

The Application of Vinay and Darbelnet Model to English and Urdu Translations of Surah Ad- Duha: A Comparative Study

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Abstract

This study aims to analyze the linguistic features of three translated versions of Surah Ad Duha with the help of Vinay and Darbelnet's translation theory. The analysis is based on the seven translation procedures proposed by Vinay and Darbelnet, which include transposition, modulation, equivalence, adaptation, borrowing, literal translation, and oblique translation. The study examines the translators' approach which reveals the original linguistic and cultural choices made by the translators to convey the intended message. The study provides tactics of understanding and translating religious texts keeping in consideration the differences in linguistic and cultural features, the use of rhetorical devices, sentence structures, and word choices, and how they contribute to the overall meaning and message of religious texts for a distinct audience. The findings of this research can be used to enhance the understanding of the linguistic and literary aspects of the Qur'an, as well as provide insights into the translation of religious texts.

INTRODUCTION

The Holy Quran is a central text of Islam, and it serves as a guide for religious beliefs and practices. The Quran contains various surahs, or chapters, that are composed of verses that guide a range of topics such as faith, ethics, and social issues (Abu Quba & Al Qatawna, 2023). Surah Ad Duha, also known as "The Morning Brightness," is one of the chapters of the Qur'an that has received significant attention due to its spiritual significance and literary beauty. The surah is believed to have been revealed to the Prophet Muhammad Peace be upon him (PBUH) during a period of difficulty and uncertainty in his life and, therefore, it is considered as a message of hope and encouragement for Muslims (Islamic Content, 2021).

Translation can be defined as the process of rendering a text or speech from one language into another language, while maintaining its meaning and essence (Baker, 2018). According to Baker, translation is a complex activity that involves not only linguistic knowledge but also cultural awareness, creative skills, and critical thinking. It requires the translator to analyze the source text and identify its underlying message, and then to recreate it in a way that is appropriate and effective for the target audience. It is a complex and challenging process, particularly when it comes to works of literature that carry cultural and historical significance. Through this study, we seek to shed light on the ways in which translation can shape the interpretation and understanding of literary works.

By examining the linguistic, cultural, and literary aspects of the translations, we aim to provide insights into the challenges and opportunities of translating complex and culturally significant works of literature.

The Vinay and Darbelnet model is a linguistic framework developed in the 1950s to analyze and compare different language structures. It consists of a series of translation techniques that can be used to translate words, phrases, and sentences from one language to another. The techniques are organized into seven categories, including direct translation, borrowing, calque, literal translation, transposition, modulation, and equivalence. This model is primarily used in the field of translation studies, and it has been influential in helping translators to develop strategies for translating between different languages.

This study aimed to analyze and evaluate the different translations of Surah Ad Duha, using Vinay and Darbelnet's translation procedures as well as a better understanding of the translation process and the challenges that translators face when translating religious texts.

REVIEW OF RELATED LITERATURE

A literature review of the comparative analysis of the 93rd chapter of the Qur'an, Surah Ad-Duhaa, in its two English versions translated by MarmadukePickthall and Saheeh International and one urdu version translated by Maulana Muhammad Junagarhi would involve an examination of the existing research on this topic.

One study that has examined the translation of the Qur'an is by Mustapha Bousenna (2016), who analyzed the translations of Surah Al-Fatiha by five different translators, including MarmadukePickthall and Saheeh International. Bousenna evaluated the translations in terms of their accuracy, clarity, and style, and found that each translation had its own strengths and weaknesses.

Another relevant study is by Ahmed Mohamed Tawfik (2019), who compared the translations of Surah Al-Ma'idah by three different translators, including Saheeh International. Tawfik analyzed the translations in terms of their use of literal and figurative language, and found that each translation had its own unique style and approach.

In addition, a study by Abdul Qadir Othman (2015) examined the translation of the Qur'an into English and highlighted the challenges and issues that translators face, including the need to convey the meaning and spirit of the original Arabic text while still making the translation accessible to a non-Arabic speaking audience.

Overall, the literature suggests that the translation of the Qur'an is a complex and nuanced process, and that different translators may approach the task in different ways, influenced by their understanding of the text, their linguistic background, and their translation philosophy. As such, a comparative analysis of the translations of Surah Ad-Duhaa by MarmadukePickthall, Junagarhi translation and Saheeh International can provide valuable insights into the translation process and the choices and decisions made by translators.

THEORETICAL FRAMEWORK

The theoretical framework for a comparative analysis of the 93rd chapter of the Qur'an, Surah Ad-Duhaa, in its three versions translated by Pickthall, Junagarhi and Saheeh International could draw on several theoretical approaches.

One possible approach is the theory of translation equivalence, which holds that the objective of translation is to deliver an identical text in the objective language that conveys a similar significance as the source text. This theory suggests interpreter ought to endeavor to find identical expressions and structures in the objective language that precisely mirror the significance of the source text. The comparative analysis could use this approach to examine how the three translations achieve equivalence with the original Arabic text and with each other.

According to this theory, the translator ought to zero in on the motivation behind the text, communicative purpose of the text and ensure that the translation achieves the same effect on the target audience as the original text had on the source audience. The analysis could utilize this way to deal with asses how the translators convey the intended message of Surah Ad-Duhaa to an English and Urdu -speaking audience.

In a nutshell, the theoretical framework for a comparative analysis of the 93rd chapter of the Qur'an, Surah Ad-Duhaa, in its two English versions translated by MarmadukePickthall and Saheeh International and one Urdu translation by MaulanaJunagarhi could draw on multiple theoretical approaches, depending on the research questions and objectives of the study.

METHOD

This purpose of this research is to find differences in linguistic and cultural features, the use of rhetorical devices, sentence structures, word choices and to conduct a comparative analysis of two English and one Urdu translation of Chapter 93 Surah Ad Duhaa of Al-Quran utilizing VinayDarbelnet model. The focal point of this analysis is to identify and analyze the strategies and techniques that are employed by the translator for the translation of the source text for non Arabic speakers by applying both direct method (calque, borrowing, literal translation) and oblique method (modulation, transposition, adaptation, equivalence).

ANALYSIS AND DISCUSSION

The analysis of translations of Surah Ad- Duha, the differences in linguistic and cultural features, the use of rhetorical devices, sentence structures, and word choices, and how they contribute to the overall meaning and message of religious texts for distinct audience. identifying the categorization of Vinay and Darbelnet's model. Although the translators utilized several translation models, the researcher only took Vinay and Darbelnet's Model's tactics and processes into consideration to understand the use of strategies in conveying the divine meaning of Surah Ad-Duhaa to a different cultural and linguistic audience.

Linguistic and Cultural Differences:

- There are many differences between linguistic and cultural features of Urdu and English translations. Urdu text is written in Perso- Arabic script and English is written in Latin script. Urdu script follows the sentence structure Subject + Object + Verb (SOV) order, whereas English follows Subject + Verb + Object (SVO) order. This structural difference impacts the flow and rhythm of the text.
- The use of oaths and declarations, such as "قسم ہے" in Urdu, doesn't have direct equivalent in English. Translators use phrases like "By the morning brightness" and by the night when it is stillest, to capture the essence.
- Addressing God in Urdu, notably using رب, reflects a cultural closeness challenging to convey in English. Ethical principles, like safeguarding orphans and welcoming petitioners, hold universal value, yet their resonance varies culturally, underscoring the need for cultural sensitivity. Expressing gratitude, exemplified in "*reporting the favor of the Lord*," is culturally nuanced, emphasizing the importance of acknowledging diverse cultural expressions of thankfulness.

Rhetoric Devices:

In Ad-Dhuhaa 93:1-11, Muhammad Junagarhi's Urdu rendition employs powerful rhetorical devices to convey the message. The repetition of the oath "قسم ہے" at the start of first and second

verse creates a rhythmic and emphatic tone, underscoring the significance of the morning and night. Additionally, the use of poignant questions like "کیا اس نے تجھے یتیم پا کر جگہ نہیں دی" (Did He not find you an orphan and give [you] refuge?) employs the rhetorical device of interrogation, evoking reflection and contemplation. The contrasts between the speaker's past vulnerability and the promised future prosperity serve as a powerful anadiplosis, emphasizing the transformative journey. Such rhetorical nuances contribute to the emotional resonance and persuasive impact of the religious text.

Vinay and Darbelnet's Model

Surah Ad Duhaa

وَالضُّحَىٰ

Pickthall: *By the morning hours*

This phrase is translated by Direct method.

The literal meaning of the phrase is 'And the forenoon' but the use of و before الضُّحَىٰ creates an oath, which puts emphasis on the time of morning hours. Pickthall in his translation uses style of Archaic English such as 'thee, thy, thou, hath' etc. These terms are no longer common in Modern English and are used to create poetic rhythm in a phrase, classical tone and evoke a sense of formality.

Saheeh International: *By the morning brightness*

This phrase is translated by Oblique method.

The literal translation of الضُّحَىٰ is 'forenoon' but Saheeh International modulates the translation to 'By the morning brightness. This modulation not only conveys the time of the day but also the brightness, clarity and radiance of the morning hours.

Mulana Muhammad Junagarhi: *قسم ہے چاشت کے وقت کی*

This verse is translated by Direct method

Literal translation involves rendering phrases exactly as they appear in the original text. و here employs taking an oath. قسم ہے in Urdu context corresponds to taking an oath. الضُّحَىٰ means forenoon and so is the چاشت کے وقت کی in Urdu translation.

وَاللَّيْلِ إِذَا سَجَىٰ

Pickthall: *And by the night when it is stillest,*

The verse is translated by using Direct Method.

Pickthall's translation follows literal approach for translation of this verse. Each word from Arabic verse is translated word to word in same order following the norms of literal approach. اللَّيْلِ means "And by the night" and إِذَا سَجَىٰ means when it is stillest.

Saheeh International: *And [by] the night when it covers with darkness,*

The verse is translated by Oblique method.

There are instances of equivalence in the translation. اللَّيْلِ إِذَا سَجَىٰ literally means 'And by the night when it covers' but in the translation it is translated to its equivalent text to create an emphasis and clarity of the intended message.

Maulana Muhammad Junagarhi: *اور قسم ہے رات کی جب چھا جائے*

This verse is translated by Direct method.

the oath maintains the structure of the phrase. Also the translation follows literal approach as there is word to word translation of original text in the Urdu translation.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Pickthall: *Thy Lord hath not forsaken thee nor doth He hate thee,*

This verse is translated by Direct method.

The translation although carries the intended meaning but holds no strict calque in the translation. And also the whole is not translated in literal context but it is applied on some words and phrases. For example, قَلَىٰ is literally translated as “nor He is displeased” and by Pickthall “nor doth He hate thee”.

Saheeh International: *Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]*

The verse is translated by Oblique method.

The translator modulated the translation by using Modulation. مَا وَدَّعَكَ رَبُّكَ in literal context means ‘your Lord has not forsaken you’ and Saheeh International translation is ‘Your Lord has not taken leave of you’ which is more promising to Arabic phrase and supportive tone.

The translator also employed Equivalence to support the intended idea. The original phrase doesn’t mention Prophet Muhammad but Saheeh International use the phrase [O Muhammad] to maintain overall coherence and balance of the translation.

Maulana Muhammad Junagarhi: نہ تو تیرے رب نے تجھے چھوڑا ہے اور نہ وہ بیزار ہو گیا ہے

This verse is translated by Direct method.

MaulanaJunagarhi implied borrowing in this verse, where the word رب in Urdu Translation has been borrowed from the Arabic word رَبُّكَ which means Lord. This borrowing shows resonance of Urdu with Arabic language.

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

Pickthall: *And verily the latter portion will be better for thee than the former,*

The method used by Pickthall in translating the verse is Direct Method.

Calque is the word-to-word literal translation. This phrase involves calque as it mirrors the linguistic structure and arrangement of Arabic verse with the slight change in vocabulary to enhance the meaning of the verse.

Saheeh International: *And the Hereafter is better for you than the first [life].*

The translation by Saheeh international is *Oblique*.

Adaptation: The Translation uses the phrase “And the Hereafter is better for you than the first (life).” Adapting and arranging the expression to create a comprehensive and significant translation for readers.

Equivalence: The translation aims to convey the similar meaning as the Arabic text by capturing the intent, essence, purpose of the original text and language clarity. The word-to-word translation may not effectively explain the intended meaning in the target text.

Maulana Muhammad Junagarhi: یقیناً تیرے لئے انجام آغاز سے بہتر ہوگ

The method used by Junagarhi is Direct Method.

Calque: The translation above is considered as a calque because the structure of the original verse is maintained in the Urdu translation. Also each word in the source text is directly translated into its equivalent in the target text.

Literal Translation: The phrase "يقيناً تيرے لئے انجام آغاز سے بہتر ہوگا" closely reflects the literal meaning of the Arabic text. In this translation, the words are used to convey the original meaning of the Arabic text, maintaining the close corresponding between the original and translated text.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Pickthall: *And verily thy Lord will give unto thee so that thou wilt be content.*

The method used here for translation is Direct Method.

The translation closely follows the meaning and structure of the original text, which aims to follow the literal translation to convey the message of the verse.

There is a small degree of calque in the above translation that contributes to the direct method.

Saheeh International: *And your Lord is going to give you, and you will be satisfied.*

The translation follows the **oblique method**.

Transposition is the change of one part of speech to another or word order without changing the meaning of the text. There is transposition in the phrase لَسَوْفَ يُعْطِيكَ. The literal meaning of phrase is "will surely give you" however in the English translation of Saheeh International, transposition is evident in reordering the phrase as "And your Lord is going to give you"

Modulation involves the change in semantics and point of view of the source language to maintain the naturalness of the message. In the English translation, the Arabic phrase وَلَسَوْفَ is translated as "And your Lord is going to" whereas the literal meaning of the phrase is "And soon will". This modulation creates a sense of anticipation to convey the future tense in the translated text.

Maulana Muhammad Junagarhi: تجھے تیرا رب بہت جلد (انعام) دے گا اور تو راضی (وخوش) ہو جائے گا:

This verse is translated by Direct Method.

It involves borrowing word from Arabic phrase. رَبُّكَ has been borrowed by MulanaJunagarhi as رب while translating the phrase , which Lord in English.

Literal translation approach is also rendered in this translation as each of the word is translated word-to-word as incorporated in source Text.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

Pickthall: *Did He not find thee an orphan and protect (thee) ?*

There are instances of Direct Method in this translation.

The phrase فَآوَىٰ is translated as "protect thee", whereas the literal meaning of the word is "to seek refuge" or "pursue protection". The choice of the word "protection" is a small degree of calque which captures the essence of the Arabic phrase, conveys the message and aligns with the Arabic phrase ensuring that translation reads natural in English.

Saheeh International: *Did He not find you an orphan and give [you] refuge?*

The translation is done by Oblique method.

There are some instances of equivalence in the translation. The terms that have the equivalence are:

1. يَجِدْكَ interrelates with English phrase "find you".
2. يَتِيمًا corresponds to "an orphan".
3. فَآوَىٰ is translated as "give(you) refuge".

Mualana Muhammad Junagarhi: کیا اس نے تجھے یتیم پا کر جگہ نہیں دی:

The phrase is translated by Direct method.

یَتِيمًا is translated as یتیم, which corresponds to the original and literal meaning of "orphan".

The Urdu translation has a small degree of calque in the phrase جگہ نہیں دی (not give place) which corresponds to the Arabic phrase فَنَؤَى (gave refuge). The Urdu phrase captures the essence of giving refuge in an idiomatic way, upholding the connection with the source text.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

Pickthall: *Did He not find thee wandering and direct (thee) ?*

The phrase is translated by Direct Method.

The Arabic phrase فَهَدَىٰ literal meaning ‘guided’, is translated as “direct (thee)”. This refers to a small degree of calque where the phrase is translated to preserve the syntactic structure of the source language.

Saheeh International: *And He found you lost and guided [you]*

The phrase is translated by Oblique Method.

The Arabic phrase فَهَدَىٰ literally means “and found you”, فَهَدَىٰ literally means “guided”, the addition of pronouns HE and [you] in the translation is for clarity, grammatical completeness and smoothness of the phrase. Equivalence in this context provides clarity in intended message considering linguistic and cultural variations.

Maulana Muhammad Junagarhi: اور تجھے راہ بھولا پا کر ہدایت نہیں دی

The verse is translated by employing Direct Method.

The phrase translated as اور تجھے راہ بھولا پا کر maintains a close literal meaning of the original text. The structure of the phrase aligns with the original Arabic structure without presenting any translation changes.

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

Pickthall: *Did He not find thee destitute and enrich (thee) ?*

The translation of the phrase is done by Direct Method.

The translation by Pickthall aims for a close literal association with the original Arabic meaning and linguistic structure. عَائِلًا in literal context means very poor and فَأَغْنَىٰ means enriched, the choice of “destitute” and “enrich (thee)” respectively enhance the meaning of the phrase and proves devotion to the original text.

Saheeh International: *And He found you poor and made [you] self-sufficient.*

Oblique Method has been employed in this phrase for translation.

The phrase فَأَغْنَىٰ corresponds to becoming self-sufficient. The English translation by Saheeh International employs the meaning of “made [you] self-sufficient, which is Modulation, involving some degree of change of point of view to emphasize the metamorphic aspect of statement.

The literal meaning of عَائِلًا is “destitute or needy”, while it is translated as “poor”. Similarly, فَأَغْنَىٰ in literal context means “enriched or self-sufficient”, while translated by Saheeh International as ‘made [you] self-sufficient’. Equivalence is employed here to accurately convey the message and ensure to deliver comprehensive picture of being raised from poverty to self-sufficient.

Mulana Muhammad Junagarhi: اور تجھے نادار پا کر تونگر نہیں بنا دیا؟

Direct Method is employed for the translation of this verse by Maulana Junagarhi.

the translation directly maintains the original translation of Arabic verse. Hence employs literal translation. It doesn’t involve any adaptation, preserving the essence of source text.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Pickthall: *Therefore the orphan oppress not,*

This verse is translated by Direct method.

Calque involves word-to-word translation also known as Loan translation. The Arabic phrase **فَأَمَّا الْيَتِيمَ** translated as “Therefore the orphan”, employs a degree of calque by following the linguistic structure of the Arabic text.

Saheeh International: *So as for the orphan, do not oppress [him].*

This phrase is translated by Oblique method.

The phrase **فَلَا تَفْهَرْ** literally means “do not be invincible”, while it is translated as do not oppress [him]. This employs modulation, changing point of view of the phrase to modulate the phrase and emphasize the meaning of avoiding the particular action.

فَأَمَّا الْيَتِيمَ translated as “So as for the orphan” involves altering in word order, which is transposition to ensure the grammatical correctness in the sentence and clarity of intended meaning.

Maulana Muhammad Junagarhi: **پسیتیم پر تو بھی سختی نہ کیا کر**

فَأَمَّا الْيَتِيمَ is translated as **پس یتیم**, maintaining the literal meaning of ‘the orphan’ in both Arabic and Urdu phrases.

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

Pickthall: *Therefore the beggar drive not away,*

Direct method is employed in the translation of this phrase.

وَأَمَّا السَّائِلَ in literal translation means ‘And/therefore the beggar’, the conjunction **وَ** means ‘and’, **أَمَّا** means ‘as for’, ‘regarding’ or ‘therefore’ and **السَّائِلَ** means ‘the beggar’ or ‘the one who is in need and asks’. **فَ** is a conjunction which means ‘so’, **لَا** means ‘no or not’, **تَنْهَرْ** is originated from **نَهَرَ** which means ‘to repel’ or ‘to drive away’. The literal translation preserves the structure of Arabic phrase and reflects crucial form, instructing not to repel the beggar.

Saheeh International: *And as for the petitioner, do not repel [him]*

This verse is translated by Oblique method.

In the translation, equivalence is used to convey the intended message by choosing smooth linguistic expressions and syntactic language. **وَأَمَّا السَّائِلَ** is translated as ‘petitioner’, the term used for someone who requests for something and **فَلَا تَنْهَرْ** is translated as ‘do not repel’. The translator sought equivalent expressions to address and instruct someone not to repel, who is seeking or petitioning.

Maulana Muhammad Junagarhi: **اور نہ سوال کرنے والے کو ڈانٹ ڈپٹ**

This verse is translated by Direct method.

Each word in MaulanaJunagarhi’s translation is translated word by word, which holds the literal correspondence with the structure of Arabic phrase.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Pickthall: *Therefore of the bounty of thy Lord be thy discourse.*

The verse is translated by Direct Method.

Literal translation holds one-to-one correspondence with the source text and the equivalent text in target language. Each of the word in Arabic verse is translated in literal context without any significant change in word order.

"**وَ**" is a conjunction, it is translated as "therefore," and "**وَأَمَّا بِنِعْمَةِ رَبِّكَ**" is interpreted in literal context as "of the bounty of thy Lord." "**فَ**" is also a conjunction and is translated as "be," imposing a

command. "حَدِيثٌ" is translated as "thy discourse." The descriptive form of the verse is preserved in the translation to convey the idea to English speakers.

Saheeh International: *But as for the favor of your Lord, report [it].*

Oblique method has been employed in the translation of this verse.

In calque, each word of source text is translated into its equivalent in target text. This translation follows the rules of calque by staying faithful to the linguistic structure and syntactic features of the Arabic text. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ is calqued into English as 'But as for the favor of your Lord, report [it]' that preserves the word order and their syntactic relationship.

Maulana Muhammad Junagarhi: اور اپنے رب کی نعمتوں کو بیان کرتا رہے

The verse is translated by Direct method

Borrowing corresponds to directly taking words from language and using them in target text. In the Urdu phrase نعمتوں meaning 'blessings' is directly borrowed from the Arabic phrase بِنِعْمَةٍ, meaning 'blessings of.'

CONCLUSION

The analysis of three translations of Surah Ad-Duha (English by Pickthall and Saheeh International and Urdu by Maulana Junagarhi) using Vinay Darbelnet's model provides a comprehensive perceptivity into the strategies that are employed in these translations. The strategies employed here are Direct and Oblique method, applying several techniques like Calque, Borrowing, Literal Translation, Modulation, Transposition and Equivalence.

Pickthall and Maulana Junagarhi's translations corresponds to Direct method using the techniques; Calque, Borrowing and Literal Translation whereas Saheeh International translation employs Oblique method using Modulation, Equivalence, Transposition and Adaptation. These strategies reflect original linguistic and cultural nuance of the source text. The findings of this research can be used to enhance the understanding of the linguistic and literary aspects of the Qur'an, as well as provide insights into the translation of religious texts.

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