

Verbal Ellipsis in the Glorious Qur'an

By

Assistant Lecturer: Rasha Hussein Alwan

Abstract

This research deals with the verbal ellipsis phenomenon in the Glorious Quran. Ellipsis phenomenon adds a beauty touch to the speech in Arabic (the Language which Allah has honoured to be the language of the Glorious Qur'an) .This research aims at specifying some of the forms of verbal ellipsis in the Glorious Qur'an as well as showing the importance of omitting the verb by explaining how the linguists deal with this phenomenon.

To achieve the afore-mentioned aims, the following hypotheses have been adopted; ellipsis is one of the devices of the Glorious Qur'an which lead the reader to feel the unique style in expression. Ellipsis is the resort to avoid prolixity without ambiguity by using indications.

This study consists of an introduction , a concept of ellipsis in general, a verbal ellipsis and its reasons, indications of verbal ellipsis, general causes of verbal ellipsis , purposes of verbal ellipsis, types of verbal ellipsis and a conclusion.

1.Introduction

Ellipsis is one of the lexicogrammatical cohesive ties. Ellipsis is shared by all languages but its existence and explicitness are different from one language to another. The Arabic language (the language of the Glorious Qur'an) has the most various ways of expression. Ellipsis is one of these ways, because of Arabic tendency for brevity. The cause of ellipsis is the same in all languages which is avoiding unnecessary repetition of words and phrases in written and spoken languages.

1.1.The Concept of Ellipsis

Ellipsis is an economical mechanism or a device of cohesion. It is used to avoid an unnecessary repetition of linguistic structures. Many grammarians and rhetoricians pay a great attention to this phenomenon.

Aj-Jahith (1938 : 86) remarks that ellipsis means collecting many ideas within few utterances.

Chomsky (1972:18) mentions ellipsis from the point of Sanctius's view, one of the major figures of Renaissance grammar, as "a fundamental property of language and a device for the interpretation of text".

Halliday & Hassan (1976:142) call ellipsis" antecedent relations" because at elliding something from a text , there will be a character in the previous text to indicate it. They complete that ellipsis is a type of substituting the presupposed item by zero as well as leaving something '

unsaid' . This doesn't cause misunderstanding , but on the contrary , 'unsaid' implies "but understanding nevertheless" , i.e. understanding and interpreting what precedes and follows, for example:

This is a fine hall you have here . I've never lectured in a finer.

They draw the attention to the fact that ellipsis refers to " sentences , clauses etc. whose structure is such as to presuppose some preceding item , which then serves as the source of missing information", (Ibid: 143).

They notice that ellipsis is a tie within the text and has the ability to function anaphorically , i.e., presupposed what is elided from the preceding text, often cataphorically and occasionally exophorically, i.e., in the context of situation. Ellipsis is considered grammatical cohesion according to its relation between sentences within the context , (Ibid:144-146).

Ibn Jini (1986:360) refers to ellipsis as Arab bravery. This term comes from the courage of Arabic speakers to leave a part of speech and to encourage for it as well as the fact that ellipsis is an elevated style used by eloquents only not by ordinary people.

The Arabic language has many types of ellipses like (nominal ,verbal, particle and the ellipsis of a sentence), which is explained by Ibn Jini (Ibid) as follows: "قد حذفت العرب الجملة والمفرد والحرف والحركة وليس شيء من ذلك إلا عن دليل عليه وإلا كان فيه ضرب من تكليف علم الغيب في معرفته ."

The Arab has ellided the sentence, the singular, the letter, the diacritic by an indication, otherwise it would be a kind of assigning prescience in knowing it.

Khattabi (1991: 21) states that ellipsis must be treated among sentences not inside the sentence itself in order to achieve the textual cohesion. It does not leave any mark , so the reader should fill the structural gap from what is mentioned in the previous sentence, for example:

﴿ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴾ النحل: ٣٠

'And (when) it is said to those who are the Muttaqun "What are is it that your Lord has sent down ?" They say: "That which is good".' Al-Hilali & Khan (1996 : 350).

So the ellipited verb is(نَزَلَ) has sent down. It is indicated from what is previously stated .

De beaugrande (1998:34) indicates that ellipsis is the most common phenomenon of cohesion which concerns the absent meaning or what is called zero morpheme. The surface structure is not completed in some texts ,so it must be understood from what is before as in:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ آل

عمران: ١٨ 'Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge(also give this witness); (He always) maintains His creation in

Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.' Al-Hilali & Khan (1996 :70).

The verb (شهد) bears witness is ellipted and its origin (the angels and those having knowledge give this witness) by the indication of (لا إله الا هو العزيز الحكيم)

Aj-Jurjani (2000:146) explains ellipsis with eloquent style as follows:

"بَابٌ دَقِيقُ الْمَسْئَلَةِ، لَطِيفُ الْمَأْخُذِ، عَجِيبُ الْأَمْرِ، شَبِيهٌ بِالسَّحْرِ، فَإِنَّكَ تَرَى بِهِ تَرْكَ الذِّكْرِ أَفْصَحُ مِنَ الذِّكْرِ، وَالصَّمْتُ عَنِ الْإِفَادَةِ أَزِيدٌ لِلْإِفَادَةِ، وَتَجِدُكَ أَنْطَقَ مَا تَكُونُ إِذَا لَمْ تَنْطَقْ، وَأَنْتُمْ مَا تَكُونُ بَيَانًا إِذَا لَمْ تُبَيِّنْ "

It is a precise course, a nice outlet, a wonderful matter , like witchcraft. In it, leaving stating is more eloquent than doing, leaving informing is more testimony, you are utterer if you do not utter, and do more declaration if you do not declare.

Az-Zarkashi (2006-685) defines ellipsis as إِسْقَاطُ جُزْءِ الْكَلَامِ أَوْ كُلِّهِ لِدَلِيلٍ, dropping the utterance or a part of it for the existence of an indication.

1.1.1.Verbal Ellipsis

Az-Zarkashi (2006:748) notifies that verbs in general are divided into two types: a specific verb as in (أَعْنَى) (I mean) which is hidden. This type is mentioned in the expressions of praise & dispraise. The other type is general which is ellipted for many reasons as follows:

1-If the verb is interpreted as in :

﴿يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا﴾ الإنسان: ٣١

'He will admit to His Mercy whom He wills and as for the Zalimun- (polytheists, wrong-doers) He has prepared a painful torment.' Al-Hilali &Khan (1996:805).

The assumed verb is (يُعَذِّبُ) torture.

2-If there is a preposition(ب)as in the expression(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) (in the name of Allah).This expression is said before the action of eating , reading , starting. So saying ((بِسْمِ اللَّهِ)) and starting to eat indicates the ellipted verb (بِسْمِ اللَّهِ أَكَلُ).

3-If the ellipted verb is an answer of a question as in:

﴿وَالَّذِينَ مَدَّيْنِ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُورُ أَعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْبُدُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ العنكبوت: ٣٦

'And if you were to ask them:" Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allah." Say.' Al-Hilali &Khan(1996:538).

The ellipted verb is (نُقِيَ) sent down.

4-If the ellipted verb is indicated by the meaning of the explicit verb as in:

﴿وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَنْقُورُ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِعَائِدَاتِ اللَّهِ فَعَلَى اللَّهِ

تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ﴾ ٧١ يونس:

'So devise your plot, you and your partners .'Al-Hilali &Khan (1996:280).

The assumed ellipted verb is (وَادْعُوا) and invoke.

5-If the verb is indicated intellectually as in:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنْ أَسْأَلْتُمْ لَأَيُّكُمْ مُتْرَكٌ ﴾ البقرة: ٢٤٣

'Allah said to them, "Die " And then He restored them to life.' Al-Hilali &Khan (1996:53-54).

The assumed ellipted verb is (فَمَاتُوا) they has died.

6-If the verb is indicated by its mentioning in other position as in:

﴿ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴾ الأنبياء: ٧٨

'And (remember) Dawud (David) and Sulaiman (Solomon), when they gave judgement in the case of the field.' Al-Hilali &Khan (1996:437).

The assumed ellipted verb is (اذْكُرْ) remember.

7- Correspondence. This means mentioning something in an utterance other than the original one. The ellipsis of the subject in (بِسْمِ اللَّهِ) (in the name of Allah) because it is a position in which nothing but (نُذَكِّرُ اللَّهَ) (Allah mentioning) must be at the beginning. The ellipsis of the verb here makes correspondence between the utterance and the sense.

8-If the verb is instead of its infinitive as in:

﴿ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَتَخَسَّسْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِتْنَةً حَتَّى تُصَغَّ الْحَرْبُ وَنُزَارِمَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لَبِلُوا بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴾ محمد: ٤

'So, when you meet (in fight- Jihad in Allah's Cause) those who disbelieve, smite (their) necks till when.' Al-Hilali &Khan (1996:687).

The assumed ellipted verb is (فَاضْرِبُوا) smite.

As-Samarra'i (2007:144-145) indicates that the verb has tenses, i.e. present, past and imperative. If you use the infinitive of the verb , it means the action of the verb without tense as in:

﴿ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَاسْكِنِي أَعْلَى وَغِيصَ الْمَاءِ وَفُضِيَ الْأَمْرُ وَالْأَمْرُ عَلَى الْجُودِيِّ وَقِيلَ بَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴾ هود: ٤٤

'And it was: " Away with the people who are Zalimun (polytheists and wrong-doers)!". ' Al-Hilali &Khan (1996:293).

This is an invocation which is not limited with tense. There are many indications, conditions and purposes as general bases for verbal and other types of ellipsis.

1.1.1.1.The Indications of Verbal Ellipsis

Ibn Jini (1986: 360) pays a great attention to the fact that there must be an indication to what is ellipted whether it is (a sentence, a word, a letter and a diacritic) otherwise there will be a kind of metaphysical knowledge . For example (wat tAllahi laqad fa'altu), its origion is (uqsimu billahi) with the ellipsis of the subject and the verb.

Az-Zarkashi (1988:78) says that "لَا بُدَّ أَنْ يَكُونَ فِيهِمَا أَبْقَى دَلِيلٍ عَلَى مَا أُلْقِيَ" This means that the utterance or the context must have an indication for what is ellipted otherwise there will be a misconception and the utterance is like a puzzle

There are four indications of verbal ellipsis as mentioned by Hamudah (1998: 130) :

1. " contextual or circumstantial indicator " "دليلٌ حالي أو مقامي" it means the context of situation and circumstances which surround the text as social situations , habits , conditions of place and time , to express what is intended without saying, as in:

﴿ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّشْكِرُونَ ﴾ الذاريات: ٢٥

'When they came in to him and said: "Salam, (peace be upon you)!" He answered: "Salam, (peace be upon you)," and said: "You are a people unknown to me." ' Al-Hilali &Khan (1996 :708).

It refers to the state of the angles who use the ellipted verb "salam" which means (سَلَمْنَا عَلَيْكَ سَلَامًا) we salute you.

2.An indicator which has two types:

A- verbal indicator دليلٌ مقالي أو لفظي is found in a written language. This type also can be subdivided into two subdivisions: 1-verbal indicator which is found inside the context of the verse as in:

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾ لقمان: ٢٥

'And if you (O Muhammad صلى الله عليه وسلم)ask them: " Who has created the heavens and the earth", they will certainly say: "Allah".' Al-Hillali& Khan (1996 :553).

So , (they will certainly say : Allah) is an indication for the ellipted verb(خَلَقَهُنَّ) created them.

2-verbal indicator which is found outside the context of the verse as in the following verse:

﴿ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَمَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴾ الانبياء: ٧٨

'And (remember) Dawud (David) and Sulaiman (Solomon), when they gave judgement in the case of the field .' Al-Hilali &Khan (1996:437).

The assumed ellipted verb is (اذكُرْ) remember. This verb is mentioned in other verses.

B-vocal indicator which is specific for the spoken language . What is ellipted is understood from the way of saying and performing it i.e., intonation , as in saying the word of (fire) with raising the voice to indicate warning.

3-Intellectual indicator. The speaker intends eliding some items that the hearers can realize intellectually as in :

﴿ وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ نَبْعًا ۚ قَالَ عَلَيَّ كُفٌّ

أَنَابِسَ مَشَرَهُمْ كَلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴾ البقرة: ٦٠

'We said: "Strike the stone with your stick". Then gushed. ' Al-Hilali &Khan (1996:13).

The assumed ellipted verb (فَضْرَبَ) strike is indicated intellectually.

4-Grammatical indicator. This type of indication is known by parsing and the rules that the grammarians put to assume the ellipted verb. One

of these rules is the conditional particles (أذا، أن) that come only with verbs as in the following verse:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ (التكوير: ١)

'When the sun is wound round and its light is lost and is overthrown.' Al-Hilali & Khan (1996:817).

The assumed ellipted verb (كُوِّرَتْ) wound round after the particle (إذا). It is indicated from the mentioned verb.

1.1.1.2. The General Causes of Verbal Ellipsis

The causes of verbal ellipsis and of other types are as follows:

1. Plentifulness of use

Hamudah (1998:31-33) mentions that Plentifulness of use is very important cause which leads Arabs to decrease their speech. The linguistic structure like pieces of money which are used much among people, these pieces of money are subjected to effacement whenever their use has been increased. The Arabs have the tendency to elide what is already known for the listeners to avoid boredom and to pay their attention to the most important as in (الصلاة جامعة) (prayer is inclusive) which means (attend; prayer is inclusive). So the verb is omitted because it is known well for the listeners as a result for its much use. The verbs that can be ellipted are (oath, warning and vocation) as in:

﴿وَالْعَصْرِ﴾ (العصر: ١)

'By Al-Asr (the time).' Al-Hilali & Khan (1996:849).

The assumed ellipted verb is (أقسم) I swear.

2. Lengthening of speech

Hamudah (1998:43-44) states that the linguists indicate that one of the most prominent causes of ellipsis is the long speech. Ellipsis lessens the heaviness of the constructions and summarizes them in order to be stronger than before. Ellipsis occurs in simple sentences as in saying verb and in linking sentences, oath style and conditional style as in:

﴿وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَاتِّبِعْهُمْ بِإِذْنِ اللَّهِ وَلَوْ شَاءَ اللَّهُ

لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ﴾ (الأنعام: ٣٥)

'If their aversion (from you, O Muhammad صلى الله عليه وسلم and from that with which you have been sent) is hard on you, and you cannot be patient of their harm to you, then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) on true guidance, so be not one of those who are Al-Jahilun (the ignorants).' Al-Hilali & Khan (1996:174).

The ellipted conditional result is assumed as (فافعل) do. It is elided because its sense is appeared as well as the lengthness.

3. Being aware of frivolity

Aj-Janabi (2009:33) states that the verb in some positions is clear by indications, so its mentioning is considered frivolity as in referring by hand and saying (crescent) which means (look at the crescent). The verb

(look) is omitted because it is understood by the existence of the circumstantial indication. The verb is also omitted if there is a verbal indication for it as in :

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴾ العنكبوت: ٦٣

'And if you were to ask them:" Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allah". ' Al-Hilali &Khan (1996:538).

So the verb(نَزَّلَ) sent down is ellipted from the answer because it is mentioned in the question .None can say that omitting a verb from the verse is a frivolity but the eloquent style of the Glorious Qur'an leaves mentioning a verb which is known by an indication.

1.1.1.3.The purposes of Verbal Ellipsis

Hamudah(1998:99-111) draws attention to these purposes of verbal and other types of ellipsis:

1-Decreasing the number of words

The frequent use is related to the desire of ellipsis. The repetition of the structures in the speech makes the hearer have a good knowledge of them, so the speaker ellides what he feels that it is known without saying it as in :

﴿ وَالَّذِينَ ذُرُّوا ﴾ الذاريات: ١

'By (the winds) that scatter dust.' Al-Hilali &Khan (1996:707).

The assumed ellipted verb is (أقسم) I swear.

2-Brevity &Conciseness.

He(Ibid:100-102) mentions that the task of ellipsis is lessening the utterance and emphasizing the speech economy. It strengthens the utterance and saves it from the undesired lengthening . The aim of this point is to make the listener away of boring and to bring his/her attention to what is important, as in the ellipsis of vocative partical in the following verse :

﴿ عَمَّ يَتَسَاءَلُونَ ﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿١﴾ النبا: ١ - ٢

'What are they asking (one another) about? About the great news, (i.e. Islamic Monotheism, the Qur'an, which Prophet Muhammad صلى الله عليه وسلم brought and the Day of Resurrection).' Al-Hilali &Khan (1996: 809).

The assumed ellipted verb is (يَسْأَلُونَ عَنِ النَّبَاِ الْعَظِيمِ) asking about the great news.

3-Extensiveness

Hamudah (1998:102-104)states that it is a type of brevity and conciseness but it also represents a type of metaphor which makes the expression stronger and more eloquent because of shifting the word from

its position to the position of the omitted word and from the special meaning to the more common., as in the verse:

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٨٢﴾ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِيقُونَ ﴿٨٢﴾
يوسف: ٨٢ ٨٢

'And ask (the people of) the town.' Al-Hilali &Khan(1996 :315).

The assumed ellipsis is (أهل) the people. The annexed to (القرية)the town is shifted to the position of what is ellrupted ,i.e., the annexed(أهل)the

4-Glorifying and exalting what is ambiguous

He mentions that this type of ellipsis is used to make the mind elicit what is omitted. So the ambiguity of ellipsis makes the listener eager to know the ellrupted thing. It is used in the situations that has strong exclamation and excitation for the audience. Ellipsis occurs to make the audience feel and expect the situation , (Ibid:105-106) . As in the verse :

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٢٧﴾ وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ فَقَالُوا يَلَيْسَٰ بُرْدٌ وَلَا تَذَكَّرُ بِكَابِتٍ رَبَّنَا وَكُنْ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾
الأنعام: ٢٧

'If you could but see when they will be held over the (Hell) Fire!.' Al-Hilali &Khan (1996:173).

The result of the conditional clause is omitted , since the limited speech cannot describe what they find in Fire which is un descriptable.

5-Preserving the omitted word from mentioning in a certain place to honour it.

Hamudah (1998:106) denotes that the contextual situation obliges the speaker not to mention what is honoured in specific places as in:

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٢٣﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ الشعراء: ٢٣ - ٢٤

'Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamin (mankind, jinn and all that exists)?" [Musa (Moses)] said: "The Lord of the heavens and the earth.' Al-Hilali &Khan(1996 :490).

Musa hides the name of Allah to honour it and mentions only what can be indicated of His doings.

6-Degrading the rank of what is omitted

He (Ibid:107) mentions that this degrading may be used for the summarization only. It is used in the context of verses that deal with the attributes and states of the disbelievers, so there is no need to re-mention them as in the verse:

﴿٨٨﴾ صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا يَرْجِعُونَ ﴿٨٨﴾ البقرة: ١٨

'They are deaf, dumb, and blind.' Al-Hilali&Khan(1996 :5).

The subject of the nominal clause is omitted and the assumed word is (الكفار) the disbelievers. This denotes humiliating what is omitted (Ibid:107).

7-Explanation after vagueness

Hamudah (107-108) states that the object of the (will) verb has been omitted. At the beginning it is vague for the hearer till hearing the result of the conditional clause (He would have guided you) as in :

﴿قَالَ تَعَالَى: أَغْوَيْتُمُوهُ أَمْ أَتَى اللَّهُ الْمَاجِدِينَ﴾ وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايزٌ وَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿٩﴾
النحل: ٩

'And had He willed, He would have guided you .' Al-Hilali& Khan(1996 :348).

What is ellipted here is the object

8-Intending ambiguity

The speaker intends to pay the hearer's attention to the verb, not to the subject as in the verse:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا﴾ النساء: ٨٦

'When you are greeted with a greeting, greet in return with what is better than it .' Al-Hilali&Khan(1996 :123).

The action of greeting is more important than the doer , so the subject is omitted, (Ibid:108-109).

9-The Ignorance of what is omitted

He (Ibid:110) mentions that the subject is omitted because of the ignorance , as in : (someone is killed) . The subject is unknown and this is the reason behind naming the verb passive voice.

10-Explicit knowledge of the omitted word

Hamudah (1998:110) states that the subject is ellipted because it is clear for the addressee as in the verse:

﴿عَلِمُوا الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ﴾ الرعد: ٩

'All-Knower of the Unseen and the seer the Most Great, the Most High.' Al-Hilali&Khan(1996 :321).

The name of (Allah All-Mighty) is ellipted because of the knowledge that these attributes are specialized for(Him).

11-Fearing of the subject or fearing about it to be harmed at mentioning it as in (the door is broken). The doer is omitted because of fearing about him to be harmed (Ibid:110).

12- Denoting speed.

He (Ibid:111) denotes that it the time is shortened for bringing what is omitted and engaging in mentioning it leads to miss the important thing.It refers to insufficient place and time to prolongate speech.The linguists put the style of warning and temptation for this purpose as in:

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

'But the Messenger of Allah [Salih] said to them: "Be cautious!(Fear the evil end)That is the she-camel of Allah!(Do not harm it) and bar it not from having its drink". ' Al-Hilali &Khan(1996 : 838).

The assumed ellipted verbs are (احذروا) be cautious !and(الزموا) adhere

This ellipsis indicates the quick eagerness of Prophet Salih (peace and blessing be upon him) to avoid them the sin.

13-Keeping the pause and preserving the rhymed prose .It is a verbal purpose, as in :

﴿ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴾ الضحى:

'Your Lord (O Muhammad) has neither forsaken you nor hates you.' Al-Hilali &Khan(1996 :840).

The object is ellipted and the assumption is (al-Kaff) in (قلاك) , (Ibid).

Az-Zarkashi (2006: 686-687) summarizes these purposes as follows:

"التفخيم والإعظام، وزيادة اللذة بسبب استنباط الذهن للمحذوف، وزيادة الأجر بسبب الاجتهاد في ذلك، وطلب الإيجاز والاختصار والتشجيع على الكلام، وموقعه في النفس من موقعه على الذكر."

Glorifying, increasing the thrill because of eliciting what has been deleted, increasing the recompense because of diligence to do so, and asking for brevity and summarization , encouraging to speak, and its impact in the soul if it is compared with its impact in mentioning.

1.1.1.4.Types of Verbal ellipsis

Hamudah(1998:253-264) states that verbal ellipsis is either elided alone or with its hidden subject. The ellipsis of the verb is either obligatory, because the sentence is incorrect if the verb is mentioned, or permissible which means that the sentence is correct at mentioning and elliding it.

1-Obligatory verbal ellipsis is used in many styles and constructions as follows :

Firstly : verbal ellipsis with its assumed subject:

A-Vocation

Hamudah(1998:253-254) refers that it is a request for the called person to pay attention. The assumed ellided verb is (أدعوا أو أنادي) invoke. The verb is ellipted because of the frequent use. The verb has been dispensed with the vocative particle , which takes its function as in

﴿ يٰٓيُوسُفُ أَعْرِضْ عَنْ هٰذَا ۖ وَاسْتَغْفِرِ لِذٰنِكَ ۚ إِنَّكَ كٰنتَ مِنَ الْخٰطِئِينَ ﴾ يوسف: ٢٩

'O Yusuf (Joseph)! Turn away from this! ". ' Al-Hilali & Khan(1996 :307).

B-Specialization

In this type, a definite noun comes without explicit factor. This noun is specialized by the effect of the pronoun before it. The pronoun is (أنا او نحن) as in the saying of our Prophet Muhammad (peace & blessing be upon him): (نحنُ معاشِرُ الانبياءِ لا نُورثُ) We, Prophets, don't be inherited. The assumed ellipted verb is (أخص) specialize (Ibid:254).

﴿ قَالَ تَعَالَى ۖ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۚ وَقرَنَ فِي بُيُوتِكُمْ وَلَا تَبَرَّحْنَ بُرُجَ الْجَاهِلِيَّةِ الْاُولٰٓئِ وَامْنَنَ الصَّلٰوةَ وَءَاتَيْنَ الزَّكٰوةَ وَاطِيعَنَ اللّٰهَ وَرَسُوْلَهُ ۚ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾ الأحزاب: ٣٣

'Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification. ' Al-Hilali &Khan (1996:565).

The assumed ellipted verb is (أعنى أو أختص) I specialize.

C-Temptation

Hamudah (1998:255) notice that this type means paying the addressee's attention to a good matter to be kept, so the ellipted verb is (الزم) keep as in (أخاك أخاك). But if there is no repetition for the noun, elliding the verb will be permissible not obligatory as in the following verse:

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

'But the Messenger of Allah [Salih] said to them: "Be cautious!(Fear the evil end)That is the she-camel of Allah!(Do not harm it) and bar it not from having its drink". ' Al-Hilali &Khan(1996 : 838).

The assumed ellipted verb is(الزموا) adhere.

D-Warning

It means intimidating the addressee from something. Elliding the verb is obligatory with the repetition of the noun as in (الطريق الطريق) the way, the way. The assumed ellipted verb is (احذر) be careful. Without repetition, ellipsis is permissible (ibid), as in the following verse:

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

'But the Messenger of Allah [Salih] said to them: "Be cautious!(Fear the evil end)That is the she-camel of Allah!(Do not harm it) and bar it not from having its drink". ' Al-Hilali &Khan(1996 : 838).

The assumed ellipted verb is(احذروا) be cautious!

قَالَ تَعَالَى: أَغْوِيَا لِلَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۖ يَأْهَلُ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَنَهُ ۚ أَن يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ

وَكَيْلًا ﴿١٧١﴾ النساء: ١٧١

'Say not: "Three (trinity)!" Cease! (it is) better for you.' Al-Hilali &Khan (1996: 141).

Az-Zarkashi (2006: 751) refers that the ellipted verb is indicated by the meaning of the explicit verb. The ellipted verb is (انتوا أمرا خيرا لكم) do something better for you.

E-Praise &Dispraise

Hamudah (1998:256) states that the assumed ellipted verb is (to praise and to dispraise), as in:

﴿ لَيْسَ إِلَٰهٌ إِلَّا اللَّهُ ۚ تَوْحِيدٌ لَّكُم بَيْتٌ وَاحِدٌ ۚ وَنُوحٌ وَإِسْرَافٌ ۚ وَالْمَرْيَبُ وَالْمَرْيَبُ وَلَكِنَّ الْإِلَٰهَ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآمَنَ عَلَىٰ خِيَرَةِ دِينِهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَالسَّالِفِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبَأْسَاءِ وَالْعُسْرَةِ وَجِئَ الْبَاسُ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ

وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾ البقرة: ١٧٧

'And who are patient in extreme poverty and ailment (disease).' Al-Hilali & Khan (1996: 35).

Az-Zarkashi (2006:748) states that the ellipted verb is (أمدح) I praise. While the following verse carries the meaning of dispraising:

﴿وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾ (المسد: ٤)

'And his wife, too, who carries wood (thorns of Sa'dan which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him).' Al-Hilali &Khan(1996:854).

Az-Zarkashi (2006:748) mentions that the ellipted verb is (أذم) I dispraise. F-Oath

Hamudah (1998:256) denotes that this type is used much. Elliding the verb of oath i.e.,(أقسم أو أحلف) I swear is permissible in the case of the oath which begins with the partical(الباء) as in (بالله) , while it is obligatory when the oath begins with the particals (الواو ، التاء) as in the following verse:

﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾ (النجم: ١)

'By the star when it goes down (or vanishes). 'Al-Hilali &Khan (1996:717).

The verb (أقسم) I swear is ellipted obligatory.

Secondly: Ellipsis in other structures:

A-Engaging

It means the preceding of a noun and delaying the verb which works in the pronoun that belongs to this noun. The ellipted verb is interpreted by the mentioned one ,(Ibid:257). As in:

﴿فَقَالُوا أَبِشْرَكْنَا بِمَا لَا نَفْعُ لَنَا إِذَا لَفِيَ ضَلَالٍ وَمُضِرٌ﴾ (القمر: ٢٤)

'And they said: "A man, alone among us- shall we follow him? Truly then we should be in error and distress (or madness)!". ' Al-Hilali &Khan (1996:725).

The ellipted verb is interpreted by the mentioned verb. The assumed verb is (أَتَتَّبِعْ بَشْرًا) shall we follow man.

B-If the noun comes after a partical specialized for coming before verbs as (ان، لو، اذا) , the assumed ellipted verb after the particle is indicated and interpreted by the mentioned verb, Hamudah (1998:257). As in the verse:

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ (الانشقاق: ١)

'When the heaven is split asunder, ". 'Al-Hilali &Khan(1996:824).

The assumed ellipted verb is (انشقت) split asunder. It is indicated from the mentioned verb.

C-In the Proverbs

The verb and its subject are ellipted because of the frequent use ,as in (كل شيء ولا شتيمة حر). What is ellipted here is (أنت ولا تتركب) do everything but don't insult who is tolerant ,(Ibid:258).

D-Elliding (كان)(be) and subsitituting it with (ما), as in (أما أنت ذا نفر) you were with allienate. The assumption is (كنت) (be).

E-As a factor of the infinite object

If the absolute object is used in cases other than emphasis, its factor (the verb) must be omitted. The absolute object occurs instead of its verb in the cases of command and invocation , its verb must be omitted, as in the following verse:

﴿وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالُهُمْ﴾ (٨) محمد: ٨

'But those who disbelieve (in the Oneness of Allah- Islamic Monotheism), for them is destruction. 'Al-Hilali &Khan (1996: 688).

The ellipted verb is (دعاء بالتعس) an invocation of destruction, (Ibid).

2-Elliding the permissible verb

Hamudah(1998:260-262) denotes that the verb is ellipted permissibly in the following:

A-The answer of interrogative as in the following verse:

﴿وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ (٨٧) الزخرف: ٨٧

'And if you ask them who creates them, they will surely say: "Allah". 'Al-Hilali&Khan(1996:670).

What is ellipted here is the verb and the object. The assumption is (خَلَقَهُمُ) Allah has created them.

B-Elliding (يكون) (be) as in the following verse :

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ (٤١) النساء: ٤١

'How (will it be then, when We bring from each nation a witness.' Al-Hilali & Khan (1996: 115).

Az-Zarkashi (2006:753) indicates that the assumed ellipted verb is (فَكَيْفَ) how will it be.

C-Elliding the saying verb, because of the explicit indication about it as well as for the purpose of summarization , as in the verse:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ (١٢٧) البقرة: ١٢٧

'And (remember) when Ibrahim (Abraham) and (his son) Ismail (Ismael) were raising the foundations of the House (the kabah at Makkah), (saying), "Our Lord! Accept (this service) from us.' Al-Hilali &Khan(1996:25).

D-Elliding the verb (اذكر) remember with its subject to dispense with the indication of the context, (Ibid). As in :

﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ﴾ (٧٦) الأنبياء: ٧٦

'And (remember) Nuh)(Noah), when he cried (to us) aforetime.".' Al-Hilali & Khan (1996:437).

Conclusion

The Glorious Qur'an, which is recognized with a miraculous nature , an unchangeable and unique language , a high level of its rhetoric, a literary excellence and a coherence among its language aspects , is full of various expressions. Ellipsis is one of these varieties and techniques that are used as a basis of brevity in speech .

Ellipsis is a phenomenon that gives a sense not mentioned in a prolixity .This study concludes that verbal ellipsis (, i.e., brevity , conciseness, economy) emphasizes on the importance of eloquence and variety in style. The ellipated parts are recovered from what precedes and follows.

Elliding an element of the sentence aims at achieving rhetorical necessities which contribute in conveying the purpose to the receiver. The beauty of speech which appears in ellipsis has a special effect upon the listener.

Ellipsis should not lead to misunderstanding and ambiguity, so there must be an indication for what is ellipated. There are three main types of indication: verbal, contextual or circumstantial and intellectual as well as other types.

There are general purposes behind elliding the verb and other parts of the sentence. There are also two types of verbal ellipsis, i.e. obligatory and possible verbal ellipsis.

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