

DIALECTIC SILENCE AND SPEAKING CRITICAL READING IN THE STORY (TONGUE) OF IBRAHIM ELKOUNI

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Summary

One of the most important investigators in literature and speech in particular is the silence researcher, it is a gentle research on which scientists have worked since the old times in different types, Narrative silence is a kind of language, it has different types and forms, and i meant to look at the argument of silence and speaking because the word is of great value and responsibility. And we had to see the value of the word silent or spoken, because many arguments refer to the dichotomy of silence and speech and compare and differentiate between them and because they were an anachronistic argument that didn't quite come up, I found room for research and tried to recognize the location of silence and speech from the speech narratives and narrative rhetoric in particular, through a story taken since its title as a symbol of this controversy (the tongue).

The purpose of the research: to recognize the place of silence and storytelling from discourse, the types of narrative silence and its functions, its value, and the relationship to silence and speech through the specific text.

Subject: Adopted a chemical approach based on a range of mechanisms, the most important of which: description, analysis and interpretation of the sounding of the text's environs.

Results: Silence and speech are interrelated, and in the story it is equal to the binary of death, life or existence and nothingness, and it has played an active narrative role in advancing the structure of the story.

Conclusion: Recognize the status of silence and speech from narrative discourse, kinds of silence, its functions, its value, and create the relationship between silence and speech through the text of my stories.

Keywords: (Silence-Speaking-Tongue-Story-Criticism-Literature).

Research 1: Conceptualization

In this research, I will just talk about silence, it is self-evident against speech, and I will just talk about its concept; Because with them things turn out, another reason is that speech is extensive in references and near understanding, because at first it was speech, which is the origin of rhetoric, and silence is an emergency, a technique that precedes, adds to or follows speech. Al-Diami says: "Originally, speech was not only a useful and aesthetic expression, but also an innate necessity, with human humanity, and the ancient philosophical definition was that man is a talking animal, and speech is not a cultural inventor, but silence is the cultural inventor. Speech is an

instinctive character of a human being, and his inability to speak is a cause for him, either for satisfactory reasons or for authoritarian or cultural repressive reasons.

- **The concept of silence:**

Arab lexicons differed in the development of an umbrella indication of silence; The notions of silence are varied depending on the diversity of the arts and their content. The term "silence" is one of the terminology that has taken many and varied concepts according to the art in which it operates, or the strength in which it operates. It is therefore difficult to adjust and standardize the term to operate according to everyone's mechanisms. Therefore, we must overflow and separate its types and define it in general, and then in particular it began from its appearance in the Holy Quran, prophetic talk and language lexicons and then at the philosophers, then at the rhetoric scholars. The single silence in the Holy Quran reads in one place in the words of the Almighty: {Swallow upon you, I prayed you

In the prophet's speech, the Prophet said: (Wisdom Ten Parts: Nine of Them in Isolation, One in Silence), and the Prophet (Prayer of Allah and God) said: (God's mercy is a slave who speaks, or silences a peace), and also recounts him (God's blessings, Allah's Allah and God's peace) (who believed in God and the other day, let him say goodness or silence).

In the Arabs' tongue, you are silent, silent, and the name is silent. The non-speaker is said to be silent, and I don't say silent, and I shut him up if I shut him up. He says: "I take the silences if I shut up and he doesn't speak." The people of the lexicons agree that silence is contrary to speech and speech.

Some scholars distinguish between these connotations, for silence is a voluntary act (silence is greater than speech, to say good or to shut up), whereas silence means inability to speak.)

Some argue that silence is constipation with ability to speak, while silence is words of one, two or more destinations. The administrator can lead to various possibilities and, from this angle, silent speech is difficult; Because it puts the motive at the test of seeking meaning.

The concept of silence in linguists and eloquence is not so different from that of the people of lexicons, the authors of language and eloquence are termed "concise and delete", and the rhetoric is defined when some of them are asked as: "summary without impotence". (Ibn al-Arabi said, "So I said to the favorite, what is your brevity? He said: "The deletion of curiosity and distant proximity").

Ancient scholars, philosophers and speakers from every nation elucidated the meaning of silence and its status, above all the crudest, and separated them from the rhetoric in particular:

- **Silence in heritage:**

One of the first to mention the aesthetics of silence in Arab heritage: Ibn al-Muqaf. He knew the rhetoric: "Rhetoric is a blind name that takes place in many faces, including in silence, including in listening...

The preacher used the term "silence" in the sense of silence and non-pronunciation and praised it at all times. Hidden, brutally distant and obscured... It salutes those meanings and tells them about them. " The concept of silence appears to be rampant. It is accompanied by death,

nothingness, disruption, disappearance, invisibility, bewilderment and anguish. Conversely, this silence - consciousness and dread - is differentiated from another, silence that falls under a rhetorical plan or strategy in which the speaker is aware of what he attributed to speaking. He says: "And you know that silence in his position is probably more useful than reporting logic in his position and when his opportunity is injured, and that's your silence in knowing that you didn't shut up about him consciously or in awe.

The preacher refers to another type of silence, namely the body language and the indication in the statement and statement that the reader receives discussions indicative of the preacher's sensing that the body has a silent language added to the sound language. In this language -- body language -- spoken language is replaced by body language and references to purposes, purposes, feelings and feelings, which is a means of communication but non-verbal and non-speaking, and is called "silent language" by communication scientists.

He also speaks of the term "gesture", which is a concise and concise word in which the speaker is silent on the details, and the harsh one speaks of it by saying: "We have seen God bless and excel if he speaks to Arabs and Arabs.

The statement when the preoccupation is: "The name of the collector of everything revealed to you the mask of meaning And the hijab without conscience, so that the listener can lead to his truth, and attack his crop, whatever that statement is, And from what gender was the evidence, because the course of the matter and the purpose to which it takes place is understanding and understanding. In any sense you have reached understandings, and you have made it clear what it means, that is the statement in that place.

Anything that communicates the meaning to the other, even without voice and pronunciation, is a statement and therefore a language. Language is the means by which emotions and ideas are conveyed by references, voices and words and spoken in a dominant manner.

This is what Hedger and Holdrin call "hidden speech", (and human presence depends on speech in all its cases and in all its locations. Speech appears in situations of alertness, sleep, speech, listening, reading or silence outside the context of dialogue). The signal, symbol and movement are all words, but non-verbal and non-voting. They are silent languages on the one hand, not associated with the voice. They are spoken and spoken on the other hand and conveyed to the sender's messages to others. This was noted and confirmed by the guardian when he spoke of the statement's connotations and promised them a sign and a lottery (a reference to the hand, head, eye, eyebrow and spill if the two persons are distanced, dressed and sword, and may threaten the sword and whip motive, is immobilized and prevented by deterrence and is promised and cautious).

(f) The situation is non-verbal and non-handcrafted, manifested in the creation of heavens and land, and in all silent, regions, rigid, developing, resident, adverse, excessive and inferior. The connotation in rigid mortality, such as that in a speaking animal, is silent in terms of meaning, and lean in terms of proof). It is called the Son of the Flower: Statement of Consideration. It corresponds to the statement of the case, the quota or the statement of evidence at the time.

As Greek philosophers have referred to silence, Plato considers that silence is overflowing

from God: "God overflows the universe with silence, he is tolerant of all reasonings, and self-sufficient

Aristotle referred to him and praised him by saying: "Divine existence is silent; because it is self-moving, self-moving is silent, and non-moving is noisy.

The philosophers discussed the relationship between speech and silence and communication mechanisms. They went on to say that the ego of the silent self, and the ego of the other to express the existence of a free, conscious ego. Consciousness is born of silence and meditation, speech is born of freedom and ability to say: It is meditation that achieves (the unity and stability of things, and this meditation and attention came from nature's silence; Because it is (the paintings of the very still nature that capture our attention, as if the perceived world around us expresses itself in a language that does not need words).

We also find ancient Egyptian philosophy to be the virtue of silence, and Egyptian wise men have linked honesty, silence and patience. Lying, Jawhar, and abuse from vices resisted by silence. (The chastity of the tongue expresses the purity of the bed, tolerance of the abuser, patience for the oppressor, safeguarding of secrets and reluctance of the wards) s wise people about the virtues of silence, especially silence, which they had made to liquidate themselves and rehabilitate mind to accommodate abstract knowledge, and Socrates attributed to him a saying. (Speak to see you), as we see Buddhist and genetic philosophy make silence a sport of mind, a self-liquidator and a window of reflection, While Plato's conversations raise the profile of dialogue and openness to correct concepts and educate minds And if we move to psychiatric analysts we find them incorporating voluntary silence and isolationist psychiatric dysfunction into psychiatric diseases, like autism, fear of society, excessive shame, sense of alienation and despair In close proximity to this, sociologists see voluntary silence as a path of withdrawal, unwillingness to belong, be present and acknowledge the fait accompli, preference for subservience and submission to revolution and resistance. All this silence has to be interrelated and manifested in the identity of the individual and the group.

To these arts of silence and in close proximity to them, aestheticians have argued that silent moments in musical works, rhythmic strokes, spaces in visual paintings, marble blocks and glass panels in engineering architecture all reflect the philosophy of silence and its aesthetics, and in the field of politics we find the attempt of the Hungarian philosopher (Agnes Heller) read the world's political reality from the window of the philosophy of silence, making the philosophy of silence several types:

Meditation and the extrapolation of reality to learn about all its natural potential, human abilities, social characteristics, individual prints, tendencies, aspirations, dreams and prospects, all before speaking or speaking in any form of expression, and call this mental silence meditation or wise silence.

Silence about speech is a kind of resistance exercised by a free, conscious ego. inability to communicate with the other and inability to understand the other's purposes and objectives, Or his complete ignorance of everything he was about, his sense of alienation or his mockery of living reality, In this case, silence is better than an act or an opinion that is not yet complete, and that

kind is called the recipient's silence.

Compulsive shellfish is the inability of individuals and groups to express or revoke. This path leads either to withdrawal, eruption, latency or anticipation, and this path is called passive or nihilistic silence.

Collective consensus and silence in this case reflects consensus, satisfaction, conviction and the validity of the contract between members of the community and the authorities leading it. And this kind is the best and highest path of silence because it becomes a powerful instrument beneficial to society towards science, progress, construction, peace and prosperity, By virtue of the compulsory, free-standing order, based on ego's conscious talk of what it must do to itself and to aim at others, everyone does so, calling this path the unconvincing silence of awakening.

One of the most prominent manifestations of silence is the omission and brevity that is not speaking and pronouncing. (The deletion is silent, the silence is the highest degree of eloquence in the upper language, namely the sound and image pot) and Abdul-Qahr al-Jarjani referred to silence by saying about deletion (It is a gentle, wondrous, magic-like door, with which you see the male left clearer than the male, the silence on the benefit is even more eloquent, you find the pronouncement if you don't pronounce, and you complete the statement if you don't build).

If the spoken language among human beings, which we call "speech", is the way to know, Aristotle has the beginning of the way to see the other, or perhaps the vision is not realized without it.

The Greek philosopher chants the silence in front of him, aspiring to see him in a space that is beyond limited sight: "Oh, this has told me to see you!"

He doesn't see humans with an abstract mind. Meditation and insights that go beyond silence and stillness alone, and he cannot see silence before they speak.

Mu 'hamed bin Abd al-Jabbar al-Nafri, the widespread visionary and narrow phrase, formulates an eloquent sentence that reinforces Aristotle's assertion: "But I bring you up and see, if you see no talk.

After vision, or after it has been realized, speech seems surplus, and talk becomes a blow of vicious chatter, and it is unnecessary.

But the conversation, according to the alphabet itself, is only true between a mouthpiece and a silent. Talking the two together does not produce a conversation, and the silence of the two together does not produce a dialogue. In an attitude of utterance and silence, Nafri says: ".. He stopped me in pronunciation and silence, and said to me, "Between pronunciation and deafness, an isthmus with the grave of the mind and the graves of things".

Let's look at this huge area of death scattered between silence and speech!

However, in his view, Sheikh Muhyiddin bin Arabi maintains that "vision and speech do not meet".

It's like vision needs only silence, because silence also doesn't in turn have to be a language.

The language of silence often seems more eloquent than the greatest rhetoric, and only it leads to vision.

Silence in narrative discourse is an unambiguous statement for the reason that a speaker holds his tongue, beware of the consequences of outright speech, and from this angle the silence is a doctrine of speech, addressing the other in an implicit way that is very far-reaching from direct speech. It was on this basis that he addressed silence, as a silent speech, or as yet unreported speech, in which the reader was forced to treat the text as a living instrument, presumably derived and said the inside according to the recipient's cognitive repertoire and the accumulations of his experiences in living life. And that's what we mean in this research.

What we cannot say through speech may emerge from us in the form of chatter between the lines, in the flow of words and in the arbitrariness of words because we cannot state its vague truth. Speech reinforces silence and silence speaks.

Silent speech is a vocal language, and the role of reasoning is to place spoken speech in the context of my deliberation between addressees and addressees in order to interpret the meaning and reach the depth of the intended meaning, and it can lead the administrator to various possibilities. Because it puts the motive at the test of seeking meaning. The text consists of (relationships between elements in common presence) (present), relationships between present and absent elements (absentee), and these relationships vary both in nature and function) And these absent elements are so present in the collective memory that we find ourselves in the face of present relationships, and this absence of these elements represents a moving form of silence marks that represent a silent text, and this silence represents the moment of discontinuance in the text from which the text comes.

(When the minor says, what's going on in the tribe elders' hearings, this silence is kind of silent.)

Hence the DAL from D indicates a meaning/meaning to D indicates the meaning/absent text. This last meaning -- the absent text -- is again attributable to D to indicate meaning. From the collection of the DAL connotations, the meaning of the text is formed, and Salah Fazal refers to this meaning: (The elements of absence are the connotations of the elements of attendance that are indicative). The present text is a reference to the absent text, and the invisible absence that is perceived as the vacuum represents the actual, distant and invisible presence.

Silence is a conscious or unconscious communication process, which "is a distinct problematic perception, contrary to the written and operative, that produces not a headscarf but a textual and whiteness void and a written lack of creation that is of equal or greater significance to an outrageous speech". This text vacuum is an equally important sign of speech and there are even those who say it is more dangerous than the shout itself. Consequently, silence in its substantive sense is a silent verbal act, recorded in the speech in a causal-contextual manner. Although it does not precisely define its concept, it has taken care of its value and has observed its signs of existence, including: linear deficiency, blank spots, whiteness, invisible vacuum, ambiguity, confusion and irony.

From here we need to stop at the types of silence and its functions:

2. Types of silence in narrative speech and its functions:

Silence accounted for an abundant share of care in the Arab heritage, but often Dala

responded to contradictory pronouncements and benefited from brevity, urging good listening and know-how and winning a minimum survival. prisoners of religious, moral and political outlook for safety, It was only in rare references, as in the case of the oppressor, that the authors saw its true dimensions of expression and communication and its value in the speech. It is a notion of rhetoric as devoid of redundancy and a tendency to be brief.

The reflection on what the ancient people have been going to since the end of the day and the other with regard to silence on speech concludes that "the issue is not purely linguistic, but its linguistic appearance is no more than an external paint motivated by esoteric reasons reflecting opposite positions of authority and authority in its various forms".

The silence of ancient Arabs in the doctrine of reservation from harm and the prevention of evil is used to meet, as confirmed by Tawhidi: "How many human beings have been deceived by a tongue. The Lord of a letter has led to a shattering, do not overfall, keep silent, and light the voice." The power of civilization in the early centuries has overcome some of the foreseeable negative effects of intimidation, and as that power and the nation's trend towards vulnerability fade, these effects have begun to appear more clearly on the civilized landscape, particularly in the atrophy of the creative movement and the deterioration of the political landscape. It is also a woolly ritual that requires fasting for speech, and the news of the mystical who have fasted for speech extensively.

Although Arabs devalued the value of silence and were preoccupied with the value of silence and speech, they did not come to talk about its types, divisions and techniques. But Western researchers worked, finding silence in most Western cash schools. and were assigned important functions and an aesthetic form, and saw in the text a combination of authorized and silent As far as he appears to be lining up, and silence plays a role in the aesthetic experiment, someone said: "I think the splendour of" emotional education "lies not in a sentence but in whiteness, and like us we have the famous saying" silence in the sanctuary of beauty "and promise (Malarmé) Silence in poetry is the base of every expression, which is - any silence "a bright position that we have upon victories and is at the same time a dark place to shelter in during defeats." (Genes) When studying pause, conscience, spectacle and summarization based on temporal acceleration and disruption, commended Kafka prefers him to speak, stressing that dialogue is a path to pain. So (Sartre) counted the style as the silence of the speech, but the silence of the speech, which is also the desired goal and the secret of the written speech, and he went (and naturalized) that this silence that surrounds the speech at every moment is not a wall but a window that reveals second-hand facts beyond speech. In structural discourse, time techniques such as silence, abstraction and duration are a kind of artistic silence.

One narrative speaker points out that silence is two kinds:

Intentional or optional silence.

unintended or forced silence.

Intended silence: It is defined as the vacuum enshrined in the text as a narrative strategy that translates into what the author does not want to say. Of its types: linear deficiency: the incomplete (incomplete) sentence containing whites, finishes or abbreviations of the first letters

of a flag, or ending with relay dots, as well as the whitening of an entire page such as the hero receiving an empty message from a friend.

Silent description: When the narrator begins to deal with silence, he deals with a descriptive scene in which the definition of the narrative's spatial framework leads to a focus on silent nature.

Silence: Human silence from the point of view, belonging to these forms of narrative silence are other composite types, such as: multiple linens, missing messages, as well as the whitening of an entire page such as the hero receiving an empty message The audio description is as in the descriptive scene. Other composite types of silence, such as multiple linens, missing messages, children's silence, display statues, etc.

The intended silence also arises from the content of the internal reference in the text, which ensures that the addressee understands something without speaking by insinuation or presumption.

Inadvertent silence: which refers in the text to implication and indefinite, and to what is silent in the internal consciousness during the verbal act. It is the result of what the author has not been able to say.

It is the silence of the true text, where the speech is silenced and the subconscious of the restricted consciousness is freed and the operative reply is confused by the paradox of the language and turns into a saying in the discourse of the disciple by potential and contextual implication, and the addressee appears willing to say, " But he is unable to say a word, and he has no way but to establish as many hollow spots and absconding gaps as possible.

Second Research:

Based on this brief theoretical brushes of silence in the storytelling, we seek to address the subject of silence in a wise model belonging to the sex of the short story through researchers.

1. 1. The anecdotal structure of the "tongue" story.

The events in the story of "Tongue" are based on the fact that a nobleman was elected President of the Tribe Council after his father's death And these councils were all about the smells and tales that preached the eternity. This nobility showed his nobility and prestige in the council. If his revelation and the whip of his anger were emptied and his tongue was on his ether slave who inherited it from his father and trusted him and secured him to keep secrets, The slave, in turn, searches for those who dump his words and feelings because the nature of humans has to empty them to rest. He chose the slave to empty him on the camels, as a result of which the jealous animals came up with this word.

The idea of the story is about the dichotomy of silence, the necessity of silence, and its characters revolve around a nobleman who chose one of his slaves to tell him his secrets after he lost his trust in everyone. This slave, in turn, searched for someone who pleads to him.

The storytelling was based on multiple duets:

Speech and silence

Mr. Al-Abdul

Death and Life

Cruelty and vulnerability

Selecting the characters was careful: Mr. Al-Nabeel was chosen by the tribe after the death of his father, the faithful slave his noble inheritance from his father, and the slave chose the best animals and the best tunes.

The vision behind him and the story can be represented on the stage, and these tell-tale ingredients have contributed to deepening the idea of silence and telling as we will explain.

The narrative in Tongue's story is part of the general structure of the anecdotal world in which the minor Ibrahim al-Kouni is known. The topic's narrative features are reflected in artistic construction vocabulary such as desert environment. as the ether and perpetual anecdotal space of the child, as well as the social inheritance transmitted by the characters of his stories as fathers. And keen to maintain it in the form of festive weather approaching the atmosphere of legend, And the dominance of the beliefs of magic and belief in it as the doctrine of an association that achieves human rescue As human beings in general and in camels, Ibrahim Al-Kouni's comments take the form of an extraordinary special relationship approaching the rank of ideals that make the character in a number of his stories sacrifice the human being the influence of the animal on him if she has to choose between the two:

"He can lose his females and be likely. He can lose his vinegar and possibly lose his vinegar. Even Bobo can lose himself and endure, but how can the only man the noble knight lose the love of creation: his noble verse?"

The level of the juvenile: While it is true that this Mr. Abdullah's relationship was one of friendship, he chose the Majesty's Council of Wise Men to enter him, even if he discovered the act of oppression and persecution. The artistic construction of the anecdotal event was geared towards weighing and upholding Abdul's point of view in exchange for suggesting that Mr. Al-Abdul's point of view had been disrupted and condemned through the context of the Semitic structure emanating from the evolution of the anecdotal event.

Semantic level: He seemed (the tongue) in the story bearing his name, the overriding dominant and major element in the story's artistic structure and in the simultaneous transmission of semantic significance to it, although he did not hesitate to mention much in the narrative structure. The tongue here, as well as its well-known physiological function, has become the expression of man's humanity and the grantor of their perpetuity together. If the use of this element is absurd and unaccounted for, it would cause harm and evils to the human person and protect against the risk of disappearance and erosion when it acts as a safety valve. But as soon as he loses it, he closes with a vital breathing face that must eventually lead him to death and slow fade, just as the faithful slave lost his tongue.

The character's disclosure of the secrets she has trusted of others is an abhorrent form of betrayal, and there is no doubt, but the concealment of secrets and their silence from others forever undermines weak human nature as the story suggests.

Hence, the slave's recourse to talking secrets to the animal becomes a self-defensive means and a form of human fulfilment of the master he has trusted in his secrets and preventing him from brutalizing the tribal leader if he learns of the outbreak of secrets contrary to Mr. and his behaviour.

"Is it not less to broadcast your secret, and your Council walked through creatures that are not tongue-in-cheek, but have ears, rather than being brought up by herdsmen, to be spoken by herdsmen to herdsmen, to be transported by the tribe, and to fall into the leader's ear? Have I not shielded my Lord from brutalizing the Chief with my senseless act, even though I killed his brilliant sentences?"

She lost the secret-packed camels, then, because she could not broadcast the secret and get rid of his terrible weight. The slave also died after cutting off his tongue and missing the means of self-venting and the instrument of disclosure and turning it into a lean creature.

Attention to the final shot of the anecdotal angle at which the final scene ends should put us at the point we have alluded to. The word is equivalent to death and porridge means mortality and silence is pain and here is the perpetrator, with his open mouth empty of the tongue suggesting that this open crater is the sure truth and the most present of any other truth that is present in the story. It is a scene that confirms the seriousness of the mouth, devoid of its vacuum and its nozzle remains legitimate, leading to secrets, despite the loss of the connecting instrument, and even when the shepherds were called to prepare the shroud, the jaws and contact remained unloaded, and the empty mouth from the tongue remained open. "

The fact that Mr. Al-Nabil Abdu was still present at the end of the story makes it possible to punish him by cutting off his tongue from the vain and pointless act of amending the laws of human mosquitoes. Silence and storytelling are the ways of death and life in the story. This makes us conjure up a story when the ignorant poet Abdul Yeguth Al-Harthy was captured, whose captives found no better prison than to tie his tongue to a penny, the thread that connects the shoes, and the poet shouted and appealed to them to release his tongue (1).

(1) Tabrizi: Explanation of preferences 2 609 Investigation on Bedjaoui, Dar Nahda Egypt, **Use silence in the story.**

Opening:

"Every word opens with silence and it concludes."

The cosmic understood this rule. There is linear whiteness since the title and the presentation of the characters. The opening is a moment of confrontation between two speeches: a speech of silence and a speech. To the extent that they involve space, they include deletion and use hint.

Conclusion: The majority of the silence in the narrative speech is that the creative text is spoken between two silences. The slave killed heinous murderers and left his mouth open to allow the recipient to complete the silence simultaneously, The narrator, while highlighting the sight of the open mouth and the cut tongue, left the end open for choice and the report was silence or speech from killing the slave. s right and cannot be justified. The dead cannot be exhausted. What can surround it is a word of silence that closes the text, but it is more accurate to open, or it opens. The conclusion of the story ended in intense silence.

Time: Silence is an organic link to time, and is most evident in "destruction." With "summarization", he plays a crucial role in accelerating the narrative through its cancellation of a period of time, overlooked by the narrator as a loophole, a silent part of it and sometimes referred to as evidence, including its tasks of following up the narrative and creating ambiguity and confusion, and the story contains many inconveniences to be inferred by the time

The story contained deleted but specific periods of time... without recounting the events... Mr. Al-Bahati's dialogue referring to keeping the secret also has many places of silence that the narrator was forced to employ in order to preserve customs and covenants.

The story was based on the dedication from its title and its opening to the conclusion, a mark of artistic silence that developed the event and made it a centre, and the synopsis technique, which also curtailed the story, played an important role.

Location:

These secrets are the silent elements of him. It is one that cannot be speculated and foreseen. He has silently wrapped it up to realize that it is a human mind. If the answer to it is crystallized by some recipients, it still falls short of filling the hollow space. It may indeed be Twam. It may be trivial, but in the tribe's custom.

Thus, it is clear that two types of silence are the result of two courses of writing (subjectivity and objectivity): optional silence and forced silence. The first came from an automatic refusal to speak and the second from a disability. If the optional ones are so visible as to leave marks that indicate them - linear or intuitive - then the obligatory can only be intuited. It found that the minor had a clear awareness of her owners. This has demonstrated a cumbersome sense of going beyond the language's limited words. "Things are many, and shapes are few. We have shown ourselves in escaping into silence "

Silence Functions:

Perhaps the most prominent function is the reporting function. Silence is the author's mayor in communicating with the recipient. Through it, he invites him to complete the shortage and participate in filling in the vicious gaps. As if by using it, he says through silent symbols: "Here's what I don't want to say or I can't express, and you have to say it instead of me.

The other function is expressive, as it relates to the author's tools of penetrating barriers of prevention from around him from political, religious and sexual standpoints. All words do not allow the addressee to say everything and do not give him freedom of expression, for example, to Muharram and Miraculous. It then resorts to silence in its various forms, such as linear deficiency, persuasion, cover-up, demonstration, hypocrisy, insinuation and implication.

The functions of silence through the story of the tongue, based on our analysis of the features of silence and its varieties, show that the text "tongue" has provided its owner with enormous abilities to communicate what he wanted. In addition to the symbol and suggestion, my lexicon, linen and unintended, visible and implied vacuum spots have emerged. They are all in support of the discourse's educational message. It plays the role of influencing the reader and sowing confusion in itself and motivating him to exert an effort to unwind ambiguity and confusion. This language of silence has also provided the minor with a meeting and concealment

to disseminate as many opinions and purposes as possible, especially if he is obsessed with moving the inhabitants and abysmal customs. So silence was also a way to express the forbidden and mysterious secret like destiny and death.

The silence performed a reporting function that appeared to alert the recipient to the importance of self-awareness of reality. He urged him to get out of the suffocation circle in which his hero had returned. The author also guaranteed to express attitudes towards politics and morality.

The minor employed the two kinds of intentional and unintentional silence, and forms of silence emerged that deepened the story's central notion that silence leads to death and that speech is decimated, discreet and obscure both lead to doom. unintended deletion ", accelerating the narrative and jumping periods of time, As for the nature of speech that he did not want to say and what secrets killed the slave and even the great animals. And I sick the noble and I spoil the tribe. It's unpredictable. It's silent. It's grudges, hatred, etc. Silence was more beautiful than disclosure, as in showing it identifying or sizing it and it is above that and more so it is a pathogen and a killer.

In conclusion:

Attention in this research focused on the narrative silence in the tongue story of Ibrahim El Kouni, and I tried to surround his concept, and to demonstrate his value in heritage. Through the research, it emerged that ancient Arabs referred to the meanings of silence but did not take its artistic form, which received a greater share of Western studies and interest.

Silence has a very important place as an important element of speech and has an organic relationship. One is even conditional on the other's existence. The minor has used silence technically through people, time and place. The narrative structure was based on the dichotomy of silence.

Recommendations:

Many texts, especially those of heritage, have been silent and varied in their forms and types, and it is an exemplary search to reveal the symbolism of the speech, and to say no to it; We recommend taking care of it and demonstrating it.

We affirm that there are times, attitudes and ends of silence in which there is an aesthetic and artistic value that is just as important as speech and manifests itself in the narrative.

List of sources and references

The magazine adopts the ABA system in documentation. The author's guide shows the documentation mechanism in the ABA system (Arabic: font type Simplified English font-size: 10.5)

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