An Investigation of Omission and Addition Phenomena in Quranic English Translation of Nessim Joseph Dawood: A Morpho-Syntactic and Ideo-Cultural Analytical Study

Ali Albashir Mohammed Alhaj*

King Khalid University, Saudi Arabia

Corresponding Author: Ali Albashir Mohammed Alhaj, Email: dr_abomathani@yahoo.com

ARTICLE INFO	ABSTRACT
	Omission and addition phenomena in Quranic English Translation are two important issues that grasped the attention of many researchers in translation studies. This study aimed at investigating of omission and addition phenomena in Quranic English Translation of Nessim Joseph Dawood: with special reference to eight selected translated ayah -Surat Yusuf- Ayah-verse (18), Surat Al-Ma'arij, Verse(ayah:17), Surrat Al-Muddathir, ayah (11), Surat Maryam, Ayah (35), Surat Al-Qalam, Ayah (1), Surat Al-Baqarah, Ayah (186), Surat Al'Imran, Ayah:41), and Surrat Al-Jaathiya, Ayah:28). Qualitative descriptive approach was adopted by the researcher to analyze the data extracted from Nessim Joseph Dawood's English translation of the aforementioned Surahs. The study revealed losses occurring in translating some morpho-syntactic dimensions such as omitting and admission of important Quranic lexemes contributed to semantic losses. One kind of such losses is a morph-syntactic loss, which sometimes takes place because of ideo-cultural divergences between the source language and the target language, (that is, Quranic Arabic language and the intended language, English language) This study recommended that omission and addition translation strategies should not be employed by the translators of the Holy Quran to reduce loss in the Quranic translation to maintain the intensity of the Message.

INTRODUCTION

The Holy Quran is Allah's word. Indeed, it is treasured and considered to be the most esteemed and honored holy and godly book which has never been subject to morpho-syntactic, Ideo-Cultural, or eloquent and metaphorical conventions, remold or deformation.

The different renditions of the meaning of the Holy Quran have shown that it is a difficult job from its very origination and the very goal of its revelation might not be attained and accomplished. Allah revealed it gradually over about twenty-three years to the Prophet Muhammad (P.B.U.H. in Classical Arabic language makes the Quranic renditions of the Source Language (SL) into a Target Language (TL) result in a variety of underlying linguistic constraints and problems that need to be prudently examined and analyzed concerning the current morpho-syntactic and ideo-cultural aspects of approaches and dimensions.

In the Western countries, the Holy Qur'ān has been rendered into various spoken languages in the globe, for example, Latin, Russian, Italian, English, German, Dutch, and French. The ideo- cultural dimensions and morpho-syntactic errors of the Western translators are distinctly and markedly thrown back in their renderings of the Holy Quran. Moreover, hitherto, there are many new renditions of the Holy Qur'ān, also giving back the ideo- cultural dimensions and morpho-syntactic errors of their translators.

The current paper casts light on how omission and addition phenomena in Nessim Joseph Dawood's Quranic English Translation affect the morpho-syntactic and ideo-cultural dimensions of the meaning of the rendered ayahs. Some Western and Orientalists translators of the Holy Quran have also erred the meanings of some ayahs of the Holy Qur'ān because of their lack in the Arabic language and cultural gaps which cause the problems and constraints of misinterpretations between the source text (ST) the target text (TT). Moreover, the cultural gaps exist between two societies as Lyons (1981/1999) opines:

> This overlap could be more or less depending on the degree of contact and the relation between these two societies.

Research Objectives

The research aims at:
1. Exploring how omissions and addition phenomena in N. J. Dawood's Quranic English Translation affect the

morpho-syntactic and ideo-cultural dimensions of the meaning of the rendered ayahs.

2. Identifying the morpho-syntactic and cultural losses in N. J. Dawood's Quranic English,

3. Probing how a lack in Arabic language and cultural gaps played a role in causing the problems and constraints of misinterpretations between the Qur'anic Arabic source text (ST) the English target text (TT).

Questions of the Study

Based on the aforementioned objectives, the study aims to answer the following questions: what are:

1. Omission and addition phenomena in N. J. Dawood's Quranic English Translation that affect the morpho-syntactic and ideo-cultural dimensions of the meaning of the rendered ayahs?

2. Morpho-syntactic and cultural losses in N. J. Dawood's Quranic English Translation?

3. The problems and constraints caused by the morpho-syntactic errors and ideo -cultural dimensions differences based on omission and addition phenomena in N. J. Dawood's Quranic English Translation?

LITERATURE REVIEW

History of Translation of the Holy Quran in a Nutshell

Among the most famous and eminent Western translators of the Holy Quran was G. Sale who rendered from Marac - ci's Latin version in 1734. In 1905 some Indian scholars such as Dr. M.A. Khan of Patiala began to render the meaning of the Holy Quran into English accurately and adequately, but this rendering until recently appreciated fully by some Western countries. In 1930 the famous Western English and Muslim covert translator, namely, M.M Pickthall made the first Quranic English translation. However, his rendering has become the second most extensively collected and accepted among Muslim countries.

In 1934 Abdullah Yusuf Ali produced the most widely received Quranic English translation among Muslim countries. One of the merits of his rendition is that' 'it has highly elegantly style, a choice of words close to the meaning of the original text, accompanies by scholarly notes and commentaries"(Philps,2005, Ali,1934/2008, Alhaj et al,2019). Whereas, one of the demerits of Abdullah Yusuf Ali's rendering of the Holy Quran as it was recognized by the Saudi review committees in 1980 that this rendition had serious flaws. Markedly, the revised and amended version was published in1985 by King Fahd Qur'anic Printing Press in Elmadina Elmenawara (illuminated City).

In 1980 the notable and eminent orientalist, namely, E.J Brill published the Austrian Muslim Covert Mohammed Asad's translation after it had been rejected by the Saudi review committee as well as Muslim World League (MWL) because of his conspicuous and noticeable propensity and tendency towards Mu'tazila (Rationalists).In 1992 the Muslim convert, namely, T.B Irving made " an American Version in contemporary English" which has included a functional

and effectual preface about the constraints and problems of rendering the Holy Quran into present-day English.

In 1985, the two Muslim scholars and University professors of Madeenah Islamic University, namely, M.T. Al-Hilali and M.M Khan published their Quranic English translation. Their renderings are on basis of some Tafseer such as Al Tabari, Al Qurtubi, and Ibn Kathir. The two translators also used some useful translation strategies in renderings of the meaning of the Holy Quran such as transliteration, footnotes, couplet, and a translation in brackets.

Nessim Joseph Dawood: At A Glance

Nessim Joseph Dawood is one of the translators. of the Holy Quran into English. He is a Jewish descent family still lived in the Iraqi capital, Baghdad. This Iraqi bilingual translator was born on the 27th of Augustin 1927. Moreover. Mr. Dawood began his study of English literature and Classical Arabic language and literature at London University in England in 1945. After he graduated from London University in 1949, he worked for Penguin Books where his first work saw the light of the day. In Penguin Books Mr. Dawood rendered some tales from the *Thousand and One Nights* into English. The renditions of the IIIAD and the ODYSSEY by the founder of the Penguin Classics E.V Rieu transmogrified the art of translation and became a guide and clue impact upon Dawood's outlook to the translator's work and craft.

Rieu and Lane dissatisfied with the previous English translation version of the Holy Quran were in an archaic language, and literal sense, published a new modern version of the English translation in 1956 rendered by Dawood.Rieu and Lane tend to give a distinctive style for possibly maximum communication and better comprehension of the Holy Quran that would be reachable and attainable to the English receptors. Dawood's rendition of the Holy Quran has never been out of print; a new revised edition was published in May 2014. He passed away on the 20th of November 2014.

Previous Studies

Very few studies explored the problems of omission and addition phenomena in the translation of the Holy Quran in general and in the Quranic English Translations of Nessim Joseph Dawood in particular. Hence this study is among the first to investigate such a morpho-Syntactic and ideo-cultural problem.

Abdelaal and Rashid (2016) explored the syntactic losses that take place in the English rendition of the Holy Quran and the dimension these losses cause semantic loss. The two researchers precisely probed that loss in grammatical order may crook and twisted the sense partly or wholly. In the same way of the study, on her turn, Klaudy (2012) differentiates between two categories of word order degression, elective, and compulsory. She asserted that require word order movement takes place because of the linguistic sine qua non to get a syntactic correct of the sentence of the target text, while the elective one happens to maintain the expressive and expansive structure.

In his study, entitled "A study of the English translations of the Qur'anic verb phrase: The Derivatives of the Triliteral." Al-Ghazalli (2012perceived that translators of the Holy Quran failed to adequately translate the verb phrase in the Holy Quranic rendition because of the gap in syntactic structure or the imperfection in choosing lexicons. Furthermore, in this
context, Al- Ghazalli, brought up that such morpho-syntactic and ideo-cultural omission makeover translation inevitable because the Quranic lexemes are eloquent while there are grammatical and semantic divergences in the target text. He also showed how derivative germinated-by verbs were not adequately translated because germination in the Arabic language is functional but it is not so in the English language (Abdelwali, et al,2016)

In their study entitled "Ideo-Cultural and Lexical Challenges Encountered in Translating Qur'anic Metaphoric Expression into English: regarding Three Translations of the Meaning of the Holy Quran, Alhaj, and Alwadai(2019) found that metaphors are used profusely throughout the Holy Quran, although translating these metaphors accurately is a difficult process owing to cultural and linguistic barriers that exist between Arabic and English cultures. (Alhaj, and Alwadai,2019).

METHODOLOGY

This section describes the methodology that is used by the researcher in collecting data on the current study.

Research Design

This study fits in with the interpretive paradigm of a descriptive qualitative research method. The descriptive qualitative research method is suitable for this kind of study because the Holy Quran rendition is multiplex, and cannot be profoundly explored using other different designs. As stated by Creswell and Clark (2007), a descriptive qualitative research method is suitable when a complex detailed understanding of an issue is sought, and when quantitative measurements and analyses do not apt the study problem. Secondly, text analysis design was used by the researcher to find omission and addition phenomena in some selected Quranic English translations of Nessim Joseph Dawood.

Sampling of the Study

The material of the current research was taken out from Quranic English Translations of Nessim Joseph Dawood. One major reason for exploring omission and addition phenomena in his translation is that it has not been probed in other studies. Some selected translations of Quranic English Translations of Nessim Joseph Dawood were investigated and analyzed to find different approaches to translating the linguistic phenomena of omission and addition. Depending on the different corpus of accurate, authentic, classical, exegeses, views of different linguistics and translation theories, classical Arabic-Arabic dictionaries, English dictionaries, encyclopedias, Arabic- English lexicons, and so forth.

DATA ANALYSIS

The Researcher analyses the data by using comparative analysis, as well as by reading the original texts of Qur'anic ayaha in Arabic and compares them to Dawood's English translation version to find the omission and addition phenomena. Then, looking up a reliable and specialized dictionary and books of Tafaseer and applying the researcher skills of translation to find out whether the dictions and meanings of translated versions of omission and addition have existed or not. The data of this research consist of some selected translated ayahs (verses) of the Holy Qur'an in English by Dawood containing omission and addition phenomena.

Study Instrument

A study instrument is very paramount to get the result of a study, it is a set of designs which are used to gather the data. The researcher is the key instrument of the study. (Alhaj and Alwadai,2019)

RESULTS AND DISCUSSION

The analysis of the selected ayahs by the researcher showed recurring semantic losses in Dawood's English translation because of omission and addition phenomena in his renderings of the Holy Quran, which have mostly given on to complete semantic losses.

For an illustration of the findings the Arabic The Holy Quranic(verses) ayah is given in the first line(s), transliteration is given in the second line(s), and Dawood's English translation in the third line(s), followed by the meaning of the ayah and the discussion of the results.

Sample 1

Source text: Surat Yususf- Ayah-verse (18)

فَصَبْرٌ جَمِيلٌ (يوسف:18)

Transliteration: fasabrun jameel; **(Surat Yusuf:18))**

Target Text: But i will be patient: Surat Yususf:18)

Some suggested translations

- So, (for me) patience is most fitting. (Khan and Hilali)
- So (for me) patience is most suitable. (Syed Vichar)
- But it is best to be patient. (Abdel Haleem Mohammed)

Evaluation of the translations

The Meaning of the Ayah

(so (for me) patience is most fitting) Ya'qub: said " firmly, I will observe patience for this intrigue that you implemented until Allah the distress with His aid and compassion.

A Morpho-syntactic and Ideo-cultural analysis

In this ayah Mr. Dawood dropped the lexeme (جميلٌjamīlun) which means (beautiful; good; gracious), so his renditions come as " But I will be patient" meaning in Arabic " سوف أكون

صبورا sawf 'akun suburana".To approach the meaning of word جَمِيلٌ jamīlun in the ayah, Dawood used translation by omission strategy which hits high degree of translational coincidences with the interpretations instead of communicative and semantic translation strategy in rendering the ayah fasabrun jameel صَبْرٌ جَمِيلٌ.

Omission translation strategy is often acceptable and reasonable in some normal texts rather than the religious text in general and the Holy Quran in particular. Omission as a strategy is misused if it is approached to delete crucial word(s), phrases, sentences, or paragraphs that drastically alter the meaning of the SL text. Such unnecessary omission may occur as an outcome of the translators' ′ negligence, ignorance, and inattention. (Obeidat,2015). The strategy of omission also reveals itself in rendering the word جَمِيلٌ jamīlun. Such deviation from the ST may be interpreted in terms of Dawood's negligence and degraded understanding of the SL intended message. Hence, his translation is completely out of context.

Example 2

Source text: Surat Al-Ma'arij,Verse(ayah:17)

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى (المعارج:17)

Transliteration: Tad'oo man adbara wa tawallaa

Target Text:" shall claim him who had turned his back on the true faith" Surat Al-Ma'arij: 17)**.**

Some suggested translation

- And it will claim everyone who rejects the truth, turn away. (Abdel-Haleem).
- Calling (all) such as turn their backs and turn away their faces. (Khan and Hilali.
- Inviting (all) those who turn their backs and turn away their faces (from the right (Syed Vickar**).**

Evaluation of the translations

The meaning of the Ayah

"Calling (all) such as turn their backs and turn away their faces".

i.e. The fire will call those who were created or it; those who were ordained to work deeds in the life of the world that will inevitably end up with them cast therein it. On the Day of Resurrection, the Hellfire will call them with such eloquent tongue, and it will then pick them out from the people of the gathering just like the birds when picking seeds.

This due to their being, as Allah, the Exalted and Most Honored says, of those who used to turn their backs and turn away their faces, i.e., they were among those who belied by their hearts and refrained from the performance of righteous deeds with their limbs. (Tafsir Ibn Kathir, (4) p.2381)

A Morpho-Syntactic and Ideo-Cultural Analysis

In this ayah, the translator (Dawood) dropped the verb تَوَلَّى watawallā which means in English (went away), therefore his rendering for the ayah comes as" shall claim him who had turned his back on the true faith" Surat Al-Ma'arij: 17) meaning in Arabic "سوف تدين الذي أدار ظهره للحقيقة" sawf tudin aldhy adar zahrih lilhaqiqa "You will condemn the one who turned his back on the truth".

To approach the meaning of the ayah in English, Dawood used translation by omission strategy which hits a high degree of translational coincidences with the interpretations instead of communicative and semantic translation strategy in rendering the ayah.

The omission of the verb تَوَلَّى watawallā is a consequence of the negligence of unqualified translators such as Dawood whose rendering suffers from some weakness such as translation by omission and cultural differences which affect its readability and comprehensibility. This weakness results in a peculiar style, hence his rendering for ayah inadequate and inaccurate, and out of context because he used translation by omission strategy in his rendering. Also, this perhaps due to his inability to recognize the nuances among omission and addition phenomena in question, or his inattentions to most of the linguistic and exegetical works pertinent to omissions phenomena .

Example 3

Source text: Surrat Al-Muddathir, ayah (11)

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا: المدثر:11)

Transliteration: Zarnee wa man khalaqtu waheedaa

Target Text: " leave to me the man whom I created and endowed with vast riches."

Some suggested translation

- Leave Me Alone (to deal) with whom I created Alone (without any means).(Khan and Hilali.)
- [Prophet], leave Me to deal with the one I created helplessly. (Abdel-Haleem)

Example (1)   **(But I will be patient: Surat Yususf:18)**

Semantic translation strategy			Communicative translation strategy			Translation by omission strategy		
High	Average	Low	High	Average	Low	High	Average	Low
							+	

"Shall claim him who had turned his back on the true faith" Surat Al-Ma'arij: 17)"   Example (2)

Semantic translation strategy			Communicative translation strategy			Translation by omission strategy		
High	Average	Low	High	Average	Low	High	Average	Low
							+	

An Investigation of Omission and Addition Phenomena in Quranic English Translation of
Nessim Joseph Dawood: A Morpho-Syntactic and Ideo-Cultural Analytical Study

67

- Leave Me Alone, to deal with the (creature) whom I created (bare and) alone. (Syed Vichar).

Evaluation of the translations

The meaning of the Ayah

In this ayah, Allah the Exalted threatens Al-Walid Ibn Al-Mughirah Al-Mukhzumi, whom He favored with the blessings of the life of the world, yet in return for it, he is but an ingrate disbeliever, who rejects the signs of Allah, all of the while faking up lies against Him. Allah gives an account to him of His favor by saying " Leave Me Alone (to deal) with whom I created Alone (without any means). (Tafsir Ibn Kathir, (4) p.2390)

A Morpho-syntactic and Ideo-cultural analysis

The omission of the adverb وَحِيدًا waḥīdan in Dawood's rendering for the ayah is confusing and misleading as the very phrase means اتركني والانسان الذي خلقته وزودته بثروة كبيرة atri-kuni wal'iinsan aldhy khalaqtah wazuadatuh bithirat kabira. Moreover, this rendering is very ambiguous, inappropriate, and unclear.

To approach the meaning of the ayah in English, Dawood used translation by omission strategy which hits a high degree of translational coincidences with the interpretations instead of communicative and semantic translation strategy in rendering the Ayah.

The ellipsis of the adverb وَحِيدًا waḥīdan in Dawood's rendering may cause trouble in the comprehension of the ayah, especially by the reader with no introductory knowledge of Islam and the Holy Quran. However, the elliptic style requires the involvement of the reader with references to the alertness of contextuality. Dawood's rendering for the ayah may not be understood by the receptor in the target language, losing the sense of the intended meaning of the Quranic Message.

To conclude the three suggested translations by the researcher, the adverb وَحِيدًا waḥīdan was included in them, hence they give a true sense of the intended message. (see See Example 3 .

Example 4 Surrat Maryam, Ayah 35.

Source text:

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ . سُبْحَانَهُ . إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ
مريم35

Transliteration

Maa kaana lillaahi ai yattakhiza minw waladin Sub-haanah; izaa qadaaa amran fa innamaa yaqoolu lahoo kun fa yakoon

Target text

"Allah forbid that he should beget a son".

Some suggested translation

- It befits not (the Majesty of) Allah that He should beget a son. (Khan and Hilali)
- It is not suited for (Almighty) Allah that He should father-son. (Syed Vickar).

Evaluation of the translations

The meaning of the ayah

After Allah, the Almighty stated that He created ' Iesa(Jesus) as a servant and a Prophet, He extolled His Most Holy Self by saying:" It befits not (the Majesty of) Allah that He should beget a son; .i.e. glory be unto Him, He is far exalted above what these ignorant, wrongdoing, and transgressing people fake up about Him.

A Morpho-Syntactic and Ideo-Cultural Analysis

In this ayah, the translator has dropped the Qur'anic lexeme سُبْحَانَهُ sub'ḥānahu which means Glory to be to Him. His rendition comes without سُبْحَانَهُ sub'ḥānahu""Allah forbid that he should beget a son" which denotes that"ان الله يمنع نفسه من أن 'iina allah yamnae nafsih min 'a yunajib waladana ينجب ولدا God prevents himself from having a son.

The omission of the Quranic lexeme سُبْحَانَهُ sub'ḥānahu in Dawood's rendering is ambiguous and communicates some different sense of the meaning as it was stated above. This rendering gives no specific identification, hence confusing and complex communication. Moreover, the translator omitted the Qur'anic lexeme سُبْحَانَهُ sub'ḥānahu in his rendering, that is, "Allah forbid that he should beget a son"

The correct rendering is" It befits not (the Majesty of) Allah that He should beget a son. (Khan and Hilali) or" It is not suited for (Almighty) Allah that He should father-son. (Syed Vickar).

To approach the meaning of the Ayah مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ (سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ(مريم:35 in English, Dawood used translation by omission strategy which hits high degree of translational coincidences with the interpretations in the place of communicative and semantic translation strategy in rendering the Ayah.

To conclude, the omission of the Quranic lexeme سُبْحَانَهُ sub'ḥānahu in Dawood's rendering may pose a difficulty of semotactic appropriateness for the receptor of the Quranic message in the target language "English". Moreover, the suggested correct renderings that have been provided by the researcher suggest something valuable and convey a unique style of Quranic ayah.

Example 3

" **leave to me the man whom I created and endowed with vast riches." Surrat Al-Muddathir, Ayah (11)**

Semantic translation strategy			Communicative translation strategy			Translation by omission strategy		
High	Average	Low	High	Average	Low	High	Average	Low
							+	

Example 5 Surrat Al-qalam,Ayah (1)

Source text:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

Transliteration

Noon; walqalami wa maa yasturoon

Target text

By the pen! By all, they write (The pen: 1)

Some suggested translations

• Nu'n. By the pen and what the(angels) write. (Khan and Hilali).

• Nu'n (the Pen): By the Pen and by the (Record) which(men) write Syed Vickar).

Evaluation of the translations

The meaning of the Ayah

Regarding the separate letters at the beginning of some chapters of the Holy Quran, we have handled them at the beginning of Surat Al- Baqarah. Hence, Allah's saying, (Nu'n) is like his sayings: (Sud) and His Sayings (Quf). What is apparent is that:(By the pen) refers to the pen which is used for writing. This is like Allah's saying;(Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, Has taught man that which he knew not). This is an oath that Allah, the Exalted draws the attention of His creatures to the favors and graces that upon them He bestowed by teaching them writing, the skill with which knowledge is acquired, (and what the (angels) write in reference it is to the deeds of Allah's servants which the angels record in their records. (Tafsir Ibn Kathir, (4) p.2355)

A Morpho-syntactic and Ideo-cultural analysis

In this ayah, the translator (Dawood) omitted(ن) in his rendering (Nun.) Hence, his rendition comes as" (By the pen). Dawood's rendering did not communicate the sense of the ayah. Hence, translation is completely out of context and meaning. According to Nida (2001, p. 265):

> A rendering which does not communicate the sense of the original is simply not a translation but a string of words and any legitimate analysis of the adequacy of a translation must accept as a primary criterion of the correctness of how such a translation is understood by the majority of the persons for whom it is designed.

The expression 'by the pen' in the rendering of this verse 1, seems awkward and is confusing with reference its morpho-syntactic context acceptable to the target text (TL) language.

To approach the meaning of the ayah in English, Dawood used translation by omission strategy which hits a high degree of translational coincidences with the interpretations instead of communicative and semantic translation strategy in rendering the Ayah.

To conclude, rendition cannot stand instead of authentic text because of its special imperfection. No rendition can transfer the meaning and intended sense of the source text (ST). Rendition, thus, has the implicit weakness of imperfection.

Example 6 *Surat Al-Baqarah, Ayah 186*

Source text:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Transliteration

Wa izaa sa alaka 'ibaadee 'annnee fa innee qareebun ujeebu da'wataddaa'i izaa da'aani falyastajeeboo lee wal yu'minoo bee la'allahum yarshudoon

Target text

"When My servant question you about me, tell them, I am near"

Some suggested translations

• When my servants ask you cornering Me, I am indeed close to them Syed Vickar).

• [Prophet if My servants ask you about Me, aim near. (Abdel Haleem)

Evaluation of the translations

The meaning of the Ayah

Once upon a time, a nomad said to the Prophet P.B.U.H): "Is Allah near to address to address Him secretly, or far away to call Him (when invoking Him?" The Prophet (P.B.U.H) kept silent. Then Allah sends down this ayah which states the fact that if the believers responded to Allah when commanded to invoke Him, thereto them Allah will surely respond. Narrated Abu Musa Ash'ari (may Allah be pleased with him)

Allah Forbid he Should beget a son

Semantic translation strategy			Communicative translation strategy			Translation by omission strategy		
High	**Average**	**Low**	**High**	**Average**	**Low**	**High**	**Average**	**Low**
				+				

By the pen! By all, they write (The pen: 1)   Example (5)

Semantic translation strategy			Communicative translation strategy			Translation by omission strategy		
High	**Average**	**Low**	**High**	**Average**	**Low**	**High**	**Average**	**Low**
				+				

An Investigation of Omission and Addition Phenomena in Quranic English Translation of
Nessim Joseph Dawood: A Morpho-Syntactic and Ideo-Cultural Analytical Study

69

that while we were on an expedition with Allah' Messenger (P.B.U.H) to fight the infidels, we were but to Glorify Allah loudly when to ascend or mount a plateau or overlook a valley. The Prophet (P.B.U.H) came closer to us and said:" Lower your voices, for you are not calling a deaf or an absent; but it is that you are calling the All-Hearer, the -All-Nearer .He is nearer to any of you than the neck of his camel. O' Abdullah ibn Qays! Shall I not tell you a sentence which is one of the treasures of Paradise? "Say: "There is neither might nor power but with Allah." It is narrated in the Hadith that the Messenger (P.B.U.H) said:" No Muslim supplicates Allah with that which does not involve sin or relatives and womb relationship cease, but he is either to be granted it or to be kept safe from an equal evil." It is narrated in the Hadith that the Prophet (P.B.U.H) said: " The invocation of anyone of you is granted it does not show impatience by saying:" I invoked Allah, yet any supplication is not granted."

A Morpho-syntactic and Ideo-cultural analysis

The translation of the meaning of this Ayah was distorted by the addition of the phrase (tell them قل لهم qul lahum). His rendering runs as " "When My servant question you about me, tell them, I am near" which means" عندما يسألك عبيدي عني أخبرهم: أني قريب eindama yas'aluk eubaydi eaniy 'akhbarahuma: 'aniy qarib. Dawood's rendering is inappropriate and does not maintain the intensity of the Message, hence not easy to understand the sense of the Message as well.

The translator fails to employ the addition translation strategy to maintain the context of the expectation of the receptor of the Message in the target language (English language), hence, his translation is out of context and meaning. What bears scientific reasoning is simply that addition compels Dawood to rewrite the original text which has been considered as manipulation (Lefevere, 1992), hence, his rendering is ideo-culturally inaccurate and inadequate.

To approach the meaning of the ayah in English, Dawood used translation addition strategy which hits a high degree of translational coincidences with the interpretations instead of communicative and semantic translation strategy in rendering the Ayah.

To conclude, such addition of the phrase (قل لهم qul lahum) affects the divinity of the Arabic text, on contrary, Dawood's rendering seems more appropriate if he does not add the phrase (قل لهم qul lahum) to his rendering. In TL, the appropriate rendering is "When my servants ask you cornering Me, I am indeed close to them". This translation choice is semotactically appropriate but the former may distort the sense of the Message. Then " tell them' may be misinterpreted by the receptors. On the other hand, the rendering, that is," When my servants ask you cornering Me, I am indeed close to them" is quite appropriate and may give a

better comprehension of the Qur'anic verse in the target language.

Example 7 Surat Al'Imran , Ayah:41)

Source text:
قَالَ رَبِّ اجْعَل لِّي آيَةًۖقَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا

Transliteration
Qaala Rabbij 'al leee Aayatan qaala Aaayatuka allaa tukalliman naasa salaasata ayyaamin illa ramzaa;

Target text

For three days and **three nights**. He replied you shall not speak to any man except by the sign.

Some suggested translations

- Allah said″ Your signs are that you shall not speak to mankind for three days except with signal. (Khan and Hilali).
- He said:″ O my Lord! Give me a Sign!″; Your Sign,″ was the answer,″ Shall be that speak to no man for three days except with signs.

Evaluation of the translations

The meaning of the Ayah

" a sign″ meaning an indication with which to know that I (Zakariya) (will be granted the son (offspring), " except with signals″ meaning through hints and nodding; as you cannot utter despite not having bodily defect (dumbness). Similarly, Allah says:″ for three nights though having no bodily defect″. Then Allah commands him to remember, glorify and praise Him much while he is having such a sign as the Almighty says:″ And remember your Lord much″.

A Morpho-syntactic and Ideo-cultural analysis

In the translation of this verse, Dawood used translation by addition strategy. He added the adverbs of time (three nights),″For three days and three nights. He replied, you shall not speak to any man except by sign″, which is not appreciated in the theory of appropriacy. Moreover, the addition of the adverb does not give intensity to the Message. Dawood's rendering is also devoid of natural flow in the target language. This is a common shortfall of a literal translation. This is again an additional rendering where the receptor may misinterpret it ″as six days″. This may confuse a casual reader. On the other hand, other translators such as Khan, Al-Hilali who have not utilized the addition translation strategy and their rendering that is ″Allah said″ Your signs is that you shall not speak to mankind

"When My servant question you about me, tell them, I am near"						Example (6)		
Semantic translation strategy			**Communicative translation strategy**			**Translation by omission strategy**		
High	**Average**	**Low**	**High**	**Average**	**Low**	**High**	**Average**	**Low**
					+			

shall be that speak to no man for three days except with signs								
Semantic translation strategy			**Communicative translation strategy**			**Translation by omission strategy**		
High	**Average**	**Low**	**High**	**Average**	**Low**	**High**	**Average**	**Low**
	Example 7					+		

for three days except with signal", makes the sense of the Ayah clear.

To approach the meaning of the ayah in English, Dawood used translation addition strategy which hits a high degree of translational coincidences with the interpretations instead of communicative and semantic translation strategy in rendering the Ayah.

"For three days and **three nights**. He replied you shall not speak to any man except by sign".

To conclude, the addition of the adverb of time" three nights" has legitimately been incorporated, adapting the rendered text to the receptor's language. Dawood's has not used this morphosyntactic device in a befitting manner, hence, his rendering is out of context and meaning, because this unbefitting manner is not acceptable in the receptor's language.

Example 8: Surrat Al-Jaathiya, Ayah:28)

Source text

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

Transliteration

Wa taraa kulla ummatin jaasiyah; kullu ummatin tud'aaa ilaa kitaabihaa al Yawma tujzawna maa kuntum ta'maloon

Target text

You will see every community kneeling. Every community will be summoned to its record: 'Today you will be repaid for what you did.

Some suggested translations

- And thou will see every sect bowing the knee; Every sect will be called to its Record; "This Day shall ye be recompensed for all that ye did! (Abdullah Yusuf Ali)
- You will see every community kneeling. Every community will be summoned to its record: 'Today you will be repaid for what you did.(Abdel-Haleem)

Evaluation of the translations

The meaning of the Ayah

" And you will see each nation humbled to their knees," kneeling" i.e. on their knees trembling fearfully of the immensity of the depressing events. It was said that this will strike when Hellfire is brought each forth, for she will breathe out once, at which all everyone will fall to their knees horrified including Abraham (P.B.U.H) the close friend of Allah proclaiming,' Myself, Myself, Myself!'. Even Jesus, son of Maryam will then pray," Today, I will not ask you, o Allah, for none but myself! I will not you even for Maryam who gave birth to me!" each nation will be called to its Record." i.e. its Record of deeds. Similarly, Allah says in another

verse;" And the Book will be presented; and the Prophets and the witnesses will be brought forward" This is why the Almighty says here;" This day you shall be recompensed for what you used to do". Meaning,' All of you will be required for your deeds according; goodness (Paradise) for good and evil (Hellfire) for evil. (On that Day man will be informed of what he sent forward, and what he left behind.)

A Morpho-syntactic and Ideo-cultural analysis

In this translation of this verse the translator, Mr. Dawood added a new sentence, that is," and a voice will say to them" meaning,"وصوت يقول لهم" wasawt yaqul lahm". Moreover, such addition disappoints the receptor of the Message in the target language (that is, English language), and confusing for the TL receptor as well. In this method, often interlinear rendition thwarts a common reader.

Dawood's rendering seems inappropriate and is perplexing concerning its lexical context acceptable to the TL receptor. Also, Dawood's rendering may not understand by the receptor in TL, losing the sense of the intended meaning of the Quranic Message.

To approach the meaning of the ayah in English, Dawood used translation addition strategy which hits a high degree of translational coincidences with the interpretations instead of communicative and semantic translation strategy in rendering the Ayah.

You will see every community kneeling. Every community will be summoned to its record: 'Today you will be repaid for what you did.

CONCLUSION

This paper casts light on the investigation of omission and addition phenomena in Quranic English Translation of Nessim Joseph Dawood: with special reference to eight selected translated ayah -Surat Yususf- Ayah-verse (18), Surat Al-Ma'arij, Verse(ayah:17), Surrat Al-Muddathir, ayah (11), Surrat Maryam, Ayah (35), Surat Al-Qalam,Ayah (1), Surat Al-Baqarah, Ayah (186), Surat Al'Imran , Ayah:41),and Surrat Al-Jaathiya, Ayah:28).-The findings of the paper indicate that losses take place in the translation of the ayhas by the translator Mr.Dawood because he uses the mission and addition phenomena.

One kind of such losses is a morph-syntactic loss, which sometimes takes place because of ideo-cultural divergences between the source language and the target language, (that is, Quranic Arabic language and the intended language, English language)

REFERENCES

Abdelaal, N., & Rashid, M. S. (2016). Grammar-Related Semantic Losses in the Translation of the Holy Quran, with

An Investigation of Omission and Addition Phenomena in Quranic English Translation of
Nessim Joseph Dawood: A Morpho-Syntactic and Ideo-Cultural Analytical Study

71

Special Reference to Surah Al A'araf (The Heights). SAGE Open.

Abdel -Haleem, M. A. S. A. (2005). The Qur'an. Oxford, UK: Oxford University Press.

Abdelwali, M. (2015). The loss in the translation of the Qur'an. The Translation Journal, 11(2). Retrieved from http://www.bokorlang.com/journal/40quran.ht

Ahamed, Syed Vickar.(2016) English Translation of the Message of The Quran

Pusat Islam (Center for Islam) - Kuala Lumpur Malaysia

Al-Ghazalli, M. F. (2012). A study of the English translations of the Qur'anic verb phrase: The Derivatives of the Triliteral. Theory and Practice in Language Studies, 2, 605-612. doi:10.4304/ tpls.2.3.605-612.

Alhaj, A. M(2020) .Exploring Some Pragmatic and Stylistic Aspects in Three English Translations of Sūrah Al Hujurat: An Analytical Linguistic Study. International Journal of Social Sciences & Educational Studies ISSN 2520-0968 (Online), ISSN 2409-1294 (Print), September 2020, Vol.7, No.3. Doi: 10.23918/ijsses.v7i3p38

Alhaj, A. M. (2020). Exploring some morpho-syntactic, lexical and semotactic errors in three Western and Eastern translations of the meanings of Surat Al-Baqara into the English language: A comparative study. IJLLT, 3(2), 08-15. Retrieved from https://ssrn.com/abstract=3546185orhttp://dx.doi.org/10.2139/ssrn.3546185

Alhaj, A. A & Alwadai, A. M. (2019) Ideo-Cultural and Lexical Challenges Encountered in Translating Qur'anic Metaphoric Expression into English: With Reference to Three Translations of the Meaning of the Holy Quran

Al-Hilaali, T. and M. Khan. (1994) Interpretation of the Meaning of the Noble Quran in the English Language. Riyadh: Maktabat Dar-us-Salam

Creswell, J. W., & Clark, V. P. (2007). Choosing a mixed methods design. In

Dawood, N.J., (1993) The Koran Translated, London: Penguin Books.

Designing and conducting mixed methods research (pp. 53-106). Retrieved from http://scholar.google.com/scholar?hl=enbtnG=Search&q=intitle:Choosing+a+mixed+-methods +design#

Dkhissi, Y. (2018). The English Translation of the Quranic Text: The Structural Asymmetries. Arab World English Journal for Translation & Literary Studies, 2 (4) DOI: http://dx.doi.org/10.24093/awejtls/vol2no4.3

Hill, A. A. (1959/1990). Introduction to Linguistic Structures. New York. Harcourt Brace co.https://biblehub.com/esv/psalms/8.htm https://quran.com/49/2?translations=17,18,19,20,21,84,8 http://www.2pm.co/demo/2500/49/2/ httpshttps://biblehub.com/esv/psalms/8.htm. //quran.com/49/2?translations=17,18,19,20,21,84,8

Ibn Kathīr, I. (2015). Tafsīr Ibn Kathīr. In Muhammad S. Abdul Rahman (2nd ed., Vols. 130). London: MSA Publication Limited.

Khan, M. (2013). Approximation to the meanings of universal message. The Word of Allah: A linguistic analysis. Xlibris Publishing Center: United States

Klaudy, K. (2012). Linguistic and Cultural Asymmetry in Translation from and into Minor Languages. In: Kemppanen, H., Janis, M., Belikova A. (eds) Domestication and Foreignisation inTranslation Studies. Berlin: Franke und Timme, 33-49.

Larson, M. (1999). Meaning-Based Translation. California: University Press of America

Lefevere, A. (Ed.). (1992). Translation/History/Culture: A Sourcebook. London: Routledge.

Lyons, John(1991/1999).Semantics. Vol.1. London: Cambridge.

Nida, E. (2001). Contexts in Translating. Amsterdam: John Benjamins Publishing Company.

Newmark, P. (1993). Paragraphs on translation. (Multilingual Matters Ltd: Clevedon, Philadelphia, Adelaide), pp. 176.

Obeidat, E. S(2015) ordan Journal of Modern Languages and Literature Vol. 7, No. 2, 2015, pp 59-82