



## The purposes of Repetition in the Glorious Qur'an: According to Badiuzaaman Sa'id Nursi's Perspectives

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### Abstract

Glorious Qur'an served as a source of guidance and mercy to every humankind both in this world and hereafter. Its guidance to human being encompassess all facet of human life which cannot be overestimated as it is the eternal book of all humanity. The main objective of this paper is to explore the purposes of Repetition in the Glorious Qur'an: According to Badiuzaaman Sa'id Nursi's Perspectives. Analytical method was employed in data gathering for this study. Said Nursi wrote the *Risale-i Nur* in a distinctive form, containing many important points confirming that it is Qur'anic commentary. Everyone who reads it will find a true commentary of the Qur'an, intervoven with his ideas and views. In most places in is works, Said Nursi begins with one or more verses from Allah's Book which is like key to what he writes. The verse is focal points for the piece, and the subject matter is derived from the verses. The *Risale-i Nur* contains discussion which may be seen as summarises of all Qur'anic commentaries, indexes of the verses, and the summaries of the Qur'anic sciences. The elucidates that Said Nursi explained his ideas on repetition in the Qur'an in many places in his works. Also in the present paper the researcher studied the interpretations of this subject, and saw that they focused on two important points. The paper also elucidates the purposes of repetition in the Qur'an. The paper finally elaborates elucidation and explanation of certain words in the Qur'an which are repeated in various places.

**Keywords:** Repetition, Glorious Qur'an, Badiuzzaman Sa'id Nursi and *Risale-i Nur*

## INTRODUCTION

Since the *Risale-i Nur* belongs to Qur'an and is a commentary based on proofs proceeding from it, it contains necessary, purposeful, indeed, essential and beneficial repetitions, the same as the Qur'an contains subtle, wise and necessary repetitions which cause no boredom. Also, since the *Risale-i Nur* consists of proofs of Divine unity, which does not cause tedium but is repeated with the pleasure and zeal, its essential repetitions are not a fault, and do not and should not cause boredom.

Before discussing these two points, we should examine the meaning of the word 'repetitio' (*takrar*), and learn whether or not there are repetitions in the Qur'an.

### The Meaning of Repetition

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. The things we all see are also repeated. If we refer to what the scholars have to say about repetition, we see these definition: "something being repeated over and over again."<sup>1</sup> The accomplishment of something more than once."<sup>2</sup> "The return of something more than once over and over again".<sup>3</sup> Perhaps the most common of these definition is "the repetition of something due to its usefulness".<sup>4</sup>

<sup>1</sup> Ibn Manzur, *Lisan al-Arab*, art karara

The verbal noun of the (2<sup>nd</sup> form) of the verb *karrara* is *takrir*. The form *takrar* is the verbal noun sanctioned by common usage (*masdar sama'i*), and has a causative, intensive meaning.<sup>5</sup> However, scholars have expressed different views about these two words, some saying that they state different meanings, some saying that they express the same meaning. Tahanawi says: *Takrir* means saying something more than once, and *takrar* has the same meaning”<sup>6</sup>

Those who study what the scholars have written will find that they either expand the meaning of ‘repetition’ (*takrar*) or restrict it. But one can that most of them tend to expand it, including in it repetition of a word or meaning, either for some purpose or for no purpose, and repetition of words, sentences or Qur’anic verses, ibn Rashiq divided repetition (*takrir*) into three sorts:

- Repetition of a single word and meaning
- Repetition of various words and meaning
- Repetition of a meaning without its word.<sup>7</sup>

Some scholars accepted this division as it is,<sup>8</sup> while other divided repetition into six sorts:

1. Repetition of the word and the meaning, indicating a single meaning, intending two things.
2. Repetition of the word and meaning, indicating a single meaning, intending only one thing.
3. Repetition of the meaning alone without the word, indicating two different meanings.
4. The repetition of the meaning alone without the word, indicating a single meaning.
5. No repetition; inferred repetition of words and meaning.
6. No repetition; inferred repetition of the meaning only.<sup>9</sup>

One may say therefore that ‘repetition’ has a wide meaning or general meaning, including synonymy, resemblance, similarity, prolixity, and emphasis. It is thus not a fault unless it serves no purpose. Scholars holding this view explained the uses of repetitions, the reasons for it, and its importance in embellishing speech and elucidating what is intended.<sup>10</sup>

Those holding another view tended to restrict the meaning of repetition, defining it as the repetition of the same word in the same form.<sup>11</sup> They looked on it as a fault and unacceptable, and did not include in its emphasis, or the resemblance and similarity of words, they said that if the (same) word is repeated in another context, it is not repetition. A small number of scholars held this view or inclined towards it. One of them was al-Tabari, who denied there was repetition in verses that were close to each other or followed on in sequence. He said:

There are no two successive verse in Allah’s Book in which a single word or meaning are repeated especially if another verse intervenes and changes the meanings of the two verses. Of course there may be several identical verses in a single *Surah*, but since they are separated by other verses, such verses bear different meanings.<sup>12</sup>

#### **Sayyid Qutb supported the view that there are no repetitions in the Qur’an:**

People suppose that there are repetitions in the stories of the Qur’an, for various aspects of story are repeated in more than one *sura*. But if they study them in a single *sura* each is a different part expressing a different meaning. There is therefore no question of repetition.<sup>13</sup>

<sup>2</sup> Al-Jurjani al-Ta’rifat, 41

<sup>3</sup> Al-Furuzabadi, al-Qamus al-Muhit, art, karara

<sup>4</sup> Al-Rayy Husayn ibn Muhammad, al-Tibyan fi ‘ilm al-ma’ani wa’l-Bayan 360

<sup>5</sup> Khalaf al-Jaradt, Zahirat al-Takrir fi-al-tarakib al-Nahwiyya (Jordan:University of Mu’ta, M.A. Thesis), 21

<sup>6</sup> Al-tahanawi, Kashf Istilahat al-Funun, iii, 1237.

<sup>7</sup> Ibn Rushd al-Qayrawani, al-‘Umda fi sana’at al-shi’r ii, 72

<sup>8</sup> See Diya’ al-Din Ibn al-Athir, al-Mathal al-Sa’ir fi Adab wa’l-sha’ir ii, 344, 345; Ibn Qayyim al-Jawziyya, al-fawa’id al-mushawia ila ‘illum al-Qur’an. 111-2; al-zarkashi

<sup>9</sup> See, Yahaya ibn Hamza, al-Tiraz al-Mutadammin li’l-Balagha wa ‘Ulum Haqa’iq al-Ijaz (Egypt: Matba’ al-Muqtafah, 1914) ii, 177-190; ibn al-Athir, al-Mathal al-Sa’ir fi Adab al-Kitab wa’l-Takrir iii,3-40; Ibn ‘Abidin, al-Taqrir fil-l Takrir, 26-8, 36; Muhammad al-Sayyid Shaykhun, Asrar al-Takrir fi Lughat al-Qur’a (Egypt: Maktaba al-Azhariyya) 9, 10; Ahmad Matlub, “Mujam al-Mustalahat al-Balaghiyya wa Tatawwuruha” in al-Majma’ al-Ilm al-Iraqi (1986), ii, 338, 339.

<sup>10</sup> See al-Zarkashi, al-Burhan fi ‘Ulum al-Qur’an, iii, 11-33; Muhammad al-Sayyid Shaykhun, Asrar al-Takrir fi lughat al-Qur’an, 21-30; Izz al-Din al-Sayyid, al-Takrir Bayn al-Mathir wa’l Ta’thir (Alam al-kutub, 2<sup>nd</sup> edn. 1986) 117-197.

<sup>11</sup> Fadl Hasan ‘Abbas, “Qadiyya al-Takrir fi kitab Allah wa silaha bi’l-jaz” in Majalla kuliyat al-Shariah (University of Kuwait) No: 7, 1986, p. 5 see also, Khalaf al-jaradat, zahirat al-Takrir fi al-Tarakib al-Nahwiyya, 71.

<sup>12</sup> Al-Tabari Muhammad ibn Jarir, Jami’ al-Bayan ‘an Ta’wil Ay al-Qur’an (Egypt: 3<sup>rd</sup> edn. 1968) I 64.

**Muhammad Qutb, his brother, shares this view. He says:**

“The Qur’an’s true face is not one of the repetition, but one of change and multiplicity. Another aspect of its miraculousness is its impelling people to think with its repetitions, and instructing them and giving them direction. So it is not a question of repetition of similar things, but a question of variety.”<sup>14</sup>

Having given the above two opinions, I want to move to Said Nursi’s ideas about repetition. It appears that he preferred the first view, and when discussing repetition in the Qur’an said that they were an aspect of its micraculousness.<sup>15</sup> According to him, the repetitions were found in verses about the tenets of belief, to encourage and restrain, and in the stories. He also mentioned the purpose of the repetitions.<sup>16</sup> After explaining them, he says:

Nevertheless, they are apparently repetitions, but in reality every verse has numerous meanings, numerous benefits, and many aspects and levels. In each place they are mentioned with a different meaning, for different benefits and purposes.<sup>17</sup>  
 “Many apparent repetitions, which are thought to be boring, are admired and applauded by science of rhetoric”.<sup>18</sup>

In some places it seems Said Nursi is inclining towards the second view, but mostly he supports the first. In many places in the *Risale-I Nur*, while mentioning the repetitions he explains their purposes. Since these are discussed in part two, here we suffice with the above.

**The Purposes of Repetition in the Glorious Qur’an**

Said Nursi discusses the reasons for the repetitions in the Glorious Qur’an. Sometimes he mentions these in order, and sometimes he discusses them when they crop up during discussion of another subject. In this section we shall give his ideas about them. We shall explain all points in the light of his ideas, in the sections that he species.<sup>19</sup>

**First Point: Establishment (*Taqrir*) and Emphasis (*Ta’kid*)**

Said Nursi points out that the Qur’an is book of remembrance, supplication and summons: there is need to establish and confirm the truths that these express. He says:

“The Qur’an is a book of remembrance of Allah, a book of supplication, and a book of summons, for which reason the repetitions in its suras are completely apt according to rhetoric and eloquence, and pure wisdom. For what is hoped for from remembrance and supplication is reward and to attract divine compassion. it is clear that frequent repetition is necessary in such matters so that the reward may increase proportionately, as well as the compassion. Moreover, repeated remembrance of Allah illuminates the heart. When repeated supplications are confirmed, and to whatever extent one issues a summons, its effectiveness is increased.”<sup>20</sup>

Also, the Qur’an is a founder; it is the basis of the Clear Religion, and the foundation of the world of Islam. It changed human social life, and is the answer to the repeated questions of its various classes. Repetition is necessary for a founder in order to establish things. Repetition is necessary to corroborate them. Confirmation, verification and repetition are necessary to emphasise them.”<sup>21</sup>

The above passages show that Said Nursi considered one of the purposes of the repetition in the Qur’an to be establishment of truths and their corroboration and emphasis. Other scholars hold the same view. Ibn ‘Abidin says: “The words are repeated in order to corroborate and emphasise them; this infers that greater importance is being given to them”<sup>22</sup> “we say that repetition affords importance to a thing, establishes its meaning and emphasizes”.<sup>23</sup>

<sup>13</sup> Ibid, P, 165

<sup>14</sup> Ibid, P, 166

<sup>15</sup> The Rays collection, 262

<sup>16</sup> Nursi, Bediuzzaman Said, The Flashes collection (Eng. Trans.) (Istanbul: Sozler publications new edn. 1995) 112

<sup>17</sup> Nursi, Bediuzzaman Said, The Flashes collection (Eng. Trans.) (Istanbul: Sozler publications new edn. 1998) 251

<sup>18</sup> Nursi, Bediuzzaman Said, Isaratu l-I’caz (Istanbul: Envar Nesriyat, 1995) 30.

<sup>19</sup> Nursi, Bediuzzaman Said Mesnevi-I Nuriye (Turk trans Abdulmecid Nursi) (Istanbul), P, 22

<sup>20</sup> Ibid, P, 23.

<sup>21</sup> The words, 251

<sup>22</sup> Ibn ‘Abidin al-taqrir, 27-28

“The repetition express verification and confirmation, for the achievement of the aims of guidance. Moreover, the repetitions do not mar it; they do not spoil it; their fragrance spreads like musk.

“The Qur’an is strength and sustenance for hearts; it is healing for spirits. The repetition of food augments strength. The more it is repeated, the more familiar and intimate it becomes, thus increasing the pleasure”.<sup>24</sup>

“And again, it is due to this mystery that the Qur’an contains repetitions, in order to establish (its truths) firmly in the people’s minds.”<sup>25</sup>

### Al-zarkashi says:

“Part fourteen: Repetition for the purpose of emphasis... those who suppose repetition to be without benefit although it is one of the styles of good speech, and deny it, are in error particularly if there is a connection between the repeated things. It is a custom of the Arabs to repeat and emphasize things when they speak, in order to show the importance of something they want to be *achieved*, or to indicate that it is about to be realized, or to summon something”<sup>26</sup>.

The scholars have expressed many views on this matter.<sup>27</sup> Similar statements are also to be encountered in the Qur’anic commentaries. For example:

Al-Qurtubi says about the verse *Not the least harm will they do to Allah* (3:177), “it is repeated for emphasis”.<sup>28</sup> Similarly, when expounding the verse *They are those on whom (descend) blessing from their sustainer, and mercy* (2:157), he says: “Although as a word *rahma* (mercy) is different, it is repeated in order to emphasize and enrich the meaning”<sup>29</sup> and in his interpretation of the verse, to each among you have we prescribed a law and an open way (5:49) Abu Hayyan says: *Shi’ra* (law) and *minhaj* (way) are two words expressing the same meaning, that is, ‘road’, and have been repeated for emphasis”.<sup>30</sup>

One may speak of a consensus among scholars concerning this first point. Thus, what Said Nursi writes is correct as is testified to by the great scholars.

### Second Point: To Facilitate Reading the Qur’an

“Moreover, everyone is not capable of always reading the whole Qur’an, but it is mostly able to read one *sura*. Therefore, since the most important purposes of the Qur’an are included in most of the longer *suras*, each is like a small Qur’an. That is to say, so that no one should be deprived, certain of its aims like Divine unity, the resurrection of the dead, and the story of Moses, have been repeated.”<sup>31</sup>

“... since everyone does not always have the time or capability to read the whole Qur’an, it repeats those stories in the same way as it repeats the important pillars of belief, in order to make all the long and middle-length *suras* each like a small Qur’an. To repeat them then is not excessive, it is required by eloquence...”<sup>32</sup>

### Other scholars have alluded to this instance of wisdom, among who was Ibn Qutayba, who said:

“Groups of emissaries used to come to Allah’s Messenger (PBUH) from the Arab tribes in order to learn about Islam. The Muslims would recite passages from the Qur’an to them. What was recited was sufficient for them, and they would convey the various *suras* they learnt to tribes. If the stories and incidents of the past had not been repeated in different *suras*, one people who have learnt the story of Moses, another the story of Jesus, another the story of Noah, and another

<sup>23</sup> Ibn Abidin, al-taqrir fi-l Takrir, 33.

<sup>24</sup> Mesnevi-i- Nuriye, 127.

<sup>25</sup> Mesnevi-i- Nuriye, 195.

<sup>26</sup> Al-Zarkashi, al-Buhan fi ‘Ulum al-Qur’an, iii, 7,9.

<sup>27</sup> For these views, see, Khalaf al-Jaradat, Zahirat al-Takrir fi al-Tarakib al-Nahwiyya, 68-88.

<sup>28</sup> Al-Qurtubi, al-Jamil’ li-Ahkam al-Qur’an, iv, 286

<sup>29</sup> Ibid, 287

<sup>30</sup> Ibid, 287

<sup>31</sup> The words, 250

<sup>32</sup> The Words, 473

the story of Lut. But in His grace and mercy, Almighty Allah willed that all these stories should be spread all over the world, reach all ears, and find a place in all hearts".<sup>33</sup>

However, the same words are not always used in the repetitions of the verses and topics in the Qur'an; on each occasion something new, or an explanation, is added. Said Nursi's death about this are given below. The mass of people who read the Qur'an do not pay much attention to the fine points; what is important for them is to grasp the fundamental questions and gain an understanding without difficulty. They profit from the Qur'an's expositions to the extent of their comprehension and sufficiently to their needs, and they are not denied understanding of the general aims and main subjects of the Qur'an.

As for Said Nursi's phrase: "each like a small Qur'an," some early scholars stated that it was undesirable to call any *sura* "small". Abu 'Aliya told a man who called one of the suras small: "you are smaller than it is, for the Qur'an and every about it is big".<sup>34</sup> However, other scholars did apply the attribute "small" of some suras. 'Amr ibn Shu'ayb related from his father, who had heard it from his father: "There is no distinction between small (short) suras and big (long) ones. However, I heard that Allah's Messenger (PBUH) recited these suras in the prescribed prayers when he was leading them."<sup>35</sup>

Of course, in using this expression, Said Nursi was encouraging the reader. He likened the long suras to the whole Qur'an because they contain most its chief aims. He had no intention of belittling the Qur'an in any way.

### Third Point: Regard for the Repetition of Need

"Also, like bodily needs, spiritual needs are various. Man is need of some of them every breath; like the body needs air, the spirit needs the word Hu (He). Some he is in need of every hour, like 'In the Name of Allah'. And so on. That means the repetition of verses arises from the repetition of need. It makes the repetition in order to point out the need and awaken and incite it, and to arouse desire and appetite."<sup>36</sup>

In this point Said Nursi is making a fine comparison between the variety of man's spiritual needs and Variety of his physical needs. The spirits are needy for sustenance the same as the body. This need is intense. Man advances and his spirit expands to the degree he can satisfy this need. It is because of this that the Qur'an repeatedly mentions the Divine Names.

The repetition of man's needs necessitates that they are met to the same extent. The repetition of guidance and of explanations of certain important matters arise from need. Moreover, the fact that man is forgetful of many important matters means that he has to be constantly reminded of them and to have this attention directed towards them. It is therefore not unnecessary that the end of the world and its events should be described repeatedly, and Allah's majesty should be constantly explained and His rule over the world, and the awesomeness of the His wrath that will be visited on the unbelievers and wrongdoers.<sup>37</sup>

### Fourth Point: Strengthening the Foundations

Also, the Qur'an is a founder; it is the basis of the Clear Religion, and the foundation of the world of Islam.

It changed human social life, and is the answer to the repeated questions of its various classes.

Repetition is necessary for a founder in order to establish things.

Repetition is necessary to corroborate them. Confirmation, verification and repetition are necessary to emphasis them.<sup>38</sup>

This point may be seen as a subsidiary of the First Point, for the strengthening of the fundamentals may be included among repetitions made for establishment, corroboration and emphasis. But in order to emphasize the importance of the fundamentals, and the attention he paid them, and so that need should be felt to instil them in people's spirits, Said Nursi dealt with this question separately. In the fourth point he explains that the Qur'an is the foundation of Islam, so is it the basis of the world Islam. Muslims take their beliefs and ways of life from the Qur'an. If there had been such book, this would not have been possible. Furthermore, the Qur'an has transformed human societies ever since it was first revealed.

<sup>33</sup> Ibn Qutayba, 'Abdullah ibn Muslim, Ta'wil Mushkil al-Qur'an (tahqiq: al-Sayyid Ahmad Saqar, 181).

<sup>34</sup> Al-Qurtubi al-Tadhkar fi Afdal al-Adhkar (tahqiq: Tharwat Muhammad Nafi) (Dar al-Tawhid) 121

<sup>35</sup> Ibid, 122

<sup>36</sup> Bediuzzaman Said Nursi, Letters 1928-1932 (Engl. Trans) (Istanbul:Sozler Publications, 2<sup>nd</sup> edn. 1997)244; the Words, 250.

<sup>37</sup> The words, 467

<sup>38</sup> The words, 468



Innumerable hearts have undergone change and come to believe after hearing the verses of Allah's Speech. Having been affected by the verses of this Mighty Book, many societies submerged in the darkness of unbelief and ignorance have attained to belief and the light of guidance. For the Qur'an is the basis of this religion. Within are found the answers to the questions man has asked in every age. Why were we created? Who created us? What is our function: what will happen after death? These questions and many other like them are answered clearly and in detail in the Qur'an. It cannot therefore be unnecessary to repeat these elevated meanings and the principles they comprise.

### Fifth Point: Richness of Style

Also, it speaks of such mighty matters and minute truths that numerous repetition are necessary in different forms in order to establish them in everyone's hearts.

Nevertheless, although they are apparently repetitions in reality every verses have numerous meanings, numerous benefits, and many aspects and levels. In each place they are mentioned with a different meaning, for different benefits and purposes.<sup>39</sup>

Scholars alluded to many matters when discussing the uses of the repetitions. We may list some of the stylistic devices that shall be mentioned in this point as follows: exaltation and intimidation; promise and threat; inducing intent and commendation; encouragement and familiarization; rebuke and astonishment; mockery and scorning; honouring and exalting; exaggeration and provocation.<sup>40</sup>

All these stylistic devices are employed to beautify a piece. Similarly, there are a great variety of style in the Qur'an. They are mostly to be seen in the stories and in the verses describing and proving the end of the world, which are questions in the Qur'an wants to instil in people's heart so that they should accept them. It therefore employs numerous styles so that through their variety it may have a powerful effect on people's souls.

### Sixth Point: Expression of the Qur'an Aims

"You should know that all the verses have an outer meaning, an inner meaning, a limit, and an aim. And all the stories have numerous aspects, benefits, aims and state numerous truths."<sup>41</sup>

In which case, a particular verse may be mentioned everywhere for another of its aspects. Thus, even if it is apparently repetition, in reality it is not".<sup>42</sup>

These useful words of Said Nursi explain that in many places in the Qur'an the stories and subjects consist of truths close to one another. But if there are resemblances between them, these are not total. One can put forward numerous verses as examples of this. Particularly included among these are the verses describing the end of the world and the events preceding the resurrection of the dead. Although there are resemblances between the things described, the words and styles of all the verses differ. The following is a selection of verses describing what will happen to the mountains.

And the mountains will be like wool; (70:9) \*One day the earth and the mountains will be in violent commotion. And the mountains will as a heap of sand poured out and flowing down. (73:14) \*When the mountains are scattered (to the winds) as dust (77:10) \*They ask you concerning the mountains; say: "My sustainer will uproot them and scatter them as dust; (20:105) \*One day we shall remove the mountains, and you will see the earth as stretch... (18:47) \*And the mountains will fly hither and thither (52:10) \*And the mountains shall be crumbled to aoms (56:5) \*And the earth is moved, and its mountains shall vanish, as if they were a mirage (78:20). \*When the mountains vanish (like a mirage); (81:3) \*And the mountains will be like carded wool. (101:5) \*You see the mountains and think them firmly fixed; but they shall pass away as the clouds pass away. (27:88).

The subject of all these verses is the same, but it is considered from different angles. Each verse describes a part of what will occur that day, and they form a whole when all put together. None is the repeat of another. Al-Razi says about this:

We should also include the verse then which of the favours of your sustainer will you deny? (55:13 etc), for although it is repeated many times, on each occasion it is related to its preceding verse. Allah Almighty is addressing men and Jinns with it. He lists the bounties. He has created for man, and after mentioning each says that if is necessary to affirm

<sup>39</sup> The words, 251

<sup>40</sup> Al-zarkashi al-burhan fi 'ulum al-Qur'an iii, 17-18.

<sup>41</sup> This expresses one aspect of the Hadith "The Qur'an was revealed on seven letters". There is a similar Hadith in Tbarani: "Every letter has an outer face (zahir) and an inner face (batin). Every letter has a limit (had) and an aim (mutalla)". See, Kashf al-Khafa, I, 209. Also in the al-mu'jam al-kabir of Tabarani, there is a Hadith: "Every verse has an outer face and inner face". Iii, 130 No: 10108. See also al-mu'jam al-Awsat.

<sup>42</sup> Ibid,

them and offer thanks for them. He states this is different ways and firms. Said Nursi's words "a particular verse may be mentioned everywhere for another of its aspects" show that there is a eloquence in the repetitions of the verse arising from its conciseness.

### The Significance 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 miraculoussness 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.<sup>43</sup>

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<sup>44</sup>

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 Divineunity, which require repetition, it demonstrate a sort of miraculoussness 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<sup>45</sup>

Badiuzzaman gives numerous examples of repetition from the Qur'an, stating that underlying them are miraculoussness and high eloquence. He 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. This can be understood that 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. one can clearly understand from perspective of Badiuzzaman all the repetitions in the Qur'an, whether verse or stories, encompass different meanings and different phrases.

## CONCLUSION

All these repetitions and reminders are necessary because men forget the life of the hereafter and throw themselves into the life of this world. There is need then for constant reminders. We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude.<sup>46</sup> Consequently, in various places in His Book, Almighty Allah mentions what will befall the mountains. When put together, these stages clear: the first thing that will happen to the mountains is a gigantic quake. Their second stage is their becoming like carded wool. At the third stage, from being like carded wool, they will crumble into dust. At the fourth stage, they shall be scattered as dust, for up to this stage they were still in their places. They shall fly hither and thither at the blasts if a terrible wind. At the fifth stage, tossed up into the air by the fire wind, the dust of the crumble mountains will form clouds. One who sees them thus will suppose them to be motionless, but in reality they are moving: "they shall pass away as the clouds pass away", as the verse says. This will occur through the all-compelling wrath of Almighty Allah. This sixth stage is represented by the verse, one day we shall remove the

<sup>43</sup> Nursi, S. (1995), Muhakemat, Istanbul: Envar Nesriyat.

<sup>44</sup> Nursi, S. (2007), The Letters: Epistles on Islamic Thought, Belief, and Life. Translated by Hüseyin Akarsu. New Jersey: The Light.

<sup>45</sup> Nursi, S. (2010), The Rays: Reflections on Islamic Belief, Thought, Worship, and Action. Translated by Hüseyin Akarsu. New Jersey: Tughra Books.

<sup>46</sup> Qur'an, 18:54

mountains, and you will see the earth as a level stretch, for the mountains will have turned into a mere mirage. Those who seek the mountains in their former places, will see no trace of them. Just like someone who sees a mirage; when he arrives at the place, there is nothing there". 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. Furthermore, 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. 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.

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