

**Vocal Repetition (A stylistic study of the verses of honor in the Noble Qur'an)**

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**Abstract**

Repetition is one of the most prominent stylistic linguistic phenomena that characterized the Arabic language. It is free from defects and shortcomings that could make the phrase ambiguous and thus lead to a loss of meaning and the absence of the basic idea in the text. Therefore, the Qur'an is very accurate and eloquent in the use of words that give the text elegance and beauty, as well as its accuracy in expression and delivery that affects the listener, and the study sought in research on the secrets of repetition in the Noble Qur'an and the meanings it leads from the repetition of certain words and the effect of this on the recipient, and the disclosure of its goals and objectives and its impact on the sacred text.

**Keywords:** repetition, its importance, its usefulness in the text and in the Qur'an, and its types.

**Introduction**

The Arabic language was characterized as a renewed language that grows and develops with each stage of society, and this development included a renewal of the terms used in Arabic. It is one of the basic pillars in the texts of the Noble Qur'an, as it constitutes a remarkable phenomenon that called individuals to speak about it. It sings the text beautifully and artistically.

Al-Suyuti defined it: as the repetition of a word or phrase in the context of the text more than once to emphasize or increase warning or exaggeration and veneration (Perfection in the Sciences of the Qur'an, by Al-Suyuti: 3/199-200).

Repetition when repeating the phrase, word or letter, thus confirms the meaning and increases it to draw the attention of the recipient to the meaning that the speaker wanted to convey, thus adding to the text a sound harmony and a strong musical timbre that matches the repeated phrase and attracts the listener towards the repeated phrase in the text.

The importance of repetition in concealing the intensity of the language to attract the attention of the recipient and push him to contemplate the poet's language and style in the literary text, the repeated words represent the essence of the meaning. And confirm its meaning and create the musical rhythm that the recipient is pleased to hear (Liberation and Enlightenment, by Ibn Ashour: 16/310, see: The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Repetitions, Al-Alusi: 23/25-26), so it

must be noted that repetition is: (that the speaker repeats the utterance in order to attract the attention of the recipient and strengthen the meaning (The Guide to Understanding and Making Arab Poetry, Abdullah Al-Tayyib: 147, That is, a new meaning arises that is different from the first).

As for the Holy Qur'an, repetition came in different forms, the purpose of which was to urge, alert, and convey rulings, and not for the purpose of beautifying the phrase as used by the poet, because the Holy Qur'an came with the most eloquent methods and eloquent words with multiple connotations, so the repetition was free from defects and drawbacks because it is a facet of faces of miracles.

Repetition with its different patterns that start with the letter and the word and end with the phrase has effectively contributed to adding a special effect to the text when it is repeated, because it is one of the aesthetic tools that are concerned with the meaning and focus on it. The many purposes of the Qur'an that if it is read once, he will not be able to recognize their importance, so repetition in the Holy Qur'an has two benefits due to them:-

**The first:** a religious benefit, because the Qur'an is a book of guidance and guidance. Therefore, the most important thing that repetition does is to report and confirm the repetition and show care for it, so that it is in an optimal behavior.

**The second:** literary benefit, so repetition has a multiple effect that leads to confirming the meaning and highlighting it in the context of clarity and elucidation (The phenomenon of repetition in the Holy Qur'an, Abdul Shafi Ahmed: 23).

Therefore, it becomes clear to us from the above that the Qur'an uses repetition in order to convey the meaning to the recipient; Because repetition is one of the rhetorical tools that give the text many meanings that may come out to emphasize, urge and alert, or command and supplication, so its meanings vary according to what the context requires. the listener (The Miracle of the Qur'an and the Prophetic Rhetoric, Mustafa Sadiq Al-Rafi'i: 283-284).

Its inclusion in the Qur'an has proven the inability of the Arabs to oppose it, as they were unable to know the strength in it due to the weakness in themselves of realizing it, because the same meaning is repeated in two forms, each of which differs from the other; In face or expression, he is more eloquent in the inimitability and challenge in coming up with the like of it, to show the inability of the Arabs to be able even in one image like him.

There are many types of repetition in the Noble Qur'an, the most important of which were:

#### **First: Repetition of the single sound:-**

The Qur'anic text in its repetition of some sounds, we find it depends on the depiction of human situations, to show us the enormous tonal rhythms of these sounds that were able to make a clear impact on the meaning, as well as revealing the relationship that links the sounds with their qualities with the general atmosphere of the text, and Al-Rafi'i gave that proportionality Among the sounds in the Noble Qur'an is a kind of miraculousness, which it called "the miraculous arrangement of music in the Qur'an" (for the arrangement of its letters, considering their sounds and exits, and the appropriateness of some of that to each other as a natural fit in whispering, loudness, intensity, ease, magnification, thinning, refining, and so on) (The Miracle of the Qur'an and the Prophetic Rhetoric, Mustafa Sadiq Al-Rafi'i: 283-284).

Mahmoud Nahle tried to explain the phenomenon of the recurring sound and its relationship to meaning, so he said: (The Qur'anic language sometimes uses the repetitive sound as a rhetorical means to depict and embody the situation, and to suggest what it indicates, based on the sound characteristics of some of the words, and the melody that it spreads with its vocal timbre. It contributes to highlighting the intended meaning, and you will find the Noble Qur'an using this rhetorical method with marvelous power and miraculous miraculousness (Quranic Studies in Juz Amma, Mahmud Ahmad Nahla: 160-161).

Among the manifestations of the singular phonemic repetition in the verses of honor is the Almighty's saying: "We have certainly created man in the best of stature" (Al-Tin: 4).

We note the aspect of honor in the Almighty's saying: (in the best of rectification) to indicate the lofty position that man attained with God Almighty in terms of creating him in the best form in his outward form, and creating in him the powers, instincts and qualities as means of his integration in order to reach his happiness, to be fully prepared to become The Caliph of God in his land and implements his laws that he legislated, and the calendar is "making a thing with strength and the strength of the thing what it does and establishes" that is, in the integrity of his creation, so this was a general honor for the children of Adam, because he singled them out with this honor and honor over other creatures, and this was confirmed by oath and he said : (and figs and olives) separate them by oath; Because they have great properties that distinguish them from other fruits and for the many benefits that they enjoy. Likewise, man possesses qualities that distinguish him from the rest of the creatures he created. The oath was in order to show the ability of the Divine Essence to create this object and provide it with the attributes of Almighty so that it can succeed in the earth, so he singled it out with reason and distinction. And the willingness to accept knowledge and knowledge and devise tricks that he can control over the rest of the beings, so the Creator's concern for the spiritual characteristics in the human formation by which he attained an honorable position with God until the angels who are close to him prostrated to him for what he reached of the heights of lofty, honor and good standing with God (Al-Mizan in the Interpretation of the Qur'an, Al-Tabataba'i: 20/179, Al-Muthal in the Interpretation of the Book of God the Revealed, Nasser Makarim Al-Shirazi: 19/22, Ruh Al-Ani in the Interpretation of the Qur'an and the Seven Mathanis, Shihab Al-Din Mahmud Ibn Abdullah Al-Alusi: 23/29- 31, Liberation and Enlightenment, by Ibn Ashour: 16/317, The Gardens of the Spirit and the Basil in the Rawabi of the Qur'an, Muhammad Al-Amin Al-Shafi'i: 32/129, Exegesis of the Great Qur'an, by Ibn Kathir: 8/435).

Among the repeated sounds that were mentioned in the verse are two sounds (the qaf and the noon), (the qaf is one of the loud and turbulent sounds that can only be identified with a voice) (Qur'anic readings in the books of the meanings of the Qur'an, Jawad Kazem Inad: 144) it is characterized by a strong and high tone that came in fit with the meaning of the verse in (Indeed, man has attained the highest degrees The divine honor in its structure is moderation, settlement and harmony) (The doctrine of human honor and its educational impact, Abdul Majeed Al-Najjar) the sound of the qaf has been matched with the lam in his qualities that have a strong impact with him, it has given him an expressive value that came appropriate with the honoring event, and he singled out man without others in honoring with the most complete and appropriate calendar that no one of his creation shares with him. From moderation in his inner and outer powers so as not to hinder him from performing his job, to be self-appropriate with the preparation of his system and civilization in reforming the earth and reforming the soul also by applying justice among them; Because in reforming the soul is the reformation of the entire society (Liberation and Enlightenment, by Ibn Ashour: 16/317), and this was accompanied by the repetition of the sound of Nun,

which (which is one of the silent loud voices) (Phonology, Kamal Bishr: 174) and it is one of the clearest consonant sounds by hearing. The miracles that represent his character, his members, his behavior and his ability to think on which life is built and brought him to the stage of integration, to be the only being who gave him everything he needed for the caliphate, making him of great importance to him and preparing him to reach the pinnacle of control and excellence over the rest of the creatures, and he is also one of the voices The harmonious one that gives the text a stylistic beauty and gives space for the recipient to excite and question the blessings they were provided with, whether they were physical, psychological or spiritual, how they work and the benefits they provide to him to be certain that God did not create it except in the best calendar and that God Almighty is the only Creator who deserves worship and obedience; Because he is the only one who is gracious to us on this earth with his mighty power and his vast mercy that encompasses all of the servants. Hence, the combination of the three loud and high-pitched elements in depicting the highest degrees of divine honor for man. Their meeting together gives the text elements that are in harmony with the meaning, and generates resonant music that attracts the attention of the listener, so he feels the importance of the semantics of the words that make up the speech and what they gave him of eloquent expressive values. Appropriate with the idea referred to by the meaning, which had a significant impact on the same recipient.

We also find a repetition of the sound of the sein accompanying the nun, (the seine is a fricative, whistling sound, its sound is related to the movement of the wind and the chirping of birds, so it gives the recipient the impression of movement and vitality) (Linguistic analysis method in literary criticism (research), Samira Sherif Stetieh: 255) in contemplation of the yes of the wise Maker and his great ability that a person may be unable to comprehend, (which is one of the loud whistling sounds as a result of approaching The upper teeth from the lower ones, so there is no exit between them except for a narrow one, so when pronouncing it, a very loud whistling occurs compared to the other letters) (Linguistic sounds, Ibrahim Anis: 75) It is a soft, whispered sound, and we find it when distributed in the text that gives a kind of movement and excitement. who deserves thanks and worship; Because he created him integrated, moderate in everything and distinct from other beings with reason and knowledge, because with them he realizes the existence of the Creator and feels the value of the blessings that surround him. From a sperm and then a leech to its other place is the complete human formation by which he received the highest honors, so that it would be a repelling of denial and veneration of the Creator and an indication of the value of man so that he would be aware of the Creator's cares with him (Adwaa al-Bayan, Muhammad Amin al-Shanqiti: 9/227).

### **Second / Repeat the word:**

By it, we mean the repetition of the same word mentioned in the speech in order to give the utterance an effective power in the recipient because of its sound effect that motivates rhythm and intonation, which achieves the consolidation and confirmation of the idea in the mind (Aesthetic Levels in Nahj al-Balaghah, Nawfal Abu Ragheef: 64).

This type appears when (the speaker repeats a specific word that agrees in the pronunciation and meaning in order to emphasize and alert the meaning and determine it in the soul, but if the two words agree and differ in meaning, the benefit is to indicate the different meanings) (A Dictionary of Ancient Arabic Criticism, Ahmed Matlab: 370).

This type of repetition appears in the verses of honor in many ways, the most important of which are:

1. repeat of verbal identical to the rude and the meaning of the most important verses in honor  
Massadaiqa says: (and Usina man his mother and his parents here on the weakness and weaning in two years to thank me and your parents to self-determination) [Luqman: 14]

Recommended God the sons of Adam kindness to parents and good Massahphtma, even a century that worship him by saying: (spent your Lord that you worship none but Him and dutiful to your parents either they reach you have old age, one or both do not say to them, F and Tnehrhma say two words generous) [Isra: 23] was The recommendation is the same as the matter here, and it is not desirable in it, because parents are the reason for human existence and with them he raises his status, and there were two honors in the noble verse:

**The first :** shared between them in raising and caring for children and guiding them from infancy to adulthood and beyond. From the care and attention from before.

**The second:** is special to confirm the mother's right in an explanation of her hard effort for the sake of her children, and for their sake she deserved all this kindness, care and honor (Al-Mizan in the Interpretation of the Qur'an, Al-Tabataba'i: 16/113-114, Al-Tibyaan in the Interpretation of the Qur'an, Al-Tusi: 6/264-265, Al-Asfa, Al-Fayd Al-Kashani: 2/266-267, Al-Kashshaf, by Al-Zamakhshari: 5/278, Keys Al-Ghayb, by Al-Razi: 12/269, the chapter on interpretation in the meanings of the revelation, Al-Khazin: 5/147).

We note in the verse that the hadith revolves around the good company of the parents and their piety, and the mother is singled out by mentioning what she suffers from weakness and fatigue from pregnancy to birth, and we note this repetition in the Almighty's saying: Its dominant significance over the entire text, which stirred the recipient's feeling for the eloquent meaning of the word in tragedies and weakness. The repetition of the word gave the meaning of emphasizing and emphasizing the good companionship of the mother and the mention of companionship, meaning accompanying them with kindness without interruption; After he was placed, she took care of him and raised him day and night for his comfort, so the repetition came to warn of the hardship and weakness that he bears in order to make him happy (Intermediate Interpretation, Al-Labbab, Muhammad Sayed Tantawi: 2612, Ibn Adel: 10/271) as well as the repetition that came to emphasize that the motive in the same boy is to honor his mother and follow the righteousness of his father, when he singled out the mother by mentioning what she faced Of the difficulty and weakness in pregnancy and childbirth, this was also an alert to the father's condition, which requires honoring him due to the hardships and weaknesses that he encounters in work in order to provide a decent life for them(Liberation and Enlightenment, by Ibn Ashour: 15/68-69).

The sounds of the phrase (the waw, the nun, and the alif, the lam) added to the excitement of the recipient for their participation in the characteristic of resonance with all of them, except for the sound of distraction, which was considered one of the whispered sounds and which suited the characteristics of her voice with the meaning that belongs to the mother, so a whispered sound of distraction came to suit the tenderness and weakness that she possesses The mother, (but the distraction in this special linguistic circumstance is also pronounced because the sounds of softness are adjacent to it) (Linguistic sounds, Ibrahim Anis: 88-89), so the sounds of the word are all loud, as these voices gave clarity to the recipient and space in thinking and meditation in the eloquence of the repeated phrase, so the presence of strong soft voices, which is one of the sounds Which gives length and space in pronunciation, it was increased by the strength and length of the presence of the voiced noun that gave the length of my voice along with

the sound of distraction when pronouncing them. To fulfill the desired meaning, which is an emphasis on preserving the mother's right and observing good behavior with her, to refer to the great efforts and troubles the mother offers in order to make her children happy. The great, the dominance of the repeated word over the text because of its stylistic value in which the spirit of mercy and intimacy is transmitted, and the recipient feels the importance of drawing the image of the mother and her suffering, which she gave of her life in order to make them happy (Al-Athal, Makarim Al-Shirazi: 13/36-37).

2. A verbal repetition that is different in terms of the arrangement of sounds, but is similar in terms of meaning, such as the Almighty's saying: I am going to create a caliph on the earth. [Al-Baqarah: 30]

In His Noble Saying, God the Most High explained the supreme position of man, and the Lord wanted him to choose him as a Caliph on the earth after He sent him down therein, and then explained the origin of man's formation and the knowledge of things deposited in him and reminding him of them, by saying: So remember, O Muhammad, other blessings of your Lord's blessings on man. And it is that he said to the angels: I will create on the earth whoever is able to do it and make him the owner of authority in it, here it indicates that the caliphate was limited to man without other creatures. Because of the divine attributes that he deposited in him to qualify him for the caliphate on that (Al-Mizan in the Interpretation of the Qur'an, Al-Tabtaba'i: 1/64-65, Al-Tibayan in the Interpretation of the Qur'an, Al-Tusi: 1/129-130, Al-Muthal in the Book of God revealed, Nasir Makarim Al-Shirazi: 1/154-155, Interpretation of the Great Qur'an, Omar bin Katheer Al-Qurashi Al-Basri: 1/222, Safwat Al-Tafseer, Muhammad Ali Al-Sabouni: 1/40, Ayser Al-Tafseer, Ahmed Mahmoud Hamid: 1/27).

After the Almighty made clear the position of man with him and his preference for him in making him a caliph \* ruling on the earth after having prepared for him the means that would help him to control, issue orders, spread justice among people, repel injustice and transgress the rights of others so that it would be one nation that runs under the rule of the Creator and his law that gave man his freedom. It is complete without detracting from it, and if we look at the basic sounds in the text (make, ja'il) we will find (ta', jim, al-'ayn, lam, alif) sounds of high auditory power. Because it envisions creation in general, but the specifics come in the discourse to choose the appropriate caliph, since God chose man and preferred him over the rest of the creatures. The angels came to his speech (Will you make), this is an inquiry about the reasons for choosing this creature, (so his choice of the word "make" instead of a creator, because the creator is more general than the Creator, and he is to create him described as the caliphate, as not everyone has this competence, and that the one who created has competence in the affairs of God A kingdom and it is against the science of creation because it is the world of the bodies and the sensible things)( The spirit of the statement in the interpretation of the Qur'an, Ismail bin Mustafa Al-Khalouti: 1/97-98). When he singled out and mentioned his creator to privilege the matter over creation, which is in the hands of the Creator, Glory be to Him, he has no right to interfere with it. ( Justice in all parts of the earth, and the breadth of this meaning has been increased by the presence of the letter Alif (alif), so it was with all its connotations that contributed to its union with the two sounds with their loudness and openness to show the supreme position of the Caliph that God Almighty has singled out man in bearing this responsibility, because he is qualified to work. out from the rest of the assets he indicated the Almighty saying: (I am offered the Secretariat on the heavens and the earth and the mountains Vopin to carry it Ohafqn them and carry them human that he was Unjust and Foolish) [parties: 72], has been followed by a series of movement with strong sounds to indicate the strength of the meaning and the severity of its impact on the recipient , so the strong sounds (such as the ta') came to match the meaning

of the text indicative of the angels' speech, thus giving (the feature of openness, which is an integrated openness of the airway, so it goes without any narrowing in the exit). And it reaches the ears to affect them automatically in clarity and purity)( Arabic and Modern Linguistics, Muhammad Muhammad Dawood: 123), thus indicating the status of the children of Adam in obtaining the greatest job which is the caliphate and in giving him the freedom to build the land and spread justice and harness all the assets in his service, in addition to that, it is one of the most explosive sounds Which formed with (the sound of the thirsty gymnastics, i.e. mixed between explosive and frictional) (Phonology, Kamal Bishr: 358) a strong and influential impact on the recipient and creating an influential musical harmony on the hearing, which came in agreement with drawing the image of the caliphate in the speech to show through it the status of man and his preference over the rest of the assets, in addition to the meaning that it gave him Explosive sounds have a strength of meaning, so he added (the sound of the lam, which is also one of the loud sounds in which the air exits from the sides of the mouth, creating a clear auditory resonance) to give this another meaning, which is the attachment of the caliphate to Adam without other beings because God Almighty created him to perform this function Which was one of the reasons why God Almighty honored him. In addition to this honor, he has honored him with other blessings that help him to carry out this function in the most perfect manner, which is the blessing of reason and knowledge that helps him to think and reflect on the gifts of the Creator to him, so that he may reach Realizing the value of the blessings given to him, and evidence of this is the saying of the angels. Do you make here an indication of giving freedom to man in the succession of the earth and the application of the laws of justice in it, so that in addition to this query or wonder from the angels, Adam's independence and honor from Him, the Most High, was referred to by the Almighty's saying: (And We created you Then We made you picture Or the imam, and God will succeed him in his land and achieve what the Almighty wanted from him)(The linguistic sound in the Qur'an, Muhammad al-Sagheer: 182), which is to achieve divine justice and spread the attributes of truth in his land, so it was to repeat the word here using these sounds that included a subjective value that had the ability to influence the recipient and was of a stylistic feature because of the sequence of voices that made up his speech In describing the Caliph, He created a musical harmony with this because of the power of the audio sounds, which had a profound effect on the soul of the reader, as it gave him an eloquent description that came in conformity with the structure of the sound. The word contained in the word (Al-Kashshaf, by Al-Zamakhshari: 1/81).

3. Among the verbal repetitions that differ in meaning is the Almighty's saying: (Those are on guidance from their Lord, and those are the successful) [Al-Baqarah: 5].

Glory be to Him, mentions the characteristics of the pious who believed in Muhammad and his message and were guided by the book that He revealed to him from his Lord, because the Qur'an is a source of guidance, good tidings and mercy for them. In this world and success in the Hereafter, in order to distinguish them with this description from other infidels and hypocrites, and this was a special honor for them for their spending in the way of submission and closeness to the Creator and to win His approval(Al-Mizan in the Interpretation of the Qur'an, Al-Tabtaba'i: 1/22-23, Al-Amthal in the Interpretation of the Book of God Manzil, Al-Shirazi: 12/13, Majma' Al-Bayan, Al-Tabarsi: 1/88, Al-Bahr Al-Mohet, Abu Hayyan: 1/39, Jami' Al-Bayan fi Ta'wil al-Qur'an, Abu Jaafar al-Tabari, ed./ Ahmad Muhammad Shakir: 1/249-250, Interpretation of the Great Qur'an, Ibn Kathir, ed./ Sami bin Muhammad Salama: 1/171-172).

Here we find a verbal repetition of the name of the sign (those), which is one of the names of the sign that refers to the distant, (the repetition was for the sake of warning that as it was established for them to be competent in guidance, the success was also established for them, so that they are distinguished by these qualities from others) (Keys to the Unseen, by Al-Razi: 1/302), so the repetition here has a different significance. In terms of time and events, in the first they are a reference to the praise of the People of the Book for their high standing with God because of the strength of their belief in all that was revealed to them without hesitation and undoubtedly because God made their hearts firm on the truth and guided them to the path of happiness. The second indicates that the one who is characterized by these qualities deserves independence by being able to guide and win and be successful in Paradise. Because they and they are proportional, but they are different in concept and existence, because guidance is in this world and success is in the Hereafter; Because the proof of each of them needs to reach a high level of perfection and completeness in order to achieve this success (The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Repetitions, Al-Alusi: 1/116-118), so the repetition here was for the sake of care and attention to what is described, and the warning that the benefit in the first repetition is related to the matter of this world and guidance in it, and the second is related to the matter of the Hereafter and the success in Paradise, as it gave the voices. Which the word consists of strength in expression, including (the sound of the hamza, which is one of the most difficult and difficult letters in the Arabic language because it requires great muscular effort) (Poetry music, Ibrahim Anis: 26), it needs to raise the voice that gives the text lofty and lofty, and it is appropriate with the lofty dignity that the pious have attained. The evidence for their attaining this status is the presence of the preposition (on) which indicates superiority, because they were supreme in guidance and were able to do so and steadfastly adhered to it without hesitation until they became in a firm decision from it (Interpretation of the mediator, Sayed Tantawi: 1/18, see: The spirit of meanings in the interpretation of the Qur'an and the Seven Mathani, Al-Alusi: 1/117).

She gave the word with its grammatical structure that suited the style of discourse in drawing the image of the pious in order to tell about them and to represent their situation to urge them to be guided and their sincerity in worship because their adherence to faith is the door to guidance and light to be with the pious who will win heaven and be saved from torment) (Jami' al-Bayan fi Ta'wil al-Qur'an, Abu Jaafar al-Tabari, ed. / Ahmad Muhammad Shakir: 1/247-250). The tide, which gave a wide space of expression in describing the pious in their guidance, the strength of their faith, and the reward that they receive because of this complete spending in the way of God to obtain the Creator's pleasure in this world and win the Hereafter. It is whispered, except that it has the attribute of superiority (The chapter on interpretation in the meanings of downloading, Al-Khazen: 1/12) and it seems that this arrogance fits the meaning in that the pious attain a high position in guidance because they believed in the unseen, in the Messenger, and in what was revealed to him and to those before him from the Messengers. God for them, so their reward was the success in the Hereafter, because they believed in God, His Books, and His Messengers, so they won eternity in Paradise and deliverance from the torment that God Almighty has prepared for their enemies. Musical harmony with the event to give the speech luxury and strength in expressing the description of the pious and urging them to be guided (Explained in Tajweed, Abd al-Wahhab bin Muhammad al-Qurtubi: 117); because choosing these intense sounds by repeating them gave the text an auditory taste that attracts the recipient and affects his conscience and makes him feel the strength of the description that leads to perfection in guidance and elevation in the farmer who arrived. In spite of the verbal compatibility and harmony, the meaning has differed in terms of time and the events associated



with it, because the guidance was from God in this world with the presence of the messengers and the books revealed to them to be clear evidence of their faith that brought them to religious perfection to be a door On the gates to prosperity and eternity in Paradise(The Impact of Readings in Arabic Origins and Grammar, Abu Amr bin Al-Ala, Abdul-Sabour Shaheen: 204), and to this, the Almighty indicated His saying: (Indeed, the righteous are in gardens and bliss\*, so be fruitful with what their Lord has given them and guarded them, and their Lord has protected them with this good word 17) [Al-Jab 18:17]. The righteous and their honor (The End in Gharib Hadith and Athar, Ibn Al-Atheer: 1/174).

### **Third: Repetition of the Sentence:**

It seems that the lack of phonemic repetition is the best in the stylistic lesson; Because his orientation was towards syntactic repetition and the omission of repetition at the level of the phrase in this lesson (: Textual coherence through sympathy and repetition (Master's Thesis), Bouzniya Riyad: 105) and Muhammad Roqiyat called it compound repetition and means: (the repetition of two or more words in the same part, it extends to include several consecutive verses, and it is important in that it covers a spatial area and temporal greater than that covered by the repetition of the single word (The Aesthetics of Repetition in the Poetry of Ibn Darraj (Research), Muhammad Al-Ruqibat: 155).

An example of the repetition of the sentence is the verse:

The Almighty mentions what He bestowed upon the Noble Messenger of the majesty of blessings and gratitude, along with the generosity of heart, and the lifting of sins from his shoulders since childhood, and his elevation of his status by making his remembrance extended to our time.

**The first:** is a special honor for the Prophet, and it is a great good news from God to him that he made comfort after hardship, after hardship, prosperity, and after misery, reward and reward, so that he knows that the Almighty has promised him after all this suffering and pain there is relief and ease.

**The second:** general honoring of the believers, so that it will be a good news for them that every hardship is followed by ease, to pave the way for progress and integration in work, so that this will be a promise from God to all believers. They were patient from harm, to confirm by this that after every distress there is relief and ease that follows it (Al-Mizan in the Interpretation of the Qur'an, Al-Tabtaba'i: 20/177, Al-Muthal in the Interpretation of the Book of God the Revealed, Nasser Makarim Al-Shirazi: 20/297-298, Majma' Al-Bayan in the Interpretation of the Qur'an, Al-Tabarsi: 10/246-247, Al-Kashshaf, by Al-Zamakhshari: 7/307, Al-Bahr Al-Moheet, Abu Hayyan: 10/496-497, Al-Jawahir Al-Hasan fi Tafsir Al-Qur'an, Abd Al-Rahman Bin Muhammad Bin Makhloof Al-Tha'albi: 4/265).

We find here a repetition of the nominal sentence in his saying: (Indeed with hardship there is ease \* Indeed with hardship comes ease) to indicate by this repetition (Determining these blessings to be a comfort for the Prophet and his faithful followers, from the promise of God, and all the truthful that every difficulty makes it easy When a person is patient with beautiful patience, and is armed with strong

determination, and deep belief in God's decree and destiny, to have this assurance, especially for those on whom worries and troubles multiply, so God wanted to show people that ease is inevitably followed by hardship, so the believer must have great hope in God's facilitation and his relief. and his victory) (The intermediate interpretation, Muhammad Sayed Tantawi: 1/ 4532, see: The spirit of meanings in the interpretation of the Qur'an and the Seven Mathani, Al-Alusi: 23/24).

The phrase represented an eloquent role in denoting what it contained of attributes commensurate with the meaning of the text and what it gave it from a longer space that draws the attention of the recipient to the repetition and its role that gave a certain significance in the text which is (the statement of divine providence and the approval of blessings on him to know that ease accompanies hardship, to be in this exposure and promise From Him, Glory be to Him, to continue that in all cases, so the context came to confirm God's promise to the Messenger that God would ease his difficulties. With the fulfillment of the promise of his Lord that ease accompanies hardship in all cases) (The intermediate interpretation, Muhammad Sayed Tantawi: 1/ 4532, see: The spirit of meanings in the interpretation of the Qur'an and the Seven Mathani, Al-Alusi: 23/24) to be by repeating the phrase with its voices and strong bell that affects the mind of the recipient to warn the importance of the repeated phrase in the text.

Conclusion and results:

1. Repetition is one of the eloquent Arabic methods that add beauty to linguistic methods, so it is one of the rhetorical arts that only those who have insight into the art of sayings can recognize it, especially its coming in the Qur'an in the most wonderful and beautiful image that affects the reader.
2. Repetition in the Holy Qur'an contributed to a stylistic aesthetic function that aims to attract the attention of the recipient to confirm the meaning and establish it in his mind.
3. The study indicated that repetition in the Holy Qur'an came in its best cases, and its best expressions, until it became one of the miraculous aspects, so that the reader feels that in all its repetitions a new idea confirms it, in addition to achieving formal coherence between the images of verses and their meanings.
4. Repetition has contributed to the multiplicity of its purposes in the Holy Qur'an, as it has a great deal of emphasis and determination due to the honor and honor it has for the addressee, as we find intimidation, glorification and other indications in the other Quranic surah.

#### **Margins:**

- (1) See: Perfection in the Sciences of the Qur'an, by Al-Suyuti: 3/199-200.
- (2) Liberation and Enlightenment, by Ibn Ashour: 16/310, see: The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Repetitions, Al-Alusi: 23/25-26. See: The Egyptian Poetry of Ibn Nabatah, a stylistic study, Iman Younes Sidqi: 4.
- (3) The Guide to Understanding and Making Arab Poetry, Abdullah Al-Tayyib: 147.

\* That is, a new meaning arises that is different from the first.

- (4) See: The phenomenon of repetition in the Holy Qur'an, Abdul Shafi Ahmed: 23.

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- (5) The Miracle of the Qur'an and the Prophetic Rhetoric, Mustafa Sadiq Al-Rafi'i: 283-284.
- (6) The Miracle of the Qur'an and the Prophetic Rhetoric, Mustafa Sadiq Al-Rafi'i: 283-284.
- (7) Quranic Studies in Juz Amma, Mahmoud Ahmad Nahla: 160-161.
- (8) See: Al-Mizan in the Interpretation of the Qur'an, Al-Tabataba'i: 20/179, Al-Muthal in the Interpretation of the Book of God the Revealed, Nasser Makarim Al-Shirazi: 19/22, Ruh Al-Ani in the Interpretation of the Qur'an and the Seven Mathanis, Shihab Al-Din Mahmoud Ibn Abdullah Al-Alusi: 23/29- 31, Liberation and Enlightenment, by Ibn Ashour: 16/317, The Gardens of the Spirit and the Basil in the Rawabi of the Qur'an, Muhammad Al-Amin Al-Shafi'i: 32/129, Exegesis of the Great Qur'an, by Ibn Kathir: 8/435.
- (9) Qur'anic readings in the books of the meanings of the Qur'an, Jawad Kazem Inad: 144.
- (10) The doctrine of human honor and its educational impact, Abdul Majeed Al-Najjar.
- (11) See: Liberation and Enlightenment, by Ibn Ashour: 16/317.
- (12) Phonology, Kamal Bishr: 174.
- (13) Linguistic analysis method in literary criticism (research), Samira Sherif Stetieh: 255.
- (14) Linguistic sounds, Ibrahim Anis: 75.
- (15) Adwaa al-Bayan, Muhammad Amin al-Shanqiti: 9/227.
- (16) See: Aesthetic Levels in Nahj al-Balaghah, Nawfal Abu Ragheef: 64.
- (17) A Dictionary of Ancient Arabic Criticism, Ahmed Matlab: 370.
- (18) See: Al-Mizan in the Interpretation of the Qur'an, Al-Tabataba'i: 16/113-114, Al-Tibyaan in the Interpretation of the Qur'an, Al-Tusi: 6/264-265, Al-Asfa, Al-Fayd Al-Kashani: 2/266-267, Al-Kashshaf, by Al-Zamakhshari: 5/278, Keys Al-Ghayb, by Al-Razi: 12/269, the chapter on interpretation in the meanings of the revelation, Al-Khazin: 5/147.
- (19) See: Intermediate Interpretation, Al-Labbab, Muhammad Sayed Tantawi: 2612, Ibn Adel: 10/271.
- (20) See: Liberation and Enlightenment, by Ibn Ashour: 15/68-69.
- (21) Linguistic sounds, Ibrahim Anis: 88-89.
- (22) See: Al-Athal, Makarim Al-Shirazi: 13/36-37.
- (23) See: Al-Mizan in the Interpretation of the Qur'an, Al-Tabataba'i: 1/64-65, Al-Tibyan in the Interpretation of the Qur'an, Al-Tusi: 1/129-130, Al-Muthal in the Book of God revealed, Nasir Makarim Al-Shirazi: 1/154-155, Interpretation of the Great Qur'an , Omar bin Katheer Al-Qurashi Al-Basri: 1/222, Safwat Al-Tafseer, Muhammad Ali Al-Sabouni: 1/40, Ayser Al-Tafseer, Ahmed Mahmoud Hamid: 1/27.

- \* The caliphate: is to represent others on behalf of the absence of the representative, as for his death; As for his inability; And as for the honor of the vicegerent, and in this last way, God appointed his guardians on earth, see: Words of the Qur'an, al-Ragheb al-Isfahani: 294.
- (24) The spirit of the statement in the interpretation of the Qur'an, Ismail bin Mustafa Al-Khalouti: 1/97-98.
- (25) The linguistic sound in the Qur'an, Muhammad al-Sagheer: 182.
- (26) Arabic and Modern Linguistics, Muhammad Muhammad Dawood: 123.
- (27) Phonology, Kamal Bishr: 358.
- (28) See: Al-Kashshaf, by Al-Zamakhshari: 1/81.
- (29) See: Al-Mizan in the Interpretation of the Qur'an, Al-Tabataba'i: 1/22-23, Al-Amthal in the Interpretation of the Book of God Manzil, Al-Shirazi: 12/13, Majma' Al-Bayan, Al-Tabarsi: 1/88, Al-Bahr Al-Mohet, Abu Hayyan: 1/39, Jami' Al-Bayan fi Ta'wil al-Qur'an, Abu Jaafar al-Tabari, ed./ Ahmad Muhammad Shakir: 1/249-250, Interpretation of the Great Qur'an, Ibn Kathir, ed./ Sami bin Muhammad Salama: 1/171-172.
- (30) Keys to the Unseen, by Al-Razi: 1/302.
- (31) See: The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Repetitions, Al-Alusi: 1/116-118.
- (32) Poetry music, Ibrahim Anis: 26.
- (33) See: Interpretation of the mediator, Sayed Tantawi: 1/18, see: The spirit of meanings in the interpretation of the Qur'an and the Seven Mathani, Al-Alusi: 1/117.
- (34) The chapter on interpretation in the meanings of downloading, Al-Khazen: 1/12.
- (35) Explained in Tajweed, Abd al-Wahhab bin Muhammad al-Qurtubi: 117.
- (36) Jami' al-Bayan fi Ta'wil al-Qur'an, Abu Jaafar al-Tabari, ed. / Ahmad Muhammad Shakir: 1/247-250.
- (37) See: The Impact of Readings in Arabic Origins and Grammar, Abu Amr bin Al-Ala, Abdul-Sabour Shaheen: 204.
- (38) See: The End in Gharib Hadith and Athar, Ibn Al-Atheer: 1/174.
- (39) See: Textual coherence through sympathy and repetition (Master's Thesis), Bouzniya Riyad: 105.
- (40) The Aesthetics of Repetition in the Poetry of Ibn Darraj (Research), Muhammad Al-Ruqibat: 155.
- (41) See: Al-Mizan in the Interpretation of the Qur'an, Al-Tabataba'i: 20/177, Al-Muthal in the Interpretation of the Book of God the Revealed, Nasser Makarim Al-Shirazi: 20/297-298, Majma' Al-Bayan in the Interpretation of the Qur'an, Al-Tabarsi: 10/246-247, Al-Kashshaf, by Al-

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Zamakhshari: 7/307, Al-Bahr Al-Moheet, Abu Hayyan: 10/496-497, Al-Jawahir Al-Hasan fi Tafsir Al-Qur'an, Abd Al-Rahman Bin Muhammad Bin Makhloof Al-Tha'albi: 4/265.

(42) The intermediate interpretation, Muhammad Sayed Tantawi: 1/ 4532, see: The spirit of meanings in the interpretation of the Qur'an and the Seven Mathani, Al-Alusi: 23/24.

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