An Analysis of Lexical Cohesive Devices in Meaning Making *Maqamat Al Hariri*

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Abstract

This study investigates cohesion, one of rhetoric's foremost and fundamental characteristics, in the famous Arabic text 'Maqamat-al-Hariri' taught in Madaris (religious seminaries) in Pakistan. The study considers cohesive tools, meaning, and functions to connect a text like an organic whole. The theoretical framework adopted is the text-linguistic approach. Reviewing previous literature reveals that cohesion has been studied in different academic and research fields. Although there are several studies about cohesion in the Holy Al-Quran, cohesion in any Arabic text other than the Al-Quran has not been considered academically. The study concentrates on cohesive devices and their functions in Maqamat-al-Hariri using Hasan and Halliday's model. The primary objective was to analyse the text for lexical cohesion, conjunctions, references, ellipsis and substitution. The results revealed that the most frequently used device is personal reference, conjunction while reiteration and the ellipsis is the least used cohesive device in the selected text. In all Maqamat-al-Hariri, there is no single sentence that does not have a cohesive device. A web of cohesive devices ties all Maqamat-al-Hariri together, making it one of the prominent coherent Arabic texts.

Key Words: *Cohesion, Lexical Cohesion, Arabic Text, Text Linguistic-*

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approach.

Introduction:

The famous Arabic text *Maqamat-al-Hariri* offers a unique blend of poetry and prose written by Muhammad Qasim, known as Al Hariri, who was born in Basra, Iraq. He was a famous Arab poet and a scholar of the Arabic language. He was also a high-rank government official in the empire of Seljuq. He is well known for his work *Maqamat-al-Hariri* which means the assemblies of Hariri. It is a collection of 50 stories written in the unique style of *Maqamat-al-Hariri*, a mixture of prose and poetry. His work is regarded as the treasure trove of Arabic literature, and today, he is well-acclaimed for this academic and literary accomplishment. It is a fact that Hariri is not the one who originated the *Maqamat-al-Hariri*, but it goes without denying that he elevated this genre into a full-fledged art form.

Badi al-Zaman Al Hamdani (969–1008) developed the *Maqamat-al-Hariri* as a genre, and later on, it was elevated as a significant literary piece by Al Hariri. *Maqamat-al-Hariri* of AL Hariri consists of 50 tales that are related to a person named Abu Zaid. The narrator of these tales is Haris Bin Hammam.

Abu Zaid is a wanderer and a very confident trickster who can survive using his eloquence and wiles. *Maqamat-al-Hariri* best uses the Arabic language of bedouin Arabs, their proverbs, idioms, and subtle expression. It made extensive use of the literary artifice. One Maqamah named

"the reversal" can read the sentences in reverse, and each passage will have an opposite meaning and message. A selection has been added to a version of *Maqamat-al-Hariri* in which he listed a variety of techniques like a series of light, grammatical riddles, orations of discourse and entertaining jest, double-meaning words. *Maqamat-al-Hariri* has been given phenomenal import in classical Arabic literature and is still regarded as one of the popular Arabic literary pieces. These tales were intended to be read loudly in front of a large congregation.

The text of *Maqamat-al- Hariri* is eloquent and has semantic relations between the different stylistic and grammatical elements. It is cohesive if the text element is tied together and considered meaningfully insightful to the readers. This means that cohesion is an integral aspect of speech coherence and can be obtained only in the presence of cohesion. Thus, the two are concomitant and interrelated to each other logically.

Research Objectives

The study tackles cohesive devices, and it has three objectives.

- To investigate the cohesive lexical devices in *Maqamat-al-Hariri*.

- To investigate the function of these devices in constructing textual and semantic inter-relationship within and across the sentences.

Literature Review

According to Hasan and Halliday's (1976) model, there are two major cohesive devices: lexical cohesive devices and grammatical cohesive devices. The cohesive lexical device is reiteration, while cohesive grammatical devices are further divided into four types: references, conjunction, ellipsis, and substitution.

Lexical Cohesion

If two words are related semantically in some way, it is called lexical cohesion. It can also be defined as a cohesive effect that uses selected vocabulary (Halliday and Hassan 1976). Lexical cohesion has two types, collocation and reiteration. According to McCarthy (1991), reiteration is either direct repetition or reasserting the meaning of the previous word.

Grammatical Cohesion

McCarthy (1991) defines grammatical cohesion as surface marking that links clauses and sentences in written text as well as oral utterances. The Grammatical Cohesion has four types: references, ellipses, substitution, and conjunction. These four types have further subtypes, i.e., cohesion, coherence, intentionality, acceptability, informatively, situationally, and intertextuality (de Beaugrande & DressIer, 1981; Malmkjaer & Carter, 2010).

Meher and Afser (2019) adopted the same theoretical framework in their study "*Cohesion in Surah Al Fatiha: A Linguistic Study*" to mention the cohesive devices used in *Surah Al Fatiha* and describe their function in connecting different verses in *Surah Al Fatiha*. The text-linguistic approach is used for the text of any language.

Role of Cohesion in a Text

Cohesion plays a vital role in binding text together with the help of cohesive devices; it sticks together with the essential and integral parts of phrases and clauses; it also links the pairs of various components of what we utter; it stitches those atoms in a web of connection (De Beaugrande & Dressier, 1981; Haffidav, & Rasan, 1976). Cohesion demonstrates meaning between the essential parts; hence it is semantic by nature (1976, pp. 4). De Beugrande says cohesion creates unity in the text by interacting with different units, developing a semantic network between various parts of discourse (1981). It also plays a role in the functional coherence of a text (Widdowson, 1979).

Several relevant scholars have analysed cohesive devices in many kinds of text, such as *Tarsidasari* (2014) analysed Newspapers; Sunarto (2014) analysed magazines; Hatob (2003), and Ilyas (2014) analysed *Surahs* in Al-Quran.

Anas Al Huneety (2019) conduct his research on the editorial in Arabic Newspaper. This study is on the pattern

of lexical cohesion. The study presented an integrated model for lexical cohesion, especially for the editorials of Arabic newspapers. It has three basic categories: comprising repetition, reiteration relation, and the third one is systematic semantic relations which include specification, contrast, synonym, co-specification, generalisation, and collocation relation. This study reveals two new categories that take their part in newspapers' editorial: summary and paraphrase. Both provide readers with an understanding of vague and/or ambiguous terms and summarise writers' opinions. One hundred-five editorials of three different newspapers were considered as a corpus for this study, consisting of 42878 words. The study reveals that the most frequent type used in editorials is reiteration at 53.7%, the second is systematic semantic relation at 24.5%, and the least used was collocation with only 21.7%. The study also reveals that much systematic semantics is used in headlines, which is the backbone of newspaper discourse cohesiveness. The model adopted by the researchers accentuates lexical cohesion to create fluidity and fluency in the text.

Tarsidasari (2014) analysed cohesive devices in the headline news of the Jakarta Post. They use English as a lingua franca. She found that five types of cohesive devices (lexical cohesion, references, substitution, conjunction, ellipsis) were utilised in headline news. She also extrapolated the frequency of each device. The study found that the most dominant device used in headlines was conjunction, the frequency of which was 349 times. It is

concluded that cohesive devices are essential for effectual writing. She found that the second dominant device after conjunction was the reference, used 162 times.

Al-Ashqer (2019) researched John Silkin's poem *Death of a Son*. This study shows the need and importance of cohesive devices in making a text coherent and unified. The research reveals that conjunction, references, substitution, and their subtypes are the most used cohesive devices in the poem. The substitution is the least used device among these three, while the other two have been frequently used. These devices make it easy for readers to move from one topic to another fluently and avoid miscommunication.

Zaid and Peter (2016) examined the role of reference as a cohesive device in the Quranic Narratives. This study probed the function of reference in the narrative of Moses and Ibraheem mentioned in the Al-Quran. The researchers adopted the model of Halliday and Hasan (1976). The role of reference is discussed as pronouns in the Arabic language. References in the Al-Quran are of different types, but this study undertook only two of these references, which are demonstrative and personal. The study demonstrates that the third-person form of personal references was frequently used in the Quranic narratives. The less frequently used is a demonstrative reference. It provided the function of connecting different elements of the text. In summary, references were essential in connecting the text to create coherence and cohesion.

Darojah (2016) conducted his thesis on references in the translation of *Surah Yassin*. This study explored references in the verses of *Surah Yassin* from 1 to 50, while all verses of *Surah Yassin* are 83. The research unveiled that the most frequent references are found to be personal, secondly demonstrative, and thirdly comparative

Almujalli (2020) researched "The function of poetry in the *Maqamat-al-Hariri*". The researcher concluded that Al-Hariri's poetry was an essential source of knowledge about life and the erudition of classical language during his time since he wrote about real-life experiences in a lively and vivid style. Al-Hariri has displayed his artistic qualities while writing in prose and showcased his poetic abilities in each *Maqamah*. Al-Hariri wrote two main types of poetry: *qit'ahs*, which account for two-thirds of his poems, and *qasidahs*, which account for the remaining third. The function of poetry in the *Maqamat-al-Hariri* is to move from one idea to another and prepare al-Saruji for travelling, thereby justifying the trip. "Al-Maqamah al-Halabiyyah" ("The Maqamah of Aleppo") has a vast number of verses—sixty-five in all—whereas "al-Maqamah al-Sasaniyyah" ("The Maqamah of Sasan") and "al-Maqamah-al-Gahgariyyah" ("The Maqamah of the Reversed") have only five verses each. Common poetic forms during the Abbasid dynasty included didactic poetry, preaching poetry and poetry related to the orgies of drinking wine. Readers can find all of these forms in al-Hariri's poetry. For example, didactic poetry appears in "al-Maqamah-al-Halabiyyah" ("The Maqamah of the

Parable"); drinking wine poetry appears in "al-Maqamah-al-Tanisiyyah" ("The Maqamah of Tanis"); and preaching poetry appears in "al-Maqamah-al-Saweiyyah" ("The Maqamah of 224 Saweh"). Thus, in some respects, al-Hariri's poetry was similar to poetry of his age. Al-Hariri used all Arabic letters except *dhal* (*dh*) in his rhymes. For rhyming, he frequently used the letters *lam* (l), *ba'* (b), *ra'* (r), *dal* (d), and *mim* (m), and sometimes the letters *hamza* ('), *kha'* (kh), *ta'* (t), and *ghayn* (gh). In linguistic terms, al-Hariri used various rhetorical embellishments and ornate styles, including *tawriya* (double-entendre), *tibaq* (antithesis), and *tajnis* (paronomasia)—again reflecting the common usage of writers and poets during the Abbasids. Al-Hariri's poetry treated social, political, religious, and psychological topics that echoed in the life and conditions of his time.

Pakzad and Panahi (2020) researched "Reciprocal Relationship between Texts/Images and Social Criticism in *Maqamat-al-Hariri*". In their article, they used social criticism to describe and analyse the text of al-Harīrī's Maqāmāt and addressed the realities of medieval Arab society.

Hariri's social criticisms are presented under three main headings and represent his meticulous attention to social issues. His sharp attention was drawn to subjects that few people of the time paid attention to. Among his social criticisms, his indictment of the government is more noticeable than other institutions. Moreover, these

criticisms have been unique mainly from social, literary, and cultural perspectives. The second category of Hariri's complaints is social, ideological behaviours affecting specific groups and different social classes. The third category of objections refers to ethical-social behaviours and individuals in society.

Research Methodology

Data Source

The Arabic text of *Maqamat-al-Hariri* is used as a primary data for the current study. The text has a unique place in Arabic Literature; therefore, it has been included in the syllabus of all *Madaris* in Pakistan. The researchers analysed the first two Maqamah of *Maqamat-al-Hariri* and found the cohesive devices and their function in the cohesion of *Maqamat-al-Hariri*.

One of the researchers has a thorough knowledge and understanding of Arabic language and is a competent user both in production and comprehension. Justification comes from the researcher's ten-year teaching in *Jamia Rashidia*, Karachi. The researcher was awarded the honour certificate by the international Arabic magazine "ماجد" published in Dubai. The researcher has a Master's degree in Arabic language and is a certified Mufti.

Analysis Technique and Tools

The primary analysis method is based on a qualitative approach, as the data is in the form of words. The text-linguistic approach is applied to analyse the text to answer the research questions, and it comes under discourse analysis. First, a close reading yielded the occurrence of all the cohesive devices in the selected Maqmat. The researchers then sorted these occurrences into different categories as specified by Hasan and Halliday (1976). Later on, based on their functions in the construction of the text and its meaning as a complete body are investigated. According to Halliday and Hassan's model (1976), the analysis tool used here is cohesive lexical devices that are collocation and reiteration.

A simple running English translation is also provided where Arabic text has been used in this report. The purpose of the English translation is only to familiarise the reader/reviewer with the meaning of the Arabic text, which does not count towards the current research findings. For the present purpose, as the objective of translation was very simple, the researchers have refrained from literary translations and have translated the Arabic text.

Data Source

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Analysis and Discussion

To determine the lexical devices in the text, the researchers have gone through the text word by word to gather the data and describe the given meaning and message of every single device. A brief discussion has also been done at the end.

Lexical cohesion

If two words are related semantically in some way, it is called lexical cohesion. It can also be defined as a cohesive effect that uses selected vocabulary (Halliday & Hassan, 1976). Lexical cohesion has two types, collocation and reiteration. According to McCharty (1991), reiteration is either direct repetition or reasserting the meaning of the previous word.

Rankema (1983) categorises reiteration into five categories: antonymy, metonymy, synonymy, repetition, and hyponymy.

a) Repetition: it repeats the same word twice (Kushartanti, 2007). Example: I met Akram. Akram was quite good.

b) Synonymy: a word with a different form, but the exact meaning is called a synonym (Zgusta & Pateda, 2001). For example, I heard a sound but could not get where that noise was coming from.

c) Antonymy: Maharsi (2002) stated that antonymy is two forms of words with opposite meanings. Example: I fell asleep, but a loud crash woke me up.

d) Hyponymy: if one form of the word includes the meaning of another, it is called hyponymy (Maharsi, 2002). Example: I went to buy some flowers, and I could hardly find the daisy and rose.

e) Metonymy: Renkema (1993) stated that metonymy is the relationship between parts vs whole. Example: I looked at the beautiful garden full of fountains and flowers.

Reiteration in *Maqamat-al-Hariri*.

As the main focus of the study is to investigate the cohesive devices in *Maqamat-al-Hariri*, this section enlists and elaborates on the reiteration in Maqalamat. For this purpose, the researchers closely studied the text of *Maqamat-al-Hariri* to find out its reiteration, and then they pointed out every single reiteration as a cohesive device used in it. Alongside this study, they mentioned the subtype of reiteration and how it stands in that category. In the end, they learned the occurring percentage of reiteration compared to another device. They also knew how reiteration played a role in connecting different parts of the text.

حدّثَ الحارثُ بنُ هَمّامٍ قالَ

(Haris Ibn Hammam narrated and he said)

In the first segment, there are two verbs حدّثَ, which means "Haris is narrating" and قالَ, which means "said." It is hyponymy as narrating includes the meaning of saying something. This is called reiteration.

فدَخَلْتُها خاويَ الوِفاضِ. باديَ الإنْفاضِ.

(I entered there, my wallet was empty, and my need was manifest.)

In this segment, the word خاويَ الوِفاض includes the meaning of باديَ الإنْفاض as being broke necessarily means being needy. It is hyponymy.

لا أمْلِكُ بُلْغَةً. ولا أجِدُ في جِرابي مُضْغَةً

(I do not have anything, and I cannot find any chewable thing in my pouch)

The verb لا أمْلِكُ includes the meaning of لا أجِد. If you do not have anything, it means that your pouch will be empty. It is also hyponymy.

فطَفِقْتُ أجوبُ طُرُقاتِها مِثْلَ الهائِمِ. وأجولُ في حَوْماتِها جَوَلانَ الحائِمِ.

(I started wandering in the streets of Sanaa like a wanderer. Moreover, I was wandering like a thirsty bird.)

Here the word أجوبُ and وأجولُ has got the same meaning. It is synonymy.

حتى أدّتْني خاتِمَةُ المَطافِ. وهدَتْني فاتِحةُ الألْطافِ. الى نادٍ رَحيبٍ.

(The end of the circle brought me, and the divine favours guided me to a friendly club)

Here the word أَدَّتْني and وهدَتْني give the same meaning and similar idea; therefore, it is synonymy.

..فدَلَفْتُ إليهِ لأقْتَبِسَ من فوائِدِه. وألْتَقِطَ بعْضَ فرائِدِه

(I came to him that I might take light from him or pick up some of his unique points.)

Here two verbs, وألْتَقِطَ and لأقْتَبِسَ, give the same meaning; therefore, they are synonymy.

.أيّها الجامِحُ في جَهالاتِهِ. الجانِحُ الى خُزَعْبِلاتِه

(O restive in his ignorance and diagonal to idle talk)

Here the verb الجامِحُ في جَهالاتِهِ includes الجانِحُ الى خُزَعْبِلاتِه; therefore, it is hyponymy.

إلامَ تسْتَمرُّ على غَيِّكَ. وتَسْتَمْرئُ مرْعَى بغْيِكَ؟

(How long will you persist in your aberrance? And how long will you remain happy in your injustice)

Here the word غَيِّكَ includes the meaning of بغْيِكَ as injustice is also a kind of aberrance therefor it is also hyponymy.

وحَتّامَ تتَناهَى في زهوِكَ. ولا تَنْتَهي عن لَهوِكَ؟

(Till what time will you reach the peak of your pride? Moreover, you are not giving up your fun?) Here the word

زهوكَ includes the meaning of لَهوكَ therefor it is also hyponymy.

وتَستَخْفي مِن ممْلوكِكَ وما تَخْفى خافِيَةٌ على مَليكِكَ

(You hide from your servants, and nothing is hidden from your king.) in this segment, the verb تَخْفى and تَستَخْفي have got same meaning there it is synonymy.

اتُبارِزُ بمَعصِيَتِكَ. مالِكَ ناصِيَتِكَ! وتجْتَرِئُ بقُبْح سيرَتِك. على عالِم سَريرَتِكَ

(You fight your owner with your disobedience! Moreover, you dare with the ugliness of your deeds on the knower of your secret!) In this segment, the word مالِكَ ناصِيَتِكَ is like a whole, and عالِم سَريرَتِكَ is a part of it. Therefore, it is metonymy.

اوأمكَنَكَ أنْ تُوَاسِي فما آسيْتَ!

(You could console people, but you did not console them.)

In this segment, the word تُوَاسِي and فما آسيْتَ are the exact words. It is direct repetition.

تُؤثِرُ فِلساً توعِيهِ. على ذِكْرٍ تَعيهِ.

(You preferred the wealth you are collecting on the citation you could remember.) the word فِلساً توعِيهِ and ذِكْرٍ تَعيهِ are considered the opposite. It is antonymy.

وتَختَارُ قَصْراً تُعْليهِ. على بِرٍ تُولِيهِ.

(And you choose a palace you climb. On righteousness, you entrust.) these two words بِرٍ تُولِيهِ and قَصْراً تُعْلِيهِ are also considered the opposite. It is also antonymy.

وتَرْغَبُ عَنْ هادٍ تَسْتَهْدِيهِ. الى زادٍ تَستَهْدِيهِ.

(You retrace from your guide who will guide you to the victuals you are gifted) the word هادٍ and زادٍ are considered opposite; therefore, it is antonymy. Although the word تَسْتَهْدِيهِ is repeated here, it has a different meaning.

تأمُرُ بالعُرْفِ وتَنتَهِكُ حِماهُ. وتَحْمي عنِ النُّكْرِ ولا تَتحاماهُ

(You motivate others to do good deeds and violate it yourself, and protects others from evil deeds and do avoid it yourself) the word العُرْفِ and النُّكْرِ are opposite therefor it is antonymy.

وتخْشَى الناسَ واللهُ أحقُّ أنْ تخْشاهُ!

(And you fear the people, and God is more deserving of that fear!) The word تخْشَى is repeated here; it is direct repetition.

فقلتُ لهُ: يا هذا أيَكونُ ذاكَ خبرَكَ. وهذا مَخْبَرَكَ؟

(I said to him: Oh, was that your outward, and this is your inward?)

The word خبرَكَ and مَخْبَرَكَ are opposite, therefor it is antonymy.

فلمّا أن خَبَتْ نارُهُ. وتَوارَى أُوارُهُ.

(And when his fire has gone out. And his temperature has subsided) the word نارُه خَبَتْ and أُوارُه تَوارَى has got the same meaning; therefore, it is synonymy.

أُريغُ القَنيصَ بها والقَنيصَه

(I hunt with my advice male and female prey.) In this segment, the word القَنيصَ and والقَنيصَه are opposite; therefore, it is antonymy.

Conclusion

The study has traced the cohesive lexical devices closely in *Maqamat-al-Hariri* and analysed every word of *Maqamat-al-Hariri* to find out their function of meaning using Hasan and Halliday's (1976) model. The reiteration was found in eighteen segments. The antonyms that occurred frequently were found in six different places. Hyponymy and synonymy have also been used five times in other places. The repetition was pinpointed in three places, while metonymy has been used only in one example in Maqamat-al-Hariri. The analysis concluded that all the cohesive lexical devices found in the text collaborate to provide solidarity to the text in generating the meaning. These lexical devices establish lexical relationships in different lexemes, thus helping the whole text become fluent and attaining the intensity of language meaning and the clarity of information.

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