

Nominal Ellipsis in English & Arabic and its Influence on the Translation of the Meanings of Some Selected Qurànic Verses (A Contrastive study)

Asst. Lecturer **Huda Falih Hassan** *

Asst. Lecturer **Jumanah Shakeeb Muhammad Taqi** *

Introduction

Nominal ellipsis is a linguistic phenomenon found in English and Arabic .It is based on leaving out a part of a nominal construction or more for the sake of good style , compactness and connectedness .This phenomenon is found in the language of the Glorious Qur'an .The study in hand is concerned with how translators handle translating Qur'anic verses which contain ellipited nouns , i .e. , to what extent the translated Qur'anic verses are close to the original ones , and to what extent their translations serve understanding the meanings of the glorious verses while at the same time maintaining their beauty in style. The study aims at shedding light on nominal ellipsis in English and Arabic .The study undertaken here is hoped to be significant in the field of contrastive studies and language universals. It is also hoped to be of value in the field of translating the meanings of the glorious Qur'an in particular and translation in general .

The study is concerned with nominal ellipsis in Standard English and Standard Arabic. The translations studied are Ali (1934) and Al- Hilâli and Khân (1413 A.H.) .

1- Nominal Ellipsis in English

Ellipsis is defined as the leaving out of words or phrases from sentences where they are unnecessary because they have already been referred to or mentioned (Longman Dictionary s.v. *ellipsis*), for example :-

The man went to the door and (he) opened it.
(subject ellipsis).

Crystal (1985: s.v. *ellipsis*) states that this term is used in grammatical analysis to refer to a sentence where for reasons of economy , emphasis or style , a part of the structure has been omitted , which is recoverable from a scrutiny of the context . Linguistic analyses tend to constrain the notion more , emphasizing the need for the elided (or 'ellipted') parts of the sentence to be unambiguously specifiable , for example in the sentences

A : *Where are you going ?*

B : *To town .*

the full form of sentence B is predictable from sentence A ('*I am going to town* ')

Hartmann and Stork (1972: s.v. *ellipsis*) emphasize the fact that the missing words must be ' understood ' or necessary to make the construction grammatically complete .

* College of Education for Women – Baghdad University.

In ellipsis , the writer selects an entity as ' topic entity ' for a sequence of events within a sentence and then produces no further instance of that entity within the sentence. (Brown and Yule , 1983 : 175) In other words, the writer does not repeat this entity again.

Beaugrande (1981) states that ellipsis is repeating a structure and its content but omitting some of the surface expressions . In connected discourse , sentences can be influenced by the structure of neighboring sentences. (49,&131)

Halliday and Hasan (1976) define ellipsis as ' substitution by zero ' . They refer to it as SOMETHING UNDERSTOOD where understood is used in the special sense of ' going without saying ' . An item is ellipted if its structure does not express all the features that have gone into its make-up (pp. 142, 144). They discuss ellipsis under three headings : nominal , verbal and clausal ellipsis .

1.2 Nominal Ellipsis According to Halliday and Hasan (1976)

This kind of ellipsis occurs within the nominal group . The structure of the nominal group is that of a Head plus optional modifiers ; the modifiers are sometimes premodifiers and /or postmodifiers , e.g. :-

Those two fast electric trains with pantographs
 pre modifiers Head post modifiers

The modifier can be one of the following :

- 1- Deictic (d) normally a determiner .
- 2- Nominative (n) a numeral or other quantifier .
- 3- Epithet (e) an adjective .
- 4- Classifier (c) a noun .
- 5- Quantifier (q) a relative clause or a prepositional phrase .

There may be submodifiers usually adverbs like so, very and too . The Head in the nominal group is either an animate object , person , quality , process , abstraction , institution , state or relation .

Under certain circumstances the common noun , the Head , may be omitted and another element takes its function . This is called nominal ellipsis . It involves the upgrading of a word functioning as Deictic , Numerative , Epithet or classifier from the status of Modifier to the status of Head . For example ,

Four other Oysters followed them , and yet another four ...

The second four , which is a Numerative and therefore is a Modifier , is upgraded to function as Head . Similarly in :

*Which last longer , the curved rods or the straight rods ?
 The straight are less likely to break .*

Straight is an Epithet , functioning as Modifier in the question but as Head in the responses .

Both another four and the straight are elliptical nominal groups .

In an elliptical nominal group , the necessary information should be supplied from one source or another which is previously mentioned ; the elliptical nominal group presupposes a preceding nominal group that is not elliptical . It is therefore cohesive .

For text analysis purposes , there are two ways to fill out the elliptical nominal group : either we push down the modifier_the element functioning as a head_making it a modifier and add the missing head in its place , or we keep the elliptical group as it is and add a partitive qualifier . The partitive qualifier is a relative clause or a prepositional phrase . When the elliptical nominal group designates some aggregate different form that is designated by the presupposed group , the partitive can be added , e.g. ,

A lot (of the exhibition)

A lot (of the paintings)

The use of the partitive is a very regular form of the English nominal group.It is obligatory when there is a quantification , e.g. ,

Two of my rosebushes were uprooted .

and optional when there is no quantification .e.g.

That was his most popular film / the most popular of his films (Halliday and Hasan 1976 : 149) .

1.3. Presuppositions of Nominal Ellipsis

An elliptical nominal group is cohesive , it points anaphorically to another nominal group which is presupposed by it . But how much of the presupposed is in fact included within the presupposition ? For example in :

Here are my two white silk scarves . I can lend you one if you like .(Ibid.:150)

One presumably presupposes not only *scarves* but also *white* and *silk* ; it could be filled out *as one white silk scarf* , or *one of my two silk scarves* .

The range of possible presuppositions is dependent on the structure of the nominal group . It extends only over that part of the presupposed group which could follow the element acting as Head in the elliptical group , e.g. ,

They haven't got my usual morning paper .

Can I borrow yours ?

yours excludes *usual* because both *your* and *usual* are deictic elements .

If Head is filled by	This must be presupposed	These may be presupposed
Deictic	Thing	Numerative , Epithet , classifier
Numerative	Thing	Epithet , classifier
Epithet	Thing	Classifier
Classifier	Thing	Classifier

(Ibid.: 151)

However it is not necessarily the case that everything that could be presupposed actually is presupposed , for example :

Don't you like these three little white eighteenth century cottages ? – I prefer mine .

Does the speaker mean ' my three little white eighteenth century cottages ' ? Or ' just my cottages ' ? The answer is possible even if ' mine ' is ' one large red Elizabethan brick and timbered one ' (Ibid.: 152)

1.4. Types of Nominal Ellipsis

The classifier is very rarely left to function as Head . The principle behind this restriction is that the classifier is typically realized by a word that could also realize that thing . The classifier can function as Head if the classifier is not a noun as in :

Here are my two silk scarves .

Or would you prefer the cotton ? (Ibid.: 153)

The most characteristic instances of ellipsis , therefore , are those with Deictic or Numerative as Head (Ibid. pp.154– 5).

1.4.1 Specific Deictics

Within the Deictics , the most relevant to ellipsis are specific deictics (possessives , demonstratives and the) and non specific deictics (each , every , all , etc ...).

Non-specific and specific deictics may be combined only through the use of a partitive qualifier , e.g. ,

Each of my children , any of the answers .

Both refers to two sets and *all* refers to three or more sets . Examples are the following :

1- *The parents could not be traced . Apparently both were a board .*

2- *The parents may enjoy it , but the children will be bored . You can't please both .*

Both in (1) presupposes *the parents* , where as in (2) it presupposes *the parents* and *the children* (Halliday and Hasan , 1976: pp.155-6) .

1.4.2 Non – Specific Deictics

The non specific Deictics are each , every , any , either , no , neither , a and some as well as both and all . All of these occur as Head of an elliptical nominal group except every , but a and no have to be represented by the forms *one* and *none* respectively .

Examples are the following :-

I hope no bones are broken ? none to speak of .

His sons went into business . Neither succeeded .

(Ibid.: 157)

The elliptical use of deictics is a major source of cohesion in English texts . The Deictic is the element in the nominal group that relates to HERE AND NOW , linking the thing referred to this verbal and situational context (Ibid.: 159).

1.4.3. Post – Deictics

Post – Deictics are adjectives . The frequent ones include *other* , *same* , *different* , *identical* , *usual* , *regular* , *certain* , *odd* , *famous* , *well known* , *typical* , *obvious* . They may be followed by a Numerative , e.g. ,

Deictics
*The identical three
 questions*

Epithet
*three identical
 questions*

The usual two comments

two usual comments

Of the adjectives used in deictic function the ones which regularly occur elliptically are *same* and *other* as in :

I'll have the same .

Same function as Head .

The post deictic *other* combines either with specific deictics (*the other* , *that other* , *etc*) or with non – specific (*any other* , *another* , *etc*) as in :

I've used up these three yellow folders you gave me . Can I use the other ?

The *other* does not mean ' *the other three* ' . It refers to the last remaining member (s).

Finally we may note that elliptical nominal groups with Deictic as Head may also be exophoric :

Ali is lost .

I'll have the usual , please . (Halliday and Hasan,1976: pp. 159 – 61)

1.4.4 Numeratives

Only the Numerative and certain types of Epithet regularly function as the Head in ellipsis . The Numerative element in the nominal group is expressed by numerals or other quantifying words which form three subcategories : ordinals like *first* , *second* , *third* , *fourth* , etc ; they are generally used with the or a possessive as Deictic , e.g. , *Have another chocolate . No thanks , that was my third .*

Cardinal numerals are also frequent in ellipsis and may be preceded by any Deictic that is appropriate in number , e.g. , *the three* , *these three* , *any three* , *all three* , and also by post deictic adjectives as in : *the usual three* , *the same three* .

The indefinite quantifiers also belong to numeratives , they include items such as *much* , *many* , *more* , *most* , *few* , *several* , *a little* , *lots* , *a bit* , *hundreds* , For example :

'I'll get one ' . The knight said thoughtfully to himself ' one or two-several ' .

Indefinite quantifiers occur exophorically in expressions like :

He expect a lot . But you can't do much to help him (Ibid. :pp. 161-3) .

1.4.5 Epithet

The function of an epithet is typically filled by an adjective . Colour adjectives are perhaps the most usual especially superlative forms . The superlative adjective precedes other Epithets and is usually accompanied by the or a possessive Deictic . For Example :

Apples are the cheapest in autumn .

The cheapest is an elliptical nominal group presupposing some item such as *fruit* .

Even where the superlative is elliptical , the presupposed group may be within the clause ; this happens in equative clauses like :

Apples are cheapest

The cheapest are apples .

A nominal group with a true comparative as Head is elliptical for example :

I'll buy you some prettier .

These are less common than elliptical superlatives . There is one use of the true comparative which is confusing because it is preceded by the and looks like a superlative . This is as in :

The smaller the dog , the louder the bark.

Here the is not Deictic but a submodifier with the sense of "by how much " by that much" (pp. 164 – 5)

1.5 Other views

1.5.1 Quirk and Greenbaum

Quirk and Greenbaum (1973) talk about ellipsis within the noun phrase ; they state that some units within the noun phrase can be ellipited under certain conditions . According to them , the head of the noun phrase , conjunctions , articles , determiners , or pre modifiers can be ellipited . For example , in

Old and young men were invited .

the subject is ellipited for *old men and young men* .

The coordinator and can be omitted within non-ellipited pre- modifying adjectives like :

Honest , clever student always succeed . (p.268)

They state that the head of the noun phrase is very occasionally ellipited when an adjective is present like :-

The strong nations and the weak (nations)

It can be ellipited with modifiers other than adjectives , like for example , post modifying prepositional phrases :

He has workers from Ireland and (workers) from France in his factory .

And with numerals :

I think there were two (prime ministers) or three prime ministers who were assassinated , but I forget which .(Ibid:269)

Articles realized in the first conjoin of a noun phrase are often ellipited in the second conjoin :

A boy or (a) girl the boys and (the) girls .

According to Quirk and Greenbaum (1973) it is also possible to combine ellipsis of a pre modifier and post modifier , for example :

The older boys studying at this school and the older girls studying at this school .

We can have

The older boys and girls studying at this school.(Ibid:271)

1.5.2 Quirk et al .

Quirk et al. (1985:900) talk about elliptical noun phrases. They state that elliptical noun phrases result from final ellipsis , i.e. post modifiers (if any) and head tends to be ellipted , for example :-

[1] *My own camera, like Peter's Δ , is Japanese .*

[2] *You can't tax one set of people without taxing the other Δ.*

In [1] the head is a genitive noun; in [2] it is a post determiner.

Quirk et al. say that noun phrase ellipsis requires a degree of parallelism between the elliptical construction and the antecedent. By virtue of this, some item(s) in the elliptical construction can be said to REPUDIATE, or semantically cancel out, some item(s) in the antecedent. For example:

Although Helen is the oldest girl in the class, Julie is the tallest Δ.

The tallest may be said to repudiate the oldest (p. 901).

This sounds similar to the concept of repudiation according to Halliday and Hasan (1976: p. 93).

Quirk et al. (1985) state that ellipsis in the noun phrase, takes place according to the following order (pp. 902 – 3) :-

(a) ellipsis of post modifiers (s) alone :

Stan spent part of his winning, and the rest Δ he saved.

The post modifiers most readily omitted are partitive of- phrases .

(b) ellipsis of head + post modifiers (s) :

The SECOND novel she wrote was very different from the FIRST Δ.

(c) ellipsis of pre modifier(s) + head + post – modifier(s) :

The SECOND romantic play he wrote was very different from the FIRST Δ .

(d) ellipsis of head alone :

Her LAST film was very different from her FIRST Δ.

(e) ellipsis of premodifier(s) + head :

Liebknecht's best pentathlon performance is well a head of Lessing's Δ.

We can see that Quirk et al. (1985) view ellipsis in the noun phrase in a similar way to that of Halliday and Hasan (1976); in many instances the head is omitted and one of the modifiers takes its function.

Quirk et al . (1985) state that not all modifiers elements can readily act as heads of elliptical noun phrases. They restrict comparative and absolute adjectives (p. 901).

Helen is the older girl, but Julie is the taller Δ.

This recipe requires plain flour, not self raising Δ.

According to Quirk et al.(1985) ellipsis of the head of a noun phrase, when preceded by the indefinite article and another modifier, is less acceptable.

We turned off the (main) road to a quieter Δ.

There is a considerable variety in the structural relation between the elliptical noun phrase and its antecedent noun phrase, e.g. ,

The first expedition on the Antarctic was quickly followed by another two Δ.

The shift of function from a modifier to head is to be explained by the obvious fact that an 'understood' noun has been ellipited ; e.g. , *the noun camera in ' my own camera , like Peter's Δ , is Japanese ' (Ibid.)*.

This is very much in common with what Halliday and Hasan (1976) say ; they refer to ellipsis as SOMETHING UNDERSTOOD (pp.142 , 144) .

2- Ellipsis in Arabic

Ellipsis is a linguistic phenomenon. This phenomenon is one of the firm and stable features in Arabic that tends to be concise and brief. The style of conciseness is achieved by ellipsis and shortening.

2- 1- The definition of Ellipsis

Az Zarkashi (2001 , vol. 3 : p.115) mentions that "ellipsis is dropping a part of the speech or all of it for a cause, originally with all different kinds of ellipsis , there should reference for the ellipited part.If there is no evidence on deletion , the process will not be ellipsis but brevity" .

2-2- The Conditions and Evidence of Ellipsis

Rhetoricians, like Az Zarkashi (2001 , vol. 3 : p.127), mention that in ellipiting a word or words from a sentence , a speaker should leave evidence that refers to the ellipited part . This evidence is either verbal or circumstantial .

Verbal evidence happens when some words have been omitted ,then the syntax and the pattern of the entire sentence lead thinking to infer what the missing words are . For instance, verse 30 of Chapter Al Nahl " وقيل للذين أتقوا ماذا أنزل ربكم قالوا خيرا " which Ali (1934 : p.263) translates as " To the righteous (when) it is said " What is it that your Lord has revealed ?" they say " All that is good " .

The assumed ellipited word is " أنزل " [he has revealed] after the verb [say] .

When the meaning of the context (i.e the meaning of elements surrounding the ellipited part) and the knowledge of the listener refer to the omitted word (s) , then a circumstantial evidence is achieved . In verse 69 of Chapter Hud" قالوا سلاما " al-Hilâ i and Khân (1419 A.H. : p.296) translate this verse into "They said : Salam (greetings and peace !) " .

The assumed ellipited word is " نسلم " [We greet] after the verb "said " (As Siyouti . 2003 , vol.3 : p. 234).

Az Zarkashi (2001 , vol.3 : p. 124 – 126) pinpoints some evidence that may refer to the ellipited pattern(s) in the Glorious Quran .

1- Intellect that makes use of the explicit meaning of words (i.e which surround the ellipited part) could indicate deletion. For instance , verse 115 of Chapter Al Nahl " إنما حرم عليكم تناول الدم ، ولحم الخنزير " which Ali (1934 : p. 273) translates as " He has only forbidden you dead meat , and blood , and the flesh of swine " .

The assumed omitted word is " تناول " [eating] in حرم عليكم تناول thinking and the explicit meaning of the words الدم ، ولحم الخنزير dead meat, blood and flesh of swine point the ellipited word [تناول] [eating] .

2-In some cases only intellect should specify and denote the ellipsis when speech correctness can not be permitted by mind unless there is an assumed ellipted part. As in verse 82 of Chapter Yusuf " واسأل القرية " al-Hilâ i a n Khatîr (14 A.H. : p.315) translates this verse into " And ask (the people of) the town ... " . Intellect denotes and refers to the supposed deleted word " اهل " [the people] .

3- Sometimes saying the expression and starting the action refer to the deleted item, like the expression " بسم الله " [In the name of Allah] which is said before the action of eating ,drinking and reading, so saying "بسم الله"and starting the action of eating indicates the deleted verb [eat] in " بسم الله اكل " . The expression " بسم الله " points out ellipsis because of the preposition "ب"that needs a related verb .

4- Belief in the reason of revelation may denote the ellipsis ,as in verse 6 of Chapter Al Maidah " يا أيها الذين آمنوا إذا قمتم للصلاة " which is translated by Ali (1934 : p.111) " O ye who believe ! ye prepare for prayer " . There is an assumed omitted part which is " من المضاجع " [from beds](Az Zarkashi , 2001 , vol.3 : p. 124 – 126).

2-3 Purposes of Ellipsis

When omitting, the speakers intend to achieve targets which represent the purposes behind ellipsis. Rhetoricians like Az Zarkashi (2001, vol.3: p.119 – 123) shed light on these purposes. These purposes are stated as follows:-

1-Reducing the number of words

Many of the explicit reasons of ellipsis have the purposes of decreasing the number of words. Plentifulness of use obligates speakers to use deletion, like the ellipsis of the vocative particle in verse 29 of Chapter Yusuf " يوسف اعرض عن هذا " which Ali (1934 : p.232) translates as [O Joseph , pass this over !].

2-conciseness and brevity

Speakers tend to make their speech concise and brief by using ellipsis. For instance, the ellipsis that happens in the Quranic stories which is denoted by context and general meaning

This can be seen in verses 45 and 46 of Chapter Yusuf

" أنا أو نبئكم بتأويله فأرسلون * يوسف أيها الصديق أفتتنا... "

al-Hilâ i a n Khatîr (19A.H. : p. 209 – 310) translate these verses as " I will tell you its interpretation , so send me forth . " (He said): "Yusuf (Joseph), the man of truth! Explain to us". The assumed omitted part is [فأرسلوه فذهب اليه فقال] [They sent him to Joseph , then he said] .

3-Extensiveness

It is a type of ellipsis which mainly aims at achieving conciseness and brevity. It is produced by shifting a linguistic item or items from its genuine position to the position of the omitted word. For instance , the ellipsis of the annexed and putting the governed noun of a genitive construction in its place ,as in verse 189 of Chapter Al Baqarah " ولكن البر من اتقى " which Ali (1934 : p.30) translates as " It is virtue if ye fear Allah " .

The assumed omitted word is " بر " [virtue] in " لكن البر (بر) "

من اتقى "

4-*To glorify and exalt what is vague* , as in verse 73 of Chapter Az-Zumar " حتى إذا " *جاءوها وفتحت أبوابها* " which al-Hilâ i a n Khâ19 A.H. : p.629) translate as " till when they reach it and its gate will be opened (before their arrival for their reception " . The answer of the conditional clause is omitted, since the limited speech cannot describe what they find in Paradise that is countless. Also the ellipsis takes place to glorify and exalt the description of things in Paradise.

5-*To preserve the omitted word from mentioning in a specific place to honour it* , as in verses 23 and 24 of Chapter Ash-Shuaraa " قال فرعون وما رب العالمين * قال رب السموات " *والأرض وما بينهما أن كنتم موقنين* " which Ali (1934, p.361) translates as [Pharaoh said , " And what is the Lord and cherisher of the worlds ? " (Moses) said: " The Lord and cherisher of the heavens and the earth, and all between – if ye had but sure belief"] . The assumed deleted part is "هو" [He is] in [قال (هو) رب السموات] "(Moses said) (He is) the Lord and cherisher of the heavens and earth " .

6-*Degradation of the rank of the omitted* this can be seen in verse 18 of Chapter AL-Baqarah " صمُّ بكم عمي " which al-Hilâ i a n Khâ19 A.H. : p.5) translate as "they are deaf , dumb , and blind , ..." The subject of the nominal clause is omitted to degrade the rank of the disbelievers and the assumed omitted word is " هم " [they are].

7-*To push the listener to feel with eagerness and to show him that time is shortened by not saying the omitted* . This kind of ellipsis is useful in the field of temptation "الأغراء" and prohibition "التحذير" , as in verse 13 of Chapter Ash - Shams " ناقة الله " *وسقياها* " which Ali (1934:p.594) translates as [It is a She-camel of Allah ! And (bar her not from) having her drink ! " . The assumed dropped words are *سقياها* [الزموا] *سقياها* و [ذروا] [give up] a She-camel of Allah and [adhere] having her drink .

8-*Explicit knowledge of the omitted word.*

As in verse 92 of Chapter AL-Muminun "عالم الغيب والشهادة" which al-Hilâ i a n Khâ19 A.H.: p.463) translate as "All Knower of the unseen and seen " . In this verse the subject of the nominal clause is omitted since the listener has clear knowledge of it . The assumed dropped word is "الله" [Allah] .

9-*Ignorance of the omitted word.* For instance, in our speech we say " قتل فلان " [someone is killed.] when we don't know the killer .

10- *Keeping the pause and preserving the rhymed prose.* One letter or more is omitted to keep the pause, as in verse 3 of Chapter Al Dhuha " ما ودعك ربك وما قلى " which Ali (1934: p.595) translates as [The guardian – Lord hath not forsaken thee nor is He displeased]. The object which is represented by the addressing pronoun "ك" Al Kaaf that refers to prophet Mohammed [p.b.u.h]. This pronoun is omitted to keep the pause at the end of the verse and to keep the vocal harmony among the previous and the next verses.

11-*Explanation after Ambiguity*

Rhetoricians find that this purpose is achieved by the verb of will " شاء " in the conditional sentence , as in verses 9 of Chapter AL Nahl " ولو شاء الله لهداكم أجمعين " which al-Hilâ i a n Khâ19 A.H. : p.348) translate as [And had He willed , He would have guided you all (mankind)] . The object which is governed by the verb of wish " شاء " is omitted and the assumed omitted word is " هدايتكم لهداكم " [هدايتكم لهداكم]

[اجمعين] . The secret behind the ellipsis is explanation after vagueness. Since the verb of will needs a thing to which the will is attached. This thing is ambiguous and it is explained by the answer of the conditional sentence.

12-Intending Ambiguity

Sometimes speakers omit a word and their intention is to hide this word. This happens when the ellipsed word has no influence on the speech and on the Quranic law , as in verse 86 of Chapter Al Nisaa " وإذا حييتم بتحية فحيوا بأحسن منها " which Ali (1934:p.95) translates as " when a (courteous) greeting is offered you meet it with a greeting still more courteous " . The speaker intends to focus on the action of greeting for this purpose the doer of the action is omitted because it is not important to mention him.

2-4 Types of Nominal Ellipsis in Arabic

This study deals with deletion of noun which is greatly used in Arabic. The examined instances of the omission of noun includes the deletion of (subject ,predicate , the annexed , the annexed to , the adjective , the adverb of manner , etc). The examples are taken from the Glorious Quran.

1-Deleting the subject of a nominal clause.

The deletion of the subject occurs in the following positions:

a. Subject deletion takes place when speakers start mentioning a topic then they present some information about it then they leave the first speech and they continue their speech in another topic. If they do that, they omit the subject of the nominal clause, as in verse 117 of Chapter Al-Nahl " متاع قليل ولهم عذاب أليم " which Ali (1934: p.273) translates as " In such falsehood is but a partly profit: but they will have a most grievous chastisement " [In such falsehood is a partly profit] is the predicate of an omitted subject and the assumed omitted words are (أي متعناهم فيما هم فيه من أفعال الجاهلية منفعلة قليلة) (Al Jurjani : D 474 A.H. : 2004 : p.147 – 148).

b. Subject deletion frequently occurs in answering questions. This can be seen in verses 10 – 11 of Chapter Al Qariah (وما أدراك ما هي * نار حامية) which al-Hilâ i a n Khân (1419 A.H.:p.847) translate as " And what will make you know what it is ? (It is) a fiercely fire ! "

The answer to the question posed is " هي نار حامية " a fire blazing fiercely " .

2-Predicate deletion

Az Zarkashi (2001 : vol.3 : 156 – 159) gives the following example on ellipsis of the predicate in verse 35 of Chapter Ar-Ra'd " أكلها دائم وظلها " which Ali (1934 : p.247) translates as [Perpetual is the fruit there of and the shade there in] . The assumed omitted word is " دائم " in " وظلها دائم " [the shade there in is perpetual] .

3-Explicit deletion of the subject of the verbal clause .

Az Zarkashi (2001 : vol.3 : p.162) and As Siyouty (D 911 A.H. : 2003 : 3 : p.256) agree on the idea that the subject should not be omitted unless it comes with a verbal noun " مصدر " .This can be seen in verse 49 of Chapter Fussilat " لا يسئم الانسان من " which al-Hilâ i a n Khân (1419 A.H. : p. 650) translate as " Man (the

disbeliever) does not get tired of asking good things from Allah " . The assumed ellipted word is the pronoun that is attached to the word " دعائه "[his asking] .

As Siyouti (Ibid.) mentions that Al Kisa'ai permits omitting the subject in all situations with a presence of evidence, as in verse 26 of Chapter Al Qiyaamah " إذا بلغت التراقي " which Ali (1934 : p. 573) translates as [Yea , when the soul reaches to the collar bone (in its exit)] . The assumed omitted word is " الروح "[the soul] .

4-Object Deletion

It occurs in the following positions :

a. Al Jurjani (D 474A.H. : 2004 : p. 154 – 161) says , that object deletion occurs with transitive verbs when the speaker intends to show the meaning of the verb so he drops the two objects . As Siyouti (D 911A.H. : 2003: vol.3 : p. 234) explains that this kind of object omission is done without leaving out evidence and the object can not be regarded as ellipted , as in verse 258 of Chapter al-Baqarah " ربي الذي يحيى ويميت " which Ali (1934 : p.45) translates as " My Lord is He Who giveth life and death " . The meaning is [My Lord is the only one who causes life and death] .

b. Al Jurjani (D 474A.H. : 2004 : p.154 – 161) adds that the object may be deleted by the speaker deliberately and it is denoted by the context . This type of ellipsis is subdivided into explicit and implicit. Explicit object deletion can be exemplified by " أصغيت إليه " [I listened to him] and the assumed omitted word is " أذني " " my ear " . [أصغت أذني إليه] .

In implicit object deletion , the speaker intends to mention the verb and the subject and hide the object which is specified by the succession of the speech or by evidence. One of its purposes is to focus on the subject (i.e. the doer of the action) , as in verses 23 – 24 of Chapter Al Qasas :

ولما ورد ماء مدين وجد عليه أمة من الناس يسقون . ووجد من دونهم امرأتين تذودان ، قال ما خطبكما قالتا لا نسقي حتى يصدر الرعاء وابونا شيخ كبير ، فسقى لهما ثم تولى إلى الظل) .

Which Ali (1934 : p. 381) translates as [And when arrived at the watering (place) in Madyan , he found there a group of men watering (their flocks) and besides them he found two women who were keeping back (their flocks) . He said "What is the matter with you ? " They said " We cannot water until the shepherds take back ; and our father is a very old man so he watered (their flocks) for them ; then he turned back to shade] .

The object is omitted in the following sentences :

وجد عليه أمة يسقون (غنهم)

" he found there a group of men watering (their flocks) "

أمرأتين تذودان (غنهما)

" two women who were keeping back (their flocks) "

قالتا لا نسقي (غننا)

" They said " we cannot water (our flocks) "

5- Deleting the joined and the conjunction

As- Siyouti (D 911A.H. ; 2003 , vol.3 : p.225) states that the joined with conjunction are omitted in verse 26 of Chapter AL-Imran " بيدك الخير " which al-Hilâ i and Khân (1419 , A.H. : p. 71) translate as " In your hand is the good " . The omitted word is " والشر " .

6- *Deleting the noun in the vocative*

As-Siyouti (D 911A.H. : 2003 : vol. p.256) gives the following example from the Glorious Quran . The noun in the vocative is omitted in verse 25 of Chapter An-Naml " الايسجدوا " which Ali (1934 : p.373) translates as " So that they worship not Allah " . The assumed dropped word is " يا هؤلاء " "O these " .

7- *Adjective Deletion*

Az Zarkashi (2001 : vol.3 : p. 178) states that the reason behind the ellipsis of the adjective is to exalt and glorify the indefinite nouns (i.e. the depicted nouns) . Like verse 105 of Chapter Al-Kahf " فلا نقيم لهم يوم القيامة وزنا " which al_Hilâ i a n Khâf (1419 A.H. : p. 401) translate as " We shall assign no weight for them " . The assumed dropped adjective is " نافعاً " [useful] " وزنا نافعاً " .

Adjective deletion is rare since the adjective always comes to explain the depicted noun that is vague .

8- *Deleting the depicted noun (الموصوف)*

Az Zarkashi (2001, vol.3: P . 176) puts two conditions to delete the depicted noun .

- the omitted depicted noun should have a particular adjective to refer to it .
- depending on the adjective only to explain the meaning as in verse 13 of Chapter Saba " وقليل من عبادي الشكور " which Ali (1934 : p. 421) translates as " but few of my servants are grateful" . The assumed omitted word is " العبد " [servant] in " العبد الشكور "[a grateful servant].

9- *Deleting the Adverb of Manner*

As- Siyouti (D 911A.H. : 2003 : vol.3 : p. 256) mentions that the adverb of manner is omitted especially when it refers to an action of saying , as in the verse 23 of Chapter ar-Ra'd " والملائكة يدخلون عليهم من كل باب سلام " al-Hilâ i a n Khâf 19 A.H. : p.394) translate this verse as " And angels shall enter unto them from every gate (saying) Salâ n a i (a b The assumed dropped word is " قائلين " [saying] .

10- *Deleting the Particular of " نِعْمَ " " ni'ma " Construction*

As-Siyouti (Ibid) states that the particular of ' ni'ma ' construction is omitted if it is denoted by the context . Like verse 30 of Chapter Sad " نعم العبد أنه أواب " which Ali (1934:p.447) translates as " how excellent is the servant ever did he turn (to us in repentance)" .

The assumed omitted word is " أيوب " " Job " " نعم العبد أيوب " " how excellent is the servant Job " .

11- *Deleting the Annexed*

Judge Abdul Jabbar sheds light upon the reasons behind the plentifulness of the annexed deletion in the Glorious Quran. His book *Rhetoric of the Quran in Works of the Judge* (1980 : 177 – 184) shows these reasons as follows:

a. One of these reasons negates Allah's embodiment in terms of going to Him , coming from Him and meeting Him . This can be seen in verse 46 of Chapter Al Baqarah .

" الذين يظنون انهم ملاقوا ربهم وأنهم اليه راجعون "

Which al-Hilâ i a n Khâḥ 19 A.H.: p.11) translate as "(they are those) who are certain that they are going to meet their Lord , and that unto him they are going to return. ". The assumed omitted word is " ثواب " recompense " " الذين يظنون انهم ملاقوا " " who are certain that they are going to meet their Lord's [recompense] .

b- Sometimes the omitted word refers to recompense . Like verses 22- 23 of Chapter Al Qiyaamah " وجوه يومئذ ناضرة .إلى ربها ناضرة " which Ali (1934 : p. 573) translates as " some faces , that day , will beam (in brightness and beauty) looking towards their Lord " .

Looking at Allah means waiting for Allah's recompense .

The assumed ellipted word is " إلى ثواب ربها ناضرة " " ثواب " recompense " " looking towards their Lord's (recompense)" .

12 – Deleting the annexed to

It is less used than the omitting of the annexed ,as in verse 4 of Chapter AR-Rum " الله الأمر من قبل ومن بعد " which al-Hilâ i a n Khâḥ 19 A.H.: p.549) translate as " The decision of that matter , before and after (these events) is only with Allah". Ibn Jiny assumes the omitted words are " أي من قبل ذلك ومن بعده" (D 362 A.H. : 1955 : vol.2 : p. 362)" before [that] and after [it]".

Noun ellipsis in what is mentioned above is an ellipsis without amends . There is another kind of noun ellipsis which is explained by Abdul Hamid in *Sharh Ibnu Aqeel* (D769A.H. : 1980 : p. 73) .

This type is called " تتوين العوض " [amending of nunnation] Nunnation is one of the noun signs and this nunnation is the attachment of [كل] " all " as a compensation of its governed noun , as in verse 84 of Chapter Al Isra " كل يعمل على شاكلته " which Ali (1934 : p. 283) translates as " everyone acts according to his own disposition " .

The assumed omitted word is " كل أحد " " أحد " .

3-Nominal Ellipsis in English and Arabic : A Contrastive Study

Comparing nominal ellipsis in English and Arabic leads to the following similarities and differences

a . In both languages , the general aims of ellipsis are the same , i . e . , brevity , conciseness , economy , emphasis on the importance of eloquence and variety in style.

b . In both languages , the force of the utterance would be weakened if the ellipted part is explicitly mentioned

c . In both languages , ellipsis should not lead to ambiguity and misunderstanding .

d . In English , the source of information is usually the preceding nominal group which is presupposed by the elliptical nominal group. The ellipted part is recoverable from a scrutiny of the context .

In Arabic , there are two clearly mentioned sources of information : verbal and circumstantial evidence .

e . In English , the head of the nominal group is ellipted and another word , e . g . a modifier takes its place and function in the sentence .

In Arabic , a word is ellipted but nothing takes its place and function , however evidence is left out to refer to it which is either verbal or circumstantial .

4- Nominal Ellipsis in Some Translations of Glorious Qurán : A Comparative Study

Example 1 verse 93 of Chapter AL Baqarah

وإذا أخذنا ميثقكم ورفعنا فوقكم الطور خذوا ما اتينكم بقوة واسمعوا قالوا سمعنا وعصينا واشربوا في قلوبهم العجل بكفرهم قل بنسما يأمركم به أيماكم أن كنتم مؤمنين .

AL-Hilâli and khân's translation (1417 A.H.: p. 18) is:

And (remember) when we took your covenant and we raised above the Mount (saying) , " Hold firmly to what we have given you and hear our word " . They said , " we have heard and disobeyed . " And their hearts absorbed (the worship of) the calf because of their disbelief . Say : " worst indeed is that which your faith enjoys on you if you are believers . "

Ali's translation of the verse (1934 : p.14) is:

And remember when we took your covenant and we raised above you the mount (Sinai) (saying) : " Hold firmly to what we have given you , and hearken (to the law) " they said " We hear , and we disobey " ; and their hearts were filled (with the love) of the calf because of their faithlessness : Say " vile indeed are the behests of your Faith if Ye have any faith ! " .

According to ad- Dirwishi (2001 : vol. 1 : p. 142) the assumed ellipted noun is (حب) (love) in " واشربوا في قلوبهم (حب) العجل " [and their hearts were filled with (the love) of the calf] .

AL-Hilâli and Khân (1417 A.H.) in their translation use the expression (the worship) to refer to the ellipted noun . Ali (1934) refers to the ellipted noun exactly by using the expression (the love) .

Both translations are correct although they use different words . Ali refers to the omitted word explicitly whereas al-Hilâli and Khân express it implicitly because the kind of love that is meant in the verse is "worshipping the calf " .

Example 2 Verse 79 of Chapter AL-Kahf

أما السفينة فكانت لمساكين يعملون في البحر فأردت أن أعيبها وكان وراءهم ملك يأخذ كل سفينة غصبا .

Al-Hilâli and Khân's translation of the verse (1417 A.H. : p. 397) is :

" As for the ship , it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it , as there was a king behind them who seized every ship by force".

Ali 's translation of the verse (1934:p.295) goes like this:

" As for the boat , it belonged to certain men in dire want : they bled on the water : but I wished to render it unserviceable, for there was after them a certain king who seized on every boat by force ".

Ad-Dirwishi (2001: vol.4: p.536) identifies the ellipted noun (صالحة) (good) in (كل (سفينة صالحة) in [every good ship].

None of the translators in both translations of the Glorious Quran recovers the ellipted noun .

One of the beauties of the Glorious Quran is its unique expression . It is not an ordinary book . That is why it needs interpretation books . It does not say every single information and this is its uniqueness . That is why the translators sometimes leave it to the reader , namely , the effort of reading books which interpret the glorious Quran .Furthermore , it is clearly understood that ' ships ' meant in this verse must be ' sea worthy' otherwise they might not be able to sail and the unfair king mentioned in the verse would not take them . Thus mentioning the word ' sea worthy ' is not needed at all for it is logically understood .

Example 3 verse 32 of Chapter Sad

" فقال اني احببت حب الخير عن ذكر ربي حتى توارت بالحجاب "

Al Hilâli and Khân's translation of the verse (1417, A.H. : p. 612) is :

He said : " I did love the good (these horses) instead of remember my Lord (in my Asr prayer) " till the time was over , and (the sun) had hidden in the veil (of night) .

Ali's translation of the verse (1934 : p. 447) is :

And he said " Truly do I prefer wealth to the remembrance of my Lord " Until (the sun) was hidden in the veil (of night) .

The assumed ellipted noun is (الشمس) (the sun) in " حتى توارت الشمس بالحجاب " [until the sun was hidden in the veil]

Both of the translators in the examined translations of the Glorious Quran refer to the ellipted word.

Example 4 Verse 180 of Chapter Al Imran

(ولا يحسبن الذين يبخلون بما آتاهم الله من فضله هو خيرا لهم)

Al – Hilâli and Khân's translation of the verse (1417 A.H: P.102) is:

And let not those who covetously withhold of that which Allah has bestowed on them of his Bounty (wealth) think that it is good for them.

Ali's translation of the verse (1934:p.77) is:

And let not those who covetously withhold of the gifts which Allah hath given them of His grace , think that it is good for them.

Both translators do not refer to the ellipted noun in their translations.

Ad- Dirwishi (2001: vol.1 : p. 584) specifies the ellipted noun (البخل) [miserliness] in :

ولا يحسبن الذين يبخلون بما آتاهم الله من فضله هو [البخل] خيرا لهم

[And let not those who covetously withhold of that which Allah has bestowed on them of His bounty (wealth) think that it [miserliness] is good for them] .

None of the translators in the examined translations of the Glorious Quran refer to the ellipsis.

The word [miserliness] is understood from the context because the word is mentioned twice in the verse in different forms : " يبخلون " and ' بخلوا ' . This might be a reason behind not mentioning the word in the translations. Simply, the translators do not need to do so because there is no ambiguity or misunderstanding.

Example 5: Verses 5 and 6 of Chapter Al-Humazah

وما أدراك ما الحطمة (٥) نار الله الموقدة (٦) (الهمزة ٥ – ٦)

Al-Hilâli and Khân's translation(1417 A.H.:p.894) of the verses is:

And what will make you know what the crushing fire is ?
The fire of Allah kindled ,

Ali's translation of the verses (1934: p.601) is:

And what will explain to thee that which Breaks to pieces ?
(It is) the fire of Allah kindled (to ablaze)

Az Zarkashi (2001 : vol3 : p.152) specifies the omitted noun (الحطمة) [the crushing fire] in نار الله الموقدة هي الحطمة [The crushing fire is the fire of Allah kindled] .

Comparing the two translations of the verses , it appears that Ali (1934) refers to the omitted noun by using the pronoun (it) but al-Hilâli and Khân (1917 A.H.) do not.

The omitted noun is clearly understood and mentioning it would badly affect the verse . It would cause boring repetition because the word " الحطمة " is already mentioned and mentioning it once more within a short verse would affect the unique construction of the Glorious Qur'an which the translations maintain .

Example 6 Verse 52 of Chapter Sâd

" وعندهم قاصرات الطرف اتراب "

Ali's translation (1934: 448) of the verse is:

And beside them will be chaste women restraining their glances (companions of equal age).

Al- Hilâli and Khân's translation (1417 A.H.: 599) of the verse is:

And beside them will be Qâsirat –at- Traf [chase females (wives) restraining their glances (desiring none except their husbands)] (and of equal ages).

According to Ibn Jiny(1955: D392: Vol2: p.364) the depicted noun " حور " [chaste women] in:

" وعندهم (حور) قاصرات الطرف اتراب "

"And beside them will be chaste women restraining their glances (companions) of equal age" is omitted for the purpose of conciseness.

Both translators refer to the omitted part in their translations.

Example 7 Verse 96 of chapter Al-Anbiyâa

" حتى اذا فتحت يأجوج ومأجوج وهم من كل حدب ينسلون "

Ali's translation (1934: 325) of the verse is:

Until the Gog and Magag(people) are let through (their barrier) and they swiftly swarm from every hill.

Al- Hilâli and Khân's translation (1417 A.H.: 439) of this verse is:

Until when Yâjûj and Majûj(Gog and Magag are let loose (from their barrier) and they swoop down from every mound .

Az Zarkasi(2001: D794 A.H: vol3: p.151) identifies the omitted word [سد]

" the barrier " in [حتى اذا فتحت (سد) يأجوج ومأجوج]

The word is omitted for the purpose of conciseness and brevity.

The translators mention the deleted word [سد] " the barrier " in their translations since the meaning of the verse cannot be clear (in the translation) without mentioning the word "barrier" because Yâjûj and Majûj can not be "let loose" , there must be some obstacle preventing them like for example, a gate or fence, etc.. therefore mentioning the ellipited word is essential.

Example 8 Verse 4 of chapter Maryam :

" واشتعل الرأس شيباً "

Al- Hilâli and Khân's translation (1417 A.H.: 402) of this verse is:

"... and grey hair spread on my head "

Ali's translation (1934: 298) of the verse is:

" , and the hair of my head doth glisten with grey: "

The omitted word [شعر] "hair" is specified by Az- Zarkashi (2001: D796 A.H.: vol.3: 147). The ellipted word is supposed to come before the word [الرأس] "the head" in the verse.

Seeking brevity is the purpose behind omitting the word [شعر] which is easily understood from the context.

All of the translators mention the word "hair" in their translations in spite of the fact that the ellipted word is not mentioned in the original text of the Glorious Quran. Mentioning the deleted word serves in clarifying the meaning but it changes the original text, so the translators should put the translation of the omitted between brackets.

Example 9 Verse 19 of chapter Al- Mulk

" أو لم يروا إلى الطير فوقهم صافات ويقبضن ما يمسكهن إلا الرحمن انه بكل شيء بصير "

Al- Hilâli and Khân's translation (1417 A.H.: 772) of this verse is:

Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the most Gracious (Allâh). Verily, He is the All – Seer of every thing.

Ali's translation (1934: 555) of the verse is:

Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except The Most Gracious: truly it is He that watches over all things.

Both translations mention the ellipted word "wings" because the verbs "spread" and "fold" are transitive verbs so they need an object. Therefore mentioning "wings" complete the construction of the sentence "the birds spread out their wings".

The Glorious Quran omits this word because, firstly, it is understood from the meaning of the verbs. Secondly, the disbelievers would see "the wings" when they look upwards "فوقهم" as Allâh wants them to do. Thirdly, the Glorious Quran focuses on the essential point, i.e., urging the disbelievers to look upwards "فوقهم" to meditate and observe Allah's greatness through his creation and signs.

For this reason the less important part which is the word "the wings" is omitted.

Example 10 Verse 14 of Chapter Al- Insân

(ودانية عليهم ظلالها وذللت قطوفها تذليلا)

Al- Hilâli and Khân's translation (1417 A.H.: 804) of this verse is:

And the shade there of is close upon them, and the bunches of fruit there of will hang low within their reach.

Ali's translation (1934: 574) of the verse is:

And the shades of the (Garden) will come low over them, and the bunches (of fruit) there will hang low easy to reach.

Al- Hilâli does not mention the ellipted word which is "جنة" because it is understood and there is no ambiguity. However Ali does. The purpose behind omitting the depicted noun "جنة" is brevity and to focus on the more important part, i.e., depicting a beautiful image of Paradise through mentioning its "close shades" and "easy to reach fruit".

5-Conclusions

First , Comparing nominal ellipsis in English and Arabic leads to the following similarities and differences :

- a . In both languages , the general purposes of ellipsis are the same , i . e . , brevity , conciseness , economy , emphasis on the importance of eloquence and variety in style.
- b . In both languages , the force of the utterance would be weakened if the ellipted part is explicitly mentioned
- c . In both languages , ellipsis should not lead to ambiguity and misunderstanding .
- d . In English , the source of information is usually the preceding nominal group which is presupposed by the elliptical nominal group. The ellipted part is recoverable from a scrutiny of the context .

In Arabic , there are two clearly mentioned sources of information : verbal and circumstantial evidence .

e . In English , the head of the nominal group is ellipted and another word , e . g . a modifier takes its place and function in the sentence .

In Arabic , a word is ellipted but nothing takes its place and function , however a denotation is left out to denote it, which is either verbal or circumstantial .

Second , the scrutinized comparison between Al-Hilâli and Khân's (1417 A.H) translation of the Glorious Qur'an and Ali's translation (1934) shows that the two translations sometimes refer to ellipsis and sometimes ignore expressing it.

There must be reasons for which the translations do not mention the ellipted word in certain verses . These reasons could be summarized in the following :

- 1- The ellipted noun is mentioned in the context in a different forms , e . g , the ellipted noun is a noun whereas the mentioned form is a verb .
- 2- The ellipted noun is understood from the circumstantial context .
- 3- Mentioning the ellipted noun would cause repetition which might badly affect the beauty of the text.
- 4- There are instances where there is no need for mentioning the ellipted noun since this would not cause any misunderstanding.
- 5- The research finds that translations of the meanings of the Glorious Qurán do not give detailed interpretations. Thus , the non – native speaker when reading the translation needs interpretation references to help him understand the Glorious Qur'an especially in certain verses which need especial attention . After all , translation of the meanings of the Glorious Qur'an are is not the interpretation of an ordinary book . Furthermore , one of the beauties of the Glorious Qur'an is its unique construction and expression which must be maintained . This is one of the miraculous aspects of the Glorious Qur'an . Also a translation should not be turned into interpretation , but the beauty of the Qur'anic construction should be preserved even when translated.

References List

1. Ali , Abdullah Y. (1934) . *Roman translation of Glorious Quran* . Lebanon : Dar AL Furqan .
2. AL-Hilâli , Muhammad Taqi-ud-Din and Khân Muhammad Muhsin (1417 A.H.) . *The Noble Quran* . Madinah ; king Fahd complex for printing of the Holy Quran.
3. Beaugrande , Robert and Wolfgang Dressler (1981) . *Introduction to text linguistics* . London : Longman Group UK limited .
4. Brown , George and George Yule (1983) . *Discourse Analysis* . Cambridge University press .

5. Crystal , David (1985) . *A Dictionary of Linguistics and Phonetics* . Oxford : Basil Blackwell ltd .
6. Halliday , M.A.K and Ruqaiya Hasan (1976) *Cohesion in English* . London : Longman Group ltd .
7. Hartmann , R.R.K. and F.C. Stork (1972) . *Dictionary of Language and Linguistics* . London : Applied Science publishers ltd .
8. Quirk, Randolph and Sidney Greenbaum (1973) . *A University Grammar of English* . Essex : Longman Group limited .
9. Quirk , Randolph and Sidney Greenbaum , Jeoffery leech and Jan Svartvik (1985) *A Comprehensive Grammar of the English Language* . Essex : Longman Group limited .
10. Richard , Jack , John Platt and Heidi Weber (1985) . *Longman Dictionary of Applied English* . Essex : Longman Group limited .

المصادر العربية

١١
 ١٢
 ١٣
 ١٤
 ١٥
 ١٦
 ١٧
 ١٨
 ١٩
 ٢٠
 ٢١
 ٢٢
 ٢٣
 ٢٤
 ٢٥
 ٢٦
 ٢٧
 ٢٨
 ٢٩
 ٣٠
 ٣١
 ٣٢
 ٣٣
 ٣٤
 ٣٥
 ٣٦
 ٣٧
 ٣٨
 ٣٩
 ٤٠
 ٤١
 ٤٢
 ٤٣
 ٤٤
 ٤٥
 ٤٦
 ٤٧
 ٤٨
 ٤٩
 ٥٠
 ٥١
 ٥٢
 ٥٣
 ٥٤
 ٥٥
 ٥٦
 ٥٧
 ٥٨
 ٥٩
 ٦٠
 ٦١
 ٦٢
 ٦٣
 ٦٤
 ٦٥
 ٦٦
 ٦٧
 ٦٨
 ٦٩
 ٧٠
 ٧١
 ٧٢
 ٧٣
 ٧٤
 ٧٥
 ٧٦
 ٧٧
 ٧٨
 ٧٩
 ٨٠
 ٨١
 ٨٢
 ٨٣
 ٨٤
 ٨٥
 ٨٦
 ٨٧
 ٨٨
 ٨٩
 ٩٠
 ٩١
 ٩٢
 ٩٣
 ٩٤
 ٩٥
 ٩٦
 ٩٧
 ٩٨
 ٩٩
 ١٠٠

حذف الاسم في اللغتين الانكليزية والعربية واثره
في ترجمة بعض الايات القرآنية المختارة
(دراسة مقارنة)

م.م. هدى فالح حسن
م.م. جمانة شكيب محمد تقي
كلية التربية للبنات - جامعة بغداد

الخلاصة:

يتناول البحث ظاهرة حذف الاسم في اللغتين الانكليزية والعربية و اغراضها و اثرها في الكلام. فالحذف يضيف لمسة جمالية فهو يخفف من ثقل الكلام ليكون رشيقا ذا وزن متناغم من غير ان يغير ذلك معنى الكلام بل على العكس ان لم يتم الحذف يكون الكلام ثقيلًا غير متوازن. ويهتم البحث بظاهرة الحذف في الأسم على الرغم من وجود هذه الظاهرة في أقسام الكلام الأخرى كالفعل و الحرف وذلك لأن انتشار ظاهرة الحذف في الأسم ولأثرها في الكلام ولكي يكون البحث متخصصًا أكثر. ويسلط البحث الضوء على انتشار واهمية هذه الظاهرة اللغوية في جملة من الآيات القرآنية الكريمة ويبين كيف ان الحذف يضيف رونقا وحسنا للاية الكريمة لما له من تاثير في خفتها ومعناها من غير ان يمس شيئاً من فحواها و من غير ان يسبب لبساً أو غموضاً في فهم الآيات الكريمة وهذا من خصوصية وأعجاز لغة القرآن الكريم واعجازه الذي يمتاز بكونه لوحة الفسيفساء لاتحتمل زيادة ولانقصان ولايغير في قطعها. وأخيراً يدرس البحث أوجه الشبه والاختلاف بين اللغتين الانكليزية والعربية فيما يخص ظاهرة الحذف وهذا ماتسعى إليه الدراسات اللغوية المقارنة.