Ellipsis in Textual Linguistics and Arabic Rhetoric

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Abstract: This study attempts to reconcile the concepts of textual linguistics with the old

Arabic rhetorical studies in terms of the means of ellipsis. It also attempts to identify the common interests between the two fields and to bring the concepts closer to each other. It also seeks to highlight the role of the old Arabic rhetoricians in the "textual approach" and to prove this trend, even if the term "text" is absent in their writings.

This study, while attempting to reconcile, does not aim to establish textual linguistics, but rather refers to glimpses of the efforts of Arabic rhetoric in trying to understand the text as an integrated whole.

Finally, these pages attempt to highlight the importance of "Ellipsis" in terms of the coherence and cohesion of the text, and its importance in making the reception a process characterized by a great deal of productivity and participation in the creation of meaning through the process of linking elements and filling in the gaps that permeate the text.

Keywords: cohesion, Ellipsis, Textual Linguistics, Rhetoric

Introduction :

Contemporary textual studies focus on the criteria of coherence and cohesion and make them the first criteria that must be met in texts. They are two criteria that are directly related to the text, as they represent the syntactic aspect in its structure, unlike other criteria such as pre-text, intentionality, and contextuality, which relate to the text's methodology or context.

The achievement of cohesion is considered to be dependent on the achievement of coherence or the link between the apparent structures. For the reader to accept the text and interpret it, there must be "diverse and interrelated relationships from its elements and segments [1]". A text should not be produced in a way that is characterized by semantic fragmentation due to the fragmentation of its linguistic structures. The quality of textuality in any linguistic production is only possible with the completion of the structure in a semantic sense.

From this standpoint, the attention of text science is directed towards the larger structure that contains within it smaller structures represented by sentences and paragraphs. The study of the sentence alone is no longer a study that encompasses all the characteristics of language, as communication is not achieved between people with sentences alone. However, this idea is not new in the field of textual studies, and it is not an innovation of

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modern linguistics. Ibn Ya'ish, al-Jahiz, and other ancient scholars have pointed out that speech must be linked to each other, otherwise it is no more than sounds. Al-Jahiz considered the best poetry to be that which is cohesive and easy to produce, thereby knowing that it is well-expressed and cast in a single mold. It flows on the tongue as it flows on the paint.[2]

The text trend in contemporary studies is a trend that its proponents wanted to expand the scope of research in language from the sentence to the text and to search for the means that preserve its unity and semantic continuity. The term "text grammar" is often used to describe these studies.

1. Cohesion and its Manifestations:

Cohesion in text linguistics refers to the procedures used to provide links between the elements of the surface text, such as the construction of phrases and sentences, the use of pronouns, and other alternative forms, which help the recipient to understand the text in the best way possible.

The consumer of spoken or written text relies on his or her perception of the links and relations of cohesion between its parts in his or her interaction with speech. This interaction leads to filling in the gaps that permeate the parts of the text and preparing it for its overall presence[3].

Text linguists have classified cohesion tools into two classes. The first class works to achieve syntactic cohesion, while the second class contributes to cohesion semantically. The following are some of the tools of syntactic cohesion:

- ❖ **Reference:** This is done with pronouns, demonstrative pronouns, and other forms.
- ❖ **Connector:** This is done with logical connectors such as conjunctions.
- ❖ **Substitution:** This is manifested in the replacement of elements of the text with other elements.
- ❖ **Ellipsis:** This is manifested through the exclusion of some elements of the text based on the understanding of the addressee.

The importance of the previous elements in texts is highlighted through their use. Communicative language is hardly devoid of one of the previous elements. If the first three elements, reference, conjunction, and substitution, are easily detected in texts, by being explicit elements, then the element of "ellipsis" is unique in another respect, which is "non-appearance." By non-appearance, we mean the concealment of the elided element itself.

1.2 Ellipsis in Text Linguistics:

Ellipsis in text linguistics is one of the elements of syntactic cohesion. It refers to the omission of one or more elements from subsequent speech, provided that this element is mentioned in previous speech.

This is because many language users intentionally omit some elements from their speech, relying on the addressee's understanding. This occurs in all languages, and continuously, making it a phenomenon that is hardly noticeable to language users.

Text linguists believe that ellipsis, although its contribution to textual cohesion is different from that of other cohesion tools, often overlaps, especially with reference and substitution. This overlap can be summarized in two points:

The elided element must be of the same material as the element mentioned earlier. This is the case with reference, as a pronoun, for example, must refer to a noun that matches it in all of its semantic properties. The same is true for substitution, where one element replaces a previous element that is equivalent to it. For example, in the verse of Mutanabbi:

I have poured out all that I have for Abu al-Ashā'ir, unreservedly.

Praise is for the one who is visited and is well-received.

For the one who, when the warriors meet in battle,

Is struck by a well-aimed arrow.

And perhaps he may split a lance with one warrior,

Then bend it back and straighten it with another[4]

The matching of the referring elements is evident (the implicit pronoun in (he is visited with good), and the connected pronoun in (his share) which refers to the praised Abu al-Ashā'ir). The matching also appears in the word that was replaced by (another), which replaced (warrior).

In reference and substitution, the previous element disappears in the subsequent speech. The same is true of ellipsis, but ellipsis does not leave a trace, unlike reference and substitution. By returning to the verses of Mutanabbi, we see that the pronouns in reference replaced the explicit noun (Abu al-Ashā'ir), which is no longer mentioned by its word. The same is true for the word (warrior), which disappeared and was replaced by the word (another). However, the matter is slightly different in ellipsis, in which the elided element must not leave a trace. Ellipsis is substitution, but it is substitution with zero. In the following verse in the words of God Almighty (He is not questioned about what He does, and they are questioned)[5], we see the absence of the subordinate clause (about what they do)

1.3 Types of Ellipsis from the Perspective of Text Linguistics:

Mohammed Khatabi, in his book "Text Linguistics,"**following Halliday Hasan,** mentions that ellipsis is similar in its forms to substitution and does not go beyond one of the following three forms:

Ellipsis of a noun within a noun phrase:

Which hat will you wear? This is the best.[6] (The word "best" is the elided word.)

Ellipsis within a verb phrase:

Were you swimming? Yes, I was. (The word "swimming" is the elided word.)

Ellipsis within a subordinate clause:

How much does it cost? Five pounds. (The word "it" is the elided word.)

2. Ellipsis in Rhetorical Studies:

The science of Arabic rhetoric has been interested in ellipsis even before text linguistics. It has given it an independent chapter within the scope of the science of meanings[7]. Many rhetoricians saw it as "a subtle path, a delicate approach, a strange matter, similar to magic. You see that leaving out mention and silence about conveying meaning is more effective in conveying meaning. You find yourself more eloquent when you do not speak, and more complete in your explanation when you do not explain[8]."

This is because the ellipsis is based on conserving words with complete meaning, and it falls under the name of conciseness. The ancients were so impressed with this art that many of them agreed that rhetoric is conciseness. It is not fair to say that ancient rhetoric is the rhetoric of the sentence. What Abdul Qahir al-Jurjani called "al-naẓm" was a concept larger than the sentence. We see him, in his discussion of separation and connection, referring to the fact that conjunction (linking) may extend beyond the boundaries of two sentences to the text. In this regard, he says, "I know that one of the things that people pay little attention to in the matter of conjunction is that a sentence may be introduced that is not conjoined to what follows it, but rather conjoined to a sentence between it and this one that is conjoined, one or two sentences.[9]"

Then, in this context, he cites a poem by al-Mutanabbi, to establish the connection between the sentences with each other.

The truth is that Abdul Qahir al-Jurjani was very interested in ellipsis, to the point that he made some of it obligatory in his speech. He said, "There is no noun or verb that you find that has been elided and then placed in its place, and elided in the circumstance in which it should be elided, except that you find that deleting it there is better than mentioning it, and you see that concealing it in the soul is more appropriate and pleasant than pronouncing it[10]."

Al-Jurjani was not the only one to observe the artistic beauties of ellipsis. The ancient rhetoricians, before and after him, all pointed to this art in the Arabic language, and they cited examples of it from the Quran and the poetry of the Arabs. The types of ellipses in their books become so numerous that the reader can find images of ellipses that do not exist within the images that modern text scholars have prepared. This is because Arabic is a rich and unique language with its magic.

As mentioned earlier, ellipsis is included in conciseness among rhetoricians. The meaning of conciseness is "the inclusion of many meanings under few words[11]." The paucity of words does not necessarily come with ellipsis. The meaning of a lot can be expressed in a few words without ellipsis, and this is called conciseness by condensation. However, they

believed that the meanings were more noble if they were with ellipsis. Thus, the Quran was revealed in many places concisely, and it was all miraculous.

The rhetoricians have identified different types of ellipsis and conditions that distinguish between ellipsis that elevates speech to the level of eloquence and ellipsis that invalidates the beauty and fluency of speech. In general, ellipsis can be classified into three types:

2.1 Ellipsis of Sentences

This type involves the ellipsis of one or more sentences. There are many types of this type, and in all cases, the elided element must be clear from the context. This can be done through linguistic evidence, or other evidence such as reason, context, or the purpose of the speech.

An example of this type is the verse from the Quran, "People were one nation, and Allah sent the prophets as a mercy to them.[12]" The elided element is "they disagreed," as the sending of the prophets was caused by the disagreement of the people. Another example is the verse from the Quran, "I will tell you its interpretation, so send him to me, O noble one. Interpret for us seven fat cows that seven lean ones will eat."[13] The owner of Joseph asked the king to send him to Joseph to interpret this dream. The king agreed, and the young Joseph came. The sentences that could be elided are "they sent him," "Joseph came," and "he said to him."

2.2 Ellipsis of Subordinate Clauses :

An example of this type is the verse from the Quran, "He is not questioned about what He does, but they will be questioned.[14]" The implicit meaning is "they will be questioned about what He does." Another example is the verse from the Quran, "I have believed in your Lord, so listen. It was said, 'Enter Paradise.' He said, 'If only my people knew what my Lord has forgiven me and made me of the honored ones.'[15]" The implicit meaning is "It was said to him, 'Enter Paradise.'"

2.3 Ellipsis of individual words :

In this type, some words are elided, such as the subject, the predicate, the adjective, or the object. For example, the verse from the Quran, "No, when the soul reaches the throat[16]" means "the soul." Another example is the verse from the Quran, "And there was behind them a king who seized every ship by force[17]" which means "every healthy ship." Otherwise, why would the Green Man criticize the boat?

The rhetoricians have many details about ellipsis, either in terms of types or in terms of the aspects by which the effect of ellipsis is known**.**

2.4 Images of Ellipsis in Rhetoric and Text Linguistics :

The previous examples of ellipsis show that there is not a significant difference between the images of ellipsis that text linguists have identified and those known in the discussions of the science of meanings concerning the topic of completion. This is due to the nature of language itself and the influence of languages on each other.

3. Ellipsis in Terms of its Relationships:

The original rule is that the elided element should follow the mentioned element in the speech, and this is the most common case. This is because if the evidence is advanced, it becomes easier to estimate the elided element. However, Arabic is rich in places of ellipses that violate this image. Both rhetoricians and grammarians have discussed the places of ellipsis that precede the mention. If we say that the elided element in verse from the Quran, "Its food is everlasting, and its shade[18]" is the word "everlasting." It has been preceded by what indicates it, then there are many issues in which the Arabs have been accustomed to deleting the advanced element, including:

Ellipsis of the agent in the styles of enticement, warning, and specification (regardless of whether this ellipsis is permissible or obligatory). (regardless of whether this ellipsis is permissible or obligatory), such as the verse from the Quran, "The Messenger of Allah said to them: The camel of Allah and its watering[19]" meaning: Beware of the camel of Allah. The elided element is explained by the object that is (in the nominative case) after it.

Ellipsis of the agent in places of occupation. such as the verse from the Quran, "Shall we follow a man, one of us? We will follow our fathers[20]" Shall we follow a man, one of us, we will follow him." The grammarians said that because the agent "we will follow" would be empty of the pronoun if it were to extend to the word "man," then "man" must be estimated as the object of a verb that is elided, explained by the following verb.

Using some nouns in the accusative case in speech, such as the phrase (patience, thank you).

Ellipsis and its relationship can be posterior in other cases, such as the verse from the Quran, "To warn of severe punishment from Him and to give good news to the believers[21]" The good news was given to the believers, and from this it is understood that the warning is for the disbelievers. The first object of the verb (to warn) is elided, and the estimate is (to warn the disbelievers of punishment). This was explained by the context that follows. The same is true of the verse from the Quran, "When the two receivers receive, from the right and the left a seated one[22]" The Akhfash said, "He did not say: From the right a seated one, and the left a seated one. He mentioned one and sufficed[23]" The same is true of the verse from the Quran, "Is he whom Allah has expanded his breast to Islam, so he is on a light from his Lord? Woe to those whose hearts are hardened from the remembrance of Allah. They are in clear error[24]" In the verse, there is an interrogative sentence in which one side is mentioned without the other. the original question should have compared between those whose hearts have been opened to Islam and those whose hearts are hardened. The elided phrase is explained in the following verse. A similar example is found in the poetry of Abu Tammam, who says:He avoids sin, then fears it, As if his good deeds were sins[25].

The poet says that the person he is praising avoids sin but then fears it. The usual order is for fear to lead to avoidance, not vice versa. Therefore, the poet has elided the word "good deeds" and implied it. He then explains the ellipsis in the second line.

In Arabic rhetorical and grammatical studies, ellipsis can be either forward-looking or backward-looking. However, textual linguistics sees ellipsis as forward-looking. Muhammad Khatibi says, "Ellipsis is usually forward-looking, and it is a zero replacement. Therefore, we find a structural gap in the second sentence that the reader can fill in based on what is mentioned in the first sentence or the previous text[26]." His use of the phrase "zero replacement" indicates that ellipsis and replacement share the same forward-looking relationship (the replacement must follow the replaced word). However, the relationship of ellipsis does not leave a trace, and nothing replaces the elided word, unlike replacement.

Finally, it is worth noting the richness of the Arabic language concerningellipsis. Rhetoricians do not require that the elided word be of the same material as the word that precedes it. We can ask questions in which the elided element differs from the mentioned element, or even contradicts it, as in the verse:

"To warn of a severe punishment from Him, and to give good news to the believers.[27]"

The elided word is "unbelievers." It is used in the context of warning, but it is explained by the word "believers," which comes in the context of promise.

4. The Aesthetics of Ellipsis in Rhetoric and Text Linguistics :

Many rhetoricians have seen that ellipsis has aesthetic qualities that endow speech with eloquence. In some cases,ellipsis can even serve a specific purpose, and if it were replaced with a direct expression, the meaning would be lost. For example, in the verse from the Qur'an, "And when Moses came to the water of Madyan, he found there a group of people watering their flocks, and he found near them two women holding back their flocks. He said, "What is the matter with you?" They said, "We cannot water until the shepherds depart, and our father is an old man." So he watered for them, then turned aside to the shade[28]." Al-Jurjani says, "It is clear to any discerning person that the only thing that is needed in all of this is to leave out the mention of the object of the verb "they water" and "they hold back." This is because the purpose is to know that there was watering from the people in that situation, and holding back from the women[29]. Thus, he points to an advantage of ellipsis and a great benefit in terms of the meaning of the two verses. He also sees that God Almighty informed us that Moses (peace be upon him) did not deny the holding back of the women from watering their flocks, but rather, he denied their holding back from him. If the object had been mentioned, we would have thought that he denied the holding back of "the sheep" for example, not the holding back itself. Ellipsis thus directed the reader to a single, specific meaning that was the purpose. The two verses also contained the verbs "water" and "hold back," and the object was elided. These two verbs suffice to indicate the object, and this is what text linguists require. They believe that the ellipsis is only complete if the remaining elements of the sentence after the ellipsis are sufficient to indicate the meaning. One of the elements may be elided because there are logical or discursive clues that point to it and indicate it. There may be meaning in the ellipsis that does not exist in the direct expression.[30]" This refers back to the previous words of Al-Jurjani.

Rhetoricians also see that in ellipsis, "the word is lacking from the original meaning, but it conveys its complete meaning[31]."

For example, in the conditional sentence, which requires a verb of condition and an apodosis, the ellipsis of the verb of condition is common. The Qur'an is rich in verses that contain a condition explained by the apodosis. If this were to diminish the meaning, the

Qur'an would not have used it, as it is a complete and comprehensive legislation. For example, in the verse "If God had willed, He would have united them on guidance," the original is "If God had willed that He would unite them on guidance, He would have united them[32]." Al-Jurjani believes that the ellipsis, in this case, is more eloquent than the mention, because when you say "If you will," the will in the meaning is attached to something, and the listener is prepared in his mind that you want something to be or not to be[33]. In contrast, De Beaugrande sees that the ellipsis provides an illustrative example of the trade-off between efficiency and clarity. It is a waste of time and effort to exploit texts without ellipsis. There is no harm in ellipsis as long as it is economical in terms of time and effort[34].

The ellipsis in the Arabic language can also be used to expand and release the meaning. For example, the verse "They understand only a little[35]" uses the word "little" in an ambiguous way. It could mean "only a little understanding," or it could mean "only a few things." Both interpretations are permissible, with "little" being translated as an adverb in the first case and as an object in the second. As you can see, the ellipsis makes the expression open to interpretation in this way, and it suffices to include both groups in the category of "those who understand only a little[36]." If the meaning had been specified, it would have been restricted.

The ellipsis in the previous example has its rhetorical justification in terms of expanding the meaning. It also has its grammatical justification. The ellipsis of the adverbial accusative and the substitution of its adjective is common in usage, and the ellipsis of the subordinate clause is possible. In this case, grammar can guide the process of understanding towards the possible possibilities and exclude any possibility that violates the linguistic rule. This role played by grammar with its rules is very useful even in other contexts, such as ellipsis for the sake of ambiguity or to avoid mentioning offensive words.

In contrast, text linguistics believes that the neglect of linguistic studies of this type, and the reliance on the complete sentence as a unit of study, has diverted attention from the processing of texts with an implicit character. It has made the inclusion of grammatically permissible possibilities in sentences that contain gaps (ellipsis) unnecessary for processing. Although this may be useful if the recipient wants to examine all of these possibilities, it will be superseded by the "expected benefits" and will make him instead perform a more direct syntactic analysis of the surface of the text**[37]**. This is to justify the "permissibility" of one or two possibilities and the invalidity of other possibilities.

However, text linguistics acknowledges that grammar has a great benefit in selecting the most appropriate or possible interpretations. This is because language users always subject it to the rules. If ambiguity is a rhetorical purpose, then speech is not ambiguous unless grammar allows it to be, and it will be subject to interpretation according to what is required by "correct linguistic usages."

If text linguistics focuses on "the grammar of the text," then Arabic rhetoricians and grammarians reconcile between the "rhetoric of the text" and "the grammar of the text." This is because many types of metaphor are based on ellipsis, as is the case with metaphor and extended metaphor. For example, in the verse "And ask the village in which we were**[38]**," the original is "the people of the village." The object has been elidedand replaced by the genitive, and it has become the object. This is justified by the relationship between the "elided" and the "mentioned." This is common in Arabic, and there is no problem in terms of the logic of grammar, as long as the relationship is established between "the people of the village" and "the village" or between the "metaphor" and the "locus."

Furthermore, this figurativeness in meaning is the ultimate goal of rhetoric, because the difference is clear between saying "I asked the people of the village," "I asked all the people of the village," and "I asked the village." The third is more eloquent

Conclusion :

Finally, we can conclude that many of the propositions of contemporary text linguistics have agreed to a large extent with what the ancient Arab rhetoricians concluded in their study of ellipsis. This is because most of the communicative processes of people are not devoid of ellipsis, and this applies to all languages. However, the Arabs are more extensive in this art that they have become familiar with until rhetoric has become an achievement for many critics. We cannot deny the influence of contemporary studies, regardless of their orientation or nationality, on the old studies, especially the Arabic ones.

It is also observed from what we have mentioned that the ancient Arab critics were not all studies of the sentence alone. They did not fail to identify those relationships that link the parts of the text, even though the term "text" was absent in their writings. Their Quranic evidence, which is extracted from the surahs in the discussions of the miracle, is not limited to the sentence and two sentences, but rather a search for the core of the rhetorical miracle of the Qur'an. Because the reader will not find a single miraculous sentence except in the Book of God, and he will not find a miraculous text except in it.

What is striking in this topic is that ellipsis, although it is a common phenomenon in all languages and with all language users, is a rhetorical procedure par excellence in several ways. In addition to "fattening the word and satisfying the meaning," ellipsis works to expand the imaginative ability of the recipients, opens up a wide horizon for interpretation, activates memory, and discovers the hidden relationships between the elements of the text. It also prevents speakers from repeating and accumulating meaningless meanings in the context.

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[15]Qur'an, Surah Ya Sin, verses 25-27.

[16]Qur'an, Surah Al-Qiyamah, verse 26.

[17]Qur'an, Surah Al-Kahf, verse 79.

[18]Qur'an, Surah Ar-Ra'd, verse 35.

[19]Qur'an, Surah Ash-Shams, verse 13.

[20]Qur'an, Surah Al-Qamar, verse 24.

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