

Review Article

The Concept of Repetition in the Glorious Qur'an as Wisdom and Showing the Truthfulness of the Qur'an: The Perception of Badiuzzaman Said Nursi

Dr. Muhammad Sani Abdullahi Jos*

¹Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria

*Corresponding Author

Dr. Muhammad Sani Abdullahi Jos

Abstract: Word repetition is a feature that exists in all languages, and serves different purposes, rhetorical, emphatic, or otherwise. A problematic issue arises when a translation is attempted of repeated words in a target text. The dilemma is that owing to the different ways of expression and tools available to every language, what fits one language may prove absurd in another. When dealing with the translation of repeated words in a sacred text, this proves to be much more problematic. This paper deals with this specific area as far as repeated words in the Glorious Qur'an are concerned. The analytical method is used while gathering of data. The paper explains in details the ideas of the 'Ulama' (Scholars) concerning the repetition, furthermore the highlights the Qur'an's aims and the effects of repetition in the perception of Badiuzzaman Said Nursi. The paper also elucidates the purpose of the repetition in the Qur'an.

Keywords: Said Nursi, Concept of Repetition and the Glorious Qur'an.

INTRODUCTION

All praise be to Allah, the One, and peace and blessing be upon His Messenger.

This paper studies what Badiuzzaman wrote about repetition in the Qur'an. Badiuzzaman wrote extensively on the Qur'an's miraculousness, its comprehensiveness, its aims, and the many sciences that it comprises. So too he discussed its repetitions in many places and from various angles. Because Badiuzzaman intended with his writings on the Qur'an to elucidate its manner of exposition, offer proof for its truth, and present it as the eternal Book for all humanity, he dwelt at length on the subjects mentioned, and demonstrated the Qur'an and its guidance to be sufficient for all humanity, so that man might walk in its shade on the way to happiness in this world and everlasting bestowal in the next.

Scholars of both the earlier and modern period had particular ideas concerning the Qur'an's repetitions. Some said that they ate true repetitions but that they serve many purposes, while others stated that they are not in fact repetitions. One group of people who were not scholars and had no connection with knowledge and learning asserted that the repetitions are repugnant, a matter disputed by the 'Ulama', (Scholars) and that they are contrary to eloquence and good style. They used the repetitions to discredit the Qur'an and its styles.

It is necessary to examine these views before describing those of said Nursi. Having done this, researchers set out the ideas expressed in various places in the *Risale-i Nur*, and in the conclusion will attempt to make clear the salient aspects of Badiuzzaman's concept of the repetitions.

DEFINITION OF TERMS

The dictionary and Technical meanings of the word 'Repetition'

Originally, the letters *Kaf* and *Ra* in Arabic indicated meanings of 'gathering together' and 'repetition.' Thus, *Karartu* means 'I redid something that had already been done.' It means 'to do something repeatedly' (Umar, 2008, p, 246). The verbal noun *al-karr*, which is conjugated *Karra Yakkiru, Karran*, has the meaning of 'a rope by which to climb

Quick Response Code



Journal homepage:

<http://www.easpublisher.com/easjhcs/>

Article History

Received: 29.07.2019

Accepted: 25.08.2019

Published: 09.09.2019

Copyright @ 2019: This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

a date-palm.' The plural of the verbal noun, *Kurur*, also means 'sail ropes.' (Umar, 2008, p, 246). *Al-Karr* also means 'retreat.' *Karrara al-shay'a* and *Karra Karrahu* means 'he did something over and over again.' *Al-Karra* means 'one time,' the plural of which is *Karrat*. And *Karrartu 'alayhi al-haditha* means 'I repeatedly described the incident to him.'

In another word Repetition is one of the most widely used concepts in daily life. In its general meaning, the word 'repetition' can be used for virtually everything around us. Firstly, many of the words we use and sentences are made up of the repetition of the letters. Then there are words and phrases which we use again and again. If we refer to what the scholars have to say about repetition we see three definitions: "something being repeated over and over again" (Unais, I. 1972, p, 79). "The accomplishment of something more than once" "The return of something more than once or over and over again (Unais, I. 1972, p, 79)." "Perhaps the most common of these definitions is "the repetition of something due to its usefulness.

The Ideas of the Scholars Concerning the Repetitions

There were three main ideas concerning repetition in the Qur'an held by the scholars: **the first** was that the Qur'an contains repetitions, but that these are commendable repetitions, for they serve various purposes such as emphasis and conveying different meanings. **The second** view is that the Qur'an contains no repetitions, and as is explained later in this paper, is related to how repetition is defined and what is intended by it.

The scholars of the early period discussed the repetitions, and studied them from various angles. One of the earliest was Ibn Qutayba al-Dinawari. In his *Ta'wil al-Mushkil al-Qur'an* he says:

As for the stories, as a facility for His servants, Almighty Allah revealed the Qur'an piece by piece over twenty-three years... when groups from the Arab tribes came to the Prophet (peace be upon him) to enter Islam, the Companions would teach them a part of the Qur'an, and this was enough for them. Similarly, the Prophet (peace be upon him) would send Qur'an reciters to the tribe to teach them some of its *Suras*. If the stories about previous people had not been repeated in the Qur'an, the story of Moses (peace be upon him) would have come to one people, the story of Jesus (peace be upon him) to another people the story of Noah (peace be upon him) to another and the story of Lut (peace be upon him) to yet another. However, through His grace and mercy, Almighty Allah willed that through the repetition of them, the stories would spread throughout the world, so that all could hear them (Ibn Qutayba, n. d, pp, 180-1).

Distinguishing between verses containing the stories and those containing the ordinances of Islam, Ibn Qutayba justifies the repetition of the stories like this:

The stories depicting historical scenes about the Prophets are not like verses describing the religious obligations. For the letters Allah's Messenger (peace be upon him) wrote setting out rulings about the obligatory practices such as the prescribed prayers, and their times and number, and the payment of *zakat* and practices of himself associated with it, were sent everywhere... These details are not described in detail in the Qur'an and they are not recounted in the stories of Moses, Jesus, Noah, and the other Prophets. This was practiced in the early period of Islam, before Almighty Allah had completed the religion. Later it spread everywhere, and this situation ceased after everyone young and old had learnt the Qur'an's injunctions and its part had been compiled and put between two covers, and the stories were all found in every region among all peoples (Ibn Qutayba, n. d, p, 182).

Another scholar of the early period who studied the repetitions was Abu Sulayman al-Khattabi. He divided them into two sorts "praiseworthy" and "reprehensible," and stated that there could be nothing "reprehensible" in the Qur'an:

There are two sort of repetition: the first are reprehensible. These add nothing to the first mention of something and may therefore be dispensed with, for they are superfluous. There are no repetitions of this sort in the Qur'an. The second sort is the opposite of this; in places where there is no need for repetition or it would be artificial, omissions and conciseness are used. But some matters are in need of emphasis and confirmation, for if they were not repeated it would lead to misunderstanding or neglect, or the failure to mention something, so then repetition is inevitable and necessary (Al-Khattabi, n. d, pp, 52-3).

Al-Zarkashi discusses the question of repetition from various angles and defines it like this:

Repetition is the restatement either identically or synonymously of a meaning which may be forgotten due to a lengthy interval, for the purpose of impressing it on the mind. Therefore, if something is not repeated to emphasize a previous meaning, it is not counted as repetition (Al-Zarkashi, 1958, pp, 10).

Al-Zarkashi says that repetition is a traditional Arabic style which has numerous purposes. He then mentions the stories in the Qur'an and examines the benefits in their repetition. One of these is their adding different elements. Another benefit he describes like this: a Muslim would learn part of the Qur'an then return to his own region. Later on other Muslims would come and would recite to him the newly revealed parts. For most of those who believed in the Qur'an were migrants. So if the stories had not been repeated, the story of Moses (peace be upon him) would have come to one people, the story of Jesus (peace be upon him) to another, the story of Noah (peace be upon him) to another, and another story to another people... Through the stories being repeated their meanings were impressed on people's minds, and they were lessons and instruction for others. Another purpose of the stories was to console Allah's Messenger (peace be upon him) and to express the same meaning in various ways and styles, which as evidence for the Qur'an's eloquence. Al-Zarkashi also mentions the wonderful meanings expressed by the Qur'an's word-order. He says that its repetitions are no fault and cause no boredom. Moreover, the stories in several of the Qur'an's *Suras* are not repeated exactly; in one place they are related at length and in detail and in others they are summarized briefly, and sometimes their places are changed (Al-Zarkashi, 1958, pp, 25-8).

Thus, both al-Zarkashi and his predecessor al-Khattabi said that there are additions to the stories in each place they are repeated. It is therefore apparently repetition, but the repetition serves the useful purpose of emphasizing the meaning.

Numerous contemporary scholars have discussed the repetitions, and their importance and purposes. In his work *Min Balaghat al-Qur'an*, Dr. Ahmad Badawi says the following (in summary) in the section entitled *Ta'kid wa Takrar* (Emphasis and Confirmation): because it has an effect on man's spirit, the Qur'an sometimes repeats the same sentence several times for emphasis and stress, like the repetition of the verses, *So fear Allah, and obey me.* (26:108, 126, 144, 163, 179) This is repeated by many Divine messengers, and with its repetition its corroborates the veracity of the messengers and affirms them. In this way, it is impressed on the mind and penetrates to the depths of the spirit (Badawi, n. d, p, 144).

Similarly to al-Zarkashi's definition, Dr. Fadl 'Abbas says that repetition does not consist of a word being repeated either identically or synonymously, nor is it a word which, due its powerful meaning, is repeated more than once, as al-Khattabi said. He defines it like this: "Repetition is the stating of a part of speech [more than once] with the same word in the same context and with the same meaning. If these conditions are not met, that is, if the same word is not repeated or it is repeated more than once, but each time in a different context, it is not repetition (Fadl, 1987, p, 19)." In the light of the work on repetition of other contemporary scholars, Dr. Fadl Hasan 'Abbas says that the subject matter of the Qur'an may be categorized as follows:

- Injunctions (*Ahkam*): these include worship, social relations, personal law and penalties.
- Doctrine: this includes Divinity, Prophethood, and the hereafter
- The stories of the Qur'an.

Fadl 'Abbas then says: "There is consensus among the scholars of Islam that there is no repetition of verses dealing with legal ordinances. The repeated verses are about the tenets of belief and stories." He draws attention to a number of points that provide answers to those people who have commented on the repetition of some of the Qur'an's verses and sentences. He says that it is the way they define repetition has makes them claim there are repetitions in the Qur'an, but in fact this is not the case (Fadl, 1987, pp, 20-21).

In order to emphasize what the esteemed Fadl 'Abbas says, I say this: there are not more than forty letters and vowels in Arabic, but out of them thousands, millions, of words are formed. These letters or some of them are part of hundreds of words. Does this mean that because a letter is found in millions of words, it is repeated? Sometimes the same letter is found several times in the same word. For instance, in the word *mukarrar*, there are (in Arabic) two r's. Can we say therefore that the letter is repeated? Or should we say that every letter has its own particular role and function in the word?

Badiuzzaman Said Nursi's method, however, is closer to the scholars who hold the first view above; that is, those who say that there is repetition in the Qur'an and that it serves certain important purposes. In the following passage he appears to approach the second view:

You know that every verse has an outward aspect, an inner aspect, a limit, and an aim (*matla*). And every story has numerous aspects and aims, serves many purposes, and states many things. In which case, any particular verse may be posed, and states many things. In which case, any particular verse may be mentioned anywhere for another aspect of it, or purpose, suitable to that place. Thus, even if it appears to be repetition, in reality it is not (Nursi, 1994, p, 232).

And in another place he makes the following clarification:

"... and all of these demand repetition, and all the repetitions in the Qur'an, whether verses or stories, encompass different meanings and different phrases (Nursi, 1993, p, 305)."

Certainly, *Badiuzzaman's* ideas concerning the concepts of "outward aspect," "inward aspect," "limit," and "aim (*matla*)" are in need of investigation, but that is not my intention here, the researchers only want to say that his definitions of the repetitions is close to that of Dr. Fadl 'Abbas. According to the above quote, *Badiuzzaman* states that there are no repetitions in the true sense, for the repeated word or phrase is not used in the same sense, and is in a different context. He said explicitly that he did not accept the existence of repetitions. He chose to interpret the words that are repeated, and demonstrated how they express different meanings in different contexts. He says concerning this:

The Qur'an, as a whole, is strength and sustenance for the heart, and its repetition does not cause boredom, but affords a sweetness and pleasure. Similarly, among the Qur'an's verses are some that the more they are repeated the more they shine, scattering the lights of truth and reality... In short, the more the life-force and luminous principles in such verses as *In the Name of Allah, the Merciful, the compassionate* are repeated, the more they whet the appetite; the more are stirred, the more they scatter their scents. This means what they supposed to be repetition in reality is not repetition. Only, ... because their words are similar, those repeated phrases, which have different purposes and aims and express different points, are supposed to be repetitions. The story of Moses comprises numerous virtues and instances of wisdom; it is pure eloquence therefore that in every place it is found, an aspect of it is related that is relevant to that place (Nursi, 1995, pp, 30-31).

We may conclude here therefore that *Badiuzzaman* did not favour the view that there are repetitions. And *Allah* knows best.

Nevertheless, *Badiuzzaman* does not always adhere to view that he puts forward above. In fact, he mostly favours the opposite view, and accepts the existence of repetition in the Qur'an, frequently explaining their benefits and purposes. It was for this reason that I said that he was closer to the scholar who subscribed to the first view above.

The Qur'an's Aims According to *Badiuzzaman*

The researchers are including this because of its close connection with the repetitions. *Badiuzzaman* mentions the Qur'an's aims in many places in the *Risale-i Nur*, stating that they are fourfold:

"The fundamental aims of the Qur'an and its essential elements, which are dispersed throughout the Qur'an, are fourfold. They are proof of the Single Maker, Prophethood, bodily resurrection, and justice (Nursi, 1995, p, 12)."

Then he says:

... the only certain answer to these questions is that given by the Qur'an. Since this is so, all discussion of the universe outside the aims of the Qur'an is digressive; through the order of His art, it should lead by way of deduction to the glorious Maker. Yes, order is apparent; it is self-evident because it is completely obvious. The art of the order, which testifies decisively to the Maker's existence, intention, and will, shows itself in every aspect of the universe, displaying the beauty of its creation, gleaming in its every facet, in the view of wisdom. It is as though every creature is a tongue extolling the Maker's wisdom, and every species and realm of being raises its finger, testifying and pointing to it (Nursi, 1995, p, 13).

These aims which the Qur'an's verse make clear and manifest and testify to, offering evidence for their truth and existence prompted many scholars, including *Badiuzzaman*, to accept the existence of repetition in the Qur'an. In their view such repetition is useful, for the verses always look to proof of these aims and they convince men of them. They are in various style: some of them address the reason, some the emotions, some the conscience. Some encourage, some frighten, some instill confidence, some warn. Then other are in the form of stories, comparisons, admonitions, oaths, or questions.

Essentially these are unrelated to repetition, but the above-mentioned scholars looked on them as such, and as we shall see with *Badiuzzaman*, made various interpretations of them and investigated their uses.

The importance of repetition According to *Badiuzzaman*

Badiuzzaman considered the repetitions in the Qur'an to be important and necessary. He replied to those who said they are a defect:

Consider the flashes of miraculousness in its repetitions, which are imagined to be a fault: since the Qur'an is both a book of invocation, and of prayer, and of summons, the repetition in it is desirable, indeed, it essential and most eloquent. It is not as the faulty imagine. For the mark of invocation is illumination through repetition; the mark of prayer is strengthening through repetition; the mark of command and summons is confirmation through repetition (Nursi, 1997, p, 244).

Also, the Qur'an is a founder. It is the basic of the Clear Religion, and the foundation of the world of Islam. It changed human social life, and is the answer to the repeated question of its various classes. Repetition is necessary for a founder in order to establish things. Repetition is necessary to corroborate them. Confirmation and repetition are necessary to emphasize them.

Also, it speaks of such mighty matters and minute truths that numerous repetitions are necessary in different forms in order to establish them in the heart of everyone. Nevertheless, they are apparently repetition, but in meaning each verse has numerous meanings, numerous benefits, and many aspects and levels. In each place, they are mentioned for a different meaning, benefit, and purpose (Nursi, 2007, p, 244).

Badiuzzaman goes further than this and says that repetition in the Qur'an is an aspect of its miraculousness, and necessary:

By making known that it is also a book of prayer and summons, of invocation and Divine unity, which require repetition, it demonstrate a sort of miraculousness through making understood in a single sentence and a single story through its agreeable repetitions numerous different meanings to numerous different classes of people. And all of these demand repetition, and all the repetitions in the Qur'an, whether verse or stories, encompass different meanings and different phrases (Nursi, 2010, p, 264).

The Effect of Repetition

Badiuzzaman says that normally one gets bored of even the most delightful things, but with the repetitions in the Qur'an is it the opposite; their repetition increases their sweetness and pleasure, making the reader feels contented:

The Qur'an has demonstrated such a veracious sweetness that whereas the whereas the repetition of even the sweetest thing induces disgust, it has from earliest times been accepted by everyone and even become proverbial that repeated recitation of the Qur'an, far from inducing disgust and weariness in men of sound heart and pure taste, on the contrary increases its sweetness (Nursi, 2010, p, 159).

Badiuzzaman relates this to the Qur'an's youth and its being new and fresh every century. Without offering any arguments to prove this, or clarifying it, he says:

The Qur'an demonstrates, moreover, such a freshness, youth and originality, that even through it has lived for fourteen centuries and passed through many hands, it retains its freshness as if it had only just been revealed. Every century sees the Qur'an enjoying a new youth, as if it were addressing that century in particular. Similarly, scholars of every branch of learning, even though they keep the Qur'an constantly at their side in order to benefit from it, and perpetually follow its method of exposition, see that the Qur'an maintains the originality of its style and manner of explanation (Nursi, 2010, p, 159).

Doubtless what *Badiuzzaman* says here is correct, but it is in need of proof and evidence. The scholars undertook to put forward evidences in the form of mentioning the characteristics of the Qur'an's style. These show the Qur'an to be a book which is constantly renewed and always addressing life. The most important of these are:

Persuading the mind, gratifying sentiment, the purport of the words and fidelity to the meaning, addressing the ordinary people and the elite, its exposition and conciseness (Muhammad, n. d, p, 106).

***Badiuzzaman*, However, Points Out Other Characteristics Of The Qur'an, And Says:**

With the same miraculousness this same Qur'an of Mighty Stature raises to life those dead beings, makes them converse with one another as officials charged with duties and hasten to the assistance of one another; it instructs mankind, the jinn, and the angels in true, luminous, and pleasurable wisdom.

For sure, then it acquires sacred distinctions, like there being ten merits in each of its letters, and sometimes a hundred, a thousand, or thousands of merits; and if all men and jinn were to gather together, their being unable to produce the like of it; and its speaking completely appropriately with all mankind and all beings; and its all the time being inscribed with eagerness in the hearts of millions of *hafizes*; and its not causing weariness through its frequent and numerous repetitions; and despite its many obscure passages and sentences, its being settled perfectly in the delicate and simple heads of children; and its being agreeable like Zamzam water in the ears of the sick, the dying, and those distressed by a few words; and its gaining for its students happiness in this world and the next (Nursi, 2010, p, 263).

Badiuzzaman repeats these ideas in many place, and emphasizes them confidently:

... it expresses the truth of Divine unity perhaps twenty times, explicitly and by implication. It does not cause boredom, but affords it a power and eagerness. It has been explained in the *Risale-i Nur* with proofs how appropriate, fitting, and acceptable in the eyes of rhetoric are the repetitions in the Qur'an (Nursi, 2010, p, 266).

And in another place, he says:

"... because for a thousand years thousands or millions of people have read such verses every day, not with boredom but with total eagerness, out of need (Nursi, 2010, p, 270)."

The Purpose of the Repetitions

Said Nursi discusses the reasons for the repetitions in the Qur'an. Sometimes he mentions these in order, and sometimes he discusses them when they crop up during discussion of another subject. Here he elucidates their purposes and aims. In one place, he says that the repetition arises from repetition of need:

With regard to repetition being necessary due to the repetition of need, the repetition of certain verses which, as answers to numerous questions repeated over a period of twenty years, instructs numerous different levels of people is not a fault, indeed, to repeat certain sentences so powerful they produce thousands of results and a number of verses resulting from countless evidences, which describe an infinite, awesome, all-embracing revolution that, by destroying utterly the vast universe and changing its shape at Doomsday, will remove the world and found the mighty hereafter in its place (Nursi, 2010, p, 264).

Then he says:

... and will prove that all particulars and universals from atoms to the stars are in the hand and under the disposal of a single Being...(Nursi, 2010, p, 264).

This indicates the first of the Qur'an's aims, that is, proof of Almighty *Allah*. Then *Badiuzzaman* says:

... and will show the Divine wrath and dominical anger-on account of the result of the universe's creation-at mankind's wrongdoing, which brings anger the earth and the heavens and the elements, to repeat such verses is not a fault...(Nursi, 2010, p, 264).

With these words *Badiuzzaman* is indicating the resurrection of the dead and justice, the Last Judgment, when everyone will be called to account. Thus, we see that he constantly links the repetitions with the Qur'an's aims. He draws attention to other purposes, which we can deduce from the repetitions:

Addressing every age and every class of people, in its stories and historical narratives, [the Qur'an] does not recount one part or one lesson from them, but points out elements of a universal principle, as though it was newly revealed. Particularly its often repeated threats of *the wrongdoers*, *the wrongdoers*, and its severe expositions of calamities visited on the

heavens and the earth, the punishment for their wrongdoing-through these and the retribution visited on the 'Ad and Thamud peoples and on pharaoh-it draws attention to the unequalled wrongs of this century, and through the salvation of prophets like Abraham (peace be upon him) and Moses (peace be upon him) gives consolation to the oppressed believers (Nursi, 2010, p, 263).

In another place, *Badiuzzaman* points out another important educative aim the Qur'an holds in view, which is that the Muslims who read the Qur'an are not all on the same educational level: some cannot read the whole Qur'an some can read only a few *Suras*. Thus, if there were no repetitions, such people would remain uninformed of its aims. Thus, *Badiuzzaman* says:

Moreover, everyone is not capable of always reading the whole Qur'an, but mostly is able to read one *Surah*. Therefore, since the most important purpose of the Qur'an are included in most of the longer *Suras*, each is like small Qur'an. That is to say, so that no one should be deprived, certain of its purpose like Divine Unity, the resurrection of the dead, and the story of Moses, have been repeated (Nursi, 2007, p, 345).

Badiuzzaman gives as examples physical things which man is in constant need of and of which he never tires, and then asks: if bodily needs are thus, should the needs of the spirit not be greater? He says:

Also, like bodily needs, spiritual needs are various. Man is in need of some of them each breath; like the body needs air, the spirit needs the word *Hu* (He). Some he is in need of each hour, like 'In the Name of Allah.' That means the repetition of verses arises from the repetition of need. And it makes the repetition in order to point out the need and awaken and incite it, and to arouse desire and appetite (Nursi, 2010, p, 244).

Badiuzzaman gives numerous examples of repetition from the Qur'an, stating that underlying them are miraculousness and high eloquence. He mentions "*In the Name of Allah, the Compassionate*" in this context, and says it is repeated 114 times because it is a truth which fills the universe with radiance and light (Nursi, 2010, p, 265). He also gives the verse, *And verily your Sustainer is He, the Exalted in Might, Most Merciful*, (26:9) which is repeated eight times, he says, in order to emphasize that *Allah* Almighty's dignity necessitates the punishment of those who deny Him and deviate into unbelief, and that His mercy demands that the prophets and those who follow them should be saved (Nursi, 2010, p, 265).

CONCLUSION

Having made this trip around *Badiuzzaman's* writings on repetition in the Qur'an, the researcher will summarize his views in a way that illustrates clearly what we may call 'the concept of repetition according to *Badiuzzaman*:'

- There are repetitions in the Qur'an, but every repeated phrase indicates a different meaning or lesson.
- There are no repetitions in the Qur'an that are devoid of purpose or additional meaning.
- The Qur'an has four main aims: proof of the Single Maker, Prophethood, bodily resurrection, and justice. All the Qur'an's verses follow on after each other for the purpose of proving these aims, and some are repeated in order to clarify them further.
- Repetition has an important side, for the Qur'an is a book of invocation, prayers, and summons. In which case, the repetition of verses is not only pleasant, it is necessary. For repeated recollection of *Allah* illuminates, repetition of prayer affirms, repeated summons corroborates. Because the Qur'an presents vast matters and subtle truths, and it calls on man to understand these with his intellect and believe in them with his heart, repetition in various styles and ways is unavoidable.
- Repetition is an aspect of the Qur'an's miraculousness. For the Qur'an is guiding people of many different classes to the meanings and lessons to be drawn from a verse or story.
- Most things induce boredom in man on repetition, even the most delicious, yet the repetitions of the Qur'an are always fresh and delectable. The reason for this unique quality of the Qur'an is its always retaining its youth and freshness and its renewal every age.
- The Qur'an possesses the following particular sacred aspects: its yielding great reward for its recitation; being a book men and jinn cannot produce the like of; its addressing all classes of men; its provoking the desire in men to read it constantly; its being easily impressed on the minds of children; its being agreeable for the dying.
- Once of the clearest reason for the repetition is the repetition of need. The Qur'an repeats its sentence with their guidance, the result of which are manifold, and these too have uncountable results.
- Another purpose of the repetition is related to readers of the Qur'an not being on same level. For some cannot read all the Qur'an, and some can read only a part of it. So if there were no repetitions such people would not learn about the Qur'an's four main aims.

REFERENCES

1. Abbas, F. H. (1987), *Al-Qasas al-Qur'ani Iha'u wa Nafahatu*, (n. d), Dar al-Furqan.
2. Al-Khattabi, H. I. (n. d), *Bayan I'jaz al-Qur'an*, (n. p), (n. d).
3. Al-Jubouri, Adnan, J. R. (1984), "The Role of Repetition in Arabic Argumentative Discourse". In: J. Swales and H. Mustafa (Eds.), *English for Specific Purposes in the Arab World*. Language Studies, Aston University.
4. Al-Qur'an-Kareem, (1997), *Arabic text with corresponding English meanings*, Al-Muntada Al-Islamy: AbulQasim Publishing House.
5. Al-Zarkashi, M.B. (1958), *Al-Burhan Fi 'Ulum al-Qur'an*, Muhammad, I. (e.d), Al-baby Alhalaby, Darihya' al-kutub al-Arbiya, Isah.
6. Badawi, A. (n. d), *Min Balaghat al-Qur'an*, Cairo: Dar Nahda Misr.
7. Ibn Qutayba, A. M. (n. d), *Ta'wil Mushkil al-Qur'an*, Dar al-Kutub al-Arabia, (n. p).
8. Nursi, S. (2010), *The Rays: Reflections on Islamic Belief, Thought, Worship, and Action*. Translated by Hüseyin Akarsu. New Jersey: Tughra Books.
9. Nursi, S. (2004), *Signs of Miraculousness: The Inimitability of the Qur'an's Conciseness*. Translated by Şükran Vahide. Istanbul: Sozler Publications.
10. Nursi, S. (2007), *The Letters: Epistles on Islamic Thought, Belief, and Life*. Translated by Hüseyin Akarsu. New Jersey: The Light.
11. Nursi, S. (2005), *The Words: The Reconstruction of Islamic Belief and Thought*. Translated by Hüseyin Akarsu. New Jersey: Light.
12. Nursi, S. (1995), *Muhakemat*, Istanbul: Envar Nesriyat.
13. Nursi, S. (1993), *Al-Shu'aat*, Istanbul: Sozler, Yayinevi.
14. Nursi, S. (2007), *Al-Mathnawi Al-Nuri : Seedbed of the Light*. Translated by Hüseyin Akarsu. New Jersey: The Light.
15. Nursi, S. (2008), *The gleams: reflections on Qur'anic wisdom and spirituality* H. Akarsu. New Jersey: Tughra Books.
16. Umar, A. M. A. (2008), *Mu'jam Al-Luggat Al-Arabia Al-Mu'asirah*, Alim Al-Kutub, 1. (n.p).
17. Unais, I. (1972), *Al-Mu'jam al-Wasit*: Cairo. (n. p).