

DELETION IN THE STRUCTURES OF CARRYING THE QUESTION WORDS IN THE HOLY QUR'AN

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Kholoud Ibrahim Ahmed and Prof. Dr .Suhad Jassim Abbas , Deletion In The Structures Of Carrying The Question Words In The Holy Qur'an , PalArch's Journal Of Archaeology Of Egypt/Egyptology 18(10), 2936-2950. ISSN 1567-214x.

Deletion in question sentence structures:

Elimination linguistically: "Al-Khalil (d. 170 AH) defined omitting, he said : "Picking something from the tip as it omits the tip of a sheep's tail ^[1] ". And picking in the sense of cutting, we say picking the fruits in the sense of cutting them, and it comes with the meaning (throwing something), and from it it is said: "The copper omitted the hair and dropped it, and with the stick and the like, he threw it and hit it with it ^[2]". defined in the sense of a selected Asahah projection is said to" delete the thing and drop it to delete his head with the sword if you hit him and cut off his piece ^[3]" i.e. it was taken from it, but idiomatically: it is "to come up with a word that is separate from another and is related to it, and is not independent of it, it is related to the word, not the meaning, and it differs from the abbreviation, so the abbreviation refers to the meanings, which is that a restricted word comes with many meanings ^[4] ". Ibn Hisham (d. 761 AH) shows that deletion is abbreviated, due to the presence of evidence, as for limiting it, it is without evidence, it refers to the meaning, and similar to that by deleting the object with it ^[5]. Al-Zarkashi sees that deletion "is dropping part of speech, or all of it for evidence. As for what grammarians say without evidence, it is called an exclusion, then there is no editing in it, because there is no deletion in it ^[6]". He sees the existence of evidence, whether the omission is a word or a meaning, and some scholars confuse between omission and estimation, there is a difference between them" The omission is the omission of the word absolutely, and the estimation is the omission of the word while the intention remains, so omission is more general than appreciation ^[7] ".

Therefore, it is considered one of the important issues addressed by grammatical and rhetorical research as a departure from the original expressive level, so its importance emerges, as "it does not mention the expected words, and then explodes in the recipient's mind an intellectual charge that awakens his mind, and makes him imagine what is intended [8]".

First: omissions by grammarians and rhetoricians :

Scholars of grammarians and rhetoricians drew attention to this stylistic feature. Sibawayh (d. 180 AH) said about him, "What is omitted in the speech because of their frequent use of it [9] "? Then he commented on his words, explaining that frequent use is one of the reasons for omission, but it is not a standard reason. Rather, it is what was transmitted from the Arabs. Not everything that is frequently used is omitted, but everything that is explained by frequent use, "including their saying is there food?, That is, is there food in a time or place [10] ?" And Ibn Al-Siraj (d. 316 A.H.) has "Deletion is a kind of expansion, as it was mentioned in the Almighty's saying: {And ask the village} He said that deleting the genitive and making the genitive is a type of omission called widening [11]." (As for Ibn Jinni (d. 392 AH), he singled out a chapter for omission, which he called the courage of Arabic, and the reason for calling it by this name ;Because he encourages speech, and he talked about omission a lot, then in him omission is a kind of assignment. He said: "The Arabs omitted the sentence, the singular, the letter and the vowel, and none of that is except for evidence, otherwise there is a kind of assignment to the knowledge of the unseen [12] ". And the bilingual people spoke about deletion, including Abdul Qaher Al-Jarjani (d. 471 AH), who sees that the omission is more informative than the dhikr, saying: "There is no noun or verb that you find that has been omitted, then it is in its place, and it was deleted immediately, it should be omitted in it, Except you find that deleting it there is better than mentioning it, and it is better and more comfortable to mention it in the soul than uttering it ; [13]".because it makes the listener think about the omitted, so the meanings expand for him.

And omission has an effect on the listener, and in this way, al -Baqouli (d. 543 AH) says: "And omission is more eloquent than remembrance, because the soul goes to every school of thought in the answer [14] . ;Therefore, "the importance of deletion emerges as it draws attention, and seeks to think about what was deleted, so that a subscription process occurs for the recipient" [15] ".The process of illusion caused by deletion within the same recipient leads to the occurrence of an interaction of some kind between the sender and the receiver based on the incomplete transmission by the sender and the completion of this aspect by the receiver, so the sender should make sure that the deleted is clear in the mind of the recipient and can be imagined [16] . "

It is clear from this that the omission according to the scholars of rhetoric is more eloquent than the dhikr ;Because it is related to meanings, it is omitted from the structure for the purpose of exaggeration, glorification, or humiliation, or a request for brevity and abbreviation ,and other rhetorical purposes that increase the breadth of sentences. And it leads to confusion, so "the general rule is not to delete [17] "Sibawayh pointed out in the beginning of the book to this in the chapter on what constitutes a pronunciation of reluctance. He said: "Know that they are among those who omit words, even if their origin in speech is otherwise [18] ".He deleted the letter from the word and compensate her movement towards like, deleting waw origin is, deleting and instead of them with V., and deletions are deleted leads to

change meaning, which is mentioned by Dr Fadhil al- Samarrai about lam distinguishing with that diluted from heavy because without the Omitted diluted Balnavah about: The passengers Zaid, and Zaid for a traveler, should Fbzkr lam (if) diluted and should be deleted (if) denying ,Valhzv associated with the installation of words, and the integrity of the language so as not to prejudice within the meaning [19] The significance of the omitted appears from the structure, as Muhammad Hamasah said: “The significance of the omitted structure is taken care of by the uttered structure, its belonging to a model that is the basic structure and reliance on the verbal stance or the predicate^[20]”.

It is intended Vawak, delete the object to denote it primarily, if any item is deleted from the speech and then estimated to be a guide when expressing sentence that puts the deleted Valaarab presumption function of the deleted ,^[21] and one of the conditions is also that the deletion does not lead to confusion in the meaning, for example, if the verb is connected to the thousand two, towards: hit, it must be emphasized with heavy, broken emphasis, towards: strike so that the thousand is not subjected to deletion due to the convergence of two consonants, the alif and the nun, and the verb becomes confused. The predicate of the pronoun Muthanna without the predicate to the pronoun .

Deletion of the predicate (Mubtada): It deletes the Mutadata in structures for short, and this is well-known among grammarians ^[23] . Towards our saying when to travel ?The answer is tomorrow ,^[24]and as it stated in the verse ٱٱ nz name nen Ni Y seen discriminate^[25] ٱٱ

, Appreciation: Hell fire protection, or occurred after the associated wholesale par ta located an answer to the condition, about the verse ٱٱ Akh Yum Yeh Im cent Bam it was Te and Th CM Se sniff^[26] ٱٱ

That is, his abuse of it ,and obligatory deletion after the epithet cut to the elevation in praise, slander and mercy towards praise be to God, the Praised ^[27] .And if the answer to the oath indicates it, such as: By God, I will do it, and if the source is due to his action, towards: beautiful patience, that is, my patience is beautiful patience^[28].

Delete the news :delete the news , it deletes duty and omission is permissible, and the deletion duty shall be after the (Lula), about our saying: Without water died biology , and meaning no water exists, then deleting the news; it rose polls a as is the case in question , Sibawayh and pointed out when he said And that is what you said, were it not for Abdullah, it would have been such-and-such, for it is a hadith that is attached to (Lula), for it rose with the beginning just as it rose after a thousand questions ^[29] .And he deletes after Waw Al-Ma’iya, which is the one that shares what precedes it with what follows it , towards our saying that every person and his work, then his work is sympathetic to (human), and the appreciation :every human being with his work are inseparable, and Sibawayh explained that, he said: “His saying you know and your money, that is, you Know with Malik, and you are more knowledgeable and Abdullah, i.e. with Abdullah and if you wish, it is on the other side, as if you said you and Abdullah are more knowledgeable than others ^[30] .And yet not precluding sex ^[31] .And if the wording of the subject is explicit in the oath, such as our saying, “Oath of God, no verb,” meaning my oath. As for the permissible deletion, it is deleted after the suddenness^[32] .

Deleting the predicate (verb) : The deletion of the verb in terms of the grammatical structure is divided into two parts, which is what Ibn Jinni referred to in his talk about deletion^[33] And the first of these two divisions is to omit the verb alone, and to omit it obligatory, because of its abundance in their words. Sibawayh (d. 180) said: “The verb is omitted due to its abundance in their words until it became a proverb, and that is what you said and your claims, meaning: I do not delude your claims^[34] ”.gave no illusions of plentiful in their words, and delete after (if, if) Achartitin if the name came later brought^[35] and it says ﴿ Mei Mei Ng towards^[36] ﴿ ﴿

Kurt any sun, and expels deleted if the act was explained after the police, about the verse ﴿ :deaf resound included pumping surfaces of Sacrifice systems aj uncle GM Glen Gage examination trap Qah mouth then kJ KhKkh ﴿ ﴿^[37]

i.e .,if one of the polytheists asks you for protection , then reward him, and from them he omitted it“ . If the subject is separated from the verb in a nominative form, he will rise, then he will be added as a nominative by a deleted implied verb^[38] .And it omits permissibility, and it multiplies in the answer to the question, as it came in deleting the subject to which it was referred, and more than it in the verb of saying^[39].That is, if evidence indicates it, such as the question of who asked: Who came ?Answer: Muhammad came .And it is omitted with the doer of it if he is indispensable to it, like “You say extra, i.e. make your deeds extra^[40] ”.

Deletion of the subject: the origin of the subject is to be mentioned, so there is no verb without a subject, and it is deleted for evidence, either it is obligatory or permissible^[41] .It is obligatory to delete if the present tense is connected to the plural, or to the address with the entry of the affirmative nun towards you win, its origin you win by deleting the subject to prevent the consonant from meeting due to its connection with the noun of affirmation, and it is also deleted in the chapter on conflict towards the rise and seat of Muhammad^[42] .It is obligatory to delete if the verb of a command to the addressee is towards write the estimate (you), or the verb is present present beginning with the hamza towards write the estimate (I), or it begins with the n towards writing, i.e .(we), and it is deleted if its factor is based on the object^[43] .about the verse (spent it), and in the source that the action of the verb about: beating immortal ,ie , multiply immortal, and it says ﴿ ﴿ cm true^[44] ﴿ ﴿ Which is better.

Deletion of the subject: The subject may be deleted if there is evidence^[45] .And al-Zamakhshari (d. 358 AH) has two types of omission, he said: “The deletion of the object is many, and it is of two types, one of which is to omit a word, meaning and appreciative, and the second is to make after the omission something forgotten^[46]”.which deletes passport if it finds evidence, which is the context of the speech about the verse ﴿ ﴿ was then Te g Ag Ham Jeh Khj Khum SJ survey OPY cm true pumping deaf resound pumping Sacrifice^[47] ﴿ ﴿

i.e., God forgives sins, so he deletes the word sins, because the meaning of the words indicates it, as for the second one, it is deleted, and it is forgotten, because it must be proven by reason, then the action falls into the status of a necessary act, towards: the student spoke, or the purpose is just the occurrence of the act without specifying who I drop it, so it comes with its source entrusting it to us saying that there was a fire^[48] .And most of the things that delete the object by it after doing the will towards if he wanted, as for Ibn Hisham (d. 761 AH), it was not required to delete the object

the presence of evidence ;Because it is a virtue, but it was stipulated in its omission that the meaning exist^[49].

Deletion of the adjective :_the adjective was deleted and the descriptive remained ^[50].In the verse ﷻ Y' seen discriminate yum^[51] َ َ

Which is good, and the evidence for that was read like this, and most of that is in poetry, and they likened it by saying“ , There is a night on it.” The estimate: It is a long night ^[52] .And from it, if unknowable knowledge prevails, towards: These two men and Abdullah are on their own, so set up a starting point and make a state ;Because it cannot be an adjective^[53].

Deleting the descriptive:It is permissible to omit the descriptive if the evidence indicates it. Sibawayh (d. 180 AH) said that “in the manner of: (None of them died until I saw him in such-and-such condition) his estimation: not one of them died ^[54]”.So the descriptive one was omitted and his attribute established, and Al-Zamakhshari (d. 538 AH) believes that “ the right of the attribute is to accompany the attribute, unless his matter becomes apparent without mentioning him, in which case it is permissible to leave it and establish the attribute in its place^[55] ”.

Deleting the sentence of the answer to the condition:It is permissible to delete the answer to the condition. Ibn Al-Siraj (d. 316 AH) said: “As for their saying , I will come to you if you come to me, and I will come to you if you come, then what we have is that this answer is omitted , the previous verb suffices ^[56] ”.Ibn Aqeel (d. 769 AH) sees the existence of evidence for the omitted, as he said: “It is permissible to omit the answer to the condition, and to dispense with the condition, when evidence indicates its omission, and this is much in their tongue ^[57]”.We find al-Zarkashi (d. 794 AH) referring to the rhetorical purpose for which the answer is deleted, he said: “Deleting the answer falls in the positions of exaggeration and veneration, and it is permissible to delete it because of the knowledge of the addressee, but it is omitted for the purpose of exaggeration, because the listener with the maximum of his imagination leaves the mind of all A doctrine, and if the answer is stated in order to stop the mind from what is declared, it does not have that effect, and therefore it is not appropriate to estimate the answer in particular except after knowing the context ^[58].He sees that deletion makes the recipient think about appreciation, so he has a mental faculty of meanings, but if he declares the omitted, he does not have those meanings .

Deleting the swearing sentence:It is permissible to omit the swearing sentence, towards: By God, by God, and this is what was mentioned in Sibawayh’s book on Al-Khalil that he said: “Know that among the verbs are things in the sense of an oath . ^[59] .Ibn Jinni (d. 392 AH) referred to this type of omission, saying: “As for the sentence, it is about their saying in the oath: By God, I will do, and by God, I have done, and its origin is: I swear by God, so the verb and the subject were deleted, and the case of the neighbor and the accusative and the answer remained evidence for the sentence ^[60] . ”.

Deletion of the genitive:the genitive is deleted, and it is intended to prove its pronunciation, so the genitive remains, and from it, the speaker is deleted if the herald is added to it, towards :boy, and it deletes if the genitive is an added noun , towards: their saying God cut off the hand and the leg of whoever said it, deleting what was added to it) hand), which is (who said it^[61] . (

The second requirement: delete the name in the question sentences

delete the object:

Word to delete the object in question the word in the verse **لَوْ** Summarize did Li mg **yolk** brain mm Mei Mei Ng towards **Nk** name Ni approaches are ^[62] **لَوْ** The word of the question appears in (you asked him) in the construction of the actual sentence (and he gave you everything that you asked), it is the relative clause of the relative noun (what), and it is composed of the past verb (asked) with the subject of the continuous pronoun (t), and its first object is the connected pronoun. (Haa) which came added to the word (all) with the preposition (from), which is already attached to you. ^[63] .

And the deletion of the second object of the verb (come) estimated the fur (d. 207 AH) deleted "from all your question as you say: if you give him his question ^[64]."As for Al-Akhfash (d. 215 AH) ,what is omitted is something for him, "that is, he gave you everything you asked for something, and the thing was hidden as it came in the Almighty's saying^[65] **أَمْ مِمَّ مِئَاتٍ نَح** :

That is, you were given something in its time ^[66]".Al-Akbari (d. 616 AH) said, according to Sibawayh's estimation, "I came to you from everything you asked for what you asked for ^[67]".This is what al-Zamakhshari held ^[68] . As for the rhetorical purpose that was mentioned by the omission, it is a generalization. Ibn Ashour (d. 1393 AH) said: "It is a generalization after a special, as it is an appendix to what preceded it for a wisdom that God knows and that people do not know. Much of it is known, and much of it you are not aware of ^[69]".God Almighty has bestowed upon us many blessings before we ask Him or have knowledge of them, and the evidence for this is the occurrence of the verb in the past tense, intended to verify the occurrence, and its coming is a linking sentence that indicates the verification of verification .

The deletion of the object in the verse **لَوْ** Ne Y' saw Yum yen discriminate Yi YiIj **Ih** Ikh Im cent pages **Bh** Squirt including by Tj the **Open** TeX was then Te **Jeh** g Ag Ham KhjKhum SJ survey ^[70] **لَوْ** It was mentioned that the descriptor was deleted in the question sentence (Ask), as the verse is composed of an imperative verb, with the subject of the continuous pronoun (waw), and its first object is the name of God (God), and its second object is deleted ^[71] .His appreciation: Ask God for his grace, and the omission benefited the generalization, as it indicates the lack of specificity in supplication and the request for absolute grace from God Almighty^[72] .

Delete Almmaot : WordPress deleted in installation in the verse **لَوْ** BP has been seen Taz TEN NTT^[73] **لَوْ**

The word "question" came as an epithet that omitted its imputation, appreciating it: the people (the askers), i.e. the seekers, so the adjective was omitted due to the strength of the connotation of the speech on it. may be left ^[74]".The question, as it is well known, is what comes from people, its meaning is clear, even if it is omitted from the speech ,and the word (verses) which are lessons or signs (they are the signs of the path that were placed as signs for guidance and this meaning was taken from them) was attached to the question ^[75] .These lessons are a reference to the oneness of God Almighty, the truthfulness of the vision of our master Yusuf , peace be upon him , his deliverance from those who were close to him , his infallibility and his

exaltation, or what patience and the good outcome, or the notice that each sect of the story is a verse^[76].

Delete added : Delete the Word added in the verse ٱَٱَ seen nz name nen Ni Y' seen discriminate yum yen Yi Yi^[77] ٱَٱَ The question sentence is composed of a command verb, the subject of the hidden pronoun (you), and the object of it (the village)^[78].

The intent of asking the question is intelligence, that is, ask the people of the village to tell you about the matter, and the village is Egypt, where the theft and search took place, it is estimated to delete an added, and it is the well-known; because what is indicated by the mind is impossible to correct speech with a mind that spoke places except by a miracle^[79]. So he divorced the village and meant its people, so he abbreviated and performed the action in the village, as it would have been a factor in the family if it was present^[80]. And the omission here may be "for brevity; because the meaning is understood, then there is no omission; because Jacob is a prophet, it is permissible for him to break the custom and for the village to speak to him, as well as his saying and the caravan that we have approached, and it was said that people who are returning from travel, so this interpretation does not contain an omission^[81]".

The third requirement: delete the verb in the question sentences :

The verb must be present in the actual sentence, for it and the subject are intentional, but it may be omitted for rhetorical reasons required by the place, so it is omitted due to the presence of what indicates it in the context of speech, or it is omitted for lightness due to its abundance, in the words of the Arabs, Ford omitted the verb a lot in prose and poetry, and since the Qur'an is a miraculous for the eloquence of the metaphor, it was reported to delete it and act, which came in the words of the question in the Qur'an in the verse ٱَٱَ :annexation surfaces of systems aj uncle gage GM Glen trap examination Qah mouth then kJ KhKkh every km Log in Bethlehem^[82] ٱَٱَ

Word word question in the context of the conditional clause consisting of (if) and did the question did past (he asks) and the effect of conscience related to (CAF) and the actors (Ebadi) has been suspended by the neighbor question and drain (Me), was followed by a sentence nominal (I soon), an Answer The sentence (and if he asks you) and the actual sentence (I answer) has a second story^[83].

And delete the verb in the sentence of the answer to the question (and if he asks you), assessing it: "So tell them that I am close^[84]". Al-Samin Al-Halabi (d. 756 AH) said: "We only needed this estimate, because the condition entails informing the proximity^[85]". And proximity here, as Al-Isfahani (d. 502 AH) said, "It is not spatial proximity, but rather its proximity necessitated by its virtues due to the presence of the effects referred to^[86]". to the verse ٱَٱَ Mei Ng towards Nk name Ni^[87] ٱَٱَ

The sign is nearness, i.e. with knowledge, for He knows everything, so a person in a state of supplication does not need an intermediary^[88]. If the verb had been proven in the verse, it would have made it illusion later, and the station is not like that, because it is necessary to say that God or something like that, so hastening the news of it was the most appropriate to the station and most accurate to the eyes of the servants^[89]. Ibn Ashour (d. 1393 AH) said: "He used the conditional with the question, and the question is not actually true, with the intention of paying attention to what will be mentioned after it, and it is a well-known use among rhetoricians^[90]".

As mentioned deletion of the verb after the conjunction in the verse ^{لُؤ} Summarize Li did me mg brain yolk mm Mei Mei Ng towards Nk name Ni approaches they are the Ajlh Akh Yum Yi Yi ZR^Y^[91] ^{ؤؤ}

The word “you ask” appeared in the context of the question sentence. It started with a verb and the subject of the pronoun (waw) and its object is the name of majesty (God), and the relative noun, and its connection is (you ask), which is an actual sentence issued by a present verb that came in the form of interaction, and the present letter was deleted from it, followed by its relation The neighbor and the neighbor (by him) and the womb of the womb ^[92] . An actual sentence has been linked to another verb that begins with the same verb .

It is deleted if the verb is indicated by the evidence, as stated in the verse ^{لُؤ} Bh Squirt including by the Open TjTeX was Te then Jeh g Ag Ham Khj^[93] ^{ؤؤ}

And His saying^[94] “^{ؤؤ} كذالكه ^{ؤؤ} ”, Deletion of the verb in the two preceding positions : they will be said to have been created by God, because the verb was mentioned in the context of the question ^[95] ”. It came in the explanation of the declaration in deleting the verb: “The verb is deleted if it is indicated by the interrogative intent and does not make it a subject, deleting its predicate because the answer to the question is missing“ ^[96] ”. It is not said that they say that God created them, so appreciating it in the two places is more important than appreciating it as a news, because this speech when what is imposed on the condition and penalty is fulfilled, it is an answer to a question that has been fulfilled , because the conditional case does not call for falling or not ^[97] ”. Then the verb was deleted, because it is known from the verb (create) at the beginning of the verse and it is actually appreciated, because the action of the condition needs a reward verb and it is fulfilled .

Such deletion came in the verse ^{لُؤ} :was then Te g Ag Ham Jeh KhjKhum SJ survey OPY cm true pumping deaf resound Sacrifice^[98] ^{ؤؤ}

Delete to denote the verb

The Almighty said ^{لُؤ} Yum Yen Yi YiIj IhIkhIm cent pages Bh Squirt including by the Open TjTeX was then Te g Ag Ham Jeh Khj Khum SJ survey OPY cm true pumping deaf resound Sacrifice pumping combined surfaces of systems aj^[99] ^{ؤؤ}

The verb was deleted from the sentence to denote the verb before it .

And like him in installation in what came the verse ^{لُؤ} Gage g Glen mouth examination trap Qah Download kJ Kh km Kkh all committees Bethlehem Summarize did him mg yolk brains mm Ng towards Nk^[100] ^{ؤؤ}

After mentioning the creation of the heavens and the earth , said they recognized that (God), is the sire of livelihood, Valrozk from him , the Almighty, but do not ponder the arguments on their acknowledgment of this or their recognition of them came to explain the summary to estimate the occurrence of this question to be saying (God) an answer That and his appreciation is a subject, not a subject, to match what he stated, so he omitted the Musnad, and the original was created by God, and with this it is known that the meaning of verification is the meaning of the fulfillment of what is imposed from the question, which is the issuance of his saying (who created them), so

the question is verified before the answer ;Because the verb of the conditional is the future of the meaning, and the restriction to the word majesty (God) necessitates the introduction of a question that their creation dispensed with mentioning ^[101] . The most important purpose of this omission is to provide care in the name of His Majesty (God)^[102] .

,Which indicates that the deleted (act) was mentioned in the verse ^أ Te g Ag and then Jeh Ham Khj five survey recorded copies^[103] ََّ

The estimation of the omitted (verb) and the name of Majesty (a subject), not an initiator, denotes the Mighty, the All-Knowing of Him. It came after the verb (created them), and it is evidence of the doer. The four surahs are Meccans and the question refers to the people of Makkah ;Because the pronoun in the verb belongs to them ,as for its inclusion here and the declarative of the verb ; Because it is the first surah to be revealed of these four surahs .Therefore it came on the original, it is an institution, and the deletion came in what was revealed after it, so the deletion was based on its inclusion in it“ ,^[104] .The purpose of his mention is to establish the creation of the heavens and the earth and the creation of man^[105]”.

The fourth requirement: deleting sentences and semi-sentences in the question sentences

Deletion of the condition answer sentence:The deletion of the condition answer sentence in the question's wording is mentioned in two places in the Almighty's saying ^ممج مخ مم می نج نجنج نخ نم نى^[106] Why did I have to me^[106] أ أ أ أ أ أ أ أ أ أ

The verse in Surat prophets ^أname nen Ni Y' seen discriminate yum yen Yi Yi IjIhIkhIm cent ََّ^[107] The question sentence (Ask) is a verb of a command, and the subject of the relative pronoun (waw) is connected to it, and it is followed by its object, which came as an apparent noun added (People of the Book) ^[108].

And the command to ask came “to reprimand, because reprimanding fits with the speech, because it is inflicted on the person who is being reprimanded^[109]”.

The answer was omitted in the two places, so Al-Zajjaj (d. 311 AH) stated: “Ask everyone who acknowledges the Messenger of God from among the people of the Torah and the Gospel, who believes in Muhammad, if you did not teach the Messengers as human beings ^[110]”.So he deleted the answer to the condition due to the indication of the aforementioned sentence ,which is the sentence (If you did not know) .“^[111]. (The advent of the conditional clause in the sentence indicates that they had knowledge that the messengers were human beings, but they intended arrogance and camouflage to mislead^[112] ”.

The omission of the sentence of the answer to the condition in the composition was mentioned in the Almighty's saying ^ثثرثمثن ثى ثى فى فى فى فى فى فى كاكل^[113] that^[113] أ أ أ أ أ أ أ أ أ أ

The word “question” appears as a past participle verb of the condition that was fulfilled by the conditional letter (if) preceded by the “lam” of the oath. The verb of the question was followed by the sentence answering the oath (to say) ,^[114] . and the indication of the condition came to the reprimand attached to the unbelievers when they said mockingly, blasphemy and insulting the religion that Muhammad could not conquer the fortresses of the Levant ^[115].

So the speech came to the one who reached the majesty and dignity of the Messenger (may God bless him and grant him peace) in the form of the conditional indicative of falling (if you ask them) .So the verse opened: “With the conditional clause preceded by an oath, he is the muezzin with an answer that the listener awaits. They expressed their answer by saying: (We were just jogging and playing ,(that is, their talk about the Messenger was for the sake of amusement, because they were on a journey^[116] ”.

Deleting the sentence section: _Word deleted sentence section in question the word in the verse ^{لَئِن سَأَلْتَهُمْ} Mei Mei Ng towards Nk name Ne Ne approaches they are the AjIh^[117] ^{لَا يَجِبُونَ}

The question sentence (to be asked) was received in the context of an actual sentence consisting of the ta' of the neighbor's oath, and the word majesty (Allah) is drawn to it, and it is related to the deleted appraisal of his swear, and the question's reaction is a present present based on the object and its deputy waw omitted to meet the consonants, and the heavy nun for emphasis (related to About what) and the sentence (you) is its connection, and the sentence (you fabricate) is news^[118].

The question indicated the reprimand and reprimand attached to the unbelievers^[119] .So the sentence was taken up by the oath ;Because the promised question will be on the Day of Resurrection, and they deny it, so it is appropriate for it to be certain^[120].

He omitted the verb of the oath and its subject, and the indication for the omitted is the lam located in the answer to the oath. Appreciation: I swear“^[121].God himself swore that he would ask them a question of reprimand, and he is the one who does not have an answer to him except that which shows his scandalousness^[122]”.Bringing the letter of the vow is a muezzin that they are being asked a question as strange as the offense is in the person responsible for it^[123] .

And he combined the lam of the oath and the nun , and al -Zajzi explains the reason for that, as he said “ :The lam and the nun are only combined in (You will ask), because the lam enters to fulfill the sworn obligation to him, just as the (no) enters to negate, and the n is obligated at the end of the verb to separate it between The adverb and the reception, they are the evidence for the reception, for each of (the lam and the noun) denotes a singular meaning, and they are the two for emphasis^[124] .As for the purpose for which the oath sentence was deleted, it is to reduce the frequency of its use^[125].

And the same in the composition mentioned in the Almighty's saying^[126] ^{أَضْحَمْتَ الْعَرْصَةَ غَمَجًا فَمَجِدًا فَذَمِدًا قِمًا كَجَدًا كَذَكَاكِمَ}

The question sentence (to be asked) is a present tense consisting of the lam, the predicate of the oath and the present verb (you ask), and its deputy (waw) was omitted to meet the inhabitants. The communicator (the t), and its actual sentence (you do)^[127] .And their question for reprimand and threat attached to the infidels“ ,^[128].God Almighty Himself swore that He would ask them, and it is a severe threat from Him. He translated this threat by saying: (You will ask) in the form of the speech after the speech was in the word absent, and he affirmed with emphatic Al-Lam and Noun that he will ask them on the Day of Resurrection about their deeds; because the question is a denial^[129] .” .

Delete the sentence added to the adverb:

Was deleted sentence in the verse ¹³⁰ Qah Download kJ KhKkh every km Log in Bethlehem ¹³⁰

The sentence (on that day he will not be asked about his sin) is the answer to the condition (if) because there is a fa in its answer, and the condition sentence was omitted ;Because it was issued in the name of a time, and it is not suitable to enter (if) on it, so the tanween instead of the sentence is its appreciation: On the day when the sky splits open, neither man nor jinn will be asked about his sin^[131] .

Deletion of the related question: The deletion of the related (the neighbor and the neighbor) was mentioned in the Almighty's saying:

¹³² Bam by Tj the Open TeX was Te then Jeh g Ag Ham KhjKhum SJ ¹³²

The word of the question (they are asked) appears in the context of a phrasal verb consisting of the past tense, the subject of the connected pronoun and the object followed by a relative noun, which is an epithet of angels, and the linking sentence is a subject and predicate (the servants of the Most Merciful) and transcends the verb to the accusative of its second object (female) followed by an interrogative sentence (interrogative sentence) Then with a passive verb (you will write) and its deputy, which is related to the verb testified, and the question sentence (they will be asked) came with a present passive verb^[133] .

The question denotes a threat and a threat, so the related omission from the sentence (They are asked) expresses it in the form of a representative of the subject ;Because the doer is not known, the scholars have estimated that they are asking about it^[134] ".That is, they ask about their saying that the angels are female, so a denial interrogation indicating the threat was brought by saying (witness their creation). Ibn Atiyah (d. 542 AH) said: "(Witness) meaning attend, and this is not a testimony that makes them bear the meanings that are requested to be performed^[135]".Express the verb in the passive form" ;Because the doer is known to be God Almighty, so the supreme world in which the angels were created is not attended by anyone except those whom God commanded to be present^[136]".And since the question includes a threat, he made the report (their testimony will be written) instead of including it, because it came to the threat that the question sentence sympathizes with, and this is a warning on the Day of Resurrection^[137].Al-Buqa'i (d. 885 AH) said: "The verb is expressed with a sein, which indicates emphasis, and it may be revealed on its apparent form from reception, and this is an indication of the delay in writing bad deeds in the hope of repentance"^[138] ".And writing the shahada is a metaphor for the realization of the punishment for the one who appointed the guardians^[139]".

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- [3] Mokhtar Al-Sahah 1 / 69 items (delete)
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