

The Technique of Repetition is a Cohesive Device in the Glorious Quran

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An Abstract

The technique of repetition is a cornerstone among the variable techniques certainly accredits to hit the target. This technique is feathered with multiple types on the level of Arabic sentence structure. A word would be duplicated successively, through repetition which may cover a whole sentence separately . The Glorious Quran uses repetition in all manifestations, with an aid of contextual techniques, to deliver pragmatic meanings reflecting the influence of situation in this concern. Repetition assists in linking ideas presented in the Glorious Quran constructing for its unity. The current research tries to dig deep in the pragmatic intentions of using repetition in all types in the Sacred Book.

Key words: Repetition, Cohesive device, The Glorious Quran

An Introduction

The majority of Arabic grammar references point to certainty in light of "Assertion" or as Arabs call "التوكيد" "Tawkeed". Certainty manipulates variable techniques to reach its destination. Therefore, assertion is realized in many faces and repetition is one of them. The repetition or duplication of a certain word or even a clause constructs one of bricks within certainty architecture. This research reviews, in advance, the syntactic resources of repetition deliberating its structures. Section A monitors how Arab grammarians tackle the technique of repetition from a grammatical viewpoint. Referring to the Glorious Quran, section B resumes, from a pragmatic dimension, discusses the linguistic aims of using repetition. The context plays a role in the discussion theatre of operation for its influence in acquiring target meanings. Finally, the research presents some conclusions reached upon according to As- Samarae model of analysis. The method adopted reviews the semantic meaning of key words before shifting to their influence in forming pragmatic aims. An adaptation is made by the researcher covering the role of discoursal techniques aiding in figuring out implicatures.

The Technique of Repetition is a Cohesive Device in the Glorious Quran

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Section A: A Syntactic Survey

Repetition of certain words within a text or a speech is an esthetic value to its intended meaning. Abbas (2012: 288) and Dada (2009: 93) adopt this belief in identifying repetition as a harmonic and stylistic technique which impacts the speech. It increases clearness of the message conveyed by duplicating a word. Repetition flavoures the text with musicality with no redundancy:

{أُولَىٰ لَكَ فَأُولَىٰ} [القيامة:34]
{تَمَّ أُولَىٰ لَكَ فَأُولَىٰ} [القيامة:35]

Awlaa laka fa awlaa (Al- Qiyamah: 34)

Summa awlaa laka fa awla (Al- Qiyamah: 35)

Woe to thee, (O men!), yea, woe! (Al Qiyamah: 34)

Again, Woe to thee, (O men!), yea, woe! (Al Qiyamah: 35)

Ebeza (2009: 20) insists on the deep linkage certainty has with repetition. She reports Al-Jirjani viewpoint in this concern defining certainty as an assertion through repeating the meaning of what precedes. The duplication of a word is an effective technique to assert a speech. Duplication or repetition is a widely used linguistic style in Arabic to negate all doubt and exceed awareness for the listener side to understand the message. Consequently, the listener accepts the message with certainty, satisfaction and persuasion:

{لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ} [آل عمران:188]

Laa tahsabannal lazeena yafrahoona bimaaa ataw wa yuhibbona ai yuhmadoo bimaa lam yaf'alo falaa tahsabunnahum bimafaazatim mInnal 'azaabi wa lahum 'azaabun aleem (Al- Imran: 188)

Think not that those who exult in what they have brought about, and love to be praised for what they have not done,-(496) think escape the penalty. For them is a penalty Grievous indeed. (Al Imran: 188)

The verb "Tahsabanna" is repeated twice in the verse above accompanied by the negation particle "Laa" to certify its meaning in the listener heart and sense.

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

From a semantic point of view, Abu Al-Futuh (1995: 21) and Ahmed (2009: 4) speculate repetition as an extra utterance and meaning. The extra word use is regarded an exaggeration. Repetition is realized within a text in certain pictures as far as syntax is concerned. The repetition can be a duplication of the same word, phrase or clause as the verses mentioned earlier reveal. In addition, the word synonymous, not its exact form, is used in some verses:

{فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا} [الطارق:17]

Famahhilil kaafireena amhilhum ruwaidaa (At- Tariq: 17)

Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile). (Al Tariq: 17)

The word "ruwaidaa" "for a while" explains the meaning of "amhilhum" "delay" which most of grammarians consider a repetition but in light of meaning not in the exact form to avoid redundancy. Thus, the repetition of the same word for the third time is skipped by using "ruwaidaa" "for a while" .

Following the majority of Arab scholars, Ash-Shara'a (2016: 718) and As-Samarae (2010: 131) agree upon excluding the cognate (two words belong to the same stem) from the repetition process discussed above. The cognate or the absolute object repeats no word but it uses the source word of the main verb mentioned within a sentence.

Ebeza (2009: 119-120) orients to the repetition of a sentence as a special case that requires a grammatical system in Arabic. The majority of sentence repetition cases in the Glorious Quran demand a coordination between the first sentence and the second one. A coordinating particle should exist, that is for Arab grammarians a condition, to facilitate accomplishing the meaning and aim of repetition:

{وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ} [الانفطار:17]

{ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ} [الانفطار:18]

Wa maaa adraaka maa Yawmud Deen (Al- Infitar: 17)

Summa maaa adraaka maa Yawmud Deen (Al- Infitar: 18)

And what will explain to thee what the Day of Judgment is? (Al Infitar: 17)

Again, what will explain to thee what the Day of Judgment is? (Al Infitar: 18)

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

The particle "summa" joins the first verse with the second one to indicate its repetition within an assertive meaning.

However, some verses record repetition cases with no coordination:

{فَإِنَّ مَعَ الْعُسْرِ يُسْرًا} [الشرح:5]
{إِنَّ مَعَ الْعُسْرِ يُسْرًا} [الشرح:6]

Fa inna ma'al usri yusra (Ash- Sharh: 5)

Inna ma'al 'usri yusra (Ash- Sharh: 6)

So, verily, with every difficulty, there is relief: (Ash Sharh: 5)

Verily, with every difficulty there is relief. (Ash Sharh: 6)

Repetition refers to sameness in meaning achieved by duplicating a word, phrase or a clause more than once. In Arabic, the repetition of indefinite nouns, in case no coordinating particle is used, refers to different entities, i.e., the noun "yusra" "relief" refers to a comfort covering the believer before and after a difficulty. Therefore, there is a diversity among grammarians to consider the above verses as examples of repetition.

El-Tahry (2010: 81) hints to the emphasizing role repetition plays within a discourse. A repetition may refer, according to her, to using the same verse more than once but separately in reference to the cohesion of the Glorious Quran as one text. The verses, in such repetition, are not neighbours, one opens the conversation to a topic, whereas the other paves the way to end it. Scholars call this technique "the cyclic composition", which in turn, authors manipulate it to end a speech from where it already began.

Section B: A Pragmatic- Discoursal Analysis

The repetition, as illustrated earlier, refers to the duplication of a word, phrase or a sentence more than once. It also microscopes mentioning a meaning representative of a word rather than the word itself. The repetition, as a linguistic technique, serves the speaker to deliver his message with an insistence to show urgency to the listener. In a way or another, the speaker may taste the need to the repetition of selected words essential to complete his message. Variable reasons regulate the repetition systematic manipulation within a text. One of them may lead to the repetition influence in convincing the listener of a certain issue. A second reason would highlight the inability of the listener to catch what the speaker says, so repetition gets a justification to have a space in the text. A third probably aids the speaker to warn the listener of a coming threat which, for its urgency, runs the engine of repetition to interfere.

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Umar

In reference to the Glorious Quran text, the technique of repetition is recycled in more than one production. So, a specific word is to be repeated successively within one verse. This repetition indicates successiveness in the way a verb works. Al- Fajr surah presents two verses tackling the aforementioned type of repetition and proposing successiveness a reason behind such repetition. Functioning as adverbs, the words duplicated graphically picture the activity of the verbs in an arranged and precise movement. Successiveness targets an arranged movement to reach upon equation in the form of the desired end:

{كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا} [الفجر: 21]

Kallaaa izaaa dukkatil ardu dakkan dakka (Al- Fajr: 21)

Nay! When the earth is pounded to powder (Al Fajr: 21)

The duplicated word "dakkan" "powder" "دَكًّا" belongs to the same stem of the main verb "dukkat" "pounded" "دُكَّتِ". Accordingly, Arab grammarians would classify the duplicated word an absolute object. But, the duplicated word is very close to an adverbial as it describes the verb action itself. The verse uses the passive verb "dukkat" ignoring the identity of the subject but showing its role on the earth as a target for "dukkat". Nevertheless, "dakkan", in relation to the "ardu" "the earth", is duplicated to browse an arranged successive movement of a tool. The tool aims at moving the earth to an equal surface putting all the top points as mountains and hills down. Worth mentioning, The existence of "N" at the end of the first word "dakkan" refers to the deictic mark called "tanween" "" realized as "N" in a continuous reciting of the sacred Book whereas it is realized as "a" in pausing. Therefore, the second word, although it is the same, is read "dakka" as the verse ends and pausing would be preferred.

In verse (22) of the same surah, successiveness resumes influencing the repetition pragmatic use. Hence, it tends to describe the way the verb functions:

{وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا} [الفجر: 22]

Wa jaaa'a Rabbuka wal malaku saffan saffaa (Al- Fajr: 22)

And thy Lord cometh, and His angels, rank upon rank (Al FAjr: 22)

"Saffan" is coated with variable meanings; one may refer to an arrangement by ranks; a second hits the arrangement by rows. Marching with both, "saffan" infers Allah and the angels come in a procession to ensure His highness and greatness. The coming scene stresses on the successiveness and arrangement of the rows or ranks. The meaning may gather both ranks and rows, i.e., Allah and His angels come in rows classified according to ranks as

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

angels belong to ranks one is preferred to another. The duplicated word "saffan" pictures the scene as a march in which rows are moving elegantly following each other. This march distributes rows in equal dimensions to get, in addition to elegance, a majestic touch to the procession.

The technique of repetition glisters releasing an alarm out of which warning scores a goal in the pragmatic net. Repeating the instructions, in warning tone, is a clear technique used by authorities to stop those violating rules. Al- Qiyamah surah broadcasts a similar scene full of breaking divine rules, mainly, the disbelief in Allah abilities and potentialities in addition to the refusal to do the prayers. The technique of repetition gets through a crowd of reminders classified into two types; the first waters the passion whereas the second ignites the cognition. The passionate reminders flow in future events to enhance the feeling of fear. On the contrary, the cognitive reminders flash back known information to aid the motor of thinking to have a sprint in achieving the lesson. This mediation works on motivating all mechanisms regarding the emotions and mentality to come up with a very strong alarm:

{كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ} [القيامة:26]
{وَقِيلَ مَنْ رَاقٍ} [القيامة:27]
{وَوَظَنَّا أَنَّهُ الْفِرَاقُ} [القيامة:28]
{وَأَلْتَفَتْنَا السَّاقُ بِالسَّاقِ} [القيامة:29]
{إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ} [القيامة:30]
{فَلَا صَدَقَ وَلَا صَلَّى} [القيامة:31]
{وَلَكِنْ كَذَبَ وَتَوَلَّى} [القيامة:32]
{ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى} [القيامة:33]

Kallaaa iza balaghatit taraaqee (Al- Qiyamah: 26)

Wa qeela man raaq (Al- Qiyamah: 27)

Wa zanna annahul firaaq (Al- Qiyamah: 28)

Waltaffatis saaqu bissaaq (Al- Qiyamah: 29)

Ilaa rabbika yawma'izinil masaaq (Al- Qiyamah: 30)

Falaa saddaqa wa laa sallaa (Al- Qiyamah: 31)

Wa laakin kazzaba wa tawalla (Al- Qiyamah: 32)

Summa zahaba ilaaa ahlihee yatamatta (Al- Qiyamah: 33)

Yea, when (the soul) reaches to the collarbone

(in its exit), (Al Qiyamah: 26)

And there will be a cry, "Who is a magician (to restore him)?" (Al Qiyamah: 27)

And he will conclude that it was (the Time) of

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

Parting; (Al Qiyamah: 28)

And one leg will be joined with another: (Al Qiyamah: 29)

That Day the Drive will be (all) to thy Lord! (Al Qiyamah: 30)

So he gave nothing in charity, nor did he pray!- (Al Qiyamah: 31)

But on the contrary, he rejected Truth and turned away! (Al Qiyamah: 32)

Then did he stalk to his family in full conceit! (Al Qiyamah: 33)

Verses 26-33 show the passionate part of reminders. They talk about the death difficult moments especially for those who forget Allah instructions and fail to obey Him. Allah reminds those who fall in disbelief and refusal of doing prayers deeds with all pictures they find ready as death gets closer.

The technique of repetition adopts another method this time to deliver its message to the readers. The duplication covers the whole verse rather than one word as the previous verses illustrate:

{أُولَىٰ لَكَ فَأُولَىٰ} {القيامة:34}
{ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ} {القيامة:35}

Awlaa laka fa awlaa (Al- Qiyamah: 34)

Summa awlaa laka fa awla (Al- Qiyamah: 35)

Woe to thee, (O men!), yea, woe! (Al Qiyamah: 34)

Again, Woe to thee, (O men!), yea, woe! (Al Qiyamah: 35)

The two verses above discuss a unique type of repetition in Arabic language. In fact, the repetition is doubled in the above verses. First of all, the repetition involves verse 34 totally as stated earlier. Besides, it shows a repetition as well which is the duplication of the word "Awlaa" "woe" at the end of the aforementioned verse preceded by the coordinator "fa" in "fa awlaa". "Awlaa" is a warning word mixed with an advice. The passionate verses preceding the duplicated verses opens the way to the writer to flavour His warning with an advice to re-orient the target following His instructions. The top goal for such message aims at correcting the target route to avoid punishment. It is a completely pedagogical orientation presented by the Glorious Quran. An over rated repetition always shows redundancy but, hence, the case is completely different. "Awlaa" is mentioned twice in verse 34 then doubled in verse 35 reflecting a clear significance for the context. Mentioning "Awlaa" four times in two short verses engraves the impicture of a unique warning on an advice rock. The coordinator "Summa" "again" "ثم" plays a role in delivering the meaning inferred. It probably hints to a double notification drawing the attention of the reader to follow up with concentration. Finally, "Laka" "to you" chats with the addressee psyche

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Umar

playing on two- sided tone. It looks special for the one who tastes a relation to the verses above as a hammer hitting his head or it may be an alarm for every one reading to re-manage some issues.

The context resumes, as stated above, with cognitive reminders constructed to motivate the mental engine to think deeply in Allah abilities. The cognitive reminders deliberate the creation steps that lead to a strong Creator having clear signs and power:

{أَيْحَسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى} [القيامة:36]

{أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى} [القيامة:37]

{ثُمَّ كَانَ عِلْقَةً فُخْلَقَ فُسْوَى} [القيامة:38]

{فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى} [القيامة:39]

{أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى} [القيامة:40]

Ayahsabul insaanu anyytraka suda (Al- Qiyamah: 36)

Alam yaku nutfatam mim maniyyiny yumnaa (Al- Qiyamah: 37)

Summa kaana 'alaaqata fakhalaq fasawwaa (Al- Qiyamah: 38)

Faja'ala minhuz zawjayniz zakara wal unsaa (Al- Qiyamah: 39)

Alaisa zaalika biqaadirin 'alaaa any yuhyiyal mawtaa (Al- Qiyamah: 40)

Does man think that he will be left uncontrolled, (Al Qiyamah: 36)

Was he not a drop of sperm emitted (in lowly form)? (Al Qiyamah: 37)

Then did he become a leech-like clot; then did

((Allah)) make and fashion (him) in due proportion. (Al Qiyamah: 38)

And of him He made two sexes, male and female. (Al Qiyamah: 39)

Has not He, (the same), the power to give life to the dead? (Al Qiyamah: 40)

Repetition plays a role in motivating readers to figure out what comes next in the text. It is a technique, in some verses, raising the suspense and curiosity among readers to continue reading the completion of a story. On this ground, "Wa maaa adraaka?" "what will explain to you?" is the combination duplicated to illustrate aforementioned pragmatic meaning. "Wa maaa adraaka?" is the frame portraying the Judgment day editorial within the Glorious Quran news bar. The sacred Book always calls to fear this day and the events accompanying its whistle. The Glorious Quran takes the initiative to pass, through repetition, some information concerning the Judgment day atmosphere and the human future with highly concentrating receivers:

{وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ} [الانفطار:17]

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

{ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ} {الانفطار: 18}

Wa maaa adraaka maa Yawmud Deen (Al- Infitaar: 17)

Summa maaa adraaka maa Yawmud Deen (Al- Infitaar: 18)

And what will explain to thee what the Day of Judgment is? (Al Infitaar: 17)

Again, what will explain to thee what the Day of Judgment is? (Al Infitaar: 18)

The verses take the form of an interrogation which seeks no answer, in fact, but it motivates readers to follow up reaching the target information. The information interrogated is presented next, but the Writer aims at getting the readers' ears ready and motivated to acquire it and make necessary application in their current life. Repetition indicates the importance of the event and the necessity to get an information in its concern.

The successive repetition of a verse requires a coordinator which connects the original text with its copy as mentioned earlier supported by Arab grammarians viewpoints in this concern. However, a familiar verse has been repeated with no coordinator in Al Sharh surah. The technique under this study microscope offers a full fat meal of persuading readers with the desired change. The Glorious Quran, technically, uses the duplication to digest the idea of the current surah. The duplicated verse is a cohesive device linking the preceding verses with the main goal the current surah tries to score. Besides, it is a bridge between a context of tasting a change from bad to good state and another shifting from difficulty to easiness. The first four verses preceding the duplicated verse tackle soothing the Prophet chest and removing his burden. This, in turn, presupposes his suffer from a tight in his chest and a heavy burden to his shoulder. The duplicated verse comes next with a message persuading readers of an assured desired change following difficult moments. It urges them to steadfast for a while to pick up the ripe fruit:

{فَإِنَّ مَعَ الْعُسْرِ يُسْرًا} {الشرح: 5}
{إِنَّ مَعَ الْعُسْرِ يُسْرًا} {الشرح: 6}

Fa inna ma'al usri yusra (Al Sharh: 5)

Inna ma'al 'usri yusra (Al Sharh: 6)

So, verily, with every difficulty, there is relief: (Al Sharh: 5)

Verily, with every difficulty there is relief. (Al Sharh: 6)

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

The word "yusra" "relief" is mentioned referring to indefinite noun whereas its dichotomy "al usri" "difficulty" hits a definite meaning. As mentioned in chapter three, Arab scholars stress the repetition of the definite noun refers to the same noun exactly. But the case is totally different with repeating the indefinite noun as each refers to a special case flavoured with topic it addresses. Thus, "al usri", the definite noun, is one in both verses. Accordingly, one infers "al usri" weakness as the Glorious Quran squeezes difficulty as much as possible to facilitate the battle and belittling its time and influence. In addition, dimming the light of "al usri" recalls encouraging humans to pass it through patience for a while. On the other wing of the verse, "yusra", the indefinite, refers to two reliefs. One may be psychological in getting supported by Allah. A support may dress the facility of patience. The other would be material owning the material keys of filling the gap a difficulty causes. Logically, two soldiers win against one. The preposition "ma'a" "with" spices the relation between the two dichotomies with a band taste. It delivers the existence of relief whenever difficulty invades humans' borders. "Ma'a" indicates the accompany of this dichotomy when humans think of one, the other is always present in their minds as a reality.

The duplication of a verse is successive concerning events flowing in humans' interests, mainly, the minutes of Judgment day as the former examples highlight. The successive duplication breathes through its urgency. The Glorious Quran takes into consideration the little care given by humans to avoid sins; therefore, they need a shake to wake them up. The speed in duplicating verses reveals the big importance of events and the demanded urgency in getting people aware of their final destination and its atmosphere.

The Glorious Quran may begin a story with a verse and finds a necessity to end it with the same verse. The separate duplication moves in the reefs of reminding people, especially the unbelievers side, with divine gifts mentioned prior to the duplicated verse. A verse may be duplicated whenever a gift is mentioned to record more than twice duplications. Besides, the duplication, in this concern, plays the role of a mark separating multiple stories and arranging the eras and the populations living in each era . Duplication is viewed, from this dimension, as a cohesive device employed by the Glorious Quran to link the verses with one aim. In addition, it is a cosmetic technique showing the narrating style in a tidy up face.

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

Ash-Shuara surah paints the use of repetition in the colours of the aforementioned intention flag. Two verses have been repeated eight times to separate historic eras along with prophets sent and populations breathed. The repetition of these verses marks the end of an era events and paves the way to another to shine. In turn, repetition participates in linking the text with a knot distinguishing a beginning and an end for each story. The two verses follow Moses struggle with Pharaoh hinting to begin with Abraham conflict with his nation to end again with the same two verses and start another struggle between Noah and the unbelievers and so on. The two verses construct a fence which every reader jumps to pass an era arriving at the platform of the next one. The two verses under discussion obviously are preceded by the punishment each population faced. The Glorious Quran considers punishments as signs reminding the coming populations with the danger of rejecting the divine invitation for belief. According to their positions within As-Shuara surah, the verses duplicated get the numbers (67, 68), (103, 104), (121, 122), (139, 140), (158, 159), (174, 175), (190, 191) following the punishments of unbelievers within the nations of Pharaoh, Abraham, Noah, Hud, Salih, Lut, and Shu'ayb respectively:

{إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ} [الشعراء: 67]
{وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ} [الشعراء: 68]

Inna fee zaalika la Aayaah; wa maa kaana aksaru hu mu'mineen (As-Shuara: 76)

Wa inna Rabbaka la Huwal 'Azezur Raheem (As- Shuara: 68)

Verily in this is a Sign: but most of them do not believe. (Al Su'ara: 67)

And verily thy Lord is He, the Exalted in Might, Most Merciful. (Al Shu'ara: 68)

Conclusions

This research classifies the technique of repetition according to two criteria. The first plays on the tone of number of words duplicated whether one word or more. The second falls on the principle of successiveness which runs the process of duplication. According to latter criterion, repetition dresses two suits; the duplicated word or phrase follows its original copy immediately or there is a separation to result separate repetition.

The Technique of Repetition is a Cohesive Device in the Glorious Quran

Professor Mahmoud Ali Ahmed Omar

Assist Lecturer Maitham Tariq Gumar

In reference to number of words criterion, the final word in the verse is to be duplicated. The duplicated words illustrate a mechanical movement framed with successiveness and arrangement. With an adverb- like function, the duplicated words present the mechanical movement in a precise measured process. The successive movement, accompanied by arrangement, salts the text with harmony and musicality.

Still breathing the fresh air of the number of words criterion, more than one word are doubled in the picture of a whole verse. Motivating the curiosity of the readers is considered the Glorious Quran technique to begin this type of repetition. Raising the sense of suspense, the interrogation, with no answer needed, is a good technique to get readers warmed up and motivated to know what is next. The urgency and importance of the matter such repetition addresses requires drawing the ears and attention of the readers to present them an information. It is a high clock alarm to wake the sleeping hearts up drilling them to the difficulty which they may face in case of failing in the mission.

The above two coloures of repetition rainbow are always mentioned successively in the text. However, the repetition rainbow shades un-successive colour of duplicating a verse more than twice. The main meaning repetition, from this perspective, indicates would be reminding people in general of the gifts and signs delivered by the Creator to them. From the technical point of view, un-successive repetition is a linguistic cohesive device, on the one hand, tying variable stories or gifts with the aim the context targets. On the other hand, it is a cosmetic device arranging the ideas presented in the text in a tidy up face. The un-successive repetition is viewed as a divider setting border between each story narrated or a gift reminded with.

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The Technique of Repetition is a Cohesive Device in the Glorious Quran

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استخدام أسلوب التكرار كأداة لربط النص في القرآن الكريم

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المستخلص

بسم الله الرحمن الرحيم
الحمد لله الذي انزل الفرقان على عبده ليكون للعالمين نذيرا فجعله محكم الآيات ثم فصله
تفصيلا فكان بحق كما قال مُنزلُهُ قد جاءكم برهان من ربكم ونورا مبينا واصلي واسلم على من أنزلَ
عليه الذكرُ فكان بِنقله صادقا وأمينا وعلى آله الطيبين وصحبه المنتجبين وسلم وبعد...
فقد تبنت اللغة العربية أساليباً متعددة للتعبير عن اليقين وكان للقرآن الكريم وهو الكتاب
المعجز طريقته الخاصة في استخدام هذه الأساليب. ومن أساليب التعبير عن اليقين أسلوب التكرار
اللفظي الذي يخوض هذا البحث في أسرارهِ التداولية وكيفية استخدام القرآن الكريم له. ويدرس البحث
ألوان الأسلوب المذكور من تكرار للكلمة بشكل تباعي وتكرار الجمل بشكل منفصل ودور السياق
والمؤثرات النصية في إيصال الهدف من استخدام هذا الأسلوب. ويرى البحث أن أسلوب التكرار
يؤدي دوراً جمالياً للنص علاوة على دوره في ربط الأفكار والآيات القرآنية على ترتيب زمني محدد
حيث وظفه القرآن الكريم كفواصل لبداية ونهاية الأحداث.