

Impacts of Repetitive Refrains Upon Human Thought and Comprehension: An Exegetical Discourse from Qur'ānic Perspective

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Abstract

The pivotal discourse around which this paper revolves is the repetitive refrains mentioned in the Holy Qur'ān and its impact upon human thought and psyche. This study highlights important features of repetition in the light of Sūrah Ash-Shu'arā' and Sūrah al-Raḥmān concerning Da'wah, guidance and multiples expressions of natural phenomena inviting towards reality. We may observe that how Scripture invites human's intellect calling, inspiring and motivating it towards what is required to be done positively? Is the repetitive refrains are the need of Da'wah and invitation to be conveyed showing its manifold facets towards human nature or not? Employing analytical method, it may be estimated that repetition is required up to what extent to divulge multiple aspects of stated guidance (hidāyah) required to be grasped. This paper finds that repetition is an important and fundamental aspect close to human nature. This study concludes that repetition may cause to focus upon the message laden with the verses before each reiteration associated with aesthetic reflection. Repetition is necessary to remember and stabilize truth in the minds and heart while on the other hand it results to acquire understanding that how repetition is purposeful confronting the objections of opponents in this regard.

Keywords: Qur'ānic Scripture, Repetitive Refrains, Exegetical Discourse, Aesthetic Glimpse and Impact, Da'wah and Guidance

Introduction

This paper indents to study the repetitive refrains and their impacts upon human thought and comprehension visiting Qur'ānic Scripture. The whole study has been divided into two main segments before reaching at the final remarks. In both chapters (*Sūrah*), it has been elaborated the significance of guidance and *Da'wah* with the expression of multiple dimensions of phenomenon in order to understand the reality. For this purpose, these are two phases of the study in which Sūrah Ash-Shu'arā' and Sūrah al-Raḥmān have been incorporated into the theme of paper respectively.

In first phase, for clarification, we have quoted repetitive refrain from Sūrah Ash-Shu'arā' verse (26:9) as translated by Abdullah Yūsuf 'Alī in the words, "*And verily, thy Lord is He, the Exalted in Might,*

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Most Merciful.”¹ From this repetition one may understand Prophetic methodology of invitation towards reality addressing the behaviour of their addressees in front of Prophetic call. The verse (26:9) has been repeated about eight times in the Sūrah after mentioning the *Da‘wah* work and struggle of Prophets of Allah and negation of people. Into the bargain, one time more repetition of the pair of Divine Name *al-‘Azīz al-Raḥīm* occurred again concerning the *Da‘wah* strategy of Prophet Muhammad (Peace and Mercy be upon him) in the verse (26:217).

In second phase, the main focus of study is the verse (55:13) i.e. “*which of the bounties of your Lord, would both you deny.*”² This verse has been repeated 31 times in the Sūrah al-Raḥmān. On the other hand, word *mīzān* (balance) has also been repeated. Furthermore, Divine Attribute known as Majesty (*jalāl*) and Generosity (*ikrām*) mentioned in the Sūrah 55 two times having unique reference among the Qur’ānic chapters may also be visited in the domain under discussed. Similarly, the end of each verse of the Sūrah “Ān” or “Ayn” is also an important aspect expressing phonic beauty and rhythm.

Hence, repetition and its influential aspects from both examples have been visited considering question of understanding of theme what is stated in the verse or attached with the consecutive verses. Is there any impact of repetition upon human thought and understanding what is required to be understood? Number of books discussed repetition together with its various aspects and significance. Scholars discussed in detail what is repetition literally and technically categorizing it into different types. This discourse is different one as compared to the work already done in this field. In this paper natural phenomena and philosophy behind them, stated in the verses has been incorporated where repetition occurred in the Qur’ān. It expressed also an aesthetic reflection in addition to the guidance, *Da‘wah* and invitation towards Oneness of Allah Almighty.

Repetition: A Preliminary Discourse

Repetition is the matchless feature of the Arabic language; especially Arabic poetry is an evidence of repetitive aspects of the language. Fundamentally in literal sense repetition (*takrār*) is from ‘*Karra, kara ra*’ means (*I‘ādah wa al-‘Aṭaf*) bringing back a thing once again and so on and the word ‘*Aṭaf*’ also has the meaning of inclination, bending and turning etc.³ While *takrār* has been equaled with the word ‘*rujū‘*’. It may also be rendered it as returning.⁴ Badr al-Dīn al-Zarkashī

added technically that it is the sentence or word repeated with reference to similar context having multiple meanings in connection either affirmation, alamring (to get rid of mis-happening), glorification, and others etc.⁵

Ibrāhīm al-Ibyārī added in the Qur'ānic Encyclopedia that repetition is more than a statement and confirmation, and is beauty of eloquence having many benefits like *al-taqrīr* (statement either for warning or focusing upon what reality has been mentioned), *al-Tākīd* (statement for concentration up to the acceptance of reality), *al-Ta'zīm* (regarding glorification and reverence) and *al-Tahwīl* etc.⁶ Moreover, Syed Quṭb added that in each repetition of what is mentioned, it different either slightly or significantly at large.⁷ We may add in the light of remarked given by Shāh Walī Ullah that repetition is natural need of humanity. It is something sense of taste to be amused and how our tendency and inclination toward the message along with various dimension of understanding as well.⁸

The impressions of repetition upon human feeling, thought and action having profound spiritual link saturating human needs. It is also important for human inner satisfaction, aesthetically observing the repeated design of nature as well as beautiful human manufacturing and development. Repetition occurs in the Holy Qur'ān many times concerning different types and with regard to different contextual domain.

PHASE-I Repetitive Refrain of *Sūrah Ash-Shu'arā'* (26:9)

Prior to discuss the calls of prophets and *Da'wah* endeavour, the discourse of keenness and passion of *Da'wah* and denial behaviour of the people in front of this message has been discussed in the *Sūrah*. Then in order to make one aware of greatness of invitation towards Allah, natural phenomena and sign of Allah in the creation have been mentioned. So that one may directly focus upon what is the reality exercising their own intellectual capability? Then before the discussion of *Da'wah* struggle of Mūsā (A.S) the following verses have been mentioned, and repeated throughout the chapter.

“إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ”⁹

Yūsuf ‘Alī, ‘Abdullah rendered the verse that, “*Verily, in this is a Sign: but most of them do not believe.-And verily, thy Lord is He, the Exalted in Might, Most Merciful.*”¹⁰

Visiting repeated verse (26:9) at different places pictured various dimensions of *Da‘wah* and Prophetic mission. Answering why Almighty (*al-‘Azīz*) has been mentioned in the verse prior to *al-Raḥīm*. Imam Al-Rāzī added that Allah Almighty is able to take revenge, but he is merciful with his creation perchance they may believe.¹¹ Furthermore, Abdul Azīz Ibn Bāz also added that:

في ثمانية مواضع لأجل الوعظ فإنه قد يتأثر بالتكرار من لا يتأثر بالمرة الواحدة.¹²

“ At eight places, for the sake of preaching, it may be most influential due to repetition (and pursuing again and again due to particular context), that may not be possible one time (without repetition)”

Regarding this verse Muḥmūd Tawfīq commented that every repetition has objective mentioned before it. He made eight separations (*fawāṣil*) against each Prophetic mission.¹³ When we pondering over the theme of chapter 26 (*Sūrah Ash-Shu‘arā’*) with special reference to the repeated verse, we may add against each repetition briefly as:-

1. Firstly, the verse (26:9) may be read in relation to previous verses especially verse 7 and 8 which broaden one’s sight towards the natural phenomenon perhaps for auto-grasping of reality from the prevailing signs of God in the cosmos e.g. what grow out from the earth as sign of His creation in the vegetation is mentioned in the previous verse before repetition of refrain.
2. Prophet (Moses) Mūsā (A.S) addressed Fir‘un (Pharaoh) indicating the things of common sense then informed explaining with signs and natural phenomenon¹⁴ after that with miracle of radiant white hand, furthermore, *Da‘wah* impact on magician as well as striking the sea with staff and splitting it into twelve parts stated in the *Sūrah* respectively. Even with this *Da‘wah* struggle, their denial behaviour towards truth cause them to be drowned in the sea with the whole context stated before repeated the verse (26:68).
3. After the explanation of *Da‘wah* struggle of Moses (A.S), people of Abraham (A.S) have been addressed by the Qur’ān. He (A.S) asked questions of common sense about Idols worships that “do

they hear; do they bring you any profit or loss” after that Allah Almighty introduced His different provisions. Then before the repetition of verse (26:104), His signs have also been indicated.

4. After that, struggle of Prophet Nūḥ (A.S) has been discussed explaining how people of ignorance confronted him. He (A.S) supplicated before the court of Lord, loaded Ark (Ship) with followers while remaining people were drowned due to their denial behaviour. After this situation the same pair of Divine Attribute has been added as stated in verse (26:122).

5. After that Prophet ‘Ad (A.S) addressed vanity and big-headedness

in the society due to their monuments building. He (A.S) spoke indicating Lords bestowal upon them and His signs

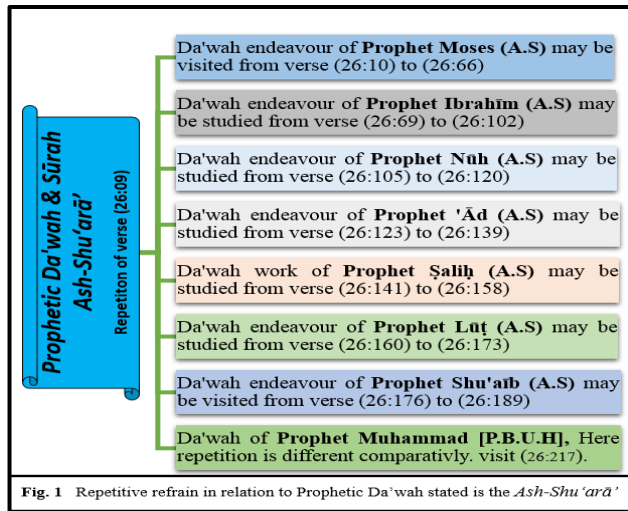


Fig. 1 Repetitive refrain in relation to Prophetic Da'wah stated is the *Ash-Shu'arā'*

prevailing everywhere. As a result of their ill-mannered and denial behaviour they were demolished after that the verse (26:140) has been repeated once more.

6. Şāliḥ (A.S) recalled them the bounties of Allah Almighty in this world warning them from destructive activities in the society and on account of killing She-Camel the torment seized them {verse (11:66) may be visited regarding this event along with pair of DM a little bit different expression The similar verse (26:159) repeated again at the end of struggle and Da'wah of Şāliḥ (A.S).
7. Lūṭ (A.S) addressed the people for correction of their bad sexual behaviour in the society. When they ignored the Da'wah of Lūṭ (A.S) as a result rain of stones was showered upon them. Declaring this happening as sign the verse (26:175) has been

repeated another time with different context for lesson of humanity.

8. Shu‘aib (A.S) conveyed his message to the people of wood (*Āikah*) instructing them not to indulge in the social evil of economic corruption measuring short fall. On account of their repudiation, shadow seized them after this scenario Allah Almighty repeated the verse again **(26:191)**.
9. At end the of Sūrah 26, Allah Almighty introduced Himself what is the Qur‘ān, importance of its message and results of refuting behaviour. Da‘wah methodology has been communicated to the Prophet Muhammad [PBUH] before repeating the couple *al-‘Azīz al-Raḥīm* **(26:217)** with different expression as compared to the address and statement for the other aforementioned Communities, Allah Almighty addressed as:

15 “ **وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ** ”

Yūsuf ‘Alī, ‘Abdullah translated the verse as, “*And put thy trust on the Exalted in Might, the Merciful*”¹⁶

This pair (*al-‘Azīz al-Raḥīm*) shows dignity, overwhelming and omnipotence of the God of Islam. Al-Sha‘rāvī added that *al-‘Azīz* is dominant one not recessive, Mighty and the Omnipotent and not subdued under any control.¹⁷ Furthermore, Al-Rāzī discussed that His Mercy doesn’t mean that He is not capable to punish the wrongdoers therefore *al-‘Azīz* has been mentioned before *al-Raḥīm* for removal of this illusion. Punishment doesn’t hinder bestowal of His Mercy.¹⁸ Hence, it obvious that repeated verse every time has different message to convey. Whenever one repeats verse, its looks like that reader and reciter is being exhort and encouraged to find the reality fervently and eagerly.

PHASE-II. Repetitive Refrain of Sūrah al-Raḥmān

In the Sūrah al-Raḥmān repetition may be observed either in the form of complete verse like (55:13) or as words. Each repetition has objective behind it for example the word ‘*al-Mīzān*’. Ḥamzah Kirmānī in ‘*Isrār al-Taqrār fī al-Qur‘ān*’ about the repetition of word *al-Mīzān* three times added hermeneutically that firstly it is stated for the balance concerning this world, secondly balance regarding the life of the Hereafter and thirdly the balance of Intellect. He statically divided repeated refrain thirty one times, as 8 times repetition concerning

natural phenomena (making them explicit), 7 times in threatening verses about Hell (to save humanity from torture), 8 times for two paradises mentioning earlier and 8 time for paradises stated later.¹⁹

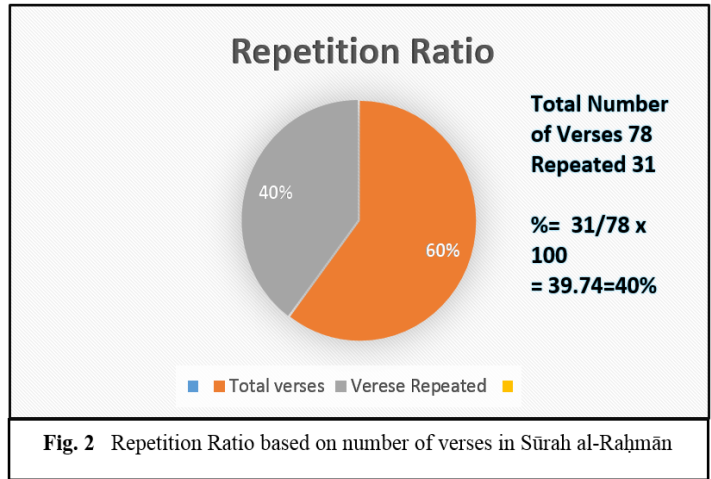
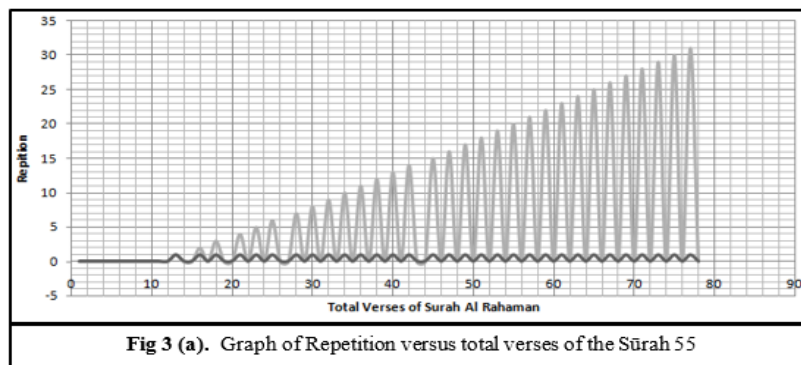


Fig. 2 Repetition Ratio based on number of verses in Sūrah al-Raḥmān

In the Sūrah al-Raḥmān, one verse is repeated thirty-one 31 time while the total verses are seventy-eight 78, that is repetition occurs about 40% (39.74%) of the total verses as shown in fig 1. In addition to this repetition, word *al-Mīzān*, communication regarding paradises etc. have also been repeated.

In the Sūrah 31 times repetition is mentioned in the following verses mentioned below for statistical observation 13, 16,18, 21, 23, 25,

- 28, 30,
- 32, 34,
- 36, 38,
- 40, 42,
- 45, 47,
- 49, 51,
- 53, 55,
- 57, 59,
- 61, 63,
- 65, 67,



69, 71, 73, 75 and 77. It has been indicated in the fig 3 (3) in the graph expressing the repetition after 12 verses and larger gapes horizontal also indicate repetition after two verses.

Repetition is an integral part of aesthetic that is a rhetorical communicative function of the Sūrah. It has various limitations like man intrinsic requirement, to find the unattended facets of the Scripture, and

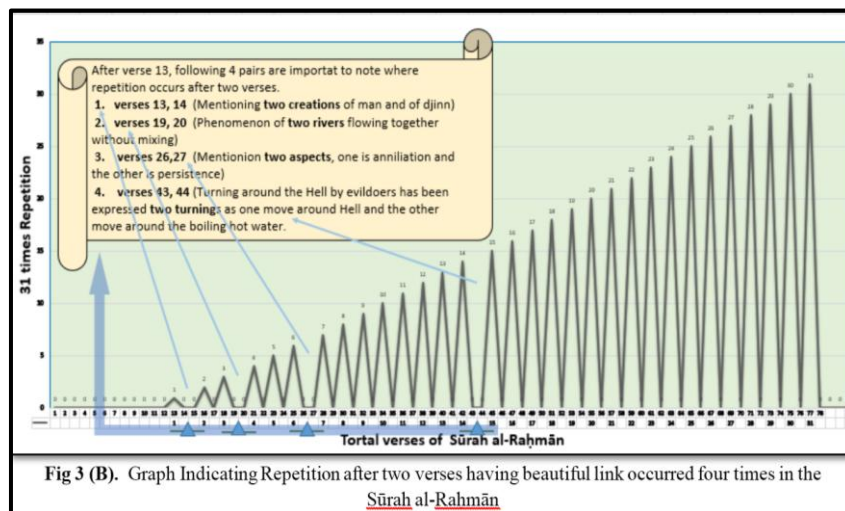
to become familiar with what has been stated etc. Murad Hofmann, in his book, *Islam the Alternative*, added that there seems to be a connection between the Arab's aesthetics principle of repetition triggering a state of ecstasy, on the one hand, and the attempt to portray God's infinity at other, and both aspects are presented in arabesques and other unending ornamentation.²⁰

Regarding the demand of the repetition Said Nūrsī stated about the two verses of the Qur'ān²¹ that if thousands of times, one repeats these verses of the universal thoughts what saturated with the wisdom, after too much reiteration the need to repeat them again would still remain and not ended. According to him repetition we need at every moment like the need of air and light.²² Ibn 'Āshūr on the subject of 31 times repetition declared that the repetition is the mode of grandeur Arabic language.²³

For better illustration, we may construct a graph of repetition versus total verses of the Sūrah, in which horizontal line shows the repetitive behaviour of verse (55:13) as shown in fig 3(b). Repetition after two verses at four place in the Sūrah has been discussed in the fig 3(b). Furthermore, what has been repeated 31 times in Sūrah al-Raḥmān Syed Ālūsī added as:

"وهذا التكرار أحلى من السكر إذ تكرر، إنما حسن للتقرير بالنعم المختلفة المععدة"²⁴

“And this repetition is sweeter than sugar when it is repeated ... But it is beauty of speech regarding number of different blessings”
On the other hand, two important Divine Attributes have been discussed



in Sūrah 55 exclusively i.e. Majesty (*jalāl*) and Generosity (*ikrām*) both are related to the aesthetic reflection and both Divine Names are repeated two times in the Sūrah, while in whole Qur'ān, it is a unique glory of the Sūrah 55. Murata added that gradually Muslim theologians, mainly Sufis, started classifying the Divine Epithets into two groups, one is the attributes of majesty (*ṣifat al-jalāl*) and other is the attributes of beauty (*ṣifat al-jamāl*).²⁵ This categorization may be called as that it is in accordance with Sūrah al-Raḥmān.

Dr Muḥammad al-Ghazālī in his book's chapter 'in the core of rhetorical discussion' regarding the refrain repeated thirty-one time in the Sūrah al-Raḥmān puts as:

*"However, this form of prolixity (aṭnāb) has been applied in the context of agitating such issue as often escape the attention of the listener."*²⁶

Regarding the question of repetition, towards metaphysical sense, Syed Ḥussain Naṣr expressed as:

*"it emphasizes what is called 'abstraction' which really means as opening onto intelligible world and stylization and repetition of pattern which in sense lead man to contemplation of the infinite in finite form."*²⁷

Salwa El Alwa demonstrates Debora Tannen model, concerning repeated various styles. She added that what have been repeated in the Holy Qur'ān is not just repetitive refrain so that they duplicate the same information exactly but each time it occurs the variation expanding our thinking.... which include the aesthetic and rhetorical function as well as cohesive and communicative purpose.²⁸

We may add, it is possible to understand more and more from natural phenomena and from verses of Holy Scripture by virtue of various repetition patterns. Rhetoric of the Qur'ān raises the question that how beautiful is the Lord, Who revealed this marvelous, miraculous and inimitable book. It may be added that this brief narration broadens our view regarding the importance of repetition in the Sūrah, indicating the unbroken chain of His mercy and favour upon us, even up to the relation of His own essence with His devotee, where no other reward can be equaled to this kindness, which manifests that every breath of man must be decorated with His remembrance.

Impact of Rhyme and Rhythm: An Aesthetic View of Sūrah al-Raḥmān

Rhyme (*qāfīah*) and rhythm (*‘Īqā’ o tanāgham*) are the important part of decent talk and expression. As poetry was an integral part of beautiful communication and people of Arabs have the greatest tendency for it, passionate lovers of poetry and music spared much of their leisure time to these stylish activities. Robinson finds out that Sūrah al-Raḥmān has unique character of assonance Aān (أآ) in the verses, moreover, he said that despite the large amount of diacritical marks, a page of Qur’ān often comprises aesthetic appeal while the Roman script unable to produce so.²⁹

Likewise, Khalīl ur Raḥmān added that this Sūrah has the beautiful melody of the letter “ح” sound.³⁰ Regarding repetition Oliver Leamem added, that:

*“Occasional variation does emphasize the repetition and produce a more lively text... [it] produces a subtle rhythmic and harmonious pattern of sameness and difference... It is certainly true that the use of constant repetition, which trains the power of recall, reflect an Islamic tradition of recitation and of seeing knowledge as external and as something to be revealed”*³¹

For example words used for man (*Insān*) and djinn (*jinn*), both end with an alveolar nasal sound, and clearly the combination of these two endings produces a pleasant aural tone.³² Rhyme and rhythm with a range of waves of feeling is the unique and astonishing style of the Qur’ān. This characteristic is also called an ornament of the Holy Qur’ān. So, Sūrah in this sense may also be stated as bridle of the Qur’ān. We may quote the Holy Saying that, *“Everyone has bridle and the bridle of Qur’ān is Sūrah al-Raḥmān.”*³³ So, it may be added that in any shape, repetition may have great impact upon human thought to understand various angles of stated guidance. Into the bargain, what rhythm has been expressed in the Sūrah may be called as the source of satisfaction closed to the human nature.

Impacts vis-a-vis Encountering Objections: An Analyzing Caliber

To come across the objection that repetition in the Qur’ān is baseless with to do with specific objective and expression of sound utterance. It is not the question of bore and fatigue but a source to

stabilize truth in the mind. As repetition has many dimensions from stylistics and rhetoric to that of impact upon human psyche either to exhort towards positive action and good deed or discourage from doing bad act. Moreover, this is the repetition (*taqrār*) that stabilize the whole Qur'ān used to commit to memory of Muslim and they get memorized. Concerning the matter, we may add the remarks and vintage point of Islamic scholars which justify how repetition is important and purposeful.

Repetitive refrains had been the integral part of Arabs poetry. Ibn Khaldūn (d.1404), a leading and distinguished Tunisian figure of the 14th century, commented regarding the poetry and its significance in Arabian life. He added that poetry is the highly effective form of expression and speech in their life. Hence, they recorded it as the important piece of their chronology. It was the caliber of goodness and badness, and the major criteria to be considered what is sciences and wisdom.³⁴ Whenever a poet emerged in an Arabian tribe, they used to do what is associated with their rituals and pleasure time, the Arabs used to congratulate each other only on the birth of a child and when a poet rose among them. Three things were very important to them, the birth of a boy, the emergence of the poet, the foaling of the noble mare.³⁵

Al-Tha'ālabī stated that according to Ḥussain bin Faḏāl, repetition is to get rid of neglectfulness and to be mindful. He added that 31 time repetition in Sūrah al-Raḥmān is for warning, inculcation and inspiration for human being, it is well known mode of rhetoric that can be seen in Qur'ān, Ḥadīth and Arabic narration.³⁶ We may find the poetry having repetitive refrain like, "على ان ليس عدل من كليب" in some exegeses mentioned concerning the subject of 31 times repetition in the Sūrah al-Raḥmān. Like, the poetry of Muhalhal bin Rabī'ah expressed the repetitive demand of human's nature of that time as:

إذا طرد اليتيم عن الجزور	"على أن ليس عدلا من كليب
إذا ما ضيم جيران البجير	على أن ليس عدلا من كليب
إذا خرجت مخبأة الخدور	على أن ليس عدلا من كليب
إذا ما أعلنت نجوى الامور ³⁷	على أن ليس عدلا من كليب

Al-Baghawī expressed that repetition is the routine matter of the Arabs for conveying the message in better way, it is considered as peerless beautiful speech.³⁸ Furthermore, it has also been added that the objective of repetition is to evoke meanings, and the more repetition, the more meanings that one may understand from the text...It is the result and the fruit of understanding and reflection. It is also a means to it when it does not exist.³⁹ We may encounter the objections of opponents regarding Qur'ānic repetition. Ibn Taymīyyah also added that, it is not merely the question of reiteration in the Qur'ān, but every declaration and utterance again and again is something of benefits.⁴⁰

As repetition may be either for confirmation, or for censure or denouncing or alarming (awakening). The repetition 31 time in Sūrah al-Raḥmān is not a duplication whenever the verse repeated mentioning blessing as believed by Muḥammad Rashīd Razā.⁴¹ Moreover, Khālid Kabīr 'Aalāl added that repetition in the Qur'ān is neither a mistake nor a meaningless, nor it is a question tautology in speech, but rather a purposeful, well-designed repetition and valid at all. But one who wants crookedness, remove the facts and understands from what is ill-commanding self.⁴² On the other hand, this philosophy may be called as interlinked with the practical expression of Islamic art. For example Ismā'īl Rājī al-Fārūqī remarked that, "*A fourth characteristic which is demanded in order to create the impression of infinity in an art object is a high level of repetition.*"⁴³ Parallelism, metaphor, simile, and allegory are only some of the many poetic devices that provide verbal richness and elaboration in the Qur'ān. "*The proliferation of these elements cause those who hear or read its passages to marvel at its beauty and eloquence.*"⁴⁴ In brief, Dr Muṣṭafā al-Rāfi'ī also added the Arabs were familiar with various expressions and uses of repetition either in affirmation of affairs or in their lamentation and mourning as well as what was unique and great that had been passed in their history. Quoting Jāḥiẓ, he expressed that repetition extends the domain and picture of meaning.⁴⁵ Hence it was the utmost need of days to consider something with more and more concentration towards the multiple aspects message that is being delivered.

Conclusion:

In the light of this discourse one may be familiar with what wisdoms behind the repetitive refrains mentioned in the Qur'ān. This

paper finds that repetition is an important and fundamental aspect close to human nature. It concludes that repetition may cause to focus upon the message laden with the verses before each reiteration associated with aesthetic reflection. Repetition is necessary to remember and stabilize truth in the mind and heart while on the other hand it results to acquire understanding that how repetition is purposeful confronting the objections of opponents in this regard.

As repetition occurred in the Holy Qur'ān many times with different types and styles with regard to different contextual domain. The impressions of repetition upon human feeling, thought and action having profound spiritual link saturating human needs. It is also important for human inner satisfaction, aesthetically observing the repeated design of nature as well as beautiful human manufacturing and development. We may consider ideas discussed in this discourse as a precursor of Islamic aesthetics and integral part of that philosophy that cause to contribute this particular field. On the other hand, the whole cosmic system, day and night, rising of sun and its setting as well as Islamic obligations of five time prayers, fasting, pilgrimage, greeting and salutation upon Holy Prophet (P.B.U.H), and remembrance of Allah (*azkār*), all are the beautiful expressions of repetition. So, the critics should have well-aware of epistemological consideration to understand the integral concept of Qur'ānic repetition

We may add, it is possible to understand more and more from what guidance and natural phenomena stated in the verses of Holy Scripture by virtue of various repetition patterns. It is important to note that human natural need may also be fulfilled and saturated by the mode of Qur'ānic repetition. One may repeatedly observe various favours of Lord mentioned in the Qur'ān, an important course to refresh one's thought and ideas. The Qur'ānic reiteration fertile the barren land of the heart and it satiates the human ears through the tuneful and melodious wave passing through them to every cell of the body. Rhetoric of the Qur'ān raises the question that how beautiful is the Lord, Who revealed this marvelous, miraculous and inimitable book. The repetition again and again, after explaining some natural aspects is also an invitation to recognize the Lord and to get His gnosis (*ma'rifah*) contemplating repeatedly through the study and observation of what has been created by Him.

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- ¹³ Sa’d , Muhmūd Tawfiq Muḥammad, *Al- ‘Azfu ‘Ala Anwār al-dhikr*, (Al-Azhar University Egypt Publication 1424AH), p.40
- ¹⁴ In this verse (26:28) natural phenomenon that may broaden one’s mental horizon has been stated by the Prophet Mūsa (A.S) (Moses) addressing their sense and intellect he added *the Lord of the East and the West and what is in between the two*. This was the reply of Mūsa (A.S) to Fir’un (Pharaoh) when he said to the people that Musa A.S is nothing but insane confronting *Da’wah* message.
- ¹⁵ Al-Shooaraa,26:217
- ¹⁶ Yūsuf ‘Alī, ‘Abdullah, *The Holy Qur’ān: Arabic Text English Translation and Commentary*, p. 910
- ¹⁷ Al-Sha’rāwī, Muḥammad Matwalī , *Tafsīr al-Sha’rāwī*, p 6626, 6689
- ¹⁸ Al-Rāzī, Fakhr al-Dīn Muḥammad bin ‘Umar, *Maḥāṭib al-Ghayb (al-Tafsīr al-Kabīr)*, 24: 105
- ¹⁹ Kirmānī, Ḥamzah, *Asrār al-Taqrār fī al-Qur’ān*, edited by Abdul Qādir Aḥmad ‘Ata, (Dār al Fazīlat), p. 231
- ²⁰ Hofmann, Murad, *Islam the Alternative*, (Suhail Academy Lahore Pakistan 2000), p. 101
- ²¹ Two verse means one from Surah al-Raḥmān (55:13) and other from al-Mursālāt (77:15)
- ²² Nūrsī, Bediuzzaman Said, *The Miraculous Qur’an and Some of Its Mysteries*, (25th word) (The Light Publication New Jersey 2006), p. 231, 232,233
- ²³ Ibn Āshūr, Muḥammad al-Ṭāhir, *Al-Taḥrīr wa al-Tanwīr*, Vol 27, (Dār al-Tunisia, Tunis 1984) p. 229 this link may also be visited www.alukah.net/sharia/0/71455/.

- ²⁴ Al-Ālūsī, Shahāb al-Din Maḥmūd bin Abdullah, *Rūḥ al-Mu'ānī fī Tafīr al-Qur'ān al-'Azīm*, (Dār al-Kutab al-'Ilmiyyah Beirut 1415 AH), 14/96
- ²⁵ Murata, Sachiko, *The Tao of Islam: A Sourcebook on Gender Relations in Islam*, (Albany, SUNY Press, 1992), p.102.
- ²⁶ Dr Muḥammad al-Ghazālī, *Some Rhetorical Features of the Qur'ān*, (Islamic Research Institute, Islamabad 2014), p.225
- ²⁷ Syed Ḥussain Naṣr, *A Young Muslim Guide to the Modern World*, (Suhail Academy Lahore 1986/2004), p.103
- ²⁸ El-Awa, Salwa, *Repetition in the Qur'ān: A Relevance Based Explanation of the Phenomena*, (Islamic Research Institute Islamabad 2003), p.1, 2
- ²⁹ Robinson, Neal, *Discovering the Qur'ān: A Contemporary Approach to the Veiled Text*, 2nd edition (SCM Press 1996 and 2003), p. 135, 136, 12 and 23
- ³⁰ Chishtī, Khalīl ur Raḥmān, *Qur'ānī Sūrtuḥ kā Nazm-i Jallī*, (Dār al-Kutab Salfiyyah Lahore 2011), p.506
- ³¹ Leamen, Oliver, *The Qur'ān an Encyclopedia*, (Routledge Publication New York, 2006) p. 57, 74, 192
- ³² Ibid., p. 57
- ³³ It has been stated by Imām Qurṭubī in the preamble words (*Muqaddimah*) of Sūrah al-Raḥmān, Hadīth # 7319, while Shaykh Albānī counted this Ḥadīth in the category of *Dha'if* (weak one).
- ³⁴ Ibn Khaldūn, 'Abdul Raḥmān bin Muḥammad, *Muqaddimah*, tr Franz Rosenthal, (Princeton University Press United Kingdom 1969).
- ³⁵ Nicholson, R.A, *The Literary History of the Arabs*, (Cambridge press 1977), p 71
- ³⁶ Al-Tha'ālabī, Abdul Ur Raḥmān bin Muḥammad bin Makhlūf bin abī Zayd, *Jawāhir al-Ḥisān fī Tafīr al-Qur'ān*, Vol 5, edited by Abdul Fattah Abu Sinna, (Aḥyā al-Turāth al-Arabī, Beirut Lebanon 1980), p. 349
- ³⁷ Number of Exegetes have quoted this repetitive pattern of poetry by Muḥalhal bin Rabī'ah. For example, Dr Al-Zuḥaylī, Mustafa al-Marāghī and Al-Ālūsī etc. elaborating the verse (55:13), they mentioned cited refrains.
- ³⁸ Baghawī, *Ma'ālim al-Tanzīl*, Vol 7, Dār al Ṭayyibah Riyād Saudi Arabia, p. 443
- ³⁹ Al-Lāḥim, Khālīd Abdul Karīm, *Miftāḥ Tadubar al-Qur'ān wa al-Najāḥ fī al-Hayāt*, (Al-Riyadh Publication Saudi Arabia 1425), p. 46
- ⁴⁰ Ibn Taymīyyah, Taqī al-Dīn al-Ḥarānī, *Majmūha al-Fatāwa*, edited by Abdul Raḥmān Muḥammad bin Qāsam, (Majma' al-Malak Fahd Publication Al-Madīnah Al-Nabawīah, 1995), 14/408
- ⁴¹ Razā, Muḥammad Rashīd, *Tafīr al-Mannār*, Vol.1 (al-Hay'iah al-Masriyyah 1990), p. 39
- ⁴² 'Aalāl, Khālīd Kabīr, *Abāṭil wa Khrāfāt Hawl al-Qur'ān al-Karīm wa al-Nabbī Muḥammad (SWA)*, PhD Thesis Islamic History, (Dār al-Muḥtasab 2008), p.129
- ⁴³ Al-Fārūqī, Isma'īl Rājī, *The Art of Islamic Civilization*, Occasional paper 24, (IIIT Publication, London 2013), p. 8
- ⁴⁴ Ibid., p. 15, 17
- ⁴⁵ Al-Rāfi'ī, Muṣṭafā Ṣādiq, *Ijāz al-Qur'ān wa al-Balāghah al-Nabawīah*, (Dār al – Kutab al-'Arabī Beirut Lebanon 1983), p 193, 194,195