

Voice Parallelism in the Debates of the Infallible Imams {Peace Is Upon Them}

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Abstract

Parallelism represents congruence and symmetry between two parties. Parallelism is something “meet, face, align” (Ahmed, 2008) “and parallel.. congruence and symmetry.” They are related to each other, and then they are called identical, equivalent, or parallel, whether in poetry or prose. (Abdul Wahed, 1999) and this similarity or contradiction is based on “the basis of similarity or on the basis of contradiction” that constitutes a rhythmic unit based on its sound structure formed from the succession of syllables and their similarity “that take the phenomenon of music at the same time” (Ghanim, 2011), parallelism includes the vocal rhythm and other connotations that contribute to the harmony of the text, and satisfy the recipient's audio and moral desires. It is "symmetric binary authorship, not identical". It has an important position in the formation of texts in modern studies because of its similarity and opposition. The units of negation are successive in growth and moving from one site to another without the listener feeling alienated from their rhythm or the separation between them, as if the relationship of the text with each other is an associative relationship, and parallelism is often the fruit of the text Or commenting on it, as “it appears at the end of the clues in the form of a commentary or appendix... and it includes more than one sentence” (Ashwaq, 2009). In the modern concept, parallelism is one of the important phenomena in achieving the effect on the hearing senses of the recipients due to its sound rhythm, and this rhythm has an impact on the psychology of its origin and its logicity.

Keywords: parallelism, debates, infallible imams

The types of parallelism are:

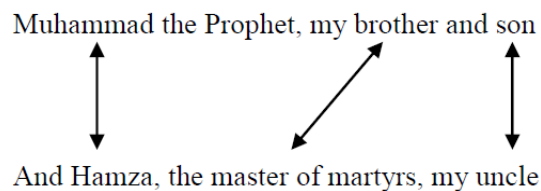
- tandem parallel:

It is based on the similarity between two successive elements or successive elements based on proving the same semantic content in each of them, through an expression that is different in form and agreed in content from the second part recurring to the first part.

This type of parallelism is less frequent in debates, so it came in the debate of Imam Ali - peace be upon him - which he wrote to Muawiyah in response to his prose book, and the Imam recounted it in poetry on his saying: “I have many virtues. God (may God’s prayers and peace be upon him and his family) and the uncle of the believers, and the writer of revelation” (Ahmed, 1999). The Imam said

- peace be upon him - to the boy write:
"Muhammad the Prophet is my brother and son-in-law
And Hamzah, the master of the martyrs, is my uncle."

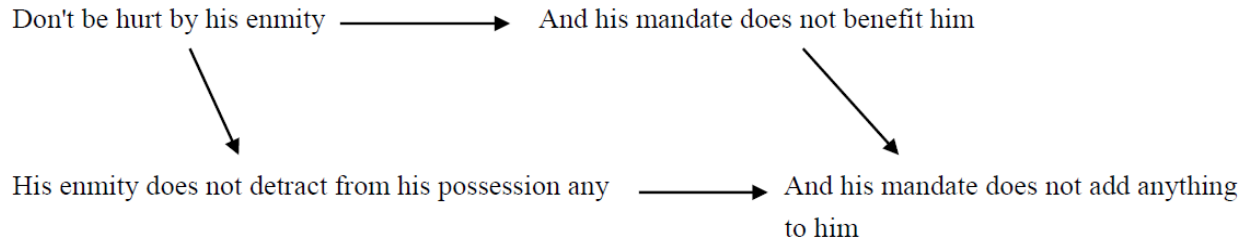
Parallelism in the second part is different in form, but its significance is the same. Hamzah is the uncle of the Prophet, and the Prophet is from him and to him, and this uncle follows the path of his nephew, which is the Muhammadan message, and he was given the title of the Master of Martyrs for the sake of Islam, and this title was given to him by the Messenger of God (peace be upon him) as a title from the Prophet commanded by the command of God And "Prophet" is a title given by God. Likewise (my uncle) is equivalent to (my brother and my son) in the first part, as well as the word (sunwi) parallel to (my brother), so it is in its meaning or equivalent or similar to it. - Emphasizing the brotherhood between him and the Prophet (peace be upon him), so he mentioned my famous brother and (Sunwi) to arouse the curiosity of the recipient to search for this connection, for the cousin is a brother, in addition to that the cousin - the Messenger (peace and blessings of God be upon him and his family) - was brought up in the same house and under take care of his uncle. What is more surprising for the contrast is that the Messenger (peace and blessings of Allaah be upon him) emphasized this brotherhood between him and the Imam (peace be upon him) in the sermon of Al-Ghadeer by saying "... that Ali bin Abi Talib - peace be upon him - is my brother, my guardian, my successor, and the imam after me, whose place from me is the place of Aaron." From Moses..." (Ahmed, 1999). This implicit parallelism in one part added a meditative tone and inner kinetic music that increases the strength of the parallel between the two parts.



Which clarified his function as all of them have one origin, so the Prophet (peace be upon him), Hamzah, and Imam Ali - peace be upon him - as well as another link is their affiliation to one religion and one belief, so the origin of the Imam - peace be upon him - expands to include all directions of lineage, religion, and constancy. Parallelism proved the lofty image of the imam, which, no matter what they wanted to shift, overturn or distort, it goes back to the original according to fixed foundations. Brother, uncle and cousin are concentrated in one circle on which the original and the foundation are built. For the purpose of the text, he has a lofty intention that proves his case and obliges the respondent to submit to it. Among the synonymous parallels is the debate of Imam al-Sadiq, peace be upon him, with one of the heretics, when he asked him about God's wisdom in Satan and his creation. He said: "Is it his wisdom that he made himself an enemy... why did he rule his enemy over his servants, and made him the way to seduce them?"

He said: This enemy you mentioned does not harm him with his enmity, nor does his guardianship benefit him, and his enmity does not detract from his possession in the slightest, and his guardianship does not increase him in anything..." (Ahmed, 1999).

We find parallelism in the saying of the Imam, peace be upon him, (Do not harm him, his enmity does not benefit him, and his enmity does not detract from his possession in anything, and his guardianship does not add anything to him). This parallel on the surface indicates the contradiction, but in the interior and the depth in its meaning gives us the synonymy, thus emphasizing a fundamental issue in the wisdom of God.

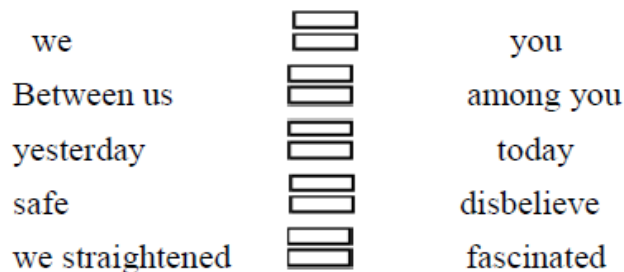


The basis of faith and belief must be based on the element of monotheism, which acknowledges the comprehensive lordship of God Almighty for everything in existence, even Iblees, who is one of his small creatures compared to his great and great creatures. It is for Iblis - may God's curse be upon him - in obedience or guardianship, and banish all doubt and suspicion from the minds of the recipients, because the Creator cannot compete with a creature.

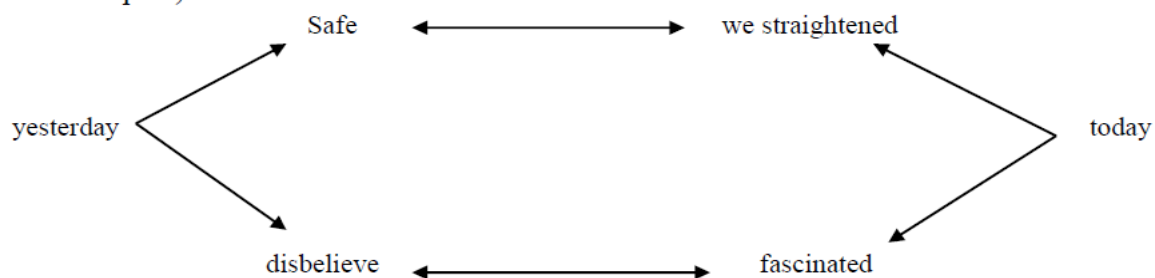
Parallelism

This parallelism is the similarity between two equal parties - or more - and successive ones in terms of the arrangement of the elements, But they are opposite in terms of significance between those elements, that is, it is the opposite of synonymy. This kind of parallelism is most mentioned in the debates of the imams (peace be upon them) and we find it in the debate of Imam Ali (peace be upon him) which he wrote to Muawiyah: "As for what follows, we and you were on what you mentioned of familiarity and group, so a difference between us and you yesterday: that we believed and you disbelieved, and today That we were straight and you were tempted..." (Ahmad, 1999).

The words are equivalent and arranged, but they are opposite.



Parallelism in the semantics of pronouns, adverbs of place and time, and verbs draws the attention of the recipient, and proves certain facts that do not need proof. Likewise, time is equivalent to (yesterday, today). He made the recipient look at all the details and contemplate their minutes. Parallels made the text characterized by many persuasive elements, all of which contribute to the consolidation of the idea that the Imam (peace be upon him) wanted to convey. The pronouns (we and you) are contrasted in the verb (we were) and this entity, how was it for the family of the house and the family of Abu Sufyan??! The recipient remains constantly searching and questioning to reach the truth, as well as in the circumstance of time (yesterday, today) and the verbs (we believe, you disbelieve) and (we have become righteous and you have been tempted).

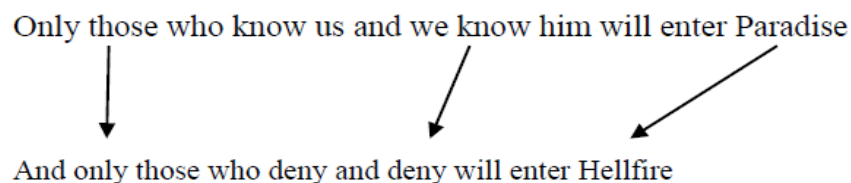


The parallel between the contrast and the situation is based on short and simple sentences that are decorated with resonant tonal ranks within the same sentence (we are safe, we have been righteous) (you disbelieved, you were tempted). A separate pronoun in the verbs (you disbelieved, you were tempted), so its arrival was easy for tongues and ears, so it achieved good conduct and effect.

And the parallelism of the contradiction is repeated once again by Imam Ali (peace be upon him) in his debate with Ibn Al-Kawa, “he said: O Commander of the Faithful, and over the customs are men who know each by their marks” (Surat Al- A’raf, 7/46).

Ali (peace be upon him) said: We are the owners of the customs: we know our supporters by their mark, and we are the customs on the Day of Resurrection between heaven and hell, so no security will enter heaven we know and know, and security will not enter the fire we deny and deny” (Ahmed, 1999).

Parallelism here is reverse and there must be coherence and knowledge between the two parties. Entering Paradise is a condition for the one who knew and knew the Prophet’s family, and this knowledge is the approach followed, and the opposite of those who deny them and deny them will enter Hellfire.



The connection is with knowledge and denial, so we find Paradise in keeping with Ahl al-Bayt and their followers, and vice versa. Parallelism depicts the attitudes of people on the Day of Resurrection, and this depiction came using the accuracy of the inverse parallelism inherent in

people's actions and based on the condition. The parallel method aroused the alertness of the recipient; Because the accumulated attitudes of the people intertwine and overlap to produce a holistic picture of the person's achievement of work, and this final picture of his actions will swing him to the place that suits him on the Day of Resurrection, Heaven or Hell. Perhaps the parallelism of the imam wanted to send a message of exhortation, reminder, or guidance to the recipient. Its purpose and how to perform it" (Muhammad, 2014) is a purposeful goal that aims to persuade, influence and run out of minds and conscience. And the debates of Imam Hassan - peace be upon him - are not without parallels of contradiction. In his debates in which he responded to Muawiyah, who abused Imam Ali - peace be upon him - he said: "No prophet was sent without making him a guardian from among his family, and there was no prophet except that he had an enemy from among The criminals, and that Ali - peace be upon him - was the successor of the Messenger of God (may God's prayers and peace be upon him and his family) after him, and I am the son of Ali, and you are the son of Sakhr, your grandfather is Harb, my grandfather is the Messenger of God (peace and blessings of God be upon him and his family), your mother is Hind, my mother is Fatimah, and my grandmother Khadija, and your grandmother Nashila, so may God curse the faithful in esteem, and the oldest of us in disbelief, and the weakest in remembrance, and the most hypocritical of us."

Parallelism at the Imam highlights the images of the characters and their lineage, as he collected them with opposites and their well-known descriptions.

No prophet was sent without making him a guardian from among the people of his household



And there was no prophet except that he had an enemy from among the criminals

The picture of parallelism showed two personalities, one of whom is the character of pure goodness - represented by Imam Ali and his sons - peace be upon them - - and the second is pure evil - represented by Muawiyah, his family and his followers - so the contrast in the parallel "was able to penetrate into the depths of the human soul and probe its depths in praise and slander." On the tongue of the speaker, the recipients' space became multiple, aiming to reach the truth, and this truth began gradually through belonging to the lineage and the positions of these, so the opposites appeared in the fathers and grandfathers, and most of them from this aspect are known and clear as the clarity of the moon!!?

I am the son of Ali	—————>	you are son of rock
your grandfather is war	—————>	Wajdi is the Messenger of God (PBUH)
your mother is india	—————>	And my mother Fatima - peace be upon her -
My grandmother Khadija	—————>	and your grandmother Nathila

Parallelism in this way was able to dialogue with the skeptical and rejecting visions, invoking the positions of the characters and their history, so the argument was multiplied and proved the truth and transformed from a positive to a negative association that the intended recipient fears; Because the antonyms showed a moral effect intended by the speaker, it could not be hidden from the psychological point of view or from other aspects, so its meaning (more effective and

clear) made the recipient to be convinced of one of the two things, especially since the ways of speaking are known to him in parallel with the parties and with all his intellectual, moral and social values....

And when Imam al-Baqir, peace be upon him, mentioned the parallelism with a sharp heart for the meaning of the second sentence, as in his debate with one of the questioners about the attribute of the Creator, according to the claim of some people: "He hears by other than the one who sees and sees with other than the one who hears. He hears with what he sees, and sees with what he hears (Ahmed, 1999).

Parallelism changed the meaning of the second sentence in relation to the first, and made the last sentence of the first sentence first and the first sentence last, the second sentence

He hears what he sees



He sees what he hears

He made the opposites common to work and alternate over it and overlapped in it. These opposites are only valid for the Divine Essence. And combining them from the impossibility, but the possibility of their work with the Creator. The parallel structure presented the attributes and power of God in a way that the recipient was not familiar with, deepening the concept of greatness and embodying it more. Parallelism is a gesture from the speaker to bring the divine image closer to the recipient, who is still searching for persuasion, that the Creator's attributes and ability cannot be similar to His creatures.

The contrast parallels the opposite according to him with Imam al-Sadiq - peace be upon him - in his debate with Amr ibn Ubaid al-Mu'tazili when a question was presented to him. He said - peace be upon him - did you eat what Amr said?

They said: Yes, so he praised and praised God and prayed to the Prophet (may God's prayers and peace be upon him and his family), then he said: We are angry if God is disobeyed, and if God is obeyed, we are satisfied (Ahmed, 1999).

Parallel to the contradiction is between (discontent, we are pleased) (disobey, obey).

We become angry if God disobeys



So, if God pleases us,

It is as if the heart of the situation is linked to obedience to God Almighty and nothing else. The parallel confirms the correlation between (obedience and contentment) and (indignation and disobedience), so if obedience occurs, consent is required, and if disobedience occurs, anger (which is intense anger and hate) then the result is linked to a cause and its relationship is opposite. Satisfaction with disobeying God Almighty, and the moral situation in parallel does not

include a specific person among the imams - peace be upon them - but includes all of the House. The feeling of discontent continues if the disobedience continues, and vice versa in obedience. (So sin) was formed only through opposition to the teachings of God, and obedience is obligatory because of the religious connotations it entails for the teachings of God and His Messenger, and each one of them brings a result. Obedience brings satisfaction and divine care, and disobedience brings anger, hatred and denial.. Behavior deviated from the right path and must be contemplated and contemplated.

In the debates of Imam al-Ridha, peace be upon him, we find parallels in his debates with al-Marwazi, the speaker of Khurasan in al-Ma'mun's record.

The Imam, peace be upon him, said:

Solomon, may I ask you about a matter? He said, "I will be your ransom."

He said: Tell me about you and your companions, do you talk to people about what you understand and know, or what you do not understand and know? He said: Rather, by what we understand and know (Ahmed, 1999).

The sentence "You speak to people what you understand" is parallel and opposite to the sentence "or what you do not understand and know." This parallel between the two sentences arouses curiosity in the recipient to clarify the difference between jurisprudence and knowledge. It is, in principle, absolute comprehension" (21). Knowledge "is the realization and understanding of facts through abstract thinking or by acquiring information through experiences or experiences... and knowledge is linked to intuition" (The Intermediate Dictionary is a science subject). The addressee is to stir his mind to be saturated with knowledge and change from his verbal and definitive rulings according to what leads him to salvation, not to destruction and regret, because it is the duty of the scholar to contemplate carefully and deeply consider. The addressee or his arrogance, so there was a need for a way to force him and guide him, especially since the interviewer had intelligence and acumen, and among the images paralleled the contradiction of denial and prohibition in Imam al-Rida - peace be upon him - in his debates with the People of the Book when A: He turned to Ras al-Jalut and said - peace be upon him - Did you not read the Bible?

He said: Yes, for my life.

He said: So take the third book on me, and if it contains the remembrance of Muhammad, his family and his nation, then bear witness to me, and if there is no remembrance in it, do not bear witness to me."

Parallel in the two sentences:

If there is mention of Muhammad, his family and his nation, then bear witness to me

And if there is no mention in it, do not bear witness to me

The second sentence paralleled the first sentence through repetition, but this repetition coincided with a denial in (it was not) and a prohibition in (do not bear witness), which made it the

opposite of the first. This parallelism, in its simplicity, contained several linguistic and intellectual implications that made it one of the best speeches. The times used in the debate in relation to the evidence are different. The Bible is in one time, and the Prophet (peace be upon him) and his family in another time. Added to this is the life of Imam Al-Ridha - and after the contemporary of the Messenger - and how did he suffer that? Science and knowledge, and I conclude that with his words. All this makes the recipient and the addressee - at the same time - in a state of astonishment and a review of their references. In parallel, the Imam reveals what was hidden from the majority, even the owners of the Gospel themselves. In addition to parallelism, the recipient is encouraged to search for more facts and evidence, which are judged in the framework of "the argument and the result, or the action to be accomplished, the argument that motivates him and the path for him." It is a stylistic strategy that makes both the private and public addressee acquiesce in it and has the desire to communicate to know more. Especially since the news that you come out with is of high value and trust because it is linked to people who have a keen insight into conditions and effects, and in a place that has prestige and favor among most recipients, and what comes out of this place is famous and widespread. The rhythm of parallelism was knowingly and consciously from the speaker. And with Imam Al-Hadi - peace be upon him - we find a parallel in one of his debates, which was about various matters, in which he was asked "about the saying of God Almighty, " God is the light of the heavens and the earth ̣" (Surat An-Nur, 24/35)

He, peace be upon him, said: The Guide is whoever is in the heavens, and the Guide is whoever is on the earth.

The phrase "Hadi who is in the heavens" is parallel to "Hadi from the earth." Parallelism in appearance indicates similarity, but in its interior it is different. The heavens are other than the earth. The earth is one, and so are those who inhabit these places, for the inhabitants of the heavens are not the inhabitants of the earth. The parallel between the two sentences connects the word Hadi, which is the advice and the guide, the guide and the guide, all of these meanings in it, which made each of the heavens and the earth related to "Hadi" and linked and clinging to it, which made it repeat in the second sentence and parallels the first, and what made the parallelism more interesting is a letter. From "who" means "who" and it is a connected noun, so it gave a rhythmic flavor that resonates in the addressee's mind that guidance is only for the wise, and those who live in these great cosmic phenomena are subject to God's command and measure, which made the parallelism draw the attention of the recipient to the cosmic contradictions and prolong contemplation of them. The parallelism of the contradiction is mentioned in more than one stanza by Imam al-Askari - peace be upon him - in one of his debates when he explained the interpretation of the Almighty's saying " Who has made the earth for you as a bed..." (Surat Al-Baqarah, 2/22). He, peace be upon him, said, "Making it suitable for your nature, in agreement with your body, did not make it too hot and hot to burn you." Not too cold and freezing you, nor too strong a good wind so that it cracks your heads, nor too stinky and crippling you, nor too hard as water, and it prevents you from plowing your buildings and burying your dead. But He made in it of strength that which you benefit from, and you hold together and your bodies and

structures hold together on it, and He made in it of the softness with which you lead your movement and your graves and many of your benefits, so He made the earth a bed for you.”.

Several parallel syllables responded by contrast:

Appropriate according to your nature, not your body

It did not make it too hot and hot to burn you, nor too cold to freeze you

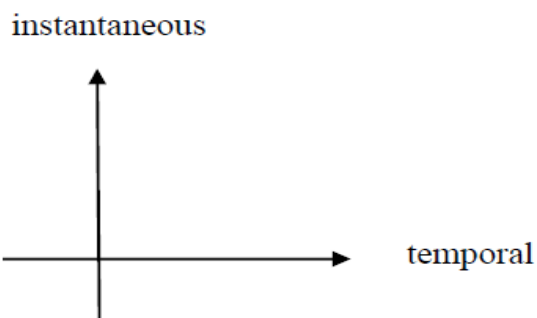
Nor is the wind so strong that it cracks your heads, nor is it so stinking that it breaks you

It is not as soft as water, and it drowns you, and He made in it the softness with which you are led

He made in it such durability that you benefit from in your plowing, building, and burying your dead

And your sons and your structures will hold on to it for your freedom and your graves and many of your hypocrites

The image of parallelism in this way generated an acoustic, rhythmic ring that was beloved to the hearing, which was picked up by tongues and minds with ease and lightness. Likewise, the repetition of certain words that have appeared more than once, such as (make), which includes several meanings, including (making, creation, becoming...) all of that generated a rhythmic ringing that was beloved to the ears, which the souls and minds picked up with ease and lightness. Parallels appear “with two intersecting axes, one of which is horizontal and symbolizes the temporal process, as it is a set of successive points, just as history is the sum of successive times and the second is a vertical axis and refers to standing from the axis of time on a specific point or limited space.”



Parallelism led to a description of the causes and its consequences, and the recognition of the becoming.. And he dealt with the question and quotation of the recipient with a mental and formal idea together. When the ideas are translated into forms and prepared, the picture becomes clear at the opposite. The parallel function worked to decipher the text’s codes and problems.

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