

THE ANTITHETICAL DUALISM OF THE PHENOMENA OF OMISSION AND EMPHASIS INTERPRETATION OF THE HOLY QUR'AN, ITS PARSING, AND ITS EXPLANATION BY SHEIKH MUHAMMAD ALI TAHA AL-DURRA (D.1428 AH)

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Abstract

The duality of the two phenomena (deletion and emphasis) are two of the Arab schools of thought, and they are among the grammatical phenomena that are not unique to the Arabic language alone, but they are transparent in Arabic; because "deletion and emphasis are mutually exclusive and contradictory", so (the phenomenon of deletion) in Arabic is more stable and clear, as stated in this research, including: deletion of the subject, or deletion of the predicate, or deletion of the verb or the subject or the direct object, or deletion of the preposition, or deletion of the answer to the condition, or deletion of the predicate of "was", so deletion is the omission of what is indicated by evidence, like someone who, if asked "Who came to you" says "Zayd" instead of the complete sentence "Zayd came to me", without affecting the meaning. And that what indicates it is replaced by what indicates it, or not; and the diversity of deletions if indicated by evidence for purposes, the most prominent of which is rhetorical metaphor; Because Arabs by nature tend to what is light and are repelled by what is heavy in their language, it has become a characteristic of the language to tend to deletion and abbreviation for the sake of brevity. As for (the phenomenon of emphasis), it is no less important than the phenomenon of deletion, as emphasis is the intention and documentation to prove something in speech, and the types of emphasis in the language are two types, either: it is mentioned in specific words which are: (self, eye, all, all together, and general) or pronouns are added to it that match the emphasized to achieve and confirm the intended meaning, if the meaning is imaginary or doubtful to the addressee. Or the emphasis is by repeating a letter, word or a specific sentence, so in repetition there is a confirmation of the meanings in the souls, and the more it is repeated, the more it is possible for it in the heart and more firmly rooted in understanding, and further from forgetfulness, and there is no dispute for it in informing and establishing what is perceived by the meaning, and it had an effect on the verses in the Qur'anic text, and what they included of meanings for the purpose of understanding, and their burden was spared in the blessed Qur'anic verses, and in the interpretation there is a great abundance of the two phenomena.

Introduction

Arabic is one of the rich and diverse languages with different grammatical phenomena. This is what distinguishes it from other languages, and from the diversity found in it are the phenomena of (deletion and emphasis) in the verses of the Holy Quran, in the interpretation

of the Holy Quran, its parsing and explanation, by Sheikh Muhammad Ali Al-Durra, and proving their existence in two chapters as a balance for the research, especially since this interpretation is one of the very modern interpretations, and the most important thing that distinguishes the interpretation is its clear style, and its division into paragraphs after mentioning the verse, its revelation and its subtleties, mentioning the paragraphs of explanation and parsing that include the linguistic levels, so we discussed the two phenomena and a chapter was allocated to each of them, the first chapter began with an introduction that included the meaning of deletion in language and terminology and the opinions of grammarians on it, and the aspects and evidence of deletion. The chapter was allocated to the types of deletion in language, and the second chapter also began with an introduction in which we mentioned the meaning of emphasis in language and terminology, and the opinions of grammarians, and in the second chapter we discussed the types of emphasis. The two chapters were preceded by an introduction and a preface. The research ended with a conclusion in which I recorded the most important results reached by the research.

Preface:

The introduction discussed the reasons for the phenomena of (deletion and emphasis) included in the Qur'anic discourse, although the language is common to discuss speech in (deletion and addition), but we chose (deletion and emphasis) for reasons including:

First: Because they are grammatical phenomena present in the Holy Qur'an, mentioned by scholars, including Al-Zarkashi, who confirms the issue of metaphor, saying: "If it were necessary for the Qur'an to be free of metaphor, it would be necessary for it to be free of emphasis, deletion, and other things "

Second: They are phenomena present in the Arabic language, and the Qur'an (the miracle of Islam) was revealed in this language.

Third: Because "deletion and emphasis are mutually exclusive and contradictory" as Sheikh Al-Durra mentioned in Al-Ishab and Al-Ijaz.

Fourth: Speech is either deletion and abbreviation for brevity, or addition and elaboration for emphasis of meaning and understanding. The importance and presence of the two phenomena in speech; because they are grammatical phenomena that speech is not free of, and which only its knights can master; This is due to their high status and far-reaching reach, as Ibn al-Athir mentioned in this regard.

Fifth: The research shows the contradictory and opposite relationship of speech. "Speech is of two types: either for emphasis and specification, or for praise and blame, and both are from the stations of elaboration and length, not from the stations of brevity and abbreviation".

Sixth: Mentioning one of the Arab schools of thought, which is (repetition) for the purpose of emphasis and (deletion) for the purpose of brevity, so "the Qur'an was revealed in the language of the people, and according to their schools of thought. Among their schools of thought is repetition: the intention of emphasis and understanding, just as among their schools of thought is abbreviation: the intention of lightening and brevity, because the speaker and orator's fascination with the arts, and his departure from one thing to another - is better than his limitation in the situation to one art. And the speaker may say in his speech: By God, I

will not do it, then by God, I will not do it. If he wants emphasis and to stop the desires from doing it. Just as he says: By God, I will do it, by implying (no) if he wants to abbreviate. And from this is the saying of God Almighty: ... (It is better for you, then better * Then it is better for you, then better) [Al-Qiyamah: 34, 35]. And He said: (And what will make you know what is the Day of Judgment? * Then what will make you know what is the Day of Judgment) [Al-Infitar: 17, 18]. All of this is intended to emphasize the meaning for which the word was repeated” .

Seventh: The metaphor to which the two phenomena are derived, as I found Ibn Jinni mentioned in the metaphor something that is worthy of consideration, in his saying: “Metaphor occurs and is diverted from the truth for three meanings, which are: expansion, emphasis, and simile. If these descriptions are absent, the truth is absolute”. Metaphor is either linguistic, and its axis is metaphor and the single word, or metaphor by way of meaning and reason, which is the metaphor of judgment, and sentences are described by it in composition and attribution, and behind each of them are meanings other than what is understood from the grammatical formation of the sentence in the psychological suggestions on which the Qur’anic imagery is based.

Chapter One / The Phenomenon of Deletion /

Deletion in language: "Deleting something: dropping it. It is said: I deleted from my hair and from the tail of the beast, meaning I took"

In the basis of rhetoric, deletion is cutting, so "he deleted the tail of his horse if he cut off its end, and a horse with a deleted tail. A deleted sack: cut off the legs. He deleted his head with a sword: he hit it and cut off a piece of it. He deleted the rabbit with a stick: he threw it at it. It is said: deletion with a stick, and throwing with pebbles" (). In terminology, "It was said in defining (deletion): "It is the deletion of extra words) "

Sibawayh permitted deletion due to its frequency in speech, saying: "And deletion is permissible and good, as you say: you are better, and you mean more than others. However, deletion is required as a general characteristic due to their frequent use of it until they dispensed with it. And there is much like this in speech. Deletion is used in their saying: start with it first more. And it may be permissible for them to show it, except that if they show it, it is only the opening

As for the names of deletion, Sibawayh mentioned (expansion): It is a type of deletion for brevity and abbreviation, but it results in a type of metaphor because the word was transferred from a rule that it had to a rule that is not true in it, and an example of that is deleting the noun and replacing it with the noun it is added to, as in the Almighty’s saying: {But righteousness is he who fears Allah} [Al-Baqarah: 189] meaning: righteousness is he who fears Allah. Some call it expansion, Sibawayh believes that deletion for expansion in the language is more than can be counted And “it is from the speech of the Arabs that they delete and do not replace ”./

Abu Hayyan Al-Andalusi said: “It is found in the terminology of grammarians, I mean that deletion is called implication.

Ibn al-Athir spoke about deletion, and devoted a chapter to it in “Al-Mathal Al-Sa’ir” and a chapter in “Al-Jami’ Al-Kabir” and said: This type of style is noble and only the knights of eloquence are concerned with it, due to its high status and its far-reaching reach.

It is mentioned in the language as the deletion of a letter or a word or some words, or the deletion of one of the components of the sentence, each according to its position in the sentence, and the sentence remains understood from the context of the speech. Deletion may be more eloquent than mention in some expressions, if evidence indicates it and the deletion does not affect the meaning.

As for the aspects of deletion, they are two aspects:

One of them: that nothing is not used in place of the deleted. The second: that something is used in its place that indicates it; like the Almighty’s saying: {But if they turn away, then I have conveyed to you that with which I was sent to you...} [Hud: 57] The delivery is not the answer; because it precedes their turning away, and the estimate is: “But if they turn away, then there is no blame Ali, because I have conveyed the message to you,” or: You have no excuse before your Lord because I have conveyed the message to you. And His statement: {And if they deny you, [O Muhammad], [other] messengers were denied before you...} [Fatir: 4] means: Do not be sad and be patient, for messengers before you were denied. And His statement: {And if they return, then the precedent of the former peoples has already passed} [Al-Anfal: 38] means: Then what befell the former peoples will befall them.

There are evidences for deletion, including the evidence of reason for deletion and specification, such as the Almighty’s statement: {And your Lord has come} [Al-Fajr: 22] meaning: the command of your Lord, or His punishment, or His wrath, and His statement: {Do they await anything but that Allah should come to them in shades of clouds and the angels...} [Al-Baqarah: 210] meaning: the punishment of Allah, or His command. Among the evidences of reason for deletion, and custom for specification, is the statement of the Almighty, narrating from the wife of Al-Aziz: {She said: This is what you blamed me for...} [Yusuf: 32]. Reason indicates deletion in it, because a person is only blamed for what he has earned, so it is possible that the interpretation is: in his love. Because they said: {He has overcome her with love} [Yusuf: 30] and that it is in his courtship, because they said: {She seeks to seduce her young man}, and that it is in his affair and his matter; so it includes them, and custom indicates the specification of the courtship; because excessive love is not usually blamed on a person; To subdue and overcome his companion, but he is only blamed for the temptation that is within his ability to repel from himself.

Likewise, custom indicates deletion and designation; like the Almighty’s saying: {They said, “If we knew there would be fighting, we would have followed you...”} [Al Imran: 167], even though they were the most knowledgeable people about war, so how can they say: They do not know it?! So there must be deletion; the place of fighting, meaning: You are fighting in a place that is not suitable for fighting, and it is feared for you from it, and evidence of that is that they advised the Messenger of God (may God bless him and his family and grant them peace) not to leave the city and that it is prudent to remain in it.

Likewise, starting an action, like the believer saying: “In the name of God, the Most Gracious, the Most Merciful” as if you say when starting to recite: “In the name of God,” then it

indicates that what is meant is: "In the name of God I recite," and likewise when starting to stand or sit or any action; then the deleted is estimated according to what you made the naming its beginning.

And in Allah the Almighty says: {If We will, We can send down upon them from the sky a sign, and their necks would remain humbled to it.} [Ash-Shu'ara': 4] {If We will, We can send down upon them from the sky a sign} meaning: a sign that would force him to believe, or a calamity that would befall him. {And their necks would remain humbled to it} meaning: obedient and submissive. The original statement is: And they remained humbled to it, so the necks were inserted to indicate the place of submission, and the news was left as it was. It was said: When necks were described with the characteristics of rational beings, they were treated in the same way. It was said: What is meant by "necks" are leaders or groups, from their saying: A group of people came to us, a group of them. It was said: What was meant were the owners of necks, so the noun was omitted and the noun to which it was added was placed in its place. It was said: The meaning is: If their necks are humiliated, they will be humiliated. So reporting on necks is reporting on their owners, and it is permissible in the speech of the Arabs to leave reporting on the first and reporting on the second. Deletion is found in the blessed verses, and its types are numerous according to what we have seen in the interpretation, including:

Deletion of a Letter

Like deleting the letter of the answer to the command, as came in Surat Yusuf in the Almighty's saying: {And the king said, "Bring him to me; I will attach him to myself." So when he spoke to him, he said, "Indeed, you are with us today in position of authority and trustworthy."} [Yusuf: 54] The answer to the command has been deleted here, and its meaning is: (So bring him to him). "And in Surat Yusuf (peace be upon him) there are many deletions from the beginning to the end. So look, O contemplative, at these deletions mentioned here, which are as if they were not deleted from this speech; because their meaning and explanation are clear, and the situation indicates it, and in this way the deletions of speech should be". Deletion often accompanies the estimation.

Deletion of predicate:-

Al-Suyuti (d. 911 AH) mentioned "the reasons for deleting the subject and said: "It is necessary in a subject whose predicate is a definite adjective for praise, blame, or mercy, or a source that replaces the word with its verb, or a specific yes, or an explicit oath, such as: Who are you, Zayd? And no, whether in disagreement with Al-Mubarrad and Al-Sirafi. And after, especially if it is raised, the subject must be deleted in places, one of which is: if it is reported by a definite adjective for praise, such as: Praise be to God, the people of praise, or blame, such as: I passed by Zayd the wicked, or mercy, such as: (I passed by Bakr Al-Miskeen). Deletion is only required in it because when they cut these adjectives to the accusative, they are required to conceal the accusative, as an indication that they intended to create praise, blame, and mercy, as they did in the vocative, since if they had shown it, it would have suggested reporting and made the nominative the course of the accusative. As

for the adjectives other than the three, deletion and mention are permissible in it, such as: (I passed by Zayd the tailor), meaning he is the tailor.

The second: If it is reported by a source that is a substitute for the word by its action, such as (hearing and obedience), meaning my command is heard. The origin of this is the accusative because it was brought as a substitute for the word by its action, so it is not permissible to show its accusative; so as not to combine the substitute and what is replaced from, then the raising is carried to the accusative, so it is necessary to omit the subject.

The third: If it is reported by a specific in the chapter of yes, such as yes the man Zayd, meaning he is Zayd.

The fourth: If it is reported by an explicit oath, such as (in my conscience I will do it), meaning my oath.

The fifth: The Arabs say (who are you Zayd?) meaning your mentioned Zayd. The sixth: Their saying no the same, Sibawayh narrated it and interpreted it as deleting the subject, meaning these two are not the same, or no they are the same, and it is obligatory to delete it; because the meaning is not equal. Al-Mubarrad and Al-Sirafi permitted it to be shown; because the meaning is not equal. The seventh is their saying, “especially Zayd” in the nominative case, meaning “not Si” who is Zayd because “the subject and predicate are intertwined, and each of them is deleted according to the context” . As for interpretation, we often find the deletion of the subject in the blessed verses, like the deletion that came in the Almighty’s saying: {The liars were killed who were in a state of heedlessness} [Adh-Dhariyat: 10-11] “who”: a relative pronoun built on the fat-ha in the nominative case instead of “the liars” or it is in the nominative case as a predicate for a deleted subject, and the meaning is: I mean those who.

The subject was deleted in Surat Al-Humazah in the Almighty’s saying: (Woe to every slanderer and backbiter * Who has accumulated wealth and counted it) [Al-Humazah: 1-2] So “(who): is a relative pronoun built on sukoon in the place of a genitive instead of (all) or it is in the place of an accusative object for a deleted verb, the meaning of which is: I mean, or it is in the place of a nominative predicate for a deleted subject, the meaning of which is: he” (). Deletion of the predicate: Ibn Jinni said in Al-Luma’: “Know that the subject may be deleted at one time and the predicate may be deleted at another time, and this is if there is an indication of the deleted part in the speech. So if the speaker says to you, “Who are you with?” you say, “Zayd,” meaning, Zayd is with me, so you delete “with me,” which is the predicate. And if he says to you, “How are you?” you say, “Salih,” meaning, “I am Salih,” so you delete “I,” which is the subject. The deletion is not limited to the subject, but rather extends to the predicate as well. “The original principle is to mention the subject, then the predicate. One of them may be deleted if there is evidence for it, and they may both be deleted if there is evidence for them. Deletion of the predicate is obligatory in some constructions.” Such as deleting the predicate mentioned in Surat Al-Ma’idah, as it is permissible to make the word (two) the predicate of a raised subject once, and the predicate is considered deleted the second time, in the statement of the Almighty: (O you who have believed, a testimony between you when one of you is present Death at the time of the will, two just men from among you or two others from outside you...) [Al-Ma'idah: 106] So (testimony between you:)

what is meant by this testimony is the witnessing of the will and... (testimony:) is the subject (two:) is the predicate of the subject raised, and the sign of its raising is the alif as a substitute for the damma because it is dual, and the nun is a substitute for the tanween in the singular noun, and this predicate is based on the assumption of a deleted addition, the assumption: the testimony of two

Al-Zamakhshari allowed: that: (testimony) is the subject and the predicate is deleted, the assumption: in what was imposed upon you is testimony, and accordingly (two) is the subject of testimony, meaning two testify

The deletion of the predicate was also mentioned in Surat An-Nur in the Almighty's saying: (And the women past childbearing who do not expect marriage - there is no blame upon them if they put aside their outer garments [for themselves], [but] they should refrain - that is better for them. And Allah is Hearing and Knowing.) [An-Nur: 60] So "they hope" is a present tense verb built on sukoon because it is connected to the feminine nun, which is its subject. {Marriage} is a direct object, and the verbal sentence is the relative clause, and has no syntactic position. {Not}: Fa: is redundant for emphasis. (Not): is a past tense verb that is defective. {Upon them} is related to an omitted predicate, and the nun is a letter indicating a group of females. In the same surah, the news has two aspects in the Almighty's saying: "And let those who do not find the wherewithal for marriage keep themselves chaste until Allah enriches them of His bounty. And those who seek a contract from among those your right hands possess - then make a contract with them if you know there is good in them..." [An-Nur: 33]...and those:} The waw: a letter of resumption. (those): a relative pronoun built on the fat-ha in the nominative case as a subject. In the news, there are two aspects: one of them is omitted, which is the saying of Sibawayh, the estimation: In what is recited to you is the ruling of those who seek... etc., and according to Al-Mubarrad, the news is the sentence: {then make a contract with them...} etc., and it is in agreement with the Kufians in this, and the entry of the fa in the news is redundant; because the speech is in The meaning of the condition, or the relative pronoun in the accusative case as a direct object of a deleted verb that is explained by what is mentioned after it, and this is the preferred choice in similar cases; because the news cannot be a performative sentence, except by implication and interpretation .

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predicate. One of them may be deleted if there is evidence for it, and they may both be deleted if there is evidence for them. Deletion of the predicate is obligatory in some constructions.” Such as deleting the predicate mentioned in Surat Al-Ma'idah, as it is permissible to make the word (two) the predicate of a raised subject once, and the predicate is considered deleted the second time, in the statement of the Almighty: (O you who have believed, a testimony between you when one of you is present Death at the time of the will, two just men from among you or two others from outside you...) [Al-Ma'idah: 106] So (testimony between you:) what is meant by this testimony is the witnessing of the will and... (testimony:) is the subject (two:) is the predicate of the subject raised, and the sign of its raising is the alif as a substitute for the damma because it is dual, and the nun is a substitute for the tanween in the singular noun, and this predicate is based on the assumption of a deleted addition, the assumption: the testimony of two.

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The deletion of the predicate was also mentioned in Surat An-Nur in the Almighty's saying: ""And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing"" [An-Nur: 60] So “they hope” is a present tense verb built on sukoon because it is connected to the feminine nun, which is its subject. {Marriage} is a direct object, and the verbal sentence is the relative clause, and has no syntactic position. {Not}: Fa: is redundant for emphasis. (Not): is a past tense verb that is defective. {Upon them} is related to an omitted predicate, and the nun is a letter indicating a group of females. In the same surah, the news has two aspects in the Almighty's saying: “And let those who do not find the wherewithal for marriage keep themselves chaste until Allah enriches them of His bounty. And those who seek a contract from among those your right hands possess - then make a contract with them if you know there is good in them...” [An-Nur: 33]...and those:} The waw: a letter of resumption. (those): a relative pronoun built on the fatha in the nominative case as a subject. In the news, there are two aspects: one of them is omitted, which is the saying of Sibawayh, the estimation: In what is recited to you is the ruling of those who seek... etc., and according to Al-Mubarrad, the news is the sentence: {then make a contract with them...} etc., and it is in agreement with the Kufians in this, and the entry of the fa in the news is redundant; because the speech is in the meaning of the condition, or the relative pronoun in the accusative case as a direct object of a deleted verb that is explained by what is mentioned after it, and this is the preferred choice in similar cases; because the news cannot be a performative sentence, except by implication and interpretation.

C- Deletion of the verb:

The deletion of the verb is common in explaining and parsing verses, such as what is mentioned in Surat Al-Isra' in the Almighty's saying: {Say: If you possessed the treasures of

the mercy of my Lord, then you would withhold them for fear of spending. And ever is man niggardly.} [Al-Isra': 100] So "you" is the subject of a deleted verb that is explained by what is mentioned after it, or it is a noun for: (kana) deleted, and the original statement is: If you possessed, and the deletion of kana is common after law)

The deletion of the verb was also mentioned in the Almighty's saying: {There is no blame upon you or upon them after that, they go around among you, some of you going around among others...} [An-Nur: 58] "And it is permissible to consider (some of you) as a substitute for (going around)... just as it is permissible to consider it as the subject of an implied verb, meaning: some of you go around, the deletion of the verb because (going around) indicates it..."

D- Deletion of the subject:

The deletion of the subject was mentioned in the interpretation of the Holy Quran, its parsing and explanation, including what came in the Almighty's saying: {But if he divorces her, then she is not lawful to him afterward until she marries a husband other than him} [Al-Baqarah: 230] "Fan: Fa: a conjunction and a branching letter. (If): a conditional particle that makes the conditional clause obscured, (He divorced her): a past tense verb built on the fat-ha in the place of the conditional verb, and the subject is deleted because the context indicates it

And the deletion of the subject in Surat Abasa in the Almighty's saying: }From what thing did He create him? {[Abasa: 18] "(From what): related to the verb after them, and (what): a noun, and something: a noun. (He created it): a past tense verb, the letter ha is the direct object, and the subject is omitted, or it is a pronoun that refers back to the word of majesty (Allah), and it is not mentioned, but it is understood from the context .

E- Deleting the direct object:

The direct object may be deleted sometimes, as in the Almighty's saying: {And others besides them whom you do not know. Allah knows them. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.} [Al-Anfal: 60] The phrase: "(You do not know them) is in the accusative case as a second description of (others), or in the accusative case as a state of it; after describing it with what came before, and the verb was satisfied with one direct object; because it is from knowledge, not from certain knowledge, and it was said: The second direct object is deleted, the estimate: You do not know them as frightened or fighting, and this is an unnecessary effort.

The word of majesty (Allah): is the subject. (He knows them): is a verb its object and its subject return to God, and the verbal sentence is in the nominative case as the predicate of the subject, and the nominal sentence is resumed and has no position. And what: waw: a letter of resumption (what): a conditional noun that is decisive and built on sukoon in the accusative case as a direct object that precedes the verb of its condition, or it is a subject, so the direct object is deleted. Likewise in the saying of Allah the Almighty: {You believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is better for you, if you only knew.} [As-Saff: 11]. {Indeed} is a conditional particle that makes the verb jussive. {You were} is a past tense defective verb built on sukoon in the place of the

jussive of the conditional verb, and the ta' is its subject. {You know} is a present tense verb in the nominative case... etc., and the waw is its subject, and its object is omitted, and the answer to the condition is also omitted, the meaning: If you knew: that it is better for you; then do it. This; and Al-Zamakhshari made it from the omission of the object due to knowledge of it for brevity. And Al-Baydawi made it like an intransitive verb; where he said: If you are from the people of knowledge; because the ignorant person's actions are not taken into account, so he is not rewarded for them, and there is no good in them. Al-Karkhi said: Its interpretation is more eloquent and more indicative of rebuke; because it indicates doubt about their being from the people of knowledge in general.

F. Deletion of the preposition:

Among the omissions that were mentioned is (deletion of the preposition), as it came in the Almighty's saying: {Except that they fear that they will not be able to keep within the limits of Allah. But if you fear that they will not be able to keep within the limits of Allah, then do not ...} [Al-Baqarah: 229] (that they fear): a present tense verb in the accusative case with (that) and the sign of its accusative case is the deletion of the nun; because it is one of the five verbs, and the alif of the dual is its subject, and the verbal noun from: (that they fear) is in the place of the accusative case with a deleted preposition, the estimate: except in the case of fear of not fulfilling the rights of marriage, and the preposition and the noun in the accusative case are related to a deleted case that is an exception to the generality of cases .

In Surah Hud, the preposition was deleted in the Almighty's saying: {... The punishment will be doubled for them as long as they were able to hear and see} [Hud: 20] "It will be doubled: The estimate is: The punishment will be doubled for them as long as they were able to hear and see; that is, forever. It was also permissible to consider it as a relative clause in the genitive case with a preposition, the estimate being: as they were. When the preposition was deleted, the relative clause was made accusative as a direct object, and considering it as accusative with the deleted clause is stronger, because the verb (it will be doubled) does not make an explicit direct object. Ponder and reflect.

G- Deleting the answer to the condition:

Among the linguistic phenomena and styles is the conditional sentence, which consists of: (the conditional verb, the conditional tool, and the answer to the condition), and the occurrence and fulfillment of the answer sentence is conditional – in most cases – on the occurrence of the condition sentence, so if the condition is fulfilled, the answer is fulfilled. But the conditional clause can be deleted if it is indicated by evidence. "And among the types of letters are the two conditional letters" which are (in) and (law). They enter into two sentences, making the first a condition and the second a reward, like saying: If you hit me, I will hit you, and if you came to me, I would honor you), except (in) makes the verb future, even if it is past, and (law) makes it past, even if it is future. . . . " () It was stated in the explanation of the Mufasssal "that (in) is the mother of this chapter; because it adheres to this meaning, and does not go beyond it to something else, and therefore it was expanded, and it was separated from its jussive by the noun, like their saying: "If God gave me power over so-and-so, I did it." And it may be limited to it and stopped at it, like your saying: "Pray

behind so-and-so even if," meaning: even if he was a sinner. And the like of that does not happen in anything else that is rewarded. It enters into two sentences, linking one to the other, and making them like a sentence, such as when you say: "If you come to me, I will come to you," while the original is: "You come to me, I will come to you." When "if" enters, it links one to the other, so that if you say: "If you come to me" and pause, it is not a statement until you bring the other sentence. It is similar to the subject, which must have a predicate, and neither of them is useful except with the other. So the first sentence is like the subject, and the second sentence is like the predicate. It is from the complete sentence that cannot be added to, so it becomes incomplete, such as: "Zaid stood up." This is a complete sentence. If you add "if" to it and say: "If Zaid stood up," it becomes incomplete, and it is not complete except with an answer. And the same applies to the subject and predicate, such as when you say: "Zayd is standing." If you add to it the open "that" and say: "that Zayd is standing," the speech changes to the meaning of the singular after it was a sentence, and a speech does not take place except by adding to it, such as when you say: "It reached me that Zayd is standing." So by adding "it reached me" to it, it becomes a speech. (). "And the right of (in) the conditional is that it is followed by the future tense of the verbs; because you stipulate in what follows that something happens because of the occurrence of something else. If a past tense verb follows it, it changes its meaning to the future, and that is when you say: "If you stand, I stand," and what is meant is: If you stand, I stand.

As for 'if', its meaning is also a condition, because the existence of the second is dependent on the existence of the first, so the first is a cause and reason for the second, as was the case with 'if', except that the difference between them is that 'if' the existence of the second is dependent on the existence of the first, and the condition and the conditioned do not exist, so it is as if its existence is impossible." (). In the interpretation, grammar and explanation of the Holy Quran, the answer to the condition was omitted in His statement: {He said, "These are my daughters, if you are going to do it."} [Al-Hijr: 70] "(If): a conditional particle that makes the conditional clause obsolete, {you are} is a past tense verb with a sukoon in the subjunctive mood of the conditional verb, and the ta' is its subject. {Doing} is the predicate of "was" in the accusative case... etc., and the verbal sentence has no position because it is introductory, and it is said: because it is a conditional clause that is not circumstantial, and the answer to the condition is omitted because what precedes it indicates it, i.e.: If you are going to do it, then marry them. ". The answer to the condition was omitted in His statement, the Most High: {And if We should show you some of what We promise them or We should take you in death, to Us is their return. Then Allah will judge between them.} {A witness to what they do} [Yunus: 46] "(So to Us): The fa' is in the answer to the condition, (to Us): related to an omitted predicate that is advanced. {Their return}: a delayed subject, and the ha' is in the place of a genitive case with the addition of the verbal noun with the letter mim to its agent, and the nominal sentence is in the place of a jussive case in the answer to the condition. This is in the parsing; as for the meaning, the answer to {We will show you...} etc. is omitted. The estimation: That is clear, and the nominal sentence is the answer to an omitted condition, the estimation: And if We take you before the punishment descends upon them, it will not escape them, but We will send it down upon them in the Hereafter" (). And

in the words of God Almighty: {And they say, "The Fire will not touch us except for a few days." Say, "Have you taken a covenant from God? Then God will never fail in His covenant..." } [Al-Baqarah: 80] "Al-Zamakhshari considered, and Al-Baydawi and Al-Nasafi followed him: (Falan): Fa: that it occurs in the answer to an omitted condition, the estimation: If you take a covenant from God; So...etc. ". The answer to a condition was deleted in Surat Al-An'am in the Almighty's saying: {So do not be among those who doubt} [Al-An'am: 114]. So " (La): is a prohibitive particle that makes the word decisive. (Takunnanna): is an imperfect verb built on the fat-ha because it is connected to the heavy nun of emphasis, and it is in the place of the jussive with (La) the prohibitive, and its subject is a pronoun hidden in it that must be estimated as: (you). (Of those who doubt): related to an omitted word that is the predicate of the imperfect verb, and the verbal sentence: (So do not be...) etc. has no place because it is the answer to an omitted condition, the estimate: And if what was mentioned is obtained and occurs, then do not be...etc. ". And what the majority went to regarding the verb (astagib) that was mentioned in the Almighty's saying: {And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell in humiliation.} [Ghafir: 60] So {astagib} is a jussive verb in the subjunctive mood because it occurs in response to a command, and according to the majority, it is the response to a deleted condition, and the subject is hidden, and its estimation is: "I" (). Among what was mentioned in the interpretation, grammar and explanation of the Holy Quran regarding the deletion of the conditional clause in the Almighty's saying: {Then behold, they are in Sahira} [An-Nazi'at: 14] "(In the Sahira) meaning: on the face of the earth after they were in its belly.. {They} is a separate pronoun built on sukoon in the nominative case as a subject. (In the Sahira): related to an omitted word as a predicate of the subject. This; and Al-Jalal considered the clause as the answer to an omitted condition, the estimate: So when the first blast is blown; then behold, they are in al Sahira. Accordingly: the fa' is in the answer to this estimated condition".

H- Deleting the predicate of "kan":

In the blessed verses, the deletion of the predicate of "kan" occurred, including what is in Surat Hud in the Almighty's saying: {Those were not able to cause failure on earth, and they had no protectors other than Allah. The punishment will be doubled for them. They could not hear, nor could they see.} [Hud: 20] So "{kan}": is an imperfect past tense. {For them}: is related to the deleted predicate of {kana} that is advanced. {MIN DUNU}: related to the omitted predicate, or to an omitted state of the hidden pronoun in the omitted predicate, or to an omitted state of {AWLIYA} which was an attribute of it... etc.

Also, the predicate of Kan was omitted in the Almighty's saying: {It was not for them to enter it except in fear. For them in this world is disgrace, and for them in the Hereafter is a great punishment.} [Al-Baqarah: 114] "... This is a predicate that means a request; that is: Do not allow these people, if you are able to do so, to enter it except under a truce and a tribute. {Kan}: is a past tense defective verb. {LAHUMA}: related to an omitted state in the accusative case as the predicate of {KANA} which is presented.

Likewise, in Surah Ghafir, the predicate of “kana” was deleted in the Almighty’s saying: {Have they not traveled through the land and observed what was the end of those before them?} [Ghafir: 21] So “{kana}” is a past tense defective verb, and the waw is its subject. {before them} is related to the deleted predicate of “kana”, and the ha’ is in the place of a genitive complement.

As mentioned previously, deletion is a type of brevity, and its types are different and varied in interpretation, such as deleting the subject or predicate, or deleting the verb or the subject or the direct object, or deleting the preposition, or deleting the answer to the condition, or deleting the predicate of “kana”, if the context permits deleting any of them, and its meaning is established, and deletion is often accompanied by estimation. Deletion may be more eloquent than mention in some phrases, if evidence indicates it, and it is not understood except if it is deleted. Chapter Two / The Phenomenon of Emphasis/

Introduction:

Linguistically, it is stated in Al-Ain: “I confirmed the contract and the oath, meaning: I bound it, and the hamza in the contract is better. In Al-Sahah: “I confirmed the covenant and the saddle as confirmation, and I confirmed it, confirmation with the same meaning, and with the same and more eloquent. Likewise, I confirmed it and I confirmed it with confirmation therein, meaning I tightened it. The matter was confirmed and confirmed, with the same meaning. And their saying: He intended and intended it” It is stated in the linguistics: “He confirmed the covenant and the contract: linguistically in confirmation; and it was said: It is a substitute, and confirmation is linguistically in confirmation, and I confirmed the thing. Ibn Al-A’rabi: I threshed the wheat and I threshed it and confirmed it”. Technically: “He confirmed what he speaks to confirm the speech”. “Emphasis can only be in accordance with what precedes it” .

Types of emphasis: (confirmation)

According to what Ibn al-Sarraj mentioned, emphasis comes in two types: either emphasis by repeating the name, or it is emphasized by what surrounds it:

The first: which is the repetition of the name: and “it comes in two types, a type in which the name is repeated in its wording, and a type in which its meaning is repeated. As for what is repeated in its wording, it is like your saying: I saw Zayd Zayd, and I met Amr Amr, and this is Zayd Zayd, and I passed by Zayd Zayd. This type is suitable for verbs, letters, sentences, and every statement that you want to emphasize... except that the letter is only repeated with what is connected to it, especially if it is an agent. As for sentences, it is like your saying: Amr stood up, Amr stood up, and Zayd is leaving, Zayd is leaving, and God is greater, God is greater. And every statement that you want to emphasise, you can repeat it in its wording” (). And "repeating the confirmed word by word, or by what is similar to it, and in all its cases it is parsed as a verbal emphasis following the confirmed in parsing, without having an effect on anything after it, so we say: Diligence, diligence is the path to success" (). And the second type: which is repeating the meaning with another word, such as your saying: I passed by Zayd himself, and by you yourselves, and Zayd himself came to me, and I saw Zayd himself,

and I passed by them themselves, so it is right for the speaker to say this following a doubt from him and from the one he is addressing, so you say: I passed by Zayd himself, just as you say: I passed by Zayd, I have no doubt, and I passed by Zayd truly to remove the doubt, so if you say: Your soul stood up, it is weak; because the soul was not able to be emphasized; because it is a noun, you say: I went down to the same mountain, and his soul went out, and God went out, so when you connected it to the implied noun in the verb that had become like one of its letters, so you made still for it what was in the verb moving, that was weak in terms of the weakness of the conjunction with it. If you confirm it, it becomes clear what the self can be attributed to, so you say: You yourself stood up, and they themselves stood up. If you follow it with an accusative or genitive, it is good, because the accusative and genitive do not change the verb. You say: I saw you yourselves, I passed by you yourselves, and I passed by you yourselves. And you say: Indeed, Zayd himself stood up. So you confirm the implied subject connected to the separate pronoun, and you confirm the separate pronoun with the self, like the apparent.

The diversity of emphasis came in the blessed verses, including emphasis of the noun: such as the Almighty's saying: (And the foremost, the foremost - those are the ones brought near) [Al-Waqi'ah: 10]. It was narrated from the Prophet (peace be upon him and his family) that he said: "The foremost are those who, when given the truth, accept it, and when asked, give it, and judge for the people as they judge for themselves." Al-Mahdawi mentioned it, and Muhammad bin Ka'b Al-Qurazi said: They are the prophets. Al-Hasan and Qatadah said: They are the first to faith from every nation... The second {the foremost} is an emphasis of the first, and the news is: {Those are the ones brought near}. This was strengthened by Makki and Al-Jalal. The first was strengthened by Al-Zamakhshari, Abu Al-Baqa, and Sulayman Al-Jamal, quoting Abu Al-Su'ud: "() The emphasis of the sentence is like what was mentioned in Surat At-Takathur, the Almighty's saying: {No! You will soon know. Then, no! You will soon know. No! If only you knew with certainty.} [At-Takathur: 3-5] "Al-Jalal considered the third {No!} to mean: truly, and the first two are for deterrence and warning. Others followed the same path between the three. In Al-Qurtubi: It was said that {No!} in the three places means: not. Ibn Abi Hatim said this. Al-Farra' said: It means: truly in the three places. It was said: It is for deterrence and warning in the three places... And deterrence is an alert that the wise person should not make all his concern and great effort for the world, because the consequence of that is calamity and regret. {You will know} the error of your opinion, if you see what is behind you, and it is a warning so that they fear, and be alert from their negligence. {Then no, you will know} is a repetition for emphasis, and in {then} there is an indication that the second is more eloquent than the first. Or the first is at death, or in the grave, and the second is at the resurrection. The emphasis may be on the authority of the mind and heart of the listener, as in the Almighty's saying: {So verily, with hardship [will be] ease. Verily, with hardship [will be] ease.} So the Almighty's saying: {So verily, with hardship [will be] ease} is not far-fetched to be an explanation for what preceded the verse of removing the burden and raising the mention. So what God had burdened him with of the message and commanded him with of the call - and that is the heaviest thing a human being can bear - was difficult for him to do that, and likewise his people's denial of his call and

their belittling of him and their insistence on erasing his mention, was difficult for him, so God removed the burden that he had carried by granting people success in answering his call and raising his mention, which they wanted to erase. And that was in accordance with His Almighty's law in the universe of bringing ease after hardship; so He explained the removal of hardship from him (may God bless him and his family and grant them peace) with what he indicated of the scale, and if ease had been burdened after hardship on the thorn of Islam and raised it after its weakness, while taking the surah to be Meccan. There was not much harm in it. So the Almighty's saying: "Indeed, with hardship [will be] ease" is a repetition for emphasis .

Verbal emphasis by repeating the source represented by the word (Dakka) in the Almighty's saying: {No! When the earth is pounded to powder , pounded to powder} [Al-Fajr: 21]: {No} means: This is not how things should be, as it is a response, a warning, and a deterrent to their immersion in the world and their accumulation of it, for whoever does that will regret it on the Day when the earth is pounded, and regret will be of no use. The meaning is: Be deterred, you heedless ones, and be deterred from that, for great terrors await you on the Day of Resurrection, and that is when the earth shakes and moves in a successive movement. This; and in Al-Mukhtar: Dakka: pounding, and he pounded it: if he struck it, broke it, and leveled it with the ground. Its root is: rad, and from it is the Almighty's saying in Surat Al-Haqqah: {And they were pounded to powder with one blow}... Al-Akhfash said: It is ground pounded, and the plural is: Dakouk... {Dakka} is an absolute object. {Daka:} is an absolute object confirming what precedes it. They are two sources in the position of a state according to the opinion of: Abu Hayyan and Al-Zamakhshari . And the emphasis of the vocative is like the Almighty's saying: {Our Lord, do not make us a trial for those who disbelieve, and forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise.} [Al-Mumtahanah: 5] So {Our Lord} is a vocative from which the vocative tool has been deleted. (And us): in the place of a genitive with the addition, from the addition of the active participle to its object, and its agent is hidden in it. {Do not make us} is a present tense verb made jussive by {La} and the agent is hidden, its estimated meaning is: "You", and (na) is the first object, {fitna} is the second object, and the verbal sentence is resumed with the vocative sentence before it, they have no place; because they are multiple supplications, each with no connection to its predecessor, like multiple sentences, and it and what comes after it are not a substitute for what came before it, as was said; because the two meanings are not the same, neither as a whole, nor as a part, nor are there any connection between them except The supplication. {For those} is related to {trial} or to an omitted word describing it, and the sentence {disbelieved} with the omitted word is the relative clause, it has no position. The sentence {and forgive} with the omitted object is conjoined to what precedes it. {make us} is a preposition and a noun related to what precedes them... (Our Lord) is a verbal confirmation of what precedes it.

Also, the verbal confirmation came by repeating the verb (hayat) twice in the Almighty's saying: {Far, far is what you are promised} [Al-Mu'minun: 83] "(hayat, far): Ibn Abbas - may Allah be pleased with them both - said: It is a word for distance, as if they said: Far, far

is what you are promised... And (hayat): is a past tense verb built on the fat-ha, and the second (hayat) is a verbal confirmation”.

The unbelievers of the people of Hud (peace be upon him) repeated the verb (hayat) to confirm their claim due to their doubts about it, in order to divert their people from believing in what Hud (peace be upon him) had promised them of resurrection after death. The significance of the situation and the repetition of the verb indicate the intensity of the confrontation between Hud and his people due to their denial of the Day of Judgment. The confirmation is with the separate pronoun as mentioned in the Almighty's saying: {Then We will surely bring you magic like it, so make between us and you an appointment which we will not fail to fulfill - neither we nor you - at a level place.} [Taha: 58] (We): confirmation of the hidden subject .

And the emphasis with the letter “nun” which was mentioned in the Almighty's saying: {And I will surely mislead them, and I will surely arouse in them false hopes, and I will surely command them, so they will surely slit the ears of cattle, and I will surely command them, so they will surely change the creation of Allah. And whoever takes Satan as a protector instead of Allah has certainly suffered a clear loss.} [An-Nisa': 119] “... So the origin of (fa-lyughayyirunna) is yaghyirunna, and when the nun of emphasis was connected to it, it became: li-yaghyirunna, so the nun of raising was deleted due to the succession of similar letters... And say the same in (fa-lyubattikunna) and every present tense of the five verbs has the collective waw as its subject, and the nun was connected to it.” Emphasis ... "(). Also in the language there are letters that come to emphasize, and it is not necessary to repeat them, so emphasis was mentioned with the letter nun which does not include every verb, and for this reason he said: "(They emphasize do) referring to the imperative verb, (and do) referring to the present verb, and accordingly the past is not emphasized with nun of emphasis, but it is emphasized with qad for example, as for nun of emphasis it is not emphasized with it, so nun of emphasis is only used on two verbs: the present and the imperative... (). And it has places in speech " The arts of emphasis are divided into two parts: the heavy nun and the light nun. And it was collected by the Almighty's saying: {He will surely be imprisoned and he will surely be} [Yusuf: 32]. And they are two origins, according to the Basrans, because some of their rulings differ, and because emphasis with the heavy is more severe, said Al-Khalil. The doctrine of the Kufians is that the light is a branch of the heavy. Both are specific to the verb and the command is confirmed with it absolutely”. “As for the present tense, if it is a state, the letter “nun” is not added to it, and if it is future, it is confirmed with it obligatorily, if it is the answer to an oath, with four conditions: that it be affirmative, that it not be accompanied by a letter of relief, that it not be accompanied by “qad,” and that it not be the front of the object. If it meets these conditions, and it is future, it is obligatory, according to the Basrans, to confirm it with the letter “nun.” The Kufians permitted the deletion of the letter “nun”, and were satisfied with the letter “lam” . Likewise, the letter “lam” was mentioned to increase emphasis in Surat Yusuf (peace be upon him): {They said, “O our father, what is the matter with you that you do not trust us with Joseph while we are his sincere advisors? Send him with us tomorrow that he may graze and play, and we will surely be his guardians.”} [Yusuf: 11-12] The letter “lam” was mentioned here to increase

emphasis in showing love for Yusuf (peace be upon him) and compassion for him, so that they could achieve the purpose of their father in his generosity in sending him with them. From this chapter is what was mentioned in Surat Al-Waqi'ah in the Almighty's saying: { Then tell Me about the seed that you sow in the ground.? Is it you that make it grow, or are We the Grower?} Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment) [Tafsir Ibn Kathîr]. Then He said: {Have you considered the water which you drink? Is it you who sent it down from the clouds, or is it We who send it down? If We willed, We could have made it bitter. So why are you not grateful?} [Al-Waqi'ah: 68-70]. Do you not see how the lam was inserted in the verse about food and not in the verse about drink? It came like this because making fresh water salty is easier to do according to custom and habit, and there is more salty water than fresh water, and often when fresh water flows over lands with changing soil, it turns them salty, so why? Making fresh water salty requires further emphasis, so the letter "lam" of emphasis, which is useful for further confirmation, was not added to it. As for food, making it a wreck of things outside the norm, and if it happens, it is only due to severe anger from God, so it was coupled with the letter "lam" of emphasis to further confirm His command and establish His creation.

As mentioned above, every word that you want to emphasize should be repeated in its wording if it is a verbal emphasis, or in its meaning, or emphasized with a letter of emphasis.

B - Semantic emphasis: The second type of emphasis is what comes for comprehensiveness and generality: you say: The people came to me all together, and the people all came to me, and they came to me all together and all of them, and the money is yours all together, you raise it if you want to emphasize what is in "yours" and if you want to emphasize the money specifically, you lower it. Likewise: I passed by your house all together, like a taa', or I passed by your women, like a plural of a taa'. It is not permissible to say "Zayd all together," nor "Zayd all together," but it is permissible in what is permissible to separate, and "all together" and what is derived from it, and "all" if it is added to the pronoun and all of them are governed by every implied word except "all together," which is only subordinate. You do not say: "I saw all together," nor "I passed by all together." It is not permissible for it to be followed by a nominative, accusative, or prepositional phrase. So when it is strong in following, it is established in it, and that is correct in "all" because it is in the meaning of "all together" in generality, and that is your saying: "Your people came to me all together," and "I passed by you all together," so its meaning is generality, and that is contrary to the meaning of "himself" and "their souls," because "their souls" and its sisters are established after doubt. So if you say: "I passed by them all," it is like "all together." And the semantic emphasis: its most famous words are: (self - eye - both - both - all - general). These words must be preceded by the emphasis, which must be definite, and must match it in parsing, and must be added to a pronoun that refers back to the emphasis, so you say (Zayd himself came) (). And from it is what was mentioned in the blessed verses with the two words of emphasis (all of them, and all together) in the Almighty's saying: {... So the angels prostrated, all of them together...} [Surah Sad: 38] "(All) is for encompassing, and {all together} is for gathering. So they both indicate: that they prostrated all at the same time, not separated at different times. And the second was discussed as being invalid based on the evidence of the

Almighty's saying in Surah (Al-Hijr): {And indeed, Hell is their promised place, all together} and His saying, the Almighty, narrating the saying of Iblis after a while: {I will surely mislead them all} because their entry into Hell and their misleading is not at the same time, so this indicates: that {all together} does not refer to the unity of time. End... (Prostrated): Past tense verb. {The angels:} is its subject. {All of them} is a first emphasis, and the ha' is in the place of a genitive case. {All together} is a second emphasis, raised, and the sign of raising it is the waw... etc., and the verbal sentence is conjoined with a deleted sentence, the meaning: So God created him, then proportioned him, then breathed the spirit into him, and the angels prostrated to him...". Likewise, the word (all together) was used to emphasize Joseph in the Almighty's saying: {Take this shirt of mine and throw it over my father's face; he will regain his sight. And bring me your family, all together.} [Yusuf: 93] After Joseph introduced himself to them and asked them about his father's condition, they said: He lost his sight from his excessive weeping over you... So (all together): is an emphasis on what came before it, in the genitive case, and the sign of the genitive case is the letter {ya}.

Conclusion:

-The Qur'an is a unique book in its kind, sublime in its value, great in its words, miraculous in its language, wonderful in its styles and phenomena present in it, it has an undeniable effect on souls, and tireless contemplation in minds; in its verses there is an invitation to look, contemplate and reflect on it, and this invitation draws attention and stimulates thoughts and attention to the grammatical phenomena in it that deserve to stop and contemplate, including the phenomena of (deletion and emphasis), and despite what has been presented in them, we have researched them in the most recent modern Qur'anic interpretations, which is the interpretation of the Holy Qur'an, its grammar and its explanation, by Sheikh Muhammad Al-Durra.

-We have shown that the existence of the two phenomena and their diversity in interpretation are available for purposes and situations that require that the article in it be an article of deletion due to the indication of what preceded it, or an article of emphasis to convince the addressee of the matter, and sometimes the matter requires more than one emphasis.

-Deletion is a well-known phenomenon in the speech of the Arabs. Linguists have addressed it since Sibawayh, making it one of the good phenomena in the language. It has reasons, the most important of which are eloquence, brevity, and strength of expression. Deletion is a general characteristic due to its frequent use in the language, for abbreviation and lightening, without affecting the meaning, with the addressee knowing the deleted word.

-The mind indicates deletion, and the most apparent intent is to specify the deleted word; such as the Almighty's saying: {Forbidden to you are dead animals, blood, the flesh of swine...} [Al-Ma'idah: 3], and His saying: {Forbidden to you are your mothers...} [An-Nisa': 23]; for the mind indicates deletion for what was mentioned, and the most apparent intent guides you to the estimation: (forbidden.)

-The phenomenon of deletion in Arabic, although it was returned later, and it was said that it was from the grammarians' establishment to make their students understand, but deletion

remained either that nothing is established in place of the deleted word. Or that something that indicates it is established in its place, as mentioned above.

-As for emphasis, the Arabs need it; Because it confirms everything you see as necessary, it helps to strengthen the confirmed and enable it in the mind of the listener, whether it is a specific word or confirms the content of the ruling or otherwise.

-Confirmation is subordinate to the confirmed, it is mentioned to strengthen it and confirm its ruling, and it comes in the speech in types, including verbal confirmation, which helps to remove any doubt in the listener's mind, and it is by repeating the same word, whether it is a letter, word or sentence. And moral confirmation with specific words as mentioned.

Verbal confirmation often came to deter a shameful act such as lying, for example, and the speech has the meaning of threat and intimidation; that is, they will know the consequences of their denial when the matter is revealed on the Day of Resurrection.

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- (12)Al-Bahr Al-Muhit (in interpretation): Muhammad bin Yusuf, known as Abu Hayyan Al-Andalusi [d. 754 AH, thus on the cover of the printed edition! The correct version is (d. 745 AH) as in the sources of his biography], edited by: Sidqi Muhammad Jamil Al-Attar (vol. 1 and 10) - Zuhair Ja'id (vol. 2 to 7) - Irfan Al-'Asha Hassouna (vol. 8 to 10), Dar Al-Fikr - Beirut, 2/86.
- (13) Al-Mathal Al-Sa'ir: vol. 2/170.

(14) Baghyat al- Edhah Litkhilis al Muftah in the sciences of rhetoric: Abdul Mut`al Al-Sa`idi (d. 1391 AH), Maktabat Al-Adab, 17th ed., 1426 AH - 2005 AD, p. 345.

(15)ibid : 2/343

(16)ibid 344-345.

(17)Interpretation, grammar and explanation of the Holy Quran: Ad-Durra: Vol. 6/536.

(18)The common proverb: Ibn Al-Athir: 2/91.

(19)Huma' Al-Hawami' fi Sharh Jami' Al-Jawami': Abd Al-Rahman bin Abi Bakr, Jalal Al-Din Al-Suyuti (d. 911 AH), edited by: Abd Al-Hamid Handawi, Al-Tawfiqiya Library - Egypt, 1/391

(20)The meaning and structure of the Arabic language: Tamam Hassan Omar, Alam Al-Kutub, 5th edition, 1427 AH - 2006 AD, p. 218.

(21)Interpretation, grammar and explanation of the Holy Quran: Vol. 9, pp. 238-240.

(22)The same reference: Vol. 10, pp. 721-722.

(23) Al-Luma': Ibn Jinni: p. 30.

(24)Explanation of Ibn Malik's Alfiyyah: Muhammad ibn Salih ibn Muhammad al-Uthaymeen (d. 1421 AH): 19/1.

(25)See: Interpretation of the Noble Qur'an, its Grammar and Explanation: Vol. 3/220-221.

(26)See: Al-Kashshaf: by al-Zamakhshari: Vol. 1, p. 687.

(27)Interpretation of the Noble Qur'an, its Grammar and Explanation: by Sheikh al-Durrah: Vol. 6/434

(28)See: ibid Vol. /378-382.

(29)Interpretation of the Noble Qur'an, its Grammar and Explanation: by Sheikh al-Durrah: Vol. 5, p. 411.

(30)The same reference: Vol. 6, p. 438-431; Vol. 9, p. 460; Vol. 8, p. 538; Vol. 2, p. 308; Vol. 4, p. 547; Vol. 4, p. 73.

(31)Ibid.: Vol. 1, p. 542-544.

(32)Ibid.: Vol. 10, p. 451-455; Vol. 10, p. 447; Vol. 6, p. 249-248.

(33)Interpretation, Grammar and Explanation of the Holy Qur'an: Vol. 4, pp. 77-79.

(34)Ibid.: Vol. 9/6770-679.

(35)Ibid.: Vol. 1, p. 537.

(36)The same reference: Vol. 4, p. 411-412.

(37)Explanation of Al-Mufasssal: Ya'ish bin Ali bin Ya'ish bin Abi Al-Saraya Muhammad bin Ali, Abu Al-Baqa, Muwaffaq Al-Din Al-Asadi Al-Mawsili, known as Ibn Ya'ish and Ibn Al-Sane' (d. 643 AH), presented by: Dr. Emil Badi' Ya'qub, Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon, 1st ed., 1422 AH / 2001 AD, Vol. 5, p. 105.

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- (45)Interpretation, Syntax and Explanation of the Holy Qur'an: by Sheikh Al-Durra: Vol. 10, p. 426.
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- (52) The Book: Sibawayh: 4/233.
- (53)Fundamentals of Grammar: Abu Bakr Muhammad ibn al-Sari ibn Sahl al-Nahwi known as Ibn al-Sarraj (d. 316 AH) Edited by: Abdul Hussein al-Fatli, Al-Risala Foundation, Lebanon, Beirut, 2/22.
- (54)Fundamentals of Grammar: Ibn al-Sarraj: 2/19.
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- (56)Interpretation, Syntax and Explanation of the Holy Qur'an: Sheikh al-Durrah: Vol. 10/328.
- (57)See: Ibid.: Vol. 10/330.
- (58)See: Interpretation, Syntax and Explanation of the Holy Qur'an: Sheikh al-Durrah: Vol. 9/438.
- (59)Ibid.: Vol. 10/712.
- (60) Interpretation, Syntax and Explanation of the Holy Qur'an: by Sheikh al-Durrah: Vol. 10/585.
- (62)See: Ibid.: Vol. 9/642.
- (63)Same: Vol. 6, p. 248-249.
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- 66 Interpretation, Syntax and Explanation of the Holy Quran: by Al-Durra: Vol. 5, p. 688-689.
- (67)Interpretation, Syntax and Explanation of the Holy Quran: Vol. 2, p. 642; Vol. 2, p. 626; Vol. 10, p. 585.
- (68)See: Explanation of Ibn Malik's Alfiyyah: by Al-Uthaymeen: Vol. 60, p. 9.
- (69)Al-Jana Al-Dani fi Huruf Al-Ma'ani, Abu Muhammad Badr Al-Din Hasan bin Qasim bin Abdullah bin Ali Al-Muradi (d. 749 AH) Edited by: Dr. Fakhr al-Din Qabawa, Professor Muhammad Nadim Fadil, Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon, 1st ed., 1413 AH - 1992 AD. p. 141.
- (70)Al-Jinna al-Dani: Al-Muradi: 142.
- (71)See: The Common Proverb in the Literature of the Writer and Poet: Diaa al-Din Ibn al-Athir, Nasr Allah Ibn Muhammad (d. 637 AH), edited by: Ahmad al-Hawfi - Badawi Tabana, Dar Nahdat Misr, Al-Fajala, Cairo, 2/193.
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“ (73)The word (all) was used without a pronoun referring to the confirmed, so it is not parsed as an emphasis, but rather as a state, so we say: All the students attended”: The Grammatical Application: Dr. Abdo Al-Rajhi, Maktabat Al-Maarif, 1st ed., 1999 CE, pp. 379-378.

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