



LEXICAL CONTINUITY OF IMAM ALI IBN AL HUSSEIN SERMON IN YAZID'S "DIVAN"

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Abstract

In the field of text linguistics, several studies have adopted the framework of Hoey (1991) to the discourse analysis of different text genres. Such as these conducted within the context of pedagogy (e.g., Kai (2008) to study the genre of dissertation abstracts in the discipline of applied linguistics; MacMillan (2007) to assess the reading comprehension of EFL students' performance in TOFL and IELTS tests; Jones (2008) to analyze academic Pearson Test of English; and Shahrokhi, et al (2013) to deal with academic research papers, etc.,). But, very scarce attention has been given to other text genres including sermons. The aim of this study is to demonstrate the applicability of Hoey (1991) model to the analysis of Imam Ali ibn Al Hussein sermon so as to specify the quality difference of this text by identifying the lexical cohesive patterns.

The results of the paper tell that the ten categories of lexical cohesion as described by Hoey are present with various frequencies in the text and define it as hortatory exposition. The text is coloured with very special linguistic features and that the tactic language used is cohesively built out of the widely employed semantic cohesive ties.

Key words: discourse analysis, lexical cohesion, repetition, Hoey (1991) analytical model

1. Introduction

Before embarking on studying the text under investigation, it would be important to give a brief background on this event so as to contextualize the text. Imam Ali ibn Al Hussein has attempted to convince the public opinion that was present in Yazid's divan to become more sympathetic and actively involved in Al Hussein case. He makes use of this occasion to emphasize the importance of his father's rights through his in-depth speech. This study aims at analyzing this speech to figure out the discourse elements that are used by the speaker to achieve his long-standing goals. (See the Appendix for the complete text)

In this paper the text is analyzed from a textual point of view. An authentic English translation of the text has been investigated using the DA approach as introduced by Hoey (1991) model of lexical cohesion. The study is structured into the following parts: the first is theoretical presenting a skeletal account of discourse analysis, and basic tenets of lexical cohesion approaches. In the second part, a methodological framework is designed for the discourse analysis of the text. The third part outlines the results of the study. In the last part, drawing conclusions and recommendations are to be reached at.

2. Theoretical Background

2.1 Discourse Analysis (DA)

To give a comprehensive definition of discourse analysis, it is important to launch into two divergent methodologies to language generally and to discourse particularly namely the **formal** approach and the **functional** approach. The formal or structural trend considers DA as an exploration of language use by concentrating on units larger than sentences. Schiffrin (1994) for instance explains that discourse is merely a piece in the upper scale of the hierarchy: morpheme, clause and sentence. She states that the main purpose of DA is to characterize the structural relationships that connect the pieces of discourse together, i.e., to depict formal relatedness within it.

Functional approach is not interested in the intra-sentential relations, but it pays much attention to language use. Brown and Yule's (1983:1) for instance are among others who advocate for this paradigm as follows: "The analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs." This concept focuses on the regularities that utterances reflect if stated in contexts. Accordingly the aspects of the world in which a discourse is uttered can also participate to the significance of discourse. In this concern, Van Els et al. (1984: 94) affirm that "the study of language in context will offer a deeper insight into how meaning is attached to utterances than the study of language in isolated sentences". Schiffrin (2006: 170) fuses these two approaches together when defining DA as "the study of language use above and beyond the sentence".

2.1.1 Hortatory Discourse

According to Longacre (1992: 109), hortatory discourse is a subtype of behavioral discourse. He clarifies this by writing: "Hortatory discourse aims at influencing conduct that is, getting the receivers of the text to do something they are not currently doing, to discontinue something they are doing, to continue doing something they are

already doing, to expend greater effort in an activity embarked on, to modify the nature of their efforts, and so on."

Hasan (1989) on her part affirms that hortatory texts have certain 'obligatory' elements which depend upon the following basics: "A hortatory text, that is, a text whose purpose is to modify the conduct of the receivers of the text has four typical moves: (1) establishment of the authority/credibility of the text producer; (2) presentation of a problem/situation; (3) issuing one or more commands, which can be mitigated to suggestions of varying urgency; and (4) resort to motivation (essentially threats with prediction of desirable results, and promises along with predictions of desirable results). In this schema, (3) is minimal and basic, i.e., hortatory discourse cannot be such without commands/suggestions and it may consist wholly of commands/suggestions. Characteristically such a discourse is brusque and brief. But even in such a minimal hortatory text, the presence of (2) is implied (or presenting the context of situation), i.e., there is necessarily some problem/situation which evokes the command elements. Most hortatory discourse also includes (4), motivation – unless the power of the speaker/writer over the addressee is incontestable. All this in turn implies (1) even if not overtly stated." (Cited in Longacre, 1992: 110-111).

2.2 Lexical Continuity

As a pre step to the analysis of lexical continuity, it is important to shed light on some perspectives on the relation between words and meaning. In 1931, Trier introduced Lexical Field Theory in which he suggested that word meaning is determined according to the relations existing between words of the lexical field. By lexical field, he means a closed set in which words are semantically related. The meanings of those words are mutually interdependent hence constituting the conceptual structure of a certain discipline of reality. Any change in the meaning of a particular word such as extending or contracting its application will result in another change in the lexical field arrangement (Lehrer 1974). Firth in numbers of his work, proposes what is called "contextual view of

meaning". He states that "the complete meaning of a word is always contextual, and no study of meaning apart from context can be taken seriously" (Firth 1957:7). According to him, any text cannot be meaningful without reference to the context of situation (Firth 1968:12-3). His proposal can be summed up as follows: "My view was, and still is, that 'context of situation' is best used as a suitable schematic construct to apply to language events, and that it is a group of related categories at a different level from grammatical categories but rather of the same abstract nature. A context of situation for linguistic work brings into relation the following categories: A The relevant features of participants: persons, personalities. (i) The verbal action of the participants. (ii) The non-verbal action of the participants. B. The relevant objects. C. The effect of the verbal action." (Firth 1957:182)

In his paper, *The Technique of Semantics*, Firth (1953) introduces the notion of meaning by collocation. He considers collocation as one dimension of his five classifications of meaning (phonetic, lexical, morphological, syntactic and semantic). Being part of the lexical meaning, he defines collocational analysis as: "An approach to the meaning of words, pieces, and sentences by the statement of characteristic collocations ensures that the isolate word or piece as such is attested in established texts. The characteristic collocations of 'key' or 'pivotal' words may be supported by reference to contexts of situation, and may constitute the material for syntactical analysis and provide citations in support of dictionary definitions" (Firth, 1957: xi). This concept is later developed and elaborated by the neo-Firthian theorists particularly Halliday and Sinclair. However, Halliday is the one who establishes the theoretical basis of studying Firth's method of collocation systematically. He includes meaning by collocation into his own approach, and studies it from a lexical point of view as it was suggested earlier in Firth (1953:12). Halliday's (1961: 276) proposal in this concern is to analyze lexical patterning of the language with respect to lexicogrammar, i.e., lexis (the system of signs which structurally organizes the vocabulary of a language) and grammar (the system of choices that patterns sequences of signs into well-

formed texts) are complementary in that they form together a complete stratum in the language. Thus, there are no strict boundaries between lexis and grammar.

Dealing with lexis, Halliday (ibid) suggests two fundamental concepts: collocation and set. By collocation he means: "The syntagmatic association of lexical items, quantifiable, textually, as the probability that there will occur, at n removes (a distance of n lexical items) from an item x, the items a, b, c,.. Any given item thus enters into a range of collocation, the items with which it is collocated being ranged from more to less probable" (ibid). By 'set', Halliday (ibid) refers to the paradigmatic pattern that groups items of a language with respect to their overlap of collocational spread. In 1976 Halliday and Hasan produce their standard book *Cohesion in English* in which they discuss lexical and grammatical continuity in discourse. According to them (ibid: 299) "cohesion expresses the continuity that exists between one part of the text and another". The authors observe two types of cohesion grammatical including "reference, substitution, ellipsis, and conjunction", and lexical to include "reiteration or collocation". On the contrary, Hoey (1991: 10) states that "lexical cohesion is the only type of cohesion that regularly forms multiple relationships between elements in the text". According to him "the study of the greater part of cohesion is the study of lexis, and the study of cohesion in text is to a considerable degree the study of patterns of lexis in text" (ibid). To study lexical patterning, he distinguishes between different categories of lexical repetition such as complex repetition. The words "argue and argument" for example are representations of complex repetition because despite the fact that they are not formally identical, but have the same lexical morpheme. A more detailed account of Hoey's model will be discussed in the following subsection:

2.3 Hoey's (1991) Model of Lexical Cohesion

In his book, *patterns of lexis*, Hoey (1991) provided a comprehensive analytical approach dealing with the role of lexical repetition in organizing texts. He thinks that the most influential factor in achieving textual coherence within text is

the repetition of words. Thus, he focuses on lexical cohesion more than the grammatical one. The primary focus of his claim is not on itemizing or classifying the kinds of cohesive elements rather it focuses on the way these features group to organize the message. He introduced a modified taxonomy

of lexical cohesive units differs from the ones presented earlier by Halliday and Hassan (1976) and that by Hasan (1985a). In this taxonomy, he outlines the types of lexical repetitions which occupy a fundamental role in achieving textual cohesion. The following table illustrates these categories:

Table 1. Taxonomy of lexical repetition types according to Hoey (1991). (Cited in Károly, 2002:80)

REPETITION	example		
1.lexical repetition	Simple	bear-bears	
	Complex	drug-drugging	
2. paraphrase	Simple	produce-cause	
		Antonym	hot-cold
	Complex	link triangle	writer-author-writing
		the "mediator" missing	writer-(author)-writing
		Other	superordinates (biologistsscientists) co-reference (Augustusthe Emperor)

In the light of the above table, Hoey (Ibid: 55-64) explains the items of his taxonomy showing that simple lexical repetition happens "when a lexical item that has already occurred in a text is repeated with no greater alternation than is entirely explicable in terms of a closed grammatical paradigm". Complex lexical repetition takes place "either when two lexical items share a lexical morpheme, but are not formally identical, or when they are formally identical, but have different grammatical functions". With respect to simple paraphrase, he writes: "whenever a lexical item may substitute another in context without loss or gain in specificity and with no discernible change in meaning". Whereas complex paraphrase happens if "two lexical items are definable such that one of the items includes the other, although they share no lexical morpheme". This in its turn includes three subdivisions: "Antonymy, Link triangle, the "mediator" missing". This is in addition to the other category to include superordinate and coreference.

The following ten categories are Hoey's schema of lexical cohesion. These are graded in decreasing statue of importance (cited in Shahrokhi etal, 2013: 198)

1-Simple lexical repetition; 2. Complex lexical repetition; 3. Simple mutual paraphrase or simple paraphrase; 4. Simple partial paraphrase or complex paraphrase; 5. Antonymous complex paraphrase; 6. Other complex paraphrase (or Superordinate and Hyponymy) In addition to those lexical links, however there are other types of textual connections that serve the same function; 7. Substitution; 8. Co-reference; 9. Ellipsis; 10. Dexis

Furthermore, Hoey (Ibid: 91) believes that "lexical items form links, and sentences sharing three or more links form bonds". These bonded sentences in turn form nets, which ultimately constitute the text. Thus, bonded sentences are focal to text, because they include the essential information. For such, he writes that sentences with no links or very few links, are considered to have merely additional details, and are to be marginal (ibid). In this concern, he states that the minimum of three links should be found for two sentences to be cohesive. The following examples illustrate this point:

Sentence (1): "If **literary criticism** is to survive in this **digital age**, it must **adapt** to become something **new**, different, and more intimately personal."

Sentence (2): "The **old** academic paradigm of **literary criticism** is based upon a printed model and makes certain assumptions about its readers, assumptions that need to **be reworked** in the **digital age**."

In the examples above, the two sentences are cohesive with respect to the following four bonds:

- Literary criticism- Literary criticism (simple repetition)
- digital age- digital age (simple repetition)
- new- old (simple paraphrase)
- adapt- be reworked (complex antonymous paraphrase)

3. Problem of the study

This paper investigates the speech delivered by Imam Ali Ibn Al hussein in Yazid's divan, one of the most influential speeches in history since it directly changes the attitudes of the audience from being against to be with the speaker (Al Qarashi, 2000: 157). To the best of the researcher's knowledge, there is no single study that has attempted to analyze this sermon linguistically by following the principles of DA with respect to lexical cohesion. Especially with the application of Hoey's (1991) framework. The main problem of this study is to check the applicability of Hoey principle to determine the quality difference of the text with respect to patterns of lexical cohesion introduced in Hoey's model, taking into consideration that this speech has not received linguistic analysis in this concern. It is possible to say that the present study is the first of its kind that applies this model to the analysis of a hortatory discourse especially because it has been devised mainly to analyze newspaper articles and non-narrative books.

4. Objectives

The study tests the applicability of Hoey's lexical approach to the analysis of cohesion of hortatory texts through examining patterns of repetition. It also aims to identify the linguistic elements that make the text under investigation a coherent whole and to find out which of the lexical cohesive features contribute mainly in building that discourse.

5. Hypotheses

It is hypothesized that:

- Hoey (1991) model can be applied to study and analyze the structure of a wide range of text types or genres. It can be used also to specify the quality difference of each text according to the lexical cohesive patterns it contains.
- The text under investigation is lexically continued due to the patterns of repetition it involves.

6. Methodologies

In this paper the methodological framework rests entirely on Hoey (1991) framework of lexical cohesion to explore the cohesiveness of the text. According to him, lexical cohesion is the most influential mode among ties of cohesion. Not only this, but he considers lexical cohesion as the dominant form to create texture and that almost "forty to fifty percent of cohesive ties of a text are lexical" (ibid). The analytical tool of the paper examines both the frequency and function of the target items and determine how they contribute to the perception of discourse. Thus quantitative and qualitative analyses have been conducted. Lexical patterns are analyzed quantitatively and manually i.e., how many times certain categories are represented in the text will be counted as well as qualitatively i.e., conclusions are drawn about this occurrence.

To carry out the purpose of the study, the following procedures are to be followed:

- While the text is originally delivered in Arabic, the analysis will tackle its translated English version. The translated text is extracted from a book entitled by The Life of Imam Zayn al Abidin written by Baqir Sharif al Qarashi (2000), and translated by Jasim al Raheed on pages 153-157;
- The sermon is analyzed in terms of Hoey (1991) model to cover the lexical cohesive elements that make the text under investigation a discourse;

- The sentences in the text are numbered for easiness of reference;
- Each sentence is scanned scrupulously for lexical relations that link it with other lexical cohesive features in other sentences.
- lexical items of each cohesive pattern are manually enumerated;
- Two comprehensive tables for the analysis are worked out. The first table contains four columns: the first for the serial number of the text sentences, the second is for the lexical relation in each sentence, the third tells the type

of pattern, and the fourth is for the distant lexical relation. The second table identifies the number of occurrence and the frequency of each occurrence.

7. Analysis and Discussion

In order to validate the hypotheses proposed by the researcher, the text has been investigated for the following lexical cohesive patterns: “simple repetition, complex repetition, simple paraphrase, complex paraphrase, co-reference, antonym, superordinate and hyponymy, substitution, daxis, and ellipsis” as suggested in Hoey (1991) model. The table below illustrates this investigation:

Table 2. Lexical Continuity in Imam Ali ibn Al Hussein Ceremony in Yazid’s Divan

S. No.	Lexical relation	Type of pattern	Distant lexical relation
1	granted seven	complex paraphrase ellipsis	favored things
2	we granted us knowledge, clemency,love	simple repetition = co-reference hyponymy	we granted we things
3	we favored Prophet Mohammed, al siddiq, al tayyar, the lion of Allah, mistress..., both lords of youths	simple repetition = hyponymy	we favored among us (we)
4	me I	simple repetition co reference	we me
5	I	simple repetition	I
6	I, son Zamzam, and al safa one	simple repetition hyponymy substitution	I, son Macca Mohammed
7	I, son man who carried..., loincloth	simple repetition complex paraphrase	I, son Mohammed, mantle
8	I, son, best man	simple repetition	I, son, best man
9	I, son, best man who ever put on sandals	simple repetition complex paraphrase	I, son, best man Mohammed
10	I, so, best man who ever made tawaf and saii Tawaf and saii	simple repetition complex paraphrase hyponyms	I, son, best man Mohammed Maca
11	I, son , best man who ever offered to hajj... Hajj. Talbiya	simple repetition complex paraphrase superordinate	I, son, best man Mohammed tawaf and saii

12	I, son who was transported by burqa one	simple repetition complex paraphrase substitution	I, son Mohammed =
13	I, son travel who was made to travel.. him one	simple repetition simple paraphrase complex paraphrase co-reference substitution	I, son transported Mohammed = =
14	I, son who was taken by Gabriel one	simple repetition complex paraphrase substitution	I, son Mohammed =
15	I, son who drew near (his lord) and suspended, the measure of... he one drew near: his lord is ellipses.	simple repetition complex paraphrase co-reference substitution ellipsis	I, son Mohammed = = his lord
16	I, son who led the angels.. angels of heavens one	simple repetition complex paraphrase super ordinate substitution	I, son Mohammed Gabriel =
17	I, son one to whom the Almighty.... Almighty	simple repetition substitution complex paraphrase simple paraphrase	I, son Mohammed = Lord, Allah
18	I, son, Mohammed Al Mustafa	simple repetition simple paraphrase	I, son, Mohammed Mohammed
19	I, son Ali al- Murtada	simple repetition simple paraphrase	I, son the lion of Allah
20	I, son one who fought against	simple repetition substitution complex paraphrase	I, son Ali al- Murtada =
21	God, Allah	simple repetition	God, Allah
22	I, son, Allah, fought one who struck with two..., and stabbed...,emigrated twice, pledged....., prayed in the..., and fought at Badar...and never disbelieved..... Struck, stabbed, fought Pledged allegiance twice struck, stabbed	simple repetition substitution complex paraphrase ellipsis = hyponym	I, son, Allah, fought Ali al- Murtada = the enemies to the prophet fought
23	I, son, lord the best of the believers, the heir of the prophets, the destroyer of ..., the commander of the..., the light..., the ornament of ..., the	simple repetition complex paraphrase	I, son, lord Ali al- Murtada

	crown of the..., the most patient of..., and the best of the steadfast... believers Prophets , unbelievers unbelievers Yasin, messenger	antonym complex repetition complex paraphrase simple paraphrase	disbelieved Prophet, disbelieved creatures Prophet Mohammed
24	I, son , Gabiel one who was backed....and supported by... Gabiel, Mikael	simple repetition substitution complex paraphrase hyponymy	I, son , Gabiel Ali al- Murtada = angels of the heaven
25	I, son, Muslims, allegiance, Allah (x7), believers, destroyer, worshippers, patient, best, lion (x4), Lord, Ali bin Abi Talib. one (x4) ones the first "who defended the Muslims, Killed the oath breakers of allegiance and the unjust and the renegades, struggled against his tiring enemies, the most excellent one of those who walked (to war) from among Quraysh, the first to respond to Allah from among the believers, the prior to all the previous ones, the breaker of the aggressors, the destroyer of the atheist, an arrow from among the shooting-paces of Allah against the hypocrites the tongue of wisdom of worshippers, the supporters of the religion of Allah, the protector of the affair of Allah, the garden of wisdom of Allah, the container of knowledge of Allah, tolerant, generous, benevolent, pure, Abtahi, satisfied, easily satisfied, intrepid, gallant, patient, fasting, refined, steadfast, courageous, honored, the severer of the backbones, the scatterer of the allies, the calmest of them, the best of them in giving free rein (to his horse) the boldest of them in tongue, the firmest of them determination, the most powerful of them a lion, brave, pouring rain, the one who destroyed them at the battles and dispersed them in the wide, the lion of al-Hijaz, the possessor of the miracle, the ram of Iraq, the Imam through the test and worthiness, makki, madani, Abtahi, Tuhami, khay'ani,, 'Uqbi, Badri,	simple repetition substitution = ellipsis complex paraphrase	I, son, Muslims, allegiance, Allah, believers, destroyer, worshippers, patient, best, lion (x4), Lord, Ali bin Abi Talib. Ali al- Murtada Muslims Muslim Ali al- Murtada

	Uhu, shalari, muhajri, the Lord of the Arabs, the Lion of war, the inheritor of al-mash'arayn, the father of two grandsons (of the prophet) al-Hassan and al-Husayn, the one who manifested miracles, the one who scattered the phalanxes, the piercing meteor, the following light, the victorious Lion of Allah, the request of every seker, the victorious over every victorious, such is my grandfather, 'Ali b. Abi Talib". killed, enemies those who walked who walked from among... atheist, hypocrites tolerant,,generous,,...,Makki, Madani,... his (tiring enemies) them (x2) free rein destroyed, Makki them (x2) grandsons Al Hasan and al Husayn scattered	complex paraphrase dexis ellipsis complex paraphrase = ellipsis co reference = ellipsis complex repetition co reference ellipsis complex paraphrase simple paraphrase	fought, creatures Muslim to war those creatures he is Ali al- Murtada Muslims to his horse destroyer, Mecca enemies of the prophet Lords of the youth... destroyed, struck
26	I, son , Fatima, the chaste	simple repetition	I, son , Fatima, the chaste
27	I, son, mistress of woman mistress of woman	simple repetition simple paraphrase	I, son, mistress of woman Fatima, the chaste
28	I, son purified, virgin	simple repetition complex paraphrase	I, son Fatima, the chaste
29	I, son, messenger, Allah the part of the messenger	simple repetition simple paraphrase	I, son, messenger, Allah Fatima, the chaste
30	I, son one who was covered with blood	simple repetition substitution complex paraphrase	I, son Al Husayn =
31	I, son one who was slaughtered at Karbala slaughtered	simple repetition substitution complex paraphrase simple paraphrase	I, son Al Husayn = Killed
32	I, son one for whom the Jinns wept and for whom.. wept cried	simple repetition substitution complex paraphrase complex repetition simple paraphrase	I, son Al Husayn = weepers wept
33	the great one who cannot be measured and cannot be perceived by senses	simple paraphrase substitution complex paraphrase	Allah = =

	Allah	simple repetition	=
34	my (x6) God Allah	co reference simple paraphrase simple repetition	I Allah =
35	Mohammed grandfather mine	simple repetition complex paraphrase co reference	Mohammed = I
36	you , yours, you (x2) he (x2), his mine kill	co reference = = simple paraphrase	Yazid Mohammed I fight

According to the above table, there is no single sentence in the text without lexical cohesive tie and that all sentences are lexically continued. All the sentences forming the text contain at least one lexical cohesive pattern joining them with previous sentences, i.e. each sentence exhibits at least one pattern of lexical continuity with a preceding one as is shown in S (26). It is also noted that all types of

lexical patterns have been used in the text in a way that makes the text a unified whole. The raw results shown above are counted statistically for each cohesive pattern. These are juxtaposed in the following table which contains the number and percentage of occurrence of each pattern. The patterns are listed in the same order suggested by Hoey (1991).

Table 3: Quality and Quantity of Lexical Patterns in the Text

Type of pattern	No. of occurrence	Frequency
simple repetition	36	28.57%
complex repetition	3	2.38%
simple paraphrase	13	10.31%
complex paraphrase	27	21.42%
co-reference	12	9.52%
Antonym	1	0.79%
superordinate and hyponymy	8	6.34%
Substitution	16	12.69%
Dexis	1	0.79%
Ellipsis	9	7.14%
Total	126	99.95%

It is obvious from the table above, that simple repetition, substitution, and simple and complex paraphrases, with frequency rate of about 28.57%, 12.69%, 10.31%, and 21.42% respectively are the dominant lexical patterns used in the text. Co-reference comes next with a percentage of 9.52%. In

addition, there are few instances with convergent percentages of ellipsis, superordinate, hyponymy, and complex repetition. Dexis and antonym enjoy the lowest frequencies among the others. The figure below introduces a visual representation of the frequency distribution of the above patterns:

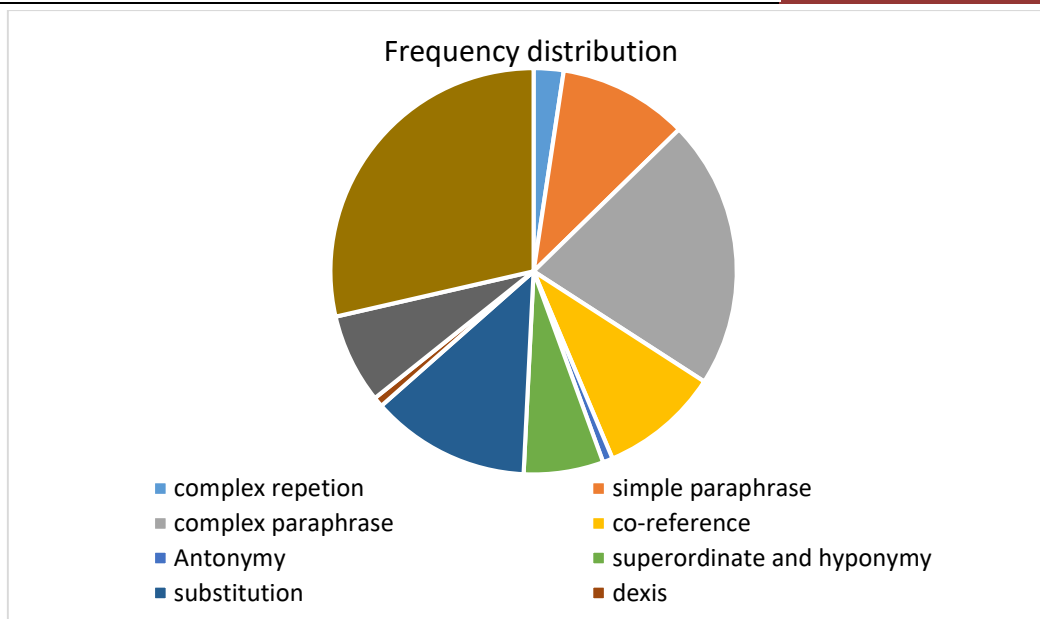


Figure (1): Frequencies of the lexical patterns in the text

The results reveal that some of the cohesive devices have been preferred while others are avoided. Simple repetition is the most frequent lexical cohesion pattern used in the text, whereas dexis and antonymy are the least frequently used ones. The percentage of instances of lexical cohesion patterns differs from one category to another. This difference can be attributed to the speaker's interest to use a kind of witty language that suits his purposes. All the time he prefers to repeat the same lexis, (e.g., "I, son, Allah, believers, etc.") to announce the summit of his glorification, pride and dignity. He frames his speech with personal framework and reminds others of his lineage and his connection to Islam and the Messenger. This is also illustrated with the use of co-reference patterns (e.g., I, my, mine, etc.). In other instances, he keens to adopt paraphrasing whether simple or complex to create a descriptive mode as in "who defended the Muslims, Killed the oath breakers of allegiance and the unjust and the renegades, struggled against his tiring enemies, the most excellent one of those who walked (to war) from among Quraysh, the first to respond to Allah from among the believers". These categories help him to adopt formal, colorful, poetic, literary, informative, and reasoned style. Such style creates an impression of authority, and research that can impress the audience with knowledge, information and the importance of his case. He

chooses strong emotive lexis to influence the feelings. It should be noted that the ideas and the patterns are repeated all over the text here to persuade and convince the public opinion of his father's (Al Hussein) case reflecting the grievance and oppression he has faced.

8. Conclusions

According to Baker (1992), Hatim and Mason (1990), text types vary according to the quality and quantity of the lexical repetition patterns they contain. Applying Hoey model to the analysis of the text under investigation demonstrates the quality difference of the text. The result shows that the text is highly lexically connected in reference to the number of the lexical patterns it contains. The text is realized by (36) sentences containing (126) lexical ties. So the percentage of its ties to its sentences is 350%. This high ratio demonstrates that the text constitutes a coherent whole. According to Li (2013: 1395), "Lexical cohesion is the most prominent, the most important form of convergence. They are the major means of creating discourse forms". The ten categories of lexical cohesion as described by Hoey: "simple repetition, complex repetition, simple paraphrase, complex paraphrase, co-reference, antonym, superordinate and hyponymy, substitution, dexis, and ellipsis" contribute with different percentages to the

perception of the text as a unified discourse. This reflects the speaker's linguistic talent to use all patterns of cohesion with special attention paid to simple repetition, substitution, and simple and complex paraphrases, which score about 28.57%, 12.69%, 10.31%, and 21.42% percentages respectively. The frequent use of cohesive categories help him to a great extent to elaborate, illustrate, compare, and even to add new information and ideas to his addressee. The matter which enables him to assert his message to the addressee by giving supporting patterns and evidence to convince them through making the persuasion stronger. In this respect, it becomes evident that the speech being discussed suits the hortatory exposition text typology. It represents a discursive event in which Imam Ali ibin Al Hussein (person) with power and knowledge (credentials) debates the case of his fathers' stolen rights (problem solution) and promotes (motivation) the audience to conquer this case through the directions (command) he has given.

Finally, it is worth mentioning that the present paper is merely a preliminary work rested upon small database. The ultimate objective of this study is to motivate more researches in that field. Hence, examining the validity of the final results on a larger set of data may lead to reliable generalizations concerning the functional capacity of Hoey's analytical framework.

9. Recommendation

In accordance to the results mentioned above, the followings points are to be recommended:

- 1) Examine the applicability of Hoey's model to determine the quality differences among text genres such as descriptive, explanation, analytical exposition, etc.
- 2) Conducting a local discourse analysis of the figures of speech used in the text;
- 3) Applying Hoey's patterns of cohesion to study other speeches delivered by Imam Ali ibin Al Hussein for being worthy to be thoroughly analyzed and studied.

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Appendix

“O people, we were granted six things and favored with seven: (1) we were granted knowledge, clemency, leniency, fluency, courage, and love for us in the hearts of the believers. (2) We were favored by the fact that from among us came the chosen prophet, Mohammed, may Allah bless him and his family, al-siddiq (the very truthful one), al-Tayyar (the one who flies in the heaven), the Lion of Allah and of the prophet, may Allah bless him and his family, and both lords of the youths of Heaven from among this nation (3)”

Having introduced his family, the Iman continued his speech. Explaining their outstanding merits, saying:

“whoever recognizes me knows me, and whoever does not recognize, let me tell him who I am and to what family I belong (4): I am the son of Mecca and Mina; (5) I am the son of Zamzam and al-Safa; (6) I am the son of the one who carried Zakat in the end of mantle; (7) I am the son of the best man who ever put on a loincloth and clothes; (8) I am the son of best man who ever put on sandals and walked barefooted; (9) I am the son of the best man who ever made tawaf (the procession round the Kaaba) and saii (ceremony of running seven times between Safa and Marwa); (10) I am the son of best man who ever offered the hajj and pronounced talbiya (Here I am at your service); (11) I am the son of the one who was transported on the burqa in the air; (12) I am the son of the one who was made to travel from the Sacred Mosque to the Remote Mosque, So glory belongs to Him who made (His Servant) travel; (13) I am the son of the one who was taken by Gabriel to sidrat al-muntaha ; (14) I am the son of the one who drew near (his Lord) and suspended, so he was the measure of two bows or closer still; (15) I am the son of the one who led the angels of the heavens in prayer ; (16) I am the son of the one to whom the Almighty revealed what He revealed; (17) I am the son of the son of Mohammed al-mustafa ; (18) I am the son of ‘Ali al-murtada ; (19) I am the son of the one who fought against the creatures till they said: (20) There is not god but Allah. (21) I am the son of the one who struck (the enemies) with two swords before Allah’s Apostle, may Allah bless him and his family and stabbed (them) with two spears, emigrated twice,

pledged (against the unbelievers) at badr and Hunayn and never disbelieved in Allah not even as much as the twinkling of an eye.(22) I am the son the best of believers, the heir of the prophets, the destroyer of the unbelievers, the commander of the Muslims, the light of the mujahiden, the ornament of the worshippers the crown of the weepers, the most patient of the patient, and the best of the steadfast from among the family of Yasin, and the Messenger of the Lords of the world's inhabitants.(23) I am the son of the one who was backed by Gabriel, supported by Mikael.(24) I am the son of the one who defended the Muslims, Killed the oath breakers of allegiance and the unjust and the renegades, struggled against his tiring enemies, the most excellent one of those who walked (to war) from among Quraysh, the first to respond to Allah from among the believers, the prior to all the previous ones, the breaker of the aggressors, the destroyer of the atheist, an arrow from among the shooting-paces of Allah against the hypocrites the tongue of wisdom of worshippers, the supporters of the religion of Allah, the protector of the affair of Allah, the garden of wisdom of Allah, the container of knowledge of Allah, tolerant, generous, benevolent, pure, Abtahi, satisfied, easily satisfied, intrepid, gallant, patient, fasting, refined, steadfast, courageous, honored, the severer of the backbones, the scatterer of the allies, the calmest of them, the best of them in giving free rein (to his horse) the boldest of them in tongue, the firmest of them determination, the most powerful of them a lion, brave, pouring rain, the one who destroyed them at the battles and dispersed them in the wide, the lion of al-Hijaz, the possessor of the miracle, the ram of Iraq, the Imam through the test and worthiness, makki, madani, Abtahi, Tuhami, khay'ani,, 'Uqbi, Badri, Uhu, shalari, muhajri, the Lord of the Arabs, the Lion of war, the inheritor of al-mash'arayn, the father of two grandsons (of the prophet) al-Hassan and al-Husayn, the one who manifested miracles, the one who scattered the phalanxes, the piercing meteor, the following light, the victorious Lion of Allah, the request of every seker, the victorious over every victorious, such is my grandfather, 'Ali b. Abi Talib. (25) I am the son of Fatima, the chaste. (26) I am the son of the mistress of women.(27) I am the son of the purified virgin (lady).(28) I am the son of the part of the messenger, may Allah bless him and his family. (29) I am the son of the one who was covered with blood. (30) (I am the son of the one who was slaughtered at Karbala. (31) I am the son of the one for whom the jinns wept in the dark and for whom the birds in the air cried. (32)"The Imam continued saying 'I am....'until the people wailed. Yazid thought that a discord would occur, for the imam made a cultural revolt his speech when he introduced himself to the Syrians and made them know what they did not know, so Yazid ordered the muadhhdhin to say the adhan and he said:"Allahu Akbar!"

The Imam turned to him and said: "you have made great the Great One who cannot be measured and cannot be perceived by senses, there is nothing greater than Allah."(33)

The muadhhdhin said: "Ashhadu an la ilaha illa Allah!"

'Ali b. al-Husayn said: " My skin, my flesh, my blood, my brain, and my bones witness that there is no god but Allah ." (34)

The muadhhdhin said:" Ashhadu anna mohamedan rasool Allah!"

The Imam turned to Yazid and asked him: "Yazid is mohammed your grandfather or mine? (35) If you say that Mohamed is yours, that you a liar, and if you said he is mine, then why did you kill his family?!"(36)