Rhetorical and Phonetic Function of Elision and Ellipsis in the Quran with Some Reference to English

Gatie Niema Risan al-Hilfy
Faculty of Education, Muthanna University, IRAQ

ABSTRACT
Elision and ellipsis are found in world languages. Both mean leaving out or dropping parts of words or utterances. As far as Arabic is concerned, elision relates to dropping sounds and single letters whether in isolation or in the case of one-letter particles while ellipsis relates to dropping parts of speech and complete sentences but for the sake of enhancing the inimitability and sublime style of the Qur'ān. Ellipsis in Arabic and the Qur'ān in particular has a special rhetorical function which is totally absent in English since authoritative lexicons exclude its effect on meaning which is the corner-stone of rhetoric. This study concentrates on the rhetorical function of these two terms or concepts in the Qur'ān, which is employing both devices to enhance its inimitability and the superiority of its text over all other literary texts. Extensive verses have been given in original Arabic accompanied by their transliteration alongside their translations into English by three well-known translators to check whether the translator of the Qur'ān captures the fine function of elision or ellipsis or not. The study shows that some translators have managed to do so while others have failed to trace this fine rhetorical device. As far as English is concerned, the study argues counter to the commonest definitions of elision and ellipsis, by assuming that both elision and ellipsis have no role in any rhetorical function. The neutralisation of these two terms is caused by a “stiff”, non-flexible and maybe artificial writing system which hinders the natural actualisation of letters into sounds matching their written form. Accordingly, the English writing system is considered defective because it allows consonant clusters to thrive at the expense of natural alternation of consonant and vowels which is crucial for the natural flow of Arabic speech which has helped in committing the whole Qur'ān to memory with little effort. The researcher supports this argument by referring to the physiological fact that the speech organs cannot produce two or even more consonants from the same point of articulation at the same time. The language of the Qur'ān, therefore, is largely superior to English because the latter neutralises the linguistic and rhetorical role of these two concepts in sharp contrast to Arabic.

Key words: elision, ellipsis, Qur'ān, rhetoric, cohesion, consonant clusters, Arabic

INTRODUCTION
According to Arab grammarians ḥadhf, lit. elision or ellipsis, etymologically means the act of leaving out or discarding and by usage it means leaving out part of the speech or utterance. However al-Zarkashī refers to dropping or leaving out a one-letter particle (or a sound) as qatīf. (al-Zarkashī, 1999,3:120.) However, the term ḥadhf seems to be the general term for both elision and ellipsis. It is when this term is subdivided into “minute” elements that a kind of distinction is made. Accordingly, Arabic authoritative lexicons distinguish three notions or concepts for ḥadhf. Ibn Manẓūr(1999,3,93-94) mentions these three concepts or meanings as follows:: The qatīf lit. snatching, qatīf, lit. cutting off and isqīṭ, lit. dropping. Al-Khalīl (1988,3,201) adopts the first concept i.e. qatīf, while the second concept is adopted by Ibn Duraid (1345 A.H., 2,128) and the third meaning by al-Jawhari (1999,4,38). All these views are supported by examples from the classical speech of the Arabs. The ḥadhf, therefore, encompasses these three sub-meanings or concepts. The three terms are interchangeable and cannot be used as a basis for differentiating between ellipsis and elision in English because there is no reference as to whether the concepts or terms are restricted to” snatching, cutting off or dropping” particles or vowels as meant by elision or larger construction such as sentences or complete clauses as meant by ellipsis.

However, Sibawalih, the renowned grammian, uses two terms which are ‘i’dmār lit “suppression” and ḥadhf, but he uses them interchangeably for all linguistic levels(Hammūdah,1998,19-20)

Now we are moving to examine the views of rhetoricians over this issue. It is clear that rhetoric is much concerned with the pragmatic and semantic aspects of the term ḥadhf. They are less concerned with its linguistic meaning. They stick to what they call frequent usage and as such the term for them is necessitated by brevity and concision especially as the Quranic text is concerned.

Al-Jurjānī, the” father” of rhetoric. (Dhayf,1965,160; Sallūm,1981,347), outlines the process of ḥadhf as regards the superiority of the Quranic text over other literary texts as follows :cite in (al-Liheibi, 1999,276.,)

"Whenever a noun or a verb has been ellipted and the indication of its position has been gauged correctly and has been ellipted in a situation where it should be ellipted, you will find that its ellipsis in that situation is better than its being mentioned."

From the rhetorical point of view elision in Arabic is considered one of the“smart” Quranic styles of expression
which played a conspicuous role in depicting the Quranic images. According to al-Jurjānī, "(i.e. elision) represents an adequate method, nice undertaking, wonderful affair closer to magic because through it one finds that leaving out (something) is of more eloquence than making mention of that thing." (al-Jurjānī, 1961, 95-96)

Rhetoricians state in defense of the Quranic style of elision that making mention of the word is the rule while leaving it out or dropping it is the exception; thus elision must have a wise reason hiding eloquence behind it. On the other hand, the celebrated linguist Ibn Jinnī considers elision as the "courage of the Arabic language" (al-Zarkashi, 1999, 3, 119-120)

The expression "courage of the Arabic language" is clarified by Ibn Jinnī as follows: elision means leaving out some parts of the speech which "encourages" the speaker to go ahead or ask for more. This has been mentioned by al-Suyūṭī who explains that "Ibn Jinnī called elision a kind of the courage of Arabic because it encourages one to speak more." (al-Suyūṭī, 1988, 1, 234)

The second reason for considering elision as a type of courage of Arabic is due to the fact that elision is a sublime style which is mainly applied by master rhetoricians whose speech is unlike ordinary people. So the person whose speech implies elision resembles a courageous or brave man who performs things not performed by others. (al-Suyūṭī, 1988, 1, 1234)

As far as the elision consistency with the speech of the Arabs, Arab grammarians and rhetoricians as well confirm that this stylistic device is in line with the classical speech of the Arabs. So when Abu Obaidah explains the Quranic verse

والليل الذي يسار

Transliteration: Waallayli itha yasr

Chapter 89, v.4

Translation 1: And the night when it departs / M.H. Shakir
Translation 2: And by the Night when it passeth away / Abdullah Yusuf Ali,
Translation 3: And the Night when it departeth / M.M. Pickthall

he states that the Arabs leave out this yā (i.e. original تسري when it is in the nominative). An example of this is when the Arabs say

لا أدر

lāʿ adri , (Sazkūn, n.d, 253-254.)

Types of Elision

Elision has many types and all are relevant to understanding this phenomenon better. Though Arab grammarians distinguish between optional and obligatory elision, we shall go straightforward to the types of elision as commonly shared by grammarians.

These types are as follows:

1. Rhetorical Elision
2. Phonetic Elision (dealing mainly with sounds or letters deletion)
3. Noun Elision
4. Verb Elision
5. Elision of a complete grammatical construction or whole clause.

All these types are studied normally under ellipsis except the second type because it deals with sound and single letters which are sometimes independent particles.

1. Rhetorical Elision

As a matter of fact all types of elision mentioned above have a rhetorical function as far as the Quranic style is concerned: no phonetic or syntactic technique is used in the Quran without a function in confirmation of its inimitability. All these types have been employed to achieve this objective.

Yet we are studying the cases independently just to show the difference between one type and the other. So a rhetorical elision can cover examples containing particle elision, noun elision and so on and so forth. The very function of rhetorical elision is to achieve an effect in addition to the very nature of elision which is concision and brevity.

Thus a hearer can recover some elements by judging the intention of the speaker such as making generalisations irony, intentionally leaving out something vague etc.

Examples: 6

اهذينا الضرأط المنظوم/ الفالحة

Transliteration: ihdina alsirat almustaqeem

Chapter 1 v.6

Translation 1: Keep us on the right path/ M.H. Shakir
Translation 2: Show us the straight way/Abdullah Yusuf Ali
Translation 3: Show us the straight path/M. M. Pickthall

In English many translations can be provided here since the Arabic construction is missing. The missing element is the preposition (lāʿ) lit. "to" which normally accompanies the verb "ihdina" which is in its turn "transitive
through a preposition” as the Arab grammarians put it. The rationale behind this intentional elision as provided by the exegetes of the Quran as follows:
The “guidance or keeping on” does not only mean “to be shown” the right path but also to keep us on the right path. This a rhetorical device. Here the accuracy of the translations is judged in which case translating " futilhat " as "keep...on" is supposed to be more accurate and closer to the original Arabic text. (Darri ,2007).

This elision can be contrasted with the manifestation of the verb " futilhat " with the preposition " ila " lit. "to"

وَھُوا إِِ/ اَْ (Ar.

فِتْحَاتِ (i.e. "to be opened") while in verse 73 the same verb contains wa (i.e. wa futilhat (and+to be opened)

According to al-Jurjānī, the difference in meaning stems from the sharp distinction between those who disbelieve(Ar. allatheena kafaroo) in verse 71, and those who fear their Lord (allatheena ittaqaw rabbahum) in verse 73. The wa means that the gates of paradise were already opened for those who feared their Lord whereas the gates of fire hell are opened upon the immediate arrival of those who disbelieve. (al-Zarkashi ,1999, 3:223-224)

So the elision of the conjunction wa as well as attaching it serve a very delicate rhetorical function. This is also part of the inimitability of the Quran.

A second example which applies similarly can be found in the following verses:

First Verse:

لا يَحْلَوُ كَثُرَالْأَشْهَادَ مِنْ يَدَ وَلَا أَمْرٌ مِّنْ أَرْجَاهُ وَلَا أُغْفَيْنَ حَسَبْنَا إِلَّا مَلَكُ بَيْنَكُمَا وَلَكَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ رِيَاضُ (الْأَحَرَاب) 52

Translation: Lq yahjilu laka admisogo min baAdu walag an tabaddala birhinna min acawjin walam aAjabaka husnunna illa ma malakat yoneenaka wakana Allahu AAala kulli shayin raqeehal/ Chapter 33,v.52

Translation1: It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over

2. Phonetic Elision

Phonetic elision covers specifically the deletion or omission of a particle or a letter leaving something indicating the process of elision:

Example:

"وسبيق الذين فكروا إلى هجلة زمرا حثنا إذا جاهوا ففتحت أبوابها/ الزمر 71"

Transliteration: Waseeqa allatheena kafaroo ila jahannama zumaran hatta itha jaoohu wafutihat abwabuha/ Chapter 39.v.71

Translation1: And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened/M.H. Shakir

Translation2: For they have been guided (in this life) to the purest of speeches/ Abdullah Yusuf Ali

Translation3: They are guided to goodly words/M.M. Pickthall

We notice here that the preposition " ila "is "naturally" used. This does not mean that the verse has no eloquence; to the contrary the manifestation of this preposition serves in this verse a rhetorical function which makes its manifestation more eloquent than its elision according to the context of the verse and its grammatical surroundings.
all things/M. H. Shakir.
Translation2: It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaids): and Allah doth watch over all things./Abdullah Yusuf Ali
Translation3: It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things/M.M. Pickthall

Second Verse:

intransitive (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime./M.H. Shakir

Translation2: To orphans restore their property (When they reach their age), nor substitute (your) worthless
Translation3: As to the thief, both male and female, cut off their hands/M. M. Pickthall

The evidence here comes from the two verbs tabaddala and tatabaddala respectively where the prefix "ta" is attached to the second one.

The meaning is not far from the previous two verses.(al-Sāmārāʾī, 2000, 12)

3. Elision of the Noun:

Eliding or omitting the noun relates normally to the syntactic or grammatical construction since the noun is used in the position of a subject, predicate, object etc.

But the elision here has a rhetorical effective function which attracted the Arab master rhetoricians to the miraculous and inimitable nature of the Quran.

Example:

Example:

"مُؤِنَةً نَزَّلُنَا" النور 1

Translation: Waatoo alyatama amwalahum wala tabaddala etha bi amwalikum innahu kana hooban kab/earan/Chapter 4.v.2

Translation1: And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime./M.H. Shakir

Translation2: To orphans restore their property (When they reach their age), nor to substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin./Abdullah Yusuf Ali

Translation3: Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin./M.M. Pickthall

The evidence here comes from the two verbs tabaddala and tatabaddala respectively where the prefix "ta" is attached to the second one.

The meaning is not far from the previous two verses.(al-Sāmārāʾī, 2000, 12)

3. Elision of the Noun:

Eliding or omitting the noun relates normally to the syntactic or grammatical construction since the noun is used in the position of a subject, predicate, object etc.

But the elision here has a rhetorical effective function which attracted the Arab master rhetoricians to the miraculous and inimitable nature of the Quran.

Example:

Example:

"مُؤِنَةً نَزَّلُنَا" النور 1

Translation: Waatoo alyatama amwalahum wala tabaddala etha bi amwalikum innahu kana hooban kab/earan/Chapter 4.v.2

Translation1: And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime./M.H. Shakir

Translation2: To orphans restore their property (When they reach their age), nor to substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin/Abdullah Yusuf Ali

Translation3: Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin./M.M. Pickthall

The evidence here comes from the two verbs tabaddala and tatabaddala respectively where the prefix "ta" is attached to the second one.

The meaning is not far from the previous two verses.(al-Sāmārāʾī, 2000, 12)
elided predicate as "in what is reciting among you" Other grammarians argue differently but Sibawayh view is given more prominence. (al-Zarkashi, 1999, 3:166) which makes the translation as follows:

"In what I am reciting among you(subject) (is that) alssqiqatu wadssqiqatu(predicate)"

This also shows in passing that translators of the Quran are unable to convey to non-Arabic reader the rhetorical devices employed by the Quran.

A Similar example can be found in the following two verse:

Translation1: And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world/M.H. Shakir
Translation2: And on the Day that the Unbelievers will be placed before the Fire, (It will be said to them): "Ye received your good things in the life of the world/Abdulla Yusuf Ali
Translation3: And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in the life of the world/M.M. Pickthall

The verb here is understood and supplied as "what ilahoom, faqila lahum" Ar." And(then)said unto them". Two translators have provided the missing or elided verb.

According to the exegetes of the Quran ,this rhetorical elision depicts what happened and since what happened was their "placing before" or "bringing before" or "exposing to" their Lord in rows which means that

they(disbelievers) heard the reprimand which was at the same time a concealed process, then this has necessitated that the verb should be concealed to fit the situation.(al-Râzî, 1981, 13,200-201)

A second example can be found in the verse:

فَأَلْهَمُّ الْمُنْتَزَهَّنَّ وَجَوَهُمُّ أَفَزُّوْنَ بَعْدَ وَقُولُهُمُّ قُشْوشْا"َقُوْلَوْا أَذْهَبْنَا إِلَى الْإِسْرَائِيْلَ "Ar. " Then(after time) said unto them.  Two grammarians have heard the reprimand which was at the same time a concealed process, then this has necessitated that the verb should be concealed to fit the situation.(al-Râzî, 1981, 13,200-201)

As for the particle "wa" amma .Ar. "as for", it requires the connective "fâ,Ar."then" accompanied by the suppression of the verb. So, the elision here is rhetorically good because the general speech or context refers to it. (al-Gharnâbi, 1983, 1:334-335). As for the accuracy of the translations, we notice that only two translators have provided in parentheses the elided element which means that the rhetoric of the English sentence does not relate so much to ellipsis or elision as it is in Arabic.

5.Elosion of a Whole Clause or a Complete Construction

This type of elision may be unique to the Quran or Arabic in particular, to the exclusion of many world languages, as a rhetorical device.

The following example is about a sentence elision:

ويَقُولُ الْمُنْتَزَهَّنَّ وَجَوَهُمُّ قُوْلَوْا إِنَّا نَقُدِّيشُونَ اللَّهَ وَرَضِيْنَا عَنْهُ وَقُولُوا إِنَّا مُسْلِمُونَ إِلَى الْإِسْرَائِيْلَ "Ar. " Then said unto them. As if they were content with what Allah and His Messenger gave them, and had said: Allah is
sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition./M.H. Shakir

Translation2: If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course)./ Abdulla Yusuf Ali

Translation3: (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants/M. M. Pickthall

This is a Quranic incomplete conditional sentence in which the whole apodosis is elided and supplied as" اللَّهُ كَافِرًا لَّهُمَا ثُمَّ يُهُمَا ”Ar. " it would have been better for them"( al-Ţibrîsî n. d.,5,63). See also (al-Zamakhsharî , n.d.,2,269)

This elision, however, has been captured only by two translations as provided between parentheses. It is worth mentioning here that the elided sentence is not supplied haphazardly (al-Makhzûmî ,1986, 289) ; rather, it should be consistent with the rules of the Arabic verbal sentence especially with conditional sentences because they have a protosis and an apodosis.

The same method and analysis of elided apodosis and even protosis in Arabic conditional sentence apply to " جَعَلَ الْقَسْمَ". Ar."Oath Sentences"

Comparing Arabic and English Ellipsis and Elision
In English a clear-cut distinction is made between ellipsis and elision since the former applies to sentences or constructions larger than a single sound or letter ; whereas elision applies to sounds or letters which makes it totally different from Arabic especially as far as the rhetorical function is concerned.

The commonest definition of elision in English is that by David Crystal who defines it as follows:

"A term used in phonetics and phonology to refer to the omission of sounds in connected speech. Both consonants and vowels may be affected, and sometimes whole syllables may be elided. Unstressed grammatical words ,such as and of, are particularly prone to be elided" (Crystal,1988, 166)

Crystal extends his definition to include rhetoric in English by stating that:

"Traditional rhetoric was much concerned with the phenomenon of elision ,because of the implications for constructing well-formed metrical lines , which would scan well. In rhetorical terminology, an elision in word-initial position was known as aphaeresis, or aposiopeis, in word medial position as syncope, and in word-final position as apopoe.( Ibid.).

We are mentioning below the converse of elision which is liaison as defined by Peter Roach:

"The insertion of an extra sound in order to facilitate the articulation of the sequence. "(Roach,2000,77)

I will argue as far as elision, and not ellipsis, is concerned that such a definition is an unreal and unnatural defense of a defective writing system in English in particular though this applies to all writing systems written in the non-Arabic script.

This may be judged by some linguists as against the Universals of world languages promulgated mainly by generative grammarians. But I do hope scholars will examine this claim in a good-will spirit.

The whole argument is based on the fact that" horrible” consonant clusters are the main obstacle in establishing a flexible phonetic system derived if not greatly identical with the English writing system. All English linguists do not want to acknowledge this simple fact of which they make mention from time to time unknowingly.

If we examine Roach’s definition above of liaison ,we shall discover on the spot that the English writing system is defective to such an extent that it cannot be equated with its phonetic system or manifestation.

All examples that are cited as elision examples reflect this problem.

David Crystal gives his definition above the following examples:

"Cup of tea” which becomes in connected speech "cuppa tea” and "boys and girls” as "boys ’n’ girls” etc.

This is completely in line with Arabic phonology which does not allow two consonants to follow one another except in a pause. It also never allows a sentence to begin with a single consonant .This is unique to Arabic and it is axiomatic in the Arabic sound system.

Once again ,we can easily detect that elision is used as a "justification" for the continuity of a "haphazard" writing system that is breaking away with its phonetic realisation . Another scholar claims that "elision is a natural result of the speech organs cutting corners in connected speech, mainly to word boundaries."(Underhill,1998,61)

All these definitions represent an open escape from a writing system that is always in clash with its phonetic manifestation which is supposed to be realised naturally whether in rapid speech or normal speech. There is nothing that can be accepted as rapid speech. The best term the researcher is suggesting here is "actualised” speech. Normally, foreign learners of a language describe native language speech as rapid because of their immature mastery of the pronunciation of that language. If we accept the term "rapid speech”, this means we are
converting the speech in any language into no more than pronouncing words in isolation. 
So, words infested with consonant clusters are the main problem hindering producing a natural flexible speech: 
Examples:
Handsome → /hændsəm/ → /hænsəm/ 
It is claimed here that the /d/ sound is elided which is not true. It is not only the heaviness of two adjacent consonants to be pronounced at the same time; rather the impossibility of doing so because it means that speech organs move to two points of articulations at the same time which is impossible. In our example above, if we want to keep the /d/ not elided, this means the concerned speech organs move to produce both /d/ and /s/ sounds from the same point of articulation.

All examples on elision can be explained exactly in the same method.

We are left only with the second part of elision which is according to The World Book Dictionary the suppression of a vowel or a syllable and generally consists in cutting a vowel at the end of a word when the next word begins with a vowel as in “th’ inevitable hour” (Barnhard, 1987)

The researcher believes that this has nothing to do with elision as explained above simply because this may be a tendency rather than a rule since it has nothing to do with consonants clash. This tendency could be traced back to the influence of French after the Norman Conquest. This applies whether this elision is “aphaeresis, apsisopesis, syncope or apocope”

As for the last part of David Crystal’s definition as regards the implications of elision for constructing well-formed metrical lines, it again confirms that as long as English cannot rid itself of consonant clusters, no harmonious rhythmic system can be arrived at because metre exposes consonant clusters since it (i.e. metre) is the alternate combination of vowels and consonants without the slightest hindrance. Evidence in favour of this argument can be derived from Arabic poetry or Arabic rhythm where a metre can be “mastered and internalised” paving the way for a “Theory of Metre Acquisition”. (al-Hilfy, 1988, 12-39), passim.

So, we can safely say that elision in English has no resemblance to Arabic “elision” which has rhetorical and linguistic dimensions especially as far as the inimitability of the Quran is concerned.

Now we move to ellipsis which may not be different from elision in its relation to what is used in Arabic.

Again according to the World Book Dictionary, ellipsis is “1.mark(…or**) used to show an omission as in writing or printing.2. The omission of a word or words needed to complete the grammatical construction but NOT the meaning of a sentence. Example: ”She is as tall as her brother “ instead “She is as tall as her brother is tall” (Emphasis is mine).

We can safely now dismiss ellipsis as a rhetorical device whether when compared with Arabic “ellipsis” or when traced in English literature since it has nothing to do with meaning. The researcher may refer to it as “playfulness”, if the definition above is scrutinised.

Nothing “intercedes” for this definition to be classified as part of eloquence or rhetoric even though Halliday and Hassan included ellipsis within their Cohesion in English.

Halliday and Hassan defines ellipsis on the basis of its being a” substitution by zero” and refer to it as something understood and when they try to explain the term “understood”, they restrict it to the special sense of “it goes without saying”. According to them an item is ellipated “when its structure expresses all the features that have gone into its make-up.” (Halliday and Hassan, 1976, 142-144)

Therefore, any comparison of Cohesion in English with Al-Jurjani’s Dala’il Al’ jazz is totally irrelevant though some modern Arab and non-Arab linguists try earnestly to establish such a comparison, especially for such scholars who consider al-Jurjani to be the “father” of Arabic rhetoric.

But as a matter of fact, the difference between al-Jurjani’s approach to ellipsis and that of Halliday and Hassan is so huge to such an extent that it renders any comparison unviable due to the fact that “al-Jurjani attaches more importance to the rhetorical purposes of ellipsis while Halliday and Hassan do not mention this at all. This is because al-Jurjani’s studies are concerned with the question of eloquence” (al-Liheibi, 1999, 282)

**Conclusion**

This research has discussed elision and ellipsis in Arabic and its function in the rhetoric of the Quran to confirm its inimitability. Elision has been restricted to leaving out a letter or a particle whereas ellipsis has been applied to leaving out or dropping a word or more words including complete clauses and construction.

All verses cited under elision or ellipsis have proved that these two terms are used intentionally to enhance the inimitability of the Quranic style especially in the case of ellipsis where various types have been discussed.

When examining elision in English, the researcher has argued that it has nothing to do with eloquence; it is a clash of consonants reflected in deleting one of the consonants because speech organs cannot produce two consonants or sounds from the same point of articulation.

For ellipsis, the term has been shun as irrelevant to rhetoric since its definition in English shows that it has no bearing on meaning which is the corner-stone of rhetoric or eloquence.
References

Mass Communication Press.

الوِلِّظِاء البِلَاغِيَةِ وَالصَّوْتِيَةِ لِلْحَفْظِ فِي الْقُرآنِ الْكِرَمِ بِمِعْرَاضِ الْإِلْزَامِ

لغة الألفاظ

مدرس كاتب نعمة رسن الحلفي
كلمة الترجمة / جمعة المثنى

يناقش هذا البحث موضوع الحفظ في القرآن الكريم من بعض الإشارات في اللغة الألفاظية التي يباح الحفظ ضر ووجود الحفظ فيها من موضوع ذي علاقة بالبلاغة بل وحتى النحو العربي لأسباب تعود للدرجة الأولى إلى وجوه يسعى بالملاحظات إلى الوصول إلى أن الحفظ الألفاظي المثير عن مصطلحين لقياس ما يسمى constituted clusters والكلاسيفالاتي. بالمثل حفظ الاستمرار، إضافة إلى أن الحفظ الألفاظي المثير عن مصطلحين كما可以说是 "ellipses" تقابل تعريف الحفظ العربي حيث أنه إنه لا يوجد في ذلك اللغته، وبالتالي فإن ما يسمى "الاعداد" في اللغة الألفاظية يسعى مع طبيعة النحو العربي بحيث ما قد كنما التنتج من حفظ واحد. وفي أن وجد ما من مخزون من التراجع، وهو ما قد تسمح باللغة العربية أن تيحجس من مخزون واحد، وفي أن وجد ما من حفظ جزء من الكلمة في تعبيرها اللغة الألفاظية تحدث علمياً بالفعل اللحلف. وقد رصد الباحث كذلك واعتبرت نزعة لا تابع نحوي ورحب أن كلام الحفظ في بعض الكلمات التي تعرفها اللغة الألفاظية بعدة طرق حسب النحو في الديابز أن

ونكت هذه النزعة لها نابتا من تأثير الغزو الفُلْوَنِي الذي يسيطر على كل من أرواب اللغة الألفاظية كله الآن. والبلاغة التي لدى اللغة العربية نما وهو الآخر، نموه ومطافه غير أن هذه العاطفية الثلاثة تمثل صورة تمثيلية أو تجاهية أو واقعية، لا يوجد بعض العاطفية. محملاً في بعض واقعية لغوية في بعض الطبيعة. بل وتحت بعض النحوين مُعَدَّة لِلْحَفْظِ فِي النَّقْصِ الْكِرَمِ. ونجد أن بعض المتمنيين

نجد في نقل الحفظ للفقرة الألفاظية بوسعه بين قوسين في حين لم يتبهج البعض الآخر وإن ضمت الآية المترجمة مفهوماً للقارئ الاجتماعي.
The IISTE is a pioneer in the Open-Access hosting service and academic event management. The aim of the firm is Accelerating Global Knowledge Sharing.

More information about the firm can be found on the homepage: http://www.iiste.org

CALL FOR JOURNAL PAPERS

There are more than 30 peer-reviewed academic journals hosted under the hosting platform.

Prospective authors of journals can find the submission instruction on the following page: http://www.iiste.org/journals/ All the journals articles are available online to the readers all over the world without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Paper version of the journals is also available upon request of readers and authors.

MORE RESOURCES

Book publication information: http://www.iiste.org/book/

IISTE Knowledge Sharing Partners

EBSCO, Index Copernicus, Ulrich's Periodicals Directory, JournalTOCS, PKP Open Archives Harvester, Bielefeld Academic Search Engine, Elektronische Zeitschriftenbibliothek EZB, Open J-Gate, OCLC WorldCat, Universe Digital Library, NewJour, Google Scholar