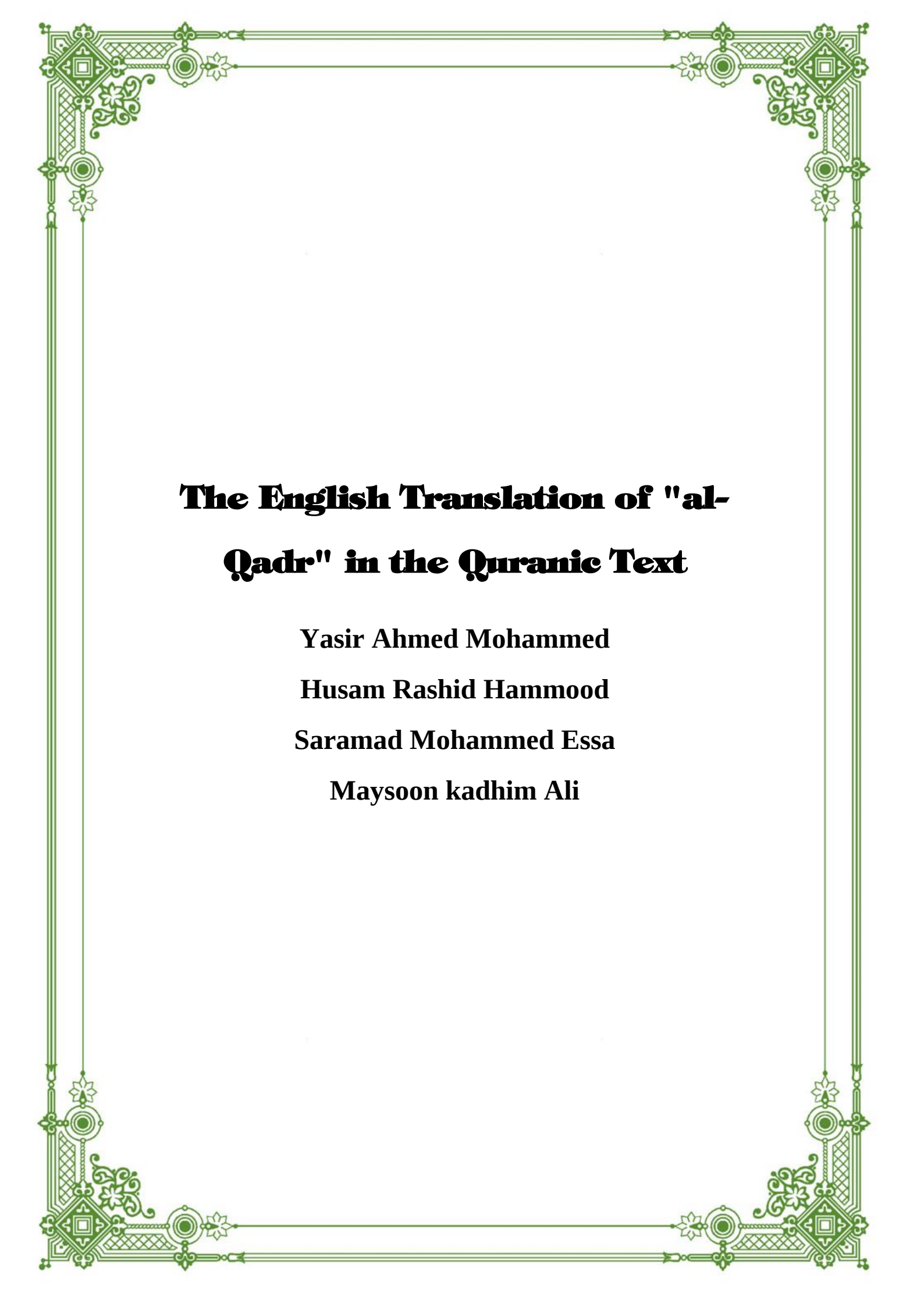




The English Translation of "al-Qadr" in the Quranic Text

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Abstract

This paper is concerned about the translation of the word al-Qadr from Arabic into English in surah al-Qadr in the holy Quran. It tries to evaluate the translations of seven well-known translators of the holy Quran, and then, extract the procedures used in each verse in the above mentioned surah. This paper hypothesize that word like al-Qadr has cultural-specific elements in general. In particular, equivalent appears to be a problematic and tedious job to fulfill, for it has an implicit meaning. This might create an obstacle for the translators.

Furthermore, it aims to examine the procedures used in translating the word al-Qadr and see which one of these procedures notably succeed in translating the intended meaning. Based on Vinay and Darbelnet direct (borrowing, calque, literal translation) and oblique (transposition, modulation, equivalence, adaptation) translation procedures and investigating seven famous translation of the holy Quran, it turns out that some translators managed to give an accurate synonym such as:

- **Mohsin Khan** when he translates it to *the night* of Al-Qadr (*Decree*),
- **Sahih International** when he uses the term *Night of Decree*,
- **Pickthall** when he uses the word *the Night of Predestination*,
- **Yusuf Ali** when he translates it to *the Night of Power*.

while others subconsciously create an erroneous translation such as:

- **Muhammad Sarwar** when he uses the word *Night of Destiny*,
- **Shakir** when he translates it to *the grand night*.

Key words: culture-specific items, surah al-Qadr, translation procedures, translation Quranic language, SL, TL.

1. Introduction

In general, languages play a crucial role in our life. Arabic and English ones are considered as medium of instruction in many countries. Both were derived from different roots. Arabic belongs to the Afro-asiatic family, while English descends from the Indo-European family. English was described thoroughly by Dr. G. Manivann as "A systematic means of communication by the use of sounds or conventional symbols. It is the code we all use to express ourselves and communicate to others. It is a communication by word of mouth. It is the mental faculty or power of vocal communication. It is a system for communicating ideas and feelings using sounds, gestures, signs or marks. Any means of communicating ideas, specifically, human speech, the expression of ideas by the voice and sounds articulated by the organs of the throat and mouth is a language. This is a system for communication. A language is the written and spoken methods of combining words to create meaning used by a particular group of people." In addition, the global system of communication around the world represents mainly by the use of English language as mean interaction.

Arabic is the only language in the world that has not undergone radical changes. It is recognized by its adaptability and its permanence. Izzath Uroosa (page 21, January 2009) says, "Arabic holds an eminent position among the Semitic languages. While most of the Semitic languages have slowly faded out, Arabic, owing to its dynamic nature, is alive and still growing. Also, viewed through the fact that languages do vary in form and style according to the geographical location of their speakers and changing times Arabic may be described as unique. Amazingly, it has not only survived but also retained the same format it had some 1500 years ago. The reason behind this phenomenon is the Holy Qur'an."

That being said, over the course of the centuries, people from all over the world started to convert to Islam. But the problem is that most of them did not speak Arabic. So, they had to adopt this language in order to understand the intended meaning that is mentioned in the verses of the Holy Qur'an. And since Arabic is considered one of the hardest language to be learned, they started to study the Holy Qur'an in the translation version (20 percents of Muslims do not speak Arabic). Gordon (2005) states, "English is the 4th most widely spoken language with 510 million speakers in the world after Mandarin Chinese, Hindi and Spanish. More fundamental estimates, which include speakers with lower level of language fluency and awareness, have suggested that the overall total is in excess of one billion users of English.". These are probably one of the reasons why the Quran has been translated into many languages specially the English one.

2.0 Literary Review



David Crystal says (1995:371), "Religious belief fosters a language variety in which all aspects of structure are implicated.... There is a unique *phonological identity* in such genres as spoken prayers, sermons, chants, and litanies, including the unusual case of unison chants. *Graphological identity* is found in liturgical leaflets, catechisms, biblical texts, and many other religious publications. There is a strong *grammatical identity* in invocations, prayers, and other ritual forms, both public and private. An obvious *lexical identity* pervades formal articles of faith and scriptural texts, with the lexicon of doctrine informing the whole religious expressions. And there is a highly distinctive *discourse identity*." Dickens, Hervey, and Higgins (2002:178) argue, "The subject matter of religious texts implies the existence of a spiritual world that is not fictive, but has its own external realities and truths. The author is understood not to be free to create the world that animates the subject matter, but to be merely instrumental in exploring it." This will put a lot of pressure on the translator of the religious scriptures. They want from them to create the impossible. One has to bear in mind that, most of the time, religious scriptures are very difficult to grasp specially for the people who are not specialized in studying the Holy Qur'an. Therefore, they have to render the meaning of the book accurately, integrally and faithfully.

2.1 The Role of Translation on the Development of Languages

Translation is the bridge that links the past to the present. It plays a crucial role in the history of mankind. It has been frequently defined by many scholars that divest their minds and spent their times to make a debate or hypothesize about it. For instance, Catford (1965: 20) defines translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)." Catford in his book *A Linguistic Theory of Translation* advocates for the notion "equivalent". It is the dream that all translators has been striving to accomplish or to make it true. For Nida, "Translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style." (Nida, 1984: 83). "Translation is an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication." (Hatim and Mason, 1997:1). Each scholar has his own perception about the topic. The first two scholars are eager to have the equivalent between the target language and the source one, whereas the third one is only concerned about how to carry out the message and do not deviate from its culturally and linguistically boundaries. Either way, the translators have always been caught between the hammer of the source language and the anvil of the target one.

Before translating a sacred book, the translators should acquire useful vocabulary swiftly. For Derrida (1985, p 188), the translators should "redeem in his own tongue that pure language exiled in the foreign tongue, to liberate by transposing this pure language captive in the work, such is the task of the translator.". Peter Newmark (1991) goes further and explains the process of translating as "transferring the meaning of a stretch or a unit of language, the whole or a part of a text, from one language to 20 another." In brief, Language is a tool in the hands of translators. The translators have to expand their linguistic potentials in order to understand the spirit of the holy Quran. They have to be careful when dealing with such texts. The final translation of the text in the target language should be similar in meaning to that in the source language. It should be natural and comprehensible for the non-Arab Muslims.

"The Quran, to put it succinctly, is a Book of broad general principles rather than of legal minutiae. The Book's main aim is to expound, clearly and adequately, the intellectual and moral foundations of the Islamic program for life. It seeks to consolidate these by appealing both the person's mind and to his/her heart. Its method of guidance for practical Islamic life does not consist of laying down minutely detailed laws and regulations. It prefers to outline the basic framework for each aspect of human activity, and to lay down certain guidelines within which man can order his life in keeping with the Will of God. (<http://www.islam101.com/quran/studyOfQuran.htm>). Indeed, the Holy Quran deals with myriad topics. It communicates with the human being's hearts, minds and emotions.

2.2 The Difference Between the English and the Arabic Noun

Aziz M. Khalil in his book "a contrastive grammar of English and Arabic" (1999, p 35) advocates that Arabic "noun word class has a number of subclasses: adjectives, numerals, demonstratives, relative and interrogative pronouns, participles and verbal nouns. Nouns are inflected for number, case, gender and definiteness.". Shunnaq has identified differences in the singular_ plural noun systems between Arabic and English. Shunnaq (1999:52) states that "English countable nouns can be singular and plural whereas Arabic countable nouns can be singular, dual and plural. Such grammatical differences between Arabic and



English can be expected since the two languages have different origin." This study follows in the tradition of English_ Arabic cross linguistics and comparative linguistics studies. Al-Sughaiyer and Al- Kharashi, (2004), "Much work has been done on Arabic morphological analysis and generation in a variety of approaches and at different degrees of linguistic depths."

Fundamentally, this study will attempt to provide an explanation on the role of English meaning of the word when they are used to translate Arabic meaning of the word "القدر" (al_Qadr) in one of the most important surah in the Quran, namely surah al_Qadr. As it is known, English meaning of the word and Arabic meaning of the word have different functions. So, this study will be very important for Muslim readers and Muslim scholars to understand the function of English meaning of the word that are used to translate the Arabic meaning of the word "القدر" (al_Qadr). Apart from being a linguistic study, this study also attempts to follow in the tradition of Othman bin Affan and Ali bin Abu Talib who report that the prophet Muhammad ,peace and blessings be upon him said, **"The best among you are those who learn the Quran and teach it"** (Ṣaḥīḥ al-Bukhaḥārī; hadith 5027).

2.3 The Virtue of the Surah Al-Qadr

It is a clear-cut evidence that the Holy Quran was revealed in Ramadan to prophet Mohammed (peace be upon him) by prophet Jibreel (peace be upon him). Surah Al-Qadr , for instance, attributes to the revelation of the holy Quran on the night of decree. This night is hidden. No one knows when it is going to happen. There are different speculations which are made by Islamic scholars; some of them argue that the 1st, 17th, 19th, 21st, 23rd, 27th, or 29th night of Ramadan will be the night of decree. Others suggested that it is going to take place in the last ten days of Ramadan. Those who read Al-Qadr surah, understand it, and act accordingly with regard to the Quran will be rewarded. Good deeds fulfilled on the night of decree will be equal to those done over a thousand months. The importance of this night is also mentioned in hadith, which are the sayings of the Prophet Muhammad as remembered by his companions, "He who recites it (Surah Al-Qadr) will be rewarded like the one who has fasted the whole month of Ramadan and has kept vigil the night of Qadr, (the Night of Honour)." Another hadith mentioned the greatness of this day, it said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven." (Sahih Bukhari Volume 001, Book 002, Hadith Number 034).

2.4 Strategies for Translating Religion-specific Words

In order to pinpoint the nuances and differences between the Arabic (the original language) and the English languages (target language) , the researchers select the same procedures proposed by the French Canadian linguists J. P. Vinay et J. Darbelnet (1958/ 2000) regarding the translation of culture-specific words. They divide the procedures into two : direct translation procedures and indirect translation procedures.

2.4.1 Direct Translation Procedures

For Vinay et Darbelnet (1995: 31 to 40), "it may be possible to transpose the source language message element by element into the target language, because it is based on either (i) parallel categories, in which case we can speak of structural parallelism, or (ii) on parallel concepts, which are the result of metalinguistic parallelisms. But translators may also notice gaps, or 'lacunae' (2.2.1.5), in the TL which must be filled by corresponding elements (4.3.7ff.), so that the overall impression is the same for the two messages.

1- Borrowing:

To overcome a lacuna (a gap), usually a metalinguistic one (e.g. a new technical process, an unknown concept), borrowing is the simplest of all translation methods. The main aim behind this procedure is to The decision to borrow a SL word or expression for introducing an element of local colour is a matter of style and consequently of the message.

2- Calque:

A calque is a special kind of borrowing whereby a language borrows an expression form of another, but then translates literally each of its elements. The result is either:

i. a lexical calque, as in the first example, below, i.e. a calque which respects the syntactic structure of the TL, whilst introducing a new mode of expression; or

ii. a structural calque, as in the second example, below, which introduces a new construction into the language.

3- Literal Translation:

Literal, or word for word, translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translators' task is limited to observing the adherence to the linguistic servitudes of the TL.

2.4.2 Oblique Translation Procedures

It may, however, also happen that, because of structural or metalinguistic differences, certain stylistic effects cannot be transposed into the TL without upsetting the syntactic order, or even the lexis. In this case it is understood that more complex methods have to be used which at first may look unusual but which nevertheless can permit translators a strict control over the reliability of their work: these procedures are called oblique translation methods.

1- Transposition:

The method called transposition involves replacing one word class with another without changing the meaning of the message. Besides being a special translation procedure, transposition can also be applied within a language.

2- Modulation:

Modulation is a variation of the form of the message, obtained by a change in the point of view. This change can be justified when, although a literal, or even transposed, translation results in a grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the TL.

3- Equivalence:

We have repeatedly stressed that one and the same situation can be rendered by two texts using completely different stylistic and structural methods. In such cases we are dealing with the method which produces equivalent texts.

4- Adaptation:

It is used in those cases where the type of situation being referred to by the SL message is unknown in the TL culture. In such cases translators have to create a new situation that can be considered as being equivalent. Adaptation can, therefore, be described as a special kind of equivalence, a situational equivalence."

2.5 The Goal of This Paper

The current research concerns with the comparison and the analyzation of the different translations of the word "القدر" (al-qadr) in the Glory Qur'an as translated from Arabic into English by three famous translators namely. It aims to review whether these translators succeeded in rendering the word al-Qadr into English or not. Another goal for this paper is to shed a light between the intention of the test and the intention of the translator. Mona baker (1992, P.25) advocates that "Translation refers to all the processes and methods used to render and/or transfer the meaning of the source language text into the target language as closely, completely and accurately as possible. However, the meaning of a text includes its subject, function or writer's intention, and tone. The text format, style and text type are also part of its meaning because writers express their ideas through format, style and text type. Papadima (2001: 47) describes the comparison of translations as a very useful exercise since it enables us to take conscience of the choices made by different individuals translating the same text. She further notes that this allows everyone to track translators steps, their theoretical approach if it exists and more importantly, to put an end to „the best translation“ “ or „the sole translation“ “ myth."

Any given research should obey to a certain criteria. For Campbell (1992:72) "The main aim of this section is to review the main challenges or problems faced by the second language translator. The first challenge is to get the mechanics of the target language grammar more or less correct at the sentence level-matters of concord, word order, inflectional morphology. The next challenge is to deploy the target level grammar for particular text type in a way that mimics the performance of a native writer."

This paper is trying to achieve the following objectives:

- 1- To illustrate on the difficulties that translators encounter while translating the word al- Qadr in the Holy Qu'ran.

- 2- To compare between the different translations of the word al-Qadr, and decide which one is closest to the intended meaning.
- 3- To mention some strategies that translators should be aware of when dealing with this kind of translation in order to cope the difficulties.

3.0 Al-Qadr as a Culture-specific Word

Abdelhamid Elewa in his research entitled "Features of Translating Religious Texts" says that, "Religious lexical items can be classified into three categories in the Islamic context:

1. Islamic terms which are totally unfamiliar to the lay translator, because they are only used in Islamic contexts: *altaqiyyah* 'dissimulation', *aldhihar* 'claiming one's wife is sexually impermissible like an unmarriageable woman', and *alkhul* 'divorce for payment by the wife'.
2. Islamic terms which are familiar to the lay translator because they are only used in non-Islamic contexts, but which look as if they are being used in some Islamically specialized way in the ST, e.g., *alwala* 'allegiance to Muslims', and *alfat-h* 'liberation'.
3. Islamic terms which are familiar to the translator because they are also used in non-religious contexts, but which do not obviously look as if they are being used in some Islamically specialized way in the ST: *almukatabah* 'liberation by virtue of an agreement with a slave', *alhajb* 'exclusion of some relatives from inheritance'."

Therefore, It is very difficult to translate words that may carry cultural elements because they may have specific elements in the source language which may not be the case in the target language. This study is concerned with the word al-Qadr only. But first a certain clarification of the word qdr must be made (QDR= qaf dal ra ق د ر). According to the Islamic site corpus of Quran the "The triliteral root *qāf dāl rā* (ق د ر) occurs 132 times in the Quran, in 11 derived forms:

- 25 times as the form I verb *qadara* (قَدَرَ)
 - 16 times as the form II verb *qaddara* (قَدَّرَ)
 - seven times as the noun *qadr* (قَدْر)
 - 11 times as the noun *qadar* (قَدَر)
 - once as the noun *qudūr* (قُدُور)
 - 45 times as the nominal *qadīr* (قَدِير)
 - three times as the noun *miq'dār* (مِقْدَار)
 - 14 times as the active participle *qādir* (قَادِر)
 - once as the passive participle *maqdūr* (مَقْدُور)
 - five times as the form II verbal noun *taqdīr* (تَقْدِير)
 - four times as the form VIII active participle *muq'tadir* (مُقْتَدِر)
- (<http://corpus.quran.com/qurandictionary.jsp?q=qdr>).

This variety of uses put the translators under a tremendous pressure; therefore, the translators have to have the ability to extract the intended meaning given in the Quranic text and translate its functional relevant meaning in the English text. The aim of this study is to examine how the translators are succeeded in rendering the Arabic words Qdr and Al-Qadr into their equivalent in English. The word "equivalent" is very challenging for the translators specially when there is a big cultural gap between the two languages (as mentioned above in the previous section). Peter Newmark (p 63). advocates that the "equivalent effect" is the desirable *result*, rather than the *aim* of any translation. Therefore, the main goal of the translators should break all the frontiers between the two languages, and then try to bridge the gap between them by using simple, easy and accurate language. So that ,it can be understandable by people (foreigners) who are non-native in Arabic language.

The following table (1) shows the different translations of the word al-Qadr:

Arabic version	Translations
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	International: Indeed, We sent the Qur'an down during the
	Lo! We revealed it on the Night of Predestination.



إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١)	We have indeed revealed this (Message) in the Night of Power
	Verily We revealed it on the grand night.
	Muhammad Sarwar: We revealed the Quran on the Night of Destiny.
	Muhammad Khan: Verily! We have sent it (this Quran) down in the night

Chapter (97) sūrat al-Qadr (The Night of Decree) verse (1)

As it is shown in table above, the translators use different words to render the meaning of the word al-Qadr. Obviously, this word, al-Qadr, has no equivalent in the target language. It belongs to what is known as Cultural-specific word. Hatim and Mason (1990, pp. 223-4) advocate that, "it is certainly true that in recent years the translator has increasingly come to be seen as a cultural mediator rather than a mere linguistic broker. It is also true that, in any form of translation, translators tend to apply a general strategy that will favor either an SL-oriented approach, or a TL-oriented approach."

As can be noticed, Sahih International, Pickthall and Muhammad Sarwar succeed somehow in rendering the intended meaning of the word al-Qdr. The first one uses "Decree" which means "one of the eternal purposes of God, by which events are foreordained". As regards to the second translator, Pickthall, he uses the word "Predestination" which means "the doctrine that God in consequence of his fore knowledge of all events infallibly guides those who are destined for salvation". It seems the translator Muhammad Sarwar shares their point of view when he uses the word "destiny" to translate the word al-Qadr. The word destiny has a various meaning one of which "is the predetermined, usually inevitable or irresistible, course of events."

Needless to say that all of them utilize the same strategy, they have opted for words in the target language whose function are similar to that of the source language words. They are in a way have the same perception as all Muslims have that God mysteriously guides people and presents them with choices (free will); so, they have to choose either to take the salvation's path or to take the loser's path.

The third translator, Yusuf Ali, translates the word al-Qadr literally by using the word "power". As for fourth translator, he uses the word "Grand" to translate the word al-Qadr. He opts two translation procedures to give a near synonym of this word. The first one is called Transposition. According to Vinay and Darbelnet (1959, p50) transposition "operates at the grammatical level and it consists of the replacement of a word class by another word class without changing the meaning." The word Grand, which means stately, majestic or dignified, is an adjective. Whereas the word al-Qadr in the SL is a noun. The second procedure which used by the translator is modulation. For Vinay and Darbelnet (1959, p51) "Modulation is about changing the form of the text by introducing a semantic change or perspective."

The last translator, Mohsan Khan, keeps the same word as it is in the SL. He uses a common procedure which is called Borrowing. Vinay and Darbelnet (1959, 47) also have their points of view concerning this procedure, for them borrowing is when the "translator makes a conscious choice to use the same word in the target text as it is found in the source text." In a way the translator wants to make his readers to be familiar with his culture. He also goes further and explains it as "decree". It is obvious that this word is so challengeable. Ana (2012, p 1) advocates that "one of the problems a translator can face arises from the fact that some words or phrases denoting objects, facts, phenomena, etc... are so deeply rooted in their source culture (SC) and so specific (and perhaps exclusive or unique) to the culture that produced them that they have no equivalent in the target culture (TC), be it because they are unknown, or because they are not yet codified in the target language (TL).

In their book Tafsir al-Jalalayn, Jalal al-Din al-Mahalli and his pupil Jalal al-Din al-Suyuti, explain this verse as, "Lo! We revealed it, that is, the Qur'ān, in its entirety, [sending it down] from the Preserved Tablet to the heaven of this world, on the Night of Ordainment, that is, [the Night] of great eminence." However, the researchers have noticed that the translator of the book of Tafsir al-Jalalayn, Feras Hamza, has used another word to render the meaning of the word al-Qadr by using "night of ordainment" that is "the process by which individuals are consecrated, that is, set apart as clergy to perform various religious rites and ceremonies".

Table(2) shows the different translations of the word of Aya (2) in Sura Al-Qadr

Arabic version	Translations
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	International: And what can make you know what is the Night of
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢)	Ah, what will convey unto thee what the Night of Power is!
	And what will explain to thee what the night of power is?
	And what will make you comprehend what the grand night.
	Ad Sarwar: Would that you knew what the Night of Destiny is
	han: And what will make you know what the night of Al-Qadr

Chapter (97) sūrat al-Qadr (The Night of Decree) verse (2)

According to Tafsir al-Jalalayn, this verse is explained as "And what will show you, [what] will make known to you, O Muhammad (s), what the Night of Ordainment is? — [intended] to emphasise its great status and to provoke marvel at it."

Table(3) will show the different translations of the word Al-Qadr in Aya three

Arabic version	Translations
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	International: The Night of Decree is better than a thousand mon
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣)	The Night of Power is better than a thousand months.
	The Night of Power is better than a thousand months.
	he grand night is better than a thousand months.
	Ad Sarwar: (Worship) on the Night of Destiny is better than
	and months.
	han: The night of Al-Qadr (Decree) is better than a thousa
	ipping Allah in that night is better than worshipping Him a
	. 83 years and 4 months).

Chapter (97) sūrat al-Qadr (The Night of Decree) verse (3)

As seen in table 2 and table 3, all translators use the same word and also the same procedures of translation, as in the first verse, to render the intended meaning of the word al-Qadr except for Pickthall. He translates it as "the night of power". This change might confuse the readers. Susan Bassnett (1980 p. 30) says, "It is again an indication of the low status of translation that so much time should have been spent on discussing what is lost in the transfer of a text from S.L to T.L whilst ignoring what can also be gained, for the translator can at times enrich or clarify the S.L text as a direct result of the translation process. Moreover, what is often seen as 'lost' from the S.L context may be replaced in the T.L context."

Sacred books in general are hard to translate. They require skillful translators. For I. S. Alekseeva (1: 7) "Translation is an activity, which consists of variable re-expression, converting of the text in one language into the text in a different language, which is carried out by a translator, who creatively chooses variants depending on language variability resources, text type, translation tasks, and under the influence of his/her own personal individuality; translation is also a result of this activity" The job of the translator is to decide which word is closer in meaning or which one could be a suitable equivalent to the word al Qadr. Translators sometimes find themselves facing a dead end due to many reasons. One of these reasons is not finding the exact meaning of the words. This verse is explained by Tafsir al-Jalalayn as, " The Night of Ordainment is better than a thousand months, in which there is no Night of Ordainment, for a righteous deed on that Night is better than one [performed] for a thousand months without it."

4. Conclusion

The objective of this study is to try to find an answer for the following questions:

1. What are the meaningful relations indicated by Arabic word "القدر" (al-Qadr) in the surah (al-Qadr) and how are they translated into English?

2. Are the chosen English words semantically accurate in conveying the original function and semantics of the Arabic word (al-Qadr) in the source text?

This paper contributes to a better understanding of the meaningful differences between English and Arabic word system by investigating the meaning of English word used to translate Arabic word "القدر" (al_Qadr). In particular, the study of English texts which have their source in Arabic in term of the English meaning of the word used to translate Arabic meaning of the word "القدر" (al_ Qadr).

The foregoing analysis presents a clear conclusion related to the translation of culture-specific terms in general and to the procedures that have been used in the process of translation in particular. The reason for the absence of assent of the English terms is that most of translators have recourse to employ different translation procedures to make English equivalents to cope with semantic vacuum. Clearly, the standardization of the terms have been creating a big problem. In their translation of surah Al-Qadr in the holy Quran, the translators have applied the procedures proposed by Vinay and Darbelnet. This paper recommends that the translators must use wide-range of dictionaries in both languages(English and Arabic). They also have to put in their considerations the different comments of the holy Quran in order to understand the intended meaning of the Quranic verse. Time and again, improved translation procedures would get the translators closer to the authentic intent of the Quran.

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