



Explain The Qur'anic Expression By Deletion In The Argument Part

Teeba Hudaib Jabar^{1*}, Assist. Prof. Dr. Mahmood Abid Hamad Al-Lami²

^{1*,2}College of Education for Human Sciences, Al-Muthanna University, Iraq.

***Corresponding Author:** Teeba Hudaib Jabar

*Email: tibahdiab @mu.edu.iq.

Citation: Teeba Hudaib Jabar, Assist. Prof. Dr. Mahmood Abid Hamad Al-Lami (2024), Explain The Qur'anic Expression By Deletion In The Argument Part, *Educational Administration: Theory And Practice*, 30(4), 2696-2700
Doi: 10.53555/kuey.v30i4.1926

ARTICLE INFO

ABSTRACT

This research aims to explain the reason for deletion in the argumentation part through selected examples and a study of deletion of the subject, predicate, verb, subject, and object.

Key Words: deletion, reasons for deletion and its types

Introduction:

There is no doubt that the Holy Qur'an is a miraculous text with its clarification and eloquence, which made me address the study of this text, the argument part and the reasons for expression, as deletion represents one of the reasons for Quranic expression, so the research came to reveal the concept of deletion and explain the reason for deletion of both the subject and the good, and the deletion of the verb and the subject, and others. It was followed by a conclusion that included the results of the deletion and the most important sources on which the research relied to explain the reason for the deletion.

Deletion is an art of speech, as Al-Jurjani says: ((It is a chapter that is precise in its approach, gentle in its approach, strange in its matter, and similar to magic. You see in it abandoning remembrance, more eloquent than remembrance, and remaining silent about benefiting, more for benefiting, and you will find that you are more articulate than you are if you do not speak. And it is the most complete explanation if it is not clear.))¹ More words may be deleted from the Qur'anic expression according to what is required, and all of this has a rhetorical purpose in which we notice the utmost art and beauty.

Delete the subject

As the subject may be deleted in the argument part for some reason, including what was mentioned, for reasons of brevity and caution (1)

Or due to the narrowness of the situation, then the deletion is due to a suitable consideration, and only a sound mind can guide to something similar. (2)

An example of deleting the subject in the Holy Qur'an is in the Almighty's saying:

(And they say, "A magician is a liar.")

Estimation: They said, "This is a liar magician." (3)

Among what was mentioned in the argument part of the Almighty's saying:

{It is God who created seven heavens and of the earth like them. The matter descends between them so that you may know that God has power over all things and that God encompasses all things with knowledge. A} [At-Talaq: 12]

It is noted that the text and its similarity of the earth to the heavens and their creation are an indication of the great power of God Almighty, meaning that each of them has characteristics that indicate the greatness of power, and it means that the creation of the earth is not a weaker indication of power than the creation of the heavens. (4)

It contains a reference to teaching people that whoever is able to do what he mentioned is capable of everything because He, Glory be to Him, manages them in a way that is amazing in His management, glory be to Him. (5)

The word majesty was expressed as a predicate of a deleted subject, and the reason for the deletion is the reason for the expression, as he explained that.

Ibn Ashour (that the word Majesty is a predicate of an omitted subject whose denotation is: God. For after matters of the greatest affairs of God Almighty were mentioned, beginning with His saying (And fear God your Lord) up to here, the name of Majesty was repeated nearly thirty times, and the position after that required it to be added. Introducing people to this great thing, and when the carpet became full of remembrance, it was correct to omit it when informing about it briefly.) (6)

Delete the news

The omission of the report was mentioned in the Almighty's saying:

And those of your women who have given up menstruation, if you are in doubt, then their waiting period is three months, and those who have not menstruated and those who are pregnant, their term is to give birth. And whoever fears Allah, He will make his affairs easy for him. (At-Talaq: 4)

The verse was revealed detailing the conditions of divorced women. Meaning someone who despairs of menstruation, whether he despaired of menstruation after multiple menstruation or if it did not appear, i.e. its cessation was not due to illness or breastfeeding(7)

If you are confused, meaning you hesitate and doubt their waiting period, then the waiting period for each of them is three months, each month taking the place of her menstrual period. (8) And likewise for "the one who has not menstruated."

The reason for deleting the predicate is when the subject was mentioned (the one who did not lap), which appears, and God knows best, here due to its appearance and ease of designation, so the predicate was deleted, and the appreciation: and the one who did not lap, like that or something like them. In the waiting period (9)

That is, there is evidence in speech that takes its place, which is their waiting period of three months, (10), and the deletion may be for brevity. (11)

What justified the deletion is the conjunction because the conjunction involves the object of the conjunction in what has been proven for it in terms of parsing and ruling. (12)

Al-Alusi says: And the Almighty's saying: ((And those who have not menstruated)) begins with an omitted predicate, meaning those who have not menstruated as well, or their waiting period is three months.)) (13)

But it is preferable for it to be estimated as "like that," because omissions can only be appreciated if they are most consistent with the purpose and most eloquent(14)

Delete the verb

Deleting the verb occurs in two ways: the first is deleting the verb without compensation. The other is by substitution, meaning something takes its place in terms of clarification or explanation, and each of these two types is not used except for a rhetorical purpose.

{Moses said to his people, "O my people, why do you harm me when you know that

I am the Messenger of God to you?" But when they deviated, God made their hearts deviated. And God does not guide the people. Give them to drink}[As-Saff:5] (15)

The meaning of the verse is that even though they knew that he was the Messenger of God to them, they harmed him by slandering me with something that was not in me. They turned away from fighting, as the verse was revealed as a reminder of the heinousness of abandoning fighting. (16)

So the speech came with "and" and it will be noted that it is in the accusative case with a deleted verb, i.e. "I remember," and the reason for deleting the verb is, and God knows best, to rebuke them for their actions and to condemn them for immorality and explain their lack of guidance by it. And I mention to those who turned away from fighting when Moses, peace be upon him, called them to fight the Titans. (17)

The verb was also deleted in the Almighty's saying:

{Indeed there has been for you a good example in Abraham and those with him when they said to their people, "Indeed, we are disavowed of you and of what you worship besides God. We disbelieve in you and in Enmity and hatred will never exist between us and you until you believe in God alone, except for the words of Abraham to his father, "I will ask forgiveness for you, and what I possess for you from God." This is something, our Lord, in You we put our trust, and in You We turn back, and to You is the return." [Al-Mumtahina: 4]

The meaning of the verse is to confirm their denial of allegiance to the infidels, so he brought the story of Abraham, peace be upon him, to imitate him, and what is meant by those with him are his faithful followers, and there are those who mention that they mean the prophets. (18)

The meaning of the speech is two sayings: The first is the saying to Abraham, peace be upon him, and those of the prophets with him. The second may be: Say, "Our Lord," since the verb was deleted in the Almighty's saying: (Our Lord, in You we put our trust.) So the verb to say was deleted, meaning it is a deleted statement. (19)

The reason for deleting the saying, and God knows best, is the permissibility of the meaning: Say, "Our Lord," as a command from God Almighty to the believers to say it, and as a teaching from Him and a fulfillment of

what He commanded them to do between them and the disbelievers, regarding severing ties. And to warn of turning to God and seeking refuge and following the example of Abraham and his people in disavowing them. (20). And Al-Farra' says: ((That is: So say this as you, and it is said: It is from what Abraham, peace be upon him, and his people said)) (21).

Delete the subject

Delete: the subject in three places:

One of them: If the verb is based on the object

Deleting the subject and inserting the object in its place while constructing the verb for the object has reasons, including:

Knowledge of it, as in the Almighty's saying: (Man was created from a calf) {AlAnbiya: 37} and we know that God is his Creator. (22).

Its criterion is that the purpose be to inform of the occurrence of the verb through the object, and there is no purpose in clarifying who the actor is. It may be presented as glorification, as stated in the Almighty's saying: {The matter has been decided in which you ask for a question} (Yusuf: 41).

It is also suitable for commas, such as: {And no one with Him has a blessing that can be recompensed} (Al-Layl: 19) and he did not say he would reward it. (23).

Among them: the appropriateness of what you have presented, such as his saying in Surah Bara'ah, like "They were content to be with those who differ, and their hearts were sealed so that they did not understand." (Al-Tawbah: 87) because before it "And when a Surah was sent down." Al-Tawbah (86) so we find

The construction of the verb for the object came to suit the concluding pronoun, unlike his saying after it: {And God has sealed their hearts so that they do not know} (At-Tawbah: 93) so it was based on the original, for nothing had occurred before it that required the construction (24).

And from deleting the subject in the part in the Almighty's saying: {That is because they believed, then they disbelieved, so their hearts were sealed, so they do not understand} [Al-Munafiqun: 3]

Since the verse was revealed as a result of their affirming their faith with their tongues without conforming to their hearts, (25). that is, the hypocrites, their faith was apparent and because they presumed to know what was the greatest of major sins in the face of hypocrisy.

The act of expression by deleting the subject, and God knows best, is for knowledge of it because it is known and no one else is able to do that, Glory be to Him. (26). This is because of its extreme clarity and the previous context indicates and guides it. With this purpose, the speech gains strength and adds majesty and beauty to it. (27).

The deletion of the subject is also mentioned in the Almighty's saying:

{For the poor emigrants who were expelled from their homes and their possessions, seeking bounty from God and His satisfaction, and helping God and His Messenger

- those are the righteous. Be precise} [Al-Hashr: 8]

The verse states that entitlement is proven from God Almighty, and this entitlement is an honor for them and a warning that giving them considerations is a reparation for the loss of money and homes they have suffered (28).

As the subject was deleted in the Almighty's saying: {those who were expelled from their homes}

The verb of deleting the subject in the expression, and God knows best, is because the event has no relation to the subject, so it is deleted.

Al-Baq'a'i says: "And since migration may be used to refer to everyone who abandoned the people of infidels without leaving the homeland, he said (those who were expelled) he built it into the direct object because the directive is expulsion, not the fact that it comes from a specific exit.

(From their homes) and since the quotation here includes the meaning of prevention, the expression was chosen to indicate that money is a protection for a person because it is a condition for him.) (29).

It may seem, and God knows best, to focus on the event, regardless of who is the one who caused it, and that His purpose, Glory be to Him, is to inform the event as soon as it occurs, regardless of who is the one who caused it. He wanted to take care of the event. (30).

The evidence of his care for them is what He described them by attaching their inner beings to Him, Glory be to Him, and cutting them off by being satisfied with taking them away from who and what other than Him and what He praised them with, since there is no sincerity besides their sincerity, and this is transcendence. (31).

- Delete the object

The object is deleted, to prove the meaning of the verb and nothing else, for example when saying: So-and-so permits and binds, and commands and forbids, and harms and benefits.

The meaning in that is to establish the meaning in itself for the thing in general, without it being subject to the hadith of the object. It is as if you said: The solution and the contract came to it. (32).

People's purposes differ in mentioning transitive verbs, and mentioning them is intended to prove the meanings from which they are derived for the subjects, without mentioning the subjects. (33).

There are those who mention that grammarians say that the object is deleted briefly and succinctly, and by brevity they mean deletion for evidence, and by simplification they want deletion for no evidence, and they represent it in the Almighty's saying: (Eat and drink) and they mean that the two verbs occur without specifying who inflicted it. (34).

Deleting the effect is twofold:

One of them is that it is intended with omission, so he intends the evidence and decrees in every place what is appropriate to it, as God Almighty says: (It is effective for what He intends) (35).

The object is frequently deleted after the act of will and will. (36). The wisdom in frequently deleting the object of will for the content of the answer can only be similar to the answer. (37).

The deletion of the object is what is mentioned in the Almighty's saying:

{They are the ones who say, "Do not spend on those with the Messenger of God until they disperse. And to God belong the treasures of the heavens and the earth." But the hypocrites do not understand.}[Al-Munafiqun: 7]

When the verse was revealed about Abdullah bin Ubayy, because he said to a people: Do not spend on them until they leave him, and they were spending on some of those with the Messenger of God. (38).

They thought that if they cut off spending on those with the Messenger of God, the Messenger, may God's prayers and peace be upon him and his family, would not find anything to spend on them, so God informed His Messenger that he had the greatest and most extensive provision. (39).

The reason for this is Ibn Ashour, who says: The object of "they understand" is deleted, meaning they do not understand that, and it is implied: "To God belong the treasures of the heavens and the earth" (40).

Other examples of deleting the direct object are those mentioned in the Almighty's saying

{So whoever does not find the means, then fast for two consecutive months before they touch each other; and whoever is not able, then feed sixty poor people. This is so that you may believe in God and His Messenger. And those are the limits of God, and for the disbelievers is a painful punishment.} [Al-Mujadila: 4]

The verse was revealed in an explanation of the expiation of Zihar, which must be done repeatedly, and in making up for it, and what is meant by it is fasting for two months during the expiation of Zihar (41).

The reason for the expression is in deleting the direct object in his saying (whoever is unable) because the direct object is known. This is why there are those who state that the direct object is deleted if the meaning is known, i.e., he was not able to fast for two months. This is the reason for deletion, and God knows best. (42).

Results

- 1- The research proved that deletion represents one of the causes of Quranic expression
- 2- What the research also proved is that the deletion was due to intent, and the reason for deleting the subject is different from mentioning it, that is, each of them has a different intent.
- 3- Deletion varies between a noun, a verb, or a letter, as explained in the research, and each has a reason.

References:

Evidence of miracle: 146

- 1 See: Characteristics of Qur'anic Expression: 2\342 and Explanation: 39
- 2 See: Clarification in the Sciences of Rhetoric: 39
- 3 See: Reference to brevity: 23
- 4 See: Al-Tahrir wa Al-Tanweer: 28\339
- 5 See: Ruh al-Ma'ani: 28\ -0146, and Al-Tahrir wa al-Tanwir: 28\341.
- 6 Liberation and Enlightenment: 28\339
- 7 See Al-Tahrir wa Al-Tanweer: 28\315, and Meanings of the Qur'an: 3\163.
- 8 See: Safwat al-Tafsir: 3\400-401 and see Ruh al-Maani: 28\136
- 9 See: Rhetorical characteristics of Qur'anic expression: 2\37 and the reference to brevity. Ezzedine Abdel Aziz: 24
- 10 See: The Eloquence of the Qur'an. Ahmed Badawi: 97
- 11 Same source
- 12 See: Characteristics of Qur'anic Expression: 2/38
- 13 Ruh Al-Maani: 28/137
- 14 See: Al-Itqan fi Ulum Al-Qur'an: 3/179
- 15 See: Rhetoric of the Qur'an: 234
- 16 See: Tafsir al-Kashshaf: 6\104, Parsing and Explaining the Qur'an: 10\79
- 17 See: Guidance of the Sound Mind: 37\243
- 18 See: Ruh al-Maani: 28\, Al-Lubab: 18\15, and Adwaa al-Bayan: 8\138
- 19 See: The parsing and explanation of the Qur'an: 10\64
- 20 See: Tafsir al-Kashshaf: 6/91
- 21 Meanings of the Qur'an: 3/150
- 22 See: Al-Burhan fi Ulum Al-Qur'an: 712 23 See: same source: 712
- 24 See: Al-Burhan fi Ulum al-Qur'an: 713

- 25 See: Nazm al-Durar: 21\77, and Tafsir al-Athmal: 14\211
 26 See: Nazm al-Durar: 21\78
 27 Consider: The method of deletion in the Holy Qur'an. Mustafa Shaheen: 166
 28 See: Liberation and Enlightenment: 28\89
 29 Nazm al-Durar: 19\435
 30 See: Deletion method: 184
 31 See: Nazm al-Durar: 19\436, Al-Tahrir: 28\89
 32 See: Evidence of Miracles: 154
 33 See: same source: 154
 34 See: Al-Itqan: 3\164
 35 Al-Burhan: 724
 36 See: Evidences of Miracles: 157, Mughni al-Labib: 597, and Al-Burhan: 728.
 37 See proof: 728
 38 See: The meanings of the Qur'an and its parsing: 5\177
 39 See: Al-Tahrir wa Al-Enlightenment: 28\248
 40 Liberation and Enlightenment: 28\248
 41 See: Liberation and Enlightenment: 28\22, Optimal: 14\14, Guidance of the Sound Mind: 8\217
 42 See: Parsing of the Qur'an: 1117

Sources and references

- Perfection in the Sciences of the Qur'an, Jalal al-Din al-Suyuti (d. 911), edited by: Muhammad Abi al-Fadl Ibrahim, Al-Maktabah al-Asriya, Lebanon Edition 1429-2008 AD.
- Guiding the sound mind on the merits of the Holy Book (Tafsir Abu Saud), Abu Saud Al-Imadi Muhammad bin Muhammad bin Mustafa (d. 982), Arab Heritage Revival House, Beirut.
- The method of deletion in the Qur'an, Mustafa Shaher Khalouf, Dar Al-Fikr.
- Pointing out the brevity, Ezz El-Din Abdel Aziz.
- Adwa' al-Bayan fi Ihdāh al-Qur'ān bi al-Qur'an, Muhammad al-Amin ibn Muhammad alMukhtar ibn Abd al-Qadir al-Janki al-Shanqeeti (d. 1393), Dar al-Fikr for Printing, Publishing and Distribution, Beirut, 1415-1995 AD.
- The Parsing and Explaining of the Qur'an, Muhyiddin Darwish, Dar Ibn Katheer and AlYamamah, 7th edition, Syria and Lebanon 1420-1999.
- Clarification in the Sciences of Rhetoric, the Qazwini preacher Jalal al-Din Muhammad bin Abd al-Rahman.
- The proof in the sciences of the Qur'an, Abu Abdullah Badr al-Din Muhammad bin Abdullah alZarkashi,
- Interpretation of Liberation and Enlightenment, Muhammad Al-Tahir bin Ashour. Tunisian Publishing House, 1984.
- Tafsir Al-Kashshaf, Jar Allah Abu Al-Qasim Mahmoud bin Omar bin Muhammad AlZamakhshari (d. 538).
- Characteristics of Qur'anic expression and its rhetorical features, Dr. Abdel Azim Al-Mutani, Wahba Library, 1st edition, Cairo, Egypt, 1413-1992.
- Characteristics, Abu Al-Fath Othman bin Jinni Al-Mawsili (d. 392), Egyptian General Book Authority, 4th edition.
- Evidence of the Miracle, Abu Bakr Abd al-Qahir bin Abd al-Rahman bin Muhammad al-Jurjani al-Nahwi (471 or 474).
- The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Mathanis, Shihab al-Din Muhammad al-Lusi al-Baghdadi (d. 1270), Arab Heritage Revival House, Beirut - Lebanon.
- The Elite of Interpretations, Muhammad Ali Al-Sabouni.
- Bride of Weddings in Takhlees Al-Muftah (within the explanations of Al-Talkhees), Bahaa AlDin Al-Subki (d. 773).
- Chapter on Interpretation in the Meanings of Revelation (Tafsir Al-Khazen), Aladdin Ali bin Muhammad bin Ibrahim, Dar Al-Kutub Al-Ilmiyyah.
- Mughni al-Labib on the Books of Arabs, Jamal al-Din bin Hisham al-Ansari (d. 716), investigation and commentary by Dr. Mazen al-Mubarak.
- Al-Durar's systems in the proportionality of verses and surahs, Ibrahim bin Omar bin Hassan AlRabbat bin Ali bin Bakr Al-Baq'a'i. House of Islamic Books, Cairo.