



## **Pragmatic Meaning of Ellipsis in the Glorious Qur'an**

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### **Abstract**

The language of the Glorious Qur'an needs wide knowledge and a great linguistic competence in order to understand the different aspects of such a language, such as syntactic, semantic, and pragmatic. The current study aims at shedding light on the pragmatic meaning of ellipsis. The elliptical structures need inferences which are based on linguistic knowledge of the addressee to understand the intended meaning of Glorious Ayas. It is not easy to determine the elliptical structures with their intended meaning unless there is wide knowledge and a rhetorical background. To carry out this study, many examples from the Glorious Quran are analyzed in order to show the pragmatic meaning of the elliptical structures and the inferences of the addressee. It is found that the grammatical structure and the context have a great influence on the explanation of the intended meaning. The purposes of ellipsis are different from one Ayah to another. Additionally, the purposes are expressed in Arabic are different from those in English. The research deals with different types of ellipsis, such as the ellipsis of the subject, verb, object, letters, etc. An authorized translation of the Glorious Quran is adopted in this study. The main conclusions of this study show that the context and linguistic knowledge are important in determining the pragmatic meaning of ellipsis. The pragmatic meaning is different from one Ayah to another. Thus, the pragmatic meaning reveals the miraculous language of the Glorious Quran and the inferences which are based on linguistic knowledge are important in clarifying the intended meaning of the Ayas.

### **1. Introduction**

The miraculous nature of the Glorious Quran is represented by its language. This language underlies a variety of meaning. Rhetoricians and



linguists have shown an increasing interest in it. The title of this study focuses on the pragmatic meaning of elliptical structures rather than being a syntactical study. Ellipsis is one of the universal phenomena in most languages.

The study aims at showing the intended meaning of the elliptical structures in the Glorious Quran. Analyzing elliptical structures in the Glorious Quran needs wide knowledge in addition to a great linguistic competence so that the addressee can use his / her inference to recognize the intended meaning of the addresser. For example ﴿قَالَ تَعَالَى﴾ وَسَلِّ الْقَرْيَةَ ﴿٨٢﴾

Here there is an elliptical structure which is *وَأَسْأَلُ أَهْلَ الْقَرْيَةِ*. So, what is the advantage of this ellipsis? This is what is going to be studied in this research.

The study intends to shed light on the rhetorical meaning of elliptical structures. It is necessary to know the pragmatic meaning of the elliptical structure in the Glorious Quran in order to understand the meaning of the Glorious Quran, especially translators need to translate the Glorious Quran accurately.

Ellipsis in English is a term used in grammatical analysis to refer to a sentence, for certain reasons of economy, emphasis, or style; a part of structure has been omitted, which is recoverable from scrutiny of the context ( Crystal, 2003:159) .

Quirk and Greenbaum (1973:267) indicate that ellipsis often affects the sentence semantically, i.e. by suggesting a closer connection between the content of the clauses, and sometimes it indicates that there is a combined process instead of two separate processes as in the following sentence:

Did Peter tell lies and hurt his friend?

This sentence implies that telling lies by Peter made his friend hurt. There is no such implication in :

Did peter tell lies and did he hurt his friend?



So the ellipsis of ( did he ) in the first sentence makes a semantic effect on the sentence by making it only one question sentence and that the second part of the sentence is a result of the first.

Wekker and Haegeman (1996:145) say that " ellipsis is not just pro-forms that are used to be economy in a language". The speakers often reduce redundancy by leaving out superfluous information, information which can easily be recovered from the situation or the context.

## **2. Pragmatics:**

The central topics of linguistics is pragmatics. As Fromkin et.al (2003:207) say that pragmatics is concerned with interpretation of linguistics meaning in context. Two kinds of contexts are relevant. The first is linguistic context while the second kind is situational or knowledge of the world.

pragmatics is based on the context of use, situation, etc., as the skeleton of interpretation that exceeds the literal meaning towards an explanation of what an addresser tries to convey and finally the implicit meanings (propositions) an utterance contains.

## **3. Pragmatics and Context :**

Linguists emphasize that language must perform its functions within an environment "context". So, what does the term "context" mean?

The term "context" refers to the environment in which language is used. Its importance can be noticed in determining the appropriateness of the utterance based on linguistic and non- linguistic rules. It can be seen as textual elements which govern a particular utterance and as circumstances surrounding particular situational events ( Stranzy , 2005 :274) .

Cook ( 2003:51) emphasizes the relationship between pragmatics and context. He states that pragmatics studies how language is used and how language is integrated in specific context. In such a way , meaning can be changed from one context into another, for example an utterance like



"How are you ? ", grammatically is an interrogative English sentence , taken as a question about someone's health whereas in other contexts , it can be a kind of greetings, sarcasm, or irony .

Brown and Yule (1983:35) indicate that context is the core of pragmatics which helps to arrive at the intended meaning of an utterance. In such a way , the pragmatician depends upon background knowledge of the physical and social world as well as the knowledge of the time and place. Further , Brown and Yule state that speaker's meaning depends upon assumptions of information shared by both speaker and hearer. i.e. the speaker constructs the linguistic message and implies a meaning while the hearer infers that meaning .

Among other pragmaticians who emphasize the significance of the context in communication is Mey (1993:42) who notes that : "Language is the chief means by which people communicate , the use of language for various purposes is governed by conditions of society , inasmuch as these conditions determine the user's access to control their communicative means ".

One can say that people's use of language is determined by the context of society which maybe of two kinds : societal context which is governed by the society institutions , and the social context which is governed by the social interaction process.

Crystal (2003:104) differentiates between two main kinds of context : linguistic and non-linguistic context. Linguistic context refers to the relationship between one lexical item and what follows or precedes it; while non-linguistic context involves non-linguistic background knowledge to a text or utterance including the immediate situation in which it is used and the awareness shared by speaker and hearer of what has been said previously.

Malinowski (1923 cited in Verschueren,1999:75) considers context of situation to be the most important kind of context. He states that :

"The utterance has no meaning except in the context of situation ".



#### **4. Grammar and Pragmatics:**

The elliptical structures are one of the grammatical phenomenon, so there is a need to mention something about the relation between grammar and the pragmatic. This is because this study is a pragmatic one.

The theories of linguistics complete each other, for example Halliday's ideas stemmed from Firth's theories about his view that language cannot be accounted for in terms of a single system of analytic principles and categories, but different systems must be established at different places within a given level of description (Crystal, 1992:138).

Halliday (1995:213) states that systematic grammar is a model for analyzing linguistic structures as interrelated systems and choices of formal categories for the expression of meaning in the social context.

Pragmatics is the study of how language is interpreted by its users in its linguistic and non-linguistic context. Thus non-linguistic context may include relationships between participant, their attitudes and emotions, their inferencing procedures, their cultural and world knowledge, their perception of the situation and their paralanguage. As for linguistic context, it may include other parts of the same text and the participant's knowledge of other texts (Johnson and Helen, 1999:213).

Jiang Wangi (2000:29) assures that many pragmatists have been influenced by Chomsky's T.G. grammar. More or less pragmatics is still psychologically and philosophically oriented.

#### **5. Inference:**

As a matter of fact, pragmatic meaning depends on the inferences of the addressee, thus, it is important to shed light on this term.

Inference is the act or process of deriving logical conclusions from premises known or assumed to be true. The conclusion drawn is also called an idiomatic. The laws of valid inference are studied in the field of logic. <https://en.wikipedia.org/wiki/Inference>

Hadumod (1996: 563) says that inference is a cognitive process in text processing that involves filling in or expanding the semantic presentation of a text by using its implications and presuppositions, i.e. by



using content which is necessary for comprehension, and by using one's own knowledge about the content of text.

Hadumod (1996: 382) adds that inference plays a key role in determining the intended meaning. So, the addressee links the content of an utterance and other verbal, vocal , and non-vocal cues with the background knowledge in order to come to an understanding of the intended meaning.

Alternatively, inference may be defined as the non-logical, but rational means, through observation of patterns of facts, to indirectly see new meanings and contexts for understanding. There are two types of inference: inductive inference and deductive inference.

Human inference (i.e. how humans draw conclusions) is traditionally studied within the field of cognitive psychology; artificial intelligence researchers develop automated inference systems to emulate human inference.

<https://en.wikipedia.org/wiki/Inference>

## **6. The Notion of Ellipsis in Arabic:**

Az-Zarkashi (2006: 102) defines ellipsis as " the dropping of a part of speech or the whole speech with a reference". Hamouda (1998: 4) points that ellipsis aims at avoiding repetition and `reducing the constituents of the sentence. The components of ellipsis could be particles, verbs, nouns, adjectives, adverbs, or even sentences.

e.g., Ahmed came and Muhammad (came). جاء احمد و (جاء) محمد

## **7. The Purposes of Ellipsis:**

There are certain purposes of ellipsis as follows:

### **1- Glorification**

Az-Zarkashi (2006:686-7) states that glorification is one purpose of ellipsis that is meant to present surprise and frightening on souls as in this Glorious Ayah:



قَالَ تَعَالَى: ﴿ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طُبِّئَ مَا قَدْ دَخَلُوهَا

خَالِدِينَ ﴾ الزمر: ٧٣

﴿ till, when they reach it, and its gates will be opened (before their arrival for their reception ) and its keepers will say: Salamun Alaikum (peace be upon you) ! you have done well, so enter here to abide therein forever.﴾ Al-Hilali and Khan(2011: 631).

In this Glorious Ayah the resultant conditional sentence is omitted to refer that what will they see is great and unlimited.

### 2- Lightening:

Az-Zarkashi (2006:688) adds another purpose of ellipses via the omission of the word. It is most widely used in speech as the ellipsis of the vocative particle (يا) as in this Ayah :

قَالَ تَعَالَى: ﴿ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴾ يوسف: ٢٩

﴿ " O Yusuf (Joseph) ! turn away from this! (O woman) Ask forgiveness for your sin. Verily, you were of the sinful﴾ Al-Hilali and Khan(2011:306).

The omitted part here is the vocative particle يا which is omitted for lightening. Faiud (2010:102).

### 3- Brevity :

As far as the purposes of ellipsis Al-Hashimi (2008 :133 ) says that brevity is considered as one of the purposes of ellipses since language tends to be abbreviated. e.g.,

قَالَ تَعَالَى: ﴿ وَأَخَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا ﴾ الأعراف: ١٥٥

﴿ And Musa (moses) chose out of his people seventy (of the best) men﴾ Al-Hilali and Khan(2011:221).

The preposition من (of) is omitted to achieve the purpose of brevity.



#### 4- Generalization

Hassaan (1994:491) mentions that generalization is the purpose of ellipsis when elliptical structure is not specialized as in the following Ayah :

قَالَ تَعَالَى: ﴿قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ البقرة: ٣٠

﴿ He (Allah ) said ; I know that which you do not know ﴾ Al-Hilali and Khan(2011:7).

The object of the verb تعلمون is omitted.

#### 8. Types of Ellipses

There are different types of ellipsis occurring in different forms such as ellipsis of words , clauses, and letters.

#### 9. Ellipsis of Words

The ellipsis of words includes the following:

##### a. Ellipsis of Nouns:

There are different forms in the ellipsis of nouns such as :

##### 1- Ellipses of subject:

There is no difference in English between المبتدأ and الفاعل, so both are called subject, in Arabic, the case is different, one can distinguish between the two as Al-Amili (2008: 132) does by calling الفاعل as subject and المبتدأ as nominal subject.

In accordance with Al-Ahdel (1990:57) the subject can be deleted if there is a reference which refers to it, so as regards the following:

قَالَ تَعَالَى: ﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿٩﴾ إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ

مِنْهَا يَقْبِيسٍ أَوْ آجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾ طه: ٩ - ١٠

﴿ and has there come to you the story of Musa (Moses)? ﴾ when he saw a fire, he said to his family: "wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."﴾ Al-Hilali and Khan(2011:414).



The subject موسى after the adverb إذ is omitted since it is referred to.

## 2- Ellipses of nominal subject:

Concerning the nominal subject, Al-Hashimi (2008 :131 ) states that nominal subject should be omitted if the predicate is specified by praise or blame e.g.,

قَالَ تَعَالَى: ﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾ (الرعد: ٢٤)

﴿" Salamun Alaikum (peace be upon you) for you preserved in patience! Excellent in deed is the final home!"﴾ Al-Hilali and Khan (2011:323).

Here, the nominal subject الجنة is omitted and the full structure is الجنة نعم عقبى الدار

## 3- Ellipsis of predicate:

As for the ellipsis of the predicate; Al-Hashimi ( 2008 :161) affirms that it is obligatory if the nominal subject is clear in an oath sentence:

قَالَ تَعَالَى: ﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾ (الحجر: ٧٢)

﴿ Verily, by your life (O Muhammad ﷺ ), in their wild intoxication, they were wandering blindly﴾ Al-Hilali and Khan(2011:344).

In this Ayah the predicate which is estimated as (my oath) قسمي after the nominal subject is omitted i.e. (by your life my oath) لعمرك قسمي.

## 4- Ellipsis of object:

Hamouda (1998: 226) points out that the object cannot be omitted unless there is a reference referring to it, but it can sometimes be omitted to affirm the notion that the meaning of a verb is restricted to the subject i.e. the meaning is exclusive for the subject.

قَالَ تَعَالَى: ﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَنكَرَ﴾ (٤٣) ﴿وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا﴾ (٤٤) (النجم: ٤٣ - ٤٤)

﴿ And that it is he (Allah) who makes (whom He wills) laugh, and makes (whom He wills) weep ﴿ and that it is He (Allah) Who causes death and gives life ﴾ Al-Hilali and Khan(2011:724).



The object is often omitted to achieve certain purposes like brevity and generalization. In the case of brevity, the omitted object is often associated with verbs and desire, for instance :

﴿قَالَ تَعَالَى: ﴿٩﴾ وَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ﴾ النحل: ٩

﴿and had He willed, He would have guided you all (mankind)﴾ Al-Hilali and Khan (2011:348).

Which is explicated as هدايتهم so the object هدايتهم is omitted.

### b. Ellipsis of Verbs :

Ellipses of verbs are commonly used in the Glorious Quran, Shurab (1990: 41) and Az-Zarkashi (2006:749) state that there is a case concerning ellipsis of verbs which is estimated as أقرأ or أتلو and it is exclusive to the Glorious Quran at the beginning of each Surah, that is constructed as أقرأ بسم الله

According to Az-Zarkashi (2006:748) the verb can be omitted provided that there is another verb to refer to its occurrence as in :

﴿قَالَ تَعَالَى: ﴿٦٠﴾ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا﴾ البقرة: ٦٠

﴿ And ( remember) when Musa (Moses) asked for water for his people, We said: " Strike the stone with your stick." Then gushed forth therefrom twelve springs.﴾ Al-Hilali and Khan(2011:12).

So the the verb انفجرت comes as a result of an elliptical verb constructed as فاضرب فانفجرت.

### c. Ellipsis of Adjectives:

Az-Zarkashi(2006: 719) says that the ellipsis of the adjectives is generally used for glorification, e.g.,

﴿قَالَ تَعَالَى: ﴿٤﴾ أَلَذَىٰ أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ﴾ قريش: ٤



﴿ (He) Who has fed them against hunger, and has made them safe from fear ﴾ Al-Hilali and Khan(2011:854).

Here, in this Ayah there is ellipsis of adjectives i.e. اطعمهم من جوع شديد (against strong hunger) وامنهم من خوف عظيم (from great fear) Az-Zarkashi(2006: 719) .

### Ellipsis of Clauses

Az-Zarkashi (ibid:744) states that the ellipsis of clauses is common in the Glorious Quran. There are clauses that must be estimated when there is no clear correlative, as in the Ayah :

قَالَ تَعَالَى: ﴿لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾ (الأنفال: ٨)

﴿ That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimun (disbelievers, polytheists, sinners, criminals) hate it ﴾ Al-Hilali and Khan(2011:232).

The particle of اللام that admits the verb يحق must have something mentioned before. Since there is no clear correlative , the estimation must necessarily be فعل ما فعل ليحق الحق.

### 10.Ellipsis of Letters:

Al-Samarrai (2007:75) says that the letters can be omitted in the Glorious Quran in accordance with the context. This ellipsis has a rhetorical purpose in which there is an aesthetic value, e.g.,

قَالَ تَعَالَى: ﴿أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُنْقَى﴾ (القيامة: ٣٧)

﴿ Was he not a Nutfah ( mixed male and female sexual discharge) of semen emitted (poured forth)? ﴾ Al-Hilali and Khan(2011:806).

In this Ayah, the word يك has omission , the letter ن is deleted. Al-Samarrai ( 2007: 79) says this omission refers to the beginning of a Man and how small he was !

### 11. Reasons Behind Ellipsis :

Al-Samarrai (2007:75) says that purpose of ellipsis is a rhetorical one, in addition to that, it has an aesthetic value.



Faiud (2010:97) states there are many reasons behind ellipsis. Ellipsis occurs only when two things are available:

- 1- There is a sign which refers to the elliptical structure.
- 2- There is a hidden rhetorical meaning that achieved only by ellipsis.

Al-Jurjani (cited in Faiud , 2010: 97) emphasizes the advantages of ellipsis by saying that it is a delicate path, accurate and amazing one, like magic, one finds the elliptical structures more rhetorical than stated ones.

## **12.The Inferences of Ellipsis: (pragmatic vs. rhetorical meaning of ellipsis)**

There is an overlap between rhetorical meaning and pragmatic one. This is because Al-Balagha (rhetoric ) as Al-Hashimi (2008: 42) defines it as "approaching to the end" i.e. one gets what s/he wants. The term (Baligh) is the one who is eloquent to express what one wants perfectly; whereas, the terminological meaning of Al-Balagha means conformity of eloquent speech to the requirements of situation. Balaghatul Kalima refers to that speech which meets the requirement of situation. The requirement of situation is called Al-Maqam.

While pragmatics as Sulaiman (2010:34) defines "is the study of language in use", it concentrates on those aspects of meaning that cannot be predicted by linguistic knowledge alone and takes into account our knowledge about the physical and social world. i.e. the meaning cannot be predicted from lexical items alone, the context is important to specify it. The word context here is similar to the notion of Al-Maqam.

Pragmatics as Yule (1996:3) defines is the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). So any ellipsis inside sentences, whether it is a particle, a word, or a clause, has certain purposes and certain meaning.

This inference meaning is the pragmatic one and it is the intended meaning i.e. the rhetorical meaning. The ellipsis of any part in a sentence or a text has rhetorical secrets (Faiud,2010:97).



Faiud (ibid:97) summarizes the advantages of ellipses in three points:

- 1- Brevity which means the using of short structures that have great explanations i.e. less words and more rhetorical meaning.
- 2- Motivation which motivates the imagination of the addressee to think about the reasons behind ellipsis.
- 3- Awareness: that means to be aware of ill-formed structures.

Al-Hashimi (2008:246) adds other benefits than the previously mentioned ones. These benefits are: ease of memorization, clarifying the meaning to be understood, brevity, in addition to that it is used in complaining , apologizing, solidarity, promising, ordering, prohibiting, and thanking.

### 13. Data Analysis:

قَالَ تَعَالَى: ﴿فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ﴾ (الذاريات: ٢٩)

﴿then his wife came forward with a loud voice: she smote her face; and said "A barren old woman!"﴾ (Al-Hilali and Khan, 2011: 711)

In this Ayah the nominal subject is omitted, as it is *انا عجوز عقيم*; the inference of this ellipsis is that she is marvelous about the angels' good news and she does not believe that she could bear while she is barren. So, the context here is a context of wondering. And this appears in *صكت* "smote her face" as Az-Zamakhshari (2009:1052) and Al-Baidhawi (2003: 430) say. From the ellipsis of the nominal subject one can know that the situation is of wondering and it is a strange one. One cannot believe that a woman in such an age can bear! and this leads the addressee to imagine the abnormal situation of the context.

قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ (النساء: ٤٠)



﴿ Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward﴾ Al-Hilali and Khan(2011:113-114).

In this Ayah, the ellipsis of the letter ن from the word نَكُ refers to the fact that however small the good deed is, Allah will double it. The short structure of the word suggests its meaning. The omission here refers to the smallness of the good deed, which may not be considered or may not be worth mentioning by a person. Almighty Allah will double this very small done many times (Al-Samarrai, 2007:79).

قَالَ تَعَالَى: ﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ٩﴾ الرعد: ٩

﴿ All-knower of the unseen and seen, the most Great, the most High﴾ ( Al-Hilali and Khan, 2011: 320)

In this Ayah the nominal subject ( the name of Allah ) , i.e. { الله عالم }, is omitted for a specific reason and for a certain rhetorical aspect as Az-Zarkashi (2006:689) says that the all-knower of the unseen and the seen cannot be rather than Almighty Allah. So the inferences here that one can be sure that there is no one in the whole universe who can know everything about the unseen except Almighty Allah and no one shares this with Him. The ellipsis specifies this characteristic to Almighty Allah. The ellipsis clarifies this point, and makes the sentence easier to understand.

قَالَ تَعَالَى: ﴿فَعَلِمُوا هُنَالِكَ وَأَنْفَلَبُوا صَغِيرِينَ ١١٩﴾ وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ١٢٠﴾ الأعراف ١١٩-١٢٠

﴿ so they were defeated there and returned disgraced \* and the sorcerers fell down prostrate﴾(Al-Hilali and Khan, 2011: 216)

In this Ayah the ellipsis of the subject has very great and accurate secrets. One of them is that it refers to the power of the Almighty Allah. Allah has defeated them not Musa (peace be upon him) and this is emphasized in the previous Ayah that Musa (peace be upon him) conceived a fear in himself when he saw their robes and their sticks appearing to him.



So using the passive structure ( they were defeated) as Faiud (2010:105) says it is a sign that the defeat was the management of Almighty Allah, and Musa (peace be upon him ) is one of the slaves who cannot do anything supernatural. Everything is done by Almighty Allah. And He chooses Musa (peace be upon him ) to do what He wants.

قَالَ تَعَالَى: ﴿وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِيقُونَ﴾ يوسف: ٨٢

﴿and ask (the people of ) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.﴾ ( Al-Hilali and Khan, 2011:314).

In this Ayah, (أهل) the people of the town and (اصحاب) the owners of the caravan are omitted. There are certain reasons one can infer, one of them is that the robbery became well-known in the town and caravan to the degree that one can even ask the wall and animals and they will answer.

Az-Zarkashi(2006: 689) adds another thing, he says that the use of ellipsis in this Ayah encourages us to think and use the mind because it is impossible for the town to talk, so the addressee knows that the intended meaning here is the people of the town. One can see that the translator uses the strategy of addition in translating this Ayah to clarify the meaning.

قَالَ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

الأحزاب: ٢١ ﴿٢١﴾

﴿ indeed, in the Messenger of Allah (Muhammad ﷺ) you are a good example to follow, for him who hopes for (the meet with ) Allah and the Last Day, and remember Allah much﴾ ( Al-Hilali and Khan, 2011:564).

In this Ayah, one can think about elliptical structure "one hopes Almighty Allah". What does it mean? This ellipses means that one wishes Allah's mercy. Here, an imaginary situation is created which makes one



think of this mercy how it is. The same thing is said about the Last Day, in which it means the blesses of the Last Day. The situation here is of the mercy and for good people who follow the Messenger Muhammad ﷺ.

قَالَ تَعَالَى: ﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسَّ سِنِيَّ بِشَرِّ وَلَمْ أَكُ بَغِيًّا﴾ مريم: ٢٠

﴿ She said " how can I have a son, when no man has touched man am I unchaste"? ﴾ (Al-Hilai and Khan, 2011:403).

In this Ayah, one can see that there is an omitted letter which is (ن) it means لم اكن ( I was not); one can make inference that this ellipsis is for brevity because of the limits of situation.

قَالَ تَعَالَى: ﴿أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ

سَفِينَةٍ غَصًّا﴾ الكهف: ٧٩

﴿ As for the ship, it belonged to Masakin (needy people ) working in the sea, so I wished to make a defective damage in it as there was a king behind them who seized every ship by force﴾ Al-Hilali and Khan (2011: 397)

In this Ayah, the ellipsis can be inferred from the context of the Glorious Ayah. The adjective (good) is omitted from this structure. The original structure is that " a king seized every good ship by force" (يأخذ كل سفينة صالحة). The evidence for that is the context in which the addresser said " I wish to make a defective damage in it". So, the pragmatic meaning is clear and one can infer that the elliptical structure means this king is tyrant and he uses his power in a cruel and unfair way to seize the good ships.

قَالَ تَعَالَى: ﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْسَ نَارُ وَلَا نُنْكَدُ بِإِذْنِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ﴾ الأنعام: ٢٧

﴿ if you could but see when they will be held over the ( hell ) fire! They will say : " would that we were but sent back ( to the world) ! then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc) of our Lord, and we would be the believers!" Al-Hilali and Khan (2011: 172) .



In this Ayah, the answer for the first condition ( وَلَوْ تَرَىٰ إِذْ تُفْعَلُ عَلَى النَّارِ ) is omitted (you will see something great and unexpected). In this context, one can expect that it is a warning. One cannot imagine the situation because of its greatness, so, ellipsis is used for warning and glorification (Az-Zarkashi, 2006: 737).

قَالَ تَعَالَى: ﴿ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴾ الشمس: ١٣

﴿ but the messenger of Allah ( Salih عليه السلام ) said to them ( be cautious ! ( fear the evil end ) that is the she – camel of Allah ! ( Don't harm it ) and ( bare it not from having ) its drinks!﴾ Al-Hilali and Khan ( 2011: 842).

In this Ayah, it is another case of warning. Here the messenger warns them to be cautious, not to harm the camel (احذروا ناقة الله ولا تؤذوها والزموا سقياها) , or otherwise they will have an evil end (Faiud, 2010: 187). One can see that the translator succeeds in his translation in transferring the rhetorical and pragmatic meaning into the target language.

قَالَ تَعَالَى: ﴿ وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَجَا بُرْهَنَ رَبِّهِ ﴾ يوسف: ٢٤

﴿ and indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was that we might turn away from him evil and illegal sexual intercourse. Surely, he was one of our chosen (guided ) slaves﴾ Al-Hilali and Khan (2011:305).

In this Ayah, when we look at the explanation of (وَهَمَّ بِهَا) as Az-Zarkashi ( 2006:715) says that Yusuf (peace be upon him) inclined to push her. This is the explanation of the elliptical structure. Yusuf (peace be upon him) rejects her behavior because the messenger Yusuf (peace be upon him) is honest and candid, and he is far from vice, which is not suitable for the messengers of Allah. They are protected by Allah and they are prevented from doing vices.



قَالَ تَعَالَى: ﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَأْهِ أَقْلِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ

بَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ هود: ٤٤

﴿ and it was said: "O earth ! swallow up your water, and O sky ! with hold ( your rain)." And the water was made to subside and the Decree ( of Allah ) was fulfilled ( i.e. the destruction of the people of Nuh (Noah) and it ( the ship) rested on (mount) Judi, and it was said " away with people who are Zalimun (polytheists and wrong – doers) !" ﴾ (Al-Hilali and Khan, 2011:292) .

As Az-Zarkashi says that *قضي الامر* carries two meanings. The first one is that the destruction of the people of Nuh because they did not believe in their messenger and the second one is that the believers are secured in the ship which rested on the mount Al-Judi. These two states are expressed by one phrase *قضي الامر* (the Decree ( of Allah ) was fulfilled) because the brevity shows that this Decree is the order of Allah, and everything is to obey Almighty Allah. Everything is under the control of Almighty Allah only.

قَالَ تَعَالَى: ﴿فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾﴾ الكهف: ٩٧

﴿ So they (yajuj and Majuj ) could not scale it or dig through it﴾

Al-Hilali and Khan (2011:399).

In this Ayah the letter *ت* is omitted from the first word *اسطاعوا* to refer to scale over the barrier. This scale needs short time than to dig the barrier. The ellipsis of the latter *ت* shows that scaling over the barrier, logically, takes shorter time than digging it, so one can see, in the second word the letter *ت* exist which means that to dig a barrier needs a longer time than to scale over it Al-Samarrai (2006:16).

قَالَ تَعَالَى: ﴿وَمَا فَعَلْنَاهُ عَنْ أَمْرِ ذَٰلِكَ نَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾﴾ الكهف: ٨٢

﴿ And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience﴾ Al-Hilali and Khan (2011:398).



In this Ayah, one can see that the word **تسطع** has omission, i.e. the letter **(ت)** is omitted, it is originally **تستطع**. There is a rhetorical and pragmatic meaning. This omission has aesthetic aspects in addition rhetorical to ones. One can infer from this omission the meaning of this omission, as Al-Samarrai (2006:16) says that the situation is of farewell and the companionship between the prophet Musa (peace be upon him) and the good man (Al-Khidher) is ended and will not continue at all, in addition to that it shows that the speaker says something speedily (Al-Samarrai 2010: 164). The context here is of farewell and no longer time is there for them (Musa and Al-Kadher (peace be upon them) to be together.

#### **14.Conclusions:**

On the basis of what has been mentioned above, it is concluded that:

- 1- Ellipsis is used in Arabic and English.
- 2- The context and the wide knowledge are the vital roles in determining the pragmatic meaning of ellipsis.
- 3- The pragmatic meaning of ellipsis is different from Ayah to another according to the context.
- 4- The inferences of the meaning should be based on wide knowledge and a linguistic competence. So, it is not easy to specify the intended meaning unless one has linguistic competence and the context.
- 5- The elliptical structures and its meaning show that the language of the Glorious Quran is a miraculous nature.
- 6- There is an overlap between rhetorical meaning and pragmatic meaning.
- 7- The length of the structure (whether it is a long or short) suggests its meaning.
- 8- Grammar and pragmatics are complementary i.e. the intended meaning can be inferred from grammatical structures of the sentences.
- 9- The pragmatic meaning needs wide knowledge and linguistic competence in order to understand it.



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