

Prose of Sons of Imam Ali Al-Rida (Peace Be Upon Them): A Study Regarding the Structure of the Image and Its Implications - Simile as a Model

By

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Abstract

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honorable of creation, Muhammad, whom God sent as a mercy to the worlds, and his pure God and his faithful companions.

The Islamic heritage was replete with texts issued from among the pure infallibility, which constituted a prominent teacher that takes the student to stop there in search of its goals, purposes and beauty. The choice was made from those texts that were issued by the imams of Muslims in the Abbasid era, namely Imam Muhammad al-Jawad, his son Imam Ali al-Hadi and his grandson Imam Hassan Zaki al-Askari. (Peace be upon them), and scholars have called them (sons of satisfaction), and researchers have shed light on these texts from rhetorical, artistic and linguistic aspects. I did not find anyone who stopped-by to study in the research for stylistics except for one study, which is "The Literature of Imam Al-Jawad" (peace be upon him), a stylistic study by the student "Mina Radi Kazem" / Master's Thesis. Although, it did not dress the two Imams Al-Hadi and Al-Askari, and did not look at those texts as a coherent text that complements each other.

In this research, I dealt with the stylistic structure and its implications / Simile as a model.

Structure: It is the structure on which it is built, and it is a doctrine in linguistics and philosophy that is concerned with first the general order of its thought and several related ideas.

As for stylistics: (it is a multiplication of systems and the method in it).

Which means that stylistics is the method of expression produced by the creator, and stylistics is based on the study of the style that Refiner defines as: (a pressure force that dominates the sensitivity of the reader by highlighting some elements of the speech string and making the reader pay attention to it).

It is a title given to the offspring of Imam al-Rida (peace be upon him), the eighth imams of the family of the Prophet (peace and blessings of God be upon him and his family). The daughter of the Messenger of God (may God bless him and his family and grant them peace), the wife of the Commander of the Faithful, Ali bin Abi Talib (peace be upon him).

He was born in the city of His grandfather, the Messenger of God (may God's prayers and peace be upon him and his family) on Thursday of the eleventh night of Dhul-Qa'dah, the one hundred forty-eighth year of the Prophet's migration (148 AH).

He died in the first year (203 AH), poisoned with a dagger.

The reason for choosing the title is due to the scientific standing of Imam al-Rida, peace be upon him, among the people, as he was conducting scientific debates with non-Islamic groups.

The first son of Al-Rida is Imam Muhammad Al-Jawad (peace be upon him).

He is Muhammad ibn Ali al-Ridha ibn Imam Musa ibn Jaafar ibn al-Imam Muhammad al-Baqir ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib (peace be upon him).

He was born on the tenth of Rajab in the year one hundred and ninety-five AH.

As for his death, he died of poisoning while he was in the prime of his youth, he was twenty-five years old, and he is the youngest imam in age, at the end of Dhul-Qa'dah, 220 AH.

Among his titles (peace be upon him): (The Generous, The Pious, The Believer, The Patient, The Chosen, The Destination of God).

Despite the short period that Imam al-Jawad (peace be upon him) lived, which was twenty-five, the heritage that has come down to us is rich in terms of the diversity of its fields, and the high level of science, as his era was the era of documentation, as he presented the sciences and narrations from his forefathers to document them, and many were received Letters and books about him to his companions, in which he dealt with jurisprudential rulings and interpretation.

Al-Hadi: Because he guided the people to piety and goodness, and among his titles (Al-Hadi, the Pious, the Pious, Al-Murtada, the Faqih, the Scholar).

Also, his son, Imam Ali al-Hadi (peace be upon him), was born on the second day of Rajab 212 AH.

It has scientific traces narrated by narrators, including a book on the provisions of the religion mentioned by Sayyid Al-Amin Al-Amili, and his treatise on Al-Jabr and Al-Tafweed, and a book narrated by: Abu Taher Ibn Hamza bin Al-Se'a, brother of Ahmed, and a book narrated by Ali bin Al-Rayyan bin Al-Salt Al-Ash'ari Al-Qummi.

And his grandson, Imam al-Hasan al-Zaki al-Askari (peace be upon him), was born in the year (230 AH) in the month of Rabi` al-Awwal.

He died of poisoning in the month of Rabi' al-Awwal for eight nights without him, in the year two hundred and sixty of the Hijrah.

Among his titles (peace be upon him): (The Pure, The Guide, Al-Askari, The Chaste, The Special, The Pious).

Among his scientific traces and what was narrated about him in the sciences of the Qur'an, interpretation, jurisprudence, hadith, and beliefs, an interpretation of his name was attributed to him, the Military Interpretation, and the Book of Manqab, which was mentioned by Ibn Shahr Ashub.

Simile

Linguistically: resemblance and likeness: the proverb, and the likeness of the thing: the same and the likeness of so-and-so and the likeness of him and the likeness of me, and the resemblance of the two things and the likeness of the thing: the resemblance of each of them to its companion, and Simile: is the resemblance.

Idiomatically: Ibn Rashiq said: (Simile is the description of a thing by what is close to it and is similar to it from one side or many directions, not from all of its sides, because if it fits it completely, it would be it).

Al-Sakaki said: "Simile recalls two parties that are suspicious and suspicious of him, and they are shared on one side and separated on the other".

Ibn al-Atheer said: (Simile is to prove to the suspect a ruling from the rules of the resembled).

Al-Zarkashi said: (It is to attach something with a description in its description, and it was said that confirming the likeness is one of the provisions of the likeness, and it was said: the indication of the jointness of two things in a description is one of the descriptions of the same thing, such as perfume in musk, brightness in the sun, and light in the moon, and it is a ruling an extra that comes only between the two things, unlike metaphor.

But the rhetoricians differed in this attribute or attributes and the extent of their agreement and difference, so he went before him that Simile improved what occurred between the two things, as they shared the attribute more than they were alone in it, until the Simile brought them to a state of union. Totality would have been it, and Ibn Sinan said: (It is better in Simile that one of the two things resemble the other in most of its attributes and meanings, and in the opposite, so that it is inferior to the Simile, the less resemblance to the likened to it).

Arab critics felt the need to develop the science of traditional rhetoric and keep pace with what is happening in linguistic sciences, describing the style as a modern rhetoric and studying the art of expressive performance and ways of saying, and its impact on the recipient and care about reporting. Rhetoric and stylistics, he says: (Studying the rules that, if followed, the expression would be eloquent, i.e., clear and influential, then study the word, image, sentence, paragraph, phrase, and style in terms of its types, elements, qualities, constituents, and music).

Salah Fadl believes that (graphic images and rhetorical forms - from a stylistic perspective - are nothing but linguistic tools with which the author can achieve the features of contrast and proportionality in the text, consulting a new imaginary world, and they can be classified on this basis, provided that consideration is always given to the role of the decisive context when determining each specific investigation).

Just as stylistics met with linguistics, so did rhetoric, whether Western or Arabic, and we saw how Arabic rhetoric was concerned with the field of saying structures and its impact

on the recipient and its care in reporting, because rhetoric represented (in many of its aspects the relationship between style and meaning).

And stylistics sometimes separates from the rhetorical communication model, and expands until it almost represents (the whole rhetoric as a reductive rhetoric).

Simile, in the literature of the sons of al-Rida (peace be upon them), constituted a distinct stylistic phenomenon, conveying expressive features in the stylistic context to the mind of the recipient, and sending messages that lead to the goal; The meaning approaches, confirms and acknowledges in his mind, and for this reason Simile is one of the most important stylistic techniques opted in their literature.

Among that is the saying of Imam Muhammad al-Jawad (peace be upon him): (Beware of accompanying the wicked, for it is like a drawn sword, it looks good and its effect is ugly).

He (peace be upon him) forbade accompanying the wicked, i.e., a man who is extremely evil.

The Simile here came to bring the meaning closer to the recipient, so he portrayed it tangibly, and he helped the presence of the Simile (Al-Kaf) tool (that the closeness is finite between the suspect and the suspect, to reveal the significance of the situation) which has to accompany the evil and its impact on the individual and society.

Imam Al-Jawad (peace be upon him) said: (A blessing that is not thanked is like an evil that is not forgiven).

He (peace be upon him) likens the blessing (which is what God has bestowed on His servants in material and moral matters) in not thanking for the bad (i.e., the sin that a person commits from an ugly word or deed, and it is (liked) and this badness cannot be expiated or forgiven for it). Also, the resemblance is omitted, and the meaning is that her sin is great and deserves punishment (and Simile here is an abbreviation (sent) and we must always thank God for what He has bestowed on His servants, because He Almighty says: (If you give thanks, I will give you more).

The Imam (peace be upon him) establishes the principle of acknowledging grace and giving thanks for blessings, which is an issue of great importance. Denial of blessings and non-acknowledgment of them, whether between the servant and his Creator or between man and man, are considered unpleasant acts. Rather, he referred it to the status of evil, which means harm to the individual and the resulting undesirable matter.

The imam did not specify gratitude to God Almighty. The text did not say (a blessing for which God is not thanked), but rather it came in the general form, so the sign of Simile came between the image of gratitude and the image of bad with one description.

And Imam al-Jawad (peace be upon him) said: (Oh, he whose knowledge in secret is as well as his knowledge in public).

The Imam (peace be upon him) called upon his Lord, dressing the style of the call with the phrase (O who), then he used the contrast in choosing the Simile elements, namely (The Secret and the Declaration). The contrastive structure increased the interaction of the recipient with the text.

(Then the meaning was established in the dressee, which is the purpose of the text, and accordingly the goal of the speech was achieved, and it became fruitful because the textual structure employed itself in illuminating the semantic beam, which has the influence of opposing meanings that represent opposing trends and behaviors as well).

These words and contradictions are of Qur'anic origin, and were found in the Almighty's saying: (Tell My servants who have believed to perform the prayers, and to donate from what We have provided for them—secretly and publicly—before a Day comes in which there is neither bargaining nor friendship).

Also, His saying: (Those who spend their wealth by night and by day, privately and publicly, will receive their reward from their Lord. They have nothing to fear, nor shall they grieve).

So, he (peace be upon him) identified the suspect (his knowledge of the secret) with the suspect (his knowledge by declaring), but the resemblance is omitted. Simile, then the opposites and the Quranic quotation, which added beauty to the text.

(One of the elements of literary beauty that increases beauty in beauty, beauty, goodness and splendor, is diversification, movement, and coloring between images and aesthetic forms in speech).

And on the authority of Imam Ali al-Hadi (peace be upon him), in his saying to his companions to not pay attention to deceivers: (So whoever goes to visit one of them alive or dead, it is as if he went to visit Satan and worship statues).

Imam al-Hadi (peace be upon him) employs Simile in consolidating social values to purify society from myths, deviations and heresies. He (peace be upon him) likened resorting to the people of heresies and deviation to Satan (the suspicious) to the one who is suspicious, and he used the Simile (as if) and the Simile type is (to be sent in total) because the resemblance is omitted, and Simile came with a collection of deviation from religion and man falling into the trap of Satan and being away. About God Almighty and made him captive to speculation and confusion, and he (peace be upon him) chose the Simile method in addressing his companions and depicting the deterrence of that act in that artistic way, an attempt to convey the intended idea and to be able to clarify and communicate it to them. (The eloquent writer's taste improves by the aspects of the suitability or lack thereof between the methods of speech and the goals thereof, so he investigates the best methods that are appropriate to the goal he intends from his speech, and it is not harmful that some methods suitable for the goal are more appropriate and more effective than others).

Also, Imam Al-Hadi (peace be upon him) said to Al-Mutawakkil: (Do not seek purity from whom you have offended, nor loyalty from whom you have deceived, nor vice from whom you have directed your evil thoughts, for the heart of others is for you as your heart is for him).

The importance of Simile lies in the exchange of the relationship between the suspect and the suspect, whose main center is the conscience and the emotional sense through the formulation of employment and its indication.

He gives a lesson, his ruling, and an exhortation to the ruler in dealing with the subjects, and urging him to reform the family.

Also, on the authority of Imam al-Hasan al-Askari (peace be upon him) in his letter to Isaac Al-Nisaburi, which aimed at preaching and reforming: “Where will he be led to you? And where do you go like cattle on your faces? Do you believe in truth, and in falsehood do you believe, and by the grace of God you disbelieve or deny”?

The imam addresses the people in an interrogative manner, denouncing their actions by saying: (Where will he find you?) Then he says, “Where do you go like cattle on your faces?” He likened them to cattle in not benefiting from the wise guidance that knocks their hearts and hears them. As for these, they have met the blessings of God with disbelief and denial, and they do not submit to their Lord and do not know His kindness to them, from the abuse of Satan, who is their enemy, and they do not seek reward which is the greatest of benefits, and they do not fear the punishment that is the most harmful and destructive.

Also, the imam impeded his saying from the noble verse: (Or do you assume that most of them hear or understand? They are just like cattle, but even more errant in their way).

Similar hadiths have been received in this regard.

Including his saying (peace be upon him) in the same text of his letter to Isaac Al-Nisaburi: (Had it not been for Muhammad, may God’s prayers and peace be upon him and his family, and the guardians after him, you would be as bewildered as beasts, not knowing one of the obligations, and does he enter a town except through its gate).

In this Simile, the Imam (peace be upon him) intended to draw a stable picture in the mind of the addressee, so the image of the beasts that man had familiarized him with is present in his mind, so he made the state of disbelief and misguidance that man was in before the blessed prophetic mission, like the beast that does not know its way with a collector of wandering and lack of guidance Until the Prophet (peace and blessings of God be upon him and his family) made their path known to them, and he intended that Simile was sent by mentioning the tool, so the closeness between the similar and the suspicious to reveal the significance of the situation for the Prophet (peace and blessings of God be upon him and his family) to guide humanity, and with the ability to employ writing in his saying: (And does he enter the village? Except from its gate) to his saying (may God bless him and his family): (I am the city of knowledge and Ali is its gate. Whoever desires knowledge, let him come to it through its door).

In it is a reference to calling people together to his teachings and to understand the heirs of the Noble Messenger Muhammad (may God bless him and his family and grant them peace).

While the Imam (peace be upon him) explains the virtue of the Holy Qur’an and the pure progeny. We note the ingenuity and significance of Simile, as he adopts a first Simile, and then attaches it to a second Simile, which is almost inseparable from it. This is what was narrated about him: (The words of God have a superiority like God’s grace over His creation, and our words have a superiority over people’s words just as we have preferred them over them).

He (peace be upon him) likened the virtue of God’s word (meaning the Qur’an), and it is (the likened), by the grace of God over His creation, and it is (the likened to it), with mentioning the tool of likeness (As). God and His bounties are uncountable, and creation cannot count them. He (peace be upon him) likened the words of God to all the blessings of

God over his creation, and likewise likened the virtues of the words of (the people of his household) (peace be upon them), which is likened to their grace over people with the tool of likeness (As). The resemblance is omitted, and the Simile here (an aggregated sender), here it shows the extent of the semantic dimension of the superiority of the words of the Ahl al-Bayt (peace be upon them) over people because of their preaching, guidance, enjoining good and forbidding evil, and emphasizing worship.

(The most important characteristics of the elevation of style are in distinction and uniqueness, and if the Qur'an came on the like of the speech of the Arabs in the method and doctrine, and in the character and status, it would not have been a reason for what it brought, and it would go with the words of the Arabs, then the ages and countries would have pushed it if it did not go, then his matter would remain as some of what You see that human matters are neither isolated nor exalted).

Since Simile is one of the modes of expression as a type of linguistic formation of words that is brought to fulfill what it was intended for¹, we see that Imam al-Askari (peace be upon him) intended that in his message to the nation: (People are in various classes: the insightful person is on the path of salvation, clings to the truth, is attached to a branch of origin that is not suspicious or suspicious, and does not find refuge from it, and a class that has not taken the truth from its people, for they are like sailing in the sea, surging at a wave, and dwells when it is still).

He (peace be upon him) likened the class of people that did not take the right from its people (the mushabbih) to the sea rider (the muthbibah) and the instrument of the likeness (the kaf). The fact that this layer is unstable and unstable because it is on falsehood and (peace be upon him) paints the splendor of the picture in their Simile with a sea rider, as it ripples at a wave and dwells at its stillness. Communicating the idea to the recipient, for each type of addressee, and for each of their intellectual, psychological and social conditions, has appropriate and inappropriate methods. Which suits him and affects him, whether an individual or a group, from the types of people: the general and the particular, the ignorant, the scholars, the stupid, the clever, the rude, the princes, the novices, the cold, the civilized, the people of dream and the mind, and the people of lightness and recklessness. imams, and it is more effective than other methods.

Conclusion

The stylistic phenomena in the speech of the sons of al-Rida (peace be upon him) were monitored as a means of communicating with people and conveying the desired meaning that was represented in their sayings. The picture was not far from their words, as Simile was humiliated according to what the imams were drawing in order to convey their messages and dominate the conscience of the recipient to reach it, as it is a method known to the Arabs since the pre-Islamic era, and their words were free from extravagance, scorn and exaggeration in depicting the scenes and situations that they wanted to convey to Their society is yours and the permanence of its immortality throughout the ages.

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