

The Semantic and Aesthetic Aspects of Omission in Some of the Conditional Structures in the Holy Qur'an

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Abstract

Omission is one of the linguistic and stylistic features in the Arabic language in general and the language of the Holy Qur'an in particular. This study explores the semantic values and aesthetic features of omission in some conditional structures in the Qur'anic expression. Specifically, it investigates forms of omission that occur in parts of the conditional sentence, namely, omission of the conditional particle and protasis (condition clause), omission of the conditional verb, and omission of the apodosis (result clause), based on 40 examples selected from the Holy Qur'an. This study has concluded that omitting the conditional structure in the Holy Qur'an reveals profound meanings and aesthetic features that create a rhetorical effect, especially when the omission constitutes some ambiguity. It has also shown that omission in the conditional structure in the Qur'an contributes to the expansion of the context through the interplay between the surface structure and deep structure. Furthermore, this study has revealed that the conditional structure whose elements are omitted is more eloquent and aesthetic than those whose elements were all preserved. In addition, this study has also shown that the result clauses of the conditional particle "لو" *lau* "if" were omitted in all the seven verses that were revealed to the disbelievers and describe torment scenes. Finally, this study presented some recommendations for future studies.

Keywords: Omission, Conditional structure, Conditional flexibility, Semantic values, Aesthetic features.

1. Introduction

The language of the Holy Qur'an is described as a miraculous language characterized by eloquence, expressiveness, powerful imagery, and linguistic excellence (Al-Jarf 2024). Its structures and style are carefully and purposefully formed to impact its reader profoundly. The Holy Qur'an verses comprise many linguistic and stylistic topics that show the beauty of the Qur'anic expressions, one of which is omission in the conditional structure in the Holy Qur'an, which is the aim of this study.

Omission is a significant phenomenon that is commonplace in the Arabic language. According to Al-Jurjani (2000), omission is a precise and delicate notion that is unique and resembles magic. One may

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find that omitting something can be more articulate and eloquent than mentioning it, as silence can convey meaning more than speaking (Al-Jurjani 2000, 177). Al-Khafaji (1982) points out that a language that employs brevity to express the intended meaning is superior to a language that demands verbosity and elaboration." Omission in Arabic may be obligatory or optional. The former occurs for grammatical and syntactic accuracy, where the omitted element cannot be mentioned. For instance, in the passive structure, the subject must be omitted, as in *أكل الفأر ukila al-fa'ru* "The mouse was eaten". In the second type, the speaker has the choice to mention an element or not, without affecting the grammaticality or meaning of the sentence. For example, *ذهبت إلى السوق ثم [ذهبت] إلى المدرسة thahabtu ila al-souqi thumma [thahabtu] ila al-madrasti* "I went to the market and then to the school." In this example, the information in the brackets is optionally left out. Overall, omission is regarded as a type of genius eloquence built on linguistic deviation. It is also considered a salient aesthetic feature of Arabic grammar and rhetoric, through which semantic content becomes prominent and focused.

In Arabic, omission appears in different structures, one of which is the conditional sentence. This topic was investigated by various researchers from different perspectives, such as grammatical, rhetorical, and stylistic (Suleiman 2004). Omission is regarded as a deviation from the average expressive use, and it is a distinctive feature of a language that strives for brevity, which is a significant rhetorical aim of language. Moreover, omission is a significant feature of the Qur'an language. For example, in the Quranic conditional structures, omission shows unique semantic values and aesthetic features that differ from those in other Arabic structures. Despite its importance, omission in the conditional structure in the Holy Qur'an demands more attention from scholars. This study, which follows a qualitative descriptive approach, investigates the linguistic omission that occurs in some conditional structures in the Holy Qur'an from semantic and aesthetic perspectives. Particularly, it examines the omission of the conditional particle and the protasis (condition clause), the omission of the conditional verb, and the omission of the apodosis (result clause) of the conditional sentence. Understanding omission in the conditional structures in the Qur'an provides insights into the semantic and aesthetic aspects of the language of the Qur'an, which effectively enhances the interpretation of the Quranic verses. This study offers practical proof of what Ibn Jinni refers to as the 'bravery of Arabic' in one of its rich structures, the conditional structure.

This study adopts both pragmatic theory, specifically Grice's (1975) Cooperative Principle Theory and the rhetoric theory, particularly Al-Jurjani's theory of *Nadhm* (order), with a specific focus on the concepts of omission in classical Arabic. Grice's theory can explain the purpose behind omission of particular information in a certain context and how it contributes to meaning. For instance, the Holy Qur'an often uses omission to attract the recipient's attention to the most significant part of the message, leaving them to infer the intended meaning. On the other hand, the focus of Al-Jurjani's theory of *Nadhm* is on how the order of linguistic elements and the intentional omission of these elements can enhance the beauty of the message and elevate its eloquence, which contributes to the meaning, aesthetic, and spiritual impact of the Holy Qur'an's verses.

2. Background

1.2 In this section, we will discuss linguistic omission, semantic values and aesthetic aspects, the semantic and aesthetic features of omission in Arabic, the conditional structure in Arabic, and the flexibility of conditional structure in the Holy Qur'an.

2.1 Omission

Linguistic omission (sometimes referred to as ellipsis or deletion) is the intentional or unintentional exclusion of a linguistic element (e.g., word, phrase, or sound) that can still be comprehensible from the remaining context (Crystal 2008). For example: "John can play the piano, and Jane [can play the piano] too." In this example, the information inside the brackets is deleted but can be implied. Linguistic omission can be used for grammatical or pragmatic purposes. It can reduce redundancy, increase focus on a particular element, create a particular style, and add semantic values and aesthetic aspects to a text (Al-Zarkashi 1998; Crystal 2008). Omission contrasts with "addition". Hence, if addition means the inclusion of a word or more for semantic or aesthetic purposes, then deletion refers to the omission of a word or more for semantic and aesthetic functions. Intentional or selective omission is a form of omission that takes place when a specific linguistic element is omitted for one of the purposes mentioned above. In selective omission, aesthetic value, artistic, and rhetorical functions become more apparent than explicit mentioning in the same context (Leech 1981; Malyani 2008). This emphasizes the significance of selective omission, which can be appreciated only by thoughtful readers who aim to contemplate its aesthetic value and reflect upon it. On the other hand, unintentional omission is the accidental exclusion of a linguistic element due to errors, oversight, or time and space constraints, sometimes resulting in ambiguity. In this study, we are concerned with intentionally omitting some aspects from the conditional structure.

1.3 Semantic Values and Aesthetic Aspects

Generally, semantic values and aesthetic features refer to several layers in language and communication. The first focuses on the literal and collocational meanings communicated by using certain linguistic expressions (Lyons 1977). Aesthetic values are mainly concerned with how linguistic expressions' style, tone, structure, and form create a sense of beauty, eloquence, or emotional impact (Barthes 1975). Certain factors determine the semantic values and the aesthetic features of linguistic expressions. To determine the semantic values, one needs to pay attention to the expression's denotation, connotation, ambiguity, context, and implicature (Lyons 1977; Palmer 1981). Several aesthetic features enhance the beauty of expressions, including rhetorical devices, tone and mood, pacing and structure, and imagery (Barthes 1975).

2.3 The Semantic Values and Aesthetic Aspects of Omission

Not only does omission reveal semantic secrets, rhetorical jokes, and stylistic details, but it also adds aesthetic touches that captivate the recipient's heart, stimulate their imagination, and satisfy their feelings and emotions, specifically when the use of omission adds ambiguity. This aesthetic omission was

commended by Al-Jurjani (1991), who referred to it as the obscurity that calls for careful consideration and contemplation to comprehend, prompting the recipient to interact with the text to uncover its hidden meanings and implications, increasing the pleasure of the mind (Shabayk 2010). As per Al-Jurjani (1991), having something after longing for it makes it more cherished and delightful. Malyani (2008) argues that a text owes its aesthetic value to the omission within its structures more than to its complete semantic units.

There are several aspects in which the aesthetics of omission manifest. The most important aspect is that omission signifies eloquence and beauty. Comparing a text from which an element or more has been omitted with one whose all elements are fulfilled, we recognize that the first is more eloquent and beautiful since its intended meaning is communicated through omission. This conclusion is based on the premise that meaning is vital to conceptualizing and analyzing sentences as the most significant structural unit amenable to linguistic analysis. This has directed them to surpass the sentence structure and instead attend to its semantic content, making it the norm. It is mentioned that "speech is the intentional expression of whole meaning (Al- Ansaari 1999); however, if speech does not express a complete sense, then it is not regarded as speech (Malyani 2008).

The second aesthetic value of omission is that it serves as a means of text expansion because of the different interpretations an omitted element may have. Omission in such a case enhances meaning and widens the range of potential interpretations of a given text, as it is essential in providing alerts and suggestions. This triggers the recipient's mind and urges them to delve deeper into the structure of sentences. Thus, the text expands internally and broadens its semantic meaning, making reading fun and exciting (Malyani 2008).

Thirdly, based on the situational context, if an element goes missing from a structure, all linguistic cues combine to compensate for it (Suleiman 2004). The recipient becomes interested in searching for the element that is verbally absent but exists in the mind and is understood from the context. Then, the recipient relates it to the other remaining words in the sentence to arrive at a complete interpretation. Therefore, omission inspires the recipient to use his epistemic context (background knowledge) to make up for the omitted element(s) and understand the intended meaning. According to Hassan (1994), the significance of omission lies in taking the recipient to distant places, awakening his mind, and urging him to conceive what the text intends.

The fourth aesthetic value of omission is its capability to expand the text's scope through the interdependence between the "surface structure" and "deep structure". The surface structure (visible form) is the superficial form of a sentence, which expresses the actual wording. In contrast, deep structure (non-visible form) is the abstract organization of a structure representing meaning. From a modern grammar point of view, after the omission of some aspects of a sentence, the sentence shifts towards the "surface structure". This emphasizes the agreement between Arabic and English grammar in that the "surface structure" and the "deep structure" are two primary sentence structures. (Chomsky 2002) An aesthetic text, therefore, exercises its impact through what it lacks and implies, but not through what it explicitly states in the surface structure" (Malyani 2008)

2.4 The Conditional Structure

The term "conditional structure" refers to a structure that comprises two clauses: the main clause (apodosis/result) and the subordinate clause (protasis/condition). The protasis is usually introduced by a conditional particle (conjunction), such as if, unless, or when (Bennett 2003). According to Hacking (1998), there is a conditional relationship that exists between two events in which the realization of one (apodosis/result) is conditioned by the other (protasis/condition).

Just like the English conditional sentence, the Arabic conditional sentence **الجملة الشرطية** *al-jumla ash-shartiyya* also consists of two clauses linked by a conditional particle. The first clause is the subordinate clause/ protasis/ condition **الشرط** *ash-shart*, and the second is the main clause/ apodosis/ result **الجزاء** *jawab ash-shart / al-jaza'*. These two clauses are connected by a conditional particle or word "أداة / كلمة الشرط" *adat / kalimat al-shart* that precedes the condition (Ibn Malik 1990; Al-Jarf 2024). Al-Jarf (2024) points out that the idea of a condition **شرط** *shart* includes the requirement of an action/event **حدث** *hadath* leading to a result.

Arabic has several conditional particles that link the two main parts of the conditional sentence. They include **إن** *in* (if), **إذا** *idha* (if/whenever), **أدما** *dhma* (whenever), **لو** *lu* (if), **لولا** *lula* (if), **أما** *anna* (wherever/whatever way), **لوما** *auma* (if), **أيانما** *ayyana* (anytime), **من** *man* (who), **لما** *amma* (when), **مهما** *mahma* (whatever), **حيثما** *haithuma* (wherever), **كيفما** *kaifama* (in whatever way), among others. (Ibn Malik 1990; Al-Jarf 2024). The most frequent conditional particles that have been used in the Holy Qur'an are the following: **لولا** *lula*, **لوما** *lauma*, **لأن** *lana*, **أنا** *anna*, **مهما** *mahma*, **أيانما** *ayyama*, **أيانما** *ayyama*, **أنا** *anna*, **إذا** *idha*, **إن** *in*, and **من** *man*. . According to (Ibn Ya'ish 643 Hijri), "إن" *in* is the mother of all conditional particles"; it is the most frequent of all in the Holy Qur'an.

Typically, the result clause in the conditional structure is associated with a verbal connector, whose primary function is to link both parts of the conditional structure together, helping avoid ambiguity and confusion. In the Holy Qur'an, the verbal connectors vary. For example, "fa" functions as a result clause connector (Ghalayini 1994), as in [البقرة: 279] **﴿فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ﴾** *fa'in lam taf'alū fa'dhanū biḥarbin min Allāhi wa rasūlihi* "And if you do not, then be informed of a war [against you] from God and His Messenger." (SIT 2:279). Like "fa", the sudden "idha" serves as a connector for the result in a number of verses, such as: **﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾** [الرّوم: 36] *wa-idhā adhaqnā an-nāsa raḥmatan fariḥū bihā wa'in tuṣib'hum sayyi'atun bimā qaddamat aydihim idhā hum yaqnaṭūn* (And when We let the people taste mercy, they rejoice

therein, but if evil afflicts them for what their hands have put forth, immediately they despair.) (SIT 30:36).

However, the conditional structure may appear without any connectors although the meaning of the condition still clearly stands. Such a structure can be found in the Holy Qur'an without resulting in ambiguity or disruption in the conditional structure because of the strong semantic link between its two parts. This strong semantic cohesion permits the language to give up the connection between the elements of the conditional sentence with an explicit linguistic element, a conditional particle in this case (Al-Masdi and Tarabulsi 1985). This is clear in the following verse:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾

[الأنبياء: 47]

wa naḍa'u al-mawāzīna al-qīṣṭa liyawmi al-qiyāmati falā tuẓlamu nafsun shay'an wa in kāna mith'qāla ḥabbatin min khardalin ataynā bihā wa kafā binā ḥāsibīn

(And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant) (SIT 21:47).

The verse under scrutiny here serves as a potent demonstration of the robust semantic relation that tightly binds the apodosis (result) to the condition. It's a compelling showcase that the absence of the verbal connector doesn't compromise the intelligibility of the conditional structure or the interplay between its components. The verse's role in showcasing the strength of the semantic connection between the linguistic units and its ability to keep them cohesively linked is paramount. This is particularly evident when the order of the elements of the conditional structure is altered. In such instances, we rely on the connector, in conjunction with the context, to ensure that these elements effectively elucidate their relationship with the rest of the discourse.

2.5 The Flexibility of Conditional Structure in the Holy Qur'an

The flexibility of the conditional structure in the Holy Qur'an lies in its ability to reverse its components and its various manifestations of omission within it. The former aspect comes in two forms. The first form occurs when the result precedes the conditional particle and the condition. Nevertheless, this is inconsistent with the view of the Basri grammarians, who claim that "the result should always come after the condition because it is the cause of the result, and the result is its effect; therefore, the cause can't follow the effect. For instance, they interpret the verse, ﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: 91] *qul hātū burhānakum in kuntum ṣādiqīn* (Say, "Produce your proof, if you should be truthful.) (SIT 2:91), as having an omitted result because of the indication of what precedes it (Al-Anbari 577 Hijri). However, the result "can appear firstly in both structures and meaning" (Istetiyah 1995:69). Thus, there is no omission for the result in this structure; this is known as a "reverse order" of the conditional structure (Al-Masdi and Tarabulsi 1985, 39-40). Preposing and postposing of conditional structure elements can be seen in the verse:

Example (1)

﴿وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ﴾ [يوسف: 24]

wa laqad hammat bihi wa hamma bihā lawlā an ra'ā burhāna rabbihi

(And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord.) (SIT 12: 24).

Yusuf's inclination to the wife of Al God's this verse has the following interpretation: "And had he not seen the evidence of his Lord, he would have inclined to her" (Al- Andalusi 1993, 295). This verse placed the result before the condition to express emphasis. Since it was placed before 'laula,' it was considered inappropriate to connect the result with 'lā' before mentioning the conditional particle. Thus, a pause is preferred at *وَلَقَدْ هَمَّتْ بِهِ* *wa laqad hammat bihi* (And she certainly determined [to seduce] him) to clarify the meaning of inception with the sentence *وَهَمَّ بِهَا* *wa hamma biha* (and he would have inclined to her). It becomes clear that Yusuf was not inclined towards Al-Aziz's wife because God saved him from this sin by showing him proof (Ibn Aashour 2000). The second form is when the parts of the conditional structure occur in an interwoven order. In this specific structure, the condition and the result are entangled, with the particle and condition splitting the result, making the conditional structure appear in the following order: part of the result, then the conditional particle, then the condition, and finally, the rest of the result (Al-Masdi and Tarabulsi 1985). For example,

Example (2)

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّوا أَرْحَامَكُمْ﴾ [محمد: 22]

Fahal 'asaytum in tawallaytum an tuf'sidū fi al-arḍi wa tuqaṭṭi'ū arḥāmakum

(So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?) (SIT 47: 22).

Al-Biqai (2003) pointed out the aesthetic style of this interwoven order by saying, "Since the purpose (of the verse) is to condemn the evading of the command, the conditional particle and the condition are placed between "likely" and its result and expressed with the verb form "to evade" in a way that implies a deliberate effort to reject. This indicates that one who turns away from God's command also rejects the inborn righteous nature.'

The upcoming sections examine the diverse manifestations of omission within the conditional structure, which is the central theme of this study. It's important to note that omission within the conditional structure is not confined to the result clause, as demonstrated in the following verse:

Example (3)

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾

[التوبة: 59]

wa law annahum raḍū mā ātāhumullāhu wa rasūluhu wa qālū ḥasbunallāhu sayu'tinā allāhu min faḍlihi wa rasūluhu innā ilā allāhi rāghibūn

(If only they had been satisfied with what God and His Messenger gave them and said, “Sufficient for us is God; God will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward God). (SIT 9: 59).

The implied result is “it would have been better for them”. Another form of omission includes the omission of the conditional particle and the clause that follows it, as in the following two verses: Firstly, in the verse,

Example (4)

﴿فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: 31]

Fattabi 'ūnī yuḥbib'kumullāh

(Then follow me, God will love you " (SIT 2: 31); the implied meaning here in this request act is: Follow me, and if you do so, Allah will love you.

Omission of the conditional verb is also another form of omission that occurs in the Holy Qur'an, as in:

Example (5)

﴿وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله ثم أبلغه مأمنه﴾ [التوبة: 6]

wa in aḥadun mina al-mushrikīna is'tajāraka fa ajir'hu ḥattā yasma'a kalāma Allāhī thumma ablig'hu ma'manah

(And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of God [i.e., the Qur'an]. Then deliver him to his place of safety.) (SIT 9: 6), and

Example (6)

﴿إذا السماء انفطرت﴾ [الانفطار: 1]

idhā as-samā'u infatarat

(When the sky breaks apart) (82:1), and

Example (7)

﴿وإذا السماء انشقت﴾ [الانشقاق: 1]

idhā as-samā'u inshaqat

(When the sky has split [open]" (SIT 84: 1).

Each previously mentioned structural deviation has, undoubtedly, a semantic dimension with a contextual function and an aesthetic feature that the context would not have acquired without omission. This study focuses on the semantic and aesthetic dimensions of omission in conditional structures.

2. Methods

A sample of 40 Qur'anic verses containing omission in conditional structures in the Holy Qur'an was selected for this study. The verses were chosen from a larger group of conditional structures, which were identified after a careful and thoughtful reading of the Holy Qur'an. The Holy Qur'an is “the sacred

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scripture of Islam" (Britannica. com). The Qur'an is the literal transcript of God's speech, which was revealed to Prophet Muhammad. The Qur'an is divided into sūrahs (chapters), which are also subdivided into verses called *āyāt* (singular *āyah*), a word that means "sign" (Britannica.com). The translations of the Qur'anic verses used in the analysis and discussion were taken from *Saheeh International Translation*.

The research methodology involved a careful analysis of the selected conditional structures to identify the type of omission in each. All the elements of the conditional structures, including the condition clause, the result clause, and the particles, were meticulously identified and underlined. An omission was considered when one or more of these elements were missing. The types of omission were then classified based on three dimensions: omission of the conditional particle and the protasis (condition clause), omission of the conditional verb, and omission of the apodosis (result clause). The study then selected representative examples of each type of omission for further discussion.

In the following sections, we discuss the semantic values and aesthetic features achieved by omission in the conditional structure in the Holy Qur'an, focusing on three primary aspects: omission of the conditional particle and the protasis (condition clause), omission of the conditional verb, and omission of the apodosis (result clause). Because of word and space limitations, one example, which can be used as a model, will be selected and discussed for each aspect. However, some forms of omission may require more examples, especially when the omission reveals a different semantic value or a new aesthetic feature.

3. The Semantics and Aesthetics of Omission in the Conditional Sentences in the Holy Quran

3.1 Omission of Conditional Particle and Protasis

The following Qur'anic verse demonstrates this type of omission.

Example (8)

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سِبْحَانَ اللَّهِ عَمَّ

يَصِفُونَ﴾ [المؤمنون: 91]

ma ittakhadha Allāhu min walad ʔwa mā kāna ma'ahu min ilāhin idhā la dhahaba kulla ilāhin bimā

khalaq wa la'ālā ba'ḍuhum 'alā ba'ḍin subḥānallāhi 'ammā yaṣifūn

(God has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is God above what they describe [concerning Him]) [SIT 23: 91].

In this example, the conditional particle and the subsequent sentence are omitted. Their implied meaning is "If there had been another God with Him." The omission in this context conveys semantic and aesthetic aspects, and the preceding phrase justifies it: "Nor is there with Him any other God". Besides the aesthetic value and the eloquence of expression achieved by omission in this example, the omission also

exalts God from having a partner, even verbally. The glorification of God verifies this in the concluding verse: "Glorified is God above what they describe."

The same meaning is also expressed in the following similar verse:

Example (9)

﴿قل لو كان معه آلهة كما يقولون إذًا لابتغوا عند ذي العرش سبيلاً. سبحانه وتعالى عما يقولون علواً كبيراً﴾ [الإسراء:

[42-43

qul law kāna ma'ahu ālihatan kamā yaqūlūn, idhā labtaghaw 'inda dhī al-'arshi sabīlā. Subhānallāhi wa ta'ālā 'ammā yaqūlūn 'ulūwwan kabīrā

[(Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way. Exalted is He and high above what they say by great sublimity) [SIT 7: 42-43].

The similarity in the meanings of the verses arises from the similarity in the contexts. The same structure is repeated in three places in four consecutive verses of Surah Al-Isra [73-76]:

Example (10)

﴿وَلَوْ أَن لَّعْتَمَلُوا لَمْ يَلْمُوكَ لَمَلَأْنَا كَلْبَتَكَ إِذْ قَدَّمْتَنِ بَيْنَهُمْ وَإِيَّاكَ لَعَلَّهُمْ يَتَّقُونَ﴾ [73] *وَلَوْ أَن لَّعْتَمَلُوا لَمْ يَلْمُوكَ لَمَلَأْنَا كَلْبَتَكَ إِذْ قَدَّمْتَنِ بَيْنَهُمْ وَإِيَّاكَ لَعَلَّهُمْ يَتَّقُونَ*

[74] *إِن لَّا أَهْلُكَ ضَعْفَ آلٍ حَيَاتِهِمْ ضَعْفَ أَلْمَاتٍ ثُمَّ لَا تَجِدُكَ عَلَيْنَا خَيْرًا* [75] *وَلَوْ كَانُوا إِسْقَاتُكَ مِنَ الْأَرْضِ لَخَرَجُوكَ مِنْهَا وَلَا*

يَلْبِثُونَ خَلْقًا إِلَّا قَلِيلًا [76] ﴿

wa in kādū layuftinūnaka 'anī alladhī awḥaynā ilayka litaftarī 'alaynā ghayrahū, wa idhā lattahadhūka khalīlā. wa lawlā an thabbatnāk laqad kittā tar'kanu ilayhim shay'an qalīlā. ithan la'adhaqnāka ḍi'fa al-ḥayāh wa ḍi'fa al-mamāt, thumma lā tajidu laka 'alaynā naṣīrā. wa in kādū layastafizzūnaka mina al-arḍi liyukh'rijūkā minhā, wa idhā la yalbathūna khilāfaka illā qalīlā.

(Indeed, they were about to tempt you away from that which We revealed to you so that you would invent about Us something else; and then they would have taken you as a friend. And if We had not strengthened you, you would have almost inclined to them a little. Then [if you had], We would have made you taste double [punishment in] life and double [after] death; then you would not find for yourself against Us a helper. And indeed, they were about to provoke you from the land to evict you therefrom, and then [when they do], they will not remain [there] after you, except for a little) [SIT 17:73-76].

In the above three examples, omitting the conditional particles and subsequent clauses conveys significant rhetorical implications and aesthetic values. It represents honour and dignity for the Prophet by not accusing him of yielding to the desires of the disbelievers. In verse 73, the meaning implied is: If you had done what they invited you to do, they would have taken you as a close ally, and you would have been theirs and they yours (Al-Tabari 2001). This distance the Prophet from the fact that he could be lured from God's revelation. This negation is expressed by "لو" "if" (a particle that indicates an impossible condition), and the negation becomes emphasized by omitting the particle. By omitting the implied negation, the negation becomes implicit and explicit simultaneously.

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In verse 74, the clause "Then We would have made you taste double [punishment in] life" is a result of the clause "you would have almost inclined." This means that: "if you had inclined to them, We would have made you taste double the punishment in life and death (Ibn Aashour 2000). Like verse 73, the omission here honours the Prophet for not leaning towards the disbelievers. Hence, the result of the clause "We would have made you taste double [punishment in] life and double [after] death" is voided because the condition itself is completely negated.

The idea that the Prophet submitted to the disbelievers' provocations and desires to leave Mecca was similarly nullified in verse 76. The implied meaning is that "they nearly expelled you from your land by force, but Allah prevented them, so you left voluntarily without their knowledge; they later decided to keep you among them to kill you" (Ibn Aashour 2000, 139). This interpretation reveals that the Prophet's migration from Mecca to Madinah was done by divine intervention, spoiling the disbelievers' plans.

One further example of omission can be seen in the verse:

Example (11)

﴿إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ. قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نَعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ﴾. [سورة ص: 23-24]

inna hādhā akhī lahu tis'ūn wa tis'ūn na'jah wa li na'jah wāḥidah, faqāl akfalnīhā wa 'izzanī fī al-khiṭāb. qāla laqad ḡalamaka bisī'ālī na'jatika ilā na'ājīhi, wa inna kathīran mina al-khulaṭā'i liyabghī ba'duhum 'alā ba'dīn illā alladhīna āmanū wa 'amilū aṣ-ṣāliḡātī wa qalīlun mā hum, wa ḡanna Dāwūd anammā fatannāh, fastaghfaru rabbahu wa kharra rāk'ian wa anāb

(Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech. [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to God]) [SIT 38: 23-24].

David's response to the plaintiff, "He has certainly wronged you in demanding your ewe to add it to his ewes", indicates that the verdict was issued before hearing the defendant's defense. For Ibn Al-Arabi (Cited in Al-Qurtubi 2003), this is in no way acceptable by any standards or religion. The proper interpretation is that there was a legal disputation, where a plaintiff made a claim and another conceded by a defendant, after which a judgment was given. Another interpretation is that David did not deliver his judgment against the defendant until he admitted it, and David's judgment was: "He has certainly wronged you if this is true." (implied meaning: if what you say is the truth) (Al- Qurtubi 2003, 177). Ibn Al-Arabi (Cited in Al-Qurtubi 2003) adds that some words have been omitted, but their implied meanings can still be retrieved; the acknowledgement of the defendant was explicitly stated by the Holy Qur'an since legal laws require that a verdict cannot be delivered before hearing the defendant's response. We

can argue that the omission of a particle and the subsequent clause in the Holy Qur'an may result in a legal ruling or a juristic judgment, which is apparent in David's statement.

3.2 Omission of Conditional Verb

In general, the omission of the conditional verb in the Holy Qur'an occurs in two cases. The first case occurs when the verb is entirely omitted with no compensation and its function as nominative and accusative remains. The second case occurs "when the verb is omitted, but something else is used in its place. This thing is used to interpret the omitted verb" (Al-Matani 1992). The second case is our main concern.

In Arabic, the conditional verb is omitted alone in the syntactic structure after the following conditional particles: *إذا idha*, *إن in*, and *لو au* (all meaning "if"). The omission of the conditional verb is obligatory after *إذا idha* and *إن in* if followed by a noun. However, if a verb follows them, then there is no omission for the conditional verb. As for *لو*, it is expected to omit the conditional verb if it is followed by a verbal noun *مصدر مؤول masdar Mu'awwal* of *أن Anna* and its complements. Following are three Qur'anic examples that illustrate the omission of conditional verbs.

3.2.1 Omission of Conditional Verb after *إذا idha*

Examples of this omission can be found in *sūrah At-Takwir*, *Surat Al-Infitar*, and *Surat Al-Inshiqaq*. Specifically, the conditional verb is omitted after the conditional particle *إذا idha* 'if' in 12 places in *Surat At-Takwir*, four places in *Surat Al-Infitar*, and two places in *Surat Al-Inshiqaq*. After the conditional particle, the noun occurs in the nominative case, and the omitted verb is mentioned by repeating it after the noun. In such cases, the omitted verb is the conditional verb, and it should be implied in these instances because the conditional particles are mainly used with verbs rather than nouns. According to the Basri grammarians and other scholars, this argument is more sound (Ibn Aashour 2000). The omission of the result clause of *إذا idha* 'if', occurs in such cases to emphasize the meaning derived from the repetition of the predicate. The verb in the verse *﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ idha ash-shamsu kuwirat* "When the sun is wrapped up [in darkness]" [SIT 81:1] is linked to the pro-agent (subject of the passive) twice: once implicitly related to the explicit *الشمس shams* 'sun', and another associated with the pronoun of the pro-agent *هي she*. It resembles the expression *﴿إِذَا كُوِّرَتِ الشَّمْسُ، كُوِّرَتِ الشَّمْسُ﴾ idha kuwirati ash-shamsu kuwirati ash-shamsu* (When the sun is wrapped up [in darkness], then it is wrapped up [in darkness]). Each context requires emphasis due to the extraordinary nature of verbs and their implied meanings because people have never witnessed this event before and will only witness it once at the time of resurrection (Ibn Aashour 2000).

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Undoubtedly, starting the structure with the conditional particle *idha* is exciting because it is an adverb that implies a related event, and because it is also a conditional particle that warrants mentioning a subsequent response. Thus, upon hearing it, a recipient will directly wait for what will follow, and the recipient will be captivated entirely, especially with the expatiation in the repetition of the particle *idha*. This exaggeration is necessary for expatiation and repetition. The repetition of *idha* indicates that the content of each of the 12 sentences is independent due to the achievement of the content of the result clause irrespective of the condition.

The sentences that were made result clauses for *idha* in this verse begin with the subject predicated by a verbal predicate, regardless of being a verbal sentence, and without implying the omitted verbs explained by the mentioned verbs. This supports the claim made by the Kufan grammarians that *idha* can be used in non-verbal sentences; this is the preferred argument because *idha* is not an original conditional particle (Ibn Aashour 2000).

We argue that the deletion of the predicate after the conditional particle *idha* in each of these cases serves a semantic function and, importantly, achieves an aesthetic value. The semantic function results from beginning the clause with the predicate, which is more rhetorical and suspenseful. On the other hand, the aesthetic element, a key aspect of our analysis, stems from avoiding the repetition of the predicate and from permitting the particle *idha* to directly appear before the subject. As per Ibn Aashour (2000), this method aims to highlight what the actions, which usually function as conditions for *idha*, are attributed to, because starting with them increases influence and suspense (Ibn Aashour 2000, 25).

3.2.2 Omission of Conditional Verb after *in*

One of the examples of this form of omission is evident in the verse:

Example (12)

[At-Tawbah:6] ﴿وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله ثم أبلغه مأمنه﴾

wa in aḥadun mina al-mushrikīna is'tajāraka fa ajir'hu ḥattā yasma'a kalāma Allāhī thumma ablig'hu ma'manah

(And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of God [i.e., the Qur'ān]. Then deliver him to his place of safety.) (SIT 9: 6).

In this verse, the word *أحد* *aḥadun* (anyone) is the subject for an omitted verb interpreted by the mentioned verb. In this example, the omission of the conditional verb has a semantic and aesthetic dimension. As for the semantic dimension, there is a kind of preposing where the term *أحد* (anyone) precedes the verb *استجارك* *istajāraka* (seek your protection) to emphasize the subject, making it the first thing to get to the ear. The predicate then resonates deeply in the ear of the recipient (Al-Alusi 1270 Hijri). The preposing of the phrase *أحد من المشركين* *aḥadun mina al-mushrikīna* (any one of the

polytheists) over the verb استجارك *istajaraka* (seek your protection) has a thematic function, which is to ensure safety to any polytheist seeking refuge, preventing Muslims from betraying them (www.alukah.net). Regarding the aesthetic function, the omission precludes the repetition of the predicate because if the conditional verb were mentioned before its subject أحد, then the phrase would lose its meaning and eloquence and become weak and odd. As a result, the omission of the conditional verb and the preposing of the predicate, in this case, give the phrase a unique aesthetic value.

3.2.3 Omission of Conditional verb after “لو” *lau*

Another example demonstrating the omission of the conditional verb is evident in the verse:

Example (13)

﴿ولو أن ما في الأرض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله إن الله عزيز حكيم﴾
[لقمان: 27]

wa law anna mā fī al-arḍi min shajaratīn aqlāman wal-baḥru yamudduhu min ba'dihi sab'ata abḥārin mā nafīdat kalīmāt Allāh; inna Allāha 'azīzun ḥakīm

(And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of God would not be exhausted. Indeed, God is Exalted in Might and Wise.) [SIT 31: 27].

The conditional clause means "if it were established that the number of pens on earth is equal to that of trees". The conditional verb here is omitted, and its implied meaning is *ثبت* *habata* (established). The infinitive verbal noun of *أن* *anna* (that) and what comes immediately after it is the subject of the omitted conditional verb *thabata* (established), which is estimated by the notion that *أن* *anna* represents certainty and validity.

In addition, the following verse constitutes an omission of a conditional verb also implied as *thabata* (established): ﴿ولو أنهم صبروا حتى تخرج إليهم لكان خيراً لهم﴾ [الحجرات: 5] *wa lau annahum ṣabarū ḥattā takhruja ilayhim lakāna khayran lahum* (And if they had been patient until you [could] come out to them, it would have been better for them. But God is Forgiving and Merciful.) [SIT 49: 5]. The infinitive verbal noun, subject, and predicate are in the nominative case of the omitted verb *thabata* (established). Therefore, according to Kufi grammarians, the implied meaning in this verse is "if their patience were established, it would have been better for them". Nevertheless, for Sibawayh (180 Hijri) and some Basri grammarians, the infinitive verbal noun in this verse is the subject and its predicate estimated as *ثابت* *thabit* (established) is omitted. For these scholars, the predicate must be omitted when it follows *لو* *lau* (if) and *لولا* *laula* (if not for) (Ibn Aashour 2000, 79).

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3.3 Omission of Apodosis

3.3.1 Omission of the Result Clause of *إن* *in*

In the Holy Qur'an, there is only one case in which the result of the conditional particle *إن* "if" is omitted, after the inclusion of *الواو* *wau* and or *الفاء* *faa'* "then". It appears in the verse:

Example (14)

﴿وإن كان كبير عليك إعراضهم فإن استطعت أن تبغني نفقاً في الأرض أو سلماً في السماء فتأتيهم بآية ولو شاء الله

لجمعهم على الهدى فلا تكونن من الجاهلين﴾ [الأنعام: 35]

wa in kāna kabura 'alayka i'raḍuhum fa inistaṭa'ta an tabtaghī nafaqan fī al-arḍi aw sallaman fī as-samā'i fata'tīahum bi'āyatin walaw shā'a Allāhu lajama'ahum 'alā al-hudā falā takūnanna mina al-jāhilīn.

(And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if God had willed, He would have united them upon guidance. So never be of the ignorant.) [SIT 6: 35].

Udaima (2004) illustrates that in every place where *فإن* *fa'in* "then if" and *وإن* *wa'in* "and if" occur in the Holy Qur'an, the apodosis is mentioned, or the indication of the apodosis comes in its place, except in "then if you can seek a tunnel into the earth or a ladder to the sky to bring them a sign." The apodosis, "then do so," was omitted here. The *فاء* *faa'* "then" in this verse is the *faa'* of the apodosis (Ibn Aashour 2000, 137). Moreover, this verse contains a compound condition. The clause "then if you are able" is the apodosis to the conditional clause "if their aversion is hard on you", which is a second condition serving as an apodosis to the initial condition. The apodosis to the second condition is ellipted and implied by the conditional verb *استطعت* *istaTa'ta* "you are able". The apodosis should be inferred from the preceding speech, which means "then bring them a sign, for they will not believe in it" (Al- Andalusī 1993, 443).

There are two aspects involved here: the first one is semantic; it arises from the idea that the omission has strengthened the structure's meaning and increased the ability of the rest of the elements in the structure to convey the intended meaning. The second aspect is aesthetic; it is derived from the fact that the omission, with the indication (then do so) or (then bring them a sign), honours the Prophet and gently mitigates any implication of challenge against him.

3.3.2 Omission of the Result Clause of *إذ* *idha*

Another instance in which the apodosis of the conditional structure is omitted in the Holy Qur'an can be seen in the following verses:

Example (15)

﴿وسيق الذين كفروا إلى جهنم زمراً حتى إذا جاءوها فُتحت أبوابها﴾ [الزمر: 71]

wa sīqa alladhīna kafarū ilā jahannama zumarā ḥattā idhā jā'ūhā futiḥat abwābuhā

("And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened...") [SIT 39: 71]

Example (16)

﴿وسيق الذين اتقوا ربهم إلى الجنة زمراً حتى إذا جاءوها وفتحت أبوابها﴾ [الزمر: 73]

wa sīqa alladhīna kafarū ilā jahannama zumarā ḥattā idhā jā'ūhā wa futiḥat abwābuhā

(But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened...") [SIT 39: 73].

In these two verses, the conjunction الواو *wau* "and" is used when speaking about the people of Paradise, but it is neglected when mentioning the people of Hellfire. Conversely, the clause "its gates will be opened" serves as the predicate for إذا *idha* (when) to indicate that the gates are closed. The arrival of the people of Hellfire is the condition for their opening, which adds to their humiliation as they stand at those gates, disgraced, waiting for the gates to be opened so that they are thrown into Hellfire.

However, when mentioning the people of Paradise, the conjunction 'wau' (and) indicates that its gates are opened (by someone) for them to celebrate their arrival as a warm welcome. This honour is bestowed upon them. This honour and respect shown to the people of Paradise is a testament to their righteousness and serves as a source of reverence and awe. Al-Tha'alibi (2002, 259) says that 'the *wau* in the phrase "and its gates will be opened" is a conjunction of status, meaning: when they arrive, the gates are already open, which is customary for the welcoming of distinguished guests.' This meaning is also emphasized in God's saying:

Example (17)

﴿هذا ذكر وإن للمتقين لحسن مآب. جنات عدن مفتحة لهم الأبواب﴾ [ص: 49-50]

hādhā dhikrun, wa inna lil-muttaqīna laḥusna ma'āb. jannāti 'Adnin mufattahatan lahumu al-abwāb

("This is a reminder. And indeed, for the righteous is a good place of return. Gardens of perpetual residence, whose doors will be opened to them.") [SIT 38:49-50]

Here, "opened" مفتحة is a circumstantial adverb (ḥāl), indicating that the doors of celebration places are always opened, awaiting and welcoming the arrival of guests, unlike the doors of jails."(Al-Zamakhshari 2009). Arab grammarians have different views concerning the apodosis of حتى إذا جاؤوها *ḥattā idhā jā'ūhā* until when they arrive there." Some of them say that it is a result of فتحت *futiḥat* (its

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gates will be opened), and the conjunction *wau* is attached. It implies that until they arrive there, its gates will be opened. Others say the result is implied, meaning that when they arrive there, its gates have been opened, and its keepers say to them, 'Peace be upon you; you have become pure; so enter it to stay there forever, then they enter it. (Ibn Aashour 2000). Similarly, what is implied in the result of *idha* "when" is beyond human imagination; that is, humans cannot comprehend it because of the incredible bounties that exist in Paradise. Al-Zamakhshari (2009) explains that the result of *idha* "when" is omitted because it describes the reward of the people of Paradise; this reward is indescribable.

As previously mentioned, the omission of the apodosis narrows the surface structure of the conditional sentence, thereby expanding its semantic scope. The omission urges the recipient to get involved in reception and comprehension by fully grasping the text's intended meaning. It allows the recipient to use his imagination to create a mental balance between the conditional structure and the Qur'anic text, adding more aesthetic value to the text and creating a sense of suspense and beauty. Therefore, the communication between the recipient and the Qur'anic text improves.

3.3.3. Omission of the Result Clause of *لو* *lau*

Many verses were revealed in the Holy Qur'an to discuss the disbelievers. Seven of these verses begin with the clause *ولو ترى إذ* *wa lau tarā idh* (If you could see), which comprises the conditional particle *لو* *lau* "if" and describes scenes of torment and severity. Also, the result of (لو) "if" is omitted in all these verses. We will only discuss one example; the remaining examples can be compared to this one. Let us consider the verse:

Example (18)

﴿وَلَوْ تَرَىٰ إِذْ وَقُفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ﴾ [الأنعام: 27]

wa law tarā idh wuqifū 'ala an-nāri faqālū yā laytanā nuraddu walā nukadhhibā bi'āyāti rabbīnā wa nakūna mina al-mu'minīn

(“If you could but see when they are made to stand before the Fire and will say, “Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers.”) [SIT 6:27]

The apodosis of *lau* in this example is omitted, and its implication is “if you could see, you will see a horrible matter (Samuel 2014). The omission in this verse not only signals the dreadfulness of the situation and stresses the seriousness of the warning, but it also creates a psychological semantic aspect arising from the ellipted apodosis. This psychological impact of the omission is key to its effectiveness in conveying the dreadfulness of the situation. The omission conveys different meanings represented by the unuttered words; this drives the recipient's mind to predict these words, thereby, having more influence on the recipient's soul compared to explicitly mentioned words or phrases. Moreover, the omission has successfully left the door open for imagination and prediction. It has also widened the range of

possibilities for the recipient (Sa'daani 2020). That is why, omission is sometimes more expressive than explicitly stated words.

Compared to explicit mentioning, we can argue that the omission in this context allows the hearer's mind to imagine all possible scenarios, instilling more fear in their soul. Overall, the omission of the apodosis in this verse indicates that omission is very effective in torment, severity, and warnings. The omission of the response in this verse suggests that omission is most effective in contexts of torment, severity and warning. The eloquence and beauty of omission results from the indication that the explicit mentioning of the result is beyond the scope of words and phrases, causing emotional agitation and enriching the text with semantic richness through the use of very few or no words (Ibn Aashour 2000).

4. Conclusions

This study has discussed omission in some of the conditional structures of the Holy Qur'an from a semantic and aesthetic perspective. Specifically, it has discussed the semantic values and aesthetic features of omission in some conditional structures in the Holy Qur'an within three main aspects: the omission of the conditional particle and the protasis, the omission of the conditional verb, and the omission of the apodosis. This research has reached several conclusions: firstly, omission in the conditional structures in the Holy Qur'an reveals semantic values and aesthetic features that are not available when all text elements are explicitly mentioned. Secondly, omission in the conditional structure in the Holy Qur'an plays a crucial role in expanding the context, enriching the text's content and depth through the interplay between the surface structure and deep structure. Thirdly, this study has found that the reason for using omission in some of the Qur'an's conditional structures is not the inability of the deleted element(s) to thoroughly communicate the intended meaning or description of events, as some claim. In contrast, it is used for semantic and aesthetic functions. Had God desired to describe those scenes or events, He would have provided the right words to describe them perfectly. Furthermore, this study has revealed that the conditional structure whose elements are omitted is more eloquent and aesthetic than the structure whose elements were all preserved. Finally, one of the exciting findings of this study is that the results of the conditional particle "لو" *Lau*, "and "if" were omitted in all the seven verses that were revealed to the disbelievers and describe torment scenes. This study appreciates the significance of omission and inspires future research to delve deeper into this linguistic topic. It recommends that future research investigate omission in the conditional structure in the Holy Qur'an in light of what has been provided in the books of Qur'an interpretation and parsing to explore similarities and differences among them, thereby contributing to the advancement of this significant linguistic field.

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الملخص

الحذف هو أحد الخصائص اللغوية والأسلوبية في اللغة العربية عامة ولغة القرآن الكريم خاصة. وينطوي الحذف على العديد من القيم الدلالية والسّمات الجمالية التي يمكن للمستمعين والقراء المتمكّنين فهمها وتقديرها، تستكشف هذه الدراسة القيم الدلالية والسّمات الجمالية للحذف في بعض التراكيب الشرطية في التعبير القرآني على وجه التحديد، وتبحث في أشكال الحذف التي تقع في أجزاء من الجملة الشرطية، وهي: حذف الأداة وفعل الشرط معاً، وحذف فعل الشرط وحده، وحذف جواب الشرط، بصوره الواردة في القرآن، وذلك من خلال دراسة أربعين مثالاً اخترناها من القرآن الكريم. وقد خلصت الدراسة إلى أنّ الحذف في التركيب الشرطي في القرآن الكريم يكشف عن معانٍ عميقة وسماتٍ جمالية تخلق تأثيراً بلاغياً، وبخاصة عندما يكون الحذف مسبباً لبعض الغموض. وأظهرت الدراسة أنّ الحذف في التركيب الشرطي في القرآن يسهم في توسيع مجالات النصّ عن طريق تفاعل البنية السطحية والبنية العميقة. علاوة على ذلك، فقد كشفت الدراسة أنّ التركيب الشرطي الذي حُذفت بعض عناصره أكثر بلاغة وجمالية من التركيب الذي اشتمل على جميع عناصره. وقد بينت الدراسة أيضاً أنّ جواب الشرط للأداة الشرطية "لو" قد حُذف في جميع الآيات السبع التي نزلت في حقّ الكافرين وتصف مشاهد العذاب. وأخيراً، قدّمت الدراسة بعض التوصيات للدراسات المستقبلية.

الكلمات المفتاحية: الحذف، التركيب الشرطي، مرونة الشرط، القيم الدلالية، الملامح الجمالية.

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