

Study of Repetition in the Holy Qur'an: A Multi-Dimensional Rhetorical and Linguistic Methodology

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Abstract

The research addresses the characteristic of repetition in the Holy Qur'an, a rhetorical linguistic feature of the Arabic language. The study progresses in its topic from the general to the specific: The First Axis discusses the definition of the word (repetition) in language and terminology. The Second Axis examines the types and functions of repetition in the Qur'anic text, through three chapters: Defining the linguistic miracle (I'jaz), discussing the types and functions of repetition in the Arabic language in general, and discussing the types and functions of repetition in the Holy Qur'an. The Third Axis deals with repetition in Surah Ar-Rahman and the significance of its use, also through three chapters: Introduction to Surah Ar-Rahman and the reason for its revelation. Secondly, Repetition in Surah Ar-Rahman and the significance of its use. Thirdly, the virtue (Fadl) of Surah Ar-Rahman and its distinguishing features.

The research problem stems from the question about the nature of repetition as a linguistic characteristic and its relationship to proving the linguistic miracle of the Qur'anic text, on one hand, and how the Qur'anic text employs it, on the other. It also asks about the extent of repetition's influence on the Qur'anic word, its meaning, and its significance, and specifically the nature of its employment in Surah Ar-Rahman and its function. This research attempts to uncover one facet of the linguistic miracle of the Qur'anic text, which is the rhetorical aspect represented by the characteristic of repetition, as a rhetorical linguistic feature and a structural musical phenomenon that has an affecting rhythm on the recipient. Among the research findings are: clarifying the relationship between the characteristic of repetition and the linguistic miracle of the Qur'anic text, identifying its types in the Qur'anic text and how it was employed, and revealing the extent of repetition's effect on the recipient on one hand, and on the pronunciation and formulation on the other, by examining a Qur'anic model: Surah Ar-Rahman.

Keywords: Repetition, Ar-Rahman, Qur'an, Miracle.

دراسة التكرار في القرآن الكريم: منهجية بلاغية ولغوية متعددة الأبعاد

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المستخلص

يتناول هذا البحث خاصية التكرار في القرآن الكريم، وهي سمة لغوية بلاغية في اللغة العربية. ويتدرج البحث في موضوعه من العام إلى الخاص: يناقش المحور الأول تعريف كلمة (التكرار) في اللغة والمصطلحات. ويبحث المحور الثاني أنواع التكرار ووظائفه في النص القرآني، من خلال ثلاثة فصول: تعريف الإعجاز اللغوي، ومناقشة أنواع التكرار ووظائفه في اللغة العربية عمومًا، ومناقشة أنواع التكرار ووظائفه في القرآن الكريم. ويتناول المحور الثالث التكرار في سورة الرحمن وأهميته استخدامه، وذلك أيضًا من خلال ثلاثة فصول: مقدمة عن سورة الرحمن وسبب نزولها. التكرار في سورة الرحمن وأهميته استخدامه. فضل سورة الرحمن وخصائصها المميزة. تتمثل مشكلة البحث في السؤال المتعلق بطبيعة التكرار كخاصية لغوية وعلاقته بإثبات المعجزة اللغوية للنص القرآني، من جهة، وكيف يستخدم النص القرآني هذه الخاصية، من جهة أخرى. يتناول هذا البحث مدى تأثير التكرار على الكلمة القرآنية ومعناها ودلالاتها، وتحديدًا طبيعة استخدامه في سورة الرحمن ووظيفته. ويسعى إلى الكشف عن جانب من جوانب المعجزة اللغوية للنص القرآني، ألا وهو الجانب البلاغي المتمثل في خاصية التكرار، باعتباره سمة لغوية بلاغية وظاهرة موسيقية بنوية ذات إيقاع مؤثر على المتلقي. ومن بين نتائج البحث: توضيح العلاقة بين خاصية التكرار والمعجزة اللغوية للنص القرآني، وتحديد أنواعه في النص القرآني وكيفية استخدامه، والكشف عن مدى تأثير التكرار على المتلقي من جهة، وعلى النطق والصياغة من جهة أخرى، وذلك من خلال دراسة نموذج قرآني: سورة الرحمن.

الكلمات المفتاحية: التكرار، الرحمن، القرآن، المعجزة

Introduction and Sense of the Problem

Undoubtedly, the Qur'anic text is miraculous in its language, wording, and style, full of secrets, so much so that even after more than fourteen hundred years since its revelation to our Noble Messenger (peace be upon him), we are still discovering the secrets it holds. These secrets are carried by its various aspects of miraculous-ness, whether linguistic, scientific, or otherwise, extending even to our modern sciences in their various branches, especially those related to space.

From my perspective, one of the greatest aspects of the Qur'anic miracle is the linguistic one. My proof for this is that the Qur'anic text was revealed in the Arabic language, not just for the honor and glorification of the Arabic language, but also for the purpose of challenge and miraculous-ness. The Almighty said: "Indeed, we have sent it down as an Arabic Qur'an so that you might understand" [Yusuf 2]. It was revealed to the Arabs, who were the masters of the Arabic language, boasting and priding themselves on their eloquence and fluency. Nevertheless, they stood amazed before the eloquence and fluency of the Qur'anic text.

While contemplating the Qur'anic text in terms of the structure and linguistic composition of its words and verses, a linguistic characteristic caught my attention—one that Arabs had used and still use in the Arabic language—the characteristic of repetition. I observed that the Qur'anic text skillfully used repetition in the word sometimes, in the sentence at other times, and in the meaning yet another time, with rhetorical brilliance. I wondered about the effect of using this characteristic as an aspect of the Qur'an's linguistic miracle, and

how it was employed to serve the Qur'anic word without compromising its meaning and significance. Hence arose the research problem.

The Research Problem

It stems from the Qur'anic text's use of the stylistic device of repetition as a miraculous linguistic aspect, and how this characteristic was used as an aspect of the rhetorical challenge to the Arabs, who were the masters of rhetoric. It also stems from the mechanism by which the Qur'anic text employs the characteristic of repetition in its various types, and the extent of its influence on the Qur'anic word, its meaning, and its significance, as well as its impact on the recipient. This is particularly the case as I did not find what I was looking for in previous studies and research on the topic, despite their abundance, as they mostly addressed the characteristic of repetition in its generality, regarding definition and types, without delving into its effect on the word, its meaning, and its significance, as will become clear when presenting the previous studies.

Importance of the Research

The importance of the research lies in elucidating an aspect of the Qur'an's linguistic miracle—the rhetorical aspect in general, and the characteristic of repetition in particular—by defining repetition, clarifying its types, the mechanism of its employment, and the significance of its use in the Qur'anic text.

Research Questions

- Does the term (repetition) actually exist in studies on the Holy Qur'an?
- What is the meaning of the word (repetition) linguistically and terminologically? And what are its types?
- What is the nature of repetition in Surah Ar-Rahman? And what is its relationship to the linguistic miracle?
- How did the Qur'anic text employ repetition in Surah Ar-Rahman? And what is its significance?

Research Axes

The First Axis: The Meaning of the Word (Repetition) Linguistically and Terminologically.

- Chapter One: The Meaning of the Word (Repetition) Linguistically.
- Chapter Two: The Meaning of the Word (Repetition) Terminologically.

The Second Axis: The Types and Functions of Repetition in the Qur'anic Text.

- Chapter One: The Meaning of the Linguistic Miracle of the Qur'anic Text.
- Chapter Two: The Types and Functions of Repetition in the Arabic Language.
- Chapter Three: The Types and Functions of Repetition in the Qur'anic Text.

The Third Axis: Repetition in Surah (Ar-Rahman) and the Significance of Its Use.

- Chapter One: Introduction to Surah (Ar-Rahman) and the Reason for Its Revelation.
- Chapter Two: Repetition in Surah (Ar-Rahman) and the Significance of Its Use.

• Chapter Three: The Virtue (Fadl) of Surah (Ar-Rahman) and its Distinguishing Features.

Research Results and Recommendations

Praise be to Allah, the Lord of the Worlds. The research has achieved its intended goals by answering its questions through the proposed axes and plan, as mentioned in the conclusion of the research, followed by its recommendations. Among the results reached by the research are: clarifying an aspect of the Qur'an's linguistic miracle: the rhetorical aspect, the meaning of the word (repetition) in language and terminology has been clarified and the types of repetition and the significance of its use in the Qur'anic text have been uncovered.

Previous Studies

A study by Khalaf Allah titled "(The Style of Repetition: A Historical, Rhetorical, Critical Study)" (1), in which he discussed the topic of repetition in general from three aspects (historical, rhetorical, and critical), and highlighted its concept and types in the Arabic language in general.

A study by Al-Thuwayni titled "(The Significance of Repetition in the Holy Qur'an)" (2), published in the Al-Qadisiyah Journal for Humanities, which discussed the definition and types of repetition, then discussed its benefits and clarified its significance in the Holy Qur'an in general as a rhetorical style, but the study focused particularly on the significance.

A study by Al-Noor Junaid titled "(Thematic Repetition in the Holy Qur'an: Analysis and Comparison)" (3), which is a published Master's thesis that also discussed the concept and types of repetition, then focused on thematic repetition in the Holy Qur'an with analysis and comparison between its occurrences in the Qur'anic text in general.

A study by Heni and Al-Jazouli titled "(Narrative Repetition in the Holy Qur'an)" (4), a Master's thesis that also discussed the definition of repetition as a linguistic characteristic in general, then moved to narrative repetition specifically in the Qur'anic text. A study by Al-Omari titled "(Repetition in the Great Qur'an)", which discussed the phenomenon of repetition in general in terms of definition and types with examples, then addressed its importance as a rhetorical characteristic of the Qur'anic text.

The First Axis: The Meaning of the Word (Repetition) Linguistically and Terminologically

Repetition is a rhetorical characteristic of the Arabic language, one that every eloquent Arab masters. Arabs, the people of eloquence and rhetoric, master the Arabic language and excel in using its various functions, skills, and characteristics, including the characteristic of repetition. In this research axis, we will define the meaning of (repetition) in language and terminology through the following two chapters:

Chapter One: The Meaning of the Word (Repetition) Linguistically

Repetition comes from (K.R.R.). *Karra yukarrir takraar* (verb: repeated, repeats, repetition), and the thing that is repeated is a *mukarrar*. The plural is *takraaraat* (repetitions).

We say: *Karrara al-shay'*. Meaning: he repeated it, or brought it back. In *Al-Qamoos Al-Muheet* (The Comprehensive Dictionary), it is stated that: "He returned upon it (Karrar 'alayh) takraaran and kurūran" (meaning: he returned). "Karrarahu" (meaning: he repeated it) and "karrara 'anhu" (meaning: he withdrew from it): he went back and returned. "Karrarahu": he repeated it a time after another. (1) We say: *Takraran wa takraaran* (repetition and reiteration), meaning: many times. *Karrarahu* and *karrara bi-nafsih* (he repeated it and he repeated with himself).

In *Lisan Al-Arab* (The Tongue of the Arabs), Ibn Manzur says: "Al-Karr (الكر): The return. It is said: *karra 'alayh yakurru kurran wa kurūran* (he attacked him, attacks, attack and attacking), which is the source of *karra*. And *at-takrār* (التكرار) and *at-tikrār* (التكرار) mean: returning. And *karrara 'alayh* (he repeated upon him) means: he returned, and so does the horse upon the enemy. *Karrara 'anhu* (he repeated from it) means: he withdrew. *Al-karratu* (الكرّة): The time (of an action), and the plural is *al-karrāt* (الكرّات). It is said: *karrartu 'alayh al-hadeeth wa karrartuhu* (I repeated the narration to him and I repeated it), if you repeated it. And *karrara 'an kaza takrīran* (he repeated about this, repeating), if he repeated it. *Al-karr* (الكرّ): The returning to the thing, and from it is *at-takrār* (التكرار)." (2)

Based on this, the meaning of the word (repetition) linguistically is returning and reiteration.

Chapter Two: The Meaning of the Word (Repetition) Terminologically

The definition of (repetition) in terminology does not have a major difference in its concept across different specializations. However, linguists and jurists agree that it is one of the characteristics that distinguish the Arabic language for aesthetic rhetorical purposes. (Repetition) occurs by repeating the word itself or a set of words for the purpose of emphasis, magnification, glorification, or other reasons, as used by the people of the language.

Among the terminological definitions of repetition are:

From the rhetorical perspective, it is said to be: "The bringing of identical elements in different places of the work, and it is the basis of rhythm in all its forms, as we find it in music, just as we find it as the basis for the rhyme in poetry." The repetition of words in rhetoric means: repeating the exact words to establish a meaning in the listener's mind, or for inducement (encouragement) or deterrence (warning). The Almighty said: "Nay! You will surely know. (3) Again, nay! You will surely know". (4) ([At-Takathur 3-4]. (3)

Al-Suyuti (may Allah have mercy on him) said: "At-Takreer (التكرير - reiteration) is more eloquent than *At-Ta'keed* (التأكيد - emphasis), and it is among the beauties of eloquence, contrary to the opinion of some who erred." (4)

And Abdul Azeem Al-Mat'ani (may Allah have mercy on him) said: "Repetition is a well-known verbal art. The style may not be safe from anxiety and disorder with it, thus becoming a target for criticism and reproach." (5)

Repetition appears to be a method among the methods of Arabs in their speech, which they used for various purposes. However, repetition in the Holy Qur'an differs from the repetition in the speech of the Arabs, which may not be safe from anxiety and disorder in its style, thus becoming a target for criticism and reproach. As for repetition in the Holy Qur'an, it has come to be free from criticism and faults, save for the claims of those who exaggerated in their reproach of it.

We conclude from the above the terminological definition of (repetition) as: "A rhetorical linguistic characteristic of the Arabic language, used for emphasis and to provoke the recipient's attention, provided that the style is safe from anxiety and disorder. "The Second Axis: Types and Functions of Repetition in the Qur'anic Text. In this axis, we will learn about the types and functions of repetition in the Arabic language in general and in the Holy Qur'an in particular, through the following chapters:

Chapter One: The Meaning of the Linguistic Miracle (I'jaz) of the Qur'anic Text

In *Al-Mu'jam Al-Jami'* (The Comprehensive Dictionary), the word (linguistic) is defined as: "Something related to language, belonging to the people of language, concerning language... a linguistic rule: a set of rules governing the arrangement of words and constituent elements in programming languages... a linguistic unit: a unit that indicates the idea of writing without being attributed to a specific person or time..." (5)

Terminologically, the linguistic miracle of the Qur'anic text has several definitions. Although they differ in their wording, they agree on the content. We mention the following:

- Imam Fakhr al-Din's statement: "The aspect of the miracle is eloquence (Fasāhah) and the uniqueness of the style, and freedom from all faults." (6)
- Dr. Hikmat Al-Hareeri's statement: "The Qur'anic performance is distinguished by expressing massive issues and meanings within a scope that is impossible for humans to express such purposes in, and that is with the broadest meaning, the most precise expression, and the most beautiful, along with the marvelous harmony between the meaning and the phrase, the rhythm, the shadows, and the atmosphere, and with the beauty of expression, the precision of the significance in a single verse, such that no word can substitute another in its place, and such that beauty does not compromise precision, nor precision compromise beauty, and all this reaches a level whose miraculousness no one can grasp." (7)

We can say that the linguistic miracle of the Qur'anic text is: "The wonderful composition that preserves the beauty of the wording and the magnificence of

the expression, is characterized by a fine style, is consistent with the state of the addressee, and is beyond human ability to produce or imitate."

- My statement "The wonderful composition" refers to the soundness of the wording and the goodness of the structure and formulation.
- My statement "that preserves the beauty of the wording" refers to the excellent employment in terms of meaning, significance, and exposition.
- My statement "the magnificence of the expression" refers to the excellent use of the rhetorical tools of the language.
- My statement "a fine style" refers to the excellent use of the discourse pattern in its proper place.
- My statement "is consistent with the state of the addressee" refers to the brilliance of considering the different levels and circumstances of the addressees.
- My statement "is beyond human ability to produce or imitate" refers to the weakness of human ability in challenging it and clarifying its miraculousness.

Chapter Two: The Types and Functions of Repetition in the Arabic Language

Repetition is one of the stylistic phenomena used for understanding the literary text. It is an Arabic term that had its presence among ancient Arab rhetoricians. As we mentioned, in language it is from *al-karr* (the return), meaning: return, and it means: reiteration and returning. Terminologically, we said it is the repetition of a word or phrase more than once in a single context, either for emphasis, or for increased attention, magnification, glorification, or for some rhetorical purpose.

Repetition is not only based on merely repeating the word in the sentence or context, but also on the effect that this word leaves on the recipient. Therefore, repetition refers to the aesthetic quality of an image, a scene, or even a meaning, which makes it have a profound emotional effect on the recipient's soul.

Repetition can be considered a musical phenomenon due to the rhythm it imparts, which affects the recipient's conscience. Thus, it goes beyond the significance associated with formulation and structure. Muhammad Al-Baroudi says about it: "A musical and semantic phenomenon that necessitates bringing a word related to a meaning, and then repeating the word with another meaning in the same discourse." (9)

Semantic repetition exists in addition to vocal repetition. Semantic repetition is the process of communicating the same meaning in several ways in order to make it more obvious and to increase the emotional impact on the recipient. The Almighty's statement, "And let there be [arising] from you an Ummah inviting to [all that is] good, enjoining what is right and forbidding what is wrong," serves as an illustration of this. And those who are successful are those.

Some people confuse repetition with verbal emphasis, but the difference between the two is clear. Although repetition involves renewing the significations of words in multiple ways that follow their suitability with the

varied contexts in which they occurred, verbal emphasis is the repetition of the word in the same sentence twice and not more than three times. Therefore, we see that repetition is more general and broader than verbal emphasis. Although there is a proximity between them, this proximity does not negate the difference, because repetition, as we said, is broader than emphasis in its significance. We can even say that emphasis is one of the significations of repetition.

The difference between them is clearly manifested in the fact that emphasis is connected to the proximate and contiguous speech, while repetition does not require connection between it and the preceding speech. It is permissible and correct for it to come separate from the first context that is considered a repetition of it, and we do not call it emphasis then, but rather repetition that serves emphasis.

Ibn Al-Athir mentioned that repetition is of two sections: one found in the wording and the meaning, and the other in the meaning without the wording. The one found in the wording and the meaning is like your saying to someone you call: "Hurry up! Hurry up!" As for the one found in the meaning without the wording, it is like your saying: "Obey me and do not disobey me," for the command to obey is the prohibition of disobedience, and the only benefit of reiteration here is for emphasis. (10)

The mechanism of repetition is realized as follows:

1. Repetition of the Letter: We know that letters in the Arabic language take their meaning or value from the sentence or another word that follows them. Their repetition occurs by reusing them in the same sentence or the same context for some purpose, which necessarily reveals meanings and significations that affect the recipient's psychological state and emotions.
2. Repetition of the Word: This occurs by reusing the word in the same context or sentence, also for a rhetorical purpose, usually to emphasize the meaning and its signification, whether for glorification, warning, magnification, or otherwise.
3. Repetition of the Sentence: This occurs by repeating the use of the sentence for a rhetorical purpose that indicates its importance or the importance of its signification. It affects the recipient who becomes attentive to it after its repetition, thus receiving the intended meaning or content due to this effect. This effect—the recipient's attention to the intended meaning—is considered one of the noblest purposes of sentence or phrase repetition.

As for the levels and functions of repetition, Isma'il Al-Jaf says: "Repetition is the mention of the sentence twice or three times and more, for purposes including:"

1. For emphasis: As in the Almighty's saying:)Nay! You will surely know. (3) Again, nay! You will surely know. (4) ([At-Takathur 3-4].
- 2.. In order to prevent the speech's harmony from being harmed by the duration of the separation: The Almighty stated: [Mention] when Yusuf told his father, "O my father, indeed I saw [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me." [Yusuf 4]

By repeating (I saw) so that the length of the separation does not harm it.

3. For comprehensiveness: As in the saying: "(If not, then enter one by one, man by man...)".

4. to increase the inducement towards something, like forgiveness: The Almighty says: "O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful."

5. To win over the addressee, the Almighty says: "And O my people, follow me; I will guide you to the way of rectitude.

6. To attract to the importance of the addressee: As in the saying: "(Ali is a man, a man, a man...)"

7. For repetition (reiteration) as an urging to a thing, such as generosity: As in the saying: "The generous one is close to Allah and he is... close to abundant goodness," such as the saying: "(My father, my father will arrive tomorrow from his trip)." (11)

Also among the functions of repetition are:

1. The Emphatic Function: This aims to arouse expectation in the recipient and confirm and establish meanings in their mind.

2. The Rhythmic Function: Repetition contributes to building an internal rhythm that achieves a special musical harmony.

3. The Decorative Function: This involves the repetition of words that differ in meaning but agree in sound structure, which adds an aesthetic coloring to the speech. (12)

The emphatic function is considered one of the most important functions of repetition in the Arabic language, as the primary role of repetition in the Arabic language is to confirm the meaning by arousing and alerting the recipient.

Chapter Three: The Types and Functions of Repetition in the Qur'anic Text

The one who contemplates the structure of the verses of the Holy Qur'an will find that the structure has utilized all the arts and characteristics of the Arabic language to the fullest and with complete mastery, surpassing the mastery of the masters of the language themselves. If we look at the composition, the style, and the excellent use and employment of the word according to the meaning or the significance, we would know the secret of the Qur'an's miracle from the lexical and linguistic aspect—a thing that is more than what we call true, complete mastery.

The Qur'an, which is miraculous in its verbal structure and linguistic composition, used the rhetorical tools and characteristics of the Arabic language with brilliance. This is the secret of its challenge to the people of the language, who were unable to create the like of this complete and integrated structure, despite the failed attempts of some claimants among the Arabs, such as Musaylimah the Liar and others.

One of these rhetorical characteristics is the characteristic of repetition, which the Qur'anic text used in all its forms and types without anxiety or disorder in the verbal structure and linguistic composition of the Qur'anic verses—a matter that had not been preceded by the Arabs. The one who contemplates the verses of the Holy Qur'an will find that the Qur'anic text used all types of repetition, and employed it with a perfect and well-governed employment, whether at the level of the letter, the word, the sentence, the phrase, or even at the level of the meaning and significance, always maintaining the arousal and attention of its recipient without the slightest feeling of boredom or disorder, in order to achieve the intended meaning and the desired effect on the recipient.

Types of Repetition in the Holy Qur'an:

We can divide the repetition mentioned in the Qur'an into two types:

First: Repetition of the Wording and the Meaning: This is divided into: contiguous repetition and non-contiguous repetition. Second: Repetition of the Meaning, not the Wording, such as the repetition of the stories of the prophets.

This is the repetition of the wording without a difference in meaning, and it includes the repetition of the letter, the word, or the sentence. It has come in two forms: contiguous and non-contiguous, as follows:

Functions of Repetition in the Holy Qur'an:

The Qur'an has employed repetition with a sound and well-governed employment. The enemies of the religion have taken repetition in the Qur'anic text as a pretext for doubt and the disturbance of belief, but despite their ignorance of the Arabic language sciences and their characteristics, they failed in this. Dr. Al-Mat'ani addressed this, saying: "Repetition occurs in the Holy Qur'an in several forms:

1. Sometimes the repeated element is a tool that performs a function in the sentence after its two basic constituents have been fulfilled.
2. Other times, a word is repeated with its counterpart for a purpose, so that it conveys a meaning that cannot be achieved without it.
3. A recurring final phrase (Fasilah) in a single Surah in a single pattern.
4. A story that is repeated in multiple places with differences in the methods of formulation and presentation of the idea.
5. Some commands, prohibitions, instructions, and advice that establish a legal ruling or urge a virtue or prohibit a vice or encourage good or deter from evil.

The repetition in the Qur'an in all these places that we mentioned, and those we did not mention, where the mark of repetition is observed, in all this, the Qur'anic repetition differs from what occurs in other styles. Because repetition,

which is a known verbal art, the style may not be safe from anxiety and disorder with it, thus becoming a target for criticism and reproach.

Because repetition is a license in style—if the expression is correct—and licenses must be exercised with caution and vigilance.

It has occurred in the Qur'an frequently, yet there is no instance against which an objection has been raised, let alone the claims of the exaggerated, for there are distances between them and the Qur'an, and they are its enemies. If we understand the Book of Allah well, the repetition in it, while being safe from criticism and faults, fulfills two functions:

First: From the religious aspect. Second: From the literary aspect.

The religious aspect—considering that the Qur'an is a book of guidance, instruction, and legislation—no art in it is devoid of this. The most important function that repetition performs from the religious aspect is to establish and confirm the repeated element and show concern for it, so that it is more exemplary in behavior and clearer in belief.

As for the literary aspect, the role of repetition in it is varied, although its goal in all its instances is to confirm meanings and highlight them in a context of clarity and exposition.

In the repetition of a tool: Examples include the Almighty's saying:)Then, indeed, your Lord - for those who emigrated after they had been persecuted, and then they struggled [for the cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and Merciful. ([An-Nahl 110]. And the Almighty's saying:)Then, indeed, your Lord - for those who did wrong in ignorance, and thereafter repented and corrected themselves - indeed, your Lord, after that, is Forgiving and Merciful. ([An-Nahl 119].

The apparent view of these two verses shows the repetition of "Inna" (إن) in them, and this appearance necessitates being satisfied with the first "Inna." The predicate (Khabar) in both places is "is Forgiving and Merciful". But this apparent view was violated, and "Inna" was repeated again. There is a reason for this violation, and that reason is the length of the separation between the first "Inna" and its predicate. This is a matter that suggests a contradiction with the purpose for which "Inna" was introduced, which is emphasis.

Therefore, rhetoric necessitated its repetition so that the relation between the two constituents would be observed as it should be with emphasis. Furthermore, there is another function: if a reader were to recite these two verses without repeating "Inna" in them, and then recited them with its repetition once more, the difference between the two situations would be clear to him: anxiety and weakness in the first, and harmony and strength in the second. Because of this length, it was repeated in the saying of the poet:

- *Inna imra'an ṭālat mawāthīqu 'ahdih... 'alā mithli hādhā la-karīmun.* (Indeed, a man whose covenant's bonds have lengthened... upon the like of this is indeed noble.)

Ibn Al-Athir, seeing this opinion, says: "...So if 'Inna' occurs, and there is a long space of speech between its name and its predicate, then the repetition of 'Inna' is better in the ruling of rhetoric and eloquence, just as was demonstrated in the verses [of the Qur'an]."

- Repetition of a word with its counterpart: Examples include the Almighty's saying:)Those are the ones for whom is the worst of the torment, and in the Hereafter, they are the greatest losers. ([An-Naml 5]. "Hum" (هم - they) was repeated twice. The first is the subject (Mubtada'), and its predicate is "the greatest losers" (al-akhsarūn). The second is a separating pronoun (*damīr faṣl*) brought to emphasize the relation between the two sides, which is that the first "hum" is the one primarily meant by "the greatest losers."

Likewise, the Almighty's saying:)Those are the ones who disbelieved in their Lord, and those will have shackles on their necks; and those are the companions of the Fire, they will abide therein eternally. ([Ar-Ra'd 5]. "Ulā'ika" (أولئك - those) was repeated three times here. And this repeated word, along with what immediately follows it, resulted in nothing but beauty and magnificence.

The first and second instances: record a general ruling against the deniers of the Resurrection: their disbelief in their Lord and the presence of shackles on their necks. The third instance: clarifies their humiliating fate and their entering the Fire, and their companionship with it with eternal permanence, which is not followed by an exit from it.

If "ulā'ika" was dropped from the second and third instances, the meaning would be distorted and disturbed. The *wāw* (and) preceding "(shackles on their necks)" would become a *wāw* of the state (*wāw al-ḥāl*), and the *wāw* preceding "(they are the companions of the Fire, they will abide therein eternally)" would become a coordinating conjunction (*wāw al-'atf*) coordinating an issue that distorts the meaning. Therefore, the place of repetition in the verse is sound due to its role in the correctness and strengthening of the meaning, and the emphasis of the relation in the three instances as a final record against them.

- Repetition of the Final Phrase (Fasilah): (The final phrase is repeated in three Surahs: "Ar-Rahman," "Al-Qamar," and "Al-Mursalat," which are the Surahs where this stylistic phenomenon clearly stood out in a way that did not appear in others, as it occurred in them.)

◦ The phrase)So which of the favors of your Lord would you deny? ((فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ) is repeated in "Ar-Rahman."

◦ The phrase)Then how [severe] was My punishment and warning? ((فَكَيْفَ كَانَ وَعْدَآيِ وَنُذْرٍ) is repeated in "Al-Qamar."

◦ The phrase)Woe, that Day, to the deniers. ((وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)) is repeated in "Al-Mursalat." (Al-Mat'ani, 322, 1990 AD)

The Third Axis: Repetition in Surah (Ar-Rahman) and the Significance of Its Use

In this axis, we will examine a model of repetition, which is the repetition in Surah (Ar-Rahman). But before discussing repetition in the Surah, we will

address its introduction and the reasons for its revelation, and then we will delve into the repetition and its significance within it, through the following chapters:

Chapter One: Introduction to Surah (Ar-Rahman) and the Reason for Its Revelation

We begin with the Surah. The Almighty said: ar-Rahman (1) Has taught the Qur-an. (2) Has made man. And.[3] instructed him in clear expression. (4) the sun and the moon [turn] by calculating care, (5) And the stars and the trees prostrate. (6) And the heaven He lifted and put the balance (7) That you not break the balance. (8) And set weight in fairness and do not make the scale light. (9) And the earth which. He prepared to the animals. (10) Fruits and date-palm trees with sheaths are in it (11) Grain with husks and sweet-smelling plants. (12) Thou which of the mercies of thy Lord wouldst thou deny? (13) he made man out of clay similar to [that of] pottery. (14) And He made the jinn of unsmoking fire. (15) What a part of the favor of your Lord would you refuse? (16) he is the Lord of the two risings and the Lord of the two settings. (17) So of the benefits of thy Lord wouldst thou deny? (18) He turned out the two seas, and they met [side by side]; (19) and a barrier is between them, of which neither of them is disobedient. (20) So what of the wills of your Lord would you deny? They both produce pearl and coral. (22) Which of the mercies of thy Lord wouldst thou deny? And these, (23) and to Him belong the ships [which are] sailing through the sea, [raised] like mountains. (24) What among the favorites of your Lord wilt thou deny? (25) All will fall on earth, (26) And will be left the Face of thy Lord, Lord of Majesty and Honour. (27) And which of the advantages of thy Lord wouldst thou reject? (28) Whoever is in the heavens and the earth enquires Him; daily He is in another business. (29) So what of the preferences of your Lord would you reject? (30) We shall wait upon you, O prominent ones [jinn and mankind]. (31) So what of the graces of your Lord would you refuse? (32) O ye, company of jinn and man kind, should ye have power to go beyond the bounds of the heavens and of the earth, then go. Unless it is the authority [of Allah] you will not pass. (33) So what of the favours of thy Lord wouldst thou refuse? (34) upon you shall a fire of fire and [smoky] copper be sent, and [you] shall not [be able] defend [yourselves]

The Holy Qur'an contains one hundred and fourteen Surahs (chapters), which differ in their names. Every Surah is a miracle (*i'jāz*) in itself, indicating that it is the word of Allah, revealed to His Messenger Muhammad (peace and blessings be upon him). The contemplative reader of these Qur'anic Surahs, in their entirety, is struck by the nature of the verbal construction and linguistic composition of the Qur'anic Surahs in general. Among the Qur'anic Surahs that are splendid in their verbal construction and linguistic composition is Surah Ar-Rahman (The Most Merciful), which I have chosen as a model for the subject of this research concerned with repetition in the Holy Qur'an.

Surah Ar-Rahman is a Meccan Surah with seventy-eight verses. Its verses are characterized by a special rhythm and style, mentioning many of Allah's blessings and calling upon both mankind and jinn to bear witness to them. It challenges

both mankind and jinn as to how they can deny Allah's countless and innumerable blessings and favors (*ālā'*)

Surah Ar-Rahman was thought by some, such as Muqathil, to be Meccan; but it was considered by many of those in authority at the beginning of the era of the first caliphate, to have been Medinan, including al-Hassan, Urwah ibn Az-Zubayr, Ikrimah, Ata and Jabir. Al-Qurṭubi defended the Meccan opinion, by quoting the report that Ibn Mas'ud was publicly reciting this Surah in Mecca and was assaulted by Quraysh on that account, and that the Prophet recited it in the Fajr prayer at Nakhlah when a company of jinn were present and listened to his recitation and believed. Another report states that the jinn reacted to the recurrent verse, Which of thy Lord favors will thou deny? With praise and affirmation, another indication that it is of Meccan origin. Speaking of its context, the Surah was said to have been revealed as the response to the rejection of the command to prostrate oneself to the Most Gracious in the Surah Al-Furqan by the polytheists. This divine trait is confirmed in its name, Ar-Rahman and the Surah starts by stating that the Most Gracious is the one who revealed the Quran to the Prophet and thus it was one of the earliest revelations.

It was also said that this Surah was revealed because of the polytheists' statement about the Prophet (PBUH):)And indeed, We know that they say, 'It is only a human being who teaches him.' ([An-Nahl: 103]. This means that the emphasis on mentioning The One Who teaches the Prophet the Qur'an was stronger than the emphasis on the teaching of the Qur'an itself.

Imam Taṭṭāwī, in his interpretation of the saying of Allah the Almighty:)[The Most Gracious] taught the Qur'an. ([Ar-Rahman: 2], says: "This noble verse contains a refutation of the polytheists who claimed that the Messenger (PBUH) learned this Qur'an from human beings, as the Almighty narrated from them in His saying:)And indeed, We know that they say, 'It is only a human being who teaches him.' ([An-Nahl: 103], and in His saying:)And the disbelievers say, 'This is not but a forgery which he has invented, and another people have helped him with it.'... ([Al-Furqān: 4]. It also contains a refutation of their claim that they did not know The Most Gracious, as in His saying:)And when it is said to them, 'Prostrate to the Most Gracious,' they say, 'And what is the Most Gracious?'... ([Al-Furqān: 60]."

Ibn 'Aṭīyah, in his exegesis when addressing the reason for the revelation of Surah Ar-Rahman, says: "It was only revealed when Quraish said in Mecca: 'And what is the Most Gracious? Should we prostrate to what you command us?' And in the *Sīrah* (biography), it is narrated that Ibn Mas'ūd publicly recited it in the Masjid until the assemblies of Quraish attacked him and beat him, and that was before the Hijra (migration)."

Ibn Abī Ḥātim and Abū Ash-Shaykh narrated in the book *Al-'Azamah* from 'Aṭā' that Abū Bakr Aṣ-Ṣiddīq mentioned the Day of Resurrection, the scales, Paradise, and the Fire one day, and said: "I wish I were a green plant that an animal would eat, and I had never been created." Then the verse was revealed:)But for he who

has feared the standing before his Lord are two gardens. (Ibn Abī Ḥātim narrated from Ibn Shawdhab that this verse was revealed concerning Abū Bakr Aṣ-Ṣiddīq.

Chapter Two: Repetition in Surah Ar-Rahman and the Significance of its Use

The presence of repetition (*takrār*), in any of its forms or images, is essentially for the purpose of emphasis (*tawkid*). This presence is certainly a rhetorical one, intended to create an emotional impact on the recipient, thereby drawing attention and consequently emphasizing the intended meaning. The style of repetition is one of the alerting methods for the recipient, or rather, one of the stylistic stimuli. By stylistic stimuli, we mean everything that draws the recipient's attention more than anything else in the text, linguistically and psychologically, making them vigilant to what is being said. These are the rhetorical components and pillars that grant the text its artistry. We see that repetition achieves this, whether by repeating a letter, a word, a sentence, a sound, or even a meaning or a rhyme (*fāṣilah*). Therefore, repetition is one of the stimuli capable of awakening the recipient's consciousness and stirring them to the extent that the recipient falls under the power of the effect generated by the stimuli produced by the linguistic phenomenon, which turns into an emotional charging of the recipient.

As we mentioned earlier, Az-Zubaydī says: "The difference between repetition and verbal emphasis has been decided by a group of rhetoricians. Among what they differentiated between them is that emphasis requires continuity and should not exceed three repetitions, while repetition differs from it in both matters. Therefore, they concluded that the saying of Allah the Almighty:)Then which of the favors of your Lord will you (both) deny? ((Surah Ar-Rahman) is repetition, not emphasis."

If we contemplate the repetition in Surah Ar-Rahman and the significance of its use, we find that the repetition of the *fāṣilah* (rhyme))Then which of the favors of your Lord will you (both) deny? (in Ar-Rahman is mentioned thirty-one times. We observe that the repetition found in Surah Ar-Rahman is the most frequent form of repetition in the Qur'an overall. We also notice that the repetition in this great Surah was preceded by a perfectly miraculous rhetorical prelude, where it came after twelve verses with unified rhymes.

This prelude likewise created a sweet musical melody, serving as a natural introduction for the congruence of the forms of repetition and for the soul to become familiar and comforted by it, so it does not attack it suddenly. This is because the Qur'an considered in the rhymes of the introductory prelude the structure upon which the rhymes of the repeated verse were built.

We can clearly see that the dominant characteristic of this Surah is the counting of blessings upon the two weighty races (*ath-thaqalān*): mankind and jinn.

After every blessing that Allah enumerates, the phrase comes:)Then which of the favors of your Lord will you (both) deny? (.

Based on this, the reason for the repetition that filled Surah Ar-Rahman can be easily understood: it is a reminder and confirmation of His blessings, and that it is impossible to deny or reject them.

The repetition of the *fāṣilah* in Surah Ar-Rahman, along with the separation between each blessing, serves to enumerate the blessings, because Allah the Almighty counted His bounties in the Surah, reminded His servants of His favors, drew their attention to their worth and His power over them, and His gentleness in them. He made it a separating point between every blessing so that its place in relation to what He has bestowed upon them would be known. Furthermore, it carries a meaning of reproach, reprimand, and rebuke, because enumerating the blessings and favors from The Most Gracious is a rebuke to whoever denies them, just as one who denies favors conferred upon him by people is rebuked by counting them.

When it is protested that the repeated verse comes even after threats and warnings, as the description of fire, punishment, and Hell, then how can it refer to blessings? The question is raised due to the fact that the refrain follows verses about flame of fire, about taking criminals and punishing them in Hell.

The appearance of these verses is that of tribulation and vengeance, not a blessing.

The answer: The contemplative reader realizes that in the warning, the threat, and the clarification of the fate of the misguided, there is protection (*'iṣmah*) for man from falling into what they fell into, and thus having their same destiny. From this perspective, it becomes clear that these instances fall under the category of blessings, because the blessing is of two types: conveying good, and repelling evil. The Surah encompassed both types, which is why the *fāṣilah* was repeated.

Abul-Qāsim Al-Kirmānī says: "His saying)And He imposed the Balance (was repeated three times and was explicitly stated and not implied because each one stands independently and is not in need of the first. It was also said that each one is different from the other: the first is the balance of this world (*dunyā*), the second is the balance of the Hereafter (*ākhirah*), and the third is the balance of reason (*'aql*). It was also said that it was revealed separately, thus necessitating the explicit statement."

Regarding His saying)Then which of the favors of your Lord will you (both) deny?(, the verse was repeated thirty-one times: Eight of them are mentioned immediately following verses that count the wonders of Allah's creation, the marvels of His artistry, the beginning of creation, and their return. Then seven of them follow verses that mention the Fire and its severe punishments, corresponding to the number of the gates of Hell. The mention of the favors immediately after them is beautiful because warding them off and repelling them is a blessing that is equal to the mentioned blessings, or because they befell the enemies, and that is considered the greatest of blessings. After these seven, eight follow that describe the Gardens and their inhabitants, corresponding to the number of the gates of Paradise. Another eight follow those for the two Gardens

that are beneath them. So, whoever believes in the first eight and acts according to their requirements deserves both sets of eight from Allah and is protected from the previous seven. And Allah the Almighty knows best.

It is worth noting what Dr. Shawqī Dayf - may Allah have mercy on him - drew attention to regarding the repetition of the noble verse)Then which of the favors of your Lord will you (both) deny?(: "It was worthy of attracting the attention of the companions, may Allah be pleased with them, as the Messenger (PBUH) observed. They would either repeat a phrase like that of the jinn, or they would repeat the verse itself after every blessing, saying)Then which of the favors of your Lord will you (both) deny?(. It is as if this noble Meccan Surah is amenable to a group repeating that verse with the one reciting it, so that it might penetrate the ears of those who have deafness in their ears and coverings over their hearts, from the polytheists of Quraish and others."

Dr. Shawqī Dayf's previous statement points to the universality of the repetition of the noble verse)Then which of the favors of your Lord will you (both) deny? (in Surah Ar-Rahman, addressing the two species of creation, both mankind and jinn, as well as spanning time and place when he said ("from the polytheists of Quraish and others"), which clarifies the secret of the linguistic and rhetorical miraculousness of the Qur'anic text and the extent of the influence of the repetition feature in this noble Surah.

The repetition here in this great Surah is undoubtedly for confirmation and emphasis of the blessings. It is as if Allah - glory be to Him - intended to make both mankind and jinn acknowledge Him after every blessing mentioned in the Surah, to make them know Him and His immense power and giving, so they acknowledge His existence and do not deny Him, so they believe and do not disbelieve. It is also to establish the proof against them on the Day of Resurrection, so that no human or group of jinn can come and say, "We did not know."

Al-Qurtūbi discusses that the repeated verse may refer to the meaning of which power of thy Lord do you refuse? since the Surah emphasizes the dominion, power, and mercy of God in creation, administration of the universe and numerous blessings that He has given to people. These signs were rejected by Jinn and human beings who related partners to Him. The refrain appears again to make it very clear that God is powerful, that they should remember his favors and that the argument is put down solidly against the refusal of it. The repetition in this case is like a wake up call and a reassurance.

Chapter Three: The Virtue of Surah Ar-Rahman and its Distinguishing Features

The Holy Qur'an is the speech of Allah - exalted is His glory - revealed to the Messenger of Mercy, Muhammad (PBUH). It is a complete whole. Allah - exalted is His glory - honored us and dignified us with it, and it was and still is the miracle of our noble Messenger (PBUH). It is the most authentic of books on the face of the earth. No falsehood can approach it, no matter what the deniers

claim, for Allah the Almighty Himself took care of its protection and preservation, as the Almighty said:)Indeed, it is We who sent down the message [i.e., the Qur'an] and indeed, We will be its guardian. ([Al-Hijr: 9]. Glory and praise be to Him. He counted everything in it and made it linguistically, rhetorically, and scientifically miraculous in its wording, composition, and style. In other words, it is a miracle in everything, transcending specific temporal or spatial limitations. Rather, one of the manifestations of its miraculousness is that it addresses the minds in every time and place.

The rhetorical miraculousness of the Qur'anic text is the special aspect whose understanding is exclusive to those who have known the Arabic language, both pronunciation and comprehension, and have appreciated its eloquence and methods of expression. It is no wonder that the Qur'an has charmed the Arabs since the very first moment and captivated them with its beautiful arrangement and wondrous composition. Its level of eloquence reached a limit that creation was incapable of matching, or even producing a similar Surah, despite the challenge and the reprimand. Thus, the proof was established against the Arabs, who understood this aspect of miraculousness, and by the establishment of the proof against them, it is established against all mankind.

Wherever a person turns their gaze in the Qur'an, they find linguistic secrets of miraculousness. They find this in its beautiful phonetic system, in the sound of its letters, when they hear its movements and stillness, its lengthenings (*maddāt*) and nasalizations (*ghunna'ā*), its rhymes (*fawāṣil*), and its sections. Their ears never tire of listening; rather, they constantly ask for more. They find this in its words, which fulfill the right of every meaning in its proper place. No word feels superfluous, and the researcher finds no instance where they can say a word needs to be added. They find this in the modes of address, where different types of people converge in understanding according to what their minds can grasp, so each of them sees it measured to their intellect and according to their need.)And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? ([Al-Qamar: 17].

Surah Ar-Rahman is part of this miraculousness. If we contemplate this noble Surah, we will find many things that distinguish it. In the following lines, we will cover some of these features:

- The noble Surah is the only one that begins with a name of Allah's Beautiful Names, which is Ar-Rahman (The Most Gracious). This name is almost always associated with saying "In the Name of Allah..." before doing anything, except for the prohibited. *Ar-Rahman* derives from *Ar-Rahmah* (Mercy) and *Ar-Ra'fah* (Compassion), like *Ar-Rahīm* (The Merciful), except that it is more intense and excessive in its exaggeration than *Ar-Rahīm*. It is on the pattern of *Fa'lān* (*Rahmān*), and *Fa'lān* is more intense and exaggerated than *Fa'īl* (the pattern of *Rahīm*). Therefore, *Ar-Rahman* means the vast, all-encompassing mercy, which Allah - exalted is His glory - has designated for Himself alone. Linguistically, *Rahmah* means compassion, sympathy, tenderness, forgiveness, softness,

affection, and provision (*rizq*). Terminologically, *Rahmah* is an attribute that necessitates conveying kindness, favor, benefit, and advantage to the servant, regardless of whether the servant is pleased or distressed by it. *Ar-Rahman* is one of the names that Allah forbade others from adopting, as the Almighty said:)Say, 'Call upon Allah or call upon the Most Gracious (*Ar-Rahmān*). Whichever name you use, all His names are the best.' ([Al-Isrā': 110]. Thus, He equated it with the name *Allah*, in which none shares with Him. Ibn Kathīr said: "The conclusion is that among His names are some that others can be named with, and some that others cannot be named with, such as the name Allah, Ar-Rahman, Al-Khāliq (The Creator), Ar-Rāziq (The Provider), and so on. Therefore, He began with the name Allah and described Him with Ar-Rahman because it is more specific and more known than Ar-Rahīm; because naming should begin with the most honorable and most specific names."

- Its wondrous and eloquent style, which includes the repetition in the context of bestowal and glorification, the saying:)Then which of the favors of your Lord will you (both) deny?(; as this verse is repeated thirty-one times in Surah Ar-Rahman, as a matter of eloquence and rhetoric.
- The enumeration of Allah's - the Almighty's - great favors and numerous manifest blessings upon His servants, which cannot be counted, foremost among them being the blessing of "teaching the Qur'an", as it is the greatest of Allah's blessings upon man.
- The wondrous and sequential arrangement used in the noble Surah. The Surah initially addressed Allah's numerous blessings, followed by the signs of His great power in the movement of the celestial bodies, the subjugation of large ships, and then a quick review of the visible cosmic page.
- The use of the style of encouragement and intimidation (*targhīb wa tarhīb*); for Allah - glory and exalted be He - mentioned the horrors of the Day of Resurrection and spoke about the state of the miserable criminals and the terror they face, and then He mentioned the scene of bliss for the pious in some detail and elaboration, as they will be in the Gardens with the wide-eyed *hūris*.
- A special and noticeable rhythm and style: Surah Ar-Rahman is considered a general declaration in the grand arena of existence and an announcement of Allah's dazzling and manifest favors in the beauty of His creation, the artistry of His making, the abundance of His bounties, and His management of existence and what is in it. It is a direction of all creation towards His Noble Face. It is a general declaration that calls upon the two weighty races (mankind and jinn) equally in the arena of existence, witnessed by all that exists, along with challenging them if they dare to deny Allah's favors. The challenge is repeated after the explanation of every blessing He detailed and separated, and it makes the entire universe a stage for it, as is the arena of the Hereafter. The resonance of the announcement is evident in the entire structure of the Surah and in the rhythm of its rhymes. It is evident in the raising of the voice to the highest level and the extension of the vocalization far away, just as it is evident in the

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