

جمهورية العراق
وزارة التعليم العالي والبحث العلمي
جامعة الأنبار



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مجلة علمية فصلية محكمة
تعنى بدراسات وأبحاث اللغات وآدابها

ISSN:2073-6614
E-ISSN:2408-9680

المجلد (18) العدد (1) الشهر (آذار)

السنة : 2026



جمهورية العراق
وزارة التعليم العالي والبحث العلمي
جامعة الأنبار_ كلية الآداب

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E-ISSN:2408-9680

رقم الإبداع في دار الكتب والوثائق ببغداد لسنة ١٣٧٩

المجلد : (18) العدد (1) لشهر آذار - ٢٠٢٦

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Rhetorical Functions of Repetition in Selected Prophetic Traditions

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ABSTRACT:

Received: 2026-02-03

Accepted: 2026-03-25

First published on line: 30-3-2026

ORCID : <https://orcid.org/0009-0007-4642-2291>DOI: <https://doi.org/10.37654/aujll70>

Corresponding author Sundus Mohammed

Cite as:

Falah, S. (n.d.). Rhetorical Functions of Repetition in Selected Prophetic Traditions. *Anbar University Journal of Languages and Literature*, 18(1), 130-146. <https://doi.org/10.37654/aujll706>©Authors, 2026, College of Arts, university of Anbar. This is an openaccess article under the CC BY 4.0 license (<http://creativecommons.org/licenses/by/4.0/>).

In spite of the diverse functions of repetition in discourse having been tackled in prior literary studies, the current research offers a great interest to continue exploring various sorts of repetition, but in another perspective, i.e. in texts of the Prophetic Traditions (henceforth PTs). The study aims to in-depth investigate repetition and its rhetorical functions so as to explain how and why the Prophet Muhammad ﷺ (Prayer and peace be upon him) has used such very significant linguistic devices in discourse. These devices have an impact on the recipient as they transform the role of listener from being attentive and perceptive to being conceived of the idea, then implementing it. Descriptive approach based on qualitative method has been followed to analyse verbal and semantic repetitions in 30 PTs. The findings show the rhetorical purposes behind using verbal and semantic repetitions in the PTs, as a means for calling to Islam and delivering the principles of preaching. It can be concluded that the use of such repetitions in the PTs has expanded and gained a new meaning. Repetition in the PTs is intentionally made to achieve and enhance many rhetorical functions like persuasion.

Keywords: Repetition, Verbal repetition, Semantic repetition, Prophetic discourse, Rhetorical functions, and Persuasion.

الوظائف البلاغية للتكرار في الأحاديث النبوية المختارة

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المستخلص

على الرغم من أن الوظائف المتنوعة للتكرار في الخطاب قد تم تناولها في الدراسات الأدبية السابقة، فإن البحث الحالي يقم اهتماماً كبيراً لمواصلة استكشاف أنواع مختلفة من التكرار، ولكن من منظور آخر، أي في نصوص الأحاديث النبوية. تهدف هذه الدراسة إلى تحليل التكرار بعمق وكذلك وظائفه البلاغية من أجل شرح كيف ولماذا استخدم النبي محمد ﷺ مثل هذه الأدوات اللغوية المهمة جداً في الخطاب. لهذه الأدوات تأثير على المتلقي حيث تحول دوره من كونه منبهاً ومدركاً إلى مستوعباً الفكرة ومن ثم تنفيذها. تم اتباع المنهج الوصفي القائم على الطريقة النوعية لتحليل التكرارات اللفظية والدلالية في ٣٠ حديثاً نبوياً. وعرضت النتائج الأغراض البلاغية وراء استخدام التكرار اللفظي والدلالي في الأحاديث النبوية، كوسيلة للدعوة إلى الإسلام ونقل مبادئها. ويمكن الاستنتاج أن استخدام مثل هذه التكرارات في الأحاديث النبوية قد توسع وامتلك معنى جديداً. التكرار هو خيار اتخذه النبي ﷺ لتحقيق وتعزيز الوظائف البلاغية. مخاطبة العقول والقلوب والإقناع هو فن أسلوبية لا يجيده إلا من يمتلك أدواته الجمالية.

الكلمات المفتاحية: التكرار، التكرار اللفظي، التكرار الدلالي، الخطاب النبوي، الوظائف البلاغية، والإقناع.

1. Introduction

It has been noted that the most well-established link between input and acquisition is repetition. Languages are more repetitive than not, and this repetitiveness has a crucial role in language learning (Hai man (1997) and Jakobson (1966) -cited in Lester, et al., 2021). Linguistically, repetition can be defined as it does not go beyond recurrence and rewinding (Francisca, 2018). Idiomatically, it is an expressive style that depicts the soul's reaction to a stimulus. The speaker repeats what interests him, and simultaneously, wants to touch the souls of his listeners, regardless of time and place (Ali, 1986). Repetition is a form of consistency that requires a repeated lexical item, synonym, near-synonym, an element or a noun (Al-Shabi, 1997). For grammarians, repetition is a part of grammar, contributing to constancy and harmony in the text. It is nothing but can inevitably be traced and understood from the words themselves (Francisca, 2018). Repetition in multi-word contexts, whether being contiguous or non-contiguous, provides reliable signals not only to both word segmentation and meaning, but also to more other general categories, like word class. Among rhetoricians, repetition is treated as one of the principles of rhetoric style; rhetoric is an aspect to calculate speech. For them, it is the repetition of a form or meaning in number or category (Al-Sijilmasi, 1980). Al-khattabi (1976) argues that repetition is needed and best used in important matters that require great care. Leaving it aside, repetition can be used for urging and incitement (Lester, et al., 2021). Fischer (1995, -cited in Pagliaro, 2020) says that "repetition is a complex, ubiquitous and multidimensional phenomenon that affects all aspects of human existence". Mammadov et al. (2019) have pointed that repetition motivates cognitive processes, it can be divided into two types: repetition in mind and repetition in language. It has many significant purposes as it is linked to the meaning it carries. What is important to these purposes is their connection to psychological, rhythmic and semantic motives. The most important purposes/functions of repetition can be summarized as follows:

- a- Emphasis: It is one of the most important functions of repetition (Hassan, 2011). Emphasis can be done by repeating either the form or meaning (Francisca, 2018).
- b- Praise: Repetition of someone's name can be used to praise him/her, or to elevate his/her status and confirm his/her position in society (Al-Sheikh, 2008).
- c- Contempt: It is used for the sake of fame and extreme humility (ibid. and Abdul-Wahed, 2004).
- d- Lamentations: In a state of infatuation, repetition of words can be used when there is pleasure in repeating (Francisca, 2018).
- e- Persuasion: According to psychologists, repetition has one of the most powerful rhetorical functions that can result in persuasion (Othman, 2000; Najjar, 2015).

In addition to its purposes, repetition is perhaps used for intensification, cohesion, comprehensibility and conversational interaction. Intensification involves an increase in quantity and in quality (Pagliaro, 2020). Murat, et al. (2022) have explained that "repetition of linguistic forms provides evidence of a shared situational model, and therefore mutual understanding".

Concerning the problem of the study, repetition has been widely and extensively studied from the various perspectives in linguistics. Hence, researcher has decided to revisit this topic with regard to the PTs, and highlighted the following questions:

- 1- What are the repetition devices involved in data under study?
- 2- What is the rhetorical role of repetition in these religious texts?
- 3- Are both the verbal and semantic repetitions found in the PTs?
- 4- Do rhetorical functions of repetition in PTs expand and gain a new meaning?

This research can help us better understand the complex nature of repetition in mind and language with regard to some selective PTs. Repetition is used either to clarify a message or to redirect wandering attention, with regard to conducted multiple levels of repetition to account for typological differences in how information is encoded. Analyzing the types of repetition carries rhetorical significances and intended indications to clarify their purposes. Another point is that repetition in general exists in other languages, i.e. it is universal. Therefore, it can also contribute to achieve a better recognizing of the functions of repetition in the PTs on the part of non-native speakers of Arabic.

2. Literature Review

Repetition is one of the most important stylistic and rhetorical category in Arabic, whether in classical or modern texts. It is connected with clarity, persuasion as well as memorability, particularly in oral communication. Arabic linguists have identified several kinds of repetition. Understanding its various kinds supplies precious insight into how meaning is built and communicated in the Prophetic discourse.

2.1 Types of Repetition in Arabic Language

Arabic rhetoricians have divided repetition into two major types: verbal/formal and semantic (Tabanah, 1975). Moreover, Al-Qayrawani (2001) has devoted a chapter to the subject of repetition and supported this with examples, he has elaborated that there are instances where repetition can be good or bad. For him, verbal repetition most often occurs more than semantic one. It is not appropriate in all situations, but rather the situation and context call for it. According to Al-Qayrawani's opinion, repetition must have a functional value; it must have a praiseworthy position and not a distance goal. Other rhetoricians have divided repetition into two kinds: the reprehensible and defective where repetition is unnecessary and unbeneficial, but just an additive meaning. Scholars have unanimously agreed that such type is idle and does not exist in the Holy Qur'an. However, acceptable and good repetition is situated where it is needed. It has a positive impact on speech, whether in terms of meanings and ideas or in terms of words and structures (Bader Al-Din, 2010).

2.1.1 Verbal Repetition

Verbal repetition is considered as a basic pillar of resonance and harmony in poetry, and of calling to attention and alteration. Its effect generally makes the repeated item more distinct than others (Francisca, 2018). An example is when someone summons another by saying: *أسرِع ، أسرِع* [Hurry, Hurry] (Ibn Al-Atheer, 2009). Verbal repetition is the multiplicity of linguistic harmony between parts of speech in the same or different contexts; it may be at the level of sound, word or sentence (Masaodi, 2008). Cockroft et al. (2014) and Fahnstock (2011) have stated that phonetic, morphological, lexical, and syntactic repetitions have traditionally been realized among the most controversial issues in rhetoric and stylistics (Simpson, 1992), however, the sender of the text uses them to deliver his/her pragmatic intention to the receiver as they have significant cognitive potentials. These structural types are very important linguistic devices since they are key elements during discourse production (-cited in Abdullayev et al., 2024). Another type of verbal repetition, having been added to the aforementioned ones, is the grammatical repetition of functional words like pronouns (Adjadj and Toul 2022).

2.1.1.1 Phonetic Repetition

Phonetic repetition results from repetition of letter (Bilawi, 2018). It has semantic and rhythmic significance. It may be a depiction of the speaker's state; indicate the meaning of the word itself (Francisca, 2018; Masaodi, 2008), or create an additional meaning (Mohammed, 2019). Repetition of two phonemes in a single word represents the repetition of the original meaning of its material/content whether a verb or a sound (Francisca, 2019). The impact of this type of repetition on meaning becomes clear when remembering that the origin of language, according to many linguists, is imitating sounds in nature (Bader Al-Din, 2010). Modern linguists have confirmed that the origin of all language results from the sounds of audible things, such as the roar of the wind, the gurgling of water and so on. Some of these are attributed to natural associations and others to positional ones. Natural associations are based on imitating sound, as many words refer to the sound of humans, animals and things. Some words denote actions performed by human beings, their sounds tell the phenomena they express, for instance; the Arabic words قَهَقَهة [qahqaha] (laughter) and دَنْدَنَة [dandanah] (humming). Positional associations, on the other hand, can be done by the use of general, major or greater derivation (Abdul-Wahed, 2004). Traditionally, the phonetic repetition is considered one of the most productive devices to arouse poetic effect in literary discourse. Alliteration, repetition of initial consonants, plays a very important role in discourse across languages and genres (-cited in Abdullayev et al., 2024).

2.1.1.2 Morphological Repetition

What is connected with words is the morphological repetition. It is the repetition of a special morpheme in words of the same morphological weight such as nouns and verbs, as with the verbs: يَسْخَن [heats], يَبْرُد [cools] and يَذُوب [melts], where repetition of the third person singular present bound morpheme denoting masculine, known as the prefix ي (y). It gives renewal meaning, confirms the context and provides a musical rhythm within the text. In this case, the morphological repetition of these verbs is integrated with the phonetic repetition, i.e. alliteration (Bilawi, 2018). There is another type of the morphological repetition, which is called derivational repetition in verse (1) of Chapter of the Heights in the Holy Qur'an, as with the case of the verb negative لا تَتَّبِعُوا (do not follow) denoting prohibition and the imperative one اتَّبِعُوا (follow) denoting command as they traced back to their similar root اتَّبَعَ (he followed). This repetition affects the eloquence of the text between two opposing events (Wasseg, 2022).

2.1.1.3 Grammatical Repetition

It focuses on the grammatical features of individual words, including verb forms, pronouns, tense, number or case. Pronouns in Arabic occupy a specific grammatical function in the utterance (Mustafa and Mohammed, 2022). Adjadj and Toul (2022) have discussed various types of pronoun in modern Arabic poetry. They have argued that the first person singular subjective pronoun أَنَا (I) and the plural one نَحْنُ (we) play a crucial role among other pronouns. They typically indicate self-expression and what the human inner soul contains, especially in heroic positions.

2.1.1.4 Lexical Repetition

Grammarians have concerned with the verbal emphasis: mainly repetition of the first word exactly, paying attention to it (Francisca, 2018). Abdullayev et al. (2024) argue that "the use of repetitions of words to fill the semantic gap in the text is a signal of the subjective culture". Repeated lexical item is a powerful tool to promote textual cohesion, avoid misunderstandings, and finally serve conversations (Pagliaro, 2020).

2.1.1.5 Syntactic Repetition

Repetition of a phrase, formula, clause or sentence is attributed to the syntactic repetition; such rhetorical means reflects the importance of their content. The repeated structure is a key tool for understanding the general content intended by the speaker, in addition to what it achieves in terms of geometric and emotional balance between the utterance and its meaning. The repetitive structure may be the basic foundation upon which the semantic component of the text built as well as the tonal function it performs (Bilawi, 2018).

2.1.2 Semantic Repetition

To start with, the semantic repetition is often labeled as repetition of synonymous or near-synonymous words (Dickins and Watson: 1999). It is used to confirm, clarify or strengthen of meanings and idea. (Bader Al-Din, 2010). Ibn Qutaybah (1973) said that semantic repetition is to saturate the meaning and expand the words. Ibn Jinni (2000) has mentioned that one of its purposes is empowerment. This can be seen when someone says: *أطعني ولا تُعصني* (Obey me and do not disobey me); the command to obey is the prohibition of disobedience. There is no doubt that semantic repetition is almost for the purpose of emphasis (Ibn Al-Atheer, 2009).

2.2 Repetition in the Prophetic Traditions

The current study actually confines itself to the descriptive analysis of rhetorical language concerning repetition in the Prophet Muhammad's ﷺ sayings and traditions. The Prophet Muhammad ﷺ has employed different teaching methodologies to effectively and persuasively convey "the message of ALLAH" to the masses (Shireenzada (2010) -cited in Saleem and Iqbal, 2019). The PTs, also modernly known as the (Hadiths) ⁽¹⁾, play a very significant role in Islamic teachings (Amina, 2015) since they are really considered in Islam as the second source of Islamic sharia (legislation) after the Holy Qur'an (Rokan, 2022), and comprise of an enormous texts involving a range of laws, principles and instructions as Muslims around the world believe (El-Sharif, 2011). The Prophet's ﷺ interpretation of the Holy Quran and other forms of religious values is captured in the Hadiths (Amina, 2015). Repetition is common among Arabs; their speech contains the use of various linguistic styles in every day communications like metaphors, inversion, deletion, pre-posing, postposing and repetition. Having spoken their mother-tongue language and followed their linguistic style, the Prophet ﷺ also used repetition, as Ibn Qutaybah (1973) and others have mentioned. Repetition is a well-known linguistic habit of the Prophet ﷺ. Furthermore, Anas bin Malik (May Allah be pleased with him) referred to this when he described the speech of the Messenger of Allah ﷺ, as he said: When the Messenger of Allah ﷺ spoke a word, he would repeat it three times, and when he greeted, he would greet three times (Bader Al-Din, 2010). The benefit of repeating words based on religious matters three times is to be clearly understood, and to convey a specific message (Francisca, 2018; Bader Al-Din, 2010). Repetition is as required as the other methods like brevity (Mohammed, 2019).

2.3 Hypotheses of the Study

The study fundamentally hypothesizes;

- 1- the frequent and recognizable use of various types of repetition in the PTs, each of which achieving certain rhetorical and cognitive functions.
- 2- both verbal and semantic repetitions do exist in the PTs.
- 3- there is a magnitude effect of repetition as it denotes motives and purposes expanding and providing a new meaning in some PTs.

3. Methodology of the Study

The corpus is restricted to 30 PTs having been carefully and purposively selected from two authentic sources on the PTs containing numerous instances with their English translations, namely; The Translation of the Meanings of Sahih Al-Bukhari: Arabic-English (M. M. Khan, Trans., Vol. 1-9) by Al-Bukhari (1997), and English Translation of Sahih Muslim (N. Al-Khattab, Trans., Vol. 1-7) by Muslim (2007). Repetition in these PTs has been identified with regard to the aforementioned theoretical view of its types. In accordance with this study, the researcher follows the descriptive-analytical approach, reinforced by the qualitative method, to present repetition topics in the PTs from two perspectives: The types and the purposes for which each type of repetition has been used, simultaneously. Rhetorical analysis is also adopted to count for the purposes or motives behind repetition on basis of the linguistic categories of repetition included therein.

(1) The notions “the Prophetic Tradition(s)” and “Hadith(s)” will be used interchangeably in this study; since the two notions refer to the same text.

4. Data Analysis and Discussion of Repetition in Some PTs

The descriptive and rhetorical theoretical analysis of the nature of repetition in the PTs is a productive approach to better understanding its purposes or motives; it can help achieve the objectives of the study. Various types of repetition are commonly used with its linguistic devices and categories in these religious texts and their analysis has convinced us to formulate a theoretical framework of this research. Based on the analysis of the noble PTs, repetition is either of the verbal/structural or semantic. This is going to be discussed in the following sections and sub-sections in the next pages.

4.1 Verbal Repetition

It means repeating the same sound, morpheme, grammatical word, lexical word, phrase or formula/clause for different reasons indicated. There are rhetorical motivations behind using verbal repetitions in the noble PTs.

4.1.1 Phonetic Repetition

Phonetic repetition can be found in the PTs, it simultaneously may be combined with other types of repetitions as going to be explained later on:

PT 1: ((What is the matter with you, O Umm As-Saib (or Umm Al-Musayyab)? Why are you shivering?)) يا أُمَّ السَّائِبِ! أَوْ يَا أُمَّ المُسَيَّبِ! تُرْفَرِفِينَ))

Two phonemes are repeated within the verb ترفرفين [tuzafzifin] (you are shivering), namely; ز(z) and ف(f). This repetition has two features: The first is originally related to the sound itself, and the second to meaning. In other words, the phonetic repetition helps identify the meaning and make them closer to our sensory perception. The word ترفرفين in this text shows the state of fever accompanied with delirium and the trembling that takes its owner; it also depicts for us the repetition of the movement and sound in Umm As-Saib's jaws. Arabs used this word with various meanings: The first meaning included walking quickly with short steps, the second denoted the wind blowing lightly, moderately or strongly, and the third involved the wind moving dry grass. However, the Prophet ﷺ has given this word a new meaning.

PT 2: ((أحياناً يأتيني مثل صلصة الجرس وهو أشده علي فيفصم عني، وقد وعيت عنه ما قال، وأحياناً يتمثل لي الملك رجلاً فيكلمني فأعي ما يقول)) (Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is

revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says]

Again, the phonetic repetition can be seen in this PT about Revelation. The prophet ﷺ has narrated, by repeating the letter ص (s) in the same word/noun صَلْصَلَة (ringing), the sound of the clang/bell that accompanied the revelation, which the Prophet ﷺ would hear while receiving him. Thus, repetition of this letter created a sound that resembled or depicted the commotion that accompanied the revelation being sent down to the Messenger of Allah ﷺ.

PT 3: ((المَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَ الَّذِي يَقْرَأُ الْقُرْآنَ وَ يَنْتَعِنُ فِيهِ، وَ هُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ)) (The one who skilled in reciting Qur'an will be with the noble, honorable scribes and the one who recites Qur'an and falters therein, and finds it difficult, will have a double reward)

Here is another PT with the successive phonetic repetition of the sounds ت (t) and ع ('), the verb يَنْتَعِنُ [yatata'ta'u] (he falters) refers to the effort and difficulty that the reader encounters. Faltering is hesitation in reading where the tongue becoming clumsy. Such phenomenon carries a part of meaning and depicts a state cannot be expressed except through the phonetic repetition.

PT 4: ((تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَ دَرَكِ الشَّقَاءِ، وَ سُوءِ الْقَضَاءِ، وَ شِمَاتَةِ الْأَعْدَاءِ)) (Take refuge with Allah from the difficult moments of a calamity etc., and from being overtaken by Ash-Shaqa'i (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies)

A large number of PTs contains the carefully distributed repetition of sounds, forming a striking vocal rhythm, as in the repetition of the last two sounds, namely; ء [aa], across the final words of each phrase.

To avoid defective repetition for the sake of limit of this research, the phonetic repetition is available in PT 26. The consonant ك [k], usually called alliteration, is repeated in the words: كَمَا كَانَتْهَا (in the same condition as), كُلُّ (every) and كَلِمٍ (wound). Hence, such repetition carries a part of meaning and indicates the severity of the fatigue and toil that this martyr endured in his life until he reached where he reached and attained the happiness and honor at Allah Almighty.

General speaking, the purpose of phonetic repetitions is to adopt the rhetorical advices in speech being used by the Arabs as one of their approach for facilitating comprehension.

4.1.2 Morphological Repetition

The morphological repetition involves the phonetic repetition as in the followings:

PT 5: ((يَسِّرُوا وَلَا تُعَسِّرُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا)) (Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repel (them) (i.e. to make them hate good deeds and to run away from Islam))

Concerning this PT, the morphological repetition appears in the plural suffixed morpheme وَا [uu]. The plural suffixes are preceded by another repeated sound; it is ر (r). The rhetorical function behind this morphological repetition is for referring to a group of people, emphasizing the universality of the command, strengthening the meaning and creating rhythmic effect.

PT 6: ((مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحْمَهُ)) (Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin)

Being in the same morphological weight, the bound morpheme ي (y), denoting masculine, is initially repeated in the present passive verbs يُبْسَطُ (he be granted) and يُنْسَأُ (he be prolonged). It beautifully and artistically adds musical effect to the text, renews the meaning as well as asserts the situation.

PT 7: ((إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْعُرْفَ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَائِرَ مِنَ الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِنِقَاضِ مَا بَيْنَهُمْ)) (The inhabitants of Paradise will see the people of the highest place in Paradise above them, as you see the brilliant star far away on the horizon in the east, or the west, because of the difference in status between them)

Again, the morphological repetition can be noticed, a derived one, in the present verb لَيَتَرَاءَوْنَ (they see) inflected with the emphatic [lam] ل and present verb تَتَرَاءَوْنَ (you see). The reason is that both present verbs have one original root or free morpheme, namely; تَرَاءَى (saw). The motive of repeating the derived verb is to show that people of Paradise will see each other, highlighting the different levels and statuses in Paradise. Thus, it serves to exaggerate the image more vivid and realistic in the minds of the listeners, increasing the listeners' suspense, arousing their curiosity to learn more about the details of life in Paradise.

4.1.3 Grammatical Repetition

What a beautiful, precise and eloquent expression it is as the Messenger of Allah ﷺ uttered it in the middle of battlefield of Hunain when the crowd dispersed from him except the few, he honorably stood calling out:

PT 8: ((أَنَا النَّبِيُّ لَا كَذِبَ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ)) (I am the Prophet without a lie, I am the son of 'Abdul Muttalib')

Repetition of the first person singular subjective pronoun أَنَا (I) indicates the courage of the Prophet ﷺ and his heroic stances in the Hunain holy battle as only a few men remained with him. The first clause, beginning with first person singular subjective pronoun أَنَا (I), indicates that the Prophet ﷺ wanted to clarify the fact that he has been the Prophet ﷺ sent by his Lord and that the prophets (Peace be upon them) have not lied. He ﷺ has invited people to the true religion and monotheism, the religion of Islam and peace. The second clause, beginning with the repeated pronoun, particularly emphasizes his lineage to his grandfather for his famous intelligence and longevity. Therefore, he was the bravest among people and never fled from a battle. He stood firm in all the battles he led. The rhetorical function behind this grammatical repetition indicates self-expression in heroic situation and motivates people to fight against the enemy.

In the PT 5, the grammatical repetition can be perceived where the negative structure is also repeated with the repetition of the negative particle وَلَا , and this kind of repetition emphasizes the rhetorical and educational impact on urging people to do good deeds and adorn themselves with them. It contributes to syntactic parallelism as it creates a clear harmony between the external and internal rhythm to be more memorable.

4.1.4 Lexical Repetition

Lexical repetition indicates the repetition of nouns, verbs, adjectives or adverbs to promote cohesion. Certain PTs are going to be analysed with repetition of nouns or verbs.

PT 9: ((لا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ، اللَّهُ)) (The Hour will not begin so long as it is said on earth: "Allah, Allah")

The Messenger of Allah ﷺ has repeated the specific noun الله (Allah) (Be glory to him). The intended meaning in this PT is that the Hour will come upon those who do not truly remember and sincerely worship Allah Almighty, as if the Hour will not come when there is a perfect human being on earth. So, repeating the name of Allah Almighty is a mechanism to mean that the Hour will come while not having heartfelt denunciation of something reprehensible since someone who denounces something reprehensible, in amazement at its ugliness, usually says "Allah, Allah". In addition, the rhetorical purpose of repeating this great word is to confirm the oneness of Allah Almighty, which necessitates His being free from what being inappropriate. Therefore, the Prophet ﷺ has reiterated it to indicate His being alone in worship.

PT 10: ((لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ)) (The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger)

The lexical repetition is prominent in this PT, with the lexical item الشَّدِيدُ (the strong) being negative in the first clause, but affirmative in the second one so as to define the connotation of new concepts but to negate the connotation of other ones in the mind of the recipient.

PT 11: ((لَا يَقُولَنَّ أَحَدُكُمْ خَبُثَتِ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسَتِ نَفْسِي)) (No one among you should say: khabuthat nafsi (I feel bad). Rather let him say: laqisat nafsi (I feel tired))⁽¹⁾

It is important to perceive the combination of both morphological repetition and lexical one in this PT. Again, the morphological repetition can be noticed, a derived one, in the negative verb يَقُولَنَّ (says) denoting prohibition and present verb لِيَقُلْ (say) denoting command as inflected with the requisitivity [lam] ل. The reason is that both present verbs have one original root or free morpheme, i.e. lexical word, namely; قَالَ (said). This sort of repetition refers to the rhetorical style of the PT by linking two opposite events meaning one against the other. Accordingly, a lexical item; namely نَفْسِي [nafsi] (myself), occurs in first clause stating prohibition, but repeated in the following imperative clause stating command. It seems that this style of repetition indicates that the Messenger of Allah ﷺ does not deprive the recipient of an idea or behavior without replacing it with another idea or behavior being consistent with the spirit of Islamic teachings.

⁽¹⁾ khabuthat nafsi and laqisat nafsi both mean more or less the same thing (I feel bad or I feel tired), but the word khabuthat carries connotations of evil (cf. khabuthat), so its use is discouraged (see **English Translation of Sahih Muslim (N. Al-Khattab, Trans., Vol. 6), 2007: 109).**

PT 12: ((إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَ أَمْوَالِكُمْ ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَ أَعْمَالِكُمْ)) (Allah does not look at your (outward) forms and your wealth, rather He looks at your hearts and your deeds)

The lexical verb يَنْظُرُ (he looks) is repeated so as to enhance cohesion and clarify to the addressers the effects of the heart on reforming and corrupting the limbs, and warning

against relying on appearances without reforming the inner self. The Prophet ﷺ advises people and alert them to what is beneficial in their religion and their worldly life.

4.1.5 Syntactic Repetition

Not only can a phrase, clause and sentence be repeated, but their syntactic structures are definitely repeated within the same texts of the PTs. In the narration of a number of PTs, the Messenger of Allah ﷺ would ultimately repeat a specific phrase or clause, with its intensity and power, intending to convey a certain message to the recipient, this can be recognized when he said more than thrice:

PT 13: ((أَلَا أُنبئُكُمْ بِأكْبَرِ الكَبَائِرِ؟ - ثلاثاً- فُلْنَا: بلى يا رسولَ الله، قال: الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الوَالِدِينَ - وَكَانَ مُتَكِنًا)) فَجَلَسَ فَقَالَ: أَلَا وَقَوْلُ الزُّورِ ، وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ، وَ شَهَادَةُ الزُّورِ- فما زال يُكرِّرها حتَّى فُلْنَا لَيْتَهُ سَكَتَ)) [Shall I not inform you of the biggest of the great sins? -thrice - We said: Yes, O Allah's Messenger. He said: To join partners in worship with Allah and to be undutiful to one's parents – The Prophet ﷺ sat up after he had been reclining and added: And I warn you against giving lying speech and a false witness; I warn you against giving a lying speech (forged statement) and a false witness. The Prophet ﷺ kept on saying that warning till we thought that he would not stop]

In addition to the repetition of the interrogative sentence (Shall I not inform you of the biggest of the great sins?) three times for the purpose of suspense and warning, the Prophet ﷺ has also repeated the final clause to draw attention to its ugliness, he ﷺ has reiterated it more than the other previous clauses in the answer otherwise people would thought it is less significant. The motive of the last repetition is for exaggeration and intimidation since three matters has taken place: Firstly, the question is preceded by the presentation particle أَلَا[’ala] to alert the listeners and to arouse their desire to know something new that would prevent them from falling into great matters being described as the biggest of the great sins by Prophet ﷺ. Secondly, while he was reclining, he ﷺ has moved to the short phrase promoted him to suddenly change his sitting position accompanied by emotion and affectation appeared on his noble face so that such a physical movement would be evidence of the seriousness of what was to come. Thirdly, the Prophet ﷺ has ended his speech with repetition resonated with his listeners, and demonstrated the danger of lying speech and false witness so that the recipient would strongly avoid it. This repetition took hold of the hearts of the Companions (May Allah be pleased with them) and their souls were mainly shaken with compassion towards their beloved ﷺ, and then towards themselves. Therefore, the rhetorical functions of such repetition are to: attract the attention, stress and intensify the warning, produce a clear rhythmic and persuasive expression influencing the feeling and behavior of the listener, and create clarification and specification which means to move from general wrongdoing to a specific example.

PT 14: ((اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا)) ((O Allah, heal Sa'd. O Allah, heal Sa'd)

Total repetition of the clause also exists in this PT. The Prophet ﷺ would indicate repetition regardless to its exact number whether twice, or three or seven times. The recipient would receive the clause and the number of times it was repeated, adhering to what the Prophet ﷺ had committed himself to, as if he has been urging with this repetition to persist in supplicating for, consoling and encouraging the sick to remain steadfast. Another point is repetition of someone's name, سَعْدًا (Sa'd) has been used to praise him and elevate his status in society because of his prominent role in converting people to Islam at that period.

PT 15: ((أَلَا إِنَّ القُوَّةَ الرَّمِي، أَلَا إِنَّ القُوَّةَ الرَّمِي، أَلَا إِنَّ القُوَّةَ الرَّمِي)) ((Verily, power is shooting, verily power is shooting, verily power is shooting)

Another PT is where the entire speech, nominal sentence, was built on complete and successive repetition being one of the modes of expression providing total emphasis. Added to this, the repetitive particles of persuasion *ألا* [’ala] and *إِنَّ* [’inna] makes this emphasis present, clear and effective. Thus, the rhetorical function of the repetitive utterance is to highlight the importance of learning archery as a form of strength that Allah Almighty has commanded Muslims to use. Archery, especially at that time, was an effective means of combat and manifestation of strength which must be learned and mastered.

PT 16: ((مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَّفَ غَازِيًا فِي سَبِيلِ اللَّهِ بِخَيْرٍ فَقَدْ غَزَا)) (Whoever prepares a warrior going in Allah's Cause is (given a reward equal to that of) a warrior; and he who looks after properly the dependents of a warrior going in Allah's Cause is (given a reward equal to that of) a warrior)

At the end of his PT, repetition of the verbal clause, namely; *فَقَدْ غَزَا* (given a reward equal to that of a warrior) plays a significant semantic role in expressing clear emphasis and detail. If the whole sentence is briefly represented without such a style of repetition as follows; *مَنْ جَهَّزَ وَ خَلَّفَ غَازِيًا فِي سَبِيلِ اللَّهِ بِخَيْرٍ فَقَدْ غَزَا* (He who prepares and looks after properly the dependents of a warrior going in Allah's Cause is (given a reward equal to that of) a warrior), the semantic role becomes ambiguous, i.e. the idea has been put forward, without any desire of the sender for clarification and encouragement of cooperation. There is no doubt that the clausal repetition at the end of the two sentences independently gives each sentence its right meaning, but this is not achieved by combining the two sentences in one report. Briefly, this deliberate repetition serves several rhetorical purposes: emphasis and reinforcement, equivalence of deeds, rhythmic and persuasive effect, expansion of meaning, encouragement and motivation.

PT 17: ((صُومُوا لِرُؤُوسِهِ وَ أَفْطَرُوا لِرُؤُوسِهِ ، فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ ، فَعُدُّوا ثَلَاثِينَ)) (Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then count the month as thirty)

This PT is similar to the repetition's style with its psychological motive encoded in PT 16 to achieve the same rhetorical functions, but with repeated semi-prepositional phrase, namely; *لِرُؤُوسِهِ* (when you see it). The repetition is not redundant and serves many rhetorical purposes. The first function is emphasis, both actions, fasting and breaking the fast, rely on the same condition, it is sighting of the moon. The second is parallelism since the structure of the sentence is symmetrical to create rhythmic and memorable expression, facilitating the transmission of teaching this noble text. The third is clarification and precision. Instead of using the pronoun in the second clause *أَفْطَرُوا لَهُ* , the repetition of *لِرُؤُوسِهِ* is to avoid confusion. It denotes that both fasting and breaking the fast are tied to independent sightings, but not as a one shared event. This entails the forth rhetorical function which is independence of the two rulings, each requiring its own verification, moon sighting, not one inferred from the other. The last function is a didactic one because it ensures that the listeners comprehensively grasp the particular rule, especially in a context where precise timing is essential for religious practice.

PT 18: ((لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ)) (None has the right to be worshipped but Allah, the Almighty, the Forbearing; none has the right to be worshipped but Allah, Lord of the Mighty Throne; none has the right to be worshipped but Allah, Lord of the heavens and Lord of the earth, Lord of the Mighty Throne).

PT 22: ((الرَّجُلُ يُطِيلُ السَّفَرَ، أَشَعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ!، وَمَطَعُمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، فَأَنَّى يُسْتَجَابُ لَذَلِكَ؟)) (a man who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: 'O Lord, O Lord!' But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?)

The Prophet ﷺ has reiterated another sort of sentence, the vocative one, being narrated by Abu Hurairah (May Allah be pleased with him). The rhetorical motive of this syntactic repetition is warning against doing repeatedly the same act being warned against. The PT depicts the image of a disheveled and dusty man who strives in supplication and insists in his request, saying twice; يا رَبِّ (O Lord), pretending that he forgot his food, drink and clothing is unlawful as well as he has been nourished with what has been forbidden, so how can Allah respond him?!

On the basis of the aforementioned discussion, it is obvious that the all various types of syntactic repetition denoting rhetorical functions that is understood though the context.

4.2 Semantic Repetition

The Prophet ﷺ has tackled the method of repeating the same meaning but with different words, to prevent boredom and weariness towards both reader and listener, and to present cognitive effect upon the receiver. The Prophet ﷺ has intellectually stated a number of semantic repetitions as a result of constituting the core of the Islamic call in different expressions, but neither the reader nor the listener could recognize that there was any repetition. Semantic repetition cannot be achieved by every speaker but by just someone who has well mastered the language and is familiar with its secret. The reader would not feel that the meaning would have been repeated unless these prophetic traditions almost had been collected. There are many various semantic repetitions in the prophetic traditions including the confirmation of right of the neighbour, the virtue of the Companions (May Allah be pleased with them), the virtue of the parents, the virtue of Ansar (the Supporters), the description of Heaven and Hell, the confirmation of the love of Allah Almighty and His Messenger ﷺ is a sign of faith, the punishment of the one who abandons prayer and many other meanings, some of which are going to be discussed in the following sub-sections.

4.2.1 Confirming the Connection between Deed and Intention

This includes linking deeds with intentions: The Prophet ﷺ has wanted to emphasize the importance of intention in any deed that a person undertakes, as a person's deed is dependent upon his intention. If the intention is good, the deed is good and vice versa, whether the deed is large or small.

PT 23: ((الأَعْمَالُ بِالنِّيَّةِ وَ لِكُلِّ أَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ)) (The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allah and His Messenger ﷺ then his emigration will be for Allah and His Messenger ﷺ. And whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for)

Anyhow, the three sentences of this famous PT are syntactically different but semantically similar, they implies “a general principle, i.e., one is rewarded for his deeds according to his real intentions and not according to his actual deeds which themselves might apparently be good but were motivated by an ill intention”⁽¹⁾. Since intention constitutes a third or quarter of a deed, as the commentators of the PT have indicated, the Prophet ﷺ has intended to refine and highlight it in different forms, but the common denominator between them is the importance of intention even if the expressions and words are different and changeable, respectively. This kind of semantic repetition is used for softening the meaning to demonstrate its honor and virtue. The second sentence highlights the importance of migration for Allah Almighty and His Messenger ﷺ, the honor of this goal and the honor of the person who seeks it. The last sentence denotes diminutive or contempt. Whoever intends to immigrate for a worldly or personal benefit will not be rewarded except that benefit for which he intended.

(1) See (Sahih Al-Bukhari: The Translation of the Meanings of Sahih Al-Bukhari: Arabic-English, (M. M. Khan, Trans., Vol. 1), 1997: 45).

4.2.2 Confirming the Meaning of Repentance and Urging it

Such semantic repetition can be explained in both of the PT 24 and PT 25.

PT 24: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَعْفِرُونَ اللَّهَ، فَيَغْفِرُ لَهُمْ)) (By the One in Whose Hand is my soul, if you did not commit sin, Allah would dispense with you and create people who would commit sins, then ask (Allah) for forgiveness, then he would forgive them)

PT 25: ((اللَّهُ أَفْرَحُ بِتَوْبَةِ الْعَبْدِ مِنْ رَجُلٍ نَزَلَ مِنْزِلًا وَبِهِ مَهْلِكَةٌ وَمَعَهُ رَاجِلَتُهُ عَلَيْهَا طَعَامُهُ وَشِرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَأَسْتَيْقِظُ وَقَدْ ذَهَبَتْ رَاجِلَتُهُ حَتَّى إِشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ، قَالَ: أَرْجِعْ إِلَى مَكَانِي، فَرَجَعْتُ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاجِلَتُهُ عِنْدَهُ)) (Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him)

Keeping with the nature of the mission with which he ﷺ was sent, the Prophet ﷺ has affirmed the meaning of repentance. Given the importance of repentance, the Prophet ﷺ has encouraged repelling sin, called for abandoning and warning against it. Feeling with mercy and compassion is reinforced for those invited as well as the apprehension about their fear, along with the use of nice various wordings and magnificent style. It is the Prophet's ﷺ call to purify oneself from sins, abandon transgressions and return to Allah Almighty. It is an issue that the prophet ﷺ has emphasized in a new image in each of these two PTs. Not only does Allah Almighty accept repentance, but he also rejoices in the repentance of His servant, just as one rejoices when being salvaged from certain destruction or disaster. The rhetorical motive behind this semantic repetition is to explain and confirm Allah Almighty's grace to His servants in terms of His pardon and forgiveness, and to urge them to repent and seek forgiveness, not to encourage them to commit sins.

4.2.3 Confirming the Meaning of Martyrdom and Explaining its Honor and Reward

The Prophet ﷺ has emphasized the dignity and reward of the martyr for the purpose of increasing desire to fight in the cause of Allah Almighty; he ﷺ has repeated this in different

ways but with the same meaning. Such semantic repetition is found in many PTs, two of which are discussed in this sub-section.

PT 26: ((كُلُّ كَلِمٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ، ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفَجَّرَ دَمًا، اللَّوْنُ لَوْنُ دَمٍ وَالْعَرْفُ عَرَفُ الْمِسْكِ)) (Every wound that a Muslim sustains in the cause of Allah, on the Day of Resurrection it will be in the same condition as on the day it was received, flowing with blood; the color will be the color of blood but the smell will be the fragrance of musk)

PT 27: ((أَرْوَاهُمْ فِي جَوْفِ طَيْرٍ خُضِرٍ، لَهَا فَنَادِيلٌ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرُخُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ اِطِّلاَعَةً، فَقَالَ: هَلْ تَسْتَهْوَنَ شَيْئًا؟ قَالُوا: أَيُّ شَيْءٍ نَسْتَهْوِي؟ وَنَحْنُ نَسْرُخُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا، فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُثْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ! نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُفْقَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرْكَو)) (Their souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: 'Do you desire anything?' They said: 'What could we desire, when we can roam freely wherever we want in Paradise?' He ﷻ (Almighty) did that with them three times, and when they saw that they would not be left without being asked, they said: 'O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.' When He ﷻ (Almighty) saw that they had no need, they were left alone)

With regard to these PTs, semantic repetition is presented in a pictorial style to raise the pinnacle of creativity. It is one meaning in various images, each of which almost competing with the other to reach the reader's mind and supporting each other to confirm one idea, namely, the status of the martyr and the reward of martyrdom on the Day of Resurrection. It is the prophetic art and nothing more!

4.2.4 The Necessity of Easing up on Prayer

PT 28: ((يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُنْفَرِينَ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ)) (O people, there are among you some who repel others. Whoever among you leads the people in prayer, let him be brief, for among them are the elderly, the weak and those with urgent needs)

Prayer is an obligation upon Muslims as a whole, neither weak nor strong. Hence, the Prophet ﷺ has asserted that the imam should take into consideration the condition of those praying behind him as among them are the weak, the child and the one with a need. Since this is one of the issues concerning Muslims and constantly confronting their lives, he ﷺ has emphasized it in the PT 29.

PT 29: ((فَلْيَطْوِلْ مَا شَاءَ)) إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ مِنْهُمْ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ. وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ (If anyone of you leads the people in the prayer, he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offer prayers alone then he may prolong the prayer as much as he wishes)

The Prophet ﷺ has confirmed this meaning in another PT in which he ﷺ has introduced this idea but in a new guise which is:

PT 30: ((إِنِّي لِأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَّجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ)) (When I stand for the prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother).

The rhetorical purpose of such semantic repetition across these three PTs is to soften and renew the meaning otherwise it will be forgotten.

Generally, he ﷺ has used repetition to alert the heedless and make the stupid understand because people have gradual different cognitive abilities and comprehensions, some of them are slow but others are perceptively intelligent. The call to Islam is a general eternal human one, so the Messenger of Allah ﷺ has to better follow this rhetorical style to be carefully fulfill the trust and convey it to people as a whole.

5. Conclusion

This is a pause with the Prophet's ﷺ repetition as a familiar style that he has used for diverse goals, but all following into one direction which is to teach, advice, and guide the nation as to make the best nation brought forth for mankind. His repetition ﷺ includes all the types, following the Arabs approach and their social preference. He ﷺ did not deviate from their norm, but was creative and innovative, making the old repetition a new one by adopting it for purposes of the Islamic call to serve it. In fact, semantic repetition in the PTs is almost more prevalent and clearer, in a contrary to what Al-Qayrawani (2001) has mentioned. Repetition in the PTs has been intentional and deliberate, not due to a lack of expressing. It aims at getting emotional and multifunctional effect. Its rhetorical functions have been achieved, such as emphasizing the meaning, warning against an action or encouraging it, enjoying and finding sweetness in the repeated word or drawing attention to its importance, comprehensibility, persuasion, cohesion, coherence and many other various previously mentioned purposes. Types of repetition in these PTs play a crucial role as they cause associations and stimulate cognitive meaning in the human mind. Repetition motivates inter-subjective behaviors regardless of time and place; it is a means of calling to Allah Almighty and conveying the message, which has borne fruit in the hearts of the listeners. Such a means is required due to gradually different levels of the receivers' comprehension, when remembering that his mission ﷺ is to convey the message as mentioned in the Holy Qur'an in many instances and in the PTs, too. Added to that, researchers are again encouraged to develop modern linguistic frameworks, i.e. pragmatic and discourse analysis. Types of repetition sometimes are urgent necessity required by the situation and the subject. Furthermore, constructing annotated corpora of Hadiths and promoting comparative studies with classical Arabic rhetoric can beneficially enrich the field. At last, standardizing terminology and applying these insights to language teaching will improve academic and practical applications.

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UNIVERSITY OF ANBAR JOURNAL FOR LANGUAGES AND LITERATURE

Quarterly Peer-Reviewed Scientific Journal
Concerned With Studies
And Research On Languages

ISSN : 2073 - 6614

E-ISSN : 2408 - 9680

Volume : (18) ISSUE : (1) FOR MONTH : MARCH

YEAR: 2026