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OMISSION AND MULTIPLICITY OF MEANING IN THE QURANIC TEXT

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Introduction:

Omission is a high-end linguistic sign. Because it enters in most of its times in the rhetorical connotation, moving away from the abstract linguistic meaning, like other such functions as toning, redundancy, separation and connection, anastrophe, and enallage, all of these are in fact functions indicating meanings but its meanings are what is called the meaning of the meaning.

Research problem: Here we are trying to identify the concept of multiplicity of meaning, and the effect of Omission in achieving it.

Objectives: This study seeks to:

First: Clarifying the concept of multiplicity of meaning and the conditions for achieving it.

Second: Clarifying the relationship of Omission to the multiplicity of meaning.

Third: Omission's achievement of the multiplicity of meaning in the Qur'an text.

Approach: To achieve the previous objectives, the study will adopt the descriptive and analytical approach.

Preface:

The multiplicity of meaning: is that the composition may have more than one meaning in one reading and one context, one of them may outweigh the rest, and every meaning may be equal in the possibility of intent, but it isn't right to fix one meaning and abundant the rest (Mafateeh al-ghaib, Arrazi⁴) The multiplicity of meaning has reasons, including:

- 1- Difference in reference to the pronoun.
- 2- Stop and start.
- 3- Difference in reading.
- 4- The difference in estimating the omitted (The heritage of the meanings of the Qur'an 661)

And because our talk about Omission, we will suffice with what suits him.

Let us set the rules for the multiplicity of meaning to control it. so that we can say:

- 1- Reading union: so that the verbal form of the composition becomes one; Because the difference in reading does not come with us, the structure changes according to the change of reading.
- 2 - Stability of the verbal context: so that the composition is seen in the context of one verse without comparing it to another verse or other surah in what is known as the similarity, or similarity of the Qur'anic systems. In light of these two constraints, we proceed to study the effect of Omission on the multiplicity of meaning.

First approach: The effect of Omission on the multiplicity of meaning in the verbal sentence

A) Deleting the (verb) and the multiplicity of the meaning: The Almighty said in [Surat Al-Baqarah: 238] Abu Hayyan (Al-Bahr Al-Muheet 2/243), and Al-Samin Al-Halabi (Al-Durr Al-Masun 1/589) that "walking" is accusative as an adverb, and grammar factor is omitted (pray while walking), or (so keep praying walking), and this is more appropriate. Because it is from the first word. Omission expanded the circle of guessing, but it led to multiplicity of meaning. Abu Hayyan preferred (so keep it) on (pray it) and explained with a grammatical explanation. However, this statement is not correct for two things:

1- AbuHayyan's assessment is that it is kept (walking), and this is not valid. The war prayer is not performed individually unless it is impossible.

2- That the estimation of grammar factor(so keep it) requires another dependent that is: youkeep it, and the omissionof one transitive factor is better than the omission of a factor with agenitive; Because omissionis unlike the original.

The first estimate is more meaningful in the sense, and the omissionhere highlightthe state in which the prayer is prayed, and not on grammar factor. The accusation therein in order to widen the circle of estimation, and the omissionof the verb indicated the speed of indicating the intended.

B) Deleting the subject and the multiplicity of the meaning:

The Almighty said in [Al-Baqarah: 212]. The commentators differed regarding the subject of the verb "Beautified" between those who said: The decorator is Allah Almighty, or he is the Devil, or he is the soul, even if the latter did not receive attention. The commentators, as received the first two opinions. Al-Zamakhshari was confined to him being the Devil (al-Kashaf 2/354). And in his words a highlight of the Mu'tazila doctrine; Those who see «that evil is the creation of the slave, and the doctrine of the Sunnis that Allah is the Creator of good and evil; As for good, it is in His hands, as for evil, His estimation.

The omissionof the subject led to a multiplicity of connotations, but rather went beyond issues of belief through the doctrine of the Sunnis and Mu'tazila. The subject here is deleted for comprehension including all these estimates.

C) Omissionof the object and the multiplicity of meaning:

Example of this are the words of the Almighty in [Surat Al-Baqarah: 203] in which the scholars estimated: (for the one who fear) an omittedobject, either it is: for one who fears Allah, or hunting, or sins during his pilgrimage, or for what is remain of his life (Zad al-Masir 1/187) Among the commentators are those who make thetransitiveverb as intransitive, explaining that what is meant is piety and its occurrence (Al-Kashaf 1/352)so the purpose is for the piety of Hajj without mentioning the object, Al-Razi chose that the verb is transitive (Keys to the Unseen 3/226) and Qurtubi And others.

Omissionhas contributed to the hesitation between the verb being transitive to the object, or beingtransitive using the intransitiveuse, then if it was transitive, it differed in estimation over different opinions that enrich speech.

Omission made all of these aspects possible and even appreciated; Because the deleted evidence is like the existing one, then it is absent. The evidence made it present.

D) Omission of the preposition and the multiplicity of meaning:

The Almighty said in [Surat Al-Nisa 127] the preposition made the verb (desire) from the opposites. So with (in) indicates love and desire, and with (about) it indicates hatred, and the verse is in the context of talking about the guardians of orphan daughters, and the commentators have permitted the estimation of both prepositions (in and about) in the verse, and with (in) the meaning is: (you wish to marry them; Because they are beautiful with money), and with (about) the meaning is: (you hatred their marriage because of their ugliness and the lack of their money).

The omission of the preposition was for the possibility of two choices in order to remain the guardian in the event of a desire for the orphan, and the state of hatred for her in fear of Allah, and if he desires her, then let him give her money and a dowry like her, and if he hatred her then he should give her money, and marry her to the competent without fear that the husband will share her money with him.

Second approach: The effect of the Omission on the multiplicity of the meaning in the noun sentence

A) Elimination of the subject of a Sequential and the multiplicity of meaning:

The Almighty said in [Surat Al-Dhariyat: 24, 25]. The subject deleted in: "Adenied people", and its estimate: You are a people who are unknown, or these are a people who are unknown (Al-Durr Al-Masun 2/189), or they are a people who unknown ... The first opinion is more likely, and Abraham would have said it in himself. Because this is inconsistent with his generosity, and it is potentially that Abraham said the second saying: (These are people or they are people) to his family and his servants.

The structure of the verse is based on the omission to draw an image that shows the attitude of the angels with Abraham, then the attitude of Abraham with them. The omission gives many meanings.

B) Omitting the Predicate and having multiple meaning:

The Almighty said in [Surat Fater: 8] and (who) here is a beginner, and his predicate is omitted. Because the predicate is

equivalent to the beginner, and the estimation has differed due to the difference in the evidence of the omission. Whoever looks at His saying: “and whom his deeds are beautified for him” is estimated: as if his deeds haven't beautified for him, and whoever looks at His saying: “Allah misleads whoever wills and guides whomever He wills. He estimated: who was guided by Allah; Because it is known that he who his misleads were adorned and saw his deeds as good, has gone astray. The equivalent of it is like someone who has been guided by Allah, and whoever looks at his saying: “Do not let yourself go to grief on them” estimated: Your soul has gone with regrets. The omission expanded the circle of estimation. The meaning is: Allah ordered His prophet not to regret on the grief for them, as in [Surat Al-Kahf: 6]. Al-Shawkani outweighed the first estimate (as if his deeds weren't adorned to him), and he said: This is preferable to the approval of the mentioned in terms and meaning. and in this is a pleasure for the Messenger of Allah where he does not have guidance. The Omission stated the multiplicity of meanings - rather their differences - according to the estimation of speech.

C) The omission of the subject of a Sequential or the Predicate:

The Almighty said in [Surah Yusuf: 18] and it appeared again in the same surah with different commentary [Yusuf: 83]. It is accepted here to estimate an omitted beginner which is: My patience is beautiful patience, or my matter. It is also accepted here to be an omitted predicate which is (it is beautiful patience or more beautiful for me). Using the infinitive here shows the former estimations. Dr. Muhammad Abu Musa in (khasa's at trakeeb 221) narrated from Saad al-Taftazani (al-mutawl: 142) that it is more likely to delete the subject of a Sequential, including:

1 - The omission of subject of a Sequential is more often in their speech than deleting the predicate, so the verse is loaded on it first.

2- The speech here is appreciation for Jacob being a patient one, and when we omit the subject of a sequential the speech refers to his patience. But estimate predicate omission shows that he wasn't patient.

And I see Al-Saad's preferences are not strong. As omitting the subject of a sequential isn't more likely than omitting the predicate. Also omitting one of them isn't due to linguistic usage but for the user of the language, according to the situation. The omission of the predicate is more likely, as omitting from the end of the sentence is better As Ibn Hesham mentioned (Mughni Albiyan:805). Also, Jacob

reminds himself and his sons that patience here in these situations is preferable.

Third: The effect of Omission on the multiplicity of meanings with possible multiple deletions:

1- Omitting a subject of a sequential, a predicate or a verb:

The Almighty said in [Surah Al-Israa: 51] the relative pronoun (Who) has three aspects: It is: 1- The omitted is the subject of a sequential and its estimation: The One who created you. 2- The omitted is the predicate, and it is: He who created you will recreate you. 3- The omitted is a verb, its estimation: he who created you will recreate you, and the verb is declared in [Surat Al-Zukhruf: 9] and As-sameen preferred to delete the subject of a sequential because there is a match between the question and the answer (Al-Durr Al-Mawsun 4/397).

2- Omission of Particle of the construction, a preposition, or the reasoning laam(ل):

The Almighty Allah said in [Surat An-Nisa: 135]. The alternative infinitive has three aspects: The first is Adverbial Qualification of Purpose, meaning: Do not follow whims and desires to adjust, or the desire to adjust. And the meaning of (Aladel) is: ignoring the truth. And Ibn Atiyah made it tolerate the two matters (justice), or (ignoring the truth) ”(Al muhrar Alwageez:2/123). The second: deleting a preposition and (Ma) of negation and the meaning will be: Do not follow the whims and desires to not be justice. Third: That you should omit the reasoning (laam), and the estimation: Do not follow the whims and desires to be justice, and justice will be tolerated by the two things: injustice, or justice.

Fourth: The effect of the Omission on the multiplicity of the meaning due to deleting a complete sentence:

We mentioned that the Omission of the verb and the subject leads to a multiplicity of meaning, and likewise the deletion of the subject and the predicate leads to a multiplicity of meaning, and when the sentence is deleted also leads to the multiplicity of the meaning, the Almighty said in [Surat Al-Baqarah 54], then the Almighty says: “So He repent upon you.” An Omission estimated: (If you did, then he will forgive you) then the word is from Moses or estimated: (So you did what Moses commanded you, then your creator forgive you) so this is a word from Allah to them, so the speech is an inform intended to remind you of Allah 's blessings on them.

The verse is to remind the children of Israel of Allah 's blessings upon them. Where they took the calf as a god, and Moses showed them the way of repentance by killing themselves, so Allah repented them and that is a great mercy for them. As Pardon for a grave sin occurred without assigning them an arduous repentance. Rather, they should show their regretting, and their determination not to do that again” (Al-Tahrir and at tanweer 1/505).

It is likely to make the speech a speech from Allah for two things: 1- Making the words from Moses makes reminding them of the blessings of Allah upon them implicitly and not explicitly 2- That it is required to delete a condition for which there is no evidence. Omission in the verse indicates compliance by those people with the command of Allah after they showed regretting, and they knew that they had gone astray, so the verse deleted mentioning their actions and hastened Allah 's repentance over them, and perhaps this reflects the great virtue of the Creator over them, as soon as they repented, Allah accepted their repentance.

Conclusion

Among the conclusions of the study:

1- Omission is one of the top linguistic functions in the study of semantics.

2- The Omission in the Qur’anic rhetoric shows - among other things - the multiplicity of meaning.

3 - That the multiplicity of meaning means that the composition can have more than one meaning in one reading and the same context, one of them may outweigh the rest, and all of them may be equal in the possibility of intent and will, but what is not acceptable is that one of them becomes the right and the others no.

4- That among the reasons for the multiplicity of meaning: stopping and beginning, difference in reading, and different reference of pronoun.

5- That one of the controls of the multiplicity of meaning in the concept that we have preferred: the union of reading, and the stability of the verbal context.

6- The multiplicity of meaning results from the multiplicity of estimating the omitted (which may be a preposition or a word) in one sentence.

7 - That speech may omit a sentence, and this sentence may be estimated, so that estimation results in a multiplicity of meaning.

8- That multiple Omissions may result in Islamic rulings.

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