

MAJOR CHARACTERS IN LORD OF THE FLIES

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Abstract

The main aim of my research work is to study the writing style of Golding. 'The Lord of the Flies' is a masterpiece of his in which he uses symbolisms in an outstanding way. His technique of writing is an unique one which could not be adopted by any writers who wish to do so. Not only the story is interesting and worth studying, but the ability of the writer to occupy the mind of the readers all the while putting forth all the symbolism each and every where around the story without lessening the interesting aspect is something which is worth noticing.

Introduction

The central theme of the novel at an allegorical level is the conflicting impulses towards civilization. The theme includes the tension between groupthink and individuality. The title itself can be traced to the Jewish hierarchy of demons where there is reference to Beelzebub, who is known as the Lord of the Flies. So we can know how deep rooted it is allegorically and symbolically. We there can make out right from the title how the novel runs in length and breadth with symbols.

The title is appropriate to a novel which like a fable conveys a moral that the world is not thereasonable place we are led to believe and that 'all power corrupts' and that one has to live with 'the darkness of man's heart'. (Golding: 1999,111).

Golding depicts the moral in the story by using a number of symbols and his characters. He carefully crafted all his characters to convey a very meaningful message. He made use of the uninhabited island on which the children landed the things that they encountered and the children themselves. Therefore, characters in the novel play an important part in bringing out the meaning of the novel.

Though William Golding did not use characters alone to depict the intended message in his novel, they play a very important role in imparting us the message, therefore it is a valid point of study.

The writer, along with characters, uses items and materials and experience as symbols, so it is important that we know both about the

symbols used and the characters. This is the reason that we will be discussing about both the symbols and the characters in the discussion below. (Ibid).

USES OF SYMBOLISM AND HOW IT PLAYS AN IMPORTANT PART IN THE NOVEL.

1). THE CONCH SHELL

Ralph and Piggy discovered the conch shell on the beach at the start of the novel and use it for summoning the other boys together after the crash separated them. The conch shell becomes a powerful symbol of civilisation and order in the novel using this capacity. The shell is used effectively to govern the boy's meetings, for the boy who holds the shell holds the right to speak. In this regard the shell is an actual vessel of political legitimacy and democratic rather than a symbol. The conch shell loses its power and influence among the boys after the island civilization erodes and the boys began descending into savagery. Ralph clutches the shell desperately when he talks about his role in murdering Simon. Later, the boys began to ignore Ralph and started throwing stones at him when he attempts to blow the conch in Jack's camp. The boulder that Roger rolls onto Piggy also crushes the conch shell, signifying the demise of the civilised instinct among almost all the boys on the island (Donoghue:1992, 175).

When first blown, it calls the children to an assembly, where Ralph is elected as a leader. They agree that only the boy holding the conch may speak at meetings to forestall arguments and chaos, and that it should be passed around to those who wish to voice their opinion. The conch symbolises democracy and like Ralph civility and order within the group. When Piggy is killed, the conch is smashed into pieces signalling the end of order and the onset of the chaos. Originally the conch is portrayed as being very vibrant and colourful, but as the novel progresses its colour begins to fade, the same way society begins to fade on the island. (Ibid).

2). PIGGY'S GLASSES.

Piggy is considered to be the most rational and intellectual boy in the group, and his coke-bottle glasses represent the power of science and intellectual endeavour in society. When the boys use the lenses from Piggy's glasses to focus the sunlight and start a fire, this symbolic significance is clear from the start of the novel. When Jack's hunters

raid Ralph's camp and steal Piggy glasses, the savages effectively take the power to make a fire, and leaving Ralph's group helpless.

The chapter "fire on the mountain" shows the significance of the spectacles as Ralph desire to make fire on the island. Ralph has an idea that making a fire with a lot of smoke will serve as key role for their survivor but to make a fire they need a matches but nobody has it and finally they used the spectacles of Piggy as the burning glass. This shows that Piggy glasses plays an important role in the novel as it was the main source which help them to be rescued by Naval officer. (Golding: 1999,200).

2. THE SIGNAL FIRE

The signal fire first burns on the mountain, later on the beach for a notice to attract passing ships that might be able to rescue the boys. As a result, the signal fire becomes a barometer of the boys connection to civilisation. The fact that the boys maintain the fire in the early parts of the novel is a sign of their design to be rescued and return to society. The reader realises that the boys have lost sight of their desire to be rescued and have accepted their savage lives on the island when the fire burns low or goes out. (Ibid).

The signal fire thus functions as a kind of measurement of the strength of the civilised instinct remaining on the island. Ironically, at the end of the novel, a fire finally summons a ship to the island, but it was not the signal fire. Instead, it was the fire of savagery in which Jack gang start the forest fire as part of his quest to hunt and kill Ralph. The end of the novel reveals the significance of the fire as the Naval Officer who stands for civilisation tells Ralph that they have seen the smoke and the fire. Thus, it is the fire which saves Ralph from getting killed and the fire stands for the sign of civilisation.

3. THE BEAST

The imaginary beast that frightens all the boys stands for the primal instinct of savagery that exist within all human beings. Simon notices why the boys are afraid of the beast because it exist within each of them. Their beliefs grow stronger as the boys grow more savage. The boys behaviour is what brings the beast into existence, the more savagely the boys act, the more real the beast seems to become. The beast is first mentioned by the "littlun" and the notion is immediately dismissed by Ralph. The reality of the beast is now firmly established in the boy's minds. Simon discovers the parachutist and realises that the beast is only

the corps of a man. Jack's tribe feed the Beast with the sow's head on a stick which shows that Jack's willingness to succumb to the temptation of animalism.

The beast represents the way in which man will try to convince himself that there is no evil inside of him by making someone or something else seem to be the cause of the evil. One of a little boy informed everyone of a "BEASTIE" which he saw on the previous night but the older boys dismissed his imagination, and even at that early stage it was evident that the younger children were troubled by the little boy's words. It must be noted at this point that there was no definite physical appearance to the beast because it was assumed to be the over-active imagination of little children at work. (Galloway:1997,221).

Soon the older boys had begun to wonder whether in fact some kind of beast exist in the island. It was also apparent that nobody was willing to admit this, but the fact is that many boys now cried out in their sleep or had terrible nightmares is further proof that they were all fearful of a beast. Jack simply wanted to kill pigs because the evil inside him had begun to emerge and introduced his lust for killing the beast.

Talk of a dangerous presence emerged on the very first day on the island, when a little boy with a mulberry-coloured birthmark on his face informed everyone of a "beastie", which he apparently saw on the previous night. At the time, this was dismissed by the older boys as his imagination but even at that early stage it was evident that the younger children were troubled by the little boy's words. It must be noted at this point that there was no definite physical appearance to the beast because it was assumed to be the over-active imagination of little children at work. Soon, it became evident that even the older boys had begun to wonder whether in fact some kind of beast did inhabit the island. It was also apparent that nobody was willing to admit this, but the fact that many boys now cried out in their sleep or had terrible nightmares is further proof that they were all fearful of a beast.

4. THE LORD OF THE FLIES

The bloody, severed sow's head that Jack impales on a stake in the forest glade as an offering to the beast named as " LORD OF THE FLIES". When Simon confronts the sow's head in the glade and seems to speak to him, and telling him that evil lies within every human heart and promising to have some "fun" with him and this fun led to the death of Simon in the following chapter and it becomes the most complicated and important image in the novel. In this way, Lord of the flies becomes a symbol of the power of evil, a physical manifestation of the beast and a

kind of Satan figure who evokes the beast within each human being. In the context of biblical parallels, looking at the novel the Lord of the Flies recalls the devil, just as Simon recall Jesus.

In fact, the name “Lord of the Flies” is a literal translation of the Biblical name Beelzebub, a powerful demon in hell sometimes thought to be the devil himself. Lord of the Flies is the namesake of the novel when a pig heads has been cut off by Jack, put on a stick sharpened at both ends, stuck in the ground and left as an offering to the “beast”. Being created out of fear, the Lord of flies used to be a mother sow, thought to be at one time, loving, clean, innocent but it has become a manically smiling and bleeding image of horror. (william: 1998,123).

5. PAINTED FACES

The painted faces of Jack and his hunters symbolize primitivism and savagery. In the beginning, the hunter paint their faces with red and white clay with charcoal so that they may not be recognised by the pigs. But in the course of time, the boys paint their faces to follow the example of the primitive people. Jack keeps his face painted all the time like an ancient tribe leader and he also refers to his supporter as his “TRIBE”. He proceed to take the other boys on a pig hunt and with the addition of the mask he transforms from within as well, already completing the move towards his primal impulses. Then he began to dance and his laughter became a bloodthirsty snarling. This shows that human beings behaviour and life are not stagnant and could easily adopt and change according to the present situation.

6. THE ISLAND

The island symbolises both paradise and Hell. In the beginning, it symbolises Paradise or the Garden of Eden while towards the ending of the novel it shows the symbol of the Hell. The island has a beautiful nature with a natural food like fruits and fish where the innocent boys are stranding on the island happily like the mentally, physical innocent Adam and Eve. But the evil also takes a form by the dead parachutist on the island and the littluns mistaken it to be the Beast and inform Piggy and Simon. Due to this incident the innocent boys get panic and lose their confidence. (william: 1998,125).



MAJOR CHARACTERS**JACK MERRIDEW:**

Jack being describe as tall, thin, bony, freckled face, ugly without smile and red hair beneath the cap. He was the leader of the boys choir and even at the onset he appear to be an ominous figure to hold a certain power over the other choir boys as they walk towards the beach to follow the first sound of the shell. He has been portrayed as cruel and sadistic mostly preoccupied with hunting and killing the pigs in the island. He turn his cruelty on the other boys and does not show any kind of sympathy to the choirboys. He is the one who has a knife and who gradually becomes obsessed with hunting and killing of the pigs on the island. Later, because of this behaviour it lead to the murder of Simon, Piggy and almost that of Ralph.

The strong-willed ,egomaniacal Jack is the novel's primary representative of the instinct of savagery, violence and the desire for power, In short, the antithesis of Ralph. Jack desires power above all other things from the beginning and he is even furious when he loses the election to Ralph and continually pushes the boundaries of his subordinate role in the group. As he was the leader of the choir boys in school he retains the sense of moral propriety and behaviour that society instilled in him. The first time he encounters a pig he could not killed it but he soon become obsessed with hunting and devotes himself to the task, painting his face like a barbarian and giving himself over to bloodlust. (Donoghue:1992, 150).

When Jack becomes more savage the more he has a will and power to control the rest of the group. Indeed, apart from Ralph, Simon and Piggy, the group largely follows Jack in casting off restraint and embracing violence and savagery. Jack's love of authority and violence are intimately connected, as both enable him to feel powerful and exalted. By the end of the novel, Jack has learned to use the boy's fear of the beast to control their behaviour, it means that a reminder of how religion and superstition can be manipulated as instruments of power. (Ibid).

PIGGY:

Piggy is a chubby, grossly overweight, inelegant boy opposite of Ralph in terms of appearance and because of his asthmatic condition he does not like to indulge in physical labour. Though he dislikes his nickname "Piggy" he mistakenly mention to Ralph at the beginning of the novel

and is henceforth known commonly as “PIGGY”. He initially discovered the conch at the bottom of the lagoon and suggests to Ralph that he must use it as to call others on the island. He is always left to babysit the “littluns” when the other boys go off on adventure, Ralph told him that he is not good for this sort of things. He wore coke bottle glasses without which he was totally blind and he was obviously made fun of in the school and often feel left out and isolated from the beginning.

When they discovered that Piggy glasses could be used to ignite fire they comes to admire him and respect him for his clear focus on securing their rescue from the island. When his glasses are stolen and totally blinded he is slain when Roger drops a stone and kill on him from above. Piggy symbolises intellectual, sensitive and conscientious. Piggy is describe as short and very fat and it's no coincidence that Piggy's nickname is such; the overwhelming emotion of Jack and his hunters have to ‘kill the pig’ is an indirect and clever author metaphor to suggest the boys are also killing part of Piggy. Piggy hair never grows, suggesting that he is not vulnerable to the progression of savagery the other boys seem to be drawn towards. (Galloway:1997,225).

Piggy represents the law and order of the adult world and the part of man's personality which attempts to act according set to an absolute set of standards. Throughout the novel Piggy's continual references to his auntie demonstrate the philosophy to attempts to the condition the island society to mirror the society they all lived in England. Piggy tries to pull Ralphs towards the reason-oriented side of human nature. He is obsessed with the signal fire because he wants to return to England where adults are, but also because the fire is one of the only symbols of order on the island. When the fire goes out, Piggy mentally collapses.(Ibid).

RALPH:

Ralph is one of the oldest boys and the protagonist of the story on the island who establishes a mock-democratic government for the group in order for them to be rescued and to maintain peace and order. He is being describe as handsome, calm and rational, with a sound judgement and strong moral sensibility, tall and his body as a “golden”. His main goal was to maintain a signal fire to alert the passing of ships near their presence but as nearly all the boys over time join Jack tribe his hope of building the shelters and holding assemblies end up in the dust. Ralph represents the political tradition of liberal democracy because of his strong commitment to justice and equality. His downfall

in the story shows the reader that it is not always the good democracy that triumphs. It portrays that if the democracy is brought away from the rules and regulations of human society, mankind would soon degenerate back into a savage and barbaric society. (Galloway:1997,228).

Ralph embodies good intentions in the implementation of reason, but ultimately fails to execute these plans soundly. Ralph's refusal to resort to violence throughout the novel is counterpoised by Jack's inherent love of violence. Jack eventually degenerates into the beast he is consumed with slaying by nominating himself as a hunter. His dark irresistible nature, along with the lure of meat immediately sways the majority of the island dwellers to his tribe, which is a much more violent group. Jack's insurrection begins a chain of events that drives the island further into chaos, initially resulting in the frenzied mob murdering Simon during a primal dance and then culminating with the murder of Piggy by Roger before the group attempts to hunt down Ralph. (Ibid).

Ralph is the athletic, charismatic protagonist of *Lord of the Flies*. He is the primary representative of order, civilisation and productive leadership in the novel. Ralph sets about building of huts and thinking of ways to maximize their chances of being rescued while most of the other boys initially are concerned with playing, having fun and avoiding work. For this reason, Ralph's power and influence over the other boys are secure at the beginning of the novel. Ralph's position decline precipitously while Jack's rises as the group gradually succumbs to savage instincts over the course of the novel. Most of the boys except Piggy leave Ralph's groups for Jack's and Ralph's is left alone to be hunted by Jack's tribe. Ralph's commitment to civilization and morality is strong and his main wish is to be rescued and returned to the society of adults. In a sense, this strength gives Ralph a moral victory at the end of the novel when he casts the Lord of the Flies to the ground and takes up the stake it is impaled on to defend himself against Jack's hunters.

When Ralph hunts a boar for the first time, he experiences the exhilaration and thrill of bloodlust and violence. When he attends Jack's feast, he is swept away by the frenzy, dances on the edge of the group, and participate in the killing of Simon, This firsthand knowledge of the evil that exist within him, as within all human beings, is tragic for Ralph, and it plunges him into listless despair for a time. But this knowledge also enables him to cast down the Lord of the Flies at the end of the novel. Ralph's story ends semi-tragically, although he is rescued and returned to civilization, when he sees the naval officer he weeps with the

burden of his new knowledge about the human capacity for evil. (Galloway:1997,229-230).

ROGER:

He is one of the hunters and was assigned the duty of being the guard at the castle rock fortress in the island. He has a sullen figure, boorish and crude from the start and he is equal in cruelty with Jack. He is the one who begins throwing rocks at the littluns as they build sand castle on the beach, watching all their reaction carefully. It is Roger who killed Piggy by throwing a rock down at him and he even accompanies Ralph and Jack when climbing up to the mountain where the beast lives. The night that Simon was killed Roger pretend to be the beast in their hunting ritual by ramming the stick right up (the) ass of a sow and killed her in a vulgar manner.

In the tribe he become the torturer of 'Samneric' and become the centre of much wickedness. He is assigned the duty of making "a stick sharpened at both ends" on which, it is assumed, they will put Ralph's head. He represents the person who enjoys hurting others, and is only restrained by the rules of the society. Roger becomes a self-proclaimed torturer and executioner for Jack and the rest of the tribe. Even at the beginning of the novel when Roger throws stones at Henry, Golding shows that the seed of anarchy has taken the root and is spreading in the hunter's mind. Roger symbolises man's natural tendency to cause harm to others. (Donoghue:1992, 201).

SAM AND ERIC (SAMNERIC):

The twins are the only boys who remain with Ralph and Piggy to tend to the fire after the abandoned Ralph for Jack's tribe. The twins considered them to be like a single individual as suggested by their combine nickname 'Samneric' throughout the novel. The twins are describe as one entity and they are so closely knit that one brother often finishes the other's sentences. This brings about the angle of individualism and human uniqueness in society. Samneric are the one who first discovered the existence of the beast are frightened off of the mountain when attending to the signal fire, mistaking a dead pilot to be the beast. They support Ralph and joining Jack's tribe, they are finally seized, tied up and torture , and forced to serve Jack. Samneric betray Ralph's trust and tell Jack where his hiding place is, which the hunter's soon run to attack. (Donoghue:1992, 201-203).

The twins represent the needs humans have for moral support from others. Sam and Eric are so connected that they must do everything

together and as soon as one of them takes an action, the other follows. Both of them respect Ralph because he offers them a sense of security. Their main job throughout the novel is to tend the fire. Soon, however, when the sense of security Ralph provides is threatened by Jack and his hunters, they both decided to join Jack's tribe (after they are threatened). Later, they even betray Ralph, showing his hiding place to the others. In this way, Samneric symbolize the weakness of human nature.(Ibid).

CONCLUSION

In the book "Lord of the flies" an allegorical novel by William Golding, the boys were trapped on the island where each of them had their own Goals and Objectives. Ralph, the protagonist had the goal off being rescued by keeping the fire lit, so that anyone passing by could see the smoke. Jack main concern was to hunt down the pigs for food and for pleasure and he even order the two boys to follow him on the hunt when they were assigned them to tend the fire by Ralph. This shows that Jack rebels against the rules set by Ralph and Piggy as he continue to follow his own ways. He sees Ralph's order as a obstacles but he gets around them and focuses on the hunt.

Piggy on the other hand, has the goal of maintaining order, civilisation and constantly tries to get others to follow the rules and use the conch for an instrument to call the other boys for the meeting at the island. Ralph, Piggy and Jack each of them have different goals where each of them all tried hard to achieve their goals and see through the obstacles in their way. "LORD OF THE FLIES" shows how easily we forget our human origin instead easily adopt civilised habits that can easily resulted in beginning torturing others only just because of the fear for our own life. It reminds us to retain humanity and love for others. Human minds, thoughts and habits are not permanent as they could be easily change by the circumstances present around them. Even the small boys were acting same like the adults in their atomic war by fighting against each other instead of working together to become strong .We must also remember the danger of political dictatorships and the system followed in general, as there were many countries where democracy is still very weak and people are struggling for democracy. In this novel the fight between Ralph and Jack shows how human behaviour could be transmitted in to the clash between democracy and fascism. In democracy people have the right of their own living a free lives, it simply means a "government by the people and for the people". Whereas Fascism means a right wing system of the government with extreme nationalistic belief and also the attitude which is very intolerant. From

this novel we must learn to control ourselves, our selfish aim so that we can enjoy the fantastic life which we can live here and to estimate friendship and relationships

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Verbal Ellipsis in the Glorious Qur'an

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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 خَبَرٌ لِّذِيكِ أَحَسُّنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَلَدَارُ الْآخِرَةِ خَبَرٌ وَلَنِعَمَ 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 ellipted verb is(تُ) 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 بِاتِّسَاطٍ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (١٨) ﴿ آل

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 (شَهِدَ) 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:

"بَابُ دَقِيقِ الْمَسْلُوكِ، لَطِيفُ الْمَأْخُذِ، عَجِيبُ الْأَمْرِ، شَبِيهُ السَّحَرِ، فَإِنَّكَ تَرَى بِهِ تَرْكَ الذِّكْرِ أَفْصَحَ مِنَ الذِّكْرِ، وَالصَّمْتُ عَنِ الْإِفَادَةِ أَزِيدٌ لِلْإِفَادَةِ، وَتَجِدُكَ أَنْطَقَ مَا تَكُونُ إِذَا لَمْ تَنْطِقْ، وَأَنْتُمْ مَا تَكُونُونَ بَيَانًا إِذَا لَمْ تَكُنْ "

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 (أعنى) (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 رَحْمَتِي وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴾ (٣١) الإنسان :

'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:

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَقَوَّمُ عِبَادُوا اللَّهِ وَأَرْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوُوا 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 (نُزِّلَ) sent down.

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

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوُّوا إِنَّ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِمَا يَدَّبُّ اللَّهُ 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 (وادعوا) 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 إِنَّكَ اللَّهُ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾ 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 (فماتوا) they has died.

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

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَمَمُ 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 (اذكرو) remember.

7- Correspondence. This means mentioning something in an utterance other than the original one. The ellipsis of the subject in (بسم الله) (in the name of Allah) because it is a position in which nothing but (ذكر الله) (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 حَتَّىٰ إِذَا أَتَخَسَّسْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أوزَارَهَا ذَٰلِكَ وَلَوْ أَنَّهُ أَهْلُ اللَّهِ لَاسْتَفْتَنَّاكَ لَٰكِنَّ لِّبَنِيكَ بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُكُمْ﴾ 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 (فاضربوا) 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 وَيَسْأَلُ أَهْلُهَا عَمَّاءَ وَيُغِيصُ أَلْمَاءَ وَيُغِيصُ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا 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 أَدِلَّةٌ 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 مُنْكَرُونَ﴾ (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:

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

'And if you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)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 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. 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 عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ 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:

﴿ وَالْعَصْر ﴾ 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 فَتَأْتِيَهُمْ بِآيَةٍ 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 يَذُرُّونَ الذَّرَايَا ﴾ (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 ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ النُّبَأِ: 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 ellpted verb is (يَتَسَاءَلُونَ 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: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿١﴾ وَسَّالَ الْقَرْيَةَ الَّتِي كُنَّا فِيْهَا وَالْعِيْرَ الَّتِي اَقْبَلْنَا فِيْهَا وَلَإِنَّا لَصٰدِقُوْنَ ﴿٢٨٢﴾
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 ellpted ,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 ellpted 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: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿١﴾ وَلَوْ تَرَىٰ اِذْ وَقَفُوْا عَلٰى النَّارِ فَقَالُوْا يٰلَيْتُنَا نُرَدُّ وَلَا نَكْذِبُ بِحَاثِلِ رَبِّنَا وَلَوْ كُنَّا مِنَ الْمُؤْمِنِيْنَ ﴿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: اٰغُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿١٦﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِيْنَ ﴿١٧﴾ قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا

بَيْنَهُمَا اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿١٨﴾ 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:

﴿ صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَرْجِعُوْنَ ﴾ 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 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: اٰغُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿١٦﴾ وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ لَهْدَمَكُم مَّجْمِيعًا ﴿١٧﴾ 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:

﴿ وَاِذَا حُيِّتُمْ بِتَحِيََّةٍ فَاٰجِبُوْا اَحْسَنَ مِنْهَا اَوْ رُدُّوْهَا اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيْبًا ﴾ 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:

﴿عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ۝٩ الرَّعْدِ﴾

'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 ۝١٣ الشَّمْسِ﴾

'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 قَنَى ۝٤ الضُّحَى﴾

'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 (فلاك) ,(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 ellipped because of the frequent use. The verb has been dispensed with the vocative particle , which takes its function as in

﴿يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ﴾ 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 ellipped verb is (أخص) specialize (Ibid:254).

﴿قَالَ تَعَالَى: اْعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ﴾ وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُولٰٓئِ وَاقْمَنَ الصَّلٰوةَ وَآتَيْنَ الزَّكٰوةَ وَاطِيعْنَ اللّٰهَ وَرَسُوْلَهٗٓ 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 ellipped verb is (أعنى او 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 ellipped verb is (ألزم) 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 ellipped verb is (ألزموا) 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 لَهُمُ 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: أَغُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿يَأْهَلُ الْكَتَّابِ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَنَهُ ۚ أَن يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ

وَكَيْلًا ﴿ 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 (إنتوا 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 إِلَهٌ أَن تُولُوا وَجُوهَكُمْ قَدِ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ إِلَهَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبَأْسَاءِ وَالْعَمَلِ وَجِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾ 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 او 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 (التاء ، الواو) 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 أَبَشَرًا مِّثَّا وَجِدًا نَّتَّبِعُهُ إِنْآ إِذَا لَفِي ضَلَالٍ وَمُغَرٍّ﴾ 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 (أَتَّبِعْ بَشَرًا) 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 (كُلُّ شَيْءٍ وَلَا شَتِيمَةٌ حَرٍ). What is ellipted here is (أنت ولا تتركب) do everything but don't insult who is tolerant ,(Ibid:258).

D-Elliding (كان)(be) and substituting it with (ما), as in (أما انت 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 أَعْمَالَهُمْ﴾ 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:

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَلَّى يُؤْفَكُونَ ﴾ 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 الله) 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 ﴾ 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 (فكيف يكون) 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 ﴾ 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 ﴾ 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 ellipited 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 ellipited. 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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