

**Manipulating Ellipsis
in some Translations
of
the Glorious Qur'an**

Assistant Lecturer Sadiq Mahdi Kadhim
(M.A.)
University of Babylon
College of Education for Human Sciences
Department of English



... Abstract ...

The study is an attempt to characterize a model of translating the elliptic Qurānic texts into English. Identifying the elliptic units in such discourse is one of the problematic issues even in Arabic. A more critical task is recovering such units; most of these units may be recovered by means of a wide knowledge in both Arabic Rhetoric and the field of interpreting the Glorious Qurān. It is the need to identify the linguistic and the situational contexts of these ellipses that stands behind the difficulty, which is inevitably transferred into the translations. To reach its final end, the study provides concise accounts of ellipses in both languages and analyzes some representative old and contemporary translations: Pickthall's, Dawood's, Ali's, and Irving's. It is hoped that this modest effort will pave the way to further research of investigating such inimitable and untranslatable discourse.



... ملخص البحث ...

هذه الدراسة هي محاولة لوضع أنموذج لترجمة الآيات القرآنية المتضمنة على الحذف الى اللغة الانكليزية. ان معرفة المحذوف في مثل هذا الخطاب هي إحدى المعضلات حتى في دراسات اللغة العربية، وان المعضلة الأكثر وقعا هي تقدير المحذوفات لان معظم أنواع هذه المحذوفات لا يمكن تقديرها إلا من خلال التزود بمعرفة واسعة بعلوم البلاغة العربية وعلوم تفسير القرآن الكريم، وإنما الحاجة الى معرفة سياقات اللغة وسياقات المقامات للمحذوفات هي التي تكمن وراء هذه الصعوبة والتي سوف تنتقل حتما الى الترجمات، ولكي تحقق أهدافها المرجوة فأن الدراسة قد قدمت استعراضا مقتضبا للحذف في اللغتين الانكليزية والعربية ومن ثم تم تحليل بعض النماذج من الترجمات القديمة والحديثة للقران الكريم والتي تتضمن ترجمة بكتول وترجمة داود وترجمة علي وترجمة ارفنك وانه من المؤمل ان يقوم هذا البحث المتواضع بفتح بعض الآفاق لدراسات ابعث في مجال ترجمة هذا الخطاب العصي عن الترجمة والتقليد.



1. Introduction

The study tries to answer the following enquiries: What are the types of ellipsis in the Glorious Qur'an?, and what are the translators' strategies of rendering those ellipses into English?

Two hypotheses are adopted: (a) Unlike in Arabic, ellipsis in English is often an optional act, mainly used in the informal spoken variety when the elliptic unit is recoverable either from the linguistic or the situational contexts. (b) Although there is no agreement among translators on the ways of rendering the elliptic Qur'anic texts into English, the translation strategies are limited in number.

The procedure adopted starts with developing models of ellipsis in English as well as in Arabic, then identifying the translation strategies of rendering the elliptic Qur'anic verses into English by Pickthall (1930), Dawood (1974), Ali (1999), and Irving (2011).

2. Ellipsis in English

This section aims at formulating a model of ellipsis in English to be applied later on in the analysis of data. Biber et al. (1999) will be the main source here with occasional references to some supportive references.

2.1. Definition

According to Biber et al. (ibid:156), ellipsis is "The omission of elements which are precisely recoverable from the linguistic or situational context." This definition suggests the following:

1. Ellipsis is basically an optional act.



2. The omitted element(s) can be identified either from the linguistic context or from the situational one.
3. The omitted element(s) can be added without changing the grammar or meaning of the language form.

These introductory suggestions will be further clarified when dealing with types of ellipsis.

2.2. Classification

Biber et al. (ibid) keep to two procedures of classifying ellipsis: a locational based method, and a recovering based one. The former divides ellipsis into three types:

1. Initial, which occurs at the beginning of the clause and may be preceded by a coordinator, e.g.
He squeezed her hand but <he> met with no response
2. Medial, e.g.
He and his mate both jumped out, he <jumped out> to go to the women, his mate <jumped out> to stop other traffic on the bridge
3. Final, e.g.
Perhaps as the review gathers steam, this can now change.
It needs to <change>

The recovering method, on the other hand, depends on the ways of identifying and finally recovering the elliptic element(s). These are limited to textual and situational aids. The present study follows Biber et al. 's (1999) methodology of discussing ellipsis (see also (Quirk et al. 1985:891913-); (Huddleston et al. 2002:15403-); (Swan, 2005:156163-)). Accordingly, there are two main types of ellipsis: textual and situational. Each one occurs in clausal and non-clausal units, which are capable for further sub-types.



2.2.1 Textual Ellipsis (TE)

In this type of ellipsis, the omitted elements are recoverable from the linguistic context. It is also called 'anaphoric ellipsis' in which "the missing content is directly recoverable from the preceding utterance(s) (Biber et al. 1999:1099). This type occurs in clausal and non-clausal units.

2.2.1.1. TE in Clausal Units

Clausal units are those which follow one of the standard patterns of the English simple sentence. This type of ellipsis is mainly used in coordinated, comparative, and post-predicate complement clauses. It is also used in some sequences, particularly in dialogue mainly in question-answer sequences and in other adjacent clauses which are related in form and meaning (ibid:156).

1. TE in Coordinated Clauses

This type of ellipsis is often used in the coordinated clauses that share some elements with the main clauses, I thought they were on the seat but they're not <on the seat>

You've become part of me, and I <have become part >, of you (ibid) (see also Tallerman (1998:132189 ,3-)).

2. TE in Comparative Clauses

A comparative clause includes some shared elements with the preceding clause. The shared elements are often omitted (or replaced by a pro-form) (Biber et al.(1999:1567-), She looks older than my mother <does>.

One result was that older people made greater head movements than younger people <did>. (see also Swan (2005:157)).



3. TE in Complement Clauses

This type of ellipsis is called post-predicate complement clauses ellipsis (Biber et al. 7513-). Complement clauses are “dependent clauses used to complete the meaning and relationship of an associated verb or adjective in a neighbor clause” (ibid:658). There are four major structural types of these clauses: that-clause, wh-clause, to-infinitive clause, and ing-clause. Ellipsis has proved in this corpus grammar not to occur in that-clause. (Such ellipsis is not possible in that-clause. A proform is used instead, e.g., A: Oh, you tasted it before, didn’t you? B: I don’t think so. (i.e. I don’t think I tasted it before.)) In to-infinitive, and wh-clause the elliptic unit takes the ‘direct object position’ (ibid:659),

A: Are we having that tonight?

B: If you want to <If you want to have that tonight>.

And in:

He fell asleep up there—I don’t know how. < I don’t know how he fell asleep>.

The verbs ‘try’, and ‘like’ are common with an elliptic to-clause,

A: Keep him in line.

B: I’ll try to (ibid:752).

The verbs ‘wonder’, ‘remember’, and ‘tell’ are common with elliptic wh-clause,

A: I took a shower early this morning and felt like I didn’t shower.

B: I wonder why (ibid).

4. TE in Clausal Sequences



This type of ellipsis includes ellipsis in question-answer sequences and adjacent sequences.

i. TE in Question-Answer Sequences

In this type of sequences, ellipsis is the rule rather than the exception. These sequences occur in conversation and 'fictional dialogue' (ibid:157) (see also Swan (2005:156)),

A: When's he coming back?

B: <He's coming back>Next Friday.

A: <He's coming back> Next Friday, oh right.

ii. TE in Other Adjacent Sequences

This type is often used in conversations and representations of thoughts in fiction. It includes the following types:

1. Interrogative-Elliptic Specific Question. A full interrogative clause may be followed by a more specific question both said by the same person (Biber et al. 1999:157),

What was the mileage when we got there? <was it> A hundred and eleven?

What time <are> they supposed to be back? <Are they supposed to be back> Early?

2. Declarative- Elliptic Statement,

"I don't want money", he said, "just something to do. Sweep the floor or something like that. Clean the garden." (ibid).

2.2.1.2. TE in Non-clausal Units

Non-clausal units are classified according to the standard phrase



categories, as follows (ibid:1099):

1. Noun phrase, e.g., ‘poor kids, ‘no sweat’.
2. Adjective phrase, e.g., ‘perfect’, ‘good for you’.
3. Adverb phrase, e.g., ‘not really’, ‘absolutely’.
4. Prepositional phrases, e.g., ‘for goodness sake’.

There are different types of ellipses in non-causal units, as in the following sections.

1. TE in Question-Answer Sequences

A typical elliptic reply to a wh- question is as follows:

A: Where did you guys park?

B: Right over here. <i.e. we parked right over there.> (ibid).

2. TE in Assertion-Elliptic Question

Example of this type is:

A: Well I personally think it’s too cold to snow tonight.

B: Too cold? <i.e. Is it too cold to snow tonight?> (ibid).

3. TE in Assertion-Elliptic Assertion

Example of this sequence is:

A: It takes about - well

B: About two ticks- ya. Alright. (ibid).

4. TE in Question-Elliptic Question

Among the syntactic features of the auxiliaries in English is the ‘elliptical or reduced forms’,



A: Did you have a good weekend?

B: Yeah. / yourself? (ibid) (see also Gramley and Kurt-Michael (1992: 131, 154)).

5. TE in Assertion-Elliptic Question-Elliptic Answer

This type of ellipsis is common in conversational sequences as in the following:

A: This is what gets me, this is what gets me about people, you know periodically there's this effort to, to ban Tarzan from the school somewhere.

B: Why? <is there this effort ... somewhere omitted>

A: Because he and Jane aren't married (Biber et al. 1100).

2.2.2. Situational Ellipsis (SE)

In this type of ellipsis "the omission and the interpretation are dependent upon the situational context"(ibid: 156). It is one of the situational aspects of the 'informality features of English.' (see also Gramley and Kurt-Michael (1992:198)). It also occurs in clausal and non-clausal units, as in the following:

2.2.2.1. SE in Clausal Units

This type is divided into several sub-types as follows:

1. Initial Situational Ellipsis (ISE)

This type of ellipsis is characteristically used in the informal spoken English. It is used to "create the sort of relaxed atmosphere that we [the English people] try to achieve in cooperative social situation."(see (Leech and Svartvik, 1994:14), cf. (Gramley and Kurt-



Michael, 1992: 247) for some of the rhetorical devices of English for special purposes)). However, this type is further subdivided into the following:

i. ISE of Subject

It happens when the subject of a declarative clause is omitted often at the beginning of a turn (Biber et al.1999:1105),

<-> must be some haky bastards in the rugby club! <There>

<-> Don't know, get a dictionary. <I>.

ii. ISE of Operator

It occurs in yes-no interrogative when the auxiliary verb be is omitted,

Oh. <-> you serious? <Are> (ibid).

iii. ISE of Subject and Operator

This type of ellipsis occurs at the beginning of a declarative or an interrogative clauses (ibid),

A: Do you want me go hire a video camera while I'm at it?

B: yea <-> be great. <That/it would> .

2. Final (post-operator) Situational Ellipsis (FSE)

This includes omitting any word following the operator (ibid:1106).

It is divided into several types:

i. FSE of Replies to Questions



Examples of this use are:

A: I suppose Kathy is still living in that same place.

B: Yeah, she is <->. <living in that same place> (ibid).

ii. FSE of Assertion-Agreement or Disagreement

Instances of this type are the following:

A: I'm not going with her at the moment.

B: Ah!

A2: But I should be <-> by around Tuesday night <going out with here> (ibid).

iii. FSE of Units after Infinitive

Examples of this type are as in the following:

A: Oh dear! _ Take me home!

B: I'd love to <->. <take you home> (ibid:1107) (see also Radford, 2004:42).

iv. FSE of Units after Wh-words

Examples of this use are the following:

A: Yeah, I think stealing is the biggest thing.

B: Cos that's what Jeffs <unclear> was doing. Either that or drugs. I'm not sure which <->. <is the biggest thing (?)> (Biber et al.1999:1107).

2.2.2.2. SE in Non-clausal Units



It is suggested by Biber et al.(ibid:224) that non-clausal material “extends far beyond ellipsis” because missing elements are not recoverable from any type of context. They (ibid) put it in the following way:

There are thus two defining characteristics of non-clausal material: (a) internally it cannot be analyzed in terms of clause structure, and (b) it is not analyzable as part of any neighbouring clause.

This type includes the following divisions:

1. SE in Condensed Questions

Situational ellipsis is the best explanation of this type of syntactic non-clausal units (ibid:1100),

More sauce? <i.e. Would you like more sauce?>

Any luck? <i.e. Did you have any luck?>

2. SE in Echo Questions

There are some kinds of condensed structures. They “request confirmation of what has already been said, by repeating part of its content”,

A: I don’t see nothing in San Francisco.

B: Oh, did you say San Francisco? (ibid)

3. SE in Question-and-Answer Sequences

The following sequence represents this type:

A: Did you talk to <unclear>?

B: No. Why, did she call? (ibid)



4. SE in Condensed Directives

These are rare in English. They may have the forces of command, advice, etc.,

No crying.

Up the stairs, now (BE) <to a child>

Carful when you pick that up, it's ever so slippery. (ibid)

5. SE in Condensed Assertions

These non-clausal units often consist of a noun-phrase or an adjective phrase (ibid:1102):

A: Why does he just hang it_ you know_ Put it in the tumble dryer or hang it in the garage?

B: Too lazy! _ Easier to do it that way!

Sometimes, however, this type expresses a 'sentence ellipsis' (see Gramley and Kurt-Michael, 1992:131, 154).

6. SE in Exclamations

They typically have ellipsis of a pronoun subject and a form of the verb to be:

What a sweet child <What a sweet child he/she is> (Biber et al. 1999: 1102).

7. SE in Polite Formulas

These are used for different forces (ibid:1103), as in the following:

- Good wishes, e.g., 'Happy birthday to you.'

- Thanks, e.g., 'Thanks a lot.'



- Apologies, e.g., ‘Sorry about that.’
- Congratulations, e.g., ‘Congratulations to you my dear brother on all your fine accomplishments in school’ (ibid).

8. SE in Vocatives

Vocatives can form by themselves non-clausal units,

Darling!

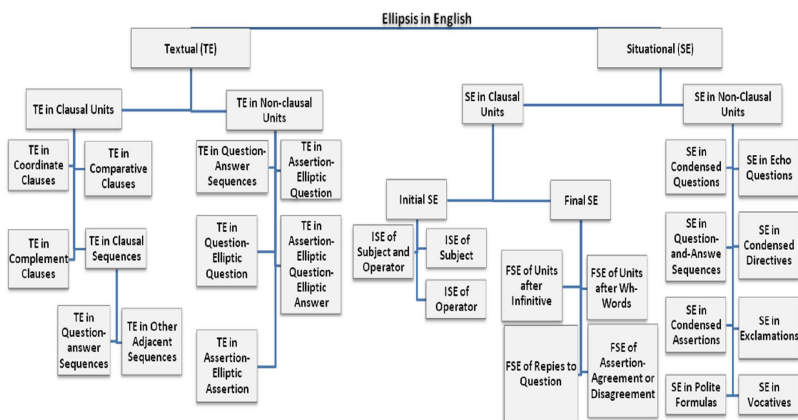
Hey Martin (ibid:1183).

Vocatives more frequently act as prefaces or tags, e.g., Honey, can I use the ashtray please? (ibid:1108).

Yes, I’m coming in a moment darling (ibid:1103).

Figure (1) shows types of ellipsis in English after Biber et al. (1999).

Figure (1): Ellipsis in English (After Biber et al. (1999))





3. Ellipsis in Arabic

In this section, the researcher tries his best to develop a model of ellipsis in Arabic according to a concise account after 2000) حسان: vol.1).

3.1. Definition

According to حسان (ibid: 91), ellipsis does not occur but only by evidence of a well established syntactic structure or style, obvious reference, or a contextual meaning which does not fit but only by recovering the ellipsis. He (ibid) defines ellipsis in the following way:

الحذف لا يكون إلا بدليل من بنية معهودة أو نمط معروف أو قرينة قائمة أو معنى في السياق لا يستقيم إلا مع تقدير الحذف.

Ellipsis in Arabic is therefore often recoverable by means of both linguistic and situational contexts. This will influence the way of classifying this aspect.(see also 1986) المخزومي (150: a).

3.2. Classification

Since the classification of ellipsis into situational and linguistic is of a little aid in Arabic and there is no clear distinction between clausal and non-clausal units in this language, the study will follow the procedure adopted by the Arab rhetoricians, grammarians, and contemporary linguists which classifies ellipsis into three main categories: ellipsis of particle, of word, and of sentence(s). (for more details about such procedures, see (القزويني, D.739 A.H.: 45, 188); (24-2000: (مطلوب والبصير, 1999: 177-200); حسان, 207: b المخزومي, 1986); (105-2000: (الطوينخي, 2007: 203, 223, 237, 260); عباس, 91: vol.1: 91-105); (2009: 266-300); محمد, 2009: 266-300); (السامرائي, 74: 125-2010); (العنبيكي, 99: 117-2010)).

3.2.1. Elliptic Particle



This type of ellipsis occurs in questions, conjunctions, prepositions, emphasis, and genitive as in the following:

1. Elliptic Question Particle

Some forms of question are marked by the absence of the question particle, e.g., '2000 , حسان , (الهمزة: vol. 1:92),

” قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ” (البقرة: ١٢٤).

The elliptic unit is <مَنْ> or <من ذرّيتي> or <أ> من ذرّيتي. In fact, this form resembles the condensed rhetorical question in English (see 2.2.2.2).

2. Elliptic Circumstantial Particle

Sometimes the conjunction 'و' is elided in circumstantial phrase with or without the emphasis particle <قد>،

” فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ” (القصص: ٢١).

i.e., <يترقب> و <قال> (ibid:93).

3. Elliptic Copulative

This type of ellipsis is frequently used in the Qur'anic discourse when an elided copulative precedes the verb 'فان', i.e. <said> which is also preceded by a past tense (ibid:95),

” وَجَاؤُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ” (يوسف: ١٧-١٦).

i.e., <قالوا> و <يكون>.

4. Elliptic Emphasis Particle



The particle 'قد' may be elided , as in the following:

”إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ”
(البقرة: ١٦٦)

The recoverable unit is **وَرَأَوْا الْعَذَابَ** و <قد> (ibid:92).

5. Elliptic Genitive

The particle of genitive can be elided,

”لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ” (الأنبياء: ١٣)
The recoverable unit is **و إِلَىٰ مَسَاكِنِكُمْ** و <إلى> (ibid:95).

6. Elliptic Pronoun

Example of this type of ellipsis is:

”وَأَنْ تَقُولُوا عَلَىٰ اللَّهِ مَا لَا تَعْلَمُونَ” (الأعراف: ٣٣).
i.e., <مَا لَا تَعْلَمُونَ هـ> (ibid).

3.2.2. Elliptic Word

The elliptic words in Arabic include pronouns, subjects of nominal sentence, verb, adjective, substantive, adjunct, covered, and object, as follows:

1. Elliptic Subject

Sometimes the subject of the nominal clause is omitted when it is a noun phrase composed of one word. Recovering such ellipsis is done either by the situational or linguistic context,

”بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ” (سبأ: ١٥)



The elliptic subjects are <ربكم> رَبُّ غُفُورٌ (ibid:96). (see also القزويني (D.739 A.H.:26,456-)).

According to 1986) المخزومي a:150), the subject is elided in the following three occasions:

when it is recoverable or mentioned in the preceding linguistic context,

أضاءت لهم أحسابهم ووجوههم دجى الليل حتى نظم الجزع ثاقبة
نجوم سماء كلما انقضى كوكب بدأ كوكب تأوي إليه كواكبه

The subject of «نجوم سماء» is «هم».

when it is indicated by the situational context,

”مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا” (فصلت: ٤٦)

i.e., «من عمل صالحا فعمله لنفسه أو من أساء فأساءته عليها».

when the subject of the question is «كيف؟» i.e., «How»,

أ: كيف أنت؟

ب: عليل، أو صحيح، أو نحوه.

2. Elliptic Verb (Obligatory Ellipsis)

The rule in Arabic is an elliptic verb is supposed wherever there is an accusative verbal noun which is not preceded by a verb (حسان ibid:97),

”وَبِالْوَالِدَيْنِ إِحْسَانًا” (النساء: ٣٦).

The elliptic verb is <أحسنوا> إِحْسَانًا (see also القزويني (D.739 A.H.:189)). The verb may be elided when starting or commencing to do an action, as when you say «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» before reading. The elliptic verb is «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أقرأ أو ابدأ» (ibid:190). (This



type of ellipsis is not used in English because ellipsis in English is an optional process).

3. Elliptic Adjective

Example of this type is:

”إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا” (الفرقان: ٤٤)

The ellipsis is <الضالة> (حسان, 2000: 98).

4. Elliptic Substantive

Elided nouns modified by adjectives is a common type of ellipsis in the Qur’anic discourse,

”مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ” (آل عمران: ٧).

The elliptic unit is <آيات> (ibid).

5. Elliptic Adjunct

Example of this type is:

”وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبْ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ” (الحج: ١١).

i.e., <خسر> الدُّنْيَا وَ <خير> الآخِرَةَ. Recovering such ellipsis is an <intuitive> process (ibid:99).

6. Elliptic Governed

This is commonly used and compensated by what is called “تنوين العوض” (ibid: 100), i.e., phonological substitution pro-form. It is a suffix serving to double the final vowel of a declinable or indeclinable noun denoting substitution for an omitted final radical vowel of a noun, ellipsis of a genitive noun, or ellipsis of a whole clause (الزهري:2008:381).



According to (2000:100) حسان), this type of ellipsis follows the words of totality, such as كل واحداً كل شي , i.e. <everything>, <everybody>,

”ولكلٍّ وجهه هُوَ مَوْلِيهَا فَاسْتَبِقُوا الخَيْرَاتِ” (البقرة: ١٤٨)

i.e., > ولكلٍّ واحد > (ibid).

7. Elliptic Object

There are two types of this ellipsis: linguistic (lexical), and situational. This is according to the way of recovering the elliptic unit, as follows:

i. Linguistic (Lexical) Elliptic Object

In this type, the object is recoverable from the lexical meaning of the verb used,

”وَمَا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ
قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ” (القصص: ٢٣)

The verbs <يُصْدِرَ>, <تَذُودَانِ>, <يَسْقُونَ>, are used with animals (ibid).

ii. Situational Elliptic Object

Example of this ellipsis is:

”قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمَلِئِينَ” (الأعراف: ١١٥)

The elliptic objects are <عصاك>, نحن الملقين > حبالنا وعصينا (ibid:101).

3.2.3. Elliptic Sentence (s)

Sometimes a sentence or several sentences are omitted, when they are clear enough and easily recoverable from the situational



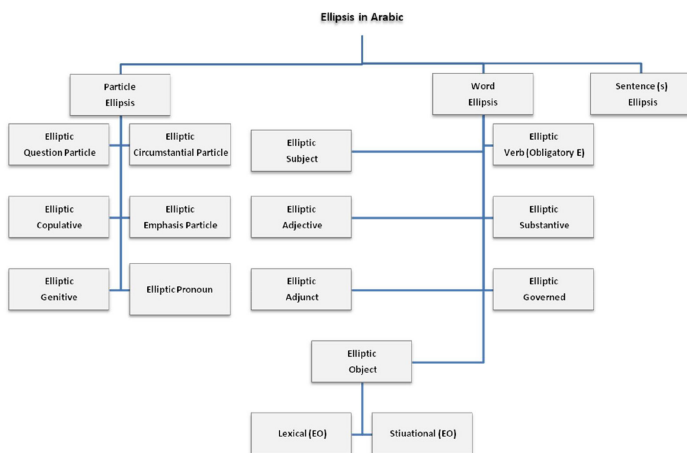
context. This is done for the sake of conciseness and to avoid digression (ibid:1034-),

”فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا” (مریم: ٢٩)

i.e., >فَأَشَارَتْ إِلَيْهِ > أن كلموه (ibid).

Figure (2) shows types of ellipsis in Arabic after 2000 (حسن).

Figure (2) Ellipsis in Arabic (after حسن (2000))



4. Data Analysis

The analysis of data is done according to the following procedure:

1. A representative elliptic Qur’anic text (QT) is chosen and written in Arabic for every type of ellipses.
2. Recovering the elliptic unit(s) (EU) of the Qur’anic text is done according to some reliable Arabic interpretations of the Glorious Qur’an and according to the Arabic Rhetoric.
3. Four translations (Trans.) of the selected QT into English by (Pickthall, Dawood, Ali, and Irving) are offered.



4. Discussion of the translations is done in order to identify the translators' strategies of rendering the elliptic units of every selected text.

4.1. Elliptic Particle

4.1.1. Elliptic Question Particle

QT (1):

”مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنهَارٌ مِّن لَّبَنٍ لَّم يَتَغَيَّرَ طَعْمُهُ وَأَنهَارٌ مِّن خَمْرٍ لَّذَّةٌ لِلشَّارِبِينَ وَأَنهَارٌ مِّن عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ”
(محمد:١٥).

EU:

There is agreement among Muslim scholars that QT (1) includes an ellipsis, but they do not agree on the identity (type) of such unit. الطوسي (D. 406 A.H.:vol.9:235) thinks that the phrase (مَثَلُ الْجَنَّةِ) is a subject of an elliptic predicate which is <... ما يتلى عليكم> مَثَلُ الْجَنَّةِ. He (ibid) adds that QT(1) is not initiated by a question because such thing is understood from the upcoming comparative phrase: 'كَمَنْ هُوَ' (2006 الطباطبائي vol.178-18:467-), on the other hand, believes the elided unit to be a type of قياس, i.e., <an analogy> (a comparison or juristic reasoning) and puts it as:

كمن هو ... <امن يدخل الجنة التي هذا مثلها>

In Arabic rhetoric, (2000 حسان:vol.1:92) believes the question particle <أ> مَثَلُ الْجَنَّةِ...?> to be the elided unit in this text, i.e.,

Trans.:



A similitude of the Garden which those who keep their duty (to Allah) are promised: there in are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire are given boiling water to drink so that it teareth their bowels? (Pickthall, 2006:362)

This is the Paradise which the righteous have been promised. There shall flow in it rivers of unpolluted water, and rivers of milk for ever fresh; rivers of delectable wine and rivers of clearest honey. They shall eat therein of every fruit and receive forgiveness from their Lord. Is this like the lot of those who shall abide in Hell for ever and drink scalding water which will tear their bowels? (Dawood, 1974:1245-)

(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; 4833 rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; 4834 and Grace from their Lord. 4835 (Can those in such Bliss) be compared to such as shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up 4836 their bowels (to pieces)?(Ali, 1999:1318)

[Here] is what the parable of the Garden which the heedful have been promised will be like: it will have rivers of never stagnant water and rivers of milk whose flavor never changes, and rivers of wine so delicious foe those drink it, and rivers of clarified honey. They will have every [sort of] fruit in it, as well as forgiveness from their Lord. Are they like someone who will remain for ever in the Fire and they will be given scalding water to drink so it rips into their bowels?(Irving, 2011:508)



Discussion:

It is noticed that the translators are aware of the comparative nature of the text, i.e., it includes two comparative clauses. Yet, they take the second part of this text to include elided question. Hence, Pickthall and Ali put parts of the questions between two parentheses. Dawood and Irving put the questions in normal forms. In addition, Ali and Irving think that there is an ellipsis at the beginning of the text but it is neither a predicate nor a question particle. It is a subject and subject and verb ellipsis, respectively. They offer the closest translations to the interpreters of the Holy Qur'an.

4.2.1. Elliptic Circumstantial Particle

QT (2):

”أَوْ جَاؤُوكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ” (النساء: ٩٠)

EU:

In the art of interpreting the Glorious Qur'an, some Muslim scholars suggest a rule which states: When a past tense is intended to express a circumstantial state (الحال), it is preceded by the particle <قد> because such particle helps the verb to be circumstantial. This particle is suggested on such occasion even when it is elided, as in QT (2) (see الطوسي (D.406 A.H.: vol.3:274)). This is supported by 2006 الطباطبائي:vol.56:29-, who appeals to the situational context of QT (2) and narrates the story behind it; a group of people from Bani Midlij tribe came to the Prophet (ص) and told him that their hearts had shrunk from fighting the Muslims or fighting their own people. (see also 2000 حسان: vol.1:92)). As a result the elliptic unit of the text is as follows:

أَوْ جَاؤُوكُمْ <وقد> حَصْرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ

**Trans.:**

Or (those who) came unto you because their hearts forbid them to make war on you or make war on their own folk. (Pickthall, 2006:87)

or come over to you because their hearts forbid them to fight against you or against their own people. (Dawood, 1974:3756-)

or those who approach you with hearts retraining them from fighting you as well as fighting their own people. (Ali, 1999:1318)

or who come to you because their breasts shrink from fighting you or fighting with their own people. (Irving, 2011:92)

Discussion:

All the translators except Ali render the elided circumstantial coupling together with the particle **فد** by means of the conjunction <because>. (In addition to the use of <because>, the particle <فد> can be represented by using a perfect tense (see 2009:232 (الأقطش)).

4.1.3. Elliptic Copulative**QT (3):**

”فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا
” (مریم: ۲۳)

QT (3) includes an elided coordinating conjunctive (واو العطف) which precedes the verb قال (said). This style is frequently used in the Holy Qurʾan (see 2000 حسان:vol. 1:95)). This elided copulative or syndetic is also identified by 2006 (الطباطبائي:vol. 1314:319-), who interprets the text as in the following:

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ <و> قَالَتْ <استحياء من الناس> يَا لَيْتَنِي مِتُّ



قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا

Trans.:

And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten! (Pickthall, 2006:87)

And when she felt the throes of childbirth she lay down by the trunk of a palm-tree, crying: 'Oh, would that I had died and passed into oblivion!' (Dawood, 1974:33)

And the pains of childbirth drove her to the trunk of a palm tree; she cried (in her anguish): "Ah! Would that I had died before this! Would that I had been a thing forgotten and out of sight!" (Ali, 1999:749)

Labor pains came over her by the trunk of a datepalm. She said: "If only I had died before this, and been forgotten, overlooked!" (Irving, 2011:306)

Discussion:

Pickthall and Irving ignore the elliptic copulative and render QT(3) by means of two separate sentences. Dawood initiates the text by 'when' to form a complex sentence without comma. Ali renders QT (3) into two sentences separating them by a semicolon. The closest translation to the ST is that by Ali.

4.1.4. Elliptic Emphasis Particle

QT (4):

”قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ” (الأعراف: ١٣٨)



EU:

Some Arab rhetoricians think that the elliptic unit in QT (4) is the emphasis particle 'حسان (2000) vol.1:95: أن'. puts the elliptic unit in this text as in the following:

قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا >أَنْ< لَهُمْ آلِهَةٌ

The structure of this type of ellipsis can be put in the following:

جملة خبرية أو أمرية + حرف الجر ك + ما مصدرية + >أَنْ< + اسم + خبر

i.e., A sentence + the preposition ك + the infinitive particle ما + a noun (subject) + a noun (predicate) (for details about this infinitive particle , see 2008:285 (الزهري)).

Trans.:

They said: O Moses! Make for us a god even as they have gods. (Pickthall, 2006:131)

They said to Moses: 'Make us a god like their gods.' (Dawood, 1974:257)

They said: "O Moses! Fashion for us a god like unto the gods they have." (Ali, 1999:382)

They said: "Moses, make a god for us like the gods they have," (Irving, 2011:167)

Discussion:

The elliptic unit in QT (4) can be rendered by an adjunct clause of similarity or analogy which is introduced by as or like (for details about such clause in English, see Quirk et al. (1985:1110).

It is noticed that the four translations do not intend to indicate the elided unit in QT(4). Had the translators indicated the ellipsis,



they, for instance, would have put the text in the following way: (They said: O Moses! Make for us a god even as they [do] have gods). That would distract the readers thinking and might question the translator’s belief. So the strategy here is leaving out the elided unit without any representation.

4.1.5. Elliptic Genitive

QT (5):

”لا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ” (الأنبياء: ١٣)

Interpretations of the Holy Quran by Muslim scholars as well as some Arab rhetoricians works agree on recovering the elliptic unit in QT(5). It is the genitive الى (see (الطوسي, D. 406 A.H.:vol.7:192); (2006, الطباطبائي, vol.132000, حسان, (14:472-:vol.1:95)). The elided unit is as follows:

لا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَ<الى> مَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

Trans:

(But it was said unto them) : Flee not, but return to that (existence) which emasculated you dwellings, that ye may be questioned. (Pickthall, 2006:236)

‘Do not run away. Return to your comforts and your dwellings. You shall be questioned all.’ (Dawood, 1974:297)

Flee not, but return to the good things of this life which were given you, and to your homes, in order ye may be called to account. 2674 (Ali, 1999:797)

Do not rush away; return to what you were luxuriating in and your dwellings, so that you may be questioned. (Irving, 2011:323)



Discussion:

Among the four translations only that by Ali recovers the elided genitive and renders it explicitly ('and to your homes'). Other translations prefer leaving it out since it is optionally used in the English coordinated prepositional phrase. So the translation strategy of indicating the elided genitive, e.g., between square brackets, is not appropriate when keeping the elliptic unit is an optional act in the target language.

4.1.6. Elliptic Pronoun

QT (6):

”وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ” (البقرة: ٤٨)

EU:

According to الكسائي الطوسي (D.406 A.H.:vol.1:274), the QT (6) includes an ellipsis of the pronoun <ه> which is the subject of the verb <تجزى>. Other Muslim scholars such as سيوييه and الزجاج in (ibid) think that the elided pronoun can be the pronoun <ه> alone or preceded by the genitive <الطوسي> (ibid) considers the last opinion, which is also preferred by حسان (2000:vol.1:96). As such, the elided pronoun in QT (6) is as follows:

وَاتَّقُوا يَوْمًا لَا تَجْزِي <فيه> نَفْسٌ

Trans.:

And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped. (Pickthall,



2006:37)

Guard yourselves against the day when every soul will stand alone: when neither intercession nor ransom shall be accepted from it, nor any help be given it. (Dawood, 1974:337)

Then guard yourselves against a day when one soul shall not avail another nor shall compensation be taken for her, nor shall anyone be helped (from outside).63(Ali, 1999:28)

Heed a day when no soul will compensate for any other soul in any way. Intercession will not be accepted from him, nor will any alternative be taken for it. They will not be supported. (Irving, 2011:7)

Discussion:

The four translations of QT (6) recover the elided unit and render it into the English subordinator when. This is done because ignoring such unit will deform the structure of the target language. The strategy here is that when the equivalence of the elliptic Arabic pronoun is an English subordinator of a subordinate clause, it should be put in a non-elided form.

4.2. Elliptic Word

4.2.1. Elliptic Subject

QT (7):

”كهيعص. ذَكُرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكْرِيَّا” (مریم: ۱-۲)

According to الطوسي (D.406 A.H.:vol.7:86), analysis of QT (7) reveals a subject ellipsis. The form ذَكُرُ is the predicate or attribute of an elided subject which is the demonstrative pronoun «هذا» (this), or the clause «فبما يتلى عليكم» (the following). Other scholars believe



the elided unit in this text to be the subject هذا. (see (القزويني, D.739 A.H.:26, 452006 , (الطباطبائي, 6:-vol.13, حسان, 14:293-2000:vol.1:96)). Accordingly, the elliptic unit in QT (7) is as follows:

كهيعص. <هذا> ذَكَرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

Trans.:

Kaf. Ha. Ya. A'in. Sad.

A mention of the mercy of the Lord unto His servant Zachariah. (Pickthall, 2006:221)

KAF ha ya aim sad.

An account of your Lord's goodness to his servant Zacharias: (Dawood, 1974:32)

Kaf Ha Ya Ayn Sad.2455

(This is) a recital 2456 of the Mercy of thy Lord to His servant Zakariya. (Ali, 1999:744)

K.H.Y.E.S

[This is] a Reminder of your Lord's mercy towards his servant Zachariah (Irving, 2011:305)

Discussion:

Analysis of QT (7) reveals two translation strategies: Pickthall and Dawood represent the elliptic subject by some irregular (non-clausal) structures, i.e., phrases. Ali and Irving, on the other hand, seem to be aware of the elliptic subject and preserve it between parentheses and square brackets, respectively. They add the verb 'to be' in order to satisfy the target language requirements. As a result, they put the elided Arabic subject 'هذا' in a form of elliptic subject



and verb form, i.e., <[this is]>.

4.2.2. Elliptic Verb (Obligatory Ellipsis)

QT (8):

”ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ” (مريم: ٣٤)

EU:

Three opinions are reported about the ellipsis in QT (8): Some Muslim scholars such as ابن عامر , عاصم , and ابن يعقوب put the word قول in the accusative case. They take this word as مصدر , i.e., a verbal noun, hence the elliptic unit is the verb أقول (it is the equivalence of the English subject and its verb <I say>). Others believe أقول to be a predicate of an elliptic subject which is <من صفته> (among his attributes). The third opinion takes قول as an attribute (or opposition) of عيسى , as if it is said :

(الْحَقُّ > ذَلِكَ عِيسَى ابْنُ مَرْيَمَ > كلمة).

As for (2006) الطباطبائي:vol.1314:323-), he appeals to the linguistic context of this part of the Glorious Qur'an and recovers the elliptic unit to be the verb أقول , said by The Almighty Allah; QT (8) and the text which follows it are commentary speeches by The Almighty Allah within some texts narrate Jesus' speech. (see also القزويني (D.739A.H.:189) and (2000) حسان:vol.1:96)). The elliptic verb in the text can be represented as follows:

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ <أقول> قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

Trans.:

Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. (Pickthall, 2006:223)



Such was Jesus, the son of Mary. That is the whole truth, which they are unwilling to accept. (Dawood, 1974:34)

Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 2486 (Ali, 1999:751)

Such was Jesus, the son of Mary; [it is] a true statement which they are still puzzling over. (Irving, 2011:307)

Discussion:

The elliptic verb in QT (8) (with its subject) is manipulated in the same way of manipulating elliptic subjects. Pickthall, Ali, and Irving indicate it by punctuation marks, (this is), (it is), and [it is], followed by some irregular sentences (phrases). Dawood adds the elided subject- verb to the target text (TT) and forms a regular sentence.

4.2.3. Elliptic Adjective

QT (9):

”فَإِذَا جَاءَ وَعَدُ الْآخِرَةَ لِيَسْؤُؤُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا” (الإسراء:٧).

EU:

According to الطوسي (D.406 A.H.:vol.6:4056-), there are three elliptic units in QT (9), among them an elliptic adjective, as follows:

فَإِذَا جَاءَ وَعَدُ <المرّة> الْآخِرَةَ <بعثناهم> لِيَسْؤُؤُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ <الأقصى> كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا

The ellipsis of the adjective الأقصى is supported by other scholars (see 2006) الطباطبائي:vol.1314:31-, and 2000) حسان:vol.1:98).



Trans.:

So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that conquered with an utter wasting. (Pickthall, 2006:204)

And when the prophecy of your second transgression came to be fulfilled, We sent another army² to afflict you and to enter the Temple as the former entered it before, utterly destroying all that they laid their hands on. (Dawood, 1974:234)

So when the second of the warnings came to pass, (We permitted your enemies) To disfigure your faces, 2178 and to enter your Temple²¹⁷⁹ as they had entered it before, and to visit with destruction all that fell into their power.²¹⁸⁹ (Ali, 1999:675)

Thus the warning about the next one came along to trouble your persons, and so they would enter the Mosque just as they had entered it in the first place, so they might utterly annihilate anything they overcome. (Irving, 2011:508)

Discussion:

The translation strategies are as follows:

Pickthall has not indicated the elliptic adjective *الأقصى* in QT (9). Dawood adds the clause «we sent another army» and explains the army by a footnote to be the Roman. He relies on this addition to make the word «Temple» clear as «Jerusalem». He appeals to the strategies of addition using a footnote. Ali refers to the elliptic unit by a footnote which narrates the historical story of the destruction of Jerusalem. Irving renders the QT (9) without any reference to the elliptic adjective. Unlike these three translations, he translates the Arabic word *المسجد* as Mosque, not a Temple. The form mosque in English is « a building in which Muslims worship» or «a Moslem



temple or place of worship› (see Oxford Advanced Learner›s Dictionary, 2000:863), and (Webster›s New World Dictionary, 1993:928)). Irving›s translation may match with the interpretation of this text given by Imam جعفر الصادق (PBUH), which believes this text to address both the Jewish and Muslim people. (for more details, see الطباطبائي:vol.1333 :14-)).

4.2.4. Elliptic Substantive

QT (10):

”فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً” (النساء: ٣)

EU:

The elliptic unit in QT (10) is the substantive امرأة (woman) before the adjective واحدة (one) (2000, حسان, vol.1:98),

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً <امرأة>

Another interpretation suggests that the elliptic units in this text are a verb and its subject, as follows:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً <فانكحوا>

Or an adjective: (see الطوسي (D.406:vol.3:103); 2006): الطباطبائي: vol.34:410-)):

فَأَنْ خِفْتُمْ أَنْ لَا تَعْدِلُوا فَوَاحِدَةً <كافية/ مجزية/ لا أزيد>

Trans.:

; and if you fear that ye cannot do justice (to so many) then one (only) (Pickthall, 2006:79)

But if you fear that you cannot maintain equality among them, marry one only or any slave-girls you may own. (Dawood, 1974:366)



But if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. (Ali, 1999:184)

If you [still] fear you will not act justly, then [marry] one woman [only] or someone your right hand controls. (Irving, 2011:77)

Discussion:

The translation samples represent the elliptic units in QT (10) in different ways: Pickthall adds the adverb 'only' between parentheses. Dawood and Ali adopt the addition strategy; they add the adverb 'only' to the target text. Irving adopts a mixture of representing the adverb only between square brackets and adding the elided substantive (woman). In this way Irving's interpretation is the closest interpretation to ST because it considers both Arabic Rhetoric and the field of interpreting the Glorious Qur'an.

4.2.5. Elliptic Adjunct

QT (11):

”وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ” (يوسف: ٨٢).

EU:

According to الطوسي (D.406 A.H.:vol.6:164), QT (11) includes an ellipsis of adjunct ; an adjunct form which is أصحاب is recovered from the situational context of the text. This is supported by الطباطبائي (2006):vol.1112:173-) who believes القرية to be Egypt and العير to be the caravan. This is also suggested by حسان (2000) :vol.1:99), who argues that recovering such ellipsis is 'intuitive' because it is illogical to question a village or the camels. As such the recovered elliptic adjunct is as follows:



وَاسْأَلِ <أهل> الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ<أصحاب> الْعِيرِ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا
لَصَادِقُونَ

Trans.:

Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth. (Pickthall, 2006:180)

Ask the townsfolk with whom we stayed and the caravan in which we travelled. We speak the truth. (Dawood, 1974:45)

“ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.”1755 (Ali, 1999:574)

Ask the town[s’ folk] where we have been and the caravan which we came back in; we are telling the truth!” (Irving, 2011:245)

Discussion:

The translators are aware of the elliptic adjuncts in QT (11). Pickthall and Dawood appeal to the semantic references of some compound words in English (township, townsfolk) which represent the Arabic governed (القرية) and the elliptic adjunct (أهل). Ali has not referred to the elliptic unit translating القرية as <town>. (the word القرية in standard Arabic refers to any area that includes many houses; it refers to the village, town, or city (see الطوسي D.406:vol.6:164)). As for Irving, he uses the square brackets punctuation mark to identify the elliptic adjunct. All these translators render the elliptic adjunct <العير> using the word caravan.

4.2.6. Elliptic Governed

QT (12):



”قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ” (النساء: ٧٨)

EU:

According to الطوسي (D.406:vol.3:253), the QT (12) means *حسان* (2000:vol.1:99) also suggest the elided governed *ذلك* after the word of totality *كل*. Accordingly, ellipsis in QT (12) is read as follows:

قُلْ كُلٌّ <ذلك> مِّنْ عِنْدِ اللَّهِ

Trans.:

Say (unto them) : All is from Allah. (Pickthall, 2006:86)

Say to them : ‘All is from Allah !’ (Dawood, 1974:374)

Say: “All things are from Allah.” (Ali, 1999:209)

SAY: “Everything comes from God.” (emphasis is original). (Irving, 2011:90)

Discussion:

Three ways of rendering the elliptic governed in QT (12): Pickthall and Dawood preserve the ellipsis of the source text. Ali manipulates it by adding the word ‘things’ to the target text. Irving uses the compound word ‘everything’ which represents the Arabic adjunct and its governed, i.e., *كلّ شيء*.

4.2.7. Elliptic Object

4.2.7.1. Linguistic (Lexical) Elliptic Object

QT (13):



” وَقَالُوا سَمِعْنَا وَأَطَعْنَا ” (البقرة: ٢٨٥)

EU:

According to الطوسي (D.406:vol.2:380) the elliptic units in QT (13) are as the following:

وَقَالُوا سَمِعْنَا <قوله> وَأَطَعْنَا <أمره وقبلنا ما سمعنا>

This is according to the linguistic and the situational contexts of the text; the elliptic object <أمره وقبلنا ما سمعنا> is suggested so because the whole text narrates the speech of the believers who are <praised> by this text. Those who do not accept the instructions of the Almighty Allah are described in the Glorious Qur'an to be:

” صُمُّ بُكُمْ عَمِّي فَهَمَّ لَا يَعْقِلُونَ ” (البقرة: ١٧١).

Therefore, it is argued by (2006) الطباطبائي vol.12-2:661- that QT (13) with the above mentioned elided object is a kind of performative, not constative, expresses a belief in Allah. As for حسان (2000):vol.1:100), he thinks that the elliptic objects in QT (13) could be as follows:

وَقَالُوا سَمِعْنَا <قولك> وَأَطَعْنَا <أمرك>

Trans.:

and they say : We hear, and we obey. (Pickthall, 2006:60)

They say : ‘We hear and obey. (Dawood, 1974:365)

And they say: “We hear, and we obey: (Ali, 1999:120)

They say: “we have heard and obey; (Irving, 2011:49)

Discussion:

It is noticed that the translators ignore the elliptic object and



manipulate the verbs ‘say’, and ‘hear’ as intransitives. However, they put these verbs in the present tenses to express those speakers’ act of belief.

4.2.7.2. Situational Elliptic Object

QT (14):

”إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتِرِينَ” (الأعراف: ١٥٢)

EU:

In the field of interpreting the Holy Qur’an, QT (14) includes an object ellipsis, as follows:

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ <إِلَهاً ومعبوداً>

The elided object is recovered from the situational context of the Qur’anic discourse as a whole; the same situation has already been described in another QT in the following way:

”فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ” (طه: ٨٨).

(see also (2006: vol.78:484:الأعراف:148) ; (الطباطبائي: 2006)).

The Arab rhetorician (2000:100) حسان puts the elliptic unit in QT (14) in the following way:

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ <إِلَهاً>

Trans.:

Lo! Those who chose the calf (for worship) , terror from their Lord and humiliation will come upon them in the life of the world. (Pickthall, 2006:132)



Those that worshipped the calf incurred the wrath of their Lord and disgrace in this life. Thus shall the faithless be rewarded. (Dawood, 1974:258)

Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life. 1120 Thus do We recompense those who invent (falsehood). (Ali, 1999:388)

Anger and disgrace from their Lord will be awarded those who accepted the Calf during worldly life. Thus We reward those who invent [such things]; (Irving, 2011:169)

Discussion:

Pickthall and Ali are aware of the elliptic unit in QT (14) and represent it between parentheses. However, they do not represent it in a form of an object complement (which is the expected way of rendering this Arabic type of objects), i.e., 'God'; they put it in a form of a prepositional phrase, i.e., 'for worship', to express the act of worshipping. Dawood tactfully translates the verb < اتخذ > as <to worship> and avoids the need to refer to the elliptic unit. Irving does not refer to the elliptic unit, yet appeals to a paralinguistic process to fill the gap; he initiates the word <calf> with a capital letter. In this way he may rely on the reader's background knowledge offered by other religious texts, namely the Biblical.

4.3. Elliptic Sentence (s)

QT (15):

”اذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ. قَالَتْ يَا أَيُّهَا الْمَلَأُ
إِنِّي أُلْقِي إِلَيْكَ كِتَابًا كَرِيمًا” (النمل: 28 - 29).

EU:



According to some interpretations of the Glorious Qur'an, QT (15) includes sentences ellipsis. After recovering the elliptic units, the text may take the following form (الطوسي: D.406:vol.7:71):

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ. > فمضى الهدهد بالكتاب، فألقاه إليهم، فلما رآته > قَالَتْ > لقومها > يَا أَيُّهَا الْمَلَأُ إِنَّي أُلْقِي إِلَيْكَ كِتَابٌ كَرِيمٌ

As for 2006 (الطباطبائي: vol.1516:259-), he puts the elliptic sentences as in the following:

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ. > فأخذ الهدهد الكتاب وحمله الى مملكة سبأ حتى إذا أتتها ألقاه لها فأخذته ولما قرأته > قَالَتْ > لملئها وأشرف قومها > يَا أَيُّهَا الْمَلَأُ إِنَّي أُلْقِي إِلَيْكَ كِتَابٌ كَرِيمٌ

The same thing is followed in Arabic Rhetoric. حسان (2000):vol.1:100) puts the elliptic sentence as follows:

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ. > فألقاه إليها فلما وقع في يدها > قَالَتْ

Trans.:

Go with this my letter and throw it down unto them; then turn away and see what (answer) they return,

(The Queen of Saba) said (when she received the letter): O chieftains! Lo! There hath been thrown unto me a noble letter. (Pickthall, 2006:2745-)

Go and deliver to them this message of mine. Then turn aside and wait their answer.

The Queen of Sheba said: 'Know, my nobles, that I have received



a gracious message. (Dawood, 1974:84)

“Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return” . . .

(the Queen) said: “Ye chiefs! Here is —delivered to me — a letter worthy of respect. (Ali, 1999:945)

Take this letter of mine and deliver it to them. Then leave them, and see what[answer] they send back.”

She said: “councilmen, an important letter has been delivered to me. (Irving, 2011:379)

Discussion:

Among all the samples of translating QT (15) Pickthall’s expresses an ellipsis in the slot suggested in Arabic. He puts the elliptic unit between parentheses. However, he summarizes the elliptic sentences via the subordinate clause ‘when she received the letter’.

The following table summarizes the translators’ strategies of rendering the elliptic Qur’anic texts into English.

Strategies of Translating the Elliptic QTs into English

| No. | Ellipsis Type | Ellipsis Formula in Arabic | Ellipsis Formula Formed in English | Translation Strategy |
|-----|----------------------------|----------------------------|--------------------------------------|--|
| | Elliptic Question Particle | + <أداة سؤال> <جملة خبرية> | <A question particle> + a statement. | Ignoring the elliptic unit and putting the target text in a form of statement. |





| | | | | |
|--|----------------------------------|--|---|--|
| | Elliptic Circumstantial Particle | جملة حال خبرية + بالماضي <قد/ وقد> + جملة خبرية + بالماضي | A circumstantial statement in past tense+ <The circumstantial particle> + A statement in past tense. | A main clause in present tense + addition of 'because' + a subordinate clause in present tense. b. A main clause in past tense + addition of 'because' + a subordinate clause in present tense. |
| | Elliptic Copulative | جملة خبرية + بالماضي + <و> + جملة خبري بالماضي الفعل فيها (قال) | A statement in past tense+ <and> + A statement in past tense its verb is 'say'. | Two separate statements in the past tense. A subordinate adverbial clause of time + a main clause in the past. A statement in the past + ; + a statement in the past. |
| | Elliptic Emphasis Particle | جملة خبرية أو أمرية + حرف الجر كـ + ما مصدرية + <أن> + اسم + خبر | A sentence + the preposition كـ + the infinitive particle ما + a noun (subject) + a noun (predicate). | Ignoring the elliptic unit. |





| | | | |
|-------------------|---|---|--|
| Elliptic Genitive | شبيه جملة تتكون من الجار 'الى' و مجرور + حرف عطف الواو + <حرف جر> + اسم | A genitive phrase of the genitive الى and a noun + the copulative "و" + <genitive> + a noun. | Leaving the elliptic unit out because it is optional in the English prepositional phrase. Adding the elliptic unit to the target text. |
| Elliptic Pronoun | جملة فعلية فعلها مضارع + > ضمير في محل فاعل (هـ/ حرف جر في + الضمير هـ) + < اسم | A verbal sentence in the present tense + <the pronoun هـ as a subject of the preceding verbal sentence alone or preceded by the genitive في + > + a noun. | Representing the elliptic pronoun by adding the relative pronoun <when>. |
| Elliptic Subject | > مبتدأ (اسم إشارة مناسب) < + خبر | <subject (an appropriate demonstrative)> + predicate. | Ignoring the elliptic unit and rendering it by a non-clausal structure. Adding the elliptic unit between parentheses or square brackets. |



| | | | | |
|--|----------------------|--------------------------------|--|--|
| | Elliptic Verb | <فعل مضارع> + مصدر منصوب | <A past form of a verb> + A verbal noun in the accusative state. | The same treatment of Elliptic Subject, i.e., Ignoring the elliptic unit and rendering it by a non-clausal structure. Adding the elliptic unit between parentheses or square brackets. |
| | Elliptic Adjective | + موصوف >صفة> | <Adjective> + Substantive. | Ignoring the elliptic unit. Indicating the elliptic unit via a footnote. |
| | Elliptic Substantive | + <موصوف> صفة | <Substantive> + adjective | Ignoring the elliptic unit. Indicating the elliptic between two parentheses |
| | Elliptic Adjunct | + <مضاف> مضاف إليه | <adjunct> + governed | Using an English compound word that represents both the Arabic adjunct and the related governed. Using a suitable non-compound English word that expresses both the Arabic adjunct and the related governed. |



| | | | | |
|--|-----------------------------|--|--|--|
| | Elliptic Governed | مضاف + تنوين + العوض < مضاف إليه > | Adjunct + a phonological substitution pro-form of doubling the final vowel + < adjunct > | Ignoring the elliptic unit. Adding the elliptic unit via a suitable noun. Using an English compound word that represent both the Arabic adjunct and the elliptic governed. |
| | Elliptic Lexical Object | جملة فعلية الفعل فيها متعدي الى مفعول واحد + < مفعول > | A verbal sentence in which the verb is transitive (one object) + < object > | Ignoring the elliptic unit and representing the verb as intransitive. |
| | Elliptic Situational Object | جملة فعلية الفعل فيها متعدي الى مفعولين + مفعول أول + < مفعول ثاني > | A verbal sentence in which the verb is di-transitive + first object + < second object > | Indicating the ellipsis via a prepositional phrase between parentheses. Using a mono transitive verb. |
| | Elliptic Sentence (s) | جملة أو جمل خبرية + < جملة أو جمل خبرية < جملة أو جمل خبرية > | Constitutive sentence(s) + < Constitutive sentence(s) > + Constitutive sentence(s) | Ignoring the elliptic unit. Indicating the elliptic unit between parentheses. |



5. Conclusions

The study has reached the following findings:

1. There are at least twenty-five types of ellipses in English. As for Arabic, these types are limited to fifteen ones.
2. Ellipsis in English is an optional act, often occurs in the informal sequences of the conversational discourse or representations of such discourse in fiction. As for Arabic, it is sometimes an obligatory act, often used in the formal variety, such as the Qur'anic discourses which adopts such aspect for the sake of rhetoric and/or inimitability.
3. Translators of the Glorious Qur'an hardly agree on one strategy of rendering the elliptic Qur'anic texts into English. These strategies often differ from one type of ellipsis to another. However, three of these strategies are often used:
 - Ignoring the elliptic unit and leaving it out without any reference in the TT.
 - Adding the elliptic unit to the TT.
 - Indicating the elliptic unit in the TT by means of putting it between parentheses or square brackets, or by using footnotes.
4. Translating the elliptic Qur'anic texts requires a wide knowledge in the Arabic Rhetoric as well as in the fields of Jurisprudence and interpretations of the Glorious Qur'an because recovering the elliptic units is often done by means of both the linguistic and the situational contexts.



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