

## THE RENDERING OF USLŪB *AL-ḤAZF* IN INDONESIAN QUR'ANIC TRANSLATIONS

Comparing between “*Al-Quran and Terjemahannya*” and “*Al-Quran dan Maknanya*”

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### Abstract

This article investigates the application of *uṣlūb al-ḥazf* in two Indonesian Qur'anic translations, namely the 2019 Revised Edition of *Al-Qur'an dan Terjemahannya* (the Qur'an and its Translation) compiled by the Ministry of Religion Affairs (MoRA) and *Al-Qur'an dan Maknanya* (the Qur'an and its Meaning) by Quraish Shihab. Both works represent different strategies for rendering Arabic expressions into Indonesian, which in turn affect translation problems and readers' comprehension of Qur'anic meaning. This study employs a qualitative approach with a library research method, using the two translations as primary sources and analyzing them through the perspectives of *balāghah* and translation theory. The findings identify two major translation models in dealing with *al-ḥazf*: (1) accommodation of omission, and (2) non-accommodation of omission. Overall, Quraish Shihab's translation (*Al-Qur'an dan Maknanya*) is found to be more responsive to the rhetorical dimensions of *balāghah*, particularly in preserving *al-ḥazf*, than the 2019 Ministry translation (*Al-Qur'an dan Terjemahannya*). These differing strategies influence meaning construction, interpretive orientation, and readers' engagement with the religious message, indicating that successful translation requires rhetorical as well as semantic sensitivity.

**Keywords:** *Al-Qur'an dan Maknanya* (*The Qur'an and Its Meanings*), *Al-Qur'an dan Terjemahannya* (the Qur'an and its Translation), *uṣlūb al-ḥazf*.

**Penerjemahan *Uṣlūb al-Ḥaẓf* dalam Terjemahan Al-Qur'an Berbahasa Indonesia:  
Perbandingan antara “*Al-Qur'an dan Terjemahan*” Edisi Revisi 2019 dan “*Al-Qur'an dan  
Maknanya*”**

***Abstrak***

*Artikel ini mengkaji penerapan ṣlūb al-ḥaẓf dalam dua terjemahan Al-Qur'an berbahasa Indonesia, yaitu Al-Qur'an dan Terjemahannya Edisi Revisi 2019 yang disusun Kementerian Agama dan Al-Qur'an dan Maknanya karya Quraish Shihab. Kedua karya tersebut merepresentasikan strategi yang berbeda dalam menerjemahkan ungkapan-ungkapan Arab ke dalam bahasa Indonesia, yang pada gilirannya memengaruhi persoalan penerjemahan dan pemahaman pembaca terhadap makna Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan, dengan menjadikan kedua terjemahan tersebut sebagai sumber utama dan menganalisisnya melalui perspektif ilmu balāghah dan teori penerjemahan. Temuan penelitian menunjukkan dua model utama penerjemahan dalam menangani al-ḥaẓf, yaitu: (1) akomodasi terhadap penghilangan, dan (2) non-akomodasi terhadap penghilangan. Secara umum, Al-Qur'an dan Maknanya karya Quraish Shihab dinilai lebih responsif terhadap dimensi retorik balāghah, khususnya dalam mempertahankan al-ḥaẓf, dibandingkan dengan Al-Qur'an dan Terjemahannya Kementerian Agama tahun 2019. Perbedaan strategi ini memengaruhi pembentukan makna, arah penafsiran, dan keterlibatan pembaca dengan pesan keagamaan, yang menunjukkan bahwa keberhasilan penerjemahan tidak hanya menuntut kepekaan semantis, tetapi juga kepekaan retorik.*

***Kata kunci:*** *Al-Qur'an dan Maknanya, Al-Qur'an dan Terjemahannya, ṣlūb al-ḥaẓf*

## Introduction

The translation of the Qur'an is a complex scholarly and spiritual endeavor, as it directly engages with a sacred text characterized by unparalleled linguistic miracle (*i'jaz*). On one hand, translation serves as a bridge for non-Arabic speaking communities to comprehend the divine message; on the other, it faces the inherent limitations of human language in capturing the vastness of the meanings within the Word of God. In the Indonesian context, Qur'anic translation has been a significant practice since the 17th century, beginning with Abd al-Ra'uf al-Sinkili's work, *Tarjuman al-Mustafid* (Baidan 2017, 3). This practice continues to evolve through the official translations of the Ministry of Religious Affairs and modern academic works such as *Al-Qur'an dan Maknanya* by M. Quraish Shihab. However, it is undeniable that the practice of Qur'anic translation often encounters various problems arising from semantic discrepancies, shifts in contextual meaning, and the loss of rhetorical elements inherent in the original text (Baidan 2017, 4). This phenomenon underscores that Qur'anic translation is not merely a linguistic activity but also a theological and hermeneutical one.

The process of translating the Qur'an is long and intricate, requiring bilingual expertise in both the source and target languages.<sup>1</sup> Furthermore, a translator must master various surrounding aspects, including linguistic features and the customs and culture inherent in a language (Hanafi 2015, 170). Moreover, the object of translation is the Qur'an, a holy book imbued with the element of *i'jaz* (Maimoen dan Amiroh 2021, 261). Translations are frequently executed literally without regard for the *balagah* (rhetoric) and stylistic nuances of the Qur'an. Consequently, implicit, elliptical, or rhetorical meanings often undergo a shift in significance.

Nashruddin Baidan posits that the primary problem in Qur'anic translation is the incongruity between Arabic rhetorical structures and the Indonesian linguistic system (Baidan 2017, 4). The revelation of the Qur'an in Arabic endows it with unique characteristics in verse formation, specifically referring to grammatical, rhetorical, and semantic aspects (Ismail, Rahman, and Ghazali 2023a, 203). One crucial aspect of Qur'anic stylistic studies that often remains invisible in translation is *uslūb al-ḥaẓf*, or elliptical style. Ellipsis, or the omission of certain linguistic elements, is employed to maintain the aesthetic beauty of the Qur'an, emphasize the meaning of the verses, and preserve contextual integrity. In the science of *balagah*, the term *al-ḥaẓf* is defined as the deletion of a word element because its meaning can already be understood through

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<sup>1</sup> The primary problem within the translation process is the inherent disparity between human languages. In *Dalālat al-Alfāz*, it is explained that Abū Ḥayyan at-Tauhidiy, quoting as-Sairafi, clarifies that it is impossible for any language to be fully equal to another in every aspect including its nature, structure, metaphors, vocabulary, verbs, and so forth (Anis 1976, 80).

*qarīnah* (contextual indicators). This omission is not a grammatical weakness; rather, it is a stylistic strategy to demonstrate the sublime nature of the divine discourse (Nasir 2017, 161).

In the Indonesian context, two primary references for translation are *Al-Qur'an dan Terjemahannya* by Kementerian Agama (Kemenag) Republik Indonesia Edisi Penyempurnaan 2019 (Al-Quran and its Translations by Ministry of Religious Affairs [MoRA] of the Republic of Indonesia, 2019 Revised Edition) and *Al-Qur'an dan Maknanya* (Al-Quran and its Meaning) by M. Quraish Shihab.<sup>2</sup> These two translations are particularly interesting to compare as both strive to present an accessible and accurate understanding of the Qur'an for the Muslim community. *Al-Qur'an dan Terjemahannya* by the Ministry of Religious Affairs (MoRA) was compiled collectively by a team of experts in exegesis (*tafsir*), Arabic, and Indonesian, utilizing a literal approach and a mixed *harfiyah-tafsiriyyah* method.<sup>3</sup> Furthermore, this translation serves as a major reference for the Indonesian Muslim public in understanding the contents of the Qur'an across educational institutions, prayer groups (*majelis taklim*), and academic studies (Hilmi and Najib 2021, 223).

Conversely, Quraish Shihab employs a semantic-rhetorical approach that emphasizes the contextual meaning and the moral value of the text. His Indonesian translation refers to the *fatwas* of Egyptian scholars and utilizes the *tafsiriyyah* translation method (Arpaja 2019, 87). Consequently, comparing how these two translations address the phenomenon of *al-ḥaẓf* is essential to evaluate the extent to which the rhetorical beauty of the Qur'an is preserved during the translation process.

Academic research regarding the phenomenon of *al-ḥaẓf* has been conducted by several scholars and can be categorized into three main currents. First, linguistic and *balagah* (rhetoric) studies position *al-ḥaẓf* as a form of Qur'anic rhetorical beauty, as seen in the analytical study by Mohd Shahrizal Nasir, which states that *al-ḥaẓf* illustrates that the Qur'an is exceptional and contains no deficiencies (Nasir 2017). Israr Ahmad Khan demonstrates that *al-ḥaẓf* is one reason why Arabs believe in the Qur'an as a sublime book. There are four types of ellipsis applicable in the Qur'an: the background of revelation, specific words, entire verses, and paragraphs (Khan 2017). Furthermore,

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<sup>2</sup> Thereafter, the two manuscripts are referred to using abbreviated titles for the sake of consistency and readability. *Al-Qur'an dan Terjemahannya* is hereafter abbreviated as QT, while *Al-Qur'an dan Maknanya* is abbreviated as QM. These abbreviations are used throughout the study solely for citation and reference purposes.

<sup>3</sup> In the process of translating the Qur'an, certain verses cannot be translated literally, while others remain amenable to literal translation. Al-Maragiy, in *Bahs' fi Tarjamah al-Qur'an al-Karim wa Ahkamuhā*, explains that the Qur'an can be translated in terms of its primary meaning (*makna primer*), but it is impossible to translate it from the perspective of its secondary meaning (al-Maragiy 1423, 35).

Siti Mardiana emphasizes that Qur'anic *balagh* encompasses linguistic, rhetorical, semantic, and stylistic aspects that allow the divine message to be felt as beautiful (Mardiana 2025).

Second, studies that highlight the grammatical function of *al-ḥaẓf* in the Qur'an. Fakhrun Djola points out that the phenomenon of *al-ḥaẓf* can enrich the understanding of *rasm* (orthography) and *imla'* (dictation) rules and has implications for knowledge regarding Arabic orthographic principles. In Surah Ali Imran, there are 33 types of words containing the principle of *al-ḥaẓf*, dominated by *isim mufrod* (singular nouns), *jamak* (plural), *fi'il* (verbs), and *isim isyarah* (demonstrative pronouns) (Djola et al. 2022). Meanwhile, Abdul Aziz (Aziz 2022) and Muhammad Afthon Ulin Nuha (Ulin Nuha 2022) reinforce this trend by showing that *al-ḥaẓf* can construct unity of meaning and text structure within the Qur'an. The presence of ellipsis within Qur'anic verses demonstrates that the Qur'an possesses a cohesive and effective linguistic style, capable of stimulating the reader's thought processes in comprehending the text.

Thirdly, applied studies have linked *al-ḥaẓf* (omission/ellipsis) to Qur'anic translation. Mohammad Rofian Ismail et al. found that in the Syamil Word-for-Word Qur'an Translation, the element of *al-ḥaẓf* in Surah Yasin was not fully represented. Out of 29 verses in Surah Yasin containing *al-ḥaẓf*, only one verse reflected this rule (Ismail, Rahman, and Ghazali 2023). Rahmawati emphasized that John Arthur's translation demonstrates high fidelity to the original meaning (Latifah dan Rohmaniyah 2024). Meanwhile, Nur Aini concluded that the linguistic richness of the Qur'an poses a distinct challenge in the translation process, resulting in many word-for-word commentary (*tafsir*) manuscripts failing to showcase *uslub balāgi* (rhetorical style) in their translations (Aini 2019). Conversely, Rochmat Hidayatullah identified variations in one form of *uslub balāgi*, namely *qasr*, in the Quran Kemenag (MoRA) website version (Rochmat 2021). In a related vein, Azizah Ruslina Yanti revealed the phenomenon of *isti'ārah* (metaphor) in the *Syāmil fi Balāghah Al-Qur'ān* commentary by M. Afifuddin Dimiyati, a key reference for understanding contemporary linguistic and rhetorical commentary. This study shows that Dimiyathi does not mention all types of *isti'ārah* in Surah Al-Kahf (Yanti 2024).

Distinct from previous research, this study analyzes the integration of *uṣlūb al-ḥaẓf* in the *Al-Qur'an dan Terjemahannya* by The Ministry of Religious Affairs (MoRA) and *Al-Qur'an dan Maknanya* by M. Quraish Shihab. The focus is directed toward two primary questions: (1) how is the model of Qur'anic translation applied to *uṣlūb al-ḥaẓf* in these two works; and (2) what are the implications of applying *uṣlūb al-ḥaẓf* in translation from the perspective of translation theories? This research argues that the application of *uṣlūb al-ḥaẓf* in these translations reveals differing methodological

approaches that impact the construction of meaning and the level of textual explicitation. This phenomenon reflects not only the differing orientations between literal-functional and conceptual-interpretive approaches but also demonstrates the epistemological dynamics within the practice of Qur'anic translation.

### Method

The methodology employed in this research is a descriptive-qualitative approach based on library research, drawing from various relevant literatures. Primary data consists of *Syāmil fi Balāghah Al-Qur'ān, Al-Qur'an dan Terjemahannya* by The Ministry of Religious Affairs (MoRA), and *Al-Qur'an dan Maknanya*, while secondary data includes various classical and contemporary *balāghah* (rhetoric) literatures. This study aims to identify the Qur'anic translation models for *uṣlūb al-ḥaẓf* in both *Al-Qur'an dan Terjemahannya* by The Ministry of Religious Affairs (MoRA) and *Al-Qur'an dan Maknanya*, as well as the implications and influence of applying *al-ḥaẓf* on the discourse of Qur'anic translation. Data collection techniques were conducted through documentation and the recording of verses containing *al-ḥaẓf*, which were subsequently analyzed using a comparative method of Arabic texts and their translations, semantic functions, linguistic effects, and the impact on reader comprehension.

In the analytical context, this study integrates the approach of Qur'anic *balāghah* as the primary theoretical foundation, specifically regarding the phenomenon of *uṣlūb al-ḥaẓf*. Furthermore, the author incorporates the theories of Peter Newmark, Eugene A. Nida, Noam Chomsky, and Roman Jakobson in data analysis. The focus of this study is directed toward specific surahs, namely As-Sajdah, Yāsīn, Ar-Raḥmān, Al-Waqi'ah, and Al-Mulk. Practically, these surahs were selected due to their significant position within Islamic tradition and the spiritual lives of Indonesian Muslims. Theoretically, these five surahs exhibit diverse stylistic features, ranging from the use of metaphor, figures of speech, linguistic style, and repetition, to various other *uṣlūb*, including *al-ḥaẓf*. This is supported by various *tafsīr* literatures that examine *uṣlūb balāghah*, such as *Şafwah al-Tafāsīr Tafāsīr* (Aş-Şabuniy 1981, 422), *Tafsīr al-Munīr* (Az-Zuhailiy 2009, 42), and *Hadāiq al-Ruh wa al-Raihān* (al-Haririyy 2001, 287).

### *Uṣlūb al-Ḥaẓf* in the Qur'an

*Al-ḥaẓf* literally means "to cut," as explained by Ibnu Manẓūr: حذف الشيء يحذفه حذفاً، means قطعه من طرفه. Linguistically, *al-ḥaẓf* or ellipsis encompasses various meanings, such as *ar-ramyu* (throwing), *aḍ-ḍarbu* (striking), *al-waṣlu* (connecting), *al-qat'u* (cutting), and *al-isqāt* (dropping/omitting) (Haluf 2009, 10). Imam Az-Zarkasyi and Khalid bin

Uthman Al-Sabt define *al-ḥaẓf* linguistically as *al-isqāt* (omission). Technically, it refers to the omission of certain letters, words, or sentences within a linguistic structure, provided there is an accompanying indicator (*dalīl*) (Hakim 2021, 25). Sibawaihi views *al-ḥaẓf* as the narrowing of a lexical indicator that originally pointed to a broad meaning. Furthermore, Al-Baqilani describes it as dropping a word or refraining from mentioning something in speech regarding the deletion of a sentence (al-Baqilani 1954, 262). Similarly, Imam Az-Zarkasyi states that *al-ḥaẓf* involves omitting part of a sentence or the whole based on a *dalīl* (indication/clue) (Az-Zarkasyi 1984, 102). This view is supported by al-Abyari, al-Maṭlūb, and Al-Jāḥiẓ, who notes that the omission of elements in a text is driven by specific purposes and accompanied by evidence of the deleted element (*maḥẓūf*) (Khaluf 2009).

Muhammad Afifuddin Dimyathi on *Mabāḥiṣ fī Ma'ānī Al-Qur'ān* state that *al-ḥaẓf* linguistically refers to the acts of cutting, taking, or discarding. Technically, it involves the omission of one or more words or phrases for a specific purpose (Dimyathi 2022). Synthesizing various perspectives on this definition, *al-ḥaẓf* can be defined as the removal of a linguistic element be it a word, sentence, or otherwise within a verse for linguistic objectives, necessitated or permitted by the presence of a *qarīnah* (contextual indicator) (Hakim 2021, 26). The reasons for the occurrence of *al-ḥaẓf* are as follows: first, *al-ḥaẓf* is employed for conciseness and to avoid redundant elements since the manifest context of the verse is already capable of explaining them, as seen in the phrase *والله الهلال* which should properly be *هذا الهلال والله*. in this specific sentence structure, the subject (*mubtada'*), namely *هذا* is omitted because there is a *qarīnah* (the individual's witness of the situation) regarding the crescent moon (*al-hilāl*) that provides clarity of meaning.

Second, *al-ḥaẓf* serves as a reminder that time is of the essence, requiring the core of the matter to be conveyed directly. Third, *tafkḥīm* and *i'zām* involve the glorification of a subject through the use of brief sentences, as detailed elaboration would be considered excessive. Fourth, *takhfif* is used to lighten the words within a discourse, as observed in Surah Yusuf/12: 82. Furthermore, it involves the removal of the *nūn tathniyah* and *nūn jama'* when their grammatical influence remains unchanged, as seen in Surah al-Hajj/22: 19. Fifth, it is used to maintain the continuity of an expression, and sixth, it serves to safeguard the integrity of the speech (Az-Zarkasyi 1984, 108).

In the Al-Qur'an, *al-ḥaẓf* is divided into several categories as mentioned by Az-Zarkasyiy in *al-Burhān*, as quoted by Dimyathi, as follows:

1. *IQTiṭā'*: mentioning only one letter of a word and omitting the rest. For example, in Surah Al-Mā'idah (5): 6, it is said that the letter *bā'* here is the first letter of the word *ba'd*, with the remainder omitted. Thus, it carries the meaning of *فَأَمْسَحُوا بَعْضَ رُؤُوسِكُمْ*.
2. *Iktifā'*: when the actual context demands the mention of two related things, but mentioning only one is considered sufficient because the other meaning can already be understood. For instance, in Surah Al-Naḥl (16): 81, the mention of *سَرَابِيلَ الْحَرِّ* carries the implicit meaning of *الْبَرْدَ* (protection from cold). The wisdom behind the specific mention of heat is that protection from heat is considered highly important.
3. *Iḍmār*: when something is omitted from a nearby statement to clarify one of the two parts contained within that statement. As in Surah Ali-Imran (3): 159, the verse implies it has been witnessed through the senses and observation that they did not distance themselves from him, while also refuting that Prophet Muhammad was behaving crudely or hard-heartedly.
4. *Istidlāl bi al-fi'li lisyaiaini*: concluding two actions even though the action actually only applies to one of them, such that from that mention, it can be understood as an appropriate action for the second matter. As in Surah Al-Ḥasyr (59): 9, *وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ* carries the meaning that they believed.
5. Stating two assertions limited to one intended meaning. As in Surah Ṭāhā (20): 49, he did not say "and Aaron" because Moses was the one intended as the bearer of the burden of that message.
6. Mentioning two things where the pronoun refers to only one of them. As in Surah Al-Jum'ah (62): 11, he did not say *إِلَيْهِمَا* because the intent is that if they see trade, they rush to it, or if they see entertainment, they rush to it as well. Therefore, one of them is omitted because it is already implied by what was mentioned.
7. *Al-ḥaẓf al-Muqābalī*: when two opposing elements appear in a statement, and then one of them is omitted. As in Surah Aḥzāb (33): 24, commentators state that the implicit meaning of the verse is that Allah will punish the hypocrites if He wills and does not accept their repentance, or Allah will accept their repentance and not punish them (Dimiyathi 2022, 258).

*Uslūb al-ḥaẓf* reflects the miraculous nature of the Qur'an as well as its richness in meaning and aesthetic linguistic style. This indicates that no instance of *al-ḥaẓf* in the Qur'an contains ambiguous meanings. Furthermore, the urgency and function of *al-*

*ḥaẓf* according to the opinions of various scholars demonstrate the presence of expressions that are more impactful within a verse. Az-Zarkasyiy states that the benefit of *al-ḥaẓf* is that it increases the pleasure of the reader or listener when they discover the omitted word. The more difficult it is to find the missing word, the more it evokes pleasure in reading. In addition, *al-ḥaẓf* can increase one's spiritual reward because the cognitive process regarding the structure of the omitted words requires deep reflection. Abdul Qāhīr al-Jurjānī adds that the presence of *al-ḥaẓf* makes the text better and more eloquent than if it were explicitly stated (Az-Zarkasyi 1984, 105).

Furthermore, *al-ḥaẓf* in the Qur'an provides eloquence and beauty to the discourse. Allah has utilized it in the Qur'an in various ways, each with its own clarity and captivating effect for the reader and listener. As explained by Al-Jurjānī, as quoted by Dimiyathi, *al-ḥaẓf* is capable of strengthening language and giving power to speech, captivating the heart as if by magic.<sup>4</sup> This is because removing the explicit statement itself is a form of the most eloquent expression, and metaphor is sufficient for things that remain unspoken. As long as the conveyed meaning aligns with the intended purpose, the shortest word that conveys that meaning is worthy of praise. Therefore, a person is not considered eloquent unless they are concise in speech. Ali bin Abi Thalib said, "I have never seen an eloquent person who was not concise in speech and did not elaborate on its meaning." Al-Farazdaq was asked, "Why are you patient with short words after long ones?" He replied, "Because I see short words have a greater impact on the heart and are more effective in gatherings," (Dimiyathi 2022).

### Application of *Al-Ḥaẓf* in Specific Surahs

#### 1. Surah As-Sajdah

##### a) As-Sajdah (32): 12

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

In this verse, there is an application of *al-ḥaẓf* in the section *ربنا ابصرنا وسمعنا* where the word of *يقولون* is not explicitly mentioned. In its complete form, the sentence structure would be *يقولون ربنا ابصرنا وسمعنا*. This omission demonstrates a concise linguistic style while maintaining clarity of meaning, as the intent of the speech is already illustrated by the context of the events being narrated.

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<sup>4</sup> For a more detailed discussion of this topic, please refer to the works of Muhammad Afifuddin Dimiyathi, entitled *Mabāḥith fi Ma'āni al-Qur'ān*, and of Sheikh Abdul Qahir Al-Jurjani, entitled *Dalā'il al-I'jāz fi Al-Qur'an*.

Furthermore, in the phrase *نعمل صالحا انا موقنون* there is also a form of *al-ḥaẓf al-mawṣūf*, which is the omission of the noun being described. The omitted word is *عملا صالح*, because its meaning is already implied within the sentence structure. Additionally, in the phrase *انا موقنون* there is a transition from a *fi'liyah* (verbal) sentence to an *ismiyah* (nominal) sentence. This shift conveys meanings of emphasis, permanence, continuity, and certainty of belief, as the particle used for emphasis is *inna* and *mūqinūn* serves as its *khobar* (Dimyathi 2018, 512). This implies that the faith mentioned in this verse refers to a faith that is truly firm after witnessing the truth of the hereafter directly.

b) As-Sajdah (32): 13

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىٰ وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

This verse contains the linguistic style *ījāz bi al-ḥaẓf*, specifically a form of omitting a sentence element. The omitted element is the *mafūl al-masyr'ah* (the object of will), which is implicitly understood from the context of the verse. The complete sentence is estimated to be *ولو شئنا ان نوتي كل نفس هداها لاتيناها* (Dimyathi 2018, 513).

c) As-Sajdah (32): 14

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا اِنَّا نَسِينَكُم وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ

In this verse, there is an element of *al-ḥaẓf* in the form of *ījāz bi al-ḥaẓf al-mafūl li al-ikhtisār*. The word omitted as a form of conciseness is *العذاب*, thus, the complete form can be understood as *فذوقوا العذاب بما نسيتم لقاء يومكم هذا* (Dimyathi 2018, 513).

2. *Surah Yāsīn*

a) *Surah Yāsīn* (36): 5

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

In this word of Allah, there is a form of *ījāz al-ḥaẓf al-mawṣūf*, namely the omission of the word being described. Its complete form is estimated to be *تنزيل الله العزيز الرحيم*. Furthermore, the words *العزيز* and *الرحيم* are included in the form of *ṣiḡhat mubālaghah* using the *fi'īl* scale (*wazan*), which indicates a very deep meaning for the attribute being described (Dimyathi 2018, 55).

b) *Surah Yāsīn* (36): 14

اِذْ اَرْسَلْنَا اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا اِنَّا اِلَيْكُمْ مُّرْسَلُونَ

In the verse *فعرزنا بثالث* there is an element of *ījaz al-ḥaẓf al-maḥḥūl* (omission of the object). Its complete form is *فعرزنا هما بثالث* (Dimiyathi 2018, 56).

c) Surah Yāsīn (36): 26

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ

In the verse *قِيل ادخل الجنة* there is an element of *ījaz al-ḥaẓf* because the meaning is already clear when viewed from its context. The implication is that when someone manifests their faith, they will be killed, as understood from the preceding story—namely, that a person was killed for believing. Subsequently, it is said to that believer, "Enter Paradise." In addition to the element of *al-ḥaẓf*, the verse also contains *at-tamkīn* (reinforcement of meaning), as the mention regarding entering Paradise serves as a powerful introduction to depict the grandeur of the state of a believer after a martyred death (Dimiyathi 2018, 58).

d) Surah Yāsīn (36): 52

قَالُوا يَوْمَئِذٍ لَمَّا مَزَقَدْنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

In the verse *قَالَوا هذا ما وعد الرحمن* there is an element of *ījaz al-ḥaẓf* for the omission of a portion of the sentence. In its complete form, the intended structure is *تقول لهم* (Dimiyathi 2018, 65).

e) Surah Yāsīn (36): 66

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ

In the phrase *ولو نشاء لطمسنا* there is an element of *ījaz bi ḥaẓf maḥḥūl al-masyī'ah*, a form of aesthetic Qur'anic language characterized by the omission of the object of will. In its complete form, the intended structure can be estimated as *لو نشاء ان* (Dimiyathi 2018, 68).

f) Surah Yāsīn (36): 67

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

In the phrase *ولو نشاء لمسخناهم* there is an element of *ījaz bi ḥaẓf maḥḥūl al-masyī'ah*, a form of aesthetic Qur'anic language characterized by the omission of the object of will. In its complete form, the intended structure can be estimated as *لو نشاء ان نمسخهم لمسخناهم* (Dimiyathi 2018, 68).

3. Surah Ar-Raḥmān

a) Ar-Raḥmān (55): 2

In this word of Allah (عَلَّمَ الْقُرْآنَ), there is an element of *ijaz bi haẓf al-mafūl al-ula* (omission of the first object), an aesthetic form of Qur'anic language characterized by the removal of the first object because its meaning is already clear from the context of the verse. This is because the blessing within that teaching does not lie in *who* is being taught, but rather in the essence of the act of teaching itself (Dimiyathi 2018, 294).

b) Ar-Raḥmān (55): 29

يَسْئَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

In the phrase *يسئله من في السموات والارض* there is an element of *ijaz bi haẓf al-mafūl aṣ-ṣānī* (omission of the second object) from the word *يسئله* to demonstrate the vast scope and grandeur of Allah. The omission of the second object occurs because it encompasses everything requested by those who ask. Furthermore, the use of the *fi'il muḍāri'* (present/future tense verb) indicates continuous and uninterrupted renewal, while the text also employs *ṭibāq* (antithesis) between "heaven" and "earth" (Dimiyathi 2018, 298).

c) Ar-Raḥmān (55): 56

فِيهِنَّ قُصِرَتْ الْغَظَبُ لَمْ يَطْمِئِنَّهُنَّ أَنْسَ قُنُبَهُمْ وَلَا جَانٌّ

In the phrase *فيهن قاصرات الطرف* there is an element of *ijaz bi haẓf al-mawṣūf wa ibqā' aṣ-ṣifah*, an aesthetic form of Qur'anic language characterized by the omission of the noun while retaining its attribute. The attribute in question refers to the maidens of paradise (*houris*) who lower their gaze to none but their husbands (Dimiyathi 2018, 301).

4. *Surah Al-Wāqī'ah*

a) Al-Wāqī'ah (56): 66

إِنَّا لَمَغْرُمُونَ

In the phrase *انا للمغرمون* there is the style of *ijaz al-haẓf* regarding the word *القول*. Its complete form is *يقولون انا للمغرمون* (Dimiyathi 2018, 311).

b) Al-Wāqī'ah (56): 70

لَوْ شَاءَ جَعَلْنَاهُ أَجَابًا فَلَوْلَا تَشْكُرُونَ

In the phrase *لوشاء جعلناه اجابا* there is the style of *ijaz bi haẓf mafūl al-masyī'ah*, an aesthetic form of Qur'anic language characterized by the omission of the object

of will. In its complete form, the intended structure can be estimated as لَوْ نَشَاءُ أَنْ نَجْعَلَهُ اجْأَجَا لَجْعَنَاهُ (Dimiyathi 2018, 312).

c) Al-Wāqī'ah (56): 82

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ

In the phrase وتجعلون رزقكم there is the style of *ījaz bi al-ḥaẓf*, which serves as a substitute for شكر رزقكم (Dimiyathi 2018, 313).

d) Al-Wāqī'ah (56): 85

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

In the phrase ولكن لاتبصرون there is the style of *uslūb al-ḥaẓf* or a form of linguistic conciseness, where a certain part is omitted but the meaning can be understood from the context of the sentence. Its complete form is estimated to be وملاء كنتا اورسلنا اقرب اليه ولكن لاتبصرونهم (Dimiyathi 2018, 313).

## 5. Surah Al-Mulk

a) Al-Mulk (67): 6

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُ الْمَصِيرُ

In the verse ويس المصير there is an element of *ījaz bi ḥaẓfal-makhṣūṣ* (conciseness through the omission of the specific subject). The complete construction is reconstructed as ويس وجهنم المصير (Dimiyathi 2018, 382).

b) Al-Mulk (67): 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

In the verse الا يعلم من خلق there is a stylistic feature of *ujlūb ijaz bi al-ḥaẓf*, which refers to sentence elision through the omission of certain words. Specifically, the object of the verb *ya'lamu* is elided, and the subject is understood to be Allah the Almighty. Consequently, the verse can be reconstructed as الا يعلم خالقكم سرهم وجهركم (Dimiyathi 2018, 384).

c) Al-Mulk (67): 18

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

In the verse نكير there is the stylistic use of *ījaz bi ḥaẓf ya' mutakallim takhfifan*. This represents a Quranic aesthetic form characterized by the omission of the letter *ya' mutakallim* (the first-person singular pronoun suffix) for the purpose of phonetic lightening and brevity (Dimiyathi 2018, 385).

d) Al-Mulk (67): 22

أَفَمَنْ يَمْشِي مُكَبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

The aforementioned Divine Word contains the element of *ījāz bi al-ḥaẓf al-mutaqābil*, an aesthetic Quranic form involving reciprocal elision. According to the treatise *al-Burhān*, this verse consists of two mutually complementary clauses. The elision occurs by omitting a portion of one clause because it is already represented by a portion of the other. The reconstructed complete form is:

افمن يمشي مكبا على وجهه اهدى ممن يمشي شويا على صراط مستقيم امن يمشي سويا على صراط مستقيم اهدى ممن يمشي مكبا (Dimiyathi 2018, 386).

### Comparative Analysis of the Application of *Al-Ḥaẓf* in the 2019 Revised *Al-Quran dan Terjemahannya* and *Al-Qur'an dan Maknanya*

Based on the results of the analysis regarding the application of *uṣlūb al-ḥaẓf* in the 2019 Revised Edition of *Al-Quran dan Terjemahannya* and *Al-Qur'an dan Maknanya*, the author identifies four primary models or patterns in the Quranic translation strategies used for *uṣlūb al-ḥaẓf*. These four models can be classified as follows:

#### *Translation Model Accommodating Al-Ḥaẓf*

The translation model that accommodates *al-ḥaẓf* is a form of translation that attempts to maintain the elliptical structure as found in the source text, while preserving contextual meaning through the use of concise and suggestive diction. Based on the comparison between *QT* and *QM* in this category, it can be concluded that Quraish Shihab is more consistent in maintaining *uṣlūb al-ḥaẓf*. Verses demonstrating the pattern of accommodating *al-ḥaẓf* include the following:

1) Surah As-Sajdah (32): 12

*QT:*

*Sekiranya kamu melihat orang-orang yang berdosa itu menundukkan kepalanya di hadapan Tuhannya, (kamu akan melihat sesuatu yang sangat luar biasa dan mereka berkata,) "Ya Tuhan kami, kami telah melihat (hari Kiamat yang kami ingkari) dan mendengar (dari-Mu kebenaran ucapan rasul-rasul-Mu). Maka, kembalikanlah kami (ke dunia), niscaya kami akan beramal saleh. Sesungguhnya kami (sekarang) adalah orang-orang yang yakin (akan adanya hari Kiamat).*

*QM:*

*Dan jika seandainya engkau (siapa pun engkau) melihat ketika para pendurhaka menundukkan kepala mereka di sisi Tuhan Pemelihara mereka, (tentu engkau akan melihat pemandangan yang tidak terlukiskan dengan kata-kata. Ketika itu mereka berkata): "Tuhan Pemelihara kami, kami telah melihat (ancaman yang disampaikan Rasul-Mu) dan mendengar (suara neraka), maka kembalikanlah kami*

(ke dunia), niscaya kami akan mengerjakan amal yang saleh, sesungguhnya kami adalah orang-orang yang yakin (dengan keyakinan yang sempurna).

The translation of Surah As-Sajdah verse 12 in both *QT* and *QM* indicates that the element of ellipsis in the verse is maintained. The expression "they say," which is intentionally omitted in the Arabic text, is nonetheless represented according to the context. This explication is carried out because the structure of the Indonesian language demands clarity regarding the subject and the speaker; thus, without such additions, the connection between the situation (the sinners hanging their heads), the action (regret), and their quoted speech would feel awkward or disjointed. In other words, both translators recognize that the *ḥaẓf* in this verse is rhetorical; it does not eliminate meaning, but rather adapts the context to manifest the speaker. Consequently, for the sake of readability and syntactic coherence in Indonesian, both *QT* and *QM* choose to restore these elements explicitly.

2) Surah As-Sajdah (32):14

*QT:*

*Rasakanlah olehmu (azab ini) karena kamu melalaikan pertemuan dengan harimu ini (hari Kiamat). Sesungguhnya Kami pun melalaikanmu. Rasakanlah azab yang kekal karena apa yang selalu kamu kerjakan!*

*QM:*

*Maka, rasakanlah (azab yang menimpa kamu) disebabkan kamu (tidak percaya, sehingga tidak melakukan persiapan, bagaikan orang yang melupakan pertemuan dengan hari kamu ini (Hari Kiamat), sesungguhnya Kami (pun) telah melupakan kamu dan rasakanlah azab yang kekal, disebabkan apa yang selalu kamu kerjakan (di dunia).*

Both *QT* and *QM* equally maintain the element of *al-ḥaẓf* in the verse. This is evident from the inclusion of the word "azab" (punishment), which is indeed omitted in the Arabic structure as a form of rhetorical brevity. This explication is carried out not because new meaning is being added, but to maintain semantic coherence, clarity of reference, and readability for readers unfamiliar with Arabic rhetorical styles. From a *balagah* (rhetorical) perspective, *ḥaẓf* in this verse serves to intensify the effect of the threat; thus, translators find it necessary to restore it so that the eschatological message of the verse remains properly understood. In this regard, *QT* is more concise and functional, whereas *QM* is more rhetorical and explanatory; nonetheless, both successfully bridge the elliptical style of the Qur'an with the need for clarity in the target language without diminishing the intended threat.

3) Surah Yāsīn (36): 5

*QT:*

*(sebagai wahyu) yang diturunkan oleh (Allah) Yang Maha Perkasa lagi Maha Penyayang,*

The *QT* of Surah Yāsīn verse 5 demonstrates that *uṣlūb al-ḥaẓf* is maintained. This is evident in the explication of the agent (subject) that is omitted in the Arabic textual structure. In the Indonesian language, such a structure cannot be left vacant as it would result in syntactic ambiguity and obscure the relationship between the revelation and its source. Therefore, the *QT* methodologically chooses to manifest the word "Allah" as a restoration of the omitted element to preserve clarity and coherence of meaning. Consequently, this translation remains aligned with the principles of *al-ḥaẓf* in Arabic rhetoric while simultaneously fulfilling the requirements of the target language for subject clarity within the sentence structure.

4) Surah Yāsīn (36): 26

*QT:*

*It was said (to him), "Enter Paradise" 640) He (the man) said, "O, if only my people knew..."*

*640) According to the narration, the man was killed by his people as mentioned in verses 20-25. At the moment of his death, angels descended to bring him glad tidings that Allah Swt. had forgiven his sins and prepared Paradise for him.*

*QM:*

*(The inhabitants of that land were enraged and persecuted the believing man until he fell as a martyr. And at that time) it was said (by the angels to his soul): "Enter Paradise!" He (the soul of the believing man) said: "O, if only my people knew."*

Both *QT* and *QM* maintain the element of *al-ḥaẓf* in this verse, yet they employ different explication strategies. The *QT* chooses to preserve the ellipsis by not explicitly mentioning the subject in the main text, while providing a footnote to explain that the speaking subject is the angels. On the other hand, *QM* explicates the subject "angels" within the translation text itself, as he prioritizes clarity of meaning and narrative cohesion for the reader.

5) Surah Yāsīn (36): 52

*QT:*

*Mereka berkata, "Celakalah kami! Siapakah yang membangkitkan kami dari tempat tidur kami (kubur)?" (Lalu, dikatakan kepada mereka,) "Inilah yang dijanjikan (Allah) Yang Maha Pengasih dan benarlah para rasul(-Nya).*

The translation of Surah Yāsīn verse 52 in the *QT* still maintains *uṣlūb al-ḥaẓf*. This is evident from the inclusion of the phrase "Then, it is said to them," which is

an element indeed omitted in the Arabic text. This explicitation demonstrates that the *QT* provides clarification so that readers do not misinterpret the verse for instance, by assuming the entire sentence is the speech of the disbelievers or by misunderstanding the meaning regarding the punishment of the grave. In other words, this translation continues to highlight the rhetorical power of the verse while demonstrating a balance between the original wording and the reader's need for clarity of meaning.

6) Surah Yāsīn (36): 66

*QM:*

*Dan jika seandainya Kami menghendaki (untuk menghilangkan penglihatan mereka di kehidupan dunia), pasti Kami membutuhkan mata mereka. Lalu, mereka berlomba-lomba menuju jalan lebar; (tetapi karena mereka buta), maka bagaimana mereka dapat melihat?*

The translation of Surah Yāsīn verse 66 in *QM* continues to maintain *uṣlūb al-ḥaẓf*. This is evident in his choice of translation, which explicitly fills in the object of the will that is indeed omitted in the Arabic text. This choice demonstrates an approach that balances loyalty to the original structure using the conditional "if We willed" with an explicit explanation of what is being willed. Quraish Shihab includes the object of the will not to add to the text, but to enliven the message that Allah has the authority to change human conditions at any time. Consequently, Quraish Shihab preserves the rhetorical effect of the verse while simultaneously ensuring that its meaning can be fully understood by the general reader.

7) Surah Yāsīn (36): 67

*QM:*

*Dan jika seandainya Kami menghendaki (untuk mengubah bentuk mereka menjadi benda-benda mati), pasti Kami mengubah bentuk mereka (sehingga mereka akan tetap berada) di tempat mereka, maka mereka tidak dapat berjalan ke depan dan tidak (pula) mundur ke belakang.*

The translation of Surah Yāsīn verse 67 in *QM* continues to maintain *uṣlūb al-ḥaẓf*. This is evident in his translation choice, which explicitly fills in the object of the will that is indeed omitted in the Arabic text. This choice demonstrates an approach that balances loyalty to the original structure using the conditional "if We willed" with an explicit explanation of what is being willed. Quraish Shihab includes the object of the will not to add to the text, but to enliven the message that Allah has the authority to change human conditions at any time. Consequently, Quraish Shihab preserves the rhetorical effect of the verse while simultaneously ensuring its meaning can be fully understood by the general reader.

8) Surah Ar-Raḥmān (55): 56

*QT:*

*Di dalamnya ada (bidadari) yang membatasi pandangan (hanya untuk pasangannya) yang tidak pernah disentuh oleh manusia sebelum mereka dan tidak (pula) oleh jin.*

The *QT* maintains *uṣlūb al-ḥaẓf* in translating Surah Ar-Raḥmān verse 56. This is apparent from the inclusion of objects intentionally omitted in the Arabic text, namely the words "maidens" and "only for their partners." This translation indicates an effort to maintain a balance between loyalty to the Arabic textual structure and clarity of meaning for the reader. In other words, the referential meaning is already semantically strong, yet additions are necessary so that the reader understands specifically to whom the maidens or women are restraining their glances.

9) Surah Al-Wāqī'ah (56): 66

*QT:*

*(sambil berkata,) "Sesungguhnya kami benar-benar menderita kerugian.*

*QM:*

*Sesungguhnya kami benar-benar menderita kerugian,*

The translation of Surah Al-Wāqī'ah in both the *QT* and *QM* equally maintain *uṣlūb al-ḥaẓf*. This is evident from the presentation of the expression "while saying," which is essentially an element omitted in the Arabic text. However, in *QM*, this expression is presented in the translation of the preceding verse, namely verse 65.<sup>5</sup> This choice represents a translation strategy that serves to fill a syntactic void, making the translation easier to understand for Indonesian readers.

10) Surah Al-Wāqī'ah (56): 82

*QM:*

*dan kamu menjadikan (yakni mengganti kewajiban bersyukur atas rezeki kamu (yang telah dianugerahkan Allah swt.) dengan mendustakan (mengingkarinya)?*

The translation of Surah al-Wāqī'ah verse 82 in M. *QM* maintains the use of *uṣlūb al-ḥaẓf* (the style of omission). This is evident in the more explicit explanation regarding the denial of the sustenance bestowed by Allah. The addition of such explanatory detail aims to emphasize the connection between human behavior and the verse itself. This strategy is consistent with the *tafsīrī* (interpretative) tendency

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<sup>5</sup> For further details, see *Al-Qur'an dan Maknanya* by Quraish Shihab, page 536, regarding Surah Al-Wāqī'ah/56: 65. The translation reads: "Had We willed, We could have certainly reduced it to debris; then you would be left wondering and astonished (while saying);"

in *QM*, which prioritizes clarity of meaning and contextual understanding for the reader.

11) Surah Al-Mulk (67): 6

*QT*:

*Orang-orang yang kufir kepada Tuhannya akan mendapat azab (neraka) Jahannam. Itulah seburuk-buruk tempat kembali.*

*QM*:

*Dan bagi orang-orang yang kafir kepada Tuhan Pemelihara mereka, azab (neraka) Jahannam. Dan itulah seburuk-buruk tempat kembali.*

Both the *QT* and *QM* maintain the *uṣlūb al-ḥaẓf* (stylistic omission), which is evident through the choice of diction that presents *Jahannam* as a wretched destination. This approach demonstrates an effort by both translators to preserve the semantic structure of the verse.

12) Surah Al-Mulk (67): 14

*QM*:

*Apakah Dia yang mencipta tidak mengetahui (ciptaan-Nya dan tidak mengetahui apa yang kamu rahasiakan dan kamu lahirkan), padahal Dia Maha Lembut, lagi Mahateliti?*

The translation of Surah Al-Mulk verse 14 in *QM* consistently maintains the *uṣlūb al-ḥaẓf*. This is observable in the mention of objects that are inherently elided within the Arabic grammatical structure. Through this translation, readers can understand that Allah is the essence who creates and knows all things, whether manifest or hidden.

13) Surah Al-Mulk (67): 18

*QT*:

*Sungguh, orang-orang sebelum mereka pun benar-benar telah mendustakan (rasul-rasul-Nya). Maka, betapa hebatnya kemurkaan-Ku!*

*QM*:

*Demi (Allah)! Sungguh, telah mendustakan (membangkang dan ingkar terhadap para rasul) orang-orang yang sebelum mereka (kaum musyrik Mekkah). Maka, alangkah hebatnya pengingkaran-Ku (yakni siksa dan murka-Ku)!*

Both the *QT* and *QM* maintain the *uṣlūb al-ḥaẓf*. This is evident in the inclusion of the *ya' mutakallim* (first-person singular pronominal suffix) or the diction "My" in the word "denial" (*kemungkaran*), which is fundamentally elided in the Arabic structure as part of the verse's rhetorical brevity.

### *Translation Models Not Accommodating al-Ḥaẓf*

The translation model that does not accommodate *al-ḥaẓf* is a form of translation that does not preserve the elliptical elements found in the Arabic text. This model primarily aims to maintain syntactic clarity and the comprehensibility of meaning for the reader, particularly for those without a background in Arabic linguistics. Based on the analytical results, this model arises due to two main factors, as follows:

#### Differences in Qur'anic Linguistic Sensitivity

Differences in linguistic sensitivity toward Qur'anic texts constitute a primary factor for translators who do not always accommodate the element of *al-ḥaẓf*. Every translator possesses a varying degree of sensitivity in capturing elliptical structures, semantic implications, and distinctive Arabic stylistic features. This disparity in sensitivity influences the decision of some translators to maintain the original structure, while others prioritize clarity for the reader. Consequently, the *al-ḥaẓf* element, which is rhetorically significant in the Arabic text is often not explicitly manifested in the translation to safeguard the understanding of the meaning, even if it necessitates reducing the uniqueness of the Qur'an's linguistic style. The verses categorized under this factor are as follows:

1) Surah Yāsīn (36): 52

*QM:*

*Mereka berkata: "Hai celakalah kami! Siapakah yang membangkitkan kami dari tempat pembaringan kami?" Inilah yang pernah dijanjikan Yang Maha Pemberi Kasih dan benarlah para rasul (yang diutus-Nya).*

The translation of Surah Yāsīn verse 52 in *QM* does not preserve the *uṣlūb al-ḥaẓf*. This is evident from the omission of the translated phrases "Then, it was said to them," or "The angels said: This is what was promised to you by the Most Gracious God," even though these phrases are elided parts of the Arabic text. The absence of these elements in the translation indicates that Quraish Shihab maintains a dialogue flow that appears natural in the target text. By not adding these phrases, the translator intends to maintain the focus on the response of the inhabitants of the grave without intervening in the verse structure with explanatory exegesis.

2) Surah Yāsīn (36): 66

*QT:*

*Seandainya Kami menghendaki, pastilah Kami akan menghapus penglihatan (membutakan) mereka sehingga mereka berlomba-lomba (mencari) jalan (selamat). Maka, bagaimana mungkin mereka dapat melihat?*

The *QT* of Surah Yāsīn verse 66 does not preserve *uṣlūb al-ḥaẓf* (the style of omission). This is evident from the exclusion of the object of volition specifically the phrase "to take away their sight" following the expression "If We willed." In the Arabic grammatical structure, this phrase is an elided element. Its absence in the translation indicates that Kemenag prioritizes the continuity of literal translation and readability over the reconstruction of implicit meaning.

3) Surah Yāsīn (36): 67

*QT:*

*Seandainya Kami menghendaki, pastilah Kami akan mengubah bentuk mereka di tempat mereka berada, sehingga mereka tidak sanggup meneruskan perjalanan dan juga tidak sanggup pulang kembali.*

The *QT* of Surah Yāsīn verse 67 does not preserve *uṣlūb al-ḥaẓf*. This is evident from the omission of the object of volition namely the phrase "to transform their form" following the expression "If We willed." In fact, this phrase constitutes an elided element within the Arabic linguistic structure. Its absence in the translation indicates that Kemenag prioritizes the continuity of literal translation and readability over the reconstruction of implicit meaning.

4) Surah Al-Wāqī'ah (56): 82

*QT:*

*dan kamu menjadikan rezeki yang kamu terima (dari Allah) justru untuk mendustakan (Al-Qur'an)?*

The translation of Surah Al-Wāqī'ah verse 82 in the *QT* does not preserve *uṣlūb al-ḥaẓf*. This is observed in the exclusion of the phrase "gratitude for your provision" after the expression "and you make your provision," which is a part of the sentence elided in the Arabic grammatical structure. The absence of this element in the translation suggests a more concise messaging.

5) Surah Ar-Raḥmān (55): 56

*QM:*

*Ada di sana (wanita-wanita) yang membatasi pandangannya. Mereka tidak pernah disentuh oleh manusia sebelum mereka dan tidak (pula) oleh jin.*

The translation of Surah Ar-Raḥmān verse 56 in *QM* does not preserve *uṣlūb al-ḥaẓf*. In contrast to *QT*, *QM* does not include the object targeted by said action namely, towards whom the restricted gaze must be maintained. The omission of this element creates an effect of semantic universality, whereby the guarding of the gaze is not limited to a specific relationship, but applies generally to all forms of interaction.

6) Surah Al-Mulk (67): 14

*QT:*

*Apakah (pantas) Zat yang menciptakan itu tidak mengetahui," sedangkan Dia (juga) Maha Halus lagi Maha Mengetahui?*

The translation of Surah Al-Mulk verse 14 in the Kemenag version does not preserve *uṣlūb al-ḥaẓf*. This is evident from the omission of the phrase "creating and knowing your secrets" following the expression "Is it (appropriate) that the Essence who created does not know." In fact, this phrase is an elided part of the sentence within the Arabic linguistic structure.

Consideration of Indonesian Grammatical Structure

Consideration of the Indonesian grammatical structure also serves as a significant reason why *uṣlūb al-ḥaẓf* is not always maintained. Indonesian translations tend to demand explicit and coherent expression, which does not always permit the preservation of ellipsis as is common in Arabic. Consequently, translators often do not add the deleted elements, opting instead to adjust to Indonesian syntactic patterns so that the meaning of the verse is conveyed clearly, logically, and comprehensibly. This factor indicates that grammatical adaptation is a strategic step to maintain translation readability, even at the expense of certain rhetorical aspects of the source text. The verses categorized under this factor are as follows:

1) Surah As-Sajdah (32): 13

*QT:*

*Seandainya Kami menghendaki, niscaya Kami menganugerahkan kepada setiap jiwa petunjuk (bagi)-nya, tetapi telah berlaku ketetapan dari-Ku (bahwa) sungguh Aku pasti akan memenuhi (neraka) Jahanam dengan jin dan manusia bersama-sama.*

*QM:*

*Dan jika seandainya Kami menghendaki (untuk memperbanyak orang yang taat), Kami pasti akan memberikan kepada setiap jiwa petunjuk (bagi)-nya, tetapi telah berlalu perkataan (telah menjadi ketetapan) dari-Ku, sesungguhnya Aku pasti akan memenuhi (neraka) Jahannam dengan jin dan manusia (yang durhaka, dan mereka akan diazab di sana) bersama-sama.*

Both the *QT* and *QM* do not maintain *uṣlūb al-ḥaẓf* in this verse. This is evident from the omission of the object of volition, namely the phrase "to give every soul its guidance," following the expression "If We had willed," despite this element being an elided part of the Arabic sentence. The absence of this phrase remains comprehensible because the meaning is clarified by the context; explicitly mentioning it might potentially result in an Indonesian sentence structure that is less effective. With this concise translation choice, the message of the verse is still understood clearly without causing syntactic complexity.

2) Surah Yāsīn (36): 5

*QM:*

*(Al-Qur'an adalah wahyu) yang diturunkan oleh Yang Maha Perkasa, lagi Maha Pengasih.*

The translation of Surah Yāsīn verse 5 in *Al-Qur'an dan Maknanya* by Quraish Shihab does not preserve *uṣlūb al-ḥaẓf*. This is observed in the exclusion of the phrase "Allah" after the word "sent down," although this phrase is an elided component in the Arabic linguistic structure. Nevertheless, the absence of this phrase still allows the reader to grasp the contextual meaning, ensuring that the delivered message does not suffer from semantic distortion.

3) Surah Yāsīn (36): 14

*QT:*

*(yaitu) ketika Kami mengutus kepada mereka dua orang utusan, lalu mereka mendustakan keduanya. Kemudian Kami menguatkan dengan (utusan) yang ketiga. Maka, ketiga (utusan itu) berkata, "Sesungguhnya kami adalah orang-orang yang diutus kepadamu.*

*QM:*

*(yaitu), ketika Kami mengutus kepada mereka (penduduk negeri itu), dua orang (utusan), lalu mereka mendustakan keduanya; maka Kami kuatkan dengan (utusan) yang ketiga, lalu mereka (para utusan) berkata: "Sesungguhnya kami adalah para utusan (Allah swt.) kepada kamu.*

Both the *QT* and *QM* do not maintain the *uṣlūb al-ḥaẓf* (the style of omission/ellipsis) when translating Surah Yāsīn, verse 14. This is evident from the omission of the object that theoretically should have been made explicit, namely "the two messengers." In its complete semantic form, the meaning of the verse should be: "Then We strengthened the two messengers with a third messenger." However, the omission of this object in both translations actually demonstrates an effort to maintain the effectiveness and conciseness of the Indonesian linguistic structure, thereby avoiding unnecessary redundancy.

4) Surah Ar-Raḥmān (55): 2

*QT:*

*Telah mengajarkan Al-Qur'an.*

*QM:*

*Dia-lah Yang telah mengajarkan Al-Qur'an.*

Both the *QT* and *QM* similarly do not preserve the *uṣlūb al-ḥaẓf* in their translation of Surah Ar-Raḥmān, verse 2. This is evident from the absence of the primary object in the sentence specifically, who was taught even though this element is elided within the Arabic linguistic structure. The omission of this object aligns with the principles of sentence effectiveness in the Indonesian language and

does not impact the contextual understanding of the verse. This is because the primary emphasis is not on the recipient of the teaching, but rather on the fact that Allah Himself provides the instruction. Consequently, the removal of this element in translation does not create semantic or interpretative issues.

5) Surah Ar-Raḥmān (55): 29

*QT:*

*Siapa yang ada di langit dan bumi selalu meminta kepada-Nya. Setiap hari Dia menangani urusan.*

*QM:*

*Meminta kepada-Nya siapa yang di langit (seperti halnya para malaikat) dan (semua makhluk) yang di bumi; setiap saat Dia dalam kesibukan (mengatur, mengendalikan dan memenuhi kebutuhan semua makhluk)..*

Both the *QT* and *QM* similarly do not maintain the *uṣlūb al-ḥaẓf* in translating Surah Ar-Raḥmān, verse 29. This is seen in the exclusion of the second object for the word *yas'aluhu* (asks of Him), despite this element being an elided part of the Arabic structure. The omission of this object is consistent with Indonesian sentence efficiency and does not affect the understanding of the verse's context. The core meaning intended for emphasis is the vastness of Allah's giving, which encompasses everything requested by His creatures. Therefore, the removal of this element in the translation does not result in semantic or interpretative problems.

6) Surah Al-Wāqī'ah (56): 85

*QM:*

*Kami lebih dekat kepadanya (orang yang sedang sekarat) daripada kamu, tetapi kamu tidak melihat.*

*QT:*

*Dan Kami (serta malaikat Kami) lebih dekat kepadanya (orang yang sedang sekarat) daripada kamu. Tetapi kamu tidak melihat..*

The translations by both *QT* and *QM* consistently do not retain the *uṣlūb al-ḥaẓf* (stylistic ellipsis) when translating Surah Al-Wāqī'ah, verse 85. This is evident from the exclusion of the elided elements found in the Arabic text, as the meaning remains comprehensible through the verse's context. The complete semantic representation of the verse should be: "Our angels or messengers are closer to him than you are, but you do not see them". Consequently, both translations opt for a concise form and do not explicitly articulate the *al-ḥaẓf* element because the context of the verse is already sufficiently clear to the reader.

### Implications of the Application of *Uṣlūb al-Ḥaẓf* in Qur'anic Translation from the Perspective of Translation Theories

In the field of translation studies from Newmark's perspective, the *QT* and *QM* can be categorized as models of semantic translation. In his book *Approaches to Translation*, Newmark distinguishes between two primary translation models: communicative translation and semantic translation. Communicative translation attempts to bridge the gap between the reader and the intended message, such that the target text tends to be free and not strictly bound to the source text. Conversely, semantic translation attempts to bring the reader closer to the source language by fully preserving the aesthetic structure of the language, thereby ensuring that the nuances and linguistic aesthetics of the original text are maintained, as asserted by Newmark:

*Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original* (Newmark 1988, 39).

In contrast to the *Tarjamah Tafsiriyah* by Muhammad Thalib<sup>6</sup> which tends to employ a communicative and adaptive approach, the *QT* and *QM* appear more consistent in preserving the linguistic nuances of the source text. This tendency can be observed, for instance, in the translations of Surah Al-Mulk (67): 6 and 18, where both remain oriented toward Arabic linguistic structure and pay meticulous attention to word choice. The comparison is as follows:

Table 1. Comparative Analysis of Qur'anic Translations

Surah	<i>Al-Qur'an dan Terjemahannya</i> (2019 Revised)	<i>Al-Qur'an Dan Maknanya</i> (Quraish Shihab)	<i>Al-Qur'anul Karim Tarjamah Tafsiriyah</i> (Muhammad Thalib)
Al-Mulk (67): 6	Orang-orang yang kufur kepada Tuhannya akan mendapat azab ( <i>neraka</i> ) <i>Jahanam</i> . <i>Itulah seburuk-buruk tempat kembali.</i>	Dan bagi orang-orang yang kafir kepada Tuhan Pemelihara mereka, azab ( <i>neraka</i> ) <i>Jahanam</i> . <i>Dan itulah seburuk-buruk tempat kembali</i>	Orang-orang yang kafir kepada Tuhannya, mereka kelak mendapatkan <i>siksa Jahanam</i> . <i>Jahanam adalah tempat tinggal yang sangat buruk.</i>
Al-Mulk (67): 18	Sungguh, orang-orang sebelum mereka pun benar-	Demi (Allah)! Sungguh, telah mendustakan (membang-	Orang-orang kafir sebelum kaum kafir Quraisy telah

<sup>6</sup> The emergence of the *Al-Qur'anul Karim Tarjamah Tafsiriyah* by Muhammad Thalib represents a form of critique against the government and a correction of the Ministry of Religious Affairs (Kemenag) translation, which he deemed inconsistent with Sharia as he understood it. Muhammad Thalib, who notably served as the chairman of the Indonesian Mujahidin Council (MMI), called upon the public to implement Islamic Sharia through the Islamist discourse present within his translation of the Qur'an (Fuaddin 2021, 68).

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benar telah mendustakan (rasul-rasul-Nya). <i>Maka, be- tapa hebatnya kemurkaan- Ku!</i>	kang dan ingkar terhadap para rasul) orang-orang yang sebelum mereka (kaum musyrik Mekkah). <i>Maka, alangkah hebatnya penging- karan-Ku (yakni siksa dan murka-Ku)!</i>	mendustakan rasul-rasul Allah. <i>Wahai Muhammad, orang-orang kafir kelak akan tahu betapa hebatnya murka- Ku kepada mereka.</i>
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In the translation of Surah Al-Mulk (67): 6, the *QT* and *QM* appear to preserve the source language structure by translating the phrase *wa bi'sa al-maṣīr* as "Hell is the most wretched destination." This choice aligns with the verse's structure containing *uṣlūb al-ḥaẓf* (stylistic omission), where the subject is implied by the preceding mention of "Hell." In contrast, Muhammad Thalib opts to explicitly restate "Jahannam" in his translation "Jahannam is a very wretched place to stay" to ensure the meaning is more accessible and relatable to the reader. A similar distinction is found in the translation of Surah Al-Mulk (67): 18. In Muhammad Thalib's version, he explicitly identifies the Prophet Muhammad as the addressee, whereas the *QT* and *QM* prefer to remain consistent with the source language's implicit structure.

Although they tend to maintain a source-language orientation, the *QT* and *QM* are not always uniform in accommodating *uṣlūb al-ḥaẓf*. In certain verses, both preserve the omitted elements (*ḥaẓf*) as they appear in the Arabic text. However, in other instances, Kemenag accommodates the omission while Quraish Shihab does not, and vice versa. This variation indicates differing strategies in managing the implicature of meaning. To understand these variations more systematically, this phenomenon can be analyzed using Eugene A. Nida's translation theory, which comprises three primary stages: analysis, transfer, and restructuring.<sup>7</sup> On the analysis stage, the translator deconstructs the source language structure to uncover the underlying deep structure. In explaining this stage, Nida adopts Noam Chomsky's concept of generative transformational grammar, which categorizes semantic structures into several types: event, object, abstract, and relational. Through this framework, hidden semantic elements within the sentence structure including *ḥaẓf* can be traced before being transferred and restructured into the target language.

In this context, the grammatical structure of the source language is analyzed in depth, opening the possibility for diverging analyses between the *QT* and *QM*. These differences are particularly evident in the way each translator identifies and reconstructs the implicit semantic structures within the Arabic text. This analytical

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<sup>7</sup> Read as thoroughly as possible the concept of translation proposed by Eugene A. Nida in his work *Toward a Science of Translating* (Nida, 1964).

phase refers to the theory of generative transformational grammar developed by Noam Chomsky. Within this framework, the surface structure is traced back to the deep structure to discover more fundamental semantic relations. The following is an analysis of several surahs in the Al-Qur'an to observe how categories such as event, object, abstract, and relational are identified and represented in the translations.

a. Surah Yāsīn (36): 52

Table 2. A Comparison of the Translation with an Analysis of the Grammatical Structure of the Original Text in Surah Yasin, Verse 52

	<i>Al-Qur'an dan Terjemahannya</i> (2019 Revised)	<i>Al-Qur'an Dan Maknanya</i> (Quraish Shihab)
Verse	قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا (وقيل لهم) هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ	قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ
Events	قَالُوا, بَعَثْنَا, قِيلَ, وَعَدَ, صَدَقَ	قَالُوا, بَعَثْنَا, وَعَدَ, صَدَقَ
Object	الْمُرْسَلُونَ, مَرْقَدِنَا, مَا, الرَّحْمَنُ, مَنْ	مَنْ, مَرْقَدِنَا, مَا, الرَّحْمَنُ, الْمُرْسَلُونَ
Abstract	يَوَيْلَنَا	يَوَيْلَنَا
Relational	مِنْ, وَ, لَ, هَذَا, وَ,	مِنْ, هَذَا, وَ,

b. Surah Yasin (36): 66

Table 3. A Comparison of the Translation with an Analysis of the Grammatical Structure of the Original Text in Surah Yasin, Verse 66

	<i>Al-Qur'an dan Terjemahannya</i> (2019 Revised)	<i>Al-Qur'an Dan Maknanya</i> (Quraish Shihab)
Verse	وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ	وَلَوْ نَشَاءُ (ان نطمس على اعينهم في الدنيا) لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ
Events	نَشَاءُ, طَمَسْنَا, اسْتَبَقُوا, يُبْصِرُونَ	نَشَاءُ, طَمَسْنَا, اسْتَبَقُوا, يُبْصِرُونَ
Object	أَعْيُنِهِمْ, الصِّرَاطَ	اعينهم, أَعْيُنِهِمْ, الصِّرَاطَ
Abstract	أَنَّى	أَنَّى
Relational	وَ, لَوْ, لَ, عَلَىٰ, فَا, فَ	وَ, لَوْ, لَ, لَوْ, اِن, عَلَىٰ, لَ, عَلَىٰ, فَا, فَ

In Surah Yāsīn (36): 52, the analytical stages of the translations by both *QT* and *QM* reveal diverging tendencies. *QT* opts to explicate the *al-ḥaẓf* (omission), whereas *QM*

does not. Conversely, in Surah Yāsīn (36): 66, *QM* chooses to explicate the *al-ḥaẓf* while *QT* does not. However, in other verses, both fail to accommodate the *al-ḥaẓf*, resulting in the omitted elements of the source language remaining unexpressed in the target language. This phenomenon aligns with Roman Jakobson's view that full equivalence between the source and target languages particularly at the grammatical level is essentially never fully achieved. Consequently, when a translator encounters structural gaps between two languages, they may employ several strategies. Jakobson emphasizes that all cognitive experiences are fundamentally expressible in any language; if terminology is lacking, the language can be expanded or clarified through five methods: loanwords, loan-translations (calques), neologisms, semantic shifts, and circumlocutions (longer descriptive phrases). Furthermore, Jakobson categorizes translation into three semiotic types: intralingual (rewording), interlingual (translation proper), and intersemiotic (transmutation).

In the context of Ar-Raḥmān (55): 2 and 29, the *QT* and *QM* can be said to undergo a semantic shift. Grammatically, the verb *'allama* in verse 2 and *yas'aluhu* in verse 29 in Arabic potentially require two objects. However, in both translations, the second object is not explicitly presented, leading to a simplification of the syntactic structure. This differs from the work of Muhammad Thalib, who retains both objects in his translation, thereby remaining closer to the grammatical construction of the source language.

**Table 4.** A Comparison of Translations Requiring the Simplification of Syntactic Structures

Surah	<i>Al-Qur'an dan Terjemahannya</i> (2019 Revised)	<i>Al-Qur'an Dan Maknanya</i> (Quraish Shihab)	<i>Al-Qur'anul Karim Tarjamah Tafsiriyah</i> (Muhammad Thalib)
Al-Raḥmān (55): 2	Telah mengajarkan Qur'an.	Dia-lah Yang telah mengajarkan al-Qur'an.	Tuhan yang mengajarkan Al-Qur'an kepada manusia.
Al-Raḥmān (55): 29	Siapa yang ada di langit dan bumi selalu meminta kepada-Nya. Setiap hari Dia menangani urusan.	Meminta kepada-Nya siapa yang di langit (seperti halnya para malaikat) dan (semua makhluk) yang di bumi; setiap saat Dia dalam kesibukan (mengatur, Mengendalikan dan memenuhi kebutuhan semua makhluk).	Semua yang ada di langit dan di bumi memohon kepada Allah. Setiap saat Allah membuat ketetapan.

Based on these translation theories, the differing models for translating *uṣṭūb al-ḥaẓf* in the *QT* and *QM* work indicate that translating the Qur'an is not merely a matter of transferring words from Arabic to Indonesian. From the initial stage of textual comprehension, the translator is already engaged in the act of interpretation (*tafsīr*). Following Eugene Nida's theory influenced by Noam Chomsky's ideas translation

begins with the search for the underlying deep structure within the meaning. However, this deep structure is not always singular. When an element is omitted (*ḥaẓf*), the translator must independently determine the unwritten components. This is where divergences emerge, ultimately producing translations with varying meanings despite sharing the same source.

Linguistically, if the *ḥaẓf* remains implicit, the translation allows room for the reader's interpretation. Conversely, if the missing elements are explained explicitly, the meaning becomes more accessible. From a theological perspective, when a translator selects a specific meaning to explicate, they have effectively entered the realm of exegesis (*tafsīr*). In Roman Jakobson's terms, this process approximates intralingual translation before transitioning into interlingual translation, thereby blurring the definitive boundary between translation and *tafsīr*.

These findings also suggest that the division of translation into semantic and communicative categories, as proposed by Peter Newmark, cannot be rigidly applied to Qur'anic translation. Theoretically, communicative translation focuses on the ease of the target language reader, while semantic translation remains faithful to the source language structure. In practice, however, this is not always the case. For example, translations considered communicative, such as the work of Muhammad Thalib, indeed feel more natural in Indonesian. Yet, in certain instances, they actually preserve Arabic grammatical structures more rigorously. On the other hand, translations categorized as semantic from the outset, such as those by Kemenag and Quraish Shihab, occasionally simplify certain structures, such as by reducing the number of objects in a verbal construction. Thus, semantic and communicative labels do not always reflect consistent practice. In reality, both approaches can overlap. Consequently, in the context of Qur'anic translation particularly regarding *ḥaẓf*, what is more critical is not the theoretical label, but how the translator's syntactic choices contribute to shaping meaning, the direction of the exegesis, and the reader's comprehension of the religious message.

## Conclusion

This study concludes that the differing translation models applied to *uṣlūb al-ḥaẓf* in the *QT* and *QM* are not merely redactional variations, but rather fundamental methodological differences. Quraish Shihab tends to explicitate elliptical elements to ensure the clarity of semantic relations within the Indonesian linguistic system. In contrast, the *QT* consistently maintains the implicit structure found in the Arabic source text. These differences emerge during the semantic structure analysis phase and continue through the transfer and restructuring processes in the target language. Given

that the identification of deep structures is not always singular, the choice between explicitation and the retention of *ḥazf* is a logical consequence of differing interpretations of the source text. Consequently, translation variations reflect different orientations in transforming semantic structures into the target language, rather than deviations from the original text. These findings emphasize that the management of ellipsis is a crucial juncture in Qur'anic translation, as it involves a negotiation between structural fidelity and semantic clarity. The strategic choices made in this regard ultimately determine the representation of meaning received by the Indonesian reader.

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