The Elements of Grammatical Cohesion in the Sermon of Fadak

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Abstract

The sermon of Fadak is one of the most important traditional heritage of Fátima Al-Zahra, the daughter of the prophet of Islam (p.b.u.h.) which has been delivered after the demise of the prophet at al-Masjid al-Nabi and as an eloquent prose, enjoys eloquence, firmness of style and agreement among the components.

In this research, efforts have been made to study the elements of grammatical cohesion of the text at The Sermon of Fadak based on the functional role of Halliday and Hasan. The research methodology is descriptive-analytic and the research population is textual, including The Sermon of Fadak of Hazrat Zahra(S) in the book of Al-Ehtejaj Al Ahl-el Lejaj by Tabarsi. «الإحتجاج على أهل اللِجاج»

The findings of the research showed that in The Sermon of Fadak, the factors of grammatical cohesion include ellipsis, substitution, reference, and inflection. The application of the factors of grammatical cohesion at The Sermon of Fadak, in addition to creation of cohesion at the text level has caused the increase of impact on addressees and has increased the beauty of the text. Though some of the factors of grammatical cohesion in The Sermon of Fadak are in agreement with the model of Halliday but the efficiency of this model is not in agreement with that in some cases such as the verb substitution at The Sermon of Fadak as an eloquent Arabic literature prose.

Keywords: The Sermon of Fadak; Fatima Zahra (S); Text Cohesion; Halliday's Functional Role; Grammatical Cohesion

Introduction

1. Statement of the Problem

The Sermon of Fadak is the speech by Fatima Zahra (S), the daughter of prophet of Islam (p.b.u.h.) at al-Masjid al Nabi after the demise of the prophet of Allah (p.b.u.h.) which has been delivered in the presence of a group of Muhajirun (The emigrants) and Ansar (The Helpers) to take back the Fadak.

The text of this sermon has been presented in both Shia and Sunni sources. The loftiness of meaning and the presence of literary delicacies of this valuable heritage has made it to be noticed by the thinkers since long time ago.

Though the oldest intendent writing namely "Khotbat al Azhra (S)) has been written by Abu Mikhnaf Azdi (157 A.H.) in the second century on the sermon of Fadak but due to the lack of access to this book, it is possible to consider Balaghat al-Nisa «بَلاغاتُ النِساء» (the eloquence of women) by Ibn Tayfur (d. 280 A.H.) in the third century A.H. as the oldest existing document on The Sermon of Fadak which is still available. (Ibn Tayfur, no date, 23-33).

After Ibn Tayfur , the text of The Sermon of Fadak has been narrated by other scholars such as al-Qāḍī al-Nu'mān Maqribi (d. 363 A.H.) in the book of Sharh al-akhbar fi fada'il al-a'immat al-athar(A.S.) «شرح الاخبار فى فضائلِ الأئمهِ الأطهار عليه السلام » (Ibn Hayun, 1409 A.H. , volume 3, pp 34-40) , Tabari Amoli Saqir , died on the fifth century A.H. , Dala'il al-imama, «دَلائل الإمامَه»(Tabari Amoli Saqir, 1413 A.H. , p. 109-129) , Sayyid al Murtada in al-Shafi fi al-Imamah«الشافى فى الإمامه» (Alam al Huda , 1410 A.H. , volume 4, p. 69-78) , Tabarsi in Al-Ehtejaj «الإحتجاج» (Tabarsi , 1403 A.H. , volume 1, p. 97-107) , Ibn Athir (Born 544 A.H.) in Manal al Talib fi Sharh Teval al Qaraeb «مَنال الطالب فى شَرح طِوالُ الغَرائب» (Ibn Athir , 1417 A.H. , volume 1, p. 501-507) , Ibn Abi al Hadid (Died, 656 A.H.) in the " Sharh Nahj al Balaghah «شرح نَهجُ البَلاغه» (Ibn Abi al Hadid, 1404 A.H. , volume 16, p. 249-251) , Ali ibn Tavus , (died in 664 A.H.) in " Al-Taraif «الطَرائف» " (Ibn Tavus (died in 664 A.H.) in Altraif (Ibn Tavus , 1400 A.H. , volume 1, p. 263-266) , Ibn Meysam Bahrani (Died in 679 A.H.) in Sharh Nahj-al-Balagha «شرح نهج البلاغه» (Ibn Meysam Bahrani, 1400 A.H. , volume 5, p. 105-106) , Irbili (died in 692 A.H.) , Kashf al-ghumma fi Mar'ifat al Aimah Aleyh Salam«كَشف الغُمَّه فى مَعرِفَتِ الأَئِمَه عليه السلام» (Irbili , 1433 A.H. , volume 2, p. 201-202).

As the text of The Sermon of Fadak, is a verbal registration of a communicative incident between Hazrat Zahra(S) and the addressees,so discovering its existing cohesion relations is of specific significance.Understanding the cohesion existing among the elements of The Sermon of Fadak and unity and agreement among its components not only causes a deeper understanding of The Sermon of Fadak but also provides a more integrated mental display of The Sermon contents and facilitates data processing and decoding it.

Today, linguistic studies of the text in Hadith researches, has been noticed as one of the modern methods by researchers. For instance, Nazari (2010) in a research entitled "Function of the factors of textual cohesion in Nahj al Balagha sermons (based on the Halliday's Functional Role Model) and Jahami (2011) in his research on: " Aliyat al Insijam al Nasy fi Khotob Mokhtarat min Mostadark Nahjol Balagha Lil Hadi Kashif al Qata" have«آلیات الانسجام النصى فى خطب مختارة من مستدرک نهج البلاغة للهادى كاشف الغطاء» tried to study the function of textual cohesion in some of the sermons by Imam Ali (A.S.).

The review of local and foreign previous source on The Sermon of Fadak also shows that though valuable researches have been made on this subject with new attitudes. For example, "Rushanfekr and Akbari Zadeh (2011) in their article entitled "Analysis of Critical Discourse of the Sermon of Fadak of Hazrat Zahra (S), have made a critical analysis of The Sermon of Fadak. Meqyasi and Farahani (2015), in an article entitled, "Highlighting in The Sermon of Fadak of Hazrat Zahra (S), have noticed to the literary analysis of the Sermon of Fadak from the perspective of the view of Highlighting [Agenda-setting theory]. Moqadam and Motakki (2012) in their research on "A study of The Sermon of Fatimiyya based on aestheticism have reviewed the factors of creation of proportion and beauty in The Sermon of Fadak. However, these researches have mainly been focused on discourse and aesthetic analyses and The Sermon of Fadak has not been noticed from the viewpoint of text cohesion elements. Thus, the present research is an attempt to study the elements of grammatical cohesion in The Sermon of Fadak of Hazrat Zahra (S)

and to respond to this question: How is the analysis of grammatical cohesion elements in The Sermon of Fadak?

2. The Elements of Grammatical Cohesion

Michael Halliday and Ruqaiya Hasan are two eminent figures who have put forth the cohesion as one of the terminologies in the text linguistics. Based on their theory, a speech is called a text when it has a form cohesion and semantic continuity. From the viewpoint of Halliday in the semantic system and textual, social and text roles, three domains are put forth including the spectrum of speech, character of speech and method of speech. The domain of character of speech has connection with the social role and the domain of method of speech has connection with the textual role. (Nazari et al, 2011, no. 87).

Halliday believes that it is with regard to the textual role that it is possible to separate each piece of integrated speech or writing from other irrelevant sets. The factor of cohesion causes the surface components of text to be connected with each other by considering the semantic relations and to be distinguished from other sentences which have been put together randomly. (Lotfipour Saedi, 2016, no. 110).

As the text is a semantic unit whose elements have been connected to each other due to inner codes or lexical and grammatical tools, so the elements of grammatical cohesion are instruments which through intra-chain links of phrases, have made a text in form of an integrated system. (Halliday and Hasan, 2016: 128) and connects the text surface components, i.e. the speech in fact as we hear or see it. (Alborzi, 2007: 152).

In the lingual system, the meaning as is conveyed through words to the addressee, can be conveyed to the addressee through language grammar. On this basis, cohesion is divided into two general groups of lexical cohesion and grammatical cohesion. The grammatical cohesion is the conjunction of phrases at the level of the text and creates noticeable relations among their elements. The grammatical element has a close relation with the structure of phrases and grammatical elements.

Grammatical cohesion, has two structural and non-structural parts. By structural grammatical cohesion beside each other, it means to have many elements of one layer like a clause beside each other which form a phrase with the connecting factor. The non-structural cohesions are among the items whose symbols have connectivity with some of the elements of the text or are separate from them or do not have a fixed relation with them. (Komayifard and Jaber, 2012: 32-33).

Some of the authors and critics of the Quranic sciences have also tried to pay attention to the linguistics and factors of grammatical cohesion in the old Arabic texts, for instance to consider in the domain of syntax "ellipsis and conjunctions" as the Halliday's and Hassan's cohesive factors which have been used in eloquence and syntax. (Nazari et al , 2011: 91).

3. Research Methodology

In order to identify the elements of grammatical cohesion of The Sermon of Fadak, the text of this sermon in the book of "Al-Ehtejaj" of Tabarsi was reviewed. The reason for the selection of this book, is its oldness and inclusion of the full text of the sermon. In the study of the elements of cohesion of The Sermon of Fadak, the analysis of the speeches existing in the text of the sermon (apart from those which have been delivered by Fatima az-Zahra(S) and also the verses of the Quran being used in the text of the sermon) have been ignored. In order to study the elements of lexical cohesion in The Sermon of Fadak,

first The Sermon of Fadak has been divided into the shaping paragraphs and the elements of grammatical cohesion in each paragraph has been written separately and analyzed based on the similarities.

4. Research Findings

The review of the elements of grammatical cohesion in The Sermon of Fadak showed that the ellipsis, substitution, reference and conjunctions (increasing or additive conjunction, time conjunction, conflictive conjunctions, causative conjunctions) are the most outstanding constructive components of grammatical cohesion in The Sermon of Fadak.

4-1 Ellipsis

One of the elements of grammatical cohesion which has been employed in The Sermon of Fadak is ellipsis. Ellipsis means the lack of presenting a part of the speech which the addressee can find the deleted cases through verbal or semantic conjectures existing in the previous or latter phrases. (Amiri Khorasani and Alinejad, 2015:15). The process of ellipsis takes place when one pre-supposed element is in the text. Also in the process of understanding the text, there is a possibility for availability or discontinuation. (Nazari et al, 2011:89). Of course, finding the deleted elements to some extent relates to the knowledge of the addressee and the common information of the addressee and the author. In The Sermon of Fadak, ellipsis has been used in noun clause, verbal, quasi-phrase and conjunctive forms.

4-1-1 Noun Ellipsis

Ellipsis in the noun group is comprised of one core and many dependents which are placed in both sides of a core. In special conditions, the core of noun group can be deleted and one of the posterior or anterior dependents undertake the role of the core. (Kavousi Nejad, 2008, 4/3: 110). Ellipsis has been employed to notice the addressee in The Sermon of Fadak in nominal form to prevent from the repetition and also for the beauty of the speech and creation of beauty. Sometimes, the subject has been deleted and sometimes, for the sake of clarity, the predicate has been deleted like La Elaha Ella Allah [There is no deity but Allah] which the subsist has been deleted due to the clarity of the matter or a subject like" Antom" [You] which has been deleted in the phrases near to each other and inclined to each other to prevent from repetition and any damage at the beauty of the word.

4-1-1 Verb Ellipsis

The verb ellipsis in the viewpoints of Halliday and Hasan is of two types: Omission of the verb and omission of auxiliary verbs which is used in English. The second type has no application in Arabic language. But deletion of verb exists in Arabic and due to previous verbal conjectures, it is deleted.(Nazari and Ansari, 2013:71).

The study of the element of grammatical cohesion of ellipsis in The Sermon of Fadak showed that in the verb form, the deletion had the greatest rate of frequency in The Sermon of Fadak. In the phrases in which a specific topic has been talked about, in order to prevent from prolixity and irrelevant repetition, the use of a common verb has been ignored and has attracted the views of the reader and listener through a beautiful brevity. For example, concerning the expression of the reason for the commandments, Hazrat Zahra(S) has avoided using the verb " Jaal"[fabrication] and having deleted this verb, she has connected the phrases to each other.

4-1-3 Ellipsis of Pseudo-Sentence

The omission of pseudo-sentence including the Jar and Majrur and Zarf and Mazruf is made due to the presence of precedent conjectures like the deletion of Jar and Majrur of فيما "Fima" in ونهاكم عنه "Va Nahakum Anhu" and deletion of Zarf and Mazruf of معنا " Maana" in كتاب الله الناطق " Kitab Alah al Natiq" which has been deleted due to the antecedent literal conjecture.

4-1-4 Ellipsis of Conjunctions

The deletion of conjunct includes the deletion of the group of conjunctions. The deletion of conjunctions can include various types of conjunctions such as particles of Nasb, Jar and interjections. Such as the deletion of Nasb particles of حتى " Hatta" in و اسفر الحق " Vas far al Haaq" and deletion of Jar letter of على " Ala" in و امينه " Va Aminehi" and deletion of interjections of يا " Ya" in معاشر المسليمن " Maasher al Muslemin" which has been deleted due to the presence of precedent verbal conjecture.

4-2 Substitution

One of the elements of the grammatical cohesion which has been employed in The Sermon of Fadak is the element of replacement or substitution. Substitution is one of the effective factors in the grammatical cohesion of The Sermon of Fadak. Substitution means substituting a word or phrase with another word or phrase. It occurs when the referent of both words or phrases is the same and has connection with each other. In The Sermon of Fadak, substitution has been made in noun form. If an element to be substituted with a noun group, it is called a noun substitution. For example, the application of substitution element ofاللتيا "Allatiya" and التى "Alati" in The Sermon of Fadak which refers to the situation of people prior to the prophetic mission of prophet of Islam (p.b.u.h.).

4-3 Reference

Reference is one of the instruments for the reference grammatical cohesion and by it, it means the specific feature of some of the words which understanding their meanings will be impossible without referring to other elements. In fact, it is the application of different types of pronouns in the text which by creating connection among the phrases of a text, causes their textual cohesion. (Lotfipour Saedi, 2006:110). The cohesion of the text is not created only by the one which refers to it but the agent of reference is also necessary for the cohesion of the two or some phrases and following that the text as well. If these references are inside a text, it is intra-text reference and if it is outside the text, it is extra-text reference (Amiri Khorasani and Alinejad, 2005:12) which does not play a noticeable role in the text cohesion.

In The Sermon of Fadak, reference has been made by pronouns, relative and demonstrative nouns and divided into two types of personal reference and demonstrative reference.

4-3-1 Personal

In personal reference, reference is made by pronouns, determiner possessives, and possessive adjectives and it became active in the discourse position. (Gholamhosssein Zadeh and Nouruzi, 2008:123) such as the personal reference to the noun of "Allah" by the Absent Masculine Third Singular Pronoun "H", personal reference to the noun of "Neam" by the Absent Feminine Third Singular Pronoun of " HA" and personal reference to the noun of " Al-Nas" which has been made by the Absent Masculine Plural Pronoun.

In the Sermon of Fadak, الله"Allah", رسول " Rasul" and قرآن " Quran" has the greatest references respectively which there has been a reference to them by the Masculine Singular Pronoun.

4-3-2 Demonstrative

The demonstrative reference refers to place and rate of proximity or distance of it and is mostly of the type of precedent reference. For example reference to the subject of accusation against the holy prophet (p.b.u.h.) by force and along with trickery through Masculine singular proximal demonstrative of " HATHA"[This].

4-4 Conjunctions

Conjunction words are other factors for grammatical cohesion but of course not solely but, they indirectly cause cohesion and integrity and are instruments for achieving the next text. The conjunctive words make the trivial meaning of the text by joining to each other into a general meaning to create a semantic continuity of the text. (Nazari, 2013:36).

4-4-1 Increasing Connectivity Words

Whenever an utter want to add a material without imposing any damage to the independency of the pervious phrase and states that there are more words to be expressed, he/she has utilized the increasing relation. The increasing or additive connectivity is one of the most important elements for the conjunctive or linking cohesion element in the grammatical cohesion which adds two sentences to each other without stating the reason, cause of the time continuity. This type of connectivity has application in The Sermon of Fadak with factors such as ام "AM", و"VAV" and لا "LA" which among the connectivity words, "VAV" has the greatest frequencies and has connected the sentences and words to cause the textual cohesion.

4-4-2 Time Connectivity

Whenever, there is a time sequence between the incidents of two sentences, a time connectivity is made which is shown by verbs entailing time, letters and nouns. (Nazari 2013:37). The time connectivity in The Sermon of Fadak is of four main types which includes 'ordinal, coincidence and referential ones'.

The time connectivity is like the application of the elements of time link of فاء "FA" and ثم " THOMA" which is inferred from the time sequence of two incidents. Coincident time connectivity is like the application of the VAV HALIYEH [what comes after the sentence] which shows two events or incidents are made in parallel or coincidentally.

Referential time connectivity like the application of اذ"EZ", قبل"QABLE"من قبل Min Qabl and بعد ان "BAAD AN" which refers to an incident which has happened in the past or is due to happen in the future or the present time, the time connectivity has the greatest frequencies among the connectivity words.

4-4-3 Conflicting Connectivity

Sometimes, the concept of two sentences stand opposite to each other, i.e. one is negating the occurrence of the other one or is out of the other general decree. This conflict is either in words or meaning (Fallah and Pour Akbar Kasmaei, 2012:145). In The Sermon of Fadak, conflicting connectivity has a very low application and has been employed only with the words such asکلا "KALA",بل "BAL",لکن

"LAKEN" and إلا"ELA". The conflicting connectivity has a very low application in The Sermon of Fadak and that also refers to the addressee rather than conflict in Hazrat Zahra (S)'s words.

4-4-4 Causative Connectivity

Whenever the verb incident of a sentence has a causative relation with the incident of other sentence, a causative relation is in place. Among the causative factors which have been used in The Sermon of Fadak, the words ofف سببیه " F SABABIEH" have the highest frequencies.

In the Table No. 1, the frequency and percentage of elements of grammatical cohesion in the text of The Sermon of Fadak is displayed.

Table 1 Frequency and percentage of the elements of grammatical cohesion in the text of The Sermon of Fadak

Elements of grammatical cohesion		Frequency	Percentage
Connectivity Words	Increasing	350	39.14
	Conflicting	5	0.55
	Time	49	5.48
	Causative	28	3.13
Substitution	Noun(Nominal)	5	0.55
Ellipsis	Noun	31	3.46
	Verb	49	5.48
	Pseudo-sentence	4	0.44
	Letter	8	0.89
Reference	Personal	362	40.49
	Demonstrative	4	0.44
Total		894	100

Conclusion

Reviewing the elements of grammatical cohesion in The Sermon of Fadak, it can be concluded that the distribution of the lingual elements in the text of the Sermon of Fadak is beyond the surface of the sentence and has intra textual and inner links among the components of the sermon. The grammatical cohesion is the connectivity of the sentences at the surface of the text of The Sermon of Fadak and it has created a noticeable relation among its elements. Understanding the inner specific relation of The Sermon of Fadak and the lingual unity ruling over it causes a deeper understanding of the intentions and objectives for delivering The Sermon of Fadak by Hazrat Zahra (S).

The study of the elements of grammatical cohesion in The Sermon of Fadak showed that ellipsis, substitution, reference and connectivity words are the most outstanding constructive components of grammatical cohesion in The Sermon of Fadak. The element of grammatical cohesion of ellipsis in The Sermon of Fadak, by preventing form the repetition, has caused the beauty of words and made it more attractive to the addressee and increased the effectiveness of this valuable heritage.

The element of the grammatical cohesion of substitution is influential in the semantic continuity of the sermon and its deep structure. In the grammatical cohesion of reference, the reference to Allah, Rasul and the Quran has the greatest reference respectively which has been referred to by the Masculine Singular Pronoun. It not only indicates the focus of Hazrat Zahra(S) on the subject of monotheism, the divine mission of the prophet of God (p.b.u.h.), and the Quran , the divine book and its reinforcement and prominence in the mind of the addresses but also it causes emphasize on the necessity of adherence of the

then rulers to the commandment of God , His messenger and lack of defying attitude towards the teachings of the holy Quran which is a goal beyond the demand of Fadak as a usurped right. The element of grammatical cohesion of connectivity words in all of its types has indirectly caused the cohesion of the text has partially connected The Sermon of Fadak to its other components.

Though some of the factors of grammatical cohesion in The Sermon of Fadak is in agreement with the Halliday's model, but the efficiency of this model in cases such as verb substitution has no application. The demonstrative noun is a linking factor rather than a referential factor. Also in this model, the أَنَّ ANA, إِنَّ ENA and لام LAM of the beginning have been ignored. These cases and other similar cases indicate the lack of full agreement with this model in The Sermon of Fadak as a literary and Arabic eloquent prose and it is necessary to be further noticed in the modern linguistic approaches.

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