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## **The feature of omission in the excretion of the reproach in the interpretation of the Al\_Taqreeb of A bi\_Zaraah 826 AH**

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**Abstract**---The noble Prophet's hadith represents a high level of Arabic eloquence and eloquence, so no one denies the ideal picture of Arabic eloquence, after the Holy Qur'an. The most accurate meanings, the most gentle of them and strong combinations that are unable to come after him to come up with the like of it. This research is an attempt to find out some of the omissions that Abu Zara'a - may God have mercy on him - monitored in his book "Tarh al-Tathreeb fi Sharh al-Taqreeb", and he stood there indicating the feature of omissions in the prophetic phrases, with a statement of the opinions of scholars, from those who preceded Abu Zara'a and those who came later. Among these places are: deleting the subject, predicate, verb, and object.

**Keywords**---omission, verb, noun, subject, predicate, letter.

### **Introduction**

Elimination language: it came in the eye: "picking something from the tip as the tip of the tail of a sheep is omitted" (Al-Khalil: 1/103) i.e. picking and it is in soft things, in contrast to cutting is for strong things. The extremity, such as deleting the sin of the beast O, deleting throwing from one side and striking from one side, deleting it with the sword deleting it deleting" (Al-Sahib ibn Abbad: 1/293)

### **Delete idiomatically**

Delete: it is to drop part of the speech, or the whole speech when there is evidence to indicate it 0 (Al-Zarkashi: 3 / 102). The sayings of scholars regarding omission: One of them is Sibawayh, explaining this by the fact that the omission is in the words of the Arabs due to the frequent use (Sibawayh: 2/130). And this omission is only with evidence that indicates it, and omission without evidence is a kind of assignment to the knowledge of the unseen in knowing that omission 0 (Ibn Jinni: 2/360) As for Abd al-Qaḥer al-Jurjani, "it is the chapter on the precise path, the subtle take, the strange matter." It is similar to magic, for you see by it leaving the remembrance, more eloquent than remembrance, and silence about stating, adding to the benefit, and you will find that you are more eloquent than what you would be if you did not utter, and complete what you would be a statement if you did not build." (Al-Jarjani/146). Briefness, i.e. the large number of high-end meanings given by words with few letters, and the good omission because it indicates the empowerment in eloquence and eloquence (Al-Suyuti: 3 / 127), and there is a lot of talk about that and that the omission has received a lot of attention. This interest resulted in many benefits that scholars talked about, including first The deletion is for shortness and caution so as not to weigh the sentence, and from it the deletion is a warning of the shortness of time and not to bring the omitted, meaning if the omitted is mentioned, it will lead to missing the important for the shortness of time, and this abounds in temptation and warning, etc.

### **First - delete the initiator**

The deletion of the predicate in the speech of the Arabs is mentioned in abundance, and this deletion is permissible if evidenced by it, and it is obligatory in the places mentioned by the grammarians, including when the evidence for the answer is sworn to it, and in the case that the news is a source on behalf of his act, and if the news is news (yes and bad) recently about them Or a short epithet for praise or slander (Ibn Malik: 1/188), and (Mustafa Al-Ghalayni: 2/167). As for the purposes for deleting the subject, they are many and cannot be enumerated. Deletion is a precaution against tampering based on the apparent, i.e. the presence of a presumption that does not need to be mentioned or evidence to indicate it, including the imagining of going back to the strongest of the two evidences in the mind and the wording. To glorify it or degrade it, including the deletion so that the denial comes when it is needed, and the deletion is for the initiative so that the opportunity is not lost, and the purposes are according to what the poet wants other than the deletion in the Holy Qur'an, every deletion is for a purpose (Al-Subki: 1/155), and (Al-Suyuti: 1/155).

### **Among the omissions in the book are**

"Abdullah bin Yusuf told us, Malik told us, on the authority of Nafi', on the authority of Abdullah bin Omar, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, when he stopped from an expedition, Hajj or Umrah would say three takbirs on every honor of the earth, then he would say: There is no god but God, alone without partner, to Him

belongs the kingdom, and to Him belongs praise, and He is Able to do all things" : (Bukhari: 3/7).

The deletion of the subject and its appraisal (we) in his saying (Aibon), i.e., we are an Aibon, a plural of the explanations of the hadith in the feature of deletion here, and it is the subject, because in their saying Aibon in the sense of return, it does not have the intent of reporting by pure return, because the return is an unavoidable achievement. Based on this, there is no need to mention the subject, rather the return is in the case of repentance, worship, praise of God and prostration to Him, i.e. their return to these descriptions (Abu Zur'a: 4/547). The tongue is to glorify or belittle, and it is for this purpose of humility and humility on the part of the Prophet, peace be upon him and his companions, and to glorify God Almighty by omitting the subject, and the evidence for the humility of the Prophet during entering Mecca with the strength of his army, but he entered humbly, and he lowered his head until he almost touched his journey, because of the intensity of his humility And humiliate him to God Almighty, and this is what supports our words in deleting the subject O (Al-Subki: 1/155) and the researcher tends that there is another possibility of deletion, which is for lack of veneration, because one of the methods of the Arabic language expresses himself with the pronoun (we) to glorify and brag, even if mentioned The beginner is in these places, that is, we will return and we will return We are repentant while we are prostrating, and others would have been inconsistent with the morals of the beloved chosen one in his supplication to God Almighty for what is in (we) of pride and self-aggrandizement, and boasting and glorification is only for God Almighty and the evidence for this is the saying of God Almighty: (We narrate to you O Muhammad their story with truth. Truly, they were young men who believed in their Lord Allah and we increased them on guidance) (Al-Kahf: 13) Here is the subject (we) for glorification, and the summary in what seems to me to omit the subject in the context of this hadith for humility and not bragging in their supplication to God Almighty.

### **Secondly \_ delete the news of the negative**

"Abu Al-Yaman told us, Shuaib told us, Abu Al-Zinad told us, on the authority of Al-Araj, on the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, peace and blessings be upon him, said: If Khosrau perishes, then there is no Khosrau after him, and if Caesar perishes, there is no Caesar after him, and by the One in whose hand my soul is to be spent Their treasures are for the sake of God" . (Al-Bukhari: 4/85)

The predicate of no gender is the same as in the case of the pillars of the nominative sentence, so it is mentioned in some cases and omitted in others, and it is mentioned if it is not indicated by a presumption, and if it is known by a presumption, it is deleted (Ibn Al-Hajeb: 3/258). The phrase, its purification, its preservation from flabbiness, and stimulating the sense and thought in knowing the meaning that was not mentioned a word denoting it, and the purposes in deleting it are the same in the predicate, and there is no need to mention them. The first of them is an estimation that there is no Caesar in Sham, and the second of them is no Caesar as it was in his time, and the third of them is no Caesar by this name, and the fourth is no Caesar at all, and the latter is very far

from reality because Caesar was present, and the reason for that is that the Quraish, before their Islam, often come to Iraq and the Levant for trade. When they converted to Islam, they feared that travel to them would be interrupted because of their disagreement with the people of Iraq and the Levant in Islam, so he, peace and blessings be upon him, said (Neither Caesar nor Khosrau) by deleting their report until he denies their existence, and the presence of the one who does their act, meaning if the news was mentioned, the denial would have been on Caesar and Khosrau only, but when he deleted the news He wanted everyone who did their act that this harm It has disappeared in these two regions (Abu Zur'a: 6/186), (Ibn al-Maqlan: 2/154) and there is another issue, which is the advent of a noun that does not deny knowledge, and that is by interpreting a noun, neither Caesar or Khosrau, such as "the case nor Abu Hassan Laha" Appreciation, nor like Abu Hassan for it, and this word goes deep into denial, and there is another directive that is in the sense that there is no problem in that, or it is knowledge, and its estimation has been repeated, neither Caesar nor Khosrau (Ibn Malik: 2/6), which seems to me to be an appraisal of the word (such as He is the one who performs neither the likes of Caesar nor the likes of Khosrau, that is, there is neither Caesar nor Khosrau, nor is there anything like them.

### **Third - delete the subject of the condition**

"Isma'il told us, he said: Malik told me, on the authority of Nafi', on the authority of Abdullah bin Omar, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: If one of you is offered his seat in the morning and evening, if he is one of the people of Paradise, he is one of the people of Paradise. He was one of the people of Hell, and he is one of the people of Hell, so it will be said: This is your seat until God will resurrect you on the Day of Resurrection". (Al-Bukhari: 2/99)

The omission in his saying "If he is from the people of Paradise, then he is from the people of Paradise." And appraisal is one of the seats of the people of Paradise, and the same is true for the people of Hell, so deleting the subject here is for short (Abu Zara'a: 2/462). / 54) and (Al-Qastalani: 3 / 86) and this omission is due to the lack of benefit in mentioning it, and it may be that mentioning it becomes in vain, and it increases after the conditional fulfillment associated with the answer to the condition, and from it is the saying of God Almighty: (And if it doesn't receive heavy rain light rain suffices it) (Al-Baqarah: 256) that is, to estimate that is a long time (Al-Suyuti: 3 / 184), and al-Taybi referred to the union of the condition and the answer with the omission indicating luxury, and what is meant by this is that after the resurrection he sees the dignity of God Almighty (Al-Tibi: 5/299), and also in it the word "the seat" comes as an indication of permanence. And it does not disappear (Al-Kurani 3/383), and the evidence for the omission is his saying that if he dies, his seat is offered to him, so it was deleted because it was not useful to mention it a second time in the speech, just as the Arabs tended to shorten it without disturbing the speech, and the Prophet - may God bless him and grant him peace - was the most eloquent of the Arabs.

#### **Fourth - delete the initiator**

"Muhammad ibn Rafi' told us, Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, he said: This is what Abu Huraira told us, on the authority of Muhammad, the Messenger of God, may God's prayers and peace be upon him, and he mentioned hadiths from them. Naked, some of them look at each other's misery, and Moses, peace be upon him, used to wash alone, and they said: By God, he did not prevent Moses from washing with us except that he turned around....."(Muslim: 183/1)

His saying "My two garments are stone, two garments of stone" has two meanings. The first of them is erected by an act whose estimation was omitted, "Leave my dress or give me my garment." As for the other, it is possible that it is a reported news item for a subject whose estimation has been omitted. He took his garment with the knowledge that the garment belonged to him, so he treated him as one who did not know that it was his garment in order to turn away from his action and return the garment to him. My dress, and the meaning is according to this, that it is pride in taking his dress, so he came with a treatment like the one who does not know that the dress does not belong to him, and the reason for that is in order to return his dress to him, and he omitted the subject here for the sake of urgency (Al-Jinki: 5/460)

As for those who said that the omitted is the verb and its appraisal (give me or leave my dress), then the verb is omitted here to indicate the situation on it, as well as to omit (O) the call, and the reason that led to this omission is the haste and the narrowness of the place, and that is due to the severity of the modesty of Moses - peace be upon him - which stipulated this. The opinion is Abu al-Abbas al-Qurtubi (al-Qurtubi: 6/190) Ibn al-Mulqen agreed with what Abu al-Abbas brought about the fact that the omitted is the verb (give me or leave), and what justifies the omission of the verb is the sign of the situation on it, and by omitting the letter of the call also hastily, and because of the great modesty of our master Moses. In revealing his nakedness, he hastened to call the stone, and because of the narrowness of the place, both the verb and the letter of the call were omitted (Ibn Al-Mulqen: 4/623), and there is another issue which is that the disagreement is in the deletion of the call to the call with the indefinite and the gender noun. It is permissible to omit and dhikr with the name of the genus, i.e., it is a steady analogy according to them.

As for the Basrians, he heard the deletion of the letter appeal with the name of the genus, which is (become night), meaning its appreciation, oh night, as well as hearing (knock kra), i.e. appraise it, oh Kra (Ibn Malik: 3/ 190 ), and the call of what is unreasonable, which is the stone, in the form of the call of the intelligible, and the reason for this is the issuance of the verb that makes sense from the stone, which is Fleeing with clothes, and it is usually in the moving and not the inanimate, so he shifted the speech from the unreasonable to the rational, so he moved from the rule of inanimate to the rule of animals 0 (Al-Qurtubi: 6 / 190). What seems to me that the omission here is for urgency, and for the narrowness of the place, which indicates that there is more than one place in the context because our master Musa, peace be upon him, was very shy, so he hurriedly went behind the stone until he took his clothes, and because the preoccupation with

mentioning the omitted verb and (oh) the call leads to missing the important, so for That omitted the verb and the letter.

### **Fifthly - delete the verb**

"Qutaiba bin Saeed told us, Laith told us, on the authority of Yazid bin Abi Habib, on the authority of Abu al-Khair, on the authority of Uqbah bin Aamer, that the Messenger of God, peace and blessings be upon him, said: Beware of entering upon women. "The in-law is death ." (Bukhari: 7/37) His saying (Beware of entering) in it omitted the verb, so our saying (Beware of you) is an object of a verb whose appraisal omitted beware, or beware, and the like. (Abu Zur'a: 5/388). Abu Zur'a clarified the feature in this omission, which is in order to warn the addressee of a warning that must be avoided and avoided. Coming up with this formula contains a severe warning and prohibition, with emphasis on it; Because this formula comes with a matter that one must be very careful of, so that the verb is not mentioned because of the narrowness of the place, and the severity of the danger in the place in which it is mentioned, so it came in this hadith to stress the prohibition of entering upon forbidden women in seclusion (Abu Zaraq: 5/388)

The grammarians, most of them said in deleting the verb to warn, which is in order to quickly empty the speaker from the word of warning so that the addressee can beware of what is forbidden and avoid it. The danger of this thing in order to avoid it is 0, and also because mentioning the factor, which is the verb, wastes time for the people of grammar (Ibn Ya'ish: 1/385), and the verb may be omitted to indicate the object on it, as they say in the example (your family and the night) by accusative and accusative with the deleted appraisal (the truth is your family and hastened the night) ) The verb was deleted to indicate the situation on it, there is no reason to mention it (Ibn Al-Atheer: 2 / 86). Severe with emphasis on it (Al-Ayni: 356) and (Al-Qastalani: 8/115), and the meaning of Emphasis is carried on carrying the thing over its counterpart, i.e., as the male and the addition for emphasis, the deletion is also for emphasis (Fadil al-Samarrai: 95), and the researcher sees that deleting the verb here came to warn of an important matter, so it came in the context that requires speed with warning to indicate the prohibition of being alone with forbidden women.

The object is deleted in Arab speech at times without spoiling the structure, or distorting the meaning in speech. Meaning, if the speaker brings the object, and this object is an illusion, the object must be deleted in order to remove the illusion towards our saying: We stayed up at night until dawn. The listener deletes the object, which is (night) and the speech becomes our wakefulness until dawn, and here it is not possible to think that staying up was most of the night, rather it was staying up until dawn, and one of the purposes is to direct the soul to prove the subject of the action without being preoccupied with mentioning the object, and the deletion is also to generalize as God Almighty says (Allah calls to the home of peace) (Yunus 25), meaning he calls everyone, and it is to maximize the effect, and to be polite in saying, and the statement after the ambiguity and the purposes are many in deleting the object and we are satisfied with this only . (Al-Jurjani: 153)

### **It is this deletion**

"Ayoub bin Suleiman told us, he said: Abu Bakr told us, on the authority of Suleiman, Saleh bin Kisan said, Al-Araj Abdul Rahman and others told us on the authority of Abu Huraira, Nafi' - the mawla of Abdullah bin Omar - on the authority of Abdullah bin Omar, that they told him on the authority of the Messenger of God, may God's prayers and peace be upon him He, peace and blessings be upon him, said: If the heat is severe, then stop praying, for the intense heat is from the breeze of Hell." Al-Bukhari 1/113

Abu Zara'a referred to the deletion of the object, by including the verb (cool) meaning (to delay) and appreciating the speech: delay yourselves from prayer, then omit the object, which is yourselves (Abu Zara'a: 2/28), and the meaning of the inclusion in grammarians is "they guarantee the verb" The meaning of another verb, so it is conducted by its course and they use it, and this is a lot for grammarians until they made it a standard chapter, and the benefit of it is to give two meanings stronger than giving a meaning (Ibn Hisham: 245) and what appears to me from this omission is to direct souls to prove the meaning of the verb without being occupied By mentioning the effect, i.e., we do not see a reason to mention it and be preoccupied with it because it is known to the listener. On the other hand, there is no point in mentioning it, and from it the poet said: Even if my people's spears spoke to me I spoke, but the spears pulled( Maadi as anguish : 1/162 )

What is meant here is the deletion of the subject, which is the y in the verb (you made me), meaning you prevented me from pronouncing it and the object is known, so it is not permissible for the poet to have paid someone else for speaking because at the beginning of the speech he says: You made me speak, i.e. prove the verb to the actor without being preoccupied with mentioning the effect (Al-Jarjani / 157). i.e., the meaning in deleting the object in this hadith is to prove the verb, which is to cool off without being preoccupied with mentioning this object on the one hand, and on the other hand it is the knowledge of the object to indicate the state of it.

### **It also deletes the object**

"Huraira that the Messenger of God, may God's prayers and peace be upon him, said: If one of you prays for the people, let him shorten it, for among them are the weak, the sick, and the old, and if one of you prays for himself, let him be as long as he wants." (Bukhari: 142/1) The omission is in his saying ("If one of you prays for the people") his estimation is prayer or something else, and the purpose of omitting the object in this place is to indicate the generality, i.e. it includes the obligatory and supererogatory prayers that take place in a group, such as the Eid prayer, Tarawih prayer and other prayers that are in congregation, other than mentioning The effect may be for a prayer from it, and it is not generalized in that, so from the characteristic of this expression is the omission of the object so that it is indicative of the generality (Abu Zara'a 264/2), and this omission came in the Qur'anic expression for the same purpose also in the Almighty's saying (Nay, but they understand not except a little) (Yunus: 25) and appreciation

The deleted object invites everyone, and the purpose of the omission is to generalize God's invitation to everyone who wants to enter Paradise (Al-Zamakhshari: 461) and it came to the rest of some commentators of the hadith in that the purpose of deleting the established is for the will of the general and comprehensive (Ibn Battal: 199/1), and it may be the purpose or purpose of the deletion; It is for the sake of expanding the meaning, i.e., it is light in the obligatory prayer and is tolerated in the obligatory prayer, although what is meant is both in the light, and it was mentioned in the Book of God Almighty to delete the established, and the purpose of it is to expand the meaning in the Almighty's saying (Your Lord O Muhammad has neither forsaken you nor hates you) (Al-Fath: 15) it may be jurisprudence A little, and on this it is an absolute object, and it is possible that they only understand a few things, and on this it is the object of it, and it is intended by the two meanings, i.e. the intended meaning they have only a little of jurisprudence, and likewise they do not understand only a few things, this omission is to expand the meaning (Fadil Al-Samarrai: 106 ), and it may be possible to omit the object of glorification, as Dr. Fadel al-Samarrai mentioned when explaining the Almighty's verse (O my sons, go you and enquire about yousif(joseph) and his brother, and never give up of Allah's mercy Certainly no one despairs of Allah's mercy except the people who disbelieve) (Al-Duha: 3) and the estimation is your words, indicating the gentle purpose in this omission, which is to honor and glorify (Fadil al-Samarrai: 81/2) on this possible omission in the prophetic expression To honor, and glorify the prayer, so he omitted the mention of the subject in the context, which seems to me that the purpose of the deletion is to generalize, instead of mentioning the wording of each prayer and enumerating it, he sufficed with deleting the object to indicate it.

### **Seventh - Delete the letters (Taa)**

The deletion of the letter in speech is in two forms: one is an extra letter on the word that came to a meaning, and the other is from the word itself, and there is a lot of talk about deleting letters (Ibn Jinni: 2/381). "Yahya bin Bakir told us, Al-Laith told us, he said: Abu Huraira said that the Prophet, may God's prayers and peace be upon him, said: Beware of suspicion, for suspicion is the most deceptive hadith." (Al-Bukhari: 17/7) The ta' was omitted in several places, including in his saying (and do not spy) and (don't feel jealous) and (hate each other), the origin of the words is two ta'in, then one of the ta's was deleted for the sake of mitigation, and this is what Abu Zara'a (Abu Zara'a: 347/6) came with. Which are omitted here, were they original or redundant?

They differed about the omitted ta' in the beginning of the present tense verb that begins with an original ta', and an extra ta' for the sign. The Kufics said: that the omitted ta' is the present ta' from other than the original ta', and their argument in this deletion is that deleting the appendix is better than deleting the original; As for the Basrians, they said: that the omitted is the original t without the appendix, and their argument in that is that the appendix came to a meaning, which is the present, unlike the original, because its entry was for something other than the meaning, and deleting the first violated the meaning (Ibn al-Anbari: 2/163). One of the two things is to reduce it, in agreement with what was brought by Abu Zara'a (Ibn Hajar: 10/482) and (Al-Qastalani: 9/48). And by looking at the meaning of sensitivity and spying in the noble hadith, we found the



meaning of spying is knowing the news with kindness and it is in good and evil, and the meaning of sensitivity is to seek. Or asking for something secretly with one of the senses, such as hearing, sight, and others, and this is in goodness (Al-Tibi: 10/3209), and from it is the Almighty's saying: (Therein descend the angles and the Ruh (Jibrail) (Ganrail) by Allah's permission with all Decrees) (Yusuf: 87), that is, with good, i.e. the general meaning is the request for something gently and in secret (Muhammad Makki: 3/201). ) Based on this, we can say that deleting the t here<sup>8</sup> is appropriate for the context, because (they sensed and spy) took the thing gently and lightly. (Verily, those who say:our Lord is Allah (Alone) and then they stand firm on them the angles will descend (at the time of their death)(saying) Fear not, not grieve

But receive the glad tiding of paradise which you have been promised) (Fussilat: 30) It came in the verse of fate by deleting one of the t's in (to descend) with miserliness. The poets without deleting one of the two ta's in (Tazlul) Dr. Fadel al-Samarrai made it clear that the omission of the t in the predestination, because the revelation is less, and she did not omit the t in the poets because the revelation is more, so it suited the deletion of the t with the few and its survival with the many (Fadil al-Samarrai/13) And on this we rely on the reason for deleting the ta' from those who sensed and espoused an occasion for the lack of action in it, and it bears another meaning, which is that the Prophetic hadith indicates the desire to manifest life and its desirability, and this is what Imam al-Nawawi came with (al-Nawawi: 6/199) and on this we can say that deleting the ta' Fit the meaning in lightening and showing life, so delete the t to reduce the word appropriate to the context.

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