

# The Effect of Rhythm on Emphasising the Meaning in the Psalm of Islam (Alliteration as an Example)

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This study aims at understanding the impact of rhythm resulting from verbal enhancements to emphasise meaning. Alliteration, in Al Sajadiah newspaper, is chosen as a model to illustrate this important phenomenon in the text of the infallible Imam (PBUH) in which speech is weaved in a way that it is spelled out in the form of a voice that does not spill in to emphasise and deliver it to the addressee. The study dealt with the tonal rhythm as an authentic phenomenon in the Arabic language, in terms of the meanings that it suggests. It is an important means of suggestive expression because it is the language of tension and emotion and the means of expression that helps the speaker to communicate what he wants with the meanings and ideas of the recipient. The research dealt with the effect of alliteration on affirming the meaning in the light of studying some of the alliteration mentioned in the psalms of Islam, such as complete alliteration, incomplete alliteration, mudharaa alliteration (an alliteration in which two words differ in their first letters keeping the similarity at the end of words) and qalb alliteration (where letters of words are reversed to have a new word, e.g., deal and lead). The research concluded a number of results, the most prominent of which are: - Rhythm in verbal alliteration tightens the soul to it, excites it and makes it more accepting of the available anecdotal art by creating a tonal atmosphere with which the soul flows, especially since the context in which alliteration is mentioned is supplication, and the voice has a great effect. Tonal rhythm is a tool for enhancing meaning, as it is a means of artistic expression that has a major role in influencing the recipient. The verbal tonal rhythm stems from the presence of some alliterations based on the repetition of sounds or words in order to strengthen the meaning and highlight it and draw attention to it. Alliteration is a form of certain repetition of the melody, in light of the total or partial similarity in the syntax of the words.

**Key words:** *Alliteration - rhythm - meaning - verbal - melody.*

## Introduction

Like languages, the Arabic language inherits the tonal rhythm. It can be used in both prose and poetry. It is of particular value in terms of the meanings that it suggests. It is an important means of suggestive expression because it is the language of tension and emotion (Nagy, 2002):\_The melodious phoneme is a repetition of specific letters, sounds or words. Since each letter or sound has its own melody, its frequency attracts attention, reinforces the connotation of the melody, and creates a kind of likeable phonemic harmony (Hilal, 1992).

The harmonious and balanced rhythm tightens the soul to it, and excites it and makes it more accepting of the anecdotal art that is available to it, by creating a tonal atmosphere with which the soul flows and the ear is tamed, and when it is able to regulate its emotional movement according to the vibrations of its rhythm, it is naturally easier to be kept and proved in the mind of others (Anis, 1999).

The ancients were interested in this type of verbal toning. They mentioned that the Arabs were interested in highlighting the verbal toning in light of the balancing of words and interest in the shutters in terms of length and shortness. As well, they were interested in rhyming and the similarity of the letters of the parts (Lasheen , 1979).

This type of verbal harmony is achieved by the availability of speech on verbal enhancements, such as rhyming, alliteration, and others. These arts are based on repetition of letters, voices or words, with the intention of strengthening the meanings in the recipient, highlighting, and drawing attention to them. Tonal rhythm is a means to enhance meaning. Further, it is a means of artistic expression, which plays a major role in influencing the recipient (Tah, 1988).

The ancients saw in these adorable enhancements a beauty and a melody for which the ears sound and souls yearn for . It has a noticeable value in influencing the recipient. Then, they saw that these enhancements were like jewellery. That is, they appeal a little and people use them if the meaning needs that not to be brought up as an useless object (Al-Zubaidi 1988).

Al Imam Zain al-Abidin Ali bin Al-Hussein (PBUH) had a personality embodied in an ideology that carried the great principles of Islam. He often sought to apply and spread this in that he utilised all his mental and physical potentials. His literature was influenced by his personality. His words carry tonal sound elements and provide a special atmosphere that help in achieving the effect that Al Imam (PBUH) seeks. Alliteration is one of these tonal elements which we chose as a model of the sound rhythm resulting from verbal



enhancements in the Psalms of Islam and its impact on emphasising and implanting it in the recipient.

### ***The Problem***

The study treats the effect of the alliteration in affirming the meaning and its effect on the recipient in terms of influencing it to reach the degree of rhythm.

### ***The Aims***

The study aims to study the phoneme to indicate its semantic effect on the addressee, and its moral effect on the speeches published in the Sajjadiyah journal.

### ***The Importance***

The current study deals with the melodic rhythm as an authentic phenomenon in the Arabic language, in terms of the meanings that it suggests, it is an important means of suggestive expression; because of the language of tension, emotion and the means of expression that helps the speaker communicate the meanings and ideas that he wants to the recipient. The study also dealt with the effect of alliteration on affirming the meaning in the light of studying some of the alliteration mentioned in the Sajjadiyah newspaper, such as complete alliteration, incomplete alliteration, and present alliteration.

### ***Previous Studies***

1. Linguistic rhythm in the Noble Qur'an, Samir Al-Azzawi, Dar Al-Diaa, 1st edition, Amman, Jordan, 2000 c.
2. The role of rhythm in defining the meaning of the Arabic sentence, d. Sami Awad, and Dr. Adel Ali Naama, research published in Tishreen Journal for Studies and Scientific Research, volume (28), No. (1) 2006.

### ***Alliteration***

Alliteration is the similarity of two words in pronunciation with difference in meaning ( Rose Gharib 1971). It is a form of verbal ornaments and exquisite colours that have an eloquent effect. It attracts the listener's attention, making him eager to listen and to test such sweetness in tone. It makes the phrase easy on the ear. That is, it can be acceptable to the soul, affecting it with the heart to a great extent. There is no doubt that the ear listens to the musical response issued by the symmetry of words, whether with a complete or incomplete symmetry. Also, it has an effect on the strings of the hearts which are shaken for it. This (

Hilal, 1999) kind of enhancement has a great relation is to vocal music. It is nothing but an elaboration on ways to echo sounds in speech so that it has a harmonious pronunciation (Al-Hashimi, 2000). It is based on the repetition of identical sound units in the context (Salam, 1989).

The ancients were aware of the semantic value of the alliteration as a result of what it causes in the speech from a tonal atmosphere. They saw that the similarity of the words that have alliteration occurs by hearing a tendency to it, because the soul is eager to hear a single word if it has more than one sense, and eager to extract the meanings that a word may carry. As such, alliteration has an effect on souls and benefits. The (Al-Halabi S) ancient people were asking for homogeneity or alliteration for the sake of the bell alone. Therefore, they were keen to pair words and repeat letters and movements (Bin Al-Hussein & Al-Abidin 1977). From this we find their care directed to repeating the rhythmic melody itself, which leads to creating a tonal atmosphere for which the soul of the Arab is singing and enjoying his ear (Al-Muayyad Allah).

The artistic value of alliteration is represented by its dependence on the structure that achieves the strength of expression in the recipient, in light of its collision with the principle that he sees that each concept has only one pronounced meaning. In that, the homogeneous terms converge to the voice, so that no one is deluded or disguised as meaningless prolongation and integrity. If someone does think about it, he reaches the goal of this structure or this word, and finds himself in front of a new meaning that differs from what preceded it all (Al-Qayrawani, 1972).

We conclude from this that alliteration is a crucial repetition of the melody in light of the total or partial similarity in the syntax of the words. So that, the speaker chooses the sequences of the words in which the frequency is frequent. In other words, it creates an expressive harmonisation between the word and its indication in the light of harmony between the tune of verbal similarity and its significance in the context (Al-Ridha D). There is no doubt that such a method of speaking requires skill and dexterity, and only a writer who is given a delicate sense in tasting verbal astrology may be able to do it.

Alliteration has different types in the Psalm of Islam where Al Imam Ali Al Sajad (PBUH) used it in a way that affected the text and enriched it with verbal toning that influenced the meaning, and revealed to it especially if we know that the dominant linguistic atmosphere prevailing in the Psalm of Islam, which is based on humiliation and submission to Almighty Allah. The Psalm of Islam is considered as a guide that a recipient takes from the words of the infallible (PBUH) as a method and path that guides his gift and takes his paths. The types that appear in the Psalm of Islam are:

### ***Complete Alliteration***

This is what homogeneous terms agreed in four things: the type of letters, their number, their case, and their arrangement, with different meanings ( Murad,1954).

The full alliteration appears in the Psalm of Islam once, which is the words of Al Imam Al Sajad (PBUH) in a supplication to him in the farewell of the month of Ramadan: ((... peace (salam) be upon you, what a month is! It is safety (salam) for all things)) (Bn Ahmed & A.Al-Farahidi), The alliteration was mentioned in the repetition of the word (peace) ‘salam’, which means first greeting and shaking hands with a hand as it is mentioned in the dictionary of the Crown of the Bride “Peace means salutation, and its meaning means touching the hand to accept peace.” Whereas, the second means safety from anything scary (Al-Tayyib 1970). We note, here, the harmony of the words and the harmony of their voices in the context resulting from the appropriate use of the words and the selection of the appropriate location for them. In addition, the effect of the tonal nature of the word formula on the aesthetic value is clear and its effect on the recipient, while emphasising the meaning and exaggeration in it. The soul is eager to hear the same word if it has convergent or divergent meanings, and it is eager to extract the meanings included in that word. The recipient works to receive the intended meaning with rhythmic tonal definite meaning.

### ***Incomplete Alliteration***

It is in which homogeneous terms are different in one of their letters, and the difference is either in the first letter or in the middle or in the last letter ( Dr. Tabanah, 1977). This kind of alliteration has been much mentioned in the Psalm of Islam. An example of incomplete alliteration in which the first letter is different is Al Imam Sajjad’s speech from a prayer to him in the rain after the famine: ((... I certify angels honoured that You, Almighty Allah, may water us with beneficiary, continuous, abundant, and immediate water that You can give a life to whatever is dying and to back whatever is gone and bring forth what is coming ...) (Al-Sakaki, 1983). Here, alliteration occurred between the words ( died ‘maat’, gone ‘faat’ and bring ‘aat’).

Another example is his saying (PBUH) from a prayer that he did if he had a task or even if he felt in distress ((... and open me, O Lord, the door of relief , I swear by your strength. Oh Allah, break the strength of my sadness by your strength.)) (Ibrahim 1965). Here, alliteration was signed between the two words (your strength), and (your strength). Likewise, his saying from a supplication to him in asking for wellness and thanksgiving: (... Oh God, bless Muhammad and his family, and give me well enough healthy.), in which alliteration occurs in words like ‘enough’ and ‘healthy.’

An example about alliteration in which the difference occurs in the second letter is Al Imam Sajjad's (PBUH) saying from his prayer at the rain after infertility: ((Oh God ... water us with rain that is succourer, fertile, helping earth to be green, wide, copious, rain that helps died plants to relive again, and repair broken plants)). Alliteration occurred between the words "Al-Nahdha" 'help died plants to be green' and "Al-Mahid" 'repair broken plants.'

Another example is his saying (PBUH) from a prayer to him to mention repentance and request: ((... and I spread You from a secret that You know it with submissive, and a number of sins what you counted it humility ...)) it has signed alliteration between the words (submissive) and (humility).

An example about alliteration in which difference occurs at the last letter is Al Imam Sajjad's (PBUH) saying in his prayers to recognise the negligence for the performance of thanks: ((...Glorified be Thee for Your generosity in treating those who obey Thee or those who disobey Thee. You thank those who obey Thee and give a chance for those who disobey Thee to repair themselves.)) Here, alliteration occurred in the last letter between the words (give) 'tamli' and (possess) 'tamlik.' It is from these and other examples that we note that the verbal tonal rhythm that arises from the presence of alliteration, based on the repetition of sounds or words with the intention of strengthening the meaning, highlighting, and drawing attention to it. Alliteration is a form of certain repetition of the melody in light of the total or partial similarity in the syntax of the words. The choice of imam al-Sajjad (PBUH) is for the sequences of words in which the sound is frequent, but it is the creation of an expressive harmonisation harmonised between the word and its significance in both cases, in light of what the sound of the bell raises in harmony with the similarity of the similarity in the similarity of the same. The recipient accepts to hear these tonally charged words due to their closeness to the human soul.

### ***The Present Alliteration***

The present alliteration is the one in which the pronunciation of one or two letters differs with the convergence of the end. This difference may come in the first letter of the word, at the middle, or at the end.

An example about the difference at the first letter is Al Imam's (PBUH) saying in a prayer to him regarding the followers of the messengers and believers: ((... and get them back with a good belief in Thee, greedy in what You have and leave the charge in its contents by the slaves to driven back to the desire to You and the dread of you, and abstaining In the of the urgent, and You make them like to work for the future ...)). Alliteration occurred between the two words (urgent, future), there is no doubt that this proximity between the ends of the two letters in the two harmonious words gave the speech a special effect which added to the

richness of prose astrology. In turn, it helps to highlight the suggestive indications of the text, especially since the context in which the races came is the context of the supplication in which the speaker needs harmonious voices in terms of toning and phonetic homogeneity. It gives meaning suggestive, acoustic indications that affect the soul. These tonal charges contribute to clarifying the meaning and its affirmation.

An example about the present alliteration in which the difference occurs at the middle of the words is Al Imam's (PBUH) saying from a prayer to him to ask for basic needs for him from Allah: ((and control my issues in accepting my request and fulfil my need and give me whatever I ask before taking off my immediate position and need through simplifying the difficulties with best judgment to me in all things and all Prayers and Blessings of Allah be upon Muhammad and his family, a permanent and continuous prayer that was not interrupted forever or endlessly extended to it). So alliteration fell between two words (forever) and (endlessly). What is unquestionable is that this proximity between the ends of the two letters in the two harmonious words gave a phoneme that helped to highlight the suggestive indications of the text, which served to confirm and clarify the meaning.

What differed in the second letter is the words of the ritual imam (PBUH) of a supplication to him in the farewell of the month of Ramadan: ((Peace be upon you from the month when the hopes are close to it and actions are spread). Alliteration occurred between the words "hopes" and "actions." In the second letter, in the word (hopes) (duration) is two letters, the second (hamza), and the second letter in the word (works) is the eye and the two letters of the letters of the throat. This phonemic convergence added a toning atmosphere to the text, affecting the clarification of the meaning and its affirmation.

### ***The Opposite Alliteration***

The opposite alliteration is a type of alliteration where pronunciation is different in the order of the letters. The words of Al Imam (PBUH) from a prayer to him in prayer on a campaign throne, and all the angels: ((... and the weight that strong rains may carry with its liners and Your and messengers from angels to the people of the earth harmed What descends from the calamity, the darling of prosperity, and the journey is the graciousness of justice ...)). Alliteration occurred between the two words ("strong") 'lwaij' and "liners" 'awalij' This alliteration gives verbal ambiguity in which the speaker realises thought and taste in order to understand what is meant with the available tonnage that strengthens the meaning and exaggerates it. Hence, this verbal repetition added to the text a glow, well-liked by the ear, and the soul accepted it.



## The Results

The study concluded a number of results, the most prominent of which are:

1. The rhythm in verbal alliteration tightens the soul to it, excites it and makes it more accepting of the available anecdotal art by creating a tonal atmosphere with which the soul flows.
2. Especially the context in alliteration which mentions supplication, and the sound rhythm has a great impact in clarifying and strengthening the meaning.
3. Tonal rhythm is a tool for enhancing meaning, as it is a means of artistic expression that has a major role in influencing the recipient.
4. The verbal tonal rhythm stems from the presence of some alliteration based on the repetition of sounds or words in order to strengthen the meaning of an alliteration, highlight it and draw attention to it. Alliteration is a form of certain repetition of the melody, in light of the total or partial similarity in the composition of the terms.





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