

## THE MOST APPROPRIATE EXPRESSION FOR THE CONTEXT IN QUR'ANIC DISCOURSE: A GRAMMATICAL STUDY - ELLIPSIS AS A MODEL

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### Abstract

During grammatical analysis, including the analysis of Quranic verses from the perspective of Quranic discourse, grammarians and exegetes apply grammatical rules to various possible grammatical constructions. These rules differ based on the underlying reasons for each possible construction, either accepting or rejecting it. This research examines the rule of "most appropriate" in Arabic grammar when multiple possibilities exist in grammatical analysis. It focuses on five selected Quranic texts illustrating different types of ellipsis, representing an applied model where multiple grammatical possibilities exist, and the ellipsis is judged to be the most appropriate among them. The aim of this research is to demonstrate that "most appropriate" is an independent grammatical rule with justifiable reasons for its application and its distinction from other rules. Despite its frequent appearance in classical and modern linguistic texts, it has not been studied independently by scholars. The research employs a descriptive-analytical approach, collecting and analyzing texts from both grammatical and contextual perspectives.

**Keywords:** most appropriate - context - Quranic discourse - ellipsis – grammar.

### 1. The accusative case is determined by the implied (deleted) verb "kana":

God Almighty said: "Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is ever, of all things, Knowing." <sup>(i)</sup>

Al-Samīn al-Halabī (756 AH) said: ((His saying: (But the Messenger of God) The general reading is with a light "but" and the accusative case of "Messenger." Its accusative case is either due to the omission of "was" because of the indication of the preceding "was"; that is: but he was, or it is due to coordination with (the father of one). The first is more appropriate because "but" is not a conjunction due to the "and," so it is more appropriate for it to enter upon sentences like those that are not conjunctions.)) <sup>(ii)</sup>

In the preceding text, the author mentioned two ways of parsing (messenger), ruling on the first, which is: its accusative case with the implied (was) indicated by the previous (was), which justified the deletion, taking into account the state of (but); and taking into account the nature of its work and the work of the waw, and the origin of consensus, the reason for which we will explain. Al-Sirafi (368 AH) said about (but) when it is combined with the waw: ((And the waw enters upon it in that state, so the conjunction becomes for the waw, and the entry of (but) is in the sense of: making up for the meaning. <sup>(iii)</sup>((If that is the case, then making "but" a conjunction with the presence of "and" (which is an essential conjunction) gives "but" a ruling without justification. And saying that "and" is added takes it out of its original form, and we have no reason to do so. It is well known that adhering to the original form whenever possible is preferable, and that one should not deviate from it except for a valid reason, and we have no such reason. <sup>(iv)</sup>•This is from a grammatical perspective.

From a contextual perspective, this is clarified by the context; in His Almighty saying: (Muhammad was not the father of any of your men)<sup>v</sup> That is, denying that he is the father of Zayd and others in reality who were not born to him from the beginning, and invalidating the statement of those who said that he married his son's wife, and the phenomenon of adoption,

and he is referring to what came in the beginning of the verse when he said: (Call them by their fathers' names; that is more just in the sight of God).<sup>vi</sup>

Then he added: (But the Messenger of God)<sup>vii</sup> (

That is, he was the Messenger of God. The word "was" here indicates his permanent and enduring status as a Messenger. The shift from explicit mention to the implicit use of "was" here highlights the element of qualification within the context, aiming to capture the listener's attention. The addition of "but" further clarifies the implication of "was" by refuting any notion that his status as a Messenger negates his role as a father, given the inherent connection between the two: every Messenger is a father to his community. <sup>(viii)</sup> This interpretation, namely: the accusative case of "messenger" with the implied verb "was" (because of the preceding verb "was"), is the choice of many scholars. <sup>(ix)</sup>

The second interpretation, although seemingly conveying the intended meaning, is less likely because it doesn't align with the intended meaning, whether using the conjunction "wa" or "lakin" (but). Ibn Malik (d. 672 AH) states: "If 'wa' precedes it, as in the verse: 'But the Messenger of God,' then 'lakin' loses its conjunction, and what follows is understood as a clause conjoined to what precedes it by 'wa,' because it's impossible for 'lakin' to remain a conjunction after 'wa,' since a conjunction cannot precede another conjunction." Making the conjunction "wa" (و) a conjunction on its own, with what follows "lakin" (لكن) being a single word, is prohibited because it differs in ruling from what it is conjoined to. The right of what is conjoined by "wa" if it is a single word is that it and what it is conjoined to be equal in ruling. If they are two sentences, their difference in ruling is forgiven. <sup>(x)</sup>

Thus, it becomes clear from the context, with its two parts and its advanced and current linguistic evidence, represented by the listener's knowledge and the intention of the verse, that the first aspect is appropriate.

In view of the above, the reason for the ruling of al-Aliqa becomes clear; because it is more in line with the origin of grammatical usage and the requirements of the grammatical rule and is more indicative of the intended meaning from the context.

## 2. The verb of saying was omitted:

God Almighty said: "And when We made the House a place of return for the people and a sanctuary, and take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], 'Purify My House for those who perform Tawaf and those who remain therein for worship and those who bow and prostrate [in prayer].'"<sup>xi</sup> ((And take the station of Abraham as a place of prayer)) based on the intention of a statement that is connected to (We made) or a circumstantial clause for its subject, i.e., and We said or saying to them, take... etc. It was said: It is itself connected to the command contained in His saying (a place of return for the people), as if it was said: Return to it and take... etc. It was said: It is connected to the implied agent in (And when) It was said: It is a new sentence, and the address in the last two cases is to him and his nation, and the first is the most appropriate to the eloquence of the noble composition, and the command, whether explicit or implied from the narration, is for recommendation and for part of it. <sup>(xii)</sup>

His saying, may He be exalted: (And take)<sup>xiii</sup> It was recited in two ways: First: with a fatha on the kha' indicating the past tense, which is the reading of Nafi' and Ibn 'Amir; and second: with a kasra on the kha' indicating the imperative, which is the reading of the rest of the reciters. <sup>(xiv)</sup> What is related to the subject of the research is the last reading with the letter kha' pronounced with a kasra on the imperative, as Abu Al-Saud mentioned in his explanation five grammatical aspects that make it unnecessary to repeat them. Therefore, each of these aspects is in accordance with the rules of grammar and there is no problem with that. This is from the perspective of the grammatical technique.

Contextually, we can discern the reason for the grammatical correctness by understanding the intent of the verse, as revealed by the occasion of its revelation, and comparing this with the

grammatical aspects to determine the extent of their conformity. It is narrated in Sahih al-Bukhari and other sources that Umar said: "I agreed with my Lord in three matters. I said, 'O Messenger of God, if only we could take the Station of Abraham as a place of prayer,' and the verse was revealed: 'And take the Station of Abraham as a place of prayer.'" <sup>(xv)</sup> This can be understood as follows: after the revelation came in accordance with what Umar (may God be pleased with him) suggested—that they use the Maqam Ibrahim as a place of prayer—he commanded this for the Muslim community. Furthermore, Umar's statement, "I have agreed with my Lord," suggests that he understood this purpose. Having established this, we will now examine the reasons for the apposition.

- a. Abu al-Saud states that the phrase "and take" is governed by an implied verb of saying, which is connected to "We made," meaning: "And We said, 'Take.'" <sup>(xvi)</sup> This is because the verbs flow and follow one another in a consistent, continuous manner, as the context is narrative and dominated by past tense verbs. The verse begins with "when," an adverb of time referring to the past, followed by the past tense verbs: (We made, We pledged). The verb of saying, which we mentioned, has been omitted for the purpose of brevity, highlighting the imperative verb within the context. This serves to engage the listener's mind and draw their attention to this divine guidance and the command to take the Station of Abraham as a place of prayer, thus strengthening the recipient's connection to the Quranic text. In this way, the content of the divine guidance and legislation becomes clear in the text, demonstrating that it is not merely a narrative context presented for the sake of storytelling, but rather a directive and legislation from God Almighty. <sup>(xvii)</sup>

Abu Shama al-Maqdisi, Muhammad Rashid Rida, and Ibn Ashur believe that the command to adopt this particular interpretation of this reading can encompass the nation of our Prophet Muhammad (peace and blessings be upon him), Abraham (peace be upon him), and their followers. Thus, this interpretation offers greater breadth of meaning, allowing for these interpretations and applying the Quran to all the possibilities inherent in its wording. <sup>(xviii)</sup> From the above, we notice the strength, coherence, and harmony in this aspect, with the consistency of its actions, the harmony of its meanings, and the strong cohesion of its structures. Thus, it was more fitting for the eloquence of the poem, according to what Abu Al-Saud approved as the reason for judging it as fitting.

- b. The intention to say is also a circumstantial clause describing the agent of the verb "made," meaning: saying to them, "Take." <sup>(xix)</sup> This does not achieve consistency and uniformity in actions. Moreover, this situation is either comparative or estimated. If it is comparative: ((which is the one whose time is the time of its agent, and it is the most common <sup>(xx)</sup>)), ((This necessitates specifying that the statement regarding the act of taking (the verse) occurs at the moment of its creation, and thus it becomes a statement of fact. This might contradict the context of the revelation of this verse and what is understood from it, as previously mentioned. And if it is understood as referring to the future, then its occurrence is after the time of its agent. <sup>(xxi)</sup>)), This necessitates denying the possibility that Abraham - peace be upon him - and his followers are included in this matter, contrary to what the commentators mentioned previously.
- c. It is connected to the command implied in His saying: "a place of return for mankind," so it is connected to the meaning, not the wording, and the implied meaning is: Return to Him and take... <sup>(xxii)</sup> This does not achieve consistency and coherence in the actions either; as there is an intervening element between the two past tense verbs (We made and We promised) in the context of narrating the story of the Prophet Abraham - peace be upon him <sup>(xxiii)</sup>.

- d. It is connected to the implied verb governing (idh), and its meaning is: Remember; thus, this would be a command to the Children of Israel. This is refuted by the context of the revelation of the previously mentioned verse, and the context of the verse and what follows it, as they are about Abraham (peace be upon him). These two interpretations were mentioned by Ibn Atiyya (d. 546 AH) and attributed to al-Mahdawi. Ibn Juzayy (d. 741 AH) described this interpretation as far-fetched, and Abu Hayyan al-Andalusi (d. 745 AH) described this interpretation and the one preceding it as far-fetched. <sup>(xxiv)</sup>.
- e. The conjunction "wa" should be a conjunction of resumption, not a conjunction of coordination as in the previous examples, and the phrase "ittakhadhu" that follows it should be a new sentence. <sup>(xxv)</sup>. It is possible that the reason for this interpretation is that the translator saw the preceding clause (We made) as declarative and the clause (take) as imperative, and that connecting it to (We made) would lead to connecting an imperative to a declarative, which is prohibited by most grammarians. Therefore, he treated it as a new sentence to avoid this. Alternatively, he might have seen in God's words (And take) a legislative meaning that appeared within the narrative context, and he wanted to separate it to highlight it clearly in the text. This interpretation, along with these possible reasons, leads to a semantic break and a disruption of the narrative flow by separating this clause from its context within the story of the Prophet Abraham (peace be upon him). However, in the first interpretation, by assuming the verb of saying, all this problem is eliminated. <sup>(xxvi)</sup>. It is evident from the above that the first interpretation is appropriate by implying the verb of saying, because it is in agreement with the context in its two parts: the current one, represented by the occasion of the revelation of the verse, and the linguistic one, represented by the consistency of the verbs in a single pattern in the past tense, and because of its informative role in conveying the intended meaning by drawing the attention of the addressee to the divine guidance and legislation, and because of the breadth of its meaning.

### 3. Permissibility of omitting the subject or predicate

**God Almighty said: "Rather, your own souls have enticed you to something. So patience is most fitting. And God is the one whose help is sought against that which you describe." (Yusuf 12:83)**

His saying, "So patience is most fitting," is either a subject and its predicate is: "more fitting" or "more fitting," and it is good to begin with an indefinite noun insofar as it is described. Or it is the predicate of a subject whose meaning is: "So my affair," or "my situation," or "my patience is a beautiful patience," and this is more fitting for an indefinite noun, that it should be a predicate. <sup>(xxvii)</sup>

Thus, Ibn Atiyya explained that the most appropriate grammatical analysis is that of "patience" as the predicate of a deleted subject, the reason for which we will explain. Sibawayh (d. 180 AH) made the deletion of the subject obligatory, saying: ((And an example of the nominative case is: (So patience is most fitting, and Allah is the One from whom help is sought) [Yusuf: 18], as if he is saying: The matter is beautiful patience, and that which is raised upon it is compassion and patience and the like, it is not used to show it, and leaving it out is like leaving out the showing of what is in the accusative case in it. <sup>(xxviii)</sup> In this matter, he often touches upon the speaker's intention in his rulings, explaining that the omission of the subject upon which these nominative verbal nouns are raised—referring to the subject according to his grammatical doctrine that the subject raises the predicate—is like the omission of the accusative marker for accusative verbal nouns. The speaker used the nominative because he intended a statement; had he intended a command, he would have used the accusative. Ibn al-Sarraj (d. 316 AH) also relied on the omission of the subject, basing it on the principle of omission with contextual evidence, a consistent approach in grammar, saying: "This is only

permissible if you know that the person is satisfied with what you imply... An example of this is the Almighty's saying: 'So patience is most fitting,' meaning: 'My command is patience that is most fitting.'” (xxix)

The reason for beginning with an indefinite noun here is that it is described, since grammarians have permitted, in specific instances, beginning with an indefinite noun contrary to its original form. The original form of an indefinite noun is to be a predicate, and it is known that remaining with the original form is preferable to grammarians as much as possible, and that it should not be deviated from except for a reason, and we have no reason for this from a grammatical perspective.

From a contextual perspective, this can be discerned from the context. The entire picture is presented to illustrate the situation of the Prophet Jacob (peace be upon him) and his sons. The listener knew what had happened initially, but he remained waiting for further information, as if he were saying: What is your situation and what is your condition after this affliction? The answer was: ((So patience is beautiful, meaning: My patience regarding the loss of my son is beautiful patience, without any distress)). (xxx)

Since the matter is open to both possibilities, there must be an indication to determine which is likely, and what is relied upon here is the context. Ibn Jinni (d. 392 AH) said: “Know that the subject may be omitted at times and the predicate may be omitted at other times, and that is if there is an indication in the speech of what is omitted.” (xxxi)

Al-Zarkashi (d. 794 AH) addressed this issue, saying: “His statement, may He be exalted, ‘So patience is most fitting,’ allows for the omission of the predicate, i.e., ‘most fitting,’ or the omission of the subject, i.e., ‘So my affair is patience is most fitting.’ This is preferable because there is a contextual clue – which is the act of patience itself – indicating the omitted element, and there is no contextual or verbal clue indicating the specificity of the predicate, and that the statement is intended to convey information.” By acquiring patience and being characterized by it, and by omitting the subject, this is achieved without omitting the predicate. (xxxii)

In view of what has been presented above, it is clear that the word “patience” is appropriate as a predicate, due to what the grammarians’ statements have indicated, what the context has shown, its conformity to the original usage, and the intentions of the speech.

#### **4. The accusative case is used for praise:**

Allah Almighty says: “But those of them who are firmly grounded in knowledge, and the believers, believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And those who establish prayer and give zakah and believe in Allah and the Last Day - those We will give a great reward.” (An-Nisa: 162)

Al-Zarkashi (794 AH) said: “And similar to this in praise is His saying: ‘And the believers believe in what has been revealed to you and what was revealed before you, and those who establish prayer and give zakat.’ So ‘those who establish prayer’ is in the accusative case as a separate clause, and it is a description of the nominative which is ‘and the believers.’ It was said: Rather, it is in the accusative case by conjunction with His saying: ‘what has been revealed to you,’ which is in the genitive case, and it is as if He said: They believe in what was revealed to you and in those who establish prayer, that is, in the response of those who establish prayer. And the first is preferable, because the place is for glorification, so it is more appropriate for it to omit the verb so that the speech is a sentence and not a single word.” (xxxiii)

In the preceding text, the author chose to put the accusative case of in two instances to praise it: The first is his statement: “more deserving” - and this is one of the quantitative evaluative rulings - and the reason for this ruling is to indicate the abundance and prevalence of this aspect in this phenomenon, and it may be intended as an explanatory ruling; to show its rightness based on what Al-Suyuti (911 AH) mentioned in Al-Iqtirah: ((The grammarians’ justifications are of two kinds: a justification that is consistent with the speech of the Arabs and follows the rule of their language... and it is... a more deserving justification, such as their saying: that the



subject is more deserving of the rank of precedence than the object<sup>(xxxiv)</sup>. We also spoke about the first in the matter of the pronoun's return in His Almighty's saying: "In it is healing" [An-Nahl: 69]. As for the other ruling, which is: (the most appropriate), in addition to the aforementioned reasons, the reason for this ruling can be understood by reviewing the two grammatical aspects mentioned by the author, which are: The first, which is what Sibawayh (d. 180 AH) indicated: that "those who are established" is in the accusative case for the purpose of praise, and this is supported by what is heard; such as the saying of Umayyah ibn Abi A'idh: [from the Muttaqarib] (And he takes refuge with women who are unemployed... and disheveled, nursing mothers like the she-devils<sup>(xxxv)</sup>. Imam Al-Kisa'i (d. 189 AH) - may God have mercy on him - objected to this interpretation, saying: "The praised one is not put in the accusative case except when the speech is complete, and the speech was not completed in Surat An-Nisa... and its predicate is in His saying: 'Those We will give a great reward'" <sup>(xxxvi)</sup>. There is no basis for this objection, because the statement is: {They believe}. Ibn Atiyya (d. 542 AH) also related an objection to this interpretation: because of the conjunction "wa" in the verse, since separation does not occur in conjunctions but only in adjectives. This objection is refuted by what Sibawayh recited from the aforementioned verse of Umayya ibn Abi A'idh. <sup>(xxxvii)</sup>.

As for the other aspect, it is the statement of Al-Kisa'i (d. 189 AH), which was transmitted by Al-Farra' (d. 207 AH) from him: "And those who establish prayer" is in the genitive case, responding to his statement: "With what was revealed to you and what was revealed before you": They believe in those who establish prayer, they and those who give zakat. He said: It is like His saying: "He believes in God and believes in the believers." <sup>(xxxviii)</sup>. This statement is acceptable from the perspective of standard grammatical rules, but it was described as far-fetched in terms of meaning. Al-Nahhas (338 AH) said: ((Al-Kisa'i said: "And those who reside are connected to 'what.' Abu Ja'far said: This is far-fetched because the meaning would be: 'And they believe in those who reside.'" <sup>(xxxix)</sup>. Other scholars have said something similar.<sup>(xl)</sup>. Based on the statements of the scholars mentioned above, and by referring to the well-known rule: ((Grammar is a branch of meaning<sup>(xli)</sup>

This is a far-fetched view; because of its remoteness in terms of meaning. For this reason, i.e., meaning, Sibawayh (180 AH) and Ibn Jinni (392 AH) rejected a number of constructions. Sibawayh (180 AH) says: "As for the impossible, it is to contradict the beginning of your speech with its end, so you say, 'I came to you tomorrow, and I will come to you yesterday.'" <sup>(xlii)</sup>. Ibn Jinni (d. 392 AH) did not permit us to say: "Zayd is the best of donkeys, nor is ruby the most precious of foods, because they are not from among them." <sup>(xliii)</sup>.

From the above, it is more likely that Sibawayh's statement is correct: that "those who are staying" is in the accusative case for the purpose of praise, due to its correctness and proximity in terms of grammatical meaning, or what is called in contemporary studies grammatical indication. This is from the grammatical point of view.

From a contextual perspective, the first interpretation according to Sibawayh is that the accusative case is used for praise in the linguistic context of the verse, and the speaker's intention to convey this purpose is conditional on the listener's awareness and knowledge that the described person possesses this quality, so he uses the accusative case as a form of praise and commendation. <sup>(xliv)</sup>.

And in that, after my deliberation, it is represented in the care of the two parties of the speech process, which are: the speaker and the addressee in the context of the situation. This grammatical variation in the accusative case of the residents on the basis of praise represents a stylistic phenomenon by which I want to stop the speaker during the speech process, and draw his attention to this purpose, which is to praise and commend those who are characterized by this quality, and to acknowledge their virtue. And since this purpose is not accomplished except by the addressee knowing that the one being described is characterized by this quality,

he knew this from the Almighty's saying: {They believe in what has been revealed to you and what was revealed before you} that they have these conditions and pillars, which the believer should possess.

As for the other aspect, the genitive case of "those who remain" is in the context of the linguistic meaning of the verse, based on what is stated in the Almighty's words: "with what has been revealed to you and what was revealed before you." All the interpretations that have been said about "those who remain" being: the angels, or those who came before from among the prophets, or the believers in Muhammad. <sup>(xlv)</sup>

This is implicitly understood from the verse: {They believe in what has been revealed to you and what was revealed before you}. Therefore, the first interpretation is more fitting than the second, as it encompasses these meanings and adds to them the meaning of praise and commendation, thus offering greater breadth of meaning and allowing the Holy Quran to utilize all the possibilities inherent in its language.

Thus, the more fitting interpretation is the accusative case of the plural because it is the closest in meaning, unlike the other interpretation which scholars have deemed less likely. Furthermore, it offers greater breadth of meaning and highlights the precision of Quranic expression, leading to clarity of meaning through attention to both sides of the linguistic process within the context: the speaker's intention and the listener's understanding.

### **5. Estimating the omitted subject**

God Almighty said: {Then it appeared to them, after they had seen the signs, that they should imprison him for a time.} [Yusuf: 35]

Abdul-Azim Ibrahim Muhammad Al-Mat'ani (d. 1429 AH) said: "The subject is omitted, and it is the verbal noun derived from the verb. The implied meaning is: Then it appeared to them that they should imprison him. This is more fitting than interpreting it as: Then the change of mind appeared to them. Because the verb mentioned: {they should imprison him} is a stronger indication of the omitted subject." <sup>(xlvii)</sup>

In the preceding text, the author clarifies that the subject is omitted according to al-Kisa'i's (d. 189 AH) doctrine of omitting it if there is evidence for it in the speech. <sup>(xlviii)</sup> He mentioned two estimates for it.

The first: that the subject is the source derived from the verb, and the implied meaning is: Then it became clear to them that he should be imprisoned. Al-Mu'ayyad Al-Alawi (745 AH) mentioned in Al-Tiraz the justification for its omission, saying: ((Its omission came with the presence of evidence for it in the like of His Almighty's saying: Then it became clear to them, after they had seen the signs, that they should imprison him for a time. [Yusuf: 35] That is, it became clear to them that he should be imprisoned)). <sup>(xlix)</sup>

The second: the source indicated by the word of the verb "bada", and the implied meaning is: then the change appeared to them, and this is indicated by the fact that the poet showed it in his saying: [Al-Tawil]

Perhaps you, and the promised one, will meet him, and his appearance will become clear to you in that she-camel. <sup>(l)</sup>

There is no problem with either of the two interpretations grammatically; none of the grammarians who mentioned the two interpretations or one of them rejected either of them, whether they said that the subject was omitted or deleted, this is from the grammatical point of view Contextually, the reason for the more appropriate ruling in the first interpretation is clarified by the mention of imprisonment in the preceding verse, where God Almighty says: "He said, 'My Lord, prison is more to my liking than that to which they invite me'" [Yusuf: 33].

This is further supported by the context in God Almighty's statement: "They will surely imprison him for a time," as well as the events that followed and what transpired afterward in the narrative of the imprisonment of the Prophet Joseph (peace be upon him), as explained by

God Almighty's statement: "And two young men entered the prison with him. One of them said, 'I saw myself pressing wine,' and the other said, 'I saw myself carrying bread on my head.'" The birds eat from it. Tell us its interpretation. Indeed, we see you as one of the doers of good. (Joseph 12:36)

O two companions of the prison, are separate lords better or Allah, the One, the Prevailing? (Joseph 12:39)

O two companions of the prison, as for one of you, he will serve his master wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter about which you inquired has been decreed. [Yusuf: 41]

(And he said to the one whom he thought would be saved, "Mention me to your master." But Satan made him forget the mention of his master, so he remained in prison for several years.) [Yusuf: 42]

As for the second interpretation, that is, "Then a change of heart appeared to them," this does not achieve clarity. For if we accept it, the question remains: what was this change of heart that appeared to them? Consequently, we return to the initial point, and it will not be clarified except by an explanation. Therefore, the first

interpretation is more appropriate because it achieves clarity, which is one of the most important aims of the language, by explaining what happened to the Prophet Joseph (peace be upon him) during his imprisonment, as is evident from the dialogue inside the prison with those who were with him, as the Holy Quran conveys to us.

Thus, based on the foregoing, the reason for deeming the first interpretation more appropriate is that it is the verbal noun derived from the verb. This is because it is consistent with the linguistic context of the verse, its preceding and following verses, in which the mention of the prison and what the events led to in the narrative context of his imprisonment - peace be upon him - is repeated, and because it is clearer than what appeared to them from his imprisonment - peace be upon him - as is evident from the dialogue in the prison with those who were with him.

#### **6. The accusative case is based on an implied verb:**

God Almighty said: "And if God were to hasten for mankind the evil as they hasten for good, their term would have been fulfilled. But We leave those who do not expect to meet Us to wander blindly in their transgression." [Yunus: 11]

Jamal al-Din al-Qasimi (d. 1332 AH) said: "Perhaps it is more fitting that their hastening is the verbal noun of a verb indicated by what precedes it, and the intended meaning is: If God were to hasten for mankind the evil for which they hasten with their haste. It was omitted for brevity, as it is understood. This is consistent with God Almighty's saying: 'And man prays for evil as he prays for good, and man is ever hasty.'" [Al-Isra: 11] For it is in the same meaning as what is here. (I).

Thus, the author clarified that the verbal noun **اِسْتَعْجَالُهُمْ** in the noble verse is governed by an implied verb. Grammarians mention conditions and instances where the verb governing the verbal noun is omitted in the chapter on the absolute object, and it is either obligatorily or permissibly omitted. (li).

In view of those conditions and positions, the source in the noble verse is governed by a verb that is optionally omitted. It is stated in *Awḍaḥ al-Masālik*: ((They agreed that it is permissible, for a reason, whether verbal or circumstantial, to omit the agent of the indefinite source, as when it is said: "Did you not sit?" and you say: "Yes, a long sitting," or: "Yes, two sittings," and as when you say to someone who has come back from a journey: "A blessed arrival."(((lii)). The evidence that allowed the deletion here is textual (verbal) evidence, which is the verb **يُعْجَلُ** "according to the author's statement: ((What preceded it indicates it(( (lii)). This is from a grammatical perspective.



As for the contextual aspect, the most appropriate ruling is for the accusative case of the source with a verb that is optionally omitted, because it is consistent with the linguistic context of the noble verse, represented by its wording in the Almighty's words: (He hastens). Since clarity and explanation are among the most important things to consider in the arrangement of speech, the omission of the verb acting on the source has achieved brevity in a way that is not detrimental, as it did not cause confusion or ambiguity in explaining the intentions of the speech, because the listener knows, according to what the author said: ((It was omitted for brevity, because it is known)). (liv).

So the action of the most appropriate judgment on the accusative case of the source with a deleted verb: its conformity with the requirement of the grammatical rule in the accusative case of the source with a deleted verb permissibly without evidence in the chapter on the absolute object, and its conformity with the linguistic context of the verse represented by its wording in the Almighty's saying:.

### Conclusion

1. The reason for the ruling of grammatical correctness is evident; it is more in line with the original grammatical usage, the requirements of the grammatical rule, and the most indicative of the intended meaning from the context.
2. From the foregoing, it is clear that the first interpretation, with the implied verb of saying, is more appropriate. This is because it conforms to the context in its two aspects: the present context, represented by the occasion of the revelation of the verse, and the linguistic context, represented by the consistent use of verbs in the past tense. Furthermore, it plays a communicative role in conveying the intended meaning by drawing the listener's attention to divine guidance and legislation, and it offers a breadth of meaning.
3. The reason for the ruling of grammatical correctness is the accusative case of the plural, because it is the closest in meaning, unlike the other interpretation, which scholars have deemed less likely. It also offers a breadth of meaning and highlights the precision of the Qur'anic expression, leading to clarity of meaning through attention to both sides of the speech act within the context of the situation: the speaker's intention and the listener's understanding.
4. The reason for choosing the more appropriate interpretation of the first, which is the verbal noun derived from the verb, is that it conforms to the linguistic context of the verse, its preceding and following verses, in which the mention of the prison and the events that transpired within the narrative of his imprisonment (peace be upon him) is repeated. Furthermore, it is the clearest indication of what they perceived of his imprisonment (peace be upon him), as is evident from the dialogue within the prison with those who were with him.
5. The reason for choosing the more appropriate interpretation of the verbal noun being in the accusative case with an implied verb is that it conforms to the grammatical rule regarding the accusative case of a verbal noun with an implied verb, which is permissible when there is evidence in the chapter on absolute objects. It also conforms to the linguistic context of the verse, as exemplified by the wording in the Almighty's words: يُعَجِّلُ (He hastens).

### footnotes

(i) Surah Al-Ahzab: Verse 40.

(ii) Al-Durr al-Masun fi Ulum al-Kitab al-Maknun 9/128

- (iii).Explanation of Sibawayh's book: by Al-Sirafi 2/328.
- (iv).See: Mughni al-Labib 'an Kutub al-A'arib: 385-386, and Al-Iqtirah fi Usul al-Nahw: 136.
- v Parties: 40
- vi Parties: 5
- vii Parties: 40.
- (viii).See: Ruh al-Ma'ani: 11/209/220, Mafatih al-Ghayb or al-Tafsir al-Kabir: 25/171, and Ma'ani al-Nahw: 1/210/211
- (ix)See: Al-Farra's Ma'ani al-Qur'an: 1/464/465, Al-Akhfash's Ma'ani al-Qur'an: 1/899, Al-Zajjaj's Ma'ani al-Qur'an wa I'rabuh (4/230), and Makki's Mushkil I'rab al-Qur'an: 2/579
- (x).Explanation of Al-Kafiya Al-Shafiya: 3/ 1230-1231.
- xi [[Al-Baqarah: 125]
- (xii)Guiding the sound mind to the merits of the Holy Book: 1/157.
- xiii [[Al-Baqarah: 125]
- (xiv).See: The Seven Readings: 170, and The Publication on the Ten Readings: 2/222.
- (xv).Sahih al-Bukhari (Chapter on what has been narrated about the Qibla) Hadith No. (402) /1/ 89.
- (xvi).See: Al-Kashshaf: 1/185, and Irshad Al-Aql Al-Salim ila Mazaya Al-Kitab Al-Karim: 1/157.
- (xvii).See: Transformations of Structure in Arabic Rhetoric: 369-370.
- (xviii).See: Ibrah al-Ma'ani min Hirz al-Amani: 345, Tafsir al-Manar: 1/379, and al-Tahrir wa al-Tanwir: 1/710-711.
- (xix).See: Guiding the Sound Mind to the Merits of the Noble Book /1/ 157.
- (xx).Meanings of Grammar: 2/280.
- (xxi).Grammar Meanings: 2/280
- (xxii).See: The Simple Interpretation: 3/301.
- (xxiii).See: Keys to the Unseen or the Great Interpretation: 4/43, and Lights of Revelation and Secrets of Interpretation: 1/105.
- (xxiv).See: Al-Muharrar Al-Wajeez fi Tafsir Al-Kitab Al-Aziz: 1/207/208, Al-Tashil li-Ulum Al-Tanzil: 1/97, and Al-Bahr Al-Muhit fi Al-Tafsir: 1/609.
- (xxv).See: Al-Tibyan fi I'rab al-Qur'an: 1/113
- (xxvi).See: Mughni al-Labib 'an Kutub al-A'arib / 627
- (xxvii).The Concise Editor: 3/271
- (xxviii)Book: 1/321

- (xxix) Principles of Grammar: 2/ 247-249).
- (xxx). Jami' al-Bayan fi Ta'wil al-Qur'an: 16/213
- (xxxi). The word "al-Lama" in Arabic: 30.
- (xxxii). Al-Burhan fi Ulum al-Qur'an: 3/ 142-143.
- (xxxiii). Al-Burhan fi Ulum al-Qur'an: 2/447
- (xxxiv). The proposal in the principles of grammar 98-100
- (xxxv). See: Book 2/62/66
- (xxxvi). Meanings of the Qur'an by Al-Farra' 1/107
- (xxxvii). See: Al-Muharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz 2/135, and Al-Durr Al-Masun fi Ulum Al-Kitab Al-Maknun 4/154
- (xxxviii). Meanings of the Qur'an by Al-Farra' 1/107
- (xxxix). The Grammatical Analysis of the Qur'an by al-Nahhas 1/250
- (xl). See Mushkil 'Irab al-Qur'an by Makki 1/212/213, Sharh al-Muqaddimah al-Muhassabah 2/419, and Amali Ibn al-Shajari 2/103
- (xli). Research Methods in Language 193
- (xlii). The book 1/ 25
- (xliii). Characteristics 3/336
- (xliv). See: Book 2/62/69
- (xlv). See: Ma'ani al-Qur'an by al-Farra' 1/107, Tafsir al-Tabari 7/683, and al-Muharrar al-Wajiz fi Tafsir al-Kitab al-'Aziz 2/136
- (xlvi). Characteristics of Qur'anic expression and its rhetorical features 2/33
- (xlvii). See: Sharh al-Kafiya al-Shafiya 2/600, and Irtishaf al-Dharb min Lisan al-Arab 3/1323-1324
- (xlviii). The style of the secrets of rhetoric and the sciences of the realities of inimitability 3/166
- xlix(xlix). The speaker is: Muhammad ibn Bashir ibn Abdullah ibn Aqil al-Khariji from the Banu Kharijah ibn Adwan. See: Al-Aghani 16/349, Amali Ibn al-Shajari 2/37, and Khizanat al-Adab wa Lub Lubab Lisan al-Arab by al-Baghdadi 9/215-216
- (l). The Merits of Interpretation: 6/10
- (li). See: Ibn Ya'ish's commentary on al-Mufasssal 1/277-299, al-Radi's commentary on al-Kafiya 1/305-333, and Ibn 'Aqil's commentary on Ibn Malik's Alfiyya 2/175-184
- (lii). The clearest paths to Ibn Malik's Alfiyya 2/187
- (liii). The Merits of Interpretation 6/10
- (liv). The Merits of Interpretation 6/10

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3. Al-Luma' fi al-'Arabiyyah
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