

Repetition and Strategies for Building Argumentation in the Literature of Al-Wahrani

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Abstract

This research examines “repetition and strategies for building argumentation in the literature of Al-Wahrani” as an effective strategy that contributes to constructing and reinforcing argumentation and directing the processes of persuasion. Repetition strengthens the writer’s positions, supports his arguments, and reinforces his views within the framework of his reform project, which seeks to criticize the manifestations of corruption that prevailed in Ayyubid society. Through this research, we seek to identify the patterns of repetition present in Al-Wahrani’s literature and examine their argumentative functions, while demonstrating their role in constructing argumentation and producing persuasive effects.

Keywords: repetition, argumentation, Al-Wahrani’s literature, persuasion.

Introduction

Repetition is one of the linguistic manifestations that contributes to persuasion through its role in influencing recipients. It reinforces ideas and views and provides them with the force needed to achieve persuasion. It is understood as “confirming speech and emphasizing its command, deciding and proving meaning,” which enhances meaning, strengthens it, and facilitates the process of “communicating and understanding and help the speaker second to consolidate the opinion or idea in compulsion” (Al-Abd, 2010, p. 32; Al-Duraïdi, 2011, p. 168). Accordingly, repetition performs an argumentative function by encouraging the recipient to be persuaded or to accept a position. It does so through clarification, attracting attention, reinforcing meanings, and strengthening visions, ideas, and arguments.

Repetition in Al-Wahrani’s literature appears in diverse and multiple forms, which we will examine in the following categories.

1. Complete or direct repetition

Complete or direct repetition means “that the meaning is repeated but the wording is the same” (Ibn al-Athir, 1983, p. 110). Several examples of this type occur in Al-Wahrani’s literature, some of which are presented below.

Example: “For the overthrow of the state and its transformation from one people to another” (Ibn Muhriz al-Wahrani, 1998, p. 23). This repetition reinforces the idea that there is no escape from accountability and that the outcome of injustice is inevitable.

Example: “He repeats this for an hour, then cries... Then he repeats this for an hour and says... Then he repeats it an hour and says dinars call me, dinars call me! He repeats this” (Ibn Muhriz al-Wahrani, 1998, p. 23). Here, the writer employs repetition to bring the image closer to the recipient’s mind and to achieve textual coherence and harmony in the presentation.

Example: “He slaughtered me from vein to vein” (Ibn Muhriz al-Wahrani, 1998, p. 23). He deliberately employs repetition to gain sympathy and support, as it indicates the highest degree of submission and failure. He acknowledges facts that confirm their stability, and here lies the argumentative force of repetition.

Example: “His citizenship is thus his will, O Hrani, O Hrani” (Ibn Muhriz al-Wahrani, 1998, p. 93). The repetition of the expression increases the cohesion and unity of its parts. The writer deliberately attracts the addressee’s attention and facilitates understanding.

Example: “Until a lump of lumpen and suspicion was broken” (Ibn Muhriz al-Wahrani, 1998, p. 23). Repetition here serves to stabilize his idea and perception of injustice, thereby giving his position greater strength and firmness.

Example: “You know that God Almighty created you only as a castle and it is only fit to be a castle” (Ibn Muhriz al-Wahrani, 1998, p. 23). He intends to confirm his position and emphasize his idea by repeating the word “castle.” This repetition attracts the recipient’s attention and makes the intended meaning clearer.

Example: “Sheikh Abu Khatrash said: Well done, if this is your hair” (Ibn Muhriz al-Wahrani, 1998, p. 156). The repetition arouses enthusiasm in the recipient and seeks to attract and encourage him in order to achieve the intended understanding.

Example: “It is not said to those who love only what they love” (Ibn Muhriz al-Wahrani, 1998, p. 23). The purpose here is to attract attention, influence the recipient through speech, and establish limits for the dialogue with the audience.

Example: “God forbid, I seek refuge with God, but a big mistake” (Ibn Muhriz al-Wahrani, 1998, p. 23). The repetition of the word “God” serves to attract attention, gain support, and obtain the recipient’s understanding and affirmation of the writer’s position.

2. Partial repetition

Partial repetition occurs when “two lexical elements share one lexical morpheme” (Chebel, 2004, p. 106). In other words, two or more words share the same linguistic root and lexical substance. Its argumentative force lies in the consistency of the text and the interconnectedness of its parts through the recurrence of the root within the text. This type is clearly evident in Al-Wahrani’s literature, and several examples can be identified.

Example: “For when Qur in it My decision ... her tawaf of the missing and her contemplation of the critic” (Ibn Muhriz al-Wahrani, 1998). This example demonstrates a form of repetition that

gives the text strength and cohesion. It reinforces the central idea through recurrence and creates a persuasive effect through the use of alliteration and related lexical forms. Together, these elements perform an important argumentative function.

Example: “If the fire were to calcify the serenity... The bride got married and I permitted the destruction of the wrongdoers... It is not limited to the cabin, nor is it cold until it saves the dish and eagles the eagle” (Ibn Muhriz al-Wahrani, 1998, pp. 17–18). In this example, repetition performs an argumentative function by drawing attention to the purposes of the addressee. It represents an effective use of linguistic repetition for persuasion because of the strong lexical structure and the energy generated by the recurrence of related roots and their sounds.

Example: “So leave me alone from your intrusion and Iqhamkofreni ‘on the back of your womb’” (Ibn Muhriz al-Wahrani, 1998). This example likewise illustrates the writer’s use of lexical recurrence to strengthen the expressive and argumentative dimensions of his discourse.

Example: “He referred to it in the works, and he took out a worker from the workers” (Ibn Muhriz al-Wahrani, 1998, p. 23).

The writer appears to have recognized the effectiveness of this type of repetition. It therefore occurs frequently in his discourse whenever he seeks to emphasize an argument, refute the position of his audience, or capture their attention. He achieves this either through the semantic energy that strengthens his positions or through the harmony created by recurring lexical forms, which can readily affect the recipient. Among the examples is his statement: “He looked back at him and I call upon the witnesses, and he breathed mischievous breaths Daghlā” (Ibn Muhriz al-Wahrani, 1998, pp. 158–159), as well as his statement: “In the presence of a group, he knows that they do not know that he knows absolutely nothing” (Ibn Muhriz al-Wahrani, 1998, p. 23). These examples, together with many others that cannot be presented here, demonstrate the strong effect of partial repetition. It primarily serves argumentation: the more the writer repeats a word or its root, the greater its force and expressive energy become, drawing the recipient toward its meaning and helping to distinguish the writer’s intentions. Repetition may consequently lead the recipient toward conviction or acceptance. From the textual perspective, this type of repetition strengthens the argumentative structure; from the authorial perspective, it demonstrates the writer’s linguistic ability and rhetorical competence.

3. Semi-tandem repetition

Semi-tandem repetition conveys a similar meaning through different wording. It refers to “linguistic components that are synonymous or common in part of the meaning” (Al-Abd, 2002, pp. 60, 66). This form is widely represented in Al-Wahrani’s literature and includes the following:

Tandem

Tandem is “the repetition of content with a change in expression” (Abu-Ghazaleh & Hamad, 1998, p. 88), and numerous examples of this form can be found in Al-Wahrani’s literature.

Example 1: “So I relieved myself of the behavior, the valley and the gorge” (Ibn Muḥrīz al-Wahrānī, 1998). He draws attention to the depth of his suffering by repeating words that convey similar meanings and placing them within a specific context, namely, the context of alienation and loss.

Example 2: “The Sultan raised her in the Hajar between debauchery and immorality” (Ibn Muḥrīz al-Wahrānī, 1998, p. 2), and his statement: “Because of the praiseworthy descriptions and the altruism of justice and fairness” (Ibn Muḥrīz al-Wahrānī, 1998, pp. 5–8). He also states in the same Baghdadi maqamah, “and then came out of doubt and confusion and called on the imams of the Banu al-Abbas.” Perhaps these examples converge around one purpose (Ibn Muḥrīz al-Wahrānī, 1998, p. 23): drawing attention to the news presented by Al-Wahrani, beginning with matters concerning the state of Egypt. He describes it through “debauchery and immorality,” expressions that convey closely related meanings in this context. He then moves to the news of kings and rulers. What is remarkable here is not merely his knowledge of events but also his linguistic ability and extensive vocabulary, which transport the recipient into an atmosphere of pleasure and variety. He deliberately attracts his recipients through varied repetition rather than monotonous literal repetition.

Example 3: “Impatience and solace from Deir Silwan” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). We also find, in the same context, “He is bored and weary of what happens to the little donkey,” as well as: “This is, by God Almighty, the generous horse” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). We further find this pattern in the statement, “We are tired of the dialogue and standing, and thirst and thirst intensified” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), and in: “Until he kidnapped the one who is the most cautious of every club and place” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), as well as in the final dream: “I noticed my sleep frightened and panicked.” We find that Al-Wahrani’s use of synonymy (Ibn Muḥrīz al-Wahrānī, 1998, p. 23) is a deliberate attempt to convey meaning and attract attention. By avoiding the monotony of literal repetition, he highlights his linguistic ability and extensive vocabulary. Thus, his imagery becomes engaging, while synonymous repetition provides rhetorical force and precision in creating the intended effect on his recipients (Ibn Muḥrīz al-Wahrānī, 1998, p. 23).

One example of his use of synonymy appears in the statement, “I thank him for going on display, prestige and money” (Ibn Muḥrīz al-Wahrānī, 1998, p. 9). Here, the purpose is to reveal the depth of his intentions, attract the attention of his recipients, and gain their sympathy through the language of the maqamah.

He also combines the meanings of injustice and prestige in the statement, “Followed by the removal of injustice and injustice” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), and in the statement, “God has brought you out of doubt and confusion” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). Through the deliberate combination of “doubt” and “confusion,” this form of repetition generates enthusiasm, awakens linguistic sensitivity, and enhances persuasion.

We also find this type of repetition in his statement, “He has longing and nostalgia like the people of Fayoum” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), and in: “But he is between the threat and the threat” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), as well as in: “So he took him and took him into a dark house, so he paid attention, frightened and terrified” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23).

Al-Wahrani aimed to emphasize his ideas through this type of repetition, through which meanings are reinforced in descriptions of his feelings. His use of the synonyms “longing and nostalgia” may be intended to appeal directly to the recipient. He repeatedly draws attention to what he observes from different perspectives and develops these observations through synonyms expressing threat and menace, as well as fear and panic. We find that all these synonyms are connected to the disturbed psychological dimension shaped by the writer’s experience. He therefore repeatedly establishes and foregrounds this psychological dimension.

We also find synonymy in his statement, “He found it has established the evidence and proof on himself” (Ibn Muḥrīz al-Wahrānī, 1998, p. 9), followed by: “But it embraces its eggs in the nests and walkers” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). Through all the preceding examples, we observe that Al-Wahrani deliberately uses synonymy to reinforce his ideas. This form of repetition is a type of expanded repetition because it injects considerable rhetorical energy into the establishment and stabilization of meanings. It also reinforces understanding by expressing the same meaning through more than one linguistic form. Consequently, the meaning becomes more focused and convincing, capable of supporting his arguments and orientations.

Semi-tandem

Semi-tandem is defined as “semantic convergence between two words” (Omar, 1998, p. 221). In other words, the meanings are not completely identical but are close in significance. They occur within a context that reveals the extent of their convergence. This feature is particularly prominent in Al-Wahrani’s literature, where it occurs frequently. The following examples illustrate its use.

Example: “As for the country, I have inserted it and touched it” (Ibn Muḥrīz al-Wahrānī, 1998). Our writer uses the repetition of these two words to emphasize his knowledge of Egypt and the countries he visited. Both expressions convey closely related meanings. He also states, “If the pen has a tongue, and the paper has a human being, it hurts and complains” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). Here, the two words are not synonymous in themselves, but the context causes them to convey a related meaning and reinforce the idea of suffering. In this way, they contribute to the persuasive project intended by Al-Wahrani (Ibn Muḥrīz al-Wahrānī, 1998, p. 5). The same pattern appears in his statement, “Stuffed with temptation and temptation,” and in: “It is as if the thug in his bundles and determination, and the Mahdi in his state and his arrival, and the rational in his policy and his rhetoric, and the faithful in him and his generosity, and the trustworthy in his knowledge and dream, and the insistent in his magnanimity in his magnanimity and determination to keep it different” (Ibn Muḥrīz al-Wahrānī, 1998, p. 188). The most striking effect of this form of repetition is that it strongly demonstrates the near-synonymous description

of each successor. The recipient becomes aware of the dimensions conveyed through this device and begins to construct meaning without the need for direct or literal repetition.

Among the examples is the statement, “They all clap and shake, and four in the middle of them dance and play” (Ibn Muḥrīz al-Wahrānī, 1998, p. 35). Here, we can clearly see how the rhetorical energy of semi-tandem repetition supports persuasion. The semantic force and expressive quality of the words reinforce the joyful atmosphere represented in the passage.

He also states, “Then the king supervised from his residence and between his soldiers and his helpers” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), and: “Avoid them, and ridicule” (Ibn Muḥrīz al-Wahrānī, 1998, p. 98). The expressions acquire related meanings from their contexts and consequently strengthen the idea, engage the recipient, establish and reinforce the meaning, and guide its interpretation. Similar examples include his statements, “The imam of the disobedience and the hypocrites” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), “Wean on the notebooks and the inkers” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23), and “He does not fall into the nets or into the traps” (Ibn Muḥrīz al-Wahrānī, 1998, p. 23).

Through these examples and those discussed above, we find that repetition through semantic similarity functions much like synonymy. It gives discourse a renewed vitality and prevents the boredom and monotony that may result from repeating the same expression. It gives texts another life and a new dimension that encourages the recipient to explore and respond to them. At the same time, it establishes meaning, communicates the central idea, and attracts the recipient voluntarily rather than through monotonous verbal repetition. It also contributes to enhancing, strengthening, and confirming meaning.

1. Parallel Phrase

We have already emphasized that near-synonymy is one of the most prevalent types of repetition in Al-Wahrani’s literature. The presence of the parallel phrase is no less significant, and it is difficult to enumerate all its instances because of our writer’s frequent reliance on it. It is defined as a structure in which “the phrase has two sentences with the same meaning” (Omar, 2009, p. 222). This refers to the repetition of phrases that convey the same meaning, which the writer employs to express and reinforce his idea across sentences that revolve around a single meaning intended for the recipient. An example of this parallelism in Al-Wahrani’s literature is his statement: “When it became impossible Marib and it was disturbed Maghreb” (Ibn Muḥrīz al-Wahrānī, 1998). The writer deliberately repeats the phrase twice in different forms but with the same meaning. He does so to emphasize the narrowness of the place around him and its inability to accommodate his abilities, hopes, and dreams, which makes him experience alienation within his homeland. He justifies the idea of his homeland migrating toward the East, where it can find acceptance and sympathy as a result of the effect produced by repeating the sentences. In his response concerning the Egyptian state, he states: “A deceitful old woman, a conceited child, a seductive young woman and a promiscuous young woman” (Ibn Muḥrīz al-Wahrānī, 1998, p. 4). What statement could be richer in meaning than this? Through this repetition, the idea reaches the

recipient's mind because it presents different dimensions that create vitality and dispel the boredom of literal repetition. Instead, it renews the meanings and presents them in a different form each time. This provides a clear picture of what the recipient is expected to understand, namely, the moral decline experienced by the state. Among the evidence of this type is his statement: "Because of what he was created with of praiseworthy qualities and preferring justice and fairness" (Ibn Muḥrīz al-Wahrānī, 1998, pp. 5–8). The balanced phrase achieves the intended effect because it presents the idea in two forms to establish the desired meaning: confirming and convincing the recipient of the qualities and characteristics of the nephew of King Al-Nasir and demonstrating that he is the best successor to him.

The same pattern is evident in the statement: "Then he was injured, and his injuries increased" (Ibn Muḥrīz al-Wahrānī, 1998). This intensification conveys the depth of pain and suffering. It engages the recipient, brings the meanings closer, and helps gain sympathy and support.

We also find the parallel phrase reinforcing meaning with remarkable rhetorical energy in the statement: "It aggravated pain and obscured injustice... As long as we overlooked your betrayal and overlooked your felony" (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). Here, the recipient is encouraged to recognize the writer's purpose, namely, to gain sympathy and influence. The context stimulates curiosity to learn more, even when the subject concerns betrayal and treachery. What matters is ultimately reaching the intended meaning.

In his statement, "Does he have a wing to show his negative feelings" (Ibn Muḥrīz al-Wahrānī, 1998, p. 117), our writer seeks to arouse the recipient's emotions. We also find him deliberately employing this form of repetition, which appears more acceptable, lively, and innovative, in his statement: "Procrastination exists, without honor, and he pretends to be behind the backwardness." Here, he confirms his position concerning Minister Shams al-Dawla Ibn Munqith (Ibn Muḥrīz al-Wahrānī, 1998, p. 23) and draws attention to the poor quality of his actions and mismanagement. He does so through a succession of sentences that generate enthusiasm, attract attention, and convince the recipient of the sincerity of the argument. Thus, the force of persuasion increases through the successive use of parallel phrases.

We also find evidence of the parallel phrase and the strength of its effect in the statement: "In a life of ease, and abundant glory, and a shade of happiness that is extended" (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). Unlike the previous passage, Al-Wahrani here expresses his wishes for Al-Badr, the owner of Diya' al-Din. These wishes are reinforced through prayers for everything good. Such repetition removes monotony and renews the recipient's readiness to receive the discourse. The writer deliberately repeats the meaning in different forms through parallel structures, thereby renewing attention and admiration for the style and the rhetorical power of structures expressing a single meaning. The same meaning is formulated through several linguistic forms. According to the writer, Al-Badr "was weaned on books and inkwells and grew up among saddles and pulpits, his superiority in knowledge is dazzling and his tongue is dominant in the walls" (Ibn Muḥrīz al-Wahrānī, 1998). The example reports and emphasizes one

central meaning: the recognition of Badr's virtue and the breadth of his knowledge and understanding. The parallel phrases enable our writer to support his position toward him. They strengthen and intensify his meanings, increase the force and solidity of the discourse, and consequently reinforce the recipient's conviction regarding his position and acknowledgment of Badr's merit.

Likewise, he states: "My love for her was demonic, so I made her the place of my homelands" (Ibn Muḥrīz al-Wahrānī, 1998, p. 23). Behind each example of the argumentative power of this type of repetition, we find that the speaker's eloquence influences the listener. It captivates the recipient through powerful sentences and multiple ways of expressing meaning, leading them to accept the presented opinion more readily. Here, the writer justifies his presence in Sicily, whose brilliance and beauty contribute to satisfying his recipients.

Another example of the parallel phrase is his statement: "A genus with despicable features, black face, nape, and attributes" (Ibn Muḥrīz al-Wahrānī, 1998, p. 235). We find that he deliberately repeats the meaning through different expressions in order to achieve understanding and reinforce the intended meaning. Here, he describes the raven through renewed expressions and additional semantic associations that strengthen the discourse.

Conclusion:

The argumentative dimension of repetition in its various forms is clearly evident in Al-Wahrani's literature. Repetition performs several communicative, informative, and explanatory functions, including expression, advice, affection, criticism, and other rhetorical purposes. These functions contribute effectively to establishing meaning and emphasizing intentions, either through repeating the same wording or through restating the meaning in different forms. In both cases, repetition attracts the recipient's attention, reinforces the idea in the mind, and gives it argumentative force that encourages acceptance of the idea and conviction in the sender's intention.

Al-Wahrani also increases the expressive energy of his literature through his ability to construct arguments by means of the musical quality of language and the beauty and variety of its forms. These features affect both the heart and the mind by highlighting the purposes conveyed through particular expressions and formulations. In this way, Al-Wahrani's literature uses the musical and rhetorical dimensions of language to serve the issues, attitudes, and visions that he seeks to communicate and defend.

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