

The stylistic features of the phenomenon of repetition in the novel (his name is Ahmad) and its effect on casting

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Summary:

Modern methodology arose based on the emergence and development of modern linguistics, and stylistics was at first only one of the linguistic approaches used in the study of literary texts, and many researchers still view stylism as an approach inspired by linguistic approaches; for this some of these researchers considered it a branch of General linguistics branches. The relationship between stylistic and linguistics is very close, because stylistic as a sub-theory of linguistics is based on the selection of prominent linguistic phenomena inherent in the structure and analysis of the text, knowledge of its functions within the text, and the possibility through which the text author was able to achieve this function using the phenomenon.

Hence the choice was made on this topic for research, and the subject of the application was a historical novel by the writer Kamal Al-Sayed entitled (his name Ahmad) addressed the biography of the Great Messenger (prayers and peace of God be upon him) in a distinctive literary manner based on the literary and linguistic aspects of dealing with the historical material, and the task of the research is based on To reveal the linguistic phenomena in this novel and try to analyze it in a tongue analysis, to clarify the positions of cohesion and cohesion in it, and to show its functions within the text under discussion.

key words:

Stylistic, Foundry, Phenomenon, Novel, Ahmed

Introduction:

Praise be to God, Lord of the worlds, a photographer of universes and horizons, and prayers and peace be upon his prophet, who has been honored with morals, and his family of intercessors in the rituals when the leg is wrapped in the leg, and on his companions who are despised who walk away from the character of hypocrisy.

And after:

The follower of the stylistic approach to studying texts sees himself in front of a set of linguistic phenomena that no creator of the text can ignore or dispense with because of its important functions through which he can deliver the text to the stage of creativity affecting the same recipient, using what he possesses of possibilities and capabilities that enable him to do so . And trying to highlight the ability of these phenomena to give the text clear action and coherence. As the syntax is the active element in the process of creating the text, and that the stylistic approach has attached great importance to the composition in addition to its interest in the significance dimensions of this synthesis, this research has monitored one of these linguistic phenomena which is the phenomenon of repetition and an attempt to follow it within the text using the stylistic approach based on Linguistic analysis, description, and interpretation in order to identify the stylistic features of this linguistic phenomenon in the novel that is the subject of research and reveal its semantic dimensions contributing to the formation of its artistic structure.

The research section has two axes:

The first: style and stylism.

The second: the stylistic features of the phenomenon of repetition and its effect on casting.

First: style and stylism

Before delving into the depths of stylism and its various characteristics that monitor the linguistic phenomena inherent in the literary text, we find it appropriate to briefly identify the meaning of the method, its concept and its determinants, and the meaning of stylization and its directions.

Method:

The linguistic meaning of style is what the Arab lexicon mentioned, that it is the way, the face, the doctrine, and the art, and it combines methods .. From here we see the convergent meanings learned from the linguistic root of the word style, and ancient Arab scholars used the word method to express these meanings, which is what we find with Abdel-Qaher Al-Jarjani, for example, who defined the method onTo express these meanings, which is what we find with Abdul-Qaher al-Jarjani, for example, who defined the method as a form of system and the way in it..

When talking about the idiomatic meaning of the method, it can be said that it is the frequent use of specific linguistic alternatives, to express specific purposes, as this description is considered a form of standardized and distinct use, when compared to other texts each time .. The task of the method is to choose linguistic alternatives to achieve the highest possible impact by intensifying the levels of significance of the chosen linguistic alternatives and benefiting from their use in the context to achieve the desired aesthetics of text, without neglecting that this stylistic choice is based on the intention through which it is envisaged to create spaces of influence that cannot be found Except by it, the choice here is for an aesthetic purpose, intended to create an atmosphere of excitement and surprise for the recipient, as the intention here is clear and evident in the idea of choice, since the creator of the literary text has intentionally used the language in a deliberate way different from its normal use, which is often Ben It is automatic without awareness and choice, and this is the separation between literary and ordinary languages..

In another definition not far from the first definition in which he describes the method as representing the central function through which discourse is organized, it is the result of two conjugate processes, successive in terms of time, and identical in terms of function, the first process is represented by the expressive tools chosen by the speaker, which has a lexical balance For the language, the second is for the speaker to install what he chooses from these language tools, some of which will be in conformity with the grammar and allow others to violate these rules as required by the use..

With a closer look at this or that definition, we find a common denominator between them, which unifies that the method is nothing but a special use of the language, the

intent of which is the intended selection of certain linguistic tools from among many possibilities available in front of the speaker ., and when continuing to follow the definitions that have been said in the term method, we touch Clearly, the different theories directed towards its definition are different according to the differing views held by researchers in it, and the premises they adopt in their research and study of stylistic approaches, according to the critical triad represented by (the creator, the text and the receiver), so there is no room for permission to say that the method has one concept, or that its study has a method and One, the multiplicity is achieved and found in the conceptual structure as it is achieved and also found in the analytical procedure ..

Accordingly, the researchers' views were divided into three:.

-Some of them see that style is a choice, and that is by touching the keys to style in the personality of the creator, depending on the relationship between the text and its creator.

-And some of them see in the method a force that exerts pressure on the recipient's sensitivity; accordingly, the keys to the method lie in the reactions and responses shown by the recipient of the text towards stylistic stimuli in the text, and this all stems from the relationship of the text to the recipient.

-And some of them see the necessity of searching objectively, by touching the keys to the method of describing the text and a linguistic description isolated from the two ends of the communication process: the creator and the receiver.

Stylistic:

It is difficult to define a definition of the term stylistic, because there are at least twenty definitions in the lexicals of the stylistic word ((. However, the researcher in this field can use the definition of linguist (Charles Pali 1865-1947), who almost collects historians of criticism as being from Authentic to stylism and the foundations of its rules, drawing on the ideas of his professor Desucer and his linguistic efforts, so he defined it as a science that studies the emotional content of the facts of linguistic expressions, it is a translation of the emotional sense through language, and the choice of language with the effect of feeling ., in other words, stylism is the study of the properties of the

language through which the speech can acquire aesthetic functions Impressive influencing it contexts E regular news.))

Stylistic trends

The multiplicity of definitions that define the concept of style and the difference in its understanding represents the main reason for the diversity of stylistic trends and the multiplicity of their approaches ., and accordingly it can be said that stylistic trends are divided into the following sections:

- 1- Expressive style
- 2- Psychological method
- 3- The functional method
- 4- Structural method

Second: stylistic features of the phenomenon of repetition:

Repetition is one of the linguistic phenomena that the stylistic study paid much attention to, because it has an aesthetic value in addition to its value in the proof and affirmation of establishing the idea and communicating it to the recipient in a significant way, so repetition is to bring something over and over again ., i.e. that the text producer insists on one side of the phrase, More than anyone else, and he gives it the attention that is not given to others, and this work has a valuable psychological significance that enables the text critic to analyze the text and his creative psychological knowledge, and guides him to reach the idea controlling the text producer at the time of his production of this text ..

We will stand here on some models of repetition that were mentioned in the novel (his name Ahmad), putting our hands on the most important stylistic features in it, indicating the impact of these features on casting. Among these models:

- 1- Repeating the word (spring)

Spring was born

...

Thus the birth of Muhammad was associated with the year of the elephant ... The Winter Storm was defeated and the spring was born in the spring season ((

In this part of the novel, the word (spring) was the axis on which events took place, after having concluded his speech in the part of the novel that was previously narrated by Abraha, his army and his elephant defeated under the weight of the fiery heavenly stones thrown at him by the birds of the small tribes, the writer began the next part so he chose a title for him Distinguished is (and the spring was born), in which he continues to recount the events of the marriage of Abdullah, the father of the Greatest Prophet to Mrs. Amna, and then he went on a journey of trade that does not return after him, leaving behind a bereaved father, and the wife of a pregnant woman who will change the course of the world. The interesting thing here is that the creator of the text has chosen the word (spring) to begin with this part of the novel and to be its conclusion as well, and this matter was not without a destination that the recipient quickly realizes to know through it what the originator wanted to convey to him, and so the author was able to employ this repetition to highlight the value through it The stylistic of this phenomenon, and the repetition of the word creates a beloved musical rhythm, in which he combined all the meanings of beauty, growth, revival, joy, comfort, and mercy inspired by the word spring. Goodness, blessing, life, and light in the earth Soha, and the same year. The reference to which the originator of the text referred to when he said: (And the spring was born in the spring season) is not hidden. The first spring that was born is the Messenger of Divine Mercy, whose hearts will blossom with the winds of faith, and souls will explode with his words in the springs of Islam, and man will be saved from his misguidance and polytheism, but as for The second spring is a reference to the first Rabi` month in which the Messenger of God was born □. Thus, the phenomenon of repetition performed its function by extracting the energy inherent in the word, strengthening the meaning and intensifying the significance, interdependence, harmony and pluralism of the text, as it is one of the basics of textual coherence, and in support of it..

And the bell of the repeated word in the text continues to create a state of coherence and casting between its parts, so we read the word (spring) again in

other sections of the text, in a section in which the author depicted a picture of the conditions in Mecca and the status of its wealthy people who enslaved people God created free, no longer for the masters. Slaves are alike any aspect of life. The masters chose for themselves to worship dead deaf rocks, and the slaves had nothing but to follow the orders of the masters and hard work.

)Everything seemed frozen in its place, the rigidity of the gods surrounding the Kaaba, everything was still, the stillness of the muddy waters in the swamps.

One thing seemed to be moving, the sap moved in the trees on the spring.. (.

The word (spring) came in this place to complete its function that it started in the previous section, because the image that consisted of its colors painted in letters depicts the appearance of spring and what it does in the trees when life comes to life with the flow of the earth's juices in it, so the scene looks as if it is still and nothing in it moves except this juicer that They run through the veins of trees to give them the quality of life that the spring has given them, so an analogy is not hidden. The spring that appeared is the messenger of the Divine Mercy himself who was expressed by the author in the previous words when he said: (And the spring was born in the spring season), it is the spring that will give life. And the movement of that still spot, and the sap. In arid souls, is the message of the sky and the words of God and the teachings of mercy, he repeated the word (spring) here to be repeated meaning and repeated with the image and the idea is to be delivered to the recipient, also strengthens the case of linkage and foundries across the extension of a specific element in the text from beginning to end..

The function of the term repetition has not yet ended, as its extension still applies between the passages of the novel, and the author is still unique in his style of presenting events with grace and pleasure, in the following part he says:

)Quraysh exhausted its methods of oppressing Muhammad (PBUH), because the words coming from behind the orbits roam the houses of Mecca, and cross their buildings, awaken the sleepers, show them the dawn coming from behind thousands

of nights rushing in dark darkness ... words that have sparkle of light, fragments of violets, breezes the spring. () ((...

In this position, the word performs the same function that the author wanted to perform in order to achieve an aesthetic condition that leads to an intended archeological state directed towards the recipient of the text, the bell of the repetition of this word ringing again in this position to draw the recipient's mind to the previous similar rhythms in previous places of the novel, The spring in the previous passages used to represent the most noble Messenger □, which is a symbol of restoring life in the foundations that lost aspects of life, and now he is returning to represent the words of God descending on the heart of that messenger, to mix the symbols of the message, so there is no difference between the descending words of God and the heart that descended upon him He uttered these words until they became part of them The word bell promises here in the form of breezes that carry with it and the fragrant life to enter all places and if the doors are closed to him, he has the possibility of penetration wherever he wants to fill the choked bottles of the smoke of polytheism with the air of the Paradise of Faith and the knowledge of God Almighty.

Thus, the repetition here as one of the grammatical phenomena has achieved a revelation of the stylistic features created by the author in the literary text and the beauty and influence in it.

2 -Repeating the word (earth(

Al-Arouj

The agony of the earth intensified, darkness intensified, and the distant stars appeared hearts beating on their weakness, and the Messenger of Heaven is alone in the earth ... the land that is meant for her to purify from the shadows of Satan. And the Holy Spirit broadcasts on it, as it was time for a person to limp .. to enter the kingdom; for this reason Muhammad (PBUH) was on a date with Gabriel .. and with Al-Buraq.

Muhammad (PBUH) embarked on an exciting journey, a journey through space and time.

The Messenger of God turns to the heavens, bypassing the orbits of the planets and thousands of stars .. He penetrates the walls of time to see the signs.

The land looked small .. slim .. olive .. charged with accidents..

The Messenger of God circled the worlds of the Kingdom on an exciting journey outside the boundaries of space-time ... Even if he returned to the accidents planet, the land burdened with sins, he returned stronger than all the titans of the earth ... He returned as strong as a tornado ... as pure as dewdrops ... as stable as mountains ... He returned a heavenly man ... or a terrestrial being touched by the sky, so if it is a source of light.

If we stop at this part of the novel pause for reflection, we find that the author has chosen for him the title (Al-Arouj), and it refers to the Great Messenger of God □ in the kingdom, his departure from the earth, and his ascension to heaven, and we also find in this part of the narration that did not exceed one page That the author has repeated the word (the earth) (8) times, a method that the author used to perform several purposes through, the first of which is that he was able to employ this phenomenon to focus on it through the issue of ascending to heaven through the repetition of the word (the earth), so that repetition was like cues Reach to the recipient all the meanings and meanings of the word Earth, as the Earth - the starting point of the Most Holy Messenger of Ascension In the Kingdom of God and then refer to it afterwards - it represents misery, torment, polytheism in God, disobedience to the prophets, their disobedience, and conspiracy against them, while the sky - which is the point of the ascension - represents the high and the unseen and the homeland of the angels is a symbol of transparency, purity and absolute servitude to God □, and the source of orders Supreme coming down from God □. The second is that he was able to send consecutive signals to the recipient of the text, by repeating the word (earth) to acknowledge the fact that this person is chosen by God □ He is only a earthly being, he is a messenger sent to the earth, born in it, lived on it, and buried in it, except that His connection to the sky was not limited to the limits of the laws of attraction, nor was it restricted by the chains of nature's material, for he was a earthly person who was covered with the transparency of the people of heaven, so he was able to travel through the kingdom and explore the depths of the unseen, God willing. It is clear what this repetition found on the face of the text caused by remarkable linking and casting of the parts of the text..

3 -Repeating the word (Sayyid Makkah(

(The master of Mecca was at the heart of the Kaaba when he preached the birth of the grandson, and at that moment the fountains of love erupted in the heart of the grandfather).

The Sheikh embraced his grandson and chanted:

I called it Muhammad

And the strange name moved in the homes of Mecca, a beautiful, sweet name, similar to a dreamy tone .. How did this name flash in the mind of the master of Mecca, and some of them wonder.

_And the names of parents and grandparents .. Why Muhammad..?!

It is noted that the first use of the word (the master of Mecca) to express the great grandfather of the Messenger was at the birth of the Messenger, may God's prayers and peace be upon him, either before that the author was using his explicit name (Abdul-Muttalib), and it is known that Abdul-Muttalib had dominion over Mecca before he was born The Apostle has a long time, but the author wanted to convey to the recipient a beautiful gesture through his approach to this narration style, and this gesture is clearly perceived by the recipient if he is a contemplative reader of what is read from the parts of the novel. A few people, this sovereignty will be inherited by the chosen grandchild of God To be general sovereignty over all parts of the earth and all creation to the time, Tying the author between the sovereignty of the grandfather and the rule grandson, in a manner he tried to have an impact on the recipient through repetition of that word in all subsequent positions that he was talking with the author about it seriously Mr.. Perhaps this grandfather's rule was with the blessing of that blessed child, so God wanted that this child be of a descendant known to people and have sovereignty over its people.

((Sayyid Makkah saw his grandson grow up in the desert and the valleys, and the women of the desert meant the mother of villages in lean years, breastfeeding the children of the nobles for a certain fee)).

We note that the author has employed the phenomenon of repetition as a good employer, and he benefited from them to reach special stylistic features that made linguistic characteristics a bridge for transmitting speech from an ordinary means of

reporting to an artistic tool used to influence, in addition to what was found by repeated melodies in the passages of the novel by the repetition of the word (master Makkah) from a state of attachment and harmony in the parts of the novel, which is a stylistic feature that is added to the aesthetic situation leading to influence, which is what we see in the passages that followed after that. With noble human values for this grandfather, p The old man looks at his grandson, the orphan, and he loses parents one by one to be alone. He has no one to sponsor him, except that grandfather who prevailed over the entire city of Mecca, in which he finds compensation for what he lost from the tenderness of the parents who left life.

((And the master of Mecca sees his grandson alone, as he lost the tenderness of motherhood as he lost the tenderness of fatherhood before, and his love doubled until he nearly filled all his being.

And another two years passed, during which the boy lived in sweeping shadows, filled with love and nurtured by a white, pale palm, and the master of Mecca and the shepherd of Abraham's house saw his grandson of glory and any glory. Involves in the fear of prophecies.....

Sayyid Makkah was elected from among his sons Aba Talib and he was Abdullah's brother, and Abd Manaf loved his brother who traveled to the Levant and did not return, so his love moved to his immortal memory from him: that warm boy who learned from the cruelty of time silence patience and meditation, as he learned from literature .

Extended sovereignty becomes clearer and more concentrated in the last section, the extended rule from Ibrahim Al-Khalil, to the grandfather who is the master of Mecca now and then to the grandson who will soon become the master of the whole world. It is the glory of prophecy and the divine message.

4- Repetition of the word (silence)

((The master of Mecca was elected from among his sons Abu Talib and he was the brother of Abdullah, and Abdel Manaf loved his brother who traveled to the Levant and did not return, so his love moved to his eternal memory from him: that warm boy who learned from the cruelty of time silence, patience and meditation, as he learned literature from him)) .

The author adopted a successful method when he employed the term (silence) associated with meditation and reflection that accompanied the Holy Prophet ﷺ in the beginning of his life to be the start of a thunderous voice that the whole world will hear. Reflection and contemplation of the great things is higher than the voice suffocated by ignorance, disbelief and words of error, and this is what the recipient perceives in the following sections.

((Life taught Muhammad the silence, silence is the mihrab of meditation, in which one dives into distant depths, or flies in the sky with wings of light, and when one listens, when he learns the language of silence, he hears strange calls in his worlds ... calls that the human ear cannot sound); So the trees speak, the rocks of the mountains, and if things are their language)) ..

In this passage of the novel, the word (silence) is repeated three times, in a charged manner with rhetorical and indicative cards, because this word is apparently an abstention from speaking or is the state of voice if we are permitted to express it, but in this passage it has many meanings that it gained from its association with indications. Others in the text, it is silence that leads to worlds of supernatural knowledge of the laws of nature, so if the sound is perceived by the sense of hearing only to communicate the ideas to be conveyed, then silence and its means of meditation are connected to diving in depths that the human ear cannot perceive or sense. The indication of silence here is stronger and more influential than the indication of sound, because in conjunction with a state of meditation and reflection makes a person hear the conversation of trees, mountains and all other languages.

The rhythm of this repeated word in the text continues to give it a state of cohesion, describing repetition as an important means of casting based on linking the elements of the text linguistically or through a link .. In another passage of the novel, the author intends to use this word again to bring the recipient's mind back to the previous talk and link it with what will come.

((Perhaps in the midst of the night, the mystery of existence brightened with all its ambiguity and transparency, and there were no illusions and falsehoods that obscured it from it, so he discovered answers as long as he puzzled man from ancient times until God spent something that was done.

And the desert was wide and wide, and the mountains with its glory and silence and the stars in its untold depths helped him to discover the truth, the truth of things and their essence)) ..

In this passage, the word (silence) is repeated twice, to announce that the silence of the assets in the stillness of the night and its inundation gives way to pure minds to discover the truths of things and the essence of their existence, away from the noise of delusions, falsehoods and loud voices, which try to obscure the truth of the mystery of existence.

These vast deserts, and these huge, mighty mountains, silently rise above the surface of the earth, and these distant stars, all from behind a capable, managed and creative hand. Repetition here came to attract attention and confirm important aspects of the wording..

In another scene of the novel, the word is repeated once more, with intentional intention, it becomes clear through the repeated and verbal assertion of another sentence that bears the same connotation to intensify the meaning intended to be conveyed to the recipient.

))The silence was overwhelmed by things ... the voices vanished ... things withdrew to their potentials, and Muhammad no longer heard anything ... except words ... earth-shattering words that penetrate the depths ... the influence of the beams in the clear lake .((.

Here the author depicts the overwhelming state of silence of things, and confirms them in a sentence (the voices have vanished), as it is an applied silence, which allows the hearts to be aware, realize and hear the hadiths of heaven that only the prophets can hear. It is a state of complete disconnection between the Messenger of the Earth and the Messenger of Heaven. The prophet of God no longer hears anything, and only the voice of revelation was clear in the hearts of his heart, because only he who hears that voice in that overwhelming silence.

Meditation and reflection continue from the Messenger of God □, and the silence that exceeds all voices continues with strength and significance, as the word continues to repeat and continues with it molding and coherence of the text, in another section of the novel the author says:

)The Kaaba spreads its shadows in the place and the hillsides seem to be burning, reddish fires in the morning sun, the Messenger of God was sitting alone drenched in his meditations, he thinks, he has made from silence a warrior for him to protect the evils of the world .((

The silence of the prophets has expressive connotations, as it is linked to the sky, deviates from its usual contexts to acquire other meanings, the intensity of which is greater than that of other people. This stage of advocacy requires silence, in most situations, until the time for sound and speech comes. Each stage has its requirements, and each incident is a modern one, and the accident at this stage is a modern silence, the crossing, coupled with reflection and contemplation.

In another passage of the novel, in which the author paints the moment the noble Messenger bid farewell to his uncle, his guarantor and his protector, Abi Talib, who is lying on his deathbed.

((Remember the days of adversity and the siege ... and now he is lying in bed, speaking in the language of silence ... a language that only the prophets understand)) ..

In this moment, the Holy Prophet □ remembers everything that he went through while he was in the custody of his uncle, and today he sees him saying goodbye without return, so it is of no use in this moment except expressive silence, because it is the only language capable of expressing in such situations, so its use in this place was successful and its repetition is a servant For general meaning and a link to parts of the text.

This word is also repeated in another place where the author talks about Mrs. Zahra, peace be upon her, after the death of her mother or the believers, Mrs. Khadija, peace be upon her, and he says:

((Fatima grew up in the time of deprivation ... in the time of the siege .. in the time of the orphan, and for this a slender body emerged as a thick branch. The oppression painted in her wide eyes a sad painting .. full of silence .. she thinks .. she meditates and involves herself in a drowning that is like a prayer The prophets)) ..

Because she is a few of him; she is the heir of his qualities, and because she is the lady of the women of the worlds and the woman of the people of Paradise. It is natural

that she is characterized by some of the qualities of the prophets, and from these qualities of silence, surrounded by meditation and reflection, and they are among the things praised in the Holy Qur'an .. An hour think of God's Kingdom better than worshipping a year..

The author's employment of the phenomenon of repetition in this section confirms the significance of the repeated word, and the aspects that lead to it, which you may not bear in other contexts and places.

5 -Repeating the word (voice):

((A heavenly voice almost absorbs the whole world.)).

- O Muhammad ! You are the Messenger of God and I am Gabriel.

interesting ! what happened ? What is this thunder that the beings echo?

As if the voice of the angel blew secrets in its potential as rocks explode from the springs of life in a moment of contact with a distant world ... a world that does not belong to nature in its composition and elements.

Thorns and sand particles, the bushes scattered here and there, and the seemingly deaf rocks echoed in a loud voice:

O Muhammad ! You are the Messenger of God..

In this passage of the novel, the word (voice) was repeated three times, and in these three times the sound did not come from a person but rather the voice of the sky at times, and the voice of the angel again, and the voices of the deaf assets that are not expected to be spoken like thorns, sand atoms, bushes, and rocks a third time, They are sounds that foretell the miracle, as the messenger of the time has come, his mission has come, the author has used this repetition to be a good employer, and presented it in an interesting manner, giving him a lot of aesthetics of expression, until this section of the novel appeared as if it was a colorful art painting that attracts minds and makes them go At that time, when everything heralds the emergence of the prophecy of the Kha ... Done, thus repeating its semantic function by embodying and strengthening the intended meaning, as well as its casting function..

The author takes us to another passage in the novel in which it is better to employ repetition of the word (voice), and he says:

))And when the construction of the mosque was completed in the heart of the city, the new community listened to the sound of a flowing river like a quiet river ... a soft voice inviting Muslims to pray and go towards God, the generous, generous Creator.

A voice declares that there is nothing greater than God, and that alone there is no god but Him and no other idol. And that the prayer is the moment of contact to thank for what is bestowed, and to praise him and praise him alone.. ((

The author dedicated this passage to talk about the construction of the Holy Prophet's Mosque in Medina, after his blessed migration, so the repetition of the word (voice) was a method the author took to link between the mosque and the way to pray to the prayer in it, since there must be a way through which he can invite people to pray, then this was The medium is the human voice, for this stage of advocacy requires that, because the heavenly messages can only be accomplished by calling and speaking, and their means is the human voice.

The repetition of this word in this way in the preceding sections has had a great impact on the coherence of the text and the harmony of its parts and its casting is a strong casting, and the similarity between the words (silence and sound) in increasing the casting and cohesion is also not neglected, because semi-repetition attracts attention, and there is a case Strong coherence and casting in the text .. These two terms seem to have two different meanings, except that the author employed them in a special employment, adopting a method that made the two terms converge in the general meaning. (Meditation and reflection) increase the impact of the contexts in which it was mentioned, which were talking about voices of rigid assets or the voices of revelation and these voices are only heard by the prophets, and accordingly he is silent according to the laws of nature except that he voted according to the miracle and the violation of these laws, so these contexts gave the word (Deaf) Different meanings of the original meaning, and made it close to the meaning of the sound.

Conclusion and results:

-1The phenomenon of repetition is one of the important means, with an effective stylistic feature, through which the author can communicate the meanings, clarify them, and embed them in the mind of the recipient.

-2The phenomenon of repetition has a clear effect on the coherence and casting of the text because of its ability to link the parts of the text with a distinct linguistic link.

-3The stylistic features of the phenomenon of repetition can express the words of their informational character into influential aesthetic templates, which is what we felt in this novel.

-4The author was able to employ some specific words in the novel and repeat it in a special style, and put it in certain contexts, to give far-reaching and deep-meaning connotations that the recipient can reach only through this method and this employment that the author has taken.

-5The author employed a state of near-repetition between the terms (silence and sound) with the difference between them in the original meaning, to make them close in the general sense, with his approach of the method he deliberately chose to achieve this goal.

-6The distinguished presentation and the unique and exciting style chosen by the author to recount the historical narration of the life of the Greatest Prophet ﷺ, so his style came based on literary and linguistic aspects in dealing with historical material.

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