

It (a text) is a semantic unit: a unit not of form but of meaning.

It (a general noun) is a small set of nouns having generalized reference within the major noun classes, as 'human noun', 'place noun', 'fact noun' ... etc. (Halliday & Hasan, 1976: 274) (p.279).

It (reference) is "the specific nature of the information that is signaled for retrieved"; the retrieved information or a particular identity has the referential meaning wherein cohesion lies in the continuity of reference (Halliday & Hasan, p.31).

It (hyponymy) is when the meaning of one word is included in the meaning of another (Yule, 2014:p.115).

Other divisions of at-Tikrar's types:

At-Tikrar al-Khalis is put with al-Saja' and al-Jinaas as types of styles of al-Badiy' at-Tikrari (al-Himaidawi, 2011).

Vocal reiteration (التكرار الصوتي) and verbal reiteration (التكرار اللفظي) (Abas, 2018). Nonetheless, the types that are related to phonetics rather than linguistics are not included in this research.

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المصادر العربية

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O people! Look at the world like those who abstain from it and turn away from it (1). By Allah, it will shortly turn out its inhabitants and cause grief to the happy and the safe (2). That which turns and goes away from it never returns and that which is likely to come about is not known or anticipated (3). Its joy is mingled with grief (4). Herein men's firmness inclines towards weakness and languidness (5). The majority of what pleases you here should not mislead you because that which will help you will be little (6) (al-Jibouri ed., 2009: p.474).

Imam Ali (the sender) repeats **انظروا** and its noun **نظر** (half-part reiteration in clause (1). That is in the SL whereas in the TL there is reiteration but in different kind, i.e. **people (1), inhabitants (2), the happy (2), the safe (2) and men (5)** are co-hyponyms of **the world**, and "the world" is a general noun. He urges the recipients to think deeply about this life and to leave and abstain its worldly adornment. Moreover, he uses near-synonyms (الزاهدين) and (الصادقين) to emphasize leaving the outside apparent world. However, in the TL there is synonyms in using the following verbs: **abstain & turn away** to emphasize leaving worldly life. Then, clause (2) **تزيل الثاوي الساكن** (turn out its [existing] inhabitants) has reiteration (synonyms): **الساكن** & **الثاوي** (to stick these expressions in the recipient's mind), whereas in the TL there is only **inhabitants**. We can find collocation in these two verbs: **تزيل & تفجع** (in 2&3), as well as 3) **المترف الامن**. In the TL there are collocation in clause (2): the **happy & the safe** (people), and **grief** opposes **happiness (happy)**. In clause 3 (TL) (4&5 in SL) there are collocation in term of synonyms (turn & go away: **تولى فادبر**, antonyms **(turn (go) away # return: يرجع** **تولى و ادبر** # **يرجع**: لا يدري, آت, يُنظر, not known, come about, anticipated). In the SL clause (6) there are collocation **سرورها # الحزن**; the same is in the TL, **grief # joy** (clause 4). Collocations are in clause (7), opposites, **جلد # ضعف**: **firmness # weakness** (5) in the TL, synonyms in the SL **وهن = ضعف**: **weakness = languidness** in the TL. In clause (8) there are collocation in the SL, **يغركم, يعجبكم, يصحبكم**, but their equivalences are not col-

location, **mislead, please, help**, though the last two verbs could be collocated. The same is with **كثرة # قلة**: **majority** and **little** are not opposites, but they could be collocation.

Lexical cohesion is not presented by pairs of words, as the preceding paragraph might suggest, but it typically operates through lexical chains (Baker, p.216) in the SL (الناس، الدنيا، انظروا، الزاهدين، الصادقين، الساكن، الثاوي، تفجع المترف) (الامن...). On the other side, collocation in the TL can be shown in the following items: **O people (1), inhabitants (2) (men 5) abstain, turn away** (turn out) this world; it causes **grief** to the **happy & the safe** (people), and what is **goes (turn) away** never **known, returns** or **anticipates**. Moreover, its **joy** mingled with **grief**, and **firmness (4)** of men change into **weakness** and **languidness (5)**. Thus, (O people) don't be deceived (**misled**) by the **majority** of its pleasures (what **pleases** you) because it will be **little** that **helps** (comes) with you. The previous items are associated with each other to give the recipient a picture about this world and how it deceives people, so man should take a long look at the wordily things in life as he/she would leave them one day. The notion in the TL is not as clear as in the SL, since culture is different in both languages. [See Catford (1965: p.102-103) & al-Sofi & et.al. (2014:p.41) cited in Nida (1964:p.168)].

Conclusion

After studying reiteration and collocation in English (TL) and Arabic (SL) in a part of two sermons of Imam Ali (peace be upon him), it is clear that both types of lexical cohesion are existed in the two languages. Nonetheless reiteration is shown much clearer than collocation, especially in the first sermon. Collocation, on the other side, is difficult to point out since it is related to culture of language itself. There is no correspondences in collocation in both languages in the first text (sermon 1). However, in the second text (sermon 2) there is some kind of correspondence in form and meaning, the reason behind could be the religious language that both languages have, as it reflects the picture of life (world).

Notes:

From Sermon 1

The foremost in religion is the acknowledgment of Him (1). The perfection of acknowledging Him is to testify Him (2). The perfection of testifying Him is to believe in His Oneness (3). The perfection of believing in His Oneness is to regard Him Pure (4). The perfection of His purity is to deny Him attributes ... (5) (al-Jibouri ed., 2009: p.299)

In a part of Imam Ali's first sermon we have (5) sentences in the SL, as well as (5) ones in the TL. The meaning of this text is to present levels of faith (believing) in Allah, and that is to reach to complete religion (al-Wada'y, 2005:p.57). Al-Wada'y divides the complete reiteration here into two types. The first one is Tikrar at-Tanami (Ascending Reiteration) and the second one is Tashabuh al-Atraaf (Similarity of Endings): that is to repeat the last item of the first clause in the following clause at the beginning (p.59), as we read in this sermon.

al-Wada'y (p.57) explains the first kind of reiteration (Tikrar at-Tanami: Ascending Reiteration) which is occurred in the sentences, 2, 3, 4, & the first clause of sentence (5). He refers to the word *Kamal* (SL): *Perfection* (TL) as it is a complete reiteration since it is repeated to focus on the aim of the first part of the sermon. The aim of human beings should be to reach the perfection grade in all levels of religion: **acknowledging Him, testifying Him, believing His Oneness, regard Him Pure, and denying Him attributes.** Moreover, both items *Kamal* in the SL and *perfection* in the TL are reiterated four times. Thus, the item *perfection* (*Kamal*) creates a hieratical cohesion by its reiteration in the sentences 2, 3, 4, & 5. Lexical cohesion is shown in those sentences by reiteration until reaching the top: the righteous religion is that to deny any attributes to Almighty Allah (p.59).

Coming to the second kind of the complete reiteration in Arabic, i.e. Tashabuh al-Atraaf (Similarity of Endings). Connected cohesion is clear in this kind of reiteration by **repeating the same word in two successive clauses.** Through this reiteration the significance cohesion of the text is shown by the succession of the topics (items). That is the lexical cohesion is directed

to certain information by repeating certain two items in successive clauses (p.60). After proving the *acknowledgement of Allah* in man's self, he should *testifying Him*. But *testifying* is not achieved without *acknowledging*, so it is repeated to emphasize this item in the recipient's mind. And that is true with other reiterated items, *Oneness, believing, & purity*. If the sender deleted the repeated item, the recipient would suspect that *testifying* could be achieved without *acknowledging*, and so on with other reiterated items. Moreover, these items are playing a significant role in spoken language since they are considered a source of lexical cohesion in Arabic as well as in English. [See al-Wada'y, 2005: p.61] & (Halliday and Hasan, 1976: p.274)].

Unlike the reiteration, collocation in Arabic (SL) is not corresponding to collocation in English (TL) in this text. There are semantic relation between the items (الدين والكمال)، (المعرفة والتصديق)، (التوحيد والخالص) in the SL. However, in the TL we can say that there are relation between (religion & acknowledgement), (perfection & acknowledging), (testifying Him [Allah]), and (believing His Oneness), but only in religious texts. Moreover, we can't deal with collocation as corresponding equivalences, since Arabic and English come from different families and each language has its own culture (see Al-Sofi et.al., 2014: p.39). It is difficult to translate Arabic collocation since certain lexical items have specificity which are rooted in the structure of the language (p.40). Thus, we could hardly find collocation. Though, the researcher refers to collocation in SL & TL as much as she could recognize it. The most obvious collocation in SL is at-Tibaaq and its equivalence in TL, i.e. opposites, complementaries, antonyms, or converses [see Halliday & Hasan, p.285]. The following sermon includes such items. Additionally, it contains synonyms that considered a kind of reiteration and collocation.

(١٠٢) ومن خطبة له عليه السلام (في التهديد في الدنيا) (١٨٠-١٨١) [أيها الناس] انظروا الى الدنيا نظر الزاهدين فيها، الصادقين عنها ١، فإنها والله عما قليل تُزِيلُ الثاوي الساكن ٢، وتفجع المُتَرَفِّعُ الآمن ٣، لا يرجع ما تولى منها فأدبر ٤، ولا يُدْرِي ما هو آت منها فيُنْظَرُ ٥. سُرورها مشوب بالحُزن ٦، وجلدُ الرجال فيها إلى الضعف والوهن ٧، فلا يغزركم كثرة ما يُعجبكم فيها لقلة ما يصحبكم منها ٨.

called al-Badiy' البديع (al-Wada'y, 2005:p.75). It is considered the third type of al-Balaghah (al-Bayan, al-Ma'ani, & al-Badiy' knowledge) [See al-A'skari (1986) & al-Hashimi (1960)]. There are many kinds of al-Badiy' and some of which could be corresponded with the English reiteration and collocation. There are types that are corresponded semantically to them in terms of vocabulary. Thus, depending on al-Wada'y (2005) and on al-Himaydawi (2011) the researcher deals with reiteration and collocation

There are many purposes of reiteration (at-Tikrar) in Arabic. The speaker is reiterated the term that concerns him/her, and to emphasize the description, praise, slander, intimidation, or threat (al-Masri, n.d.:p.375). Reiteration is also used for its nice repeated vocal rhythm, and for semantic purpose: to emphasize, to clarify, to warn, or to bring new meaning ...etc. (Abas, 2018)

There are more than one kind of reiteration in Arabic (5); al-Wada'y (2005:pp.66-75) suggests:

Complete reiteration (التكرار التام)

Half-part reiteration (التكرار الجزئي)

Synonyms (الترادف)

Reiteration of the same grammatical construction (تكرار الصيغة التركيبية)

The first kind includes the repetition of the same word or term by itself that is to stick in the recipient's memory and to keep the lexical cohesion, especially when the text is long (p.66). The second kind includes audio repetition of certain sounds ((التكرار الصوتي) which is excluded from this study. The other type of half-part reiteration is the repetition of derivative word of the same term, such as, «إن لم تكن حليماً فتعلم» (no.197, p.644) “if you are not clement [patient], try to pretend [show] clemency [patience]”, wherein Imam Ali (peace be upon him) describes life (الدنيا). The third kind is to repeat another word that carries the same meaning of the first one; synonyms are “two or more forms, with very closely related meanings,” (Yule, 1999:p.95), such as, “Life is a passing house to a resident house” (no.128, p.631) “الدنيا دار ممر الى دار مقر”. Here first دار ‘a house’ is a synonym of ‘life’. The last one is to repeat a certain grammatical construction. As the Arabic construction is different from English so this kind is excluded as well.

Returning to collocation, al-Muqabalah (or at-Tibaaq [see al-Wada'y, 2005: p.75) is one of the most obvious kind of collocation in Arabic. It is to use two opposite words (al-Hashimi, 1960:366), or is to combine a word with its antithesis in a statement, e.g. «الصبر صبران صبر على ما تكره وصبر عما تُحب» (Abas, 2018) (Patience is of two types: patience with what you hate, and patience with what you love), or a text «إن الفتن إذا أقبلت شُبّهت، وإذا أدبرت نُبّهت» (If temptation comes, it is misled [confused], and if it runs away, it is alerted) (Nahij al-Balagha 1\183 cited in al-Wada'y, 2011:p.75). In fact, al-Badiy' al-Taqaabuli (البديع التقابلي) has all kinds of collocation: (al-Himaidawi, 2011: pp. 97-145):

Non-gradient Opposites (التقابل غير المترج) (p.103)(e.g.

Gradable Opposites (التقابل المترج) (p.113)it has more than one type:

Directional opposites (التقابل الاتجاهي) (e.g. فوق # above تحت) (e.g.

Circular opposites (التقابل الدائري) (e.g. صباح/مساء, ليل morning /evening/night)

Ordinal opposites (التقابل الرتبي) (سرية, فوج, لواء, فرقة company, battalion, brigade, division) (al-Jawadi, 1964: p.12)

Attributive opposites (التقابل الانتسابي) (كتاب, صحيفة, سجل a book, a paper, a file)

Partial opposites (التقابل الجزئي) (كتاب وغلاف حائط و room) (e.g. حائط و room)

C. Reverse opposites (التقابل العكسي) (باع واشترى) (p.136) sell & buy)

D. Omitted opposites (التقابل المحذوف) (p.141)

However, the researcher deals with it as a cohesive relation within more than one sentence. It is used to make the text easy to memorize, as well as to show the meaning more clearly (p.76). Comparing between the contradictions are made to reveal the significant meaning of the text (p.76).

The two Selected Sermons: description & assessment of lexical cohesion in their translations

ومن خطبة ١

أول الدين معرفته ١ ، وكمال معرفته التصديق به ٢ ، وكمال التصديق به توحيد ٣ ، وكمال توحيد الاخلاص له ٤ ، وكمال الاخلاص له نفي الصفات عنه ٥ ...

Reiteration

It is a form of lexical cohesion that involves the repetition of a lexical item (Halliday & Hasan, 1967: 278). According to Halliday & Hasan reiteration is categorized as **the same item, a synonym or near-synonym, a superordinate:** “that is, a name for a more general class (as *vehicle* is a superordinate of *car*” (p.278)], or **a general word** ⁽²⁾. The following are examples of the previous forms of reiteration presented consistently: they are underscored (See also Baker, 2018: p.215):

There’s a boy climbing that tree.

The boy is going to fall if he doesn’t take care.

The lad’s going to fall if he doesn’t take care.

The child’s going to fall if he doesn’t take care.

The idiot’s going to fall if he doesn’t take care.

The above examples have the fact that “one lexical item refers back to another, to which it is re-

lated by having a common referent”; wherein most cases they are accompanied by a reference item, *the*. (P.278) However, reiteration is not the same as reference (3); it is cohesive in its own right. There are other “patterns of word occurrences which by themselves give a separate, purely lexical dimension of internal cohesion to a text.” (Halliday & Hasan, 1976: p.282) It is not necessary for two lexical existence to have the same referent (p.282). Therefore reiteration is not only “the repetition of the same lexical but also the occurrence of a related item, which may be anything from a synonym or near synonym of the original to a general word...” (Halliday & Hasan, 1979:p.297).

Collocation

According to Halliday & Hasan’s (1976) model, collocation is a subclass of lexical cohesion (p.274). It is represented through “the association of lexical items that regularly co-occur” (p.284). It “refers to the role played by the selection of vocabulary in organizing relations

within a text.” (Baker, 2018: p.215) However, it is considered the most problematic part of lexical cohesion (Halliday & Hasan, p.284). It is largely determined by meaning, but it cannot easily be predicted in terms of semantic associated words (Palmer, 1981:p.76).

As collocation is the repetition of a lexical item with or without the identity of reference, so the principle of lexical cohesion of reiteration is applied quite generally on it, irrespective the identity of reference (Halliday & Hasan, 1976:319). Giving examples is as with the systematic relationship between boy and girl (complementary oppositeness), antonyms as like and hate, converses as order and obey, synonyms and near-synonyms as climb and ascent, and superordinate as elm and tree (p.285). It also contains pairs of words drawn from the same ordered series, as Tuesday ...Thursday, or colonel...brigadier; it also includes pairs of unordered lexical sets as basement...roof, road...rail (p.285). The previous sets have recognizable semantic relation to one another: as they are related as part to the whole, like

car...brake, or like part to the part, like mouth...chin (p.285). Moreover, collocation can be hyponyms (or co-hyponyms) (4), for instance, carrot ... tomato are hyponyms of vegetable.

Nonetheless, in collocation there is always possible cohesion between any two lexical items that are in some way or other associated with each other (Halliday & Hasan, 1976:p.285). Thus, many pairs that have no systematic semantic relation between them but share the same lexical environment (tending to appear in similar context) are considered collocation (p.286).

The effect of lexical cohesion, especially collocation, on a text is subtle and difficult to assess, since specific kinds of co-occurrence relations are variable and complex, and should be “interpreted in the light of a general semantic description of the English language.” (Pp.287-288) [See also Newmark, 1988:p146)]

Reiteration (at-Tikrar) & Collocation in Arabic

The Arab linguists give much attention to the relations between words within a special knowledge

and its significant importance through conveying meaning. Their translations are studied in terms of correspondence between the SL and the TL, pointing to the similarities and differences. Finally, it is concluded that both types of lexical cohesion are existed in the two languages. Nonetheless reiteration is shown much clearer than collocation, especially in the first sermon. Collocation, on the other side, is difficult to point out since it is related to culture of language itself. There is no correspondences in collocation in both languages in the first text (sermon 1). However, in the second (sermon 2) there is some kind of correspondence in form and meaning.

Key words: *the lexical cohesion, reiteration, collocation, translation, Nahij al-Balagha.*

المستخلص

التماسك المعجمي هو استعمال مفردات معجمية خاصة مترابطة مع بعضها في وجه من الواجه لجعل النص متماسكا، إذ تساهم في جعل المتلقي يفهم معنى معين في النص. اعتمدت الباحثة على نموذج هالدي وحسن (١٩٧٦) في وصف التماسك المعجمي، إذ قسمته إلى مجموعتين رئيسيتين هما التكرار والمصاحبة المعجمية. وقد بُحِثت في العربية (اللغة المصدر) وفي الانكليزية (اللغة الهدف) في خطبتين للامام علي (عليه السلام) في نهج البلاغة، إذ اختارت الباحثة جزء من الخطبتين. وقد وصفت العلاقة المعنوية بين المفردات وهما التكرار والمصاحبة المعجمية في تلك المقاطع من الخطبتين مع شرح بسيط للمعنى، وبعدها أشير إلى أهمية التماسك المعجمي المتميزة في نقل المعنى. ودُرست ترجمة التكرار والمصاحبة المعجمية في الخطبتين على ضوء التطابق بين اللغة الاصل واللغة الهدف وبالإشارة إلى التشابه والاختلاف. واخيرا أُسْتُنتج ان كلا النوعين للتماسك المعجمي موجود في اللغتين، ورغم ذلك فال تكرار بارز أكثر من المصاحبة المعجمية وخاصة في الخطبة الاولى. ومن ناحية اخرى فان المصاحبة المعجمية صعبة التعيين لأنها ترجع إلى ثقافة اللغة نفسها، إذ لا يوجد تطابق في اللغتين رغم ان الخطبة الثانية تمتلك نوعا من التطابق الشكلي والمعنوي معا.

الكلمات المفتاحية: التماسك المعجمي، تكرار، مصاحبة معجمية، ترجمة، نهج البلاغة.

Introduction

Lexical cohesion is a certain choice of terms “lexical item” that have related in its meaning to one another to form a cohesive text (texture). Lexical cohesion are contributed to make the reader\receptor understand the text. Halliday & Hasan (1976:p.288) divide it in to two major categories: **reiteration** and **collocation**. They are presented in English and Arabic with their types, and refer to their renderings in two texts of Nahij al-Balagha. That is to see whether they are rendered a mere lexical equivalent, or as a lexical term existed to show cohesion in the texts. Comparing patterns of reiteration and collocation in the target texts with those in the original. Referring to the similarities and differences. Suggesting ways of representing patterns of lexical cohesion in the translated texts that may be adjusted to reflect the best choices in the target language.

Lexical Cohesion

Cohesion is “a semantic relation” or relations of meaning in certain text (1) (Halliday & Hasan, 1976: p.8). It is presented when the interpretation of some elements in a text

is depended on another. When the relation of cohesion set up, and the two elements, “the presupposing and the presupposed”, are thereby potentially integrated into a text (p.4). Lexical cohesion is a relation of lexis in a text. It “is the cohesive effect achieved by the selection of vocabulary.” (P.274). In other words, it is certain items refer to other ones to connect certain meaning cohesively. It refers to the role played by the selection of words in organizing relations within a text (Baker, 2018: p.215). It is not a relation between two words, but it operates through lexical chains that run through a text and are linked to each other in different ways (p.216). It is operated in “selecting the same lexical term twice, or selecting two that are closely related” (p.12). Both terms may or may not have the same referent, although the interpretation of the second will be referable in some way to the first (p.12). Halliday & Hasan (p.318) suggest two distinct aspects of lexical cohesion that are reiteration and collocation. Moreover, cohesion is presented partly through the grammar and partly through the vocabulary. Our subject is concerned the second one.

Rendering of Lexical Cohesion in Two Sermons of Nahjul-Balagha

ترجمة التماسك المعجمي في خطبتين من نهج البلاغة

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Abstract

Lexical cohesion is to use certain lexical items that are associated to one another in one way or another to make a text cohesive. It is contributed to make the recipient understand certain meaning in the text. The researcher depends on Halliday & Hasan's model (1976:p.288) in describing lexical cohesion. They divide it in to two major categories: reiteration and collocation. They are studied in Arabic (SL) and English (TL) in Imam Ali's two sermons in Nahij al-Balagha; parts of them are selected. Semantic relations between items, i.e. reiteration and collocation are described in those sermons with simple explanation to their meaning. Then it is pointed to the lexical cohesion

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