especially in contexts where religious, nationalist, and global discourses intersect. Notably, the focus on self-help books by certain publishers is linked to market-driven motivations and sociopolitical pressures from both local and international actors.

Building further on transnational perspectives, Giles (2018) investigates the transmission of Scandinavian literature to the UK from 1917 to 2017, using polysystem theory to explore how translated texts enter the British literary market. His findings suggest that cultural positioning and market dynamics significantly influence translation flows across time and space.

In a related line of inquiry, Ghafur (2016) examines ideological mediation in English-Kurdish translations of geopolitical texts. Employing a hybrid methodology—drawing from corpus-based approaches, Chesterman’s norms, and Toury’s three-phase model—he demonstrates how political party agendas and media affiliations influence translation practices in Iraqi Kurdistan between 2011 and 2014. Importantly, the study concludes that translations in conflict zones are rarely neutral but are shaped by competing political narratives.

Equally significant, Polezzi (1998) analyzes the translation of contemporary Italian travel writing into English, illustrating how genres such as autobiographies, fiction, and essays shape translation strategies. She argues that cultural representations are restructured in translation to align with the ideological and aesthetic preferences of the target audience. For example, Calvino’s use of travel writing as a literary genre demonstrates how a text originally intended as an escape from literary tradition can, through translation, become emblematic of that very tradition in a new cultural context.

Focusing on poetic translation, Georgiou (2019) explores the translation of Modern Greek poetry into English by examining the translator’s role as a reader. Using interviews, paratexts, and personal narratives, she maps the habitus of poetry translators and shows how social, historical, and institutional contexts shape their interpretive and translational choices.

Finally, Cameron (2008) investigates English translations of seventeenth-century French lyric poetry during the Caroline era. Her study reveals that these translations were adapted to align with English literary tastes and cultural values, thereby reflecting the translators’ ideological positioning and intended readership.

Together, these studies underscore the need to view translation as a socially and historically situated process. Translation is not merely a linguistic act but also a cultural, ideological, and political one. Accordingly, the present study aims to fill a gap in the literature by examining Urdu translations through a sociological lens. It asks: *What are the translated texts (in terms of genres, themes, eras, and source languages) in Urdu in the 21st century?* By addressing this question, the study contributes to understanding how translation trends reflect broader socio-ideological dynamics in contemporary Pakistan.

3. Research Methodology

This research is sociopolitical in nature, aiming to explore the role that society plays in the act of translation. It falls within the scope of Descriptive Translation Studies (DTS), a framework first

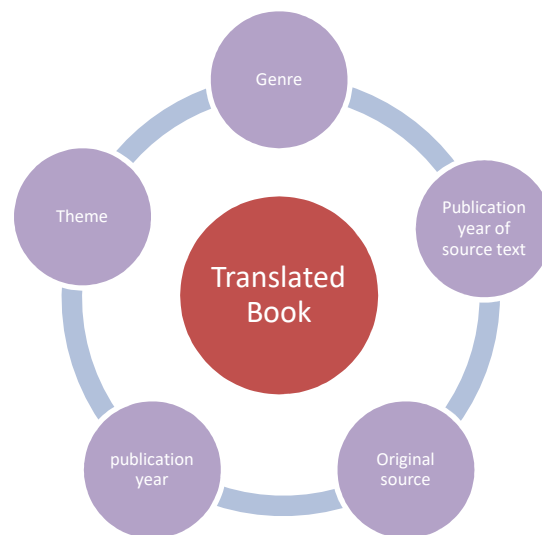
articulated by Holmes (1972), which emphasizes the empirical study of translation products, processes, and functions (as cited in Munday, 2016, p. 17). Within this paradigm, a corpus-based methodology was adopted to systematically examine Urdu translations published in the twenty-first century, with particular attention to their political and ideological significance in the Pakistani context.

The primary data set comprises selected translations into Urdu published between 2001 and 2020. These works were collected from libraries, publishers, institutions, and digital sources. The corpus includes a range of world literature translated into Urdu from European (e.g., English, French, German, and Portuguese) and Asian (e.g., Arabic, Persian, Chinese, and Pashto) languages. The selection spans multiple fields of knowledge including literature, science, psychology, religion, linguistics, politics, sociology, medicine, business, and the arts. This broad scope allows the research to capture the diverse domains of knowledge being disseminated through translation in Pakistani society.

Due to the absence of a centralized database of Urdu translations in Pakistan, data collection presented considerable challenges. Even the National Library of Pakistan did not offer a comprehensive list of translated works. To address this, the researcher visited key institutions and repositories including the National Language Promotion Department (NLPD), Pakistan Academy of Letters, Muqtadra Qaumi Zaban Islamabad, Institute of Islamic Research Islamabad, Dar-ul-Asha'at Karachi, Maktaba Anawim Pakistan, International Islamic University Islamabad, and Da'wah Research Library at Bahauddin Zakariya University, Multan. Catalogues and bibliographies from these institutions were examined to identify relevant translations.

Each entry in the corpus was organized with metadata including translated book title, original title, author, translator, publisher, year of translation, original publication year, source language, theme, and genre. This data was recorded in a Microsoft Excel spreadsheet for structured analysis.

Figure 1: Variables to be explored



To visualize these variables, the study employed VOSviewer (versions 1.6.10 and 1.6.14), a bibliometric mapping tool commonly used in corpus-based translation studies (see Chen, 2017; Kalantari, 2016). Network maps were generated for each variable. Colors such as red, green, yellow, blue, grey, purple, and white represented the frequency of keywords, while the size of each node indicated the relative prominence of that keyword. These visualizations made it possible to identify and compare dominant themes and genres, along with translation patterns over time.

The findings were further supported by frequency tables and charts generated in Excel. These descriptive statistics illustrated the rise or decline in specific themes, genres, and language pairs within the given time span.

The study is theoretically grounded in Skopos Theory (Vermeer, 1996), which conceptualizes translation as a purpose-driven act. This theory emphasizes the importance of context, function, and target audience in the act of translation. As Vermeer (1986) maintains, translation is a form of social action (as cited in Purwanti & Mujiyanto, 2015, p. 64). Skopos theory introduces terms such as initiator, commissioner, translation brief, *translatum*, and translatorial action, all of which are critical to understanding how translations in Pakistan are produced within specific ideological and institutional frameworks.

In line with scholars such as Venuti (2000) and Nord (1997), who argue for the situatedness of translation in cultural and social structures, this methodological framework allows for a multidimensional analysis. It reveals not only what is being translated into Urdu but also how and why these translations reflect the shifting sociopolitical and ideological landscape of Pakistan in the 21st century.

4. Results and Discussion

To gain insight into the current state and evolving trends of translation in Pakistan in the twenty-first century, this study employed a bibliometric analytical approach. Through this method, key variables were identified and analyzed, including genres, themes, publication years of original texts, publication years of Urdu translations, and original source languages. The findings are presented using bibliometric maps and graphical representations, which visually display the frequency of occurrences for each variable, offering a comprehensive overview of translation patterns within the specified timeframe.

4.1 Bibliometric Analysis of Genres

The Urdu translations published between 2001 and 2021 were compiled into a comprehensive database to map translation activity in Pakistan over the past two decades. To analyze genre distribution, a bibliometric coupling map was generated using VOSviewer, a tool frequently used in corpus-based and bibliometric studies (Chen, 2017; Kalantari, 2016). In this map, color-coded clusters represent the frequency and co-occurrence of translated genres, helping visualize thematic trends. Additionally, a word cloud was produced to display the most frequently recurring genre-related keywords, offering a broader lexical view of genre prominence.

The graphic line chart begins with the non-fiction genre and concludes with fairytales, illustrating that non-fiction is the most frequently translated genre into Urdu since 2001, while fairytales represent the least translated category. The plotted dots indicate the frequency of various genres, offering a quantitative representation of Urdu translation activity over the last two decades. This aligns with Holmes' (1972) foundational model of Descriptive Translation Studies (DTS), which emphasizes the analysis of translated texts as products of their cultural and temporal contexts (as cited in Munday, 2016).

Each genre implies a unique contract between the text and the reader, shaping expectations regarding communicative intent, epistemology, and reader engagement. These genre-based contracts influence factors such as the role of the reader, the narrative authority of the translator, and the transparency of meaning-making (Georgiou, 2019; Venuti, 2000). In line with Nord's (1991, 1997) functionalist perspective and Vermeer's (1996) Skopos theory, the function of a translated text is context-dependent, determined by the communicative purpose and target readership.

The bibliometric analysis, thus, offers a diachronic and holistic view of genre patterns in Urdu translations, providing insight into cultural and ideological priorities in Pakistani society (Kalantari, 2016; Huang, 2017). The non-fiction genre leads with over 500 translations, reflecting the current intellectual and socio-religious discourse. The novel follows as the second most translated genre, with an approximate frequency of 300, indicating enduring literary interest and the value of fiction as a mode of cultural storytelling and identity formation (Giles, 2018; Cameron, 2008). Short stories rank third, with around 100 translations, showing continued engagement with condensed literary forms that often explore social, psychological, and moral themes (Polezzi, 1998).

4.2 Bibliometric Analysis of Themes

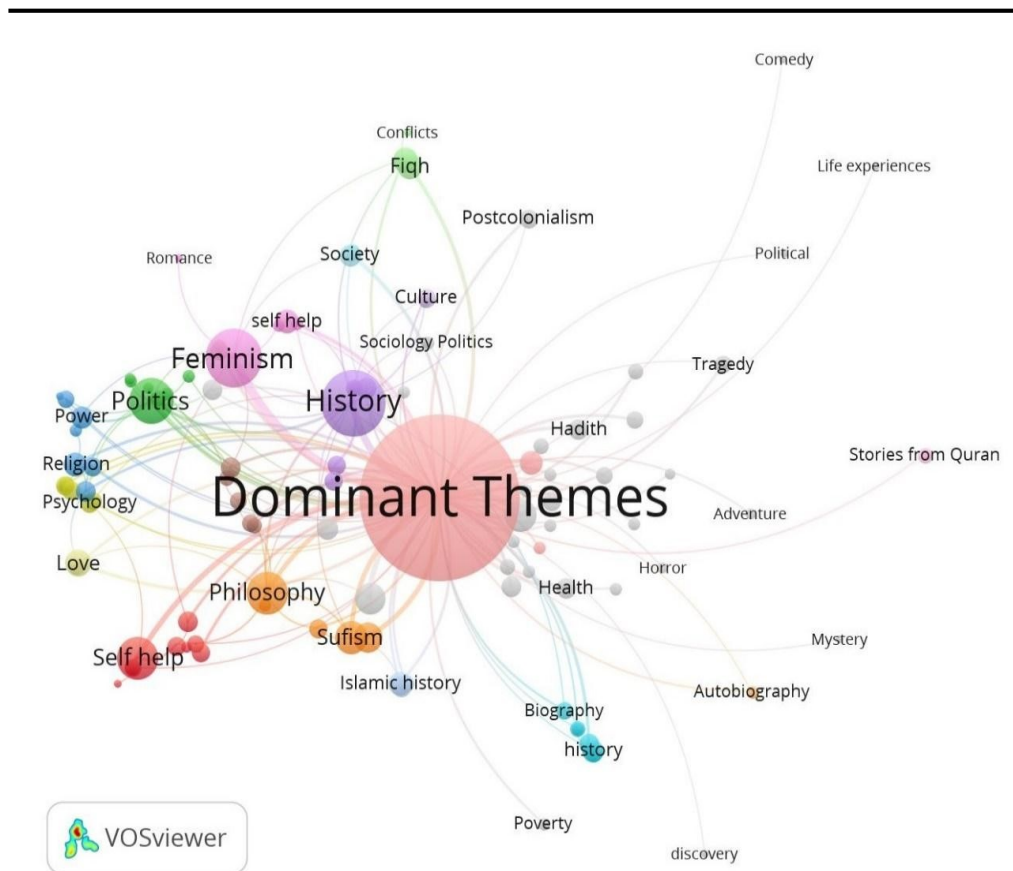
The Urdu translations published since 2001 were compiled into a comprehensive database for bibliometric analysis. To investigate the thematic dimension of these translations, the variable of theme was processed using VOSviewer, a widely used tool in corpus-based translation studies and bibliometric research (Chen, 2017; Kalantari, 2016). The frequency of occurrence of various thematic keywords was examined to identify dominant patterns across the corpus.

A word cloud was generated to visually represent the most frequently recurring themes, offering a quick and intuitive overview of prevalent subjects. Subsequently, a bibliographic coupling map of themes was constructed through VOSviewer. This map clusters themes based on their co-occurrence and semantic proximity, visually highlighting thematic groupings and dominant subject areas in Urdu translations over the past two decades. This approach reflects the growing use of digital tools and sociologically informed methodologies in translation research, as noted by Huang (2017) and Sang (2017), who argue for the integration of computational techniques in analyzing translation within socio-cultural contexts.

By mapping themes in this way, the study aligns with the Descriptive Translation Studies (DTS) model articulated by Holmes (1972) and builds upon the functionalist approaches of Nord (1997) and Vermeer (1996), which emphasize the purpose, context, and reception of translated texts. The

clustering of themes not only reveals the ideological and cultural preoccupations shaping translation practices in Pakistan, but also reflects broader trends in how knowledge is transferred through translation in multilingual societies (Ghafur, 2016; Venuti, 2000).

Figure 4: A Bibliometric map of Dominant Themes



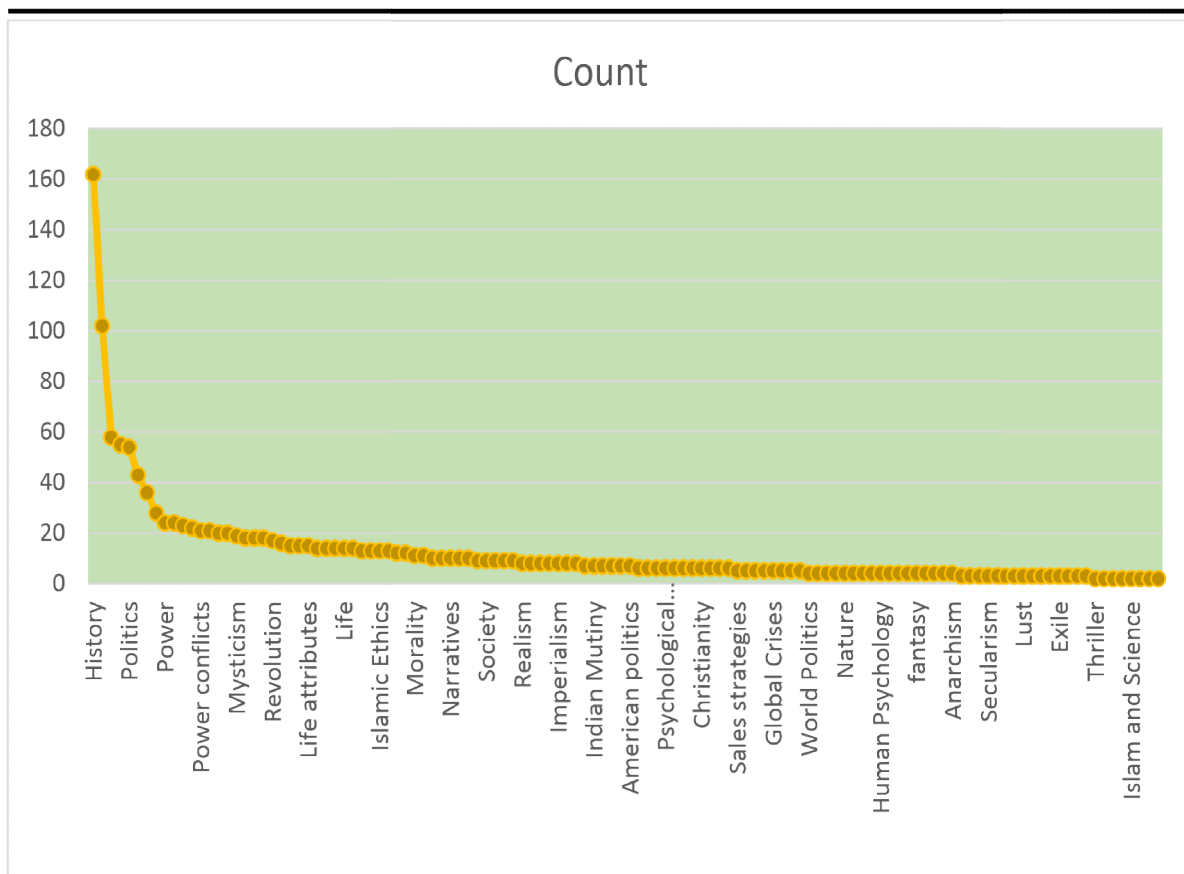
The colours in the VOSviewer-generated bibliometric map represent the frequency and clustering of various themes translated into Urdu in the twenty-first century. As indicated in the map, a diverse range of themes—including history, feminism, politics, self-help, psychological issues, philosophy, power, conflict, religion, comparative religions, horror, health, science, medicine, adventure, postcolonialism, culture, romance, fiqh, personal narratives, Hadith, Quranic stories, Islamic beliefs, poverty, corruption, terrorism, war, revolution, Sufism, mysticism, and spirituality—have been translated into Urdu during this period.

The largest circle in blue signifies that history is the most frequently translated theme, highlighting the continued relevance of historical narratives in shaping cultural consciousness. The second largest circle, coloured pink, reflects the prominence of feminism as a translated theme, indicating growing engagement with gender discourse. Similarly, other large clusters in yellow, green, red, sky blue, and purple correspond to high frequencies of themes such as postcolonialism, self-help literature, philosophy, Islamic beliefs, war, and culture, respectively. These clusters reveal not only

the diversity of topics but also the ideological, cultural, and educational priorities of the Pakistani readership in the 21st century (Alkhamis, 2012; Kalantari, 2016; Giles, 2018).

The variation in translated themes reflects the sociocultural context and evolving public discourse in Pakistan, confirming the assertion by Pym (2010) that translation is a purposeful act driven by specific goals and contextual motivations. This aligns with Vermeer’s Skopos theory (1996), which views translation as a form of goal-oriented social action (as cited in Purwanti & Mujiyanto, 2015, p. 64). Similarly, scholars like Huang (2017) and Sang (2017) emphasize that the social function and ideological framing of translated texts must be understood within their particular cultural and historical settings. Therefore, analyzing the frequency and types of themes translated into Urdu provides valuable insight into the political climate, religious discourse, intellectual trends, and social concerns of Pakistani society over the past two decades.

Figure 5: Visualization of Dominant Themes



A line graph was constructed in Microsoft Excel by inputting the frequencies of each theme, as determined through bibliometric analysis. This visual representation offers a diachronic view of thematic trends in Urdu translations across the twenty-first century. The graphical line illustrates fluctuations in the frequency of each theme, with individual data points (dots) representing the exact number of translations per theme.

The line reaches its highest peak at the theme of history, confirming its status as the most frequently translated subject. Conversely, themes such as thriller, science, and Islam show the lowest frequency, indicating relatively limited translation activity in those areas. This graphical trend echoes findings by Alkhamis (2012) and Ghafur (2016), who argue that translation activities are deeply embedded in socio-ideological and institutional contexts.

To gain a deeper understanding of the cultural and ideological forces shaping translation practices in Pakistan, the top ten most dominant themes—as identified from the graph—were selected for further qualitative interpretation. This aligns with the Descriptive Translation Studies (DTS) framework outlined by Holmes (1972) and further developed through functionalist and sociological models (Nord, 1997; Vermeer, 1996; Kalantari, 2016). Such an approach enables a comprehensive exploration of how translation reflects and responds to the socio-political realities and public discourse in contemporary Pakistan, a position also reinforced by Pym (2010), who emphasizes the purposive and context-dependent nature of all translational acts.

4.3 Bibliometric Analysis of Translations Publication Years

A number of important historical works on Islam were translated from Arabic into Urdu between 2001 and 2010. For instance, *The Muqaddimah: An Introduction to History* (Volumes 1–4), originally authored in Arabic by Ibn Khaldun in 1377, was translated into Urdu as "مقدمہ تاریخ ابن خلدون" in 2003. This translation aimed to introduce Urdu readers to Islamic history, culture, and theology, particularly within the political context of General Pervez Musharraf's era.

During the same period, *Tarikh al-Tabari* (History of the Prophets and Kings) by Abu Ja'far Muhammad ibn Jarir al-Tabari, originally written in the 10th century, was translated into Urdu as "تاریخ طبری: اردو ترجمہ تاریخ الامم و الملوک". The purpose of this translation was to make accessible the historical narratives of Islamic prophets and rulers for contemporary Urdu-speaking audiences.

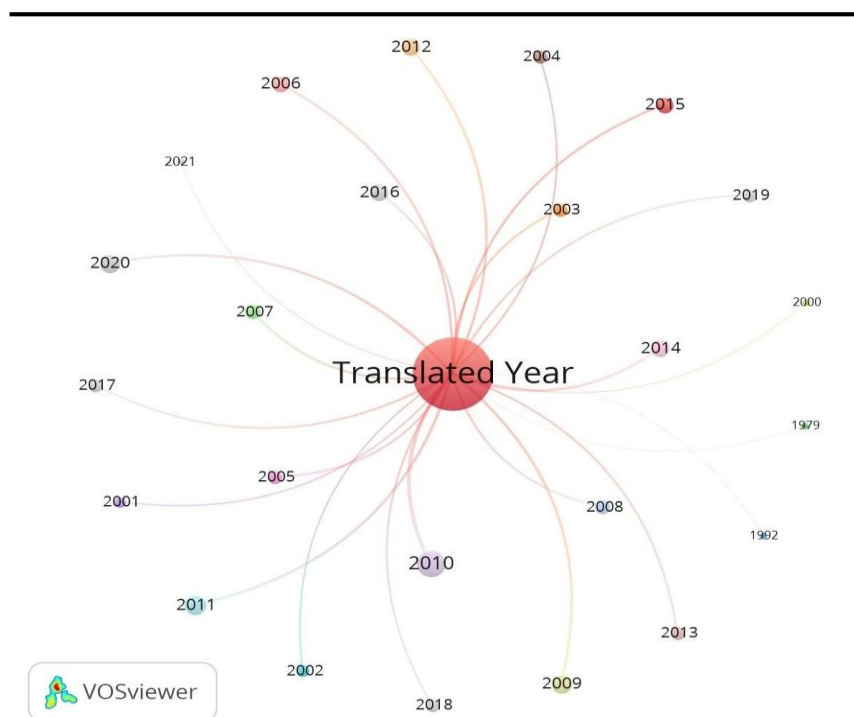
Other major historical translations during the 21st century include William Woodruff's *A Concise History of the Modern World*, rendered in Urdu as "جدید دنیا کی مختصر تاریخ" in 2010; Will Durant's *The Story of Civilization*, translated as "انسانی تہذیب کی کہانی" in 2016; and Paul Kennedy's *The Rise and Fall of the Great Powers: Economic Change and Military Conflict from 1500 to 2000*, translated as "عظیم طاقتوں کا عروج و زوال" in 2018. These translations reflect a growing interest in the historical processes shaping world civilizations, geopolitics, and global conflicts, particularly in the sociopolitical and ideological landscape of Pakistan from 2000 to 2020.

Similarly, *An Encyclopedia of World History: Ancient, Medieval, and Modern, Chronologically Arranged*, originally written in the 1940s by an English author, was translated into Urdu in 2010 as "انسائیکلوپیڈیا تاریخ عالم". This translation served a strategic function: in an era of globalization and rapid sociopolitical transformation, the revival and dissemination of historical knowledge became essential for fostering national consciousness and contextual awareness. Translation here operates as a powerful tool for transmitting cross-cultural knowledge, enabling readers to understand global narratives, ideologies, and belief systems.

The Urdu translations published since 2001 were compiled into a database. The variable of publication year was processed to analyze the frequency of translated works over time. A word

cloud was generated to display the most frequently occurring publication years. Additionally, a bibliographic coupling map of publication years was created using VOSviewer, offering a visual representation of trends in Urdu translation output during the 21st century.

Figure 6: A Bibliometric map of Translated Years



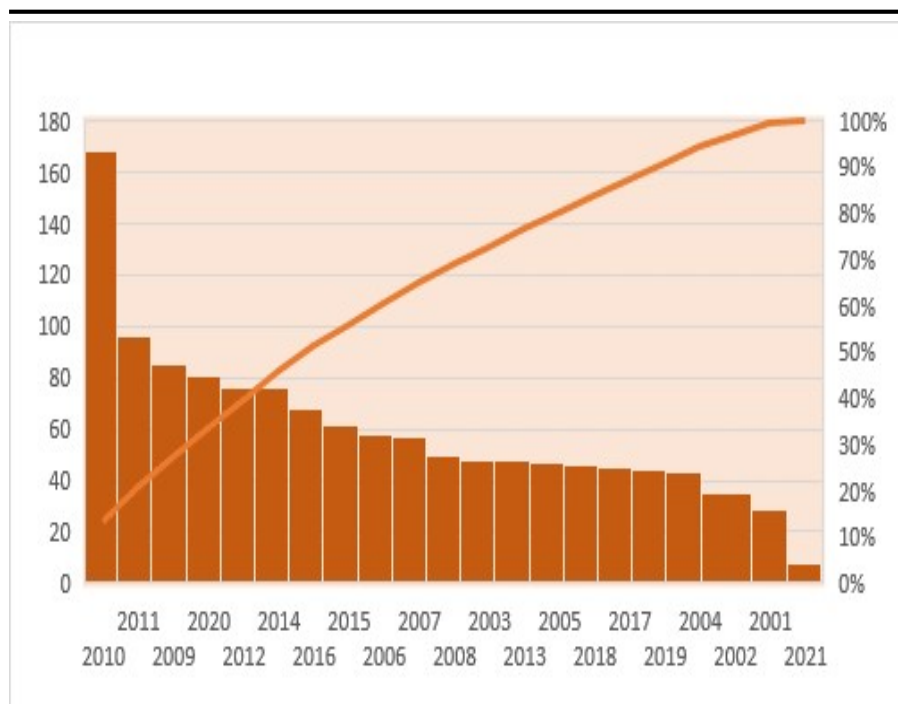
In the bibliometric map, different colours show the frequency of years from 2001 to 2020 in which the books are published in the Urdu language. The purple colour cluster is bigger than the other clusters which shows that the books translated in the Urdu language are greater in numbers in the year 2010. The other big circles are of the year 2012, 2013, 2014, 2015, 2016 and 2020 which reflects that after 2010, there is a gradual increase in translated books in Pakistan in the Urdu language. Also, Translation as a discipline emerges in recent years having its roots in postcolonialism, postmodernism, gender studies, media studies, comparative literature and sociology, etc. The increase in the number of translated texts in recent years reflects the interest in translation in Pakistan. The translation is the strongest means to add something new to the existing body of knowledge. It is a tool to create, maintain, sustain and change identities, discourses and realities.

Since 2001, many politicians came and went during Pakistan's initial political and economic challenges. Politicians were corrupt, interested in keeping political power and safeguarding the interests of the wealthy, thus having them as the representative authority did not bode well for a democratic state that delivered socioeconomic justice and fair governance to all Pakistanis. The process has been slowed by disagreements over the national language, the role of Islam, provincial representation, and the division of authority between the center and the provinces. The translated

writings about all these issues in the 21st century reflect the socio-ideological and political dynamics of Pakistan.

Of course, there are other issues and concerns about the threat posed by the Pakistani Taliban and its allies, as well as the source of their support and the relationship between this support and the Afghan war, Pakistan’s security establishment's policies toward Afghanistan and India, Jihad and militancy, foreign policy, western approach, terrorist attacks, terrorist organizations, etc that lead to various translations since 2001. Local political organizations that serve as the foundation for political parties are founded on local dynasties. The influential social and political parties create different narratives through language and translation at different periods in history. The graph shows the frequencies of Urdu translations produced between 2001- 2020.

Figure 7: Visualization of Publication of Translated Books in Urdu



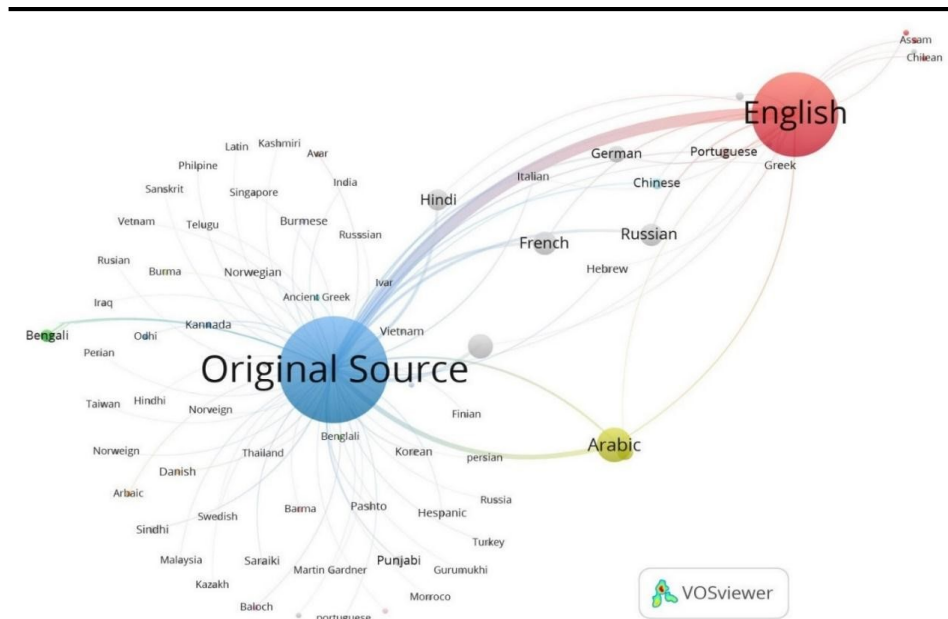
4.4 Bibliometric Analysis of the Original Source

The books translated into the Urdu language since 2001 were compiled into a comprehensive database. The variable of the *original language* of each translated work was processed to analyze the frequency of language occurrences. A word cloud was generated to visually display the most frequently appearing source languages. Additionally, a bibliographic coupling map was produced using VOSviewer to represent the relationships between the original languages of the translated texts.

The data reveals that literature from a wide range of world languages has been translated into Urdu during the 21st century. These include English, Arabic, Persian, French, Russian, Hindi, Turkish, German, Bengali, Portuguese, Spanish, Chinese, Punjabi, Japanese, Korean, Sindhi, Hebrew,

Greek, Saraiki, Pashto, Italian, Marathi, Danish, Vietnamese, Norwegian, Kannada, Hispanic, Burmese, Thai, Polish, Filipino, Balochi, Sanskrit, Avar, Bosnian, and Assamese. This diverse linguistic input highlights the global scope of translation practices in contemporary Urdu literary culture and reflects the multilingual engagement of Pakistani readership with world literature.

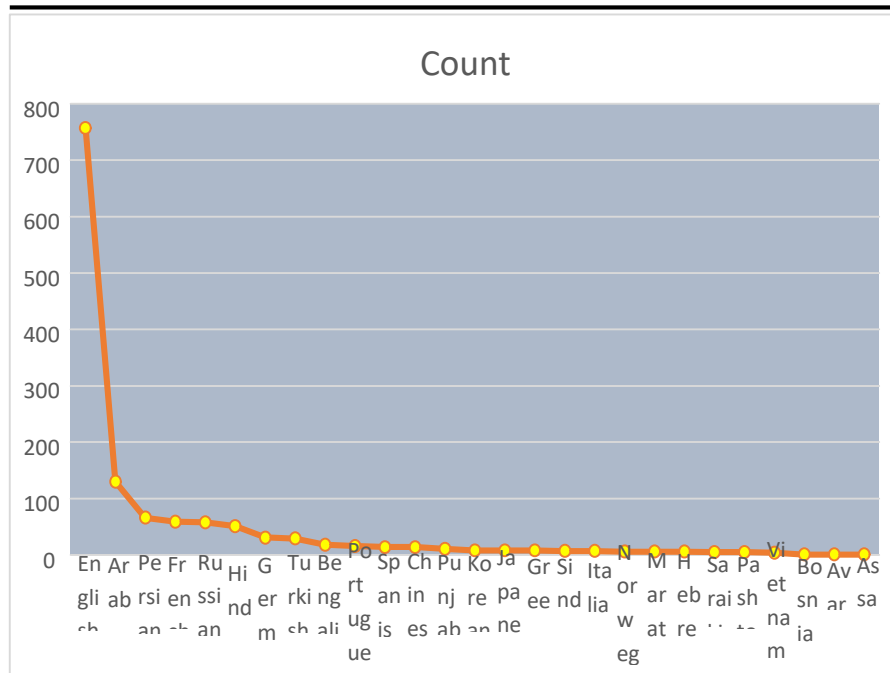
Figure 8: A Bibliometric map of the Original Source



The publications in various languages were compiled into a database, and the variable of the *original languages* of the translated books was analyzed both objectively and comprehensively. The bibliometric map illustrates the diverse linguistic sources from which both fictional and non-fictional works have been translated—either directly into Urdu or through English as an intermediary language. Each language is represented as a point on a grid, with the size and color of the circles denoting the relative frequency of translations.

The red circle, being the largest, indicates that the majority of translations into Urdu originate from English, underscoring its dominant influence in the translation landscape of Pakistan. Arabic appears as the second most frequently translated language, as evidenced by the large yellow circle. Meanwhile, the grey-colored nodes representing Persian, Russian, German, Hindi, French, Turkish, and Bengali indicate moderate yet significant contributions to Urdu translation in the 21st century. These findings highlight the multilingual and multicultural dynamics shaping Urdu translation practices in contemporary Pakistan.

Figure 9: Visualization of Original Source of Books

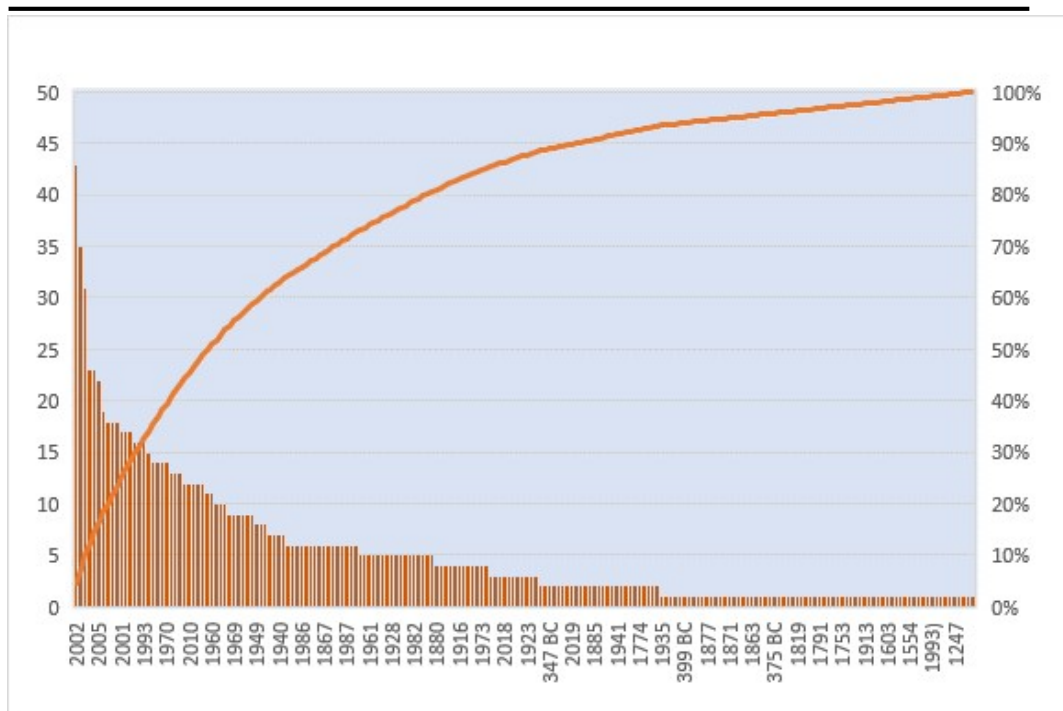


The graphic line represents the frequency of books published in various world languages selected for translation in the Urdu language. The line is at peak for the English language and ends at Assam language which shows that a minimum number of texts are translated from Assam language and a maximum number of books are translated from English language and which are originally written in the English language.

4.5 Bibliometric Analysis of Publication Years of Original Books

The Urdu translations published between 2001 and 2021 were collected into the database. The variable of publication years of the original books was processed in order to analyze the frequency of the occurrence of keywords related to publishing years. A word cloud was generated to display the frequency of keywords that appeared repeatedly. Additionally, a bibliographic coupling map of the publication years was created using VOSviewer. The findings reveal that books written as early as the 6th, 7th, and 8th centuries have been translated into Urdu in the 21st century. Moreover, a significant number of books from the 16th, 17th, 18th, 19th, and 20th centuries have also been translated into the Urdu language since 2001.

Figure 10: Visualization of Publications of Original Books



5. Findings and Discussion

This study investigates Urdu translations produced in the twenty-first century as socially and ideologically embedded activities. It identifies the social, political, and ideological influences that have motivated translation practices across different periods and contexts since 2001. Sociolinguistic in nature, the research is grounded in Descriptive Translation Studies, employing the Skopos theory (Vermeer, 1996) as a theoretical framework. The study draws upon sociolinguistic and ideological approaches to translation, which together establish the contextual foundation for the analysis.

The data were collected from a range of sources, including the National Bibliography of Pakistan, Google websites, Rekhta, Facebook pages, and prominent publishing houses such as Mashal Books, Fiction House, Book Corner, Oxford University Press, Aaj Karachi, Muqtadra Qaumi Zaban, Urdu Science Board, and Academy of Letters Pakistan (Akademi Adabiat Pakistan). The study systematically compiles a comprehensive corpus of translations produced in Urdu during the twenty-first century. This corpus was analyzed using VOSviewer software to identify and visualize dominant trends and patterns in Urdu translation practices from 2001 to 2021.

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Bio-note:

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