

found because many types are used with a little number of verses. This means that the second hypothesis of using one type more than another is confirmed. Finally, different levels parallelism is used in only one single verse.

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sounds). These two letters are repeated at the end of the verses making a rhyme. Another phonological parallelism holds between the last two verses. This parallelism is done in the same way in which the first phonological parallelism is done.

3. Semantic Parallelism

The semantic parallelism in this chapter holds among the whole verses except the first not which is not included in the semantic parallelism. This semantic parallelism is of similarity because all of them refer, as Al-Tusi (2010: 365) explains, to evil thing which Allah (ﷻ) orders all people to condemn.

4. Types of Parallelism:

The climatic parallelism here holds among all the verses of this chapter except the first one because the phrase (من شر) is repeated in all the verses, other than the first, having the focus directed at the verse end. The emphatic parallelism also holds among all verses, excluding the first one, by having the same meaning to be repeated with different words. The words are (حاسد) and (النفاثات), (غاسق), (ماخلق) which all refer to an evil thing. Once again, the synthetic parallelism is found in all the verses as they complete one another in a logical way.

Section Four

Conclusions

Through the investigation of parallelism in the Holy Quran, it can be concluded that parallelism is one of the most important characteristics of religious texts. This is due to the fact that through three chapters many types of parallelism are used. This lead to confirmation of the first hypothesis which hypothesizes that this device is used widely in the short chapters of the Holy Quran. Moreover, parallelism can be seen among more than two sentences, that is, it can hold three or more sentences together with the same parallelism. Another point to be concluded is that the widest parallelism connector used through the text analyzed is the (و) (and). One more point is that some parallelism types in this religious text are done without connectors.

Concerning the types of parallelism, the synthetic type is the one which is used more than any other type and the eclectic type is easily

asserted. It can be stated that there is a semantic parallelism working at a level larger than the sentence level. This parallelism is of similarity and it holds the whole verses of this chapter because all verses are referring to the characteristics of Allah (ﷻ). The emotive and cohesive functions of parallelism are clear in this chapter.

4. Types of Parallelism:

The first type to be found in this chapter is the climatic parallelism. This is resulted from repeating the word (الله) and putting the emphasis at the end of the line. The other type here occurs in the same sentence holding between the two coordinate clauses (لم يلد) (ولم يولد). This one is the antithetic parallelism. Although these clauses are contrasted, yet the second extends the idea of the first; therefore, we have another type which is the synthetic one. Accordingly, the eclectic parallelism is formed.

Text -3-

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ * وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ * وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ (الفلق: ١ - ٥)

(1) Say: I seek refuge in the Lord of the dawn, (2) From the evil of what He has created, (3) And from the utterly dark night of when it comes, (4) And from the evil of those who blow on knots, (5) And from the envious when he envies.

(Al-Falaq: 1-4) (Shaker: 2008, 706)

1. Structural Parallelism

The structural parallelism is found here among all verses, a parallelism which consists of (a prepositional phrase+ a construct). The prepositional phrases are (برب) in the first verse and (من شر) in the other verses. The construct are (الفلق), (ما), (غاسق), (النفثات), and (حاسد). The parallelism connector here is (و).

2. Phonological Parallelism

A phonological parallelism is found between the first and the second verses by repeating the same two letters (at the same time

Above all, the synthetic parallelism connects the whole verses from the very first one to the last as every verse extends the idea found in the main idea of the previous one.

Text -2-

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَكَم يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ (الإخلاص: ١ - ٤).

(1) Say: He who, Allah, is One. (2) Allah is He on Whom all depend. (3) He begets not, nor is He begotten. (4) And none is like Him. (Al-Ikhlâs: 1-4) (Shaker: 2008, 706)

1. Structural Parallelism

There is a structural parallelism between the first and the second verse. In the first verse, the structure (subject+predicate) (المسند + المسند إليه) is parallel with the structure in the second verse (subject+predicate) (الله الصمد). In the third verse, there is a structural parallelism between the two negative structures beginning with (لم). The beginning of the fourth verse, is parallel with any of the parallel structures in the third verse.

2. Phonological Parallelism

The phonological parallelism in this chapter is found between the second half of the first verse and the second verse on the one hand and, on the other hand, between the two halves of the third verse. Each parallelism is done through making a meter. There is also a phonological parallelism which is done by using the same rhyme through the whole chapter.

3. Semantic Parallelism

There is a semantic parallelism here between (الله أحد) and (الله الصمد). This parallelism is of similarity and done by the words (أحد، صمد). Al-Sheerazi (2007: 599) asserts this similarity by giving the interpretations of these verses which say that the two words (أحد، صمد) are among the names of Allah (الله), hence among His unique characteristics.

Another semantic parallelism is found in the third verse which is of similarity too. This parallelism is also asserted by Al-Sheerazi (Ibid) in the same way in which the first semantic parallelism is

2. Phonological Parallelism

The phonological parallelism is done in this chapter through many devices. The first is by repeating the pronoun (ها) in order to maintain the rhyme of the first five verses, and repeating (يره) for getting the rhyme of the last two verses. The second is by repeating the same words such as (الأرض) , (ذرة) and (يعمل), and the same clause like (يره). Another way of achieving this kind of parallelism is by using the same (meter) at the end of each verse through the whole chapter for rhythmical purposes: زلزالها- أثقالها...etc.

3. Semantic Parallelism

There is a semantic parallelism between the first, the second and the last two verses. When applying parallelism, it appears that the semantic parallelism in the first and the second verses are of similarity and the one in the last verse is of contrast indicated by the antonymous words (خير، شر). Al-Tusi (2010: 326) asserts the first semantic parallelism of similarity saying that in the first two verses Allah (ﷻ) is warning people of that day. The second semantic parallelism is of similarity because (الإنسان) and (الأرض) are performing an act of saying. Al-Tusi(Ibid) states that one of the interpretations of this verse claims that the earth in that day is given the ability to speak. There are many functions of parallelism in this chapter. One of them is to have cohesion in the whole chapter. Another one is to have an emotive effect on the readers. The parallelism in the last two verses is used to highlight the contrast between them.

4. Types of Parallelism:

In the first two lines, the climatic parallelism is used by repeating the word (الأرض) (the earth) and putting the emphasis on the end of the lines which are manifested in the words (زلزالها) and (أثقالها). Another type is used in these two lines, namely the synthetic one. It is done by making the second line completing or extending the idea of the first one. Hence, the eclectic parallelism is created as two types are found in the same lines.

Furthermore, the antithetic parallelism holds between the seventh and the eighth verses. This type is manifested in only two contrasting words which are (خير) and (شر) (good and evil). These words result in the antithetic parallelism.

Section Three

Analysis

3.1 Analysis of Quranic Chapters

In this section, parallelism in certain chapters from the Holy Qur'an is analyzed.

Text -1-

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا * وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا * وَقَالَ الْإِنْسَانُ مَا لَهَا * يَوْمَئِذٍ تُخْبِرُهَا أَنَّ رَبَّكَ آوَىٰ لَهَا * يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا لَّيْسُوا أَعْمَالَهُمْ * فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (الزلزلة: ١ - ٨).

(1) When the earth is shaken with her (violent) shaking, (2) And brings forth her burdens, (3) And man says: What has befallen her? (4) On that day she shall tell her news, (5) Because your Lord had inspired her. (6) On that day men shall come forth in sundry bodies that they may be shown their works. (7) So, he whom has done an atom's weight of good shall see it (8) And he who had done an atom's weight of evil shall see it. (Al-Zalzala: 1-8) (Shaker, 2008: 700)

1. Structural Parallelism

The structural parallelism here holds between the first four verses on the one hand and, on the other hand, it holds the last two verses. Concerning the former, the parallel structure consists of verbal sentences, each of which is composed of (V+S+O). Each of these objects has the possessive pronoun (ها) as a construct. This parallelism of (ها) is one working at the morphological level. The object in the third verse is a nominal sentence. Concerning the latter, the parallel structure consists of two conditional sentences. Each of which consists of (the condition), namely (من يعمل مثقال ذرة خيرا / شرا) and (contingent clause) which is (يره).

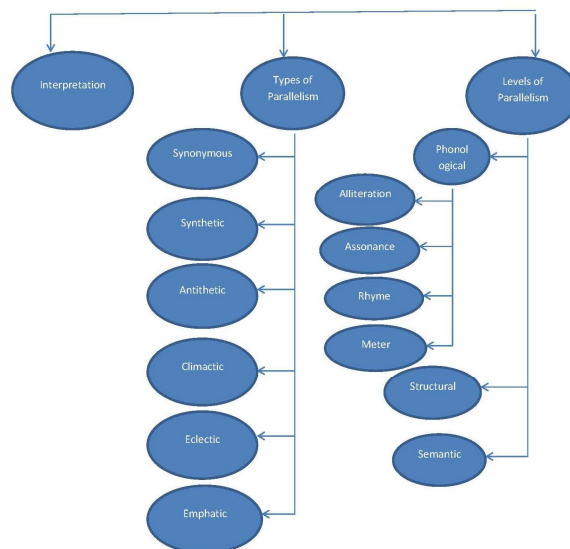
Leech (1969: 67) gives for parallelism another function which is the emotive one used by the writers to make their style have deeper emotive force. Moreover, in order to interpret a parallelism, one should provide the parallel elements with an external connection. This connection is either of similarity or of contrast.

Short (1996: 67) proposes a rule for interpreting parallelism which states that "when readers come across parallel structures, they try to find an appropriate semantic relationship between the parallel parts". This rule works with almost all parallelism types.

Short (ibid: 67-8) considers parallelism as a means implemented by the writer to have some control over the reader. This control can be seen in that (i) it helps the reader grasp some associations (those intended by the writer) and not others which are more likely to be associated with them, (ii) it makes the reader perceive semantic relations between words or phrases which are not found in this way in the language system as a whole, and (iii) it functions as a cohesive device of foregrounding and therefore helps the reader understand the whole of the intended idea.

2.6 The Model of the Study

Figure (1) The Model of the Study



- f. Emphatic Parallelism:** It occurs when a number of words having the same connotation are used for the sake of emphasis (Ibid).

2.4. Parallelism Connectors

Parallel structures can be joined by several types of connectors. Such connectors might be correlative conjunctions such as "neither....nor, either...or, not only...but also"...etc., simple coordinate conjunctions like "and, or, but...etc. and words introducing comparative clauses like "than".

<http://grammar.about.com/od/pq/g/parallelismterm.htm>

eg:- The match is either today or tomorrow.

- John brought books, copybooks and pens.
- To go home is better than to stay here.

Clauses with the initial pro-form "so" are closely related to structures with initial "nor" and "neither" which express parallelism with respect to a preceding negative clause.

eg: She despised him, so William did

She hadn't known much about life, nor had he.

Biber (1999: 917)

2.5 Functions of Parallelism

Parallelism is used for a wide range of functions in texts. One of the functions is mentioned by Biber (ibid: 901) which is to highlight the contrast between two clauses.

eg: Some things you forget. Other things you never do.

Biber (ibid: 917) states that parallelism is used to make a text cohesive, for it has a cohesive effect such as the initial "so" which is used to emphasize parallelism between clauses.

eg: Gail is in, and so is Liza.

Another function of parallelism is shown by Quirk et al (1985: 1427) which is to make the connection between sentences stronger, especially when the word order is not the normal one.

eg: My paintings the visitors admired. My sculptures the disliked.

There is another level of parallelism which is the "phonological parallelism" shown by Malkmjar (1991: 595). This type of parallelism refers to rhyme, alliteration, assonance, consonance and metre between words such as (cat, sat, and mat) which is used to organize the literary work and to pervade all its aspects.

This one is at the level of phonemic transcription. Malmkjar (ibid) states that there are two other levels of parallelism at the "lexical" and "morphological" levels which are indicated by various types of repetition such as repeating words or morphemes. There is also a kind of parallelism which is at the level of "larger stretches of text" than the clause. Such parallelism may operate in the structure of a whole work such as works that are organized into chapters, sections or books.

2.3. Types of Parallelism

Parallelism can be of six types:

- a. **Synonymous Parallelism:** This types occurs when the same meaning is repeated, but with different words. It is considered as the simplest of the other types (Bromily,1986:892).
- b. **Antithetic Parallelism:** As the aforementioned type as considered the simplest, this one is regarded as the most common type. It refers to that type of parallelism which involves two completely contrasting ideas. That is, the first line is expressed by the antithesis of the second one (Travers, 2003: 33). Various examples of this type are found in the English proverbs like (*Barking dogs, seldom bite*)
- c. **Synthetic (Epithetic) Parallelism:** It is defined by Travers (ibid) as that kind of parallelism in which the second line develops the idea mentioned in the first one.
- d. **Climatic Parallelism:** It happens when one or more elements mentioned in the first line are repeated in the second one. The emphasis here will be at the end of the second line(Bromily,1986:893).
- e. **Eclectic Parallelism:** As the term suggests, it means there is more than one type of parallelism found in parallel lines.<http://www.crivoice.org/parallel.html>.

Parallelism is a similarity of structure in a pair or series of related words, phrases, or clauses. It is also called "parallel structure". By convention, items in a series appear in a parallel grammatical form: a noun is listed with other nouns, an -ing form with other -ing forms, and so on. Failure to express such items in similar grammatical forms is called faulty parallelism.

<http://grammar.about.com/od/pq/g/parallelismterm.htm>

Parallelism is the arrangement of similarly constructed clauses, sentences, or verse lines in a pairing or other sequence suggesting some correspondence between them. The effect of parallelism is usually one of balanced arrangement achieved through the repetition of the same syntactic forms. In classical rhetoric, this device is called "parison" or "isocolon" (Baldick, 2001: 127).

2.2. Levels of Parallelism

The first level of parallelism is called "structural parallelism". Quirk et. al. (1985: 1427) define the structural parallelism as "neighboring sentences that share grammatical features of tense, aspect, clause structure, or word order in order to give a strong impression of being connected thereby."

Quirk et al (Ibid) provide an abstract frame which is to be followed in making structural parallelisms with both coordination and subordination. This frame is as follows:

The _ was V-ed in _ {and, while/ but, whereas} the _ was V-ed in _

eg: The baseball game was cancelled in new Havana and/ while the hockey match was postponed in Hanford.

but/ whereas the hockey match was played in Harford.

The similarity between the structures of the two sentences is sufficient to show the parallelism.

eg: My paintings the visitors admired. My sculptures irritated them. (Ibid)

This last example leads to another level of parallelism which is the "semantic one". Quirk et al (Ibid) explain that the semantic parallelism between them saying that it is realized in two ways. The first is that (a person has a feeling towards an object), whereas the second is (an object arouses a feeling in a person).

Section One

Introduction:-

Simpson (2004:50) defines parallelism as a kind of foregrounding that is used for textual patterning and it is motivated for literary-aesthetic purposes.

Accordingly, parallelism is one of the defining features of literary works and on this assumption the problem is based. This paper tries to investigate whether or not parallelism is a defining feature of religious texts. Moreover, parallelism has not been dealt with thoroughly in the Holy Quran.

This paper aims at investigating (1) parallelism in the Holy Quran(2) whether parallelism is a defining feature of such texts, and (3) which types and which connectors are used more than other. It is hypothesized that this phenomenon is used widely in the short chapters of the Holy Quran and some types, as well as connectors, are used in preference than others.

The procedures followed are: presenting a theoretical background about parallelism, investigating parallelism in a certain verses of the Holy Quran, and drawing conclusions about this topic.

This paper is confined in its analysis to the investigation of parallelism in certain verses of certain chapters of the Holy Quran in Arabic because this religious text has not received any change and it will not, hence a good representative of religious texts.

Concerning the value of this study, this paper is hoped to be of value to religious studies and stylistics as it contains analysis in this field.

Section Two

Parallelism:-

2.1. Definitions of Parallelism

Leech and Short (1981: 142) identify parallelism as repetitions of certain structures in which variable elements occur.

Trauth and Kazzazi (1996: 95) define parallelism as " a figure of speech of repetition for syntactically similar construction."

Abstract:-

Parallelism is one of the linguistic tools used in literary works to make the text better in terms of reading and influencing the reader. Therefore, this study studies this linguistic tool in the religious texts and specifically in the Koran.

This book (Quran) has affected all the people of all significantly since its descent and therefore this study is trying to find the answer to: Is this tool language is used here and to what extent. The hypothesis of this study is that parallelism is used in the Koran.

Some of the short walls were selected from the Holy Quran for analysis. And then to present the conclusions that were the most important: This language tool has been used extensively in the Koran as well as some types of parallelism is used more than other species, as well as the use of parallelism in different ways as use to link more than two sentences.

Keywords: Quran, Elected Walls, Language Tools, Literary Works, Parallelism, Short Wall, Study Hypothesis.

الملخص:

يُعد التوازي إحدى الأدوات اللغوية المستخدمة في الأعمال الأدبية لجعل النص أفضل من حيث القراءة والتأثير في القارئ. لذلك فإن هذه الدراسة تدرس هذه الأداة اللغوية في النصوص الدينية وبالتحديد في القرآن الكريم.

هذا الكتاب (القرآن الكريم) قد أثر في كل الناس كافة بشكل كبير منذ نزوله ولذلك فإن هذه الدراسة تحاول ان تجد الإجابة عن: هل ان هذه الأداة اللغوية يتم استخدامها هنا وإلى أي مدى. فرضية هذه الدراسة هي ان التوازي يستخدم في القرآن الكريم.

وقد تم اختيار بعض السور القصار من القرآن الكريم بهدف تحليلها. ومن ثم تقديم الاستنتاجات التي كان اهمها : ان هذه الأداة اللغوية قد استخدمت بصورة كبيرة في القرآن الكريم وكذلك ان بعض أنواع التوازي مستخدمة أكثر من الأنواع أخرى ، فضلا عن استخدام التوازي بطرق مختلفة كاستخدامها للربط بين أكثر من جملتين.

الكلمات المفتاحية: القرآن – السور المنتخبة – الأدوات اللغوية – الأعمال الأدبية – التوازي – السور القصار – فرضية الدراسة.

Parallelism in Selected Short Chapters of the Holy Quran: A Stylistic Analysis

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