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**Abstract**  
**Stream of Consciousness in the Novels of Abdel Rahman**  
**Munef**

**Adnan Mohammad Ali Al-Mahdeen**

**Mu'tah University, 2007**

This study attempts to investigate Stream of Consciousness in the Novels of Abdel Rahman Munef, the researcher attemptable to view various psychological, literary and critical studies in order to present satisfied research of the novelist. Thus, it has found many perspectives latent in the stereotype of stream of consciousness, in the novels of Munef. One of the techniques that the novelist has experimented with form and structure, bringing about an experimentation of free mental concurrent time of free mental concurrent time, merging at with and generating new esthetic perceptions. Consequently, HB fiction has amalgamated the stream of connections with the psychological novel, but between the novel of stream of concisions and other novels.

The present dissertation traces the amalgamation of variant times, and the historical time of the logical time.

The critics have supplanted the stricture of these tisanes by the structure of psychological time, which has unsuited in the complexity of perceptions and the difficulty of time in the novel of stream of consciousness.

Moreover, the researcher has conjoined the compound layned time into the time of stream of connections.

Thus, it has been added to Rebert Hemphry's definition if stream of consciousness.

The corollary of this study, variants alternative terms have been used in line if stream of consciences, such as, lingerie monologue. Conations change, and the novel of feeling.

Finally the researcher has concluded in locating a profound relationship between adapting a dense symbolizing and the stream of consciousness.

In the fiction of Munef, The innovative use of deep technical experimentation and clearance of signs were explicit modes of the novels of Munef.

Consequently, Abdeal Rahman Munef has entered into a zone of mutual convergence between writer and average citizen, moreover his fiction moves in the directive of great international fiction.

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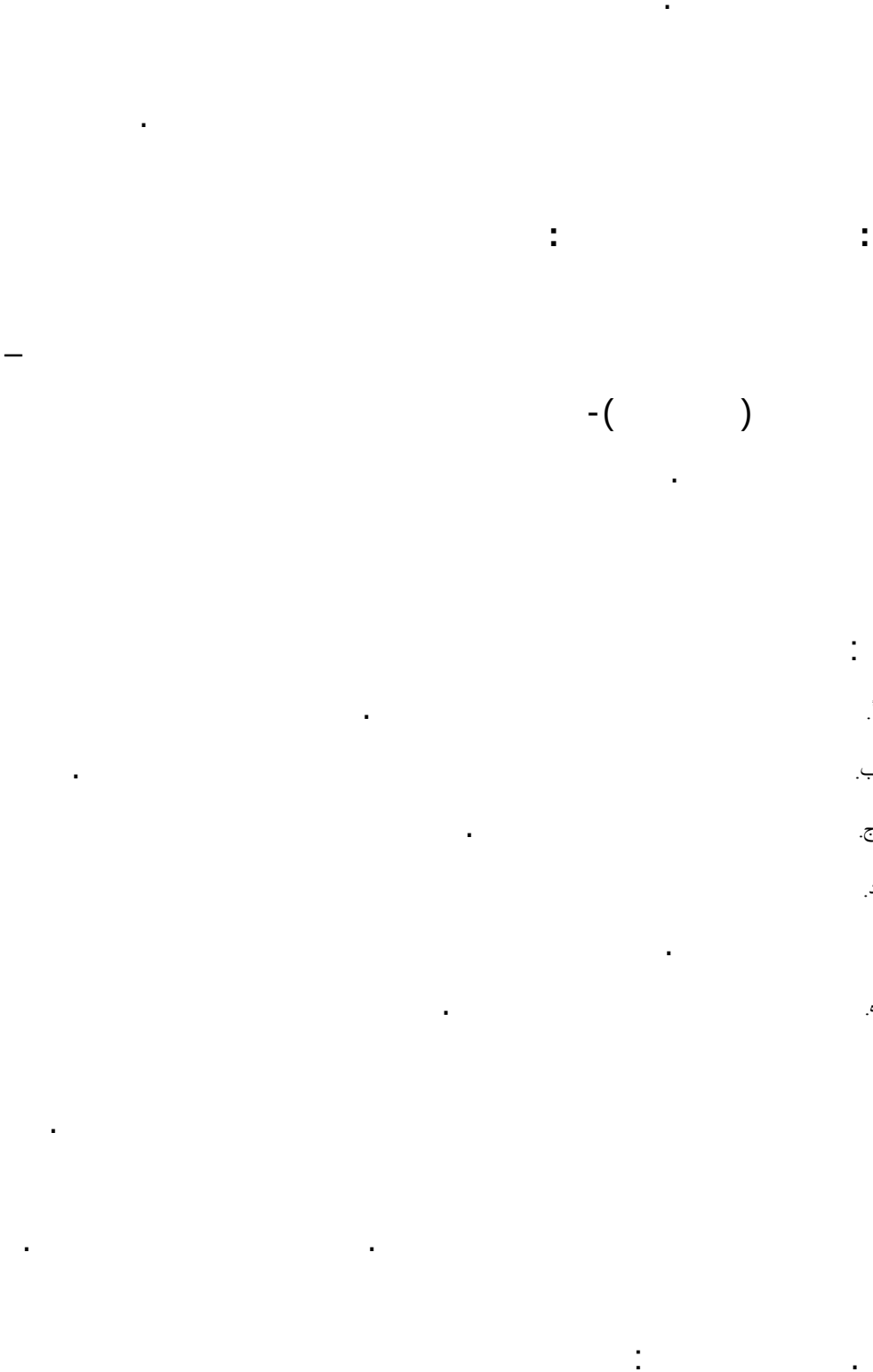
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الطيرة:

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: وَإِنْ يُنْسَ لِمَنِ الْمُرْسَلِينَ ﴿١٤٥﴾ إِذْ أَتَى إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٦﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤٧﴾ فَالْتَمَمَهُ الْحَوْتُ وَهُوَ مُلِيمٌ ﴿١٤٨﴾

- 139 :

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٩﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥٠﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٥١﴾

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قَالُوا :

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ (1) : وَأَنْتَ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ  
بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ إِنَّمَا يَتَقَبَّلُ اللَّهُ  
مِنَ الْمُتَّقِينَ ﴿٣٠﴾ لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ  
رَبَّ الْعَالَمِينَ ﴿٣١﴾ إِنِّي أُرِيدُ أَنْ نَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ  
﴿٣٢﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (2).

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: قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ❁

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ❁ يَرْثُنِي وَيَرْثُ مِنْ آلِ يَعْقُوبَ

وَأَجْعَلْهُ رَبِّ رَضِيًّا (2).

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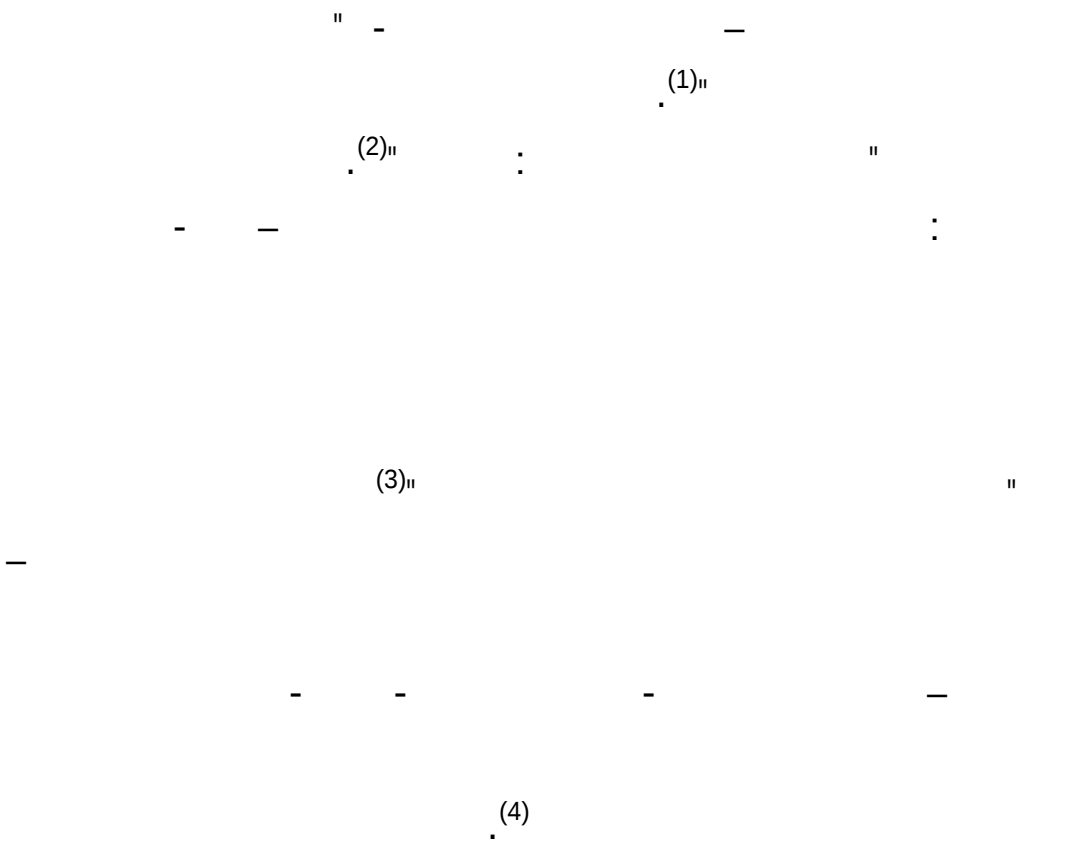
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: "وأصبح فؤاد

أُمُّ مُوسَى فارغاً إن كادت لتبدي به لولا أن ربطنا على قلبها لتكون من المؤمنين (1)

: فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتاً حَسَناً وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ

عليها زكريا المحراب وجد عندها رزقاً (2).

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وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ (4)

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1978 : 241.

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(3) : نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا (4).

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: قَالَ يَا

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بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ (2)

: وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا (3).

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: قَالَ قَاتِلْ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ

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وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ (5)

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(1) " : قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ (2) .  
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 : قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ التَّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ (4)  
 : قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهُ (5)

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فِي صُدُورِ النَّاسِ (3)

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