

"Cohesion and Coherence"
in Imam alKâdhim's will to Hasham bin Al-
Hakam

Dr. Saja Abdul Ameer Mohammed al-A'ssam
Dept. of English/ College of Arts
University of Kufa

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Abstract

" Prophet Mohammad and his household (peace be upon them) enriched the world with such great legacy of their sermons, speeches and wills,...etc., the source of knowledge in all its fields." "Imam alKâdhim's will to Hasham bin Al-Hakam, which is full with moral, spiritual intellectual and humanistic values, is a clear example of that". " In Linguistics, as one field of human science, the will is brimful of hints and signs, by the unique style in which it has been expressed, fill the readers with profound levels of insights. For that the study aims to study the cohesion of the will focusing on three aspects: refrencial cohesion, relational cohesion and lexical cohesion". It, further, tries to come up with a better understanding of how the overall cohesive relations participate in reflecting the unity or coherence of the will. It is hypothesized here that in Imam

Al-Kâdhim's will a number of different linguistics features have been used that contribute to its cohesion as well as coherence. The study has reached some conclusions confirm that these linguistic features which are divided in term of three linguistic relations trigger and play important roles in showing the cohesion and coherence of the will."

1. Introduction

"The study sets out to get some glimpses of knowledge from Al-Imam Mûsâ ibn Ja'far alKâdhim (peace be upon him). He is the grandson of prophet Mohammed (peace be upon him and his household), the source of his knowledge. Despite all the aggressive circumstances he faced, the knowledge of Imam alKâdhim spread to make him the most outstanding and influential figure both in sciences and humanities." The study came to show his contribution on reflecting

cohesion and coherence in his will to Hisham bin Al-Hakam.

"The study is designed as follows: the first section is a short introduction to the subject. The second section deals with the relation and distinction between cohesion and coherence. The third section discusses categories of cohesion presenting the representative data of the study. Finally, the fourth section is responsible for presenting the conclusions."

2. Cohesion and Coherence

"Cohesion is one of the text properties that contributes to the organization of discourse." The term refers to the connectedness of the surface elements in the text. The three main categories of cohesion are referential cohesion (anaphoric chains), relational cohesion (connectives and ellipsis) and lexical cohesion. While the first two categories are mainly grammatical, the third one contributes to the ideational (semantic) structuring of discourse (Martin 1992: 33). So cohesion provides information about the way lexemes are organized in the discourse

" The term cohesion is often conflated with that of coherence. Hence, it is necessary to clarify this

conflation by retaining this distinction between connectivity on the surface for the term cohesion and connectivity of the underlying content for the term coherence". Halliday & Hasan (1976:1) view the concept of cohesion as an index of textual coherence:

"If a speaker of English hears or reads a passage of language which is more than one sentence in length, he can normally decide without difficulty whether it forms a unified whole or just a collection of underlined sentences. This suggest that there are objective factors involved-there must be certain features which are characteristic of texts and not found otherwise".

"Coherence, according to Halliday & Hasan (1976), is created by the linguistic resources of language. Terms as the presupposing and presupposed elements are used to stand for the antecedents and the anaphora respectively." "This view agrees with that of Blum-Kulka (1986:17) who notes that cohesion ties create the semantic unity of the text. which affects the texture as well as the style and meaning of that texture. Hoey (1991: 12) sums up Blum-Kulka's point of view on the difference between coherence and cohesion

and adds that the former is subjective and judgments concerning it may vary from one reader to another. As for the latter, it is objective and capable of automatic recognition. A coherent text is a semantically connected, and integrated as a whole, and expressing relations between concepts in the real world and sentences.

"Baker (1992:218) gives a distinction between coherence and cohesion in terms of conceptual and grammatical dependencies respectively. She defines coherence as a network of relations which organize and create a text while cohesion is viewed as a network of surface relations by words and expressions of a text are related to each other. Coherence then is the network of conceptual relations underlying the surface relations of a text."

"So far, cohesion and coherence are linked closely. A text is said to be cohesive and coherent if the reader can apply relevant factors based on the world knowledge to make inferences that link the letter and spirit of the text". Thus this study focuses on cohesion- the overt relationship holding between parts of the text as a base of

coherence -the covert potential meaning relationship. among parts of a text; a case that leads to the next section which is categories of cohesion.

3. Categories of Cohesion

3.1 Referential Cohesion

"Reference is regarded by Halliday & Hasan (1976: 31) as the specific nature of information that is signaled for retrieval. Reference as a cohesive device has to do with the introduction of a new item in the text and the subsequent referral to the same item by using a variety of lexical constructions such as personal pronouns, demonstratives and comparatives". It can be accomplished either exophorically or endophorically. Exophoric reference signals a situational reference i.e., referring to a thing as identified in the context of situation, while endophoric reference signals a textual reference i.e., referring to a thing as identified in the surrounding text. This latter type of reference is either anaphoric(referring to the preceding text) or cataphoric (referring to the following text). This relation refers to the expressions that make reference to other words in the text for their interpretation (Pilus, 1996: 49).

The will is rich with the use of reference, some examples:

." قد جعل الله عز وجل ذلك دليلاً على معرفته...."

(Almighty Allah has made that as a proof for his knowledge.)

إلاَّ عباده إلى ورسله أنبياءه الله بعث ما ٢ . " معرفة أحسنهم استجابة فأحسنهم ، الله عن ليعقلوا وأعقلهم ، عقلاً أحسنهم الله بأمر وأعلمهم ، الله . والآخرة الدنيا في درجة أرفعهم

(the purpose behind sending prophets and messengers by Allah to his slaves is just to make them think of Him. So those who respond the prophets best are those who are best in knowing Allah; those who know about Allah are the best in their minds, and they are the ones who have a higher degree in life and life after death.)

Note: The researcher herself provided the translation of the examined data as there is no available translation.

3.2 Relational Cohesion

(A) Conjunction

"Halliday & Hasan (1976:226) state that conjunctive elements are cohesive not in themselves but indirectly by virtue of their specific meanings. Conjunctions, therefore, establish a relation in which what is followed is

systematically related to what has gone before. This is so because cohesion is the relation between sentences in a text which follow one after another (cf. Blagoeva, 2000: 21). Conjunctions are one of the multiple resources in a language to express logico-semantic relationships between propositions, sentences, and parts of texts".

However, Sanz (2003: 293) points out that they are not an essential part of the text as they do not add any propositional information to it; the information they provide is already retrievable by the reader of the text. She adds that they facilitate the readability of texts, i.e. the writer makes it easy for his reader to work out the logical relationships.

Halliday & Hasan (1976) classify conjunctions into four types of relations:

1. **Additive** "is a relationship which is characterized by using connective devices such as *and*, *also*, *further*, etc." Such a relationship is obvious in Imam Al-Kazem's will, for example:

أكمل وجل عز الله إنَّ الحكم بن : هشام ١ . " يا بالبيان، إليهم وأفضى ، بالعقول الحجج للناس بالإدلاء...." . على ربوبيته ودلهم

(Oh Hisham bin Al-Haham! The Almighty Allah has completed the reasoning for people by minds, and showed them the evidences by explanation. Then, He directed them to His Lordship by prophets and messengers.)

ياخاف من يحدث لا العاقل إن : هشام ٢. يا لا ما يعد ولا، منعه يخاف من يسأل ولا، تكذيبه يتقدم ولا، برجائه يعنف ما يرجو ولا عليه، يقدر عنه... "العجز يخاف ما على

(Oh Hisham! The wise man does not talk to a liar, or ask a preventer, or give a promise he can not keep, or want what may hurt him, or approach what he can not fulfill.)

2. Adversative means a contrary to expectation relation which is realized by using *yet, though, but...*etc. For example:

بقدر المتواضعين يرفع لم الله أن. " واعلم 5 ومجده بقدر عظمتهم رفعهم ولكن، تواضعهم "...

(Do know that Allah does not reward the modest in the same degree of their modesty, but in as much as His greatness and holey...)

منازعته، وصغر ودع، لعلمه العالم عظم ٦. " وعلمه قرّبه ولكن، تطرده ولا لجهله الجاهل

(Magnify the scientist for his science and avoid arguing him, and lessen the ignorant for his ignorance and do not miss him out but keep him close to teach him.)

3.Causal means relations of result, reason, and purpose and are expressed by using lexical items as *so, thus, hence, therefore...*etc., such as:

الدنيا من بالدون رضي العاقل إن : هشام 7. يا مع الحكمة من بالدون يرض ولم، الحكمة مع تجارتهم. " ربحت الدنيا، فلذلك

(Oh Hisham! The wise man convinced with the little of everything in life with much wisdom, and did not convince little wisdom with getting many things in life. So that, such people won the trip.)

الدنيا لنفسه يرى لا الذي قدرا الناس. " أعظم 8 فلا، الجنة إلا ثمن لها ليس أبدانكم إن أمّا، خطرًا بغيرها تبيعوها "

(The highly esteemed people are the ones who do not feel that this life is risky to them, as for the best esteem to your body is the paradise, so do not sell them in return to other esteems than the paradise.)

4.Temporal is a relation between two successive sentences, one is subsequent to the other and it is expressed in its simplest form "then":

العلم.... " مع العقل أن بين ثم : هشام ٩. يا

(Oh Hisham! then He showed that the mind works along with the science..)

وأقبح ، الغنى بعد الفقر أقبح ما : هشام . "يا 10
ثم ، لله العابد ذلك من وأقبح ، النسك بعد الخطيئة
"يترك عبادته .

(Oh Hisham! how bad it is to see poverty after richness, what worse is to do the sin after good deeds, and the worst is to see a slaver of Allah leaves his worship.)

(B) Ellipsis

Ellipsis "refers to the omission of something understood. Its use helps in creating the cohesion in a text. According to Halliday and Hasan (1976: 196), its effect is to "create cohesion by leaving out under definite. rules- what can be taken over from the preceding discourse". Ellipsis and substitution can be regarded as one type of cohesive relation that takes out different forms. Substitution is the replacement of one item by another, and ellipsis is the omission of an item. Therefore, ellipsis can be interpreted as zero substitution, i.e. substitution by nothing. "It guides the reader to seek information elsewhere in the text, but it causes some difficulty for the unskilled reader as he was to find out something which is left unsaid." For Millward (2004), "ellipsis involves the deliberate omission of elements, despite being generally required by grammar, if they are considered to be obvious within the specific

context". Ellipsis also helps to "shorten the message as it reduces redundancy, and can make the connections of meaning more easy to grasp" (Leech and Svartvik, 1975: 162). Such device can be realized in the following example:

طوبى : الإنجيل في مكتوب : هشام . "يا 11
، القيامة يوم المرحومون أولئك ، للمتراحمين
المقربون هم أولئك ، الناس للمصلحين بين طوبى
هم أولئك ، قلوبهم للمطهرة طوبى ، القيامة يوم
الدنيا في للمتواضعين القيامة، طوبى يوم المتقون
القيامة..." يوم الملك منابر يرتقون أولئك ،

(Oh Hisham! written in the bible: bless is to the beloveds, those are the blessed on the day of resurrection, bless is to the reformers among the people, those are the close on the day of resurrection, bless to those with clean hearts, those are the dutiful on the day of resurrection, bless is to the modest people in life, those rise to rejoice on the day of resurrection..)

(C) Hyperbaton

"Hyperbaton can be defined as a figure of speech in which words that naturally belong together are separated from each other for emphasis of effect. This kind of unnatural or rhetorical separation is possible to a much greater degree in highly inflected languages, where sentence meaning does not depend closely

on word order" (Andrew and Laurence,2006:524).

Like other figures of disorder, hyperbaton interrupts the expected flow of a sentence for changing the normal or expected order of words, making the word or phrase that is out of order is particularly emphasized-in this case, and drawing more attention. The term comes from the Greek for "overstepping" because one or more words "overstep" their normal position and appear elsewhere (Al-Abodi: 13). Anastrophe is one forms of hyperbaton and sometimes the two terms being used interchangeably, but anastrophe is more technically refer to moving only one word out of its expected syntax rather than an entire phrase or a generic reversal (Long,2008:1). For examples:

لَيْنَ مَسَّهَا الْحَيَّةُ مِثْلَ الدُّنْيَا مِثْلَ إِنَّ : هِشَامَ ١٢. " يا ذُو الرِّجَالِ يَحْذَرُهَا ، الْقَاتِلُ السَّمِّ جَوْفَهَا وَفِي ، بِأَيْدِيهِمْ. " الصَّبِيَّانِ إِلَيْهَا الْعُقُولُ ، وَيَهْوِي

(Oh Hisam! Life is as snake has a softy touch, and a hollow filled with deadly venom, the wise men avoid it, and the boys approached to with their hands.)

ولا ، السَّهْلُ فِي يَنْبِتُ الزَّرْعُ إِنَّ : هِشَامَ. " يا 13 قَلْبُ فِي تَعْمُرُ الْحِكْمَةُ فَكَذَلِكَ ، الصِّفَا فِي يَنْبِت ... "الْجَبَّارُ الْمُتَكَبِّرُ قَلْبُ فِي تَعْمُرُ ، وَلَا الْمُتَوَاضِعُ (Oh Hisham! the implant grows in a plain not in rocks, and so the

wisdom grows in the heart of the modest not in the heart of mighty arrogant).

3.3 Lexical Cohesion

This category is not based on the grammatical connectivity, as the above ones, but on semantic relations.or the use of lexical items as "lexical chains and choice" (Hoey 1991: 10). Shi (2004:5) states that lexical cohesion is the single most important form of cohesive ties. It covers any instance in which the use of a lexical item recalls the sense of an earlier one. It forms multiple relationships and thus is dominant in creating texture . "It is divided into a number of different forms among them" are:

(A) Repetition

"The most obvious device of lexical cohesion is repetition of the lexical item, either in an identical form or in a derived or inflected form" (Aziz, 1998: 89). It is the simplest form of lexical equivalence in vocabulary, where the writer repeats the same lexical item which has a relation to another related item.

Repetition is considered to be the "central linguistic meaning-making strategy, a limitless resource for individual creativity and interpersonal involvement" (Tannen, 1989: 103), as well as a

means of achieving cohesion in text (de Beaugrande and Dressler, 1981:25). "Repetition is important to a reader's comprehension. In such a case, repetition lends itself to a sense of coherence (or at least to the illusion of coherence. Hoey (1991) have proved that the greater part of cohesion is produced by the lexis. Károly (2002: 29) also investigated the role of the various types of lexical repetition. in particular in creating texture. In the will, for example, the name "هشام" (Hasham) is repeated for eighty times, while the term "العقل والعقول" (mind and minds) forty-three times, "الدنيا" (life) thirty-six, "العلم" (science) twenty times, "الآخرة" (life after death) thirteen times...etc. These are in term of words, but the will also has a repetition of letters such as الياء (ya'a), الواو (waaw), التاء (ta'a)...etc.

(B) Synonyms/Near Synonyms

This relation refers to two terms which have the same meaning. The term 'synonyms/ near synonyms' is used in semantics to refer to one of the major types of sense-relations between lexical items. A synonym is used as an attempt to avoid repeating the same linguistic item since repetition is not a sign of a good style only. It may rather be realized as a hesitation on the

part of the speaker and perceived as redundancy on the part of the writer (Tannen, 1989 cited in Károly, 2002: 92).

In fact, near synonyms refer to "expressions that are more or less similar, but not identical in meaning" (Lyons, 1981: 50). For example:

وَعَزَّتِي : وَعَزَّ جَلَّ اللهُ قَالَ : هِشَامُ يَا ١٤
فِي وَعِلْوِي ، وَبِهَائِي وَقَدَرْتِي وَعِظْمَتِي وَجَلَالِي
جَعَلْتُ إِلَّا هَوَاهُ عَلَى هَوَايَ يُؤْثِرُ عَبْدٌ لَا ، مَكَانِي
آخِرَتِهِ... "فِي وَهْمِهِ ، نَفْسُهُ فِي الْغِنَى

(Oh Hisham! the Almighty Allah said in my self-praise, greatness, ability, gloriousness and superiority any slaver count my passion to his, I will make rich in himself, and make his main concern in the life after death).

١٥. " أَهْلُ الْعَقْلِ وَالْفَهْمِ".

(people of reason and understanding).

(C) Collocation

"Collocation refers to the semantic and structural relation among words, which native speakers can use subconsciously for comprehension or production of a text." Halliday & Hasan (1976: 286) argue that collocation is an important part of creating cohesion in connected text. The cohesive effect ... depends not so much on any systematic relationship as on their tendency

to share the same lexical environment, to occur in collocation with one another, such as: ill/doctor, pipe/smoke,..etc. In general, any two lexical items having similar patterns of collocation –that is, tending to appear in similar context – will generate a cohesive force if they occur in adjacent sentences.

غرق فيه عالم ١٦. " إن الدنيا بحر عميق قد
كثير، فلتكن سفينتك فيها تقوى الله، وحشوها
الإيمان، وشراعها التوكل.."

(Life is a deep sea many have sunk in, so let your ship be God piety, filled with faith, its sail is the trust").

١٧. "إن العقلاء زهدوا في الدنيا، ورغبوا في
الآخرة."

(Wise people abstain life and choose the life after death.)

4. Conclusions

"The present study has tried to show how cohesion and consequently coherence are embedded in Imam alKâdhim's will to Hasham bin Al-Hakam. It focused on the three categories of cohesion: referential cohesion, relational cohesion (conjunctions, ellipsis and hyperbaton) and lexical cohesion (repletion, synonymy/near synonymy and collocation). The analysis allowed us to draw some conclusions." Findings reveal that the will is rich

with different cohesive devices whether that of referential cohesion, relational cohesion or lexical cohesion. It is further found that these three categories of cohesion play a very significant role. in creating the coherence of the text through their different devices that coordinate ideas and experiences. Lexical cohesion is the central device for making texts hang together experientially. Therefore, cohesion is an important aspect for creating meaning within text. "This, in turn confirms the existence of a relationship between cohesion and coherence in a text thereby rendering support to the findings by Halliday & Hasan (1976), Blum-Kulka (1986), Hoey (1991). Then, the conclusions come to verify what is hypothesized in this study.

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والتماسك المتحقق بالربط والتماسك المتحقق بالجوانب المعجمية. وتحاول الدراسة أيضا أن تصل إلى فهم أفضل للكيفية التي تساهم بها علاقات التماسك النصي هذه في عكس وحدة وانسجام الوصية. هنا افترض إن وصية الأمام الكاظم استخدمت عدد من الميزات اللغوية المختلفة والتي تساهم في تماسكها وانسجامها النصي. ووصلت الدراسة لعدد من الاستنتاجات التي تؤكد إن هذه الميزات اللغوية والتي قسمت إلى ثلاث مفاهيم تؤدي وتلعب دور مهم في أظهار تماسك الوصية وانسجامها النصي.

المخلص

قد أثرى رسول الله وآله الأطهار(صلوات الله وسلامه عليهم) العالم بهذا التراث العظيم الذي تمثل بمواعظهم، وخطبهم، ووصاياهم... الخ، التي هي منبع للمعرفة بمختلف جوانبها. ووصية الأمام الكاظم (عليه السلام) لهشام بن الحكم، الغنية بالقيم الأخلاقية والروحية والفكرية والإنسانية، مثال واضح على ذلك. لغويا، من حيث إن اللسانيات هي إحدى حقول العلوم الإنسانية، فإن الوصية، المفعمة بالتلميحات والإشارات التي تعكس أسلوبها المميز، تملأ القراء برؤى ذات مستويات عميقة . ولهذا جاءت الدراسة لتبين التماسك النصي للوصية مركزا على ثلاث جوانب: التماسك المتحقق بالا حاله

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