

Elliptic particles in the Holy Qur’ān: Implications on English Translation Accuracy and Understanding of Selected Verses

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ABSTRACT

This paper focuses on the challenge of translating elliptic particles in the Holy Qur’ān, a subtle linguistic feature often overlooked by translators due to its implicit nature. Elliptic particles pose significant challenges for translators, given that they are not always immediately apparent and require deep reading of Qur’ānic exegeses. Although there are many studies on Qur’ānic ellipsis, the specific focus on elliptic particles remains scarce. The present paper fills this gap by examining how elliptic particles are rendered in selected English translations of selected verses and evaluating the strategies employed in terms of accuracy and clarity. Through qualitative content analysis and comparative evaluation of three key English translations of twelve selected verses, the study findings revealed that while literal translation was predominantly used and often ensured precise and comprehensible renditions, it in a few cases resulted in misconceptions. In contrast, explicitation strategy offers enhanced clarity and readability. These findings thus contribute to the field of translation studies by underlining the need for a balance between fidelity to the original text and accessibility of the translation. The findings also suggest that translation strategies must carefully account for both linguistic precision and reader comprehension to ensure accurate delivery of the Qur’ānic message.

ARTICLE HISTORY

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KEYWORDS

Ellipsis; Elliptic Particles; Holy Qur’ān Translation; Accuracy; Understandability.

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1. Introduction

Ellipsis in the Holy Qur’ān presents one of the most challenging features for translators. Unlike explicit elements, elliptic elements often are not apparent on the surface, and this makes them difficult to identify or recognize. This challenge is surrounded by the wide range of various interpretations of the Qur’ān, which adds complexity to the task of identifying elliptic elements, thereby translating them with precision and clarity.

While several studies have investigated the translation of specific types of ellipsis in the Qur’ān, such as the ellipsis of nouns (Al Khafaji & Taqi, 2011), few have focused on the ellipsis of particles. Some of the previous research addressed ellipsis in a general sense but largely excluded the detailed study of particle ellipsis. Notably, Kadhim (2012) is the only study that touched on the translation of elliptic particles within a broader category of elliptic words, without a focused examination of the ellipsis of particles. Yet, this research did exclude certain types of elliptic particles leaving a significant gap in the literature. Therefore, studies focusing solely on the translation of elliptic particles are very scarce.

This research aims to fill that gap by analyzing how elliptic particles in the Holy Qur’ān are rendered in light of Vinay and Darbelent’s (1958/1995) strategies. It further examines the impact of different translation strategies on the accuracy and understandability of translation and identifies the most effective strategy for handling elliptic particles in the selected translations based on cohesion thoughts (Halliday and Hassan, 1976) and relevance theory perspectives (Sperber and Wilson, 1986).

The contribution of this study is both theoretical and practical. This research offers new insights into an understudied area of Qur’ānic translations. Furthermore, it introduces an analysis of translation strategies based on Relevance Theory, a pragmatic framework that has not been widely applied to the translation of ellipsis in the Holy Qur’ān. Thus, this study not only enriches the academic understanding of elliptic particles but also highlights the significant effect that overlooking this type of ellipsis can have on translation accuracy and comprehension.

1.1 Research Problem

One of the biggest obstacles to effective translation and reader comprehension is the ellipsis of particles in Qur'ānic verses. This ellipsis is frequently missed or misunderstood by translators, which causes distortions in the meanings that are expressed. The faithful rendering of the original text and the reader's comprehension are impacted by the disregard for particle ellipsis, underscoring the necessity of a thorough examination of its effects on Qur'ānic translation accuracy and understandability. To address this problem, this research paper aims to investigate how elliptic particles are rendered in the selected verses, considering the translation strategies used by translators. It further aims to examine how the strategies used in dealing with elliptic particles in the selected verses influence the accuracy and understandability of the translation. Based on this, the research paper identifies the translation strategy that proved most effective in achieving the highest level of accuracy and understandability when dealing with elliptic particles in the Holy Qur'ān.

1.2 Theoretical Background

Ellipsis is considered a form of eloquence in rhetoric, involving the omission of nouns, verbs, particles, or even entire sentences. Al-Jurjani (1078/1992) describes ellipsis as "a precise path, subtle in its approach... where omission can be more eloquent than expression" (p. 146). Lexically, *Hadhf* (ellipsis) means cutting, plucking, dropping, or casting (Al-Jawharī, 1003/1987, p. 1341), implying that the omitted element was initially present. Technically, ellipsis refers to dropping a word with sufficient contextual clues indicating its presence and meaning (Al-Romani, 994/1976, p. 76). Ibn Jinnī (1001/1956) emphasized that omission only occurs when evidence supports it (p. 362).

Scholars classify ellipsis in Arabic into two types: ellipsis in forms, which involves the omission of letters and diacritics (morphological and phonological ellipsis), and ellipsis in structures, which involves the omission of sentence elements, e.g. nouns, verbs and particles, or entire sentences. (Abd Rahman, Yeob, & Abdul Rahman, 2015, p. 147).

The word 'harf,' meaning particle, has been defined similarly by various scholars. Sībawayh (796/1988) described it as a part of speech that carries meaning but is neither a noun nor a verb (p. 12). Particles are also said to convey meaning in relation to the words they are connected to, functioning as connectors, such as conjunctions and prepositions (Ḥasan, n.d., p. 66). Particles serve two key functions in a sentence: a syntactic function, linking sentence components, and a semantic function, helping to determine the meaning. These functions are interconnected, as grammatical and semantic elements merge, with the specific impact of particles depending on the context in which they appear (Benamar, 2020, p. 211). Ellipsis of particles is a form of structural ellipsis, with particles defined by their function, morphological, syntactical, or phonological. This functional definition expands the understanding of particles and resolves overlap between letters and particles, as some letters serve grammatical roles in Arabic in specific structures (Benamar, 2020, p. 208).

In the Qur'ān, the deletion of particles is common, and it is a stylistic and artistic feature. Al-Samarrai (1987, p. 75) states that in the Holy Qur'ān, a word or more may be omitted as required by the context, and all is for an eloquent purpose that reflects the pinnacle of artistry.

The scholars of language and rhetoric have stated numerous reasons for ellipsis, whether it is grammatical or rhetorical. Some of the most common reasons for ellipsis are the knowledge of the listener about the elliptic element (Sībawayh, 796/1988, p. 103), frequency of use (Al-Anbārī 1181/1961, p. 73), length of speech (Al-Qurṭubī, 1273/n.d., p. 76), avoidance of redundancy, prominence of the omitted where a specific word is well-known in a specific context, and phonological, morphological, or structural reasons (Al-Zarkashī, 1392/1957, pp. 105-108; Aswad et al., 2019; Said et al., 2021; Ko et al., 2025; Latief et al., 2020).

Ibn Hishām (1360/2000) identified eight conditions for using ellipsis in grammar, emphasizing that it should be clearly indicated and not omit crucial elements like subjects or pronouns. The omitted word should not be modified by an emphatic word. Ellipsis should not shorten already brief structures, avoid omitting weak grammatical elements unless contextually clear, and should not replace necessary actions or interrupt ongoing actions. In exceptional cases, these rules may be bypassed if needed (pp. 786-795).

Ellipsis in Qur'ānic verses can affect both denotative and connotative meanings, making it crucial to identify omitted elements for clear understanding. Ibrahim and Mohammed (2017) emphasize its significance for rational and legal coherence, customary alignment, and preventing confusion (pp. 75-76). The identification process, 'al-Taqdīr', adheres to grammatical structure and meaning, with restrictions against violating grammatical norms. Ibn Hishām (1360/2000) advocates for minimal and contextually appropriate identifications to maintain consistency with the surrounding text (pp. 799-805).

1.3 Theoretical Framework

a. Cohesion (Halliday and Hassan, 1976)

Halliday and Hasan's (1976) cohesion framework was applied for the analysis in this research. Cohesion, as they define it, is a semantic concept referring to meaning relations within a text. It occurs when one part of a discourse depends on another for its interpretation, linking the two elements into a coherent text (p. 4). Cohesion can be grammatical, encompassing reference, ellipsis, conjunction, and substitution, or lexical, involving reiteration and collocation (p. 6), (Latief et al., 2022; Yaumi et al., 2024)

Ellipsis, in their view, is "something left unsaid" but understood through context. They describe it as substitution by zero, noting that ellipsis presupposes something to be supplied or understood (p. 142, 144). Halliday and Hasan outline three types of ellipsis: nominal, verbal, and clausal, all involving the omission of an element that can be identified through context. Contextual interpretation of elliptic elements can occur exophorically (outside the text) or endophorically (within the text), with the latter forming cohesive links. Endophoric references are classified into anaphora (referring to what precedes) and cataphora (referring to what follows) (p. 144-146).

This framework was chosen due to its relevance to the research problem. Bloor (2013) asserts that Halliday and Hasan's work remains the most comprehensive explanation of cohesive devices. Their model is applied here to analyze the effect of elliptic particles on translation cohesion, considering both contextual relationships within and outside the text.

b. Translation procedures (Vinay and Darbelnet, 1958/1995)

Vinay and Darbelnet's model indicates two main translation strategies (direct and oblique) and seven procedures (borrowing, calque, literal translation; transposition, modulation, equivalence, and adaptation) (1958/1995, pp. 31-40). Three supplementary procedures, namely amplification, economy, and explicitation, were also proposed by Vinay and Darbelnet (1958/1995, pp. 192, 193, 342).

Direct translation involves translating the source language message directly into the target language, adhering to principles of structural or metalinguistic parallelism (Vinay & Darbelnet, 1995, p. 31). One of the three main procedures of direct translation is literal translation, which transfers the source text into a grammatically and idiomatically appropriate target language text, with the translator ensuring adherence to the linguistic rules of the target language (pp. 33-34).

Vinay and Darbelnet (1958/1995) proposed using oblique translation when metalinguistic or structural differences make direct translation unfeasible. Among the oblique translation strategies is the modulation, which alters perspective or cognitive framework (p. 346). Further, Vinay and Darbelnet (1958/1995) introduced supplementary techniques such as amplification, economy, and explicitation which clarifies implicit content from the source language in the target language through context (p. 342). Explicitation method, commonly applied to interpret ellipsis in the Holy Qur'ān. Explicitation involves adding elements like footnotes or explanatory remarks within a text (Hawamdeh & Alzu'bi, 2020, p. 51). As Baker (2011) notes, explicitation broadly includes the concept of addition (p. 104).

This model was used in this research to analyze both direct and indirect translation approaches. Particularly applying this model helps to understand the strategies translators use when handling elliptic particles in the selected verses.

c. Relevance theory (Sperber and Wilson, 1986)

Relevance Theory, developed by Dan Sperber and Deirdre Wilson (1986), is a cognitive pragmatic framework based on the principle that communication aims for relevance. It suggests that language is an intentional cognitive activity, where understanding is an ostensive-inferential process. The theory differentiates between maximal relevance (greatest effect for the least effort) and optimal relevance (adequate effect for reasonable effort) (Higashimori & Wilson, 1996, p. 2). Context in Relevance Theory extends beyond the text, including listeners' preconceptions (Sperber & Wilson, 1986/2005, p. 15). Ernst-August Gutt applied this theory to translation, emphasizing interpretive resemblance over equivalence and introducing direct and indirect translations.

This research uses Relevance Theory to study elliptic particles in the Qur'ān, emphasizing the importance of context in determining relevance and clarity in translation. By considering the cognitive effort required by readers, the research confirms the importance of clarity and understanding of translation of verses with elliptic particles. As Sperber and Wilson (1986/2005) state, "the greater the processing effort, the lower the relevance" (p. 124), and Gutt (1995, p. 163) highlights that translation should convey meaning without unnecessary effort. This principle will guide the evaluation of the selected translations.

1.4 Previous studies

The phenomenon of ellipsis in the Qur'ānic text has attracted significant attention from researchers in Qur'ān translation. Some studies have focused on the ellipsis of specific elements, such as nouns (Al Khafaji & Taqi, 2011), verbs (Al-Thawabia & Rabdi, 2018), and possessed elements (Noorain & Alamin, 2023). Other research addressed ellipsis more broadly, without being limited to a particular type of ellipsis, including research by Kadhim (2012), Ibrahim and Mohammed (2017), El Rays (2017), Barkat (2019), and Al-Rayes (2024). These studies emphasized that ellipsis is a significant challenge for translators and required deep knowledge of Arabic rhetoric and Qur'ānic exegesis.

Ibrahim and Mohammed (2017) aimed to establish rules to help translators handle ellipsis in Qur'ānic translation, while Kadhim (2012) and Al-Rayes (2024) explored ellipsis as a cohesive device and assessed the effectiveness of different strategies. According to Ibrahim and Mohammed (2017), meaning loss is common when ellipses are overlooked, though some omissions can be left untranslated if the meaning remains clear. Barkat (2019) found that while some translators clarified ellipsis, many failed to do so adequately. Kadhim (2012) identified three main strategies to handle ellipsis: ignoring ellipses, incorporating them directly, or using parentheses or footnotes. Compensation strategies were also suggested by El Rays (2017) as a solution to translation difficulties.

Whereas many of the studies dealt with different kinds of ellipsis, few focused on elliptic particles. Barkat (2019) explored only vocative particle ellipsis, while the other types of elliptic particles, such as negation particles, were not studied. Kadhim (2012) presented a more general exploration of elliptic particles but did not provide an in-depth analysis of the strategies applied in the translation of elliptic particles.

The findings of the previous research were, thus, too general and lacked specific details concerning the translation of elliptic particles. This research, therefore, bridges the gap by giving a detailed analysis of elliptic particles concerning their peculiar characteristics and their complexities of translation, and by going deeper into the translation strategies used to allow comprehensiveness and depth of analysis.

2. Methodology

2.1 Research Design

This research study employs a qualitative design to explore the translation of elliptic particles in selected verses from the Holy Qur'ān, with a focus on how this feature impacts translation accuracy and reader comprehension. The research uses a qualitative descriptive approach grounded in content analysis. Data is collected from two main sources: Qur'ānic exegeses and three selected English translations. Exegeses by Abū Ḥayyān (1344/1999) and Ibn 'Āshūr (1973/1984) are chosen for their renowned linguistic depth. English translations by Pickthall (1930), Arberry (1955), and Al-Hilali and Khan (1974) are selected due to their widespread recognition and distinct translation strategies which are literal, communicative, and interpretative strategies respectively. This allows for a comprehensive comparison of how each translation addresses elliptic particles.

2.2 Data Collection

The selected verses were identified through searching word versions of two prominent Qur'ānic exegeses, Abū Ḥayyān (1344/1999) and Ibn 'Āshūr (1973/1984), using some keywords. The primary keyword used in this research was "حذف" (ellipsis), supplemented by additional keywords such as "حروف النفي" (negation particles) and "حروف الاستفهام" (interrogative particles) to refine the results. Out of the results obtained, 6 verses from various four Surahs of the Holy Qur'ān were selected.

The selection criteria for verses included selecting the verses that highlight discrepancies in how different translators handle elliptic particles, providing a rich ground for analysis. Moreover, the selected verses include instances where the elliptic nature of the verse was overlooked by translators.

2.3 Methods of Data Analysis

A comparative framework is used to assess the selected English translations in relation to the interpretations provided by the chosen commentators. This framework identifies discrepancies and alignments between the original Arabic text and its translations through several key steps. First, the semantic and contextual meaning of each verse is explained, identifying the elliptic particle. Then, translation strategies are categorized based on Vinay and Darbelnet's (1958/1995) model: literal translation (preserving the ellipsis), explication (adding words to clarify meaning), and interpretative

translation (conveying the essence of meaning through paraphrasing). The accuracy of each translation is evaluated at lexical, syntactic, and pragmatic levels based on verse meaning in the selected exegeses.

The framework also evaluates the impact of these strategies on accuracy and readability. Halliday and Hasan's (1976) Cohesion Framework is used to assess how the presence or absence of elliptic particles affects comprehensibility and clarity for English readers. Sperber and Wilson's (1986) Relevance Theory is applied to evaluate translation readability and understandability, focusing on how easily the target reader can understand the translation. According to Relevance Theory, "the greater the processing effort, the lower the relevance" (Sperber & Wilson, 1986/2005, p. 124), guiding the analysis of translation effectiveness.

3. Result and Discussion

3.1 Data Analysis

3.1.1 Prepositions

a. Verse a:

The verse	The translator	Translation
<p>□ <u>إِنَّمَا نَذَلِكُمْ الشَّيْطَانُ يُخَوِّفُ</u> □ <u>أَوْلِيَاءَهُ</u> (Āl 'Umṛān: 175)</p>	Pickthall	It is only the devil who <u>would make (men) fear his partisans.</u>
	Arberry	That is Satan <u>frightening his friends,</u>
	Al-Hilali and Khan	It is only Shaitan (Satan) <u>that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)].</u>

Al-Hilali and Khan It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)],

Verse interpretation:

This verse addresses the companions of the Prophet Muhammad (peace be upon him) during their battles, where they were intimidated by enemies, and it informs them that this intimidation is from Satan. There are three key interpretations. The first, noted by Al-Zamakhsharī (1143/1987, Vol. 1, p. 443), Abū Ḥayyān (1344/1999, Vol. 3, p. 440), and Ibn 'Ashūr (1973/1984, Vol. 4, p. 172), is that the object 'you' is omitted, meaning that the sentence 'يُخَوِّفُ أَوْلِيَاءَهُ' means 'يُخَوِّفُكُمْ أَوْلِيَاءَهُ' (making you fear his partisans). The second interpretation suggests both the object 'كم' (you) and the preposition 'ب' (through) are omitted, meaning 'يُخَوِّفُكُمْ بِأَوْلِيَاءَهُ' (frightening you through his partisans), supported by Al-Zamakhsharī (1143/1987, Vol. 1, p. 443) and Al-Zarkashī (1392/1957, Vol. 3, p. 215). The third interpretation, also by Al-Zamakhsharī (1143/1987, Vol. 1, p. 443), is that there is no ellipsis, and Satan frightens his own partisans.

Analysis:

The verse in question involves a potential ellipsis regarding the preposition 'ب' in the phrase 'يُخَوِّفُ أَوْلِيَاءَهُ'. There are three main interpretations, with some suggesting the omission of an object or an object and preposition. Pickthall and Al-Hilali & Khan adopts the first interpretation that suggests the ellipsis of the object 'you'. They used the strategy of explicitation, resulting in translations that are cohesive, clear, and easy for the target audience to process without extra cognitive effort. Arberry, however, uses a literal translation strategy that preserves the original structure and ellipsis, leading to ambiguity. The lack of clarity in referencing the pronoun 'them' affects the cohesion of the translation and makes it harder to understand, requiring more effort from readers and reducing both the readability and relevance of translation

b. Verse b:

The verse	The translator	Translation
<p>□ <u>يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ</u> □ (Al-Anbiyā': 20)</p>	Pickthall	They glorify (Him) <u>night and day;</u>
	Arberry	glorifying Him <u>by night and in the daytime.</u>
	Al-Hilali and Khan	They (i.e. the angels) glorify His Praises <u>night and day,</u>

Verse interpretation:

The phrase 'They glorify' refers, with unanimous agreement among the community of Qur'ān exegetes, to the angels, described as continuously glorifying God without pause, akin to how humans breathe or blink automatically (Al-Zamakhsharī, 1143/1987, Vol. 3, p. 108; Abū Ḥayyān, 1344/1999, Vol. 7, p. 417). According to Ibn 'Āshūr, the phrase 'الَّيْلَ وَالنَّهَارَ' (night and day) acts as an adverb of time, meaning the action of glorification occurs throughout the entire duration of night and day. He notes that the preposition 'في' (in) before "night and day" is omitted (1973/1984, Vol. 17, p. 36).

Analysis:

Pickthall's and Al-Hilali and Khan's translations follow a literal approach, rendering 'الَّيْلَ وَالنَّهَارَ' as "night and day" without addressing the ellipsis of the preposition. Their translations are accurate and align in its meaning with the selected exegeses, maintaining clarity, readability, and relevance for English readers without disrupting the flow of the text. This approach preserves the original text's brevity while ensuring natural translation. Arberry, however, adds the prepositions 'by' before 'night' and 'in' before 'daytime,' using an explicitation strategy. While this is not necessary to enhance readability and does not add a positive effect on the cohesion and comprehensibility of the translation, it slightly reduces the economy of the translation and introduces extra detail that shifts from the original text's brevity.

3.1.2 Negative particle

a. Verse c:

The verse	The translator	Translation
<p>وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لَأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ النَّاسِ □</p> <p>(Al-Baqarah: 224)</p>	Pickthall	<u>And make not Allah, by your oaths, a hindrance to your being righteous</u> and observing your duty unto Him and making peace among mankind.
	Arberry	<u>Do not make God a hindrance, through your oaths, to being pious</u> and godfearing, and putting things right between men.
	Al-Hilali and Khan	<u>And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously,</u> and making peace among mankind.

Verse interpretation:

The verse advises against using oaths by God's name to prevent good deeds such as benevolence, piety, and reconciliation. It says that one should avoid making oaths that would prevent doing what is morally right. If such an oath is made, it should be broken and expiated, emphasizing the importance of doing good over keeping such vows. Frequent use of oaths is discouraged as it reflects pre-Islamic customs and increases the likelihood of breaking them. The word 'عُرْضَةً' holds two interpretations. The first suggests it means a barrier, implying 'do not let your oaths become a barrier to doing good.' The second interpretation considers 'عُرْضَةً' as something subject to a specific action, implying that the verse means 'do not swear by God's name to avoid doing good deeds,' with an omitted negation particle 'لا' after 'أَنْ' (Al-Zamakhsharī, 1143/1987, pp. 267-268 & Abū Ḥayyān, 1344/1999, Vol. 2, pp. 441-453).

Analysis:

All the selected translations follow the first interpretation, rendering 'عُرْضَةً' as 'hindrance' or 'excuse,' without considering the second interpretation, which suggests an omitted negation particle. As a result, the translations present only one possible meaning, neglecting the depth offered by the second interpretation, which is a widely accepted interpretation in classical exegesis. Ignoring the second interpretation leads to a loss of nuance and completeness in the translation. Including the second interpretation in brackets or footnotes could have enriched the translation without affecting readability. From a Relevance Theory perspective, which aims to reduce cognitive effort for the reader, these literal translations pose challenges as this verse contains nuances that are not immediately apparent through literal translation. In this case, the target reader lacks the necessary contextual background to fully understand the implications of swearing oaths in a way that obstructs righteous action, piety, and reconciliation. Without additional clarification, the meaning remains unclear, making the translation less effective. To enhance its relevance and understanding, the translation should

incorporate interpretive elements, either through brackets or footnotes, to provide the reader with the necessary background and reduce cognitive burden.

b. Verse d:

The verse	The translator	Translation
<p>إِنِّي أُرِيدُ أَنْ تَبِئُوا بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ □</p> <p>(Al-Mā'idah: 29)</p>	<p>Pickthall</p> <p>Arberry</p> <p>Al-Hilali and Khan</p>	<p>Lo! I would rather thou <u>shouldst bear</u> the punishment of the sin against me and thine own sin and become one of the owners of the fire.</p> <p>I desire that thou <u>shouldest be laden</u> with my sin and thy sin, and so become an inhabitant of the Fire;</p> <p>Verily, I intend <u>to let you draw</u> my sin on yourself as well as yours, then you will be one of the dwellers of the Fire,</p>

Verse interpretation:

This verse continues the story of Hābyl and Qābyl, the sons of Adam, after Qābyl threatened to kill Hābyl. Scholars differ on the interpretation of the word 'أُرِيدُ' (desire). One group sees it metaphorically, suggesting that if Qābyl kills Hābyl by divine decree, Hābyl chooses to be wronged so that God avenges him in the Hereafter. Another group interprets 'أُرِيدُ' literally, arguing it is permissible to desire the punishment of an oppressor. Regarding the phrase 'بِإِثْمِي وَإِثْمِكَ' (with my sin and your sin), two interpretations emerge: the first suggests that 'my sin' refers to a potential sin if Hābyl killed Qābyl, and 'your sin' refers to Qābyl's murder; the second suggests that 'my sin' refers to Qābyl's responsibility for Hābyl's death, and 'your sin' refers to Qābyl's previous wrongdoing that led to his sacrifice being rejected. Some scholars also interpret the verse in a negative sense, where an omitted negation particle 'لا' (not) before the word 'تَبِئُوا' (bear) implies the meaning: 'I desire that you do not bear my sin or your sin' (Abū Ḥayyān, 1344/1999, Vol. 4, pp. 230-231).

Analysis:

All translators, Pickthall, Arberry, and Al-Hilali & Khan, focused on the first interpretation and disregarded the second, which could have easily been added between brackets or as a footnote. The absence of the second interpretation does diminish the wealth of meanings, considering that the second meaning is favored by well-renowned Qur'anic exegetes and flows smoothly in the context of moral responsibility presented within this verse. While the translators achieve optimal relevance by offering a straightforward interpretation that minimizes the cognitive effort for the reader, excluding the elliptical meaning limits the contextual richness that could have been conveyed. Including the second interpretation in footnotes or brackets would have provided greater insight without sacrificing readability, offering a balance between relevance and a fuller understanding of the verse's meanings.

3.1.3 Interrogative particles

a. Verse e:

The verse	The translator	Translation
<p>وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ □ عَبَّدتَّ بَنِي إِسْرَائِيلَ</p> <p>(Al-Shu'arā': 22)</p>	<p>Pickthall</p> <p>Arberry</p> <p>Al-Hilali and Khan</p>	<p>And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel.</p> <p>That is a blessing thou reproachest me with, having enslaved the Children of Israel.</p> <p>And this is the past favour with which you reproach me, that you have enslaved the Children of Israel.</p>

Verse interpretation:

This verse refers to Moses' response to Pharaoh's reminder of raising him in the royal household. The word 'تِلْكَ' (this) points to Pharaoh's implied favor. There are two main interpretations. The first suggests that Moses acknowledges

Pharaoh's favor, recognizing that he was spared while others were enslaved, though it does not invalidate Moses' mission. The second interpretation suggests that Moses rejects Pharaoh's claim, rhetorically asking if sparing him can be considered a favor when Pharaoh oppressed and killed the Children of Israel (Abū Ḥayyān, 1344/1999, Vol. 8, pp. 149-148). According to this interpretation, an omitted interrogative particle before 'وَتِلْكَ' implies a rhetorical question, used for denial (Abū Ḥayyān, 1344/1999, Vol. 8, pp. 149-148, Ibn 'Āshūr, 1973/1984, Vol. 19, p. 115, and Al-Zarkashī, 1392/1957, Vol. 3, p. 213).

Analysis:

The translators follow the first interpretation, where Moses acknowledges being spared while others were enslaved as a favor. However, their literal translations fail to fully convey this meaning, potentially confusing readers unfamiliar with the context, as it may seem that Moses accepts the oppression of the Israelites as a favor. From a Relevance Theory perspective, these translations require significant cognitive effort, offering little contextual clarity. The second interpretation, which involves an omitted interrogative particle, shows Moses rejecting Pharaoh's treatment through a rhetorical question. By not addressing this ellipsis or offering interpretive translation, the literal approach misses the chance to reduce cognitive load and enhance understanding. Adding interpretive elements through brackets or footnotes could improve clarity and help readers grasp the verse's comprehensive and deeper meaning.

b. Verse f:

The verse	The translator	Translation
□ قَالَ وَمِنْ ذُرِّيَّتِي □ (Al-Baqarah: 124)	Pickthalls	(Abraham) said: And <u>of my offspring (will there be leaders)?</u>
	Arberry	Said he, ' <u>And of my seed?</u> '
	Al-Hilali and Khan	[Ibrahim (Abraham)] said, " <u>And of my offspring (to make leaders).</u>

Verse interpretation:

In this verse, God commands the Prophet Muhammad to remember when Abraham was tested with certain commands, which he fulfilled perfectly. As a result, God promised to make Abraham a leader for the people, meaning others would follow him in faith. Abraham then said, 'وَمِنْ ذُرِّيَّتِي' (And my descendants). There are two interpretations for this statement: the first is that it is a request by Abraham asking God to make leaders from his descendants, and the second is that it is an inquiry, possibly with an omitted interrogative particle (أ) before 'ومن', asking if God will make his descendants leaders (Abū Ḥayyān, 1344/1999, Vol. 1, pp. 601-603). Abū Ḥayyān favors the first interpretation as it aligns more closely with God's response to Abraham (1344/1999, Vol. 1, pp. 601-603).

Analysis:

Explication is present in Pickthall's translation, as he added words in brackets to explain the meaning of the verse, though there is no interrogative particle present; however, Pickthall managed to convey the question with a question mark. This facilitates better clarity and maximal relevance, and reduced cognitive effort on the part of the reader for clarity of meaning and relevance. Similarly, Arberry used a question mark without mentioning the interrogative particle. This leads the reader to acquire the understanding of interrogation subtly for textual cohesion and maximal relevance. On the other hand, Al-Hilali and Khan produced a literal translation with no question mark added. That makes it vague whether Abraham's statement is a request or a question. This lack of clarity increases the cognitive effort required from the reader. Adding a question mark, the omitted particle, or a brief explanation would improve comprehension and make the translation more accessible.

3.1.4 Particle of perfect tense

a. Verse g:

The verse	The translator	Translation
□ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ □ بَضْعَتَنَا رَدَّتْ إِلَيْنَا	Pickthalls	They said: O our father! What (more) can we ask? Here is our merchandise <u>returned</u> to us.

(Yūsuf: 65)	Arberry	'Father,' they said, 'what more should we desire? See, our merchandise here <u>is restored</u> to us.
	Al-Hilali and Khan	They said: "O our father! What (more) can we desire? This, our money <u>has been returned</u> to us,

Verse interpretation:

This verse mentions Joseph's brothers when they traveled to Egypt during a drought to buy food, unaware that the man in charge was their brother, Joseph. After providing them with provisions, Joseph secretly returned the money they had paid by placing it in their luggage. Upon discovering this at home, the brothers, surprised and grateful, used it as a reason to persuade their father to send their younger brother, Benjamin, with them on their next trip (Abū Ḥayyān, 1344/1999, Vol. 6, pp. 292-296). Al-Zarkashī (1392/1957) noted that some scholars, including Al-Mibrad and Al-Farrā', suggested that the particle 'قد' is implied in the phrase 'هُدُوءٌ بِضَعُوتِنَا رُدَّتْ إِلَيْنَا' (This is our merchandise returned to us), meaning 'هُدُوءٌ بِضَعُوتِنَا قَدْ رُدَّتْ إِلَيْنَا' (This is our merchandise that has just been returned to us). The implied 'قد' denotes approximation to the past, bringing the event closer to the present (Vol. 4, p. 306). Without 'قد,' it can refer to either the recent or distant past, while its inclusion narrows it to the near past.

Analysis:

In translating the verb 'رُدَّتْ,' the possible omission of the particle 'قد' affects the time frame, as 'قد' implies recent or near-past action. Pickthall and Arberry use the simple present passive voice in the direct speech form, literally maintaining the meaning of the past tense but without addressing the omitted 'قد' which slightly impacts the immediacy and further reduces time frame accuracy. Al-Hilali and Khan translate 'رُدَّتْ' as 'has been returned,' keeping the passive form and past tense, closely following the original and enhancing coherence. Their translation provides clarity and relevance, helping readers grasp the event's significance within the narrative.

b. Verse h:

The verse	The translator	Translation
<p style="text-align: center;">قَالُوا أَنْوْمِنُ لَكَ وَأَتَّبِعَكَ الْأَرْذَلُونَ □</p> <p>(Al-Shu'arā': 111)</p>	<p>Pickthall</p> <p>Arberry</p> <p>Al-Hilali and Khan</p>	<p>They said: Shall we put faith in thee, when the lowest (of the people) <u>follow</u> thee?</p> <p>They said, 'Shall we believe thee, whom the vilest <u>follow</u>?'</p> <p>They said: "Shall we believe in you, when the meanest (of the people) <u>follow</u> you?"</p>

Verse interpretation:

This verse presents part of the dialogue between the Prophet Noah, peace be upon him, and his people. The leaders of his people confront him, asking, 'Shall we believe you?', a rhetorical question implying rejection, meaning, 'We will not believe in you, especially since the lowly ones have followed you'. The 'lowly ones' refers to the weak and poor, whom the leaders viewed as contemptible. They arrogantly refused to follow Noah alongside these outcasts (Ibn 'Āshūr, 1973/1984, Vol. 19, pp. 159-160). Al-Zarkashī (1392/1957, Vol. 3, p. 214) notes the omission of the perfect tense particle 'قد' in 'أَنْوْمِنُ لَكَ وَأَتَّبِعَكَ الْأَرْذَلُونَ', implying that the meaning is 'أَنْوْمِنُ لَكَ وَقَدْ أَتَّبَعَكَ الْأَرْذَلُونَ' (Shall we believe in you while the lowly ones have followed you?). Al-Zamakhsharī (1143/1987, Vol. 3, p. 324) adds that the conjunction 'و' indicates a circumstantial clause, with 'قد' implied after it in the phrase 'وَأَتَّبَعَكَ الْأَرْذَلُونَ'.

Analysis:

All translators chose to literally render the verb 'أَتَّبَعَكَ' the simple present in the direct speech form, despite the verse interpretation indicating that the perfect tense should have been used to reflect the implied particle 'قد'. This particle suggests an action that occurred recently or remains relevant in the present. By neglecting this nuance, the translations fail to capture the better rendering of 'have followed you,' which would serve to better connect the past action to the ongoing argument from Noah's opponents. While the overall meaning is preserved, and do not necessitate cognitive effort on the reader's part. The adoption of the perfect tense in translation would serve to make the translation clearer and more relevant for the reader to receive the contextual implication of the dialogue.

3.1.5 Conjunctions

a. Verse i:

The verse	The translator	Translation
صُمُّ بُعْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ □	Pickthall	<u>Deaf, dumb and blind</u> ; and they return not.
(Al-Baqarah: 18)	Arberry	<u>Deaf, dumb, blind</u> -- so they shall not return;
	Al-Hilali and Khan	They are <u>deaf, dumb, and blind</u> , so they return not (to the Right Path).

Verse interpretation:

In this verse the hypocrites are described as deaf, dumb, and blind, metaphorically highlighting their complete rejection of the truth. Despite possessing hearing, speech, and sight, they neither heed the truth, speak it, nor perceive the light of guidance. The words deaf, dumb, and blind, are used to indicate their willful ignorance and corruption of belief (Abū Ḥayyān, 1344/1999, Vol. 1, pp. 133-134). The conjunction 'و' (and) is omitted between the adjectives, which is a common stylistic feature in Arabic, used to emphasize each attribute individually, enhancing the eloquence of the sentence (Al-Ṭanṭāwī, Vol. 1, p. 66). Al-Bāqūlī (1149/2000) states that the conjunction is implied, meaning 'deaf, and dumb, and blind' (Vol. 3, p. 803). The ellipsis suggests that these attributes are inherently connected, existing simultaneously (Al-Ḥusaynī, Vol. 7, p. 338). Abu Ḥayyān supports this, noting that while the attributes are distinct in wording, they convey the unified message of the hypocrites' refusal to accept the truth (1344/1999, Vol. 1, p. 132).

Analysis:

Pickthall and Al-Hilali & Khan use an explicitation strategy by adding the conjunctions that are elliptical in the source text. Both translations are clear and easy to read for the target reader. However, the rhetorical effect of the ellipsis of the conjunction is sacrificed, having a different emphasis of each of the traits alone. Arberry keeps the ellipsis through a literal strategy. His choice not to use conjunctions mirrors the stylistic feature in the source text and aligns with the rhetorical device of asyndeton in English. This reflects faithfulness to the original structure while also achieving optimal relevance, as the ellipsis adds rhetorical weight without requiring excessive cognitive effort from the reader. Asyndeton is a literary style in English where conjunctions are omitted from a series of words or phrases for rhetorical effect (Ervin, 2004, p. 27). It aligns with the principle of optimal relevance, which seeks to maximize cognitive effects while minimizing processing effort. Translators may choose to use asyndeton when it meets these conditions. Since English writing conventions go with the cognitive benefits of asyndeton, it can be a viable translation option. In some cases, asyndeton can enhance optimal relevance by suggesting that a list is incomplete, thereby increasing cognitive effects through weak implicatures (Masson, 2018, pp. 96, 97).

b. Verse j:

The verse	The translator	Translation
وَإِذْ نَجَّيْنٰكُمْ مِنَ عَالِ فِرْعَوْنَ يَسُومُوْنَكُمْ سُوءَ الْعَذَابِ يَذْبَحُوْنَ اَبْنَاءَكُمْ وَيَسْتَحْيُوْنَ نِسَاءَكُمْ □	Pickthall	And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, <u>slaying</u> your sons and sparing your women,
(Al-Baqarah: 49)	Arberry	And when We delivered you from the folk of Pharaoh who were visiting you with evil chastisement, <u>slaughtering</u> your sons, and sparing your women;
	Al-Hilali and Khan	And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, <u>killing</u> your sons and sparing your women,

Verse interpretation:

This verse addresses the Israelites, reminding them of how God saved them from Pharaoh's people, who imposed the worst torment upon them, specifically, slaughtering male children and keeping females alive for servitude. Pharaoh did this out of fear of losing his kingdom, based on a prophecy that a child from the Israelites would bring about his downfall (Abū Ḥayyān, 1344/1999, Vol. 1, pp. 311-313 & Ibn 'Āshūr, 1973/1984, Vol. 1, pp. 311-314). Al-Zamakhsharī (1143/1987, Vol. 1, p. 138) noted that the conjunction 'و' was omitted before the verb 'يَنْبَحُونَ' (slaughtering). Ibn Hayyan (1344/1999, Vol. 1, p. 313) and Al-Farra suggested that the omission of the conjunction emphasizes that the slaughtering of sons and the humiliation of women directly represent the torment mentioned, clarifying the severity of the punishment.

Analysis:

All translators adopt a literal approach, directly translating the Arabic text, preserving the ellipsis of the conjunction 'و' (and). The omission of this conjunction in the source text serves a rhetorical purpose, emphasizing that the slaying of sons and sparing of women were not simply part of the torment but its essence. While preserving the ellipsis maintains the grammatical structure of the source text, it may not fully convey this deeper meaning to the target reader. To enhance clarity, explicitation could be used, such as incorporating the preposition 'by.' For example, Pickthall's translation could be modified to: 'And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment (by) slaying your sons and sparing your women.' This adjustment would clarify that these actions were the mechanism of torment, improving the translation's clarity, readability, and relevance while staying faithful to the original text.

3.1.6 Vocative particle

a. Verse k:

The verse	The translator	Translation
<p>قَاطِرِ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ □</p> <p>(Yūsuf: 101)</p>	Pickthall	<u>Creator</u> of the heavens and the earth! Thou art my Protecting Guardian in the world and the Hereafter.
	Arberry	<u>O Thou, the Originator</u> of the heavens and earth, Thou art my Protector in this world and the next.
	Al-Hilali and Khan	<u>The (only) Creator</u> of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter,

Verse interpretation:

Prophet Yusuf (peace be upon him) supplicated to God, asking for protection and support in this world and the hereafter (Ibn 'Āshūr, 1973/1984, Vol. 13, pp. 59-60). Ibn 'Āshūr noted that 'قَاطِرٌ' is a vocative with the vocative particle 'يَا' (O) omitted (1973/1984, Vol. 13, p. 59). Ibn Hayyan (1344/1999, Vol. 6, p. 329) explained that 'قَاطِرٌ' is in the accusative case as either an adjective or a vocative. Al-Suyūṭī (1506/1974, Vol. 3, p. 212) stated that omitting 'O' in supplications to God is common in the Qur'ān as a form of sanctification, given that calling carries an aspect of commanding.

Analysis:

Ellipsis in vocative constructions, where 'يَا' (O) is omitted, enhances the solemnity and brevity of the address. Pickthall and Al-Hilali & Khan use a literal translation, maintaining the ellipsis and employing an exclamation mark, aligning with Figuras's notion that punctuation serves as procedural guidelines to aid text comprehension (1999, as cited in Masson, 2018, p. 48). According to Masson's discussion on relevance, the cognitive effect of employing or omitting punctuation should compensate for any potential increase in processing costs (2018, p. 48). Arberry opts for explicitation, adding 'O' for clarity. According to Masson, cognitive effects should outweigh processing effort (2018, p. 50). By using punctuation familiar to both Qur'ānic and English styles, Pickthall and Al-Hilali & Khan preserve the text's clarity and relevance. Their approach maintains the source text solemnity and brevity, while Arberry's, though more explicit, loses some of this stylistic conciseness. Overall, the literal translations offer a balanced approach, staying faithful and accessible within the framework of relevance theory. According to Masson (2018, p. 50), communicators aim at optimal relevance; if punctuation alone requires higher processing costs, these must be countered by increased cognitive effects, such as making the message more relevant.

b. Verse I:

The verse	The translator	Translation
<p>قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي (Mariam: 4)</p>	Pickthall	Saying: <u>My Lord!</u> Lo! the bones of me wax feeble.
	Arberry	saying, <u>O my Lord</u> , behold the bones within me are feeble.
	Al-Hilali and Khan	Saying: <u>My Lord!</u> Indeed my bones have grown feeble,

Verse interpretation:

The Prophet Zakariya (peace be upon him) pleads to Allah, expressing his weakness and old age as a prelude to requesting a child. He describes his bones as weakened, metaphorically indicating the frailty of his body and advanced age (Ibn ‘Āshūr, 1973/1984, Vol. 16, pp. 63-65). His saying ‘رَبِّ’ (My Lord) means ‘O my Lord’ with the vocative particle omitted (Al-Zarkashī, 1392/1957, Vol. 3, p. 213). This omission reflects the intimate and submissive nature of such prayers, removing even the minor barrier, a simple particle, between the supplicant and God (Maḥmūd & ‘Abd Allāh, 2019, p. 53).

Analysis:

In translating this verse, the translators used similar strategies. Arberry included the vocative particle using an explicitation strategy, while Pickthall and Al-Hilali & Khan opted for a literal approach, preserving its omission. This ellipsis, common in Qur’ānic Arabic, enhances the intimacy of addressing God. The use of a simple exclamation mirrors this style because it maintains brevity and coherence. Moreover, it does not conflict with the principle of the processing effort in relevance theory because the meaning created by the weak implicature of the exclamation mark compensates for the elliptic particle and enhances understanding and relevance (Masson, 2018, pp. 48-51). This approach of literalness here avoids ambiguity, ensuring clarity and faithfulness. It further preserves the original style while maintaining textual integrity and accessibility.

3.2 Result

In analyzing how elliptic particles are rendered in the selected verses, several strategies emerged across the translations. As Figure (1) shows, the interpretation, which assumes no ellipsis is present in the verse, was applied in three out of 12 verses, by all translators in translating the verses number (3), (4), and (5), representing (25%). Literal translation was the most frequently used strategy, appearing in eight out of 12 verses, by Pickthall in translating verse (7), by Arberry in translating verse (1), by Pickthall and Al-Hilali and Khan in translating verses (2), (11), and (12), and by all translators in translating verses (6), (9), and (10), representing (47.3%). Explicitation was used in translating five out of 12 verses: verse (1) by Pickthall and Al-Hilali and Khan, verses (2), (11), and (12) by Arberry, and verse (7) by Al-Hilali and Khan, representing (16.6%). Finally, modulation was applied in translating two out of 12 verses: verse (7) by Arberry and verse (8) by all translators, representing (11.1%).

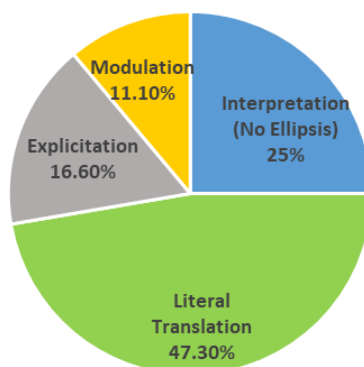


Figure 1. Frequency of strategies used in translating the selected verses

The charts in figure (2) below represent the percentage usage of each translation strategy, interpretation (no ellipsis), literal translation, explicitation, and modulation, by all translators. Pickthall used interpretation (no ellipsis) in translating three out of the 12 verses (25%), literal translation in seven verses (58.4%), explicitation in one verse (8.3%),

and modulation in one verse (8.3%). Arberry used interpretation (no ellipsis) in translating three out of the 12 verses (25%), literal translation in four verses (33.4%), explicitation in three verses (25.00%), and modulation in two verses (16.6%). Al-Hilali & Khan used interpretation (no ellipsis) in three verses (25%), literal translation in six verses (50.1%), explicitation in two verses (16.6%), and modulation in one verse (8.3%).

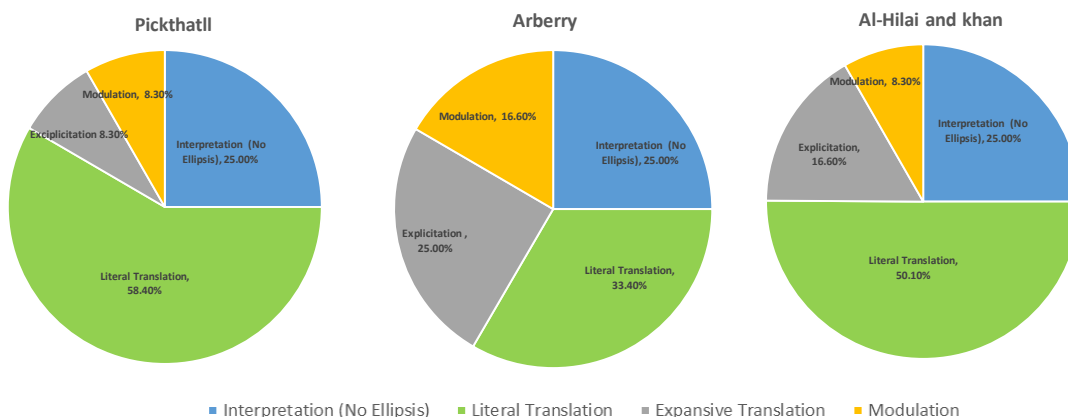


Figure 2. Percentage usage of each translation strategy by translators

In terms of how the applied strategies influenced the accuracy and understandability of the translations, 55.6% of the translations using a literal strategy (translations of 5 out of 9 verses) were accurate and understandable. They maintain both the meaning and readability, effectively conveying the intended message. In some cases of literal translation, the meaning of the omitted particle is implied by a punctuation mark, especially in cases of ellipsis of interrogative and vocative particles. 22.2% of the translations using a literal strategy (translations of 2 out of the 9 verses) were not accurate but understandable, where the translations, though not fully aligned with the original meaning, were still readable and made sense to the audience. 22.2% of the translations using a literal strategy (translations of 2 verses) were not accurate or understandable, meaning that literal translation resulted in both meaning and readability being compromised, leading to confusion. 100% (4 verses) of the translations using explicitation were accurate and understandable. This approach was highly effective in conveying the meaning clearly, adding necessary context without losing accuracy or readability. 100% of the translations using modulation (translations of 2 verses) were not accurate but understandable. While the translations did not perfectly capture the original meaning, they were still clear enough to be comprehensible to the readers. The below chart visualizes the aforementioned results.

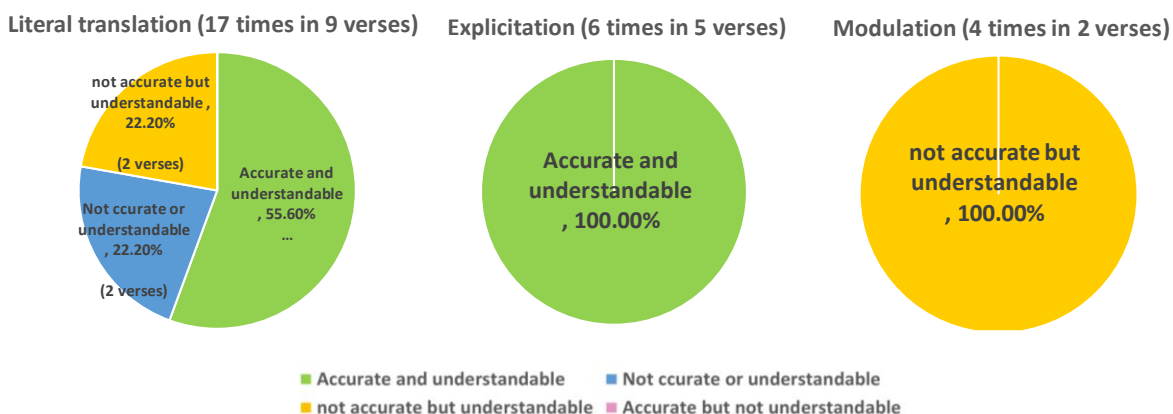


Figure 3. Effect of the applied strategies on the accuracy and understandability of the translations

3.3 Discussion

The findings indicate a strong reliance on literal translation compared to other strategies: interpretation (no ellipsis), explicitation, and modulation. Literal translation was the most common strategy used by Pickthatll in 58.31% of the verses, Al-Hilali & Khan in 50.00%, and Arberry in 33.30%. This contrasts with prior studies by Kadhim (2012) and Barkat (2019), where literal translation was not as dominant. Kadhim (2012) identified three main strategies: ignoring the ellipsis, directly

incorporating it, or using parentheses and brackets, while Barkat (2019) found translators often clarified ellipsis in specific verses. El Rays (2017) noted that compensation strategies were sometimes used to manage ellipsis in Qur'anic translations.

Regarding strategy effectiveness, literal translation and explicitation were the most successful. Literal translation achieved accuracy and understandability in five out of nine verses. In literal translation, punctuation marks are used in some cases to convey the meaning of the elliptic particles, particularly interrogative and vocative particles. Explicitation provided full accuracy and clarity in all four verses where it was used. However, literal translation sometimes failed to convey meaning accurately, exposing its limitations. Modulation, while often understandable, was prone to inaccuracies, highlighting its lack of precision for translating elliptic particles. This underscores the need to carefully choose strategies based on each verse context and content.

Compared to earlier studies like Kadhim (2012) and Barkat (2019), it is clear that they lack the demonstration of the extent of the influence of the strategies employed in translating verses with elliptic particles and do not show which strategies were more effective in conveying the meaning of the verses selected.

In contrast, this research shows that the frequent use of literal translation, especially by Pickthall and Al-Hilali & Khan, indicates that translators often prefer this method as a way of preserving the structure and authenticity of the original text. However, literal translation sometimes results in misunderstandings, emphasizing that it may not always strike the right balance between accuracy and readability, particularly with ellipsis. The success of explicitation in consistently achieving accuracy and clarity shows the value of adding context when dealing with elliptic particles, whenever this strategy is appropriate as per the verse content and context. The relative weakness of modulation, which led to inaccuracies, shows that strategies altering the cognitive structure of the text can introduce more errors.

4. Conclusion

This paper investigates how elliptic particles are rendered in selected English translations of selected Qur'anic verses and focuses on the translation strategies used and their influence on accuracy and readability. The findings reveal that the translators often adopt literal translation that, while showing a high level of accuracy, in a few cases compromises the deeper meanings conveyed by elliptic particles. Explicitation, on the other hand, enhances clarity in certain cases, aiding reader comprehension. This research highlights the importance of balancing faithfulness to the original text with clarity for the target audience. A key contribution is its focus on translating elliptic particles, an underexplored area in Qur'anic translation. Applying Relevance Theory in this research offers insights into the cognitive effort required by readers to grasp the analyzed translations. The findings of this research are pivotal because they provide a clear evaluation of which strategies are more effective in translating verses with elliptic particles. This has practical implications for translators of sacred texts and asserts that choosing the right strategy can significantly affect the accuracy and readability of translation when dealing with elliptic particles. Therefore, translators should be cautious in selecting the applied strategies, considering the context and specific nuances of each verse as well as the nature of the ellipsis. One limitation of this research is the absence of feedback from native English speakers on their perception of the selected translations, which could have provided valuable insights into the readability and comprehension of the selected translations by native speakers of English. However, this decision was made to focus more on textual analysis, and future research could incorporate such perspective to build upon the findings of this research. The translation of elliptic particles represents both a linguistic and an interpretive challenge and, therefore, an area in which continued research is critical. Assuring that the translations of the Holy Qur'an remain both faithful and accessible represents a vital scholarly and meaningful task.

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