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Linking by Repeating Sentences and Verses in Interpreting the Keys to the Unseen

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Abstract

The importance of the issue of linking sentences and verses is due to the significance of integrated speech, which works to make the process of communication successful between the speaker and the recipient achieving the most essential purpose of the functions of language as a social activity that is indispensable for humans and performing the purpose of confirming the grammatical and semantic meaning, especially in the interpretation of Al-Razi. The nature of the required research was divided into two topics, the first one focused on the concept and types of repetition while the second applications concentrated on linking sentences and verses in interpreting the keys to the unseen. The research attained two results, the first was the repetition in pragmatic terms indicating that God is merciful to his creatures in terms of dividing the provision to all of them, regardless of their categories, but he dedicated the believers among them in the afterlife. The second indicated that repetition has many rhetorical functions such as grammatical, semantic, metaphorical, and art requirement, which awakens the feeling of beauty.

Introduction

In the name of God, the Most Gracious, the Most Merciful, and May blessings and peace be upon the Leading Messengers and the Last of the Prophets, Muhammad, and upon his good and pure family and chosen companions, and after:

The importance of the issue of linking sentences and verses is due to the significance of the cohesion of the discourse, which works to make the process of communication successful between the speaker and the recipient, to achieve the most essential purpose of the functions of language as a social activity that is indispensable to humans, especially in the interpretation of Al-Razi, which is an encyclopedic interpretation that investigated most of what was said in its heyday. The grammatical meaning of those who dealt with this phenomenon before him, as he presented the different opinions without giving preference in most cases, but his critical sense and his broad culture dictated that he criticize incorrect and weak opinions, and he sometimes gave preference to some issues, which achieves the desired goal of the research, which is accomplishing a better understanding. The meanings of the texts of the Holy Quran were to mention the phenomenon of repetition.

Repetition in terms of volume begins with the repetition of a single sound, and ends with the repetition of noble sentences and verses, which achieves the clearest types of

connection due to the length of the repeated text with all its types, including nominal, verbal, and conditional sentences, to achieve rhetorical and pragmatic purposes, and includes the repetition of complete sentences and verses in the textual sequence and the repetition of the verbal similarity. For consideration, special works were written about it, most notably by Al-Iskafi, and Al-Kirmani, both of them died before Al-Razi and he benefited from their studies.

The nature of the required research that it is divided into two requirements, preceded by an introduction and followed by a conclusion dedicated for presenting the most important results of the research, followed by a list of names of sources and references. The two requirements are:

The first requirement: the concept of repetition and its types.

The second requirement: applications of linking sentences and verses in interpreting the keys to the unseen.

The first requirement: the concept of repetition and its types.

Repetition in language is derived from "Al-Karr" meaning to return, and it comes in the sense of repetition and conjunction from "repeat something and repeat it, that is: repeat it again and again" (1). There is a synonym for the word repetition, which is recurrence, but the first is more common (2).

As for repetition in terms, Al-Zarkashi defined it as "the repetition of a word or expression more than once in the context of a single joke, either for emphasis, or to increase warning, or to exaggerate, or to exalt it. This is the custom of the Arabs in their speeches if they make something vague in order to achieve it." And when it was about to happen, or someone intended to pray for another, or it was repeated with emphasis, as if it was establishing its repetition in the place of the one who swore an oath or striving to pray for a person who intended to pray, but the Quran was revealed in their tongue, and their conversation was ongoing between one another and with this approach, the argument against them regarding their inability to oppose is strengthened (3).

Some Hadith scholars defined it as "the speaker saying a word and then repeating it with the same meaning, whether the word is of the same meaning or different, or it comes with a meaning and then keeps repeating it, and this is a condition of the agreement of the first and second meanings. If the words and meanings are united, then the benefit is to confirm the matter and prove it in the soul". Likewise, if the meaning is unified, and if the two words agree while the meaning is different, then the benefit in bringing it is to indicate the two different meanings (4).

Repetition, then, is an art of speech, and it is one of the well-known Arabic methods whose energies have been exploited by the Holy Quran. Because it is one of the virtues of eloquence (5), Al-Jahiz said, explaining the pragmatic benefit of it: "If people were to dispense with repetition and desist from the burden of research and refining, their esteem would be less, and whoever has little esteem will have little knowledge, and whoever has little virtue, and whoever has little assist, will have great deficiency" (6).

If humans dispensed with repetition in their speech, then what about the precise word of God Almighty, which opened the door to exploring its miraculous meanings for

rhetoricians and interpreters to know the dimensions of this semantic, aesthetic, and pragmatic phenomenon (7), and they tried to identify its patterns, starting with the repetition of individual sounds and ending with the repetition of sentences and verses, and stories and news (8).

As for the types of repetition in pronunciation in terms of its closeness and distance, it is divided into two types, the first of which is connected repetition, which comes in several ways, including the repetition of a syllable in a single word, such as (whispers, earthquakes), and the repetition of a word in the context of a single verse, such as the Almighty's saying: ﴿هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ﴾ "How far this is what you were promised" (9), or repetition at the end of the verse and the beginning of the start of the one after it, like the Almighty's saying: ﴿وَيُطَافُ عَلَيْهِمْ بِآتِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرٍ* قَوَارِيرٍ مِنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا﴾ "And there will be brought about to them vessels of silver and cups that were flasks* flasks of silver which they measured in appreciation" (10), or at the end of the noble verses, such as the Almighty's saying: ﴿كَلَّا إِذَا نَكَتِ الْأَرْضُ نَكَأ نَكَأ﴾ "No, when the earth is trampled with trampling, trampling, trampling, trampling" (11), or repeating one verse after another, like the Almighty's saying: ﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا* إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ "For indeed, with hardship comes ease" (12).

The second: separate repetition: which comes in two forms, either in the Surah itself, or in the entire Holy Quran, and an example of the first is the Almighty's saying: ﴿وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ "And indeed, indeed, your Lord is the Mighty, the Most Merciful" (13), which is repeated in Surat Al-Shu'ara eight times, and the repetition of the Almighty's saying: ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ "Woe to the deniers that Day" (14), which was repeated ten times in Surat Al-Mursalat, and the repetition of his saying: ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ "Which of the favors of your Lord will you deny?" (15), which was repeated in Surat Al-Rahman thirty-one times.

As for repetition in meaning, it is the recurrence of what is often mentioned in stories, such as the stories of the prophets, such as the stories of Adam, Noah, Lot (peace be upon them), and others. Or the repetition of images of bliss and torment in the afterlife, or the resurrection of the dead on the Day of Resurrection, and some cosmic phenomena such as the creation of the heavens and the earth, which are repeated in the Quranic surah, except that they come every time in different forms and with diverse vocabulary, with increases and decreases in some vocabulary to perform rhetorical purposes, mentioning the pragmatic purpose. Among them is Ibn Qutaybah, who said: "God, Blessed and Most High, sent down the Quran in stars over a period of twenty-three years, Arab delegations would respond to the Messenger of God (may God bless him and grant him peace), and the Muslims would recite to them something from the Quran, and that would be sufficient for them. He would send different Surahs to the separate tribes. And if they were not sufficient, the news and stories are doubled and repeated. The story of Moses would have happened to a people, the story of Jesus would have happened to a people, and other stories. So God, in his kindness and mercy, wanted to spread these stories to the ends of the earth and cast them in every ear, and establish them in every heart, and increase those present in the inspiration and warning" (16).

The second requirement: Applications of linking sentences and verses.

This research will focus on studying a stylistic phenomenon mentioned in the Holy Quran based on monitoring the repetition of sentences and verses that are completely similar, or some of whose structures are similar to others, whether they are within one verse, within one Surah, or otherwise. This similarity may include a slight difference, in the word or by

introducing or delaying or some increase or decrease, so that it is remarkable, creating a stylistic stimulus that prompts the search for the linguistic and communicative functions of this linguistic difference (17), which is based on a set of formal rules that the speaker uses for some purpose, including: the rule of selection, deletion, addition, substitution, and others in the appropriate lexical units and their morphological forms that determine the nature of the semantic interpretation of a sentence (18), different from the meaning of the sentence that is similar to it in everything except the different element, a semiotic interpretation concerned with the intuitive system of reading that enables us to analyze the formal structure of the topic with the help of grammar and logic, to demonstrate the rhetorical performance and linguistic functions, because semiotic analysis shows the value of the sign, and logical analysis shows its distribution, which it refers to through the lines separating the subjects and their predicates, or between the nominal and actual compounds. As for the links, they are combined with the predicates and considered evidence (19). We will divide this study into two sections:

First: complete repetition in sentences and verses:

An entire verse was repeated in Surah Al-Qasas, which is the Almighty's saying: ﴿وَيَوْمَ﴾ *(And on the Day when He calls them, He will say, "Where are my partners whom you used to claim?"*) (20). This verse was repeated in the same Surah ten verses later. Al-Zamakhshari said: "And with this verse I followed the circumventing method of repeating the rebuke by taking partners; a signal that nothing brings God's wrath more than associating others with him, just as nothing brings him to his pleasure than monotheism." (21).

As for Al-Razi, he highlighted the increased meaning in repeating the verse by saying: "Know that when God Almighty hybridized the way of the polytheists first, and then mentioned monotheism and its evidence. Secondly, he returned to hybridizing their way once again, and explained their condition in the hereafter, and said: (And the day he will call them), meaning: Resurrection. So he says: (Where are my partners whom you claimed), and the meaning is: where are those whose divinity you claimed to save you, or where is your saying to draw closer to God, even though they knew that there is no god but God, so that would add to their grief if they were addressed with this statement" (22).

This repetition serves to increase the reproach of the polytheists in God Almighty by conjuring up a scene of dialogue between him and the polytheists whose time has not yet come, so that the current polytheist will learn and resort to some conscious means that awaken the latent nature and direct it to the monotheism of God Almighty (23), in addition to resorting to logic and reason, which are not possible for there to be two gods in the universe, otherwise the universe would be corrupted. God Almighty said: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾ *"If there had been in them any gods except Allah, they would have been corrupted"* (24).

In Surat Sheba, an entire verse was repeated with a change at the end. The Almighty said: ﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ *"Say, 'Indeed, my Lord extends sustenance to whom He wills, and He has power, but most people do not know.'*" (25). And after two verses, the Almighty said: ﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾ *"Say, 'Indeed, my Lord He extends sustenance to whomever He wills of His servants and ordains for them whatever you spend, He will replace it, and He is the Best of Providers'"* (26).

Al-Zamakhshari said, explaining the second verse: "(He succeeds him): He compensates him and there is no one to compensate him except him, either sooner with money, or with contentment, which is an inexhaustible treasure, or later with the reward that everyone

succeeds without.” (27).

In this meaning, the abundance of sustenance appears for the believing servants among them, while the wealth of the unbelievers is fleeting, and this is what Al-Razi confirmed by saying: “This meaning was mentioned twice, once to show that the abundance of their wealth and children is not indicative of their good conditions and belief, and once to show that it is not specific to them. It is as if he said: The presence of luxury does not indicate honor... What this indicates is that God Almighty did not mention firstly: (*لمن يشاء من عباده*) (For whomever He wills from among His servants), but rather He said: (*لمن يشاء*) (For whomever He wills), and secondly: He said (*لمن يشاء من عباده*) (For whomever He wills from among His servants), and the added servants. What is meant by it is the believer, and then the believer is promised something other than what is given to the infidel, for the infidel has his entire life cut off, his wealth is to disappear, and his fate is to disaster. As for the believer, whatever he spends, God will replace it with, and what God leaves behind is better, for what is in the hand of man is subject to destruction and devastation, and they do not address what with God from behind, then he confirmed it by saying: (*والله خير الرازقين*) (And God is the Best of Providers)...” (28).

Al-Baydawi summarized this detail by saying: “It was repeated for emphasis with the one before it, and that the first is predicated of multiple people [believers and infidels]. This second is predicated of one person [the group of believers] considering two times, and it was said: The first is predicated of disbelievers”. This is imposed on the believers (29).

The bottom line that can be understood from the narration of these opinions regarding the meaning of this repetition is that it indicates that God is merciful to His creatures in terms of dividing the livelihood among all of them according to their different categories, but He singles out the believers among them on the Day of Resurrection with the afterlife livelihood, which does not include the unbelievers by virtue of divine justice.

The Almighty’s saying: (*فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي*) “How was my punishment and my warning?” (30) and it was repeated four times, twice in the story of Aad, once in the story of Noah (peace be upon him), and a fourth time in the story of the people of Thamud. So what is the secret to this repetition? Al-Iskafi sees two torments for the people of Aad. Because the first (how) is for the torment of this world, and the second: for the torment of the Hereafter, and it is possible that the meaning in the first is: So how was my threat, my torment, and a vow when we warned them before we afflicted them, and the second is after sending the wind upon them and inflicting the torment upon them” (31).

Al-Razi reported from those who preceded him in explaining the eloquence of this repetition by saying: “The Almighty said: (*فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي*) (So how was my torment and my vow) before he explained the torment, and in the story of Noah he explained the torment, then he said: (*فَكَيْفَ كَانَ*) (So how was it?) So what is the wisdom in it? You say the question that He mentioned in the story Noah is mentioned here, and it is God Almighty’s saying: (*فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي*) (So how was my torment and warning), as He said before and after in the story of Thamud, except that God Almighty told in the story of Aad (*فَكَيْفَ كَانَ*) (so how was it) twice? The first time, he inquired in order to explain, as the teacher says to someone who does not know such-and-such a question, so that it becomes as the one asked is asking, and he says: How is it? Then he says: It is such and such, and likewise - here - he said: Aad is lied, so what was my torment? So the listener said: You explain, for I do not know, so he said: (*إِنَّا أَرْسَلْنَا*) (Indeed, We have been sent). As for the second time, ask them to magnify... ” (32).

Al-Razi elaborated on the secrets of repetition and then summarized this detail by saying:

“He repeated that four times to explain the meaning in it, and three times to confirm it” (33).

The important is that the repetition in Surat Al-Qamar serves two meanings, the first of which is for glorification if it occurs after the story, and for clarification if it occurs before the story and this can be clarified in the following Table:

Verse number	The name of the people	Repetition place	Meaning
16	Noah's people	After the story	Glorification
18		Before the story	Clarification
21	Aad's People	After the story	Glorification
30	Thamud's people	Before the story	Clarification

In summary, the repetition that occurred in the Holy Quran occurred in places where a new matter came ⁽³⁴⁾, and Surat Al-Qamar came in a unique and strange arrangement, in which the verses were balanced and the tone of the breaks was unified in a way that resembled verses split with one rhyming sound.

In this noble Surah, the Almighty's saying: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ “And We have certainly made the Quran easy for the remembrance, so is there who will remember?” ⁽³⁵⁾, also four times, as it appeared in verse 17 of Surat Al-Qamar, then it was repeated after 4 verses in which the story of the torment of the people of Aad was narrated, then it was repeated after 9 Verses in which the story of the torment of Thamud was narrated, then repeated after 7 verses in which the story of the torment of the people of Lot was narrated, then the story of the torment of Pharaoh's family was narrated after that.

Al-Zamakhshari explained the rhetorical secrets of this repetition by saying: “If you say, ‘What is the benefit of repeating his saying: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ “And We have certainly made the Quran easy for the remembrance. Is there any who will remember?”? I said: Its benefit is that upon listening to every piece of news of the ancients, it renews contemplation and admonition... and that it taps the stick for them several times, and he rattles the strings for them, so that they will not be overcome by forgetfulness and negligence will not overwhelm them, and this is the ruling on recurrence” ⁽³⁶⁾.

Al-Razi benefited from this analysis and summarized his statement: “And repetition is for remembrance” ⁽³⁷⁾. With this meaning, later commentators said, including Al-Qurtubi, who said: “He only repeated this verse when mentioning every story, because (is) a question word, calling for their understanding that was compounded.” in their desires, and make it a proof against them” ⁽³⁸⁾.

Al-Baydawi said: “He repeated this in every story as a notification that denying every Messenger is a necessitation of the descent of torment, and listening to every story calls for

remembrance and admonition, and a resumption of warning and admonition, lest they be overcome by forgetfulness and heedlessness” (39).

In summary, we do not see a big difference between the opinions of the commentators, as they all suggest that the complete repetition of the verses after each story is helpful in understanding, alerting, and reminding the liars so that they are not overcome by forgetfulness or heedlessness, and it provides the opportunity for the addressee to understand the first time, and if he does not understand, then the second and third time. Fourth, if he does not understand, then he is weak-minded or stubborn and stubborn.

The Almighty’s saying: ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ “Which of the favors of your Lord will you deny?” (40) thirty-one times, and it raises the question about the wisdom of this most frequent repetition in the Holy Quran, and what is the benefit expected from it, and Al-Iskafi answer is that the benefit from it is to say: “God- Almighty- highlighted the various blessings of this world that He created in seven of them, and He singled out seven for intimidation, warning, and intimidation with fire, and separated the first from the last seven with one, three verses in which He equalized all people in what God had ordained of annihilation for them, when He says: ﴿كُلٌّ﴾ (يسأله مَنْ ﴿مَنْ عَلَيْهَا فَانِ﴾ “Everyone who is upon it will perish” (41). That is: from the earth, and this is the clincher for the equality between the angels and between the humans and the Jinn in need of God Almighty and in asking and compassion out of fear of God, and it is His saying: ﴿يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ “Whoever is in the heavens and the earth asks Him every day about a matter” (42), but the first was seven; because the mother of the blessings that God created are seven times, like the heavens, the earths, and most of the planets. The second was seven; because it is based on the division of the gates of Hell, since it was mentioned, and after these seven; eight in the description of the heavens and their people according to the division of its gates, and another eight after that for the two gardens that are less than the two heavenly gardens. Because God Almighty said at the beginning of the previous eight: ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ﴾ (جَنَّتَانِ﴾ “And for whoever fears the standing of his Lord there are two gardens” (43), and when this verse was completed eight times, He said: ﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾ “And besides them are two gardens” (44), so eight went on to describe the two gardens and their people, and eight went on to describe two gardens other than them for the previous eight, so it was all thirty-one times (45).

Al-Razi benefited from this long detail, which shows the locations of the repetition of the noble verse, and he summarized its rhetorical benefit, comparing it to the repetitions of Surat Al-Qamar, and that is his saying: “Indeed, the Almighty mentioned in the previous surah: ﴿فَكَيْفَ كَانَ﴾ (عَذَابِي وَنُذِرِ) (So how was my torment and warning) four times to explain the meaning in that, and three for confirmation and repetition. Three and seven are among the benefits that we mentioned in his saying: ﴿وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ﴾ “And the sea will be extended after it by seven seas” (46).

When the torment was mentioned three times, the blessings were mentioned thirty-one times, to clarify the meaning, and thirty times to indicate the blessings, it was mentioned ten times as many times as the mention of the torment, in reference to His saying: ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ﴾

﴿أَمْثَلَهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا﴾ “Whoever does a good deed will have ten times as much, and whoever does an evil will not be recompensed except the like of it.”⁽⁴⁷⁾ Third: The thirty times are repeated after the first statement. Because the conversation is with the Jinn and human, and the blessings are limited to repelling the bad and achieving the goal, because the greatest of the hateful things is the torment of Hell and its gates are seven gates, and the most perfect of goals is the bliss of Paradise and it has eight gates...”⁽⁴⁸⁾.

Al-Alusi believes that repetition is useful in evoking the dialogue between God Almighty and the two groups of sinners, humans and Jinn, to rebuke them in different situations, and the two groups of believers in their different positions of faith. These positions have reached the number of repetitions, and had it not been for that, it would not have increased to three after the first one that comes for clarification. This opinion is valid and appears in Al-Alusi’s statement: “Just as a man says to another: ‘Did I not do well to you by authorizing you with money? Did I not do well to you by doing such-and-such to you?’ It is well to repeat it because of the difference in what it acknowledges, for even if it is repeated thirty-one times, each one is related to what came before it, and therefore it was increased to three times. If everyone were referring to one thing, it would not have increased to three, because the emphasis does not increase on them”⁽⁴⁹⁾.

The phrase: (Fear God) was repeated in the Almighty’s saying: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ﴾ ﴿مَا قَدَّمَتْ لِعِذِّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ “O you who have believed, fear God, and let every soul consider what it has put forward for tomorrow, and fear God. Indeed, God is aware of what you do”⁽⁵⁰⁾, Al-Zamakhshari said: “And he repeated the command to be pious in emphasis, (and fear God) in performing duties because it has been compared to what is done, and “fear God” in abandoning sins, because it has been compared to what flows like a threat”⁽⁵¹⁾.

Al-Razi benefited from this analysis in terms of conveying the meaning of the emphasis on piety in two matters: duties and sins, or he repeated it to explain two different positions, and that is his saying: “He repeated the command of piety in emphasis, or the first implies performing duties, and the second: abandoning sins”⁽⁵²⁾.

Al-Alusi preferred the meaning of emphasis due to the intertwining of the two conciliators as if they were one, because they came in absolute terms with something that is not hidden, and that piety includes abandoning what is deluded, and there is no valid reason for distribution, and the position is the place of attention to its matter, so confirmation is better and stronger, and there is an apparent prohibition, and how could it not? and the one who initiates from the above mentioned good deeds⁽⁵³⁾.

Perhaps whoever says this with emphasis will cite the conclusion of the noble verse: ﴿إِنَّ اللَّهَ خَبِيرٌ﴾ ﴿إِنَّ اللَّهَ خَبِيرٌ﴾ “Indeed, Allah is Aware of what you do” because it includes a promise, a threat, and a generalization of what came before. However, the statement of establishing a new meaning is more likely and better than affirmation.

The repetition of the sentence was mentioned in the Almighty’s saying: ﴿كَلَّا سَيَعْلَمُونَ * ثُمَّ كَلَّا﴾

﴿سَيَعْلَمُونَ﴾ “No, they will know. Then no, they will know”⁽⁵⁴⁾. Al-Iskafi said: “Whenever the Arabs were interested in something that they wanted to achieve, and it was about to happen, or they intended to pray for it, they would repeat it in emphasis, as if the repetition was establishing the position of the one to whom it was divided and diligently praying for it wherever the supplication was intended. The first: a warning of what they will see in this world when they depart from their abode, and the second: it is a feast for what they will encounter in the Hereafter of the punishment of their Lord, and whenever what is intended by the first is not what was intended by the second, it is not a repetition”⁽⁵⁵⁾.

Al-Razi benefited from Al-Iskafi’s analysis, and explained how the apparent repetition becomes not repetition if the directions of the discourse are multiple, as he said: “And it was said that it is not repetition... The first verse is for the unbelievers, and the second: for the believers. As it means: the unbelievers will know the consequence of their disbelief, and the believers will know the consequence of their belief”⁽⁵⁶⁾.

Repetition has been mentioned in the Almighty’s saying: ﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا* إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ “For with hardship comes ease* Indeed, with hardship comes ease”⁽⁵⁷⁾. Al-Zamakhshari said: “The statement is that it is possible that the second sentence is a repetition of the first, as he repeated his saying: ﴿فَوَيْلٌ لِلْمُكَذِّبِينَ﴾ “So woe to the deniers on that day”⁽⁵⁸⁾, “to confirm its meaning in the souls and strengthen it in the hearts, and just as the singular was repeated in your saying: Zaid, Zaid came”⁽⁵⁹⁾.

Al-Razi’s opinion did not differ from that of Al-Zamakhshari in interpreting the meaning of this repetition, as he said: “The second: that the second sentence be a repetition of the first, as he repeated his saying: ﴿فَوَيْلٌ لِلْمُكَذِّبِينَ﴾ (Woe on that Day to the deniers), and the purpose is to confirm its meaning in the souls and strengthen it in the hearts, just as the singular is repeated in Tell you: Zaid Zaid came to me”⁽⁶⁰⁾.

In summary, repetition has many functions, some of which are grammatical, semantic, metaphorical, and some of them are what art requires, which is what awakens the feeling of beauty. Therefore, in this situation, there must be signs that allow beauty to comply with the law of unity from which the rest of the pillars of beauty branch: harmony or fit of parts, proportion, and balance, development, progression, strengthening, centering, and weighting.

Al-Razi did not focus on many of the verbal similarities, including the Almighty’s saying: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ﴾ “Fight them until there is no strife and the religion is God’s”⁽⁶¹⁾, which was repeated with the addition of “all of it” in confirmation of the religion, which was mentioned in Surat Al-Anfal in His Almighty’s saying: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ “Fight them until there is no strife and the religion is God’s”⁽⁶²⁾.

Likewise, the Almighty says: ﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ “Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path”⁽⁶³⁾, and the same is mentioned in Surat Maryam, preceding the noble verse with the letter “and” which is His Almighty’s saying: ﴿وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ “And indeed, Allah is my Lord and your Lord, so worship

Him. This is a straight path” (64). And others, and perhaps this is due to his attention to meanings that are not due to issues of formal coherence in the Holy Quran, or because of the existence of works that dealt with these phenomena, such as the work of Al-Iskafi and Al-Kirmani, and a number of previous commentators have dealt with it.

Second: Repetition of verbal similarities:

The repetition of sentences that dealt with one topic was mentioned in the Almighty’s saying: ﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ﴾ “And if you are in doubt about what We have sent down to Our servant, then produce a Surah like it” (65), and this noble verse was repeated three times with the addition of “who” in Surat Al-Baqarah, and without “who” in Surat Yunus, the Almighty said: ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ﴾ “Or do they say, “He fabricated it?” Say, “Then produce a surah like it.”” (66), and His saying in Surat Hud: ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ﴾ “Or do they say, ‘He fabricated it?’ Say, ‘Then bring ten Surahs like it, fabricated” (67). So what is the secret of this similarity and difference?

Al-Kirmani responds by saying: “The occurrence of (who) in Surat Al-Baqarah, because it indicates differentiation, since this Surah is the pinnacle of the Quran and its beginning is after Al-Fatihah, it is good to include “who” in it so that it is known that the challenge applies to all Surahs of the Quran from its beginning to its end, and “who” is not included in the other two verses. Because if he had entered it, the challenge would have been placed on some of the Surahs and not on others and that was not easy” (68).

Al-Razi benefited from this guidance and explained the secret of this similarity and difference by saying: “I know that the challenge to the Quran came in many forms. One of them: His saying: ﴿قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ﴾ “Say, ‘Then bring a book from Allah that is best guided”” (69). Secondly: His saying: ﴿قُلْ لَنْ يَجْتَمِعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ “Say, ‘If mankind and the Jinn gathered together to produce the like of this Quran, they would not produce the like of it, even if they were supporting each other”” (70). And the third: His saying: ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ﴾ “Or do they say, ‘He fabricated it?’ Say, ‘Then produce ten Surahs like it that are fabricated””. And the fourth is his saying: ﴿فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ﴾ “Then produce a Surah like it,” and the equivalent of this. It is like someone who challenges his friend by classifying it and says: Bring me something like it, bring me half of it, bring me a quarter of it, bring me a question from it, for this is the end of the challenge and removing the excuse. If it is said that his saying: ﴿فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ﴾ “Then produce a Surah like it” refers to Surat Al-Kawthar and Surat Al-Asr... We say: If this Surah reaches the level of eloquence to the point of miraculousness, then the purpose has been achieved” (71).

This means that repetition is beneficial in emphasizing the miraculous nature of the Holy Quran and glorifying it, honoring the prophecy of Muhammad (PBUH), and maintaining communication with the deniers, being compassionate towards them and every time lenient with their challenge, until eventually he pities them by fearing people. Because God Almighty knew that they did not

and will not produce a single Surah from the short Surahs. Since the Surahs include the position of God Almighty, which is different from the position of humans, no matter how beautiful the human text is. God Almighty said: ﴿فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾ (And if you do not do it, and you will not do it, then fear the Fire, whose fuel is people and stones, prepared for the disbelievers” (72).

The verbal similarity was mentioned in the Almighty’s saying: ﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ﴾ (And when We saved you from the people of Pharaoh, who were inflicting on you an evil torment, slaughtering your sons and sparing your women” (73). And in Surat Ibrahim: ﴿وَإِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ﴾ (When He saved you from the people of Pharaoh, who were inflicting on you an evil torment, and slaughtering your sons, and sparing your women” (74). by adding the conjunction “and” in: (وَيُذَبِّحُونَ) (And they slaughter) in the second verse. The question is, what is the benefit of adding this “and”?

Al-Razi answers by saying: “It is mentioned in this Surah [Al-Baqarah] (يُذَبِّحُونَ) (they slaughter), without the “and”, and in Surat Ibrahim it is mentioned with the “and”. The reason for it is that when he made his saying: (يسومونكم سوء العذاب) (they inflict upon you an evil torment) (interpreted by his saying: (يُذَبِّحُونَ أَبْنَاءَكُمْ) (they slaughter your sons), he did not need the “and”. But if his saying: (يسومونكم سوء العذاب) (They inflict upon you an evil torment) is interpreted as meaning all the other arduous costs other than slaughter, then he makes slaughter something other than an evil torment; [therefore] the letter “and” is needed in it (75).

The verbal similarity was mentioned in the Almighty’s saying: ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُوا الْبَابَ سُجَّداً وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ * فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزاً مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ﴾ (And when We said, “Enter this town, and eat from it wherever you wish, willingly, and enter the gate prostrate, and say, ‘We will forgive you your sins,’” Increase the doers of good.* Then the wrongdoers changed a word other than what had been said to them, so We sent down on the wrongdoers a punishment from heaven because they were defiantly disobedient” (76). The two verses were repeated in Surah Al-A’raf, with the Almighty saying: : ﴿وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّداً : نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ * فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزاً مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ﴾ (And when it was said to them: “Dwell in this town, and eat from it wherever you wish, and say humility, and enter the gate prostrate. We will forgive you your sins. We will increase the doers of good* Then the wrongdoers among them changed words other than those that had been said to them, so We sent down upon them a punishment from heaven because they wronged” (77).

We notice the repetition of the sentence: (فبدل الذين ظلموا) (So replace those who did wrong), and the difference: (وإذ قلنا ادخلوا) (And when We said, “Enter” in Surah Al-Baqarah, as opposed to (اسكنوا) (stay) in Al-A’raf, and (فكلوا) (so eat) with the “f” versus (وكلوا) (and eat) with the “and”, and the verb (قلنا) (we said) was assigned to its subject, God Almighty. With the addition of the word (Ragda), in exchange for the verb to say coming in the passive voice (said) with the deletion of the word (Raghada). In addition to other issues, Al-Razi divided them into sections due to their

large number, and he benefited from his predecessors in explaining some of them. Among them is Al-Iskafi when he said: “Why did (رغدا)(Raghda) appear in Surat Al-Baqarah and not in Surat Al-A’raf, we say: It is when he attributed the verb in Al-Baqarah to Himself, the Almighty”. The most honorable word was for the most generous, so he mentioned with it the great blessings, which is that they eat abundantly, and since the verb in Surat Al-A’raf was not attributed to himself, no honor was mentioned with it” (78).

Al-Razi reported from Al-Iskafi on this issue, saying: “The fifth question: Why was his saying (رغدا)(Raghada) mentioned in Al-Baqarah and deleted in Al-A’raf?... Because when he attributed the action to himself, there is no crime mentioned with it of the greatest blessing, which is that they eat Ragha. And in Al-A’raf, when he did not attribute the action to himself, he did not mention the greatest blessing in it” (79).

As for why the verb was changed from (ادخلوا) (enter) to (اسكنوا)(stay), Al-Razi explained this by arranging the words according to the precedence of time in the pragmatic situation, so that the first is connected with the one that follows in time, and that is his saying: “Why did He say in Al-Baqarah: (وإذ قلنا ادخلوا) (And when We said, Enter) and in Al-A’raf: (اسكنوا) (Stay still)? The answer: The entry takes precedence over the silence, and both are necessary, so there is no crime in mentioning the entry in the preceding Surah and the silence in the later Surah” (80).

As for the transformation of (خطاياكم)(your sins), the plural of many, into (خطياتكم)(your sins), the plural of few, Al-Razi answers it by saying: “Why did he say in Al-Baqarah: (نغفر لكم خطاياكم)(We forgive you your sins) and in Al-A’raf: (نغفر لكم خطياتكم) (We forgive you your sins)? The answer: Sins is the plural of many, and Sins is the plural of safety, so it is for the few. And in Surah Al-Baqarah, when he added that saying to Himself [the Almighty], He said: (وإذ قلنا ادخلوا هذه القرية) (And when We said, “Enter this town”) there is no crime that He associated with it with what befits His generosity and generosity, which is the forgiveness of many sins, so it was mentioned with the plural word indicating many, and in Al-A’raf when He did not add that to Himself. Rather, he said: (وإذ قيل لهم) (And when it was said to them, “There is no crime in mentioning that by pluralizing the few” (81).

We notice the strong interrelation between the two similar texts, and between them there are subtle differences that work to activate the recipient’s interpretive competence and clarify the context of the situation, including a known or passive speaker, a recipient, time, place, and other requirements required by that situation.

The conditional sentence was repeated in the Almighty’s saying: (وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ) “And if God had willed, those after them would not have fought each other after clear proofs had come to them, but they differed; and among them were those who believed and among them were those who disbelieved, even if they so wished. By God, they did not fight, but God does what He wants” (82).

(If)(لو) is a conditional letter, which is a letter of abstinence for abstention (83), and the meaning is

that peace between those who differed after their prophets was abstained due to the abstention of God's will in rewarding those who differed; because what is obligatory requires the punishment of the one who disbelieves on the one who remains a believer, and this confirms that all events take place by God's decree and destiny, and he repeated it for emphasis. Al-Kirmani said: "Repeat - here - in confirmation of the first, and it was said that it is not a repetition, because the first is for the group, and the second: for the believers. It was said: Repeat for those who claim that this was not the will of God Almighty" (84).

Al-Razi benefited from Al-Kirmani's analysis and summarized it: "When this is proven, it will appear that everything is according to God's will and destiny, because the motives are inevitably based on an advocate that God creates in the servant in order to push for succession" (85).

The phrase (يَخْرُونَ لِلذَّقَانِ) (they bow down to their chins) was repeated in the Almighty's saying: (إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلذَّقَانِ سَجْدًا*... وَيَخِرُّونَ لِلذَّقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا) "When it is recited to them, they bow down to their chins in prostration... and they bow down to their chins, weeping, and it increases their humility" (86). Al-Zamakhshari said: "Falling down to the chin means falling on the face, but he only mentioned the chin - which is the combination of the two beards - because the prostrating person is the first thing he throws on the ground from his face... If you say: Why do they repeat falling down to the chins? I said: Because the two situations are different, and they are falling down when they are standing; prostrating, and falling down when they are crying" (87).

Al-Razi benefited from Al-Zamakhshari's analysis, saying: "It was repeated to indicate that they repeated the action on their part, or it was repeated because of the difference in the two situations, which are their falling down when they are prostrating and the state of the Qur'an and reading it, and with the second falling asleep: falling down in all other situations" (88).

In Surah (Qaf), the verbal similarity was repeated in the Almighty's saying: (وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ) (وقال قرينه هذا ما لدي) "And his companion said, 'This is what I have to offer.'" (89), and three verses later, the Almighty's saying was mentioned: (قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعْتُه وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ) "His companion said, 'Our Lord, I have not wronged him, but he was in far error'" (90), and the repetition appears in: (قَالَ قَرِينُهُ) (His companion said): He is the devil associated with the unbelieving person. The statement was repeated to escalate the dialogue, as the companion placed the accusation on the infidel person and not on himself. Al-Zamakhshari said: "The meaning is: an angel is led by another who bears witness against him, and a devil associated with him says: (قد اعتدته جهنم) (I have prepared him for Hell) and prepared him for it by tempting me and misleading me... This was followed by his saying: (قال قرينه: ربنا ما أطعته) (His companion said: Our Lord, I have not transgressed), and he followed it: (لا تختصموا لدي) "Do not dispute before me" (91). It is known that then there is a contract from the infidel, but it was put forward because of what indicates it, as he said: My Lord, He has not transgressed me, so his companion said: Our Lord, I have not transgressed. ... I did not make him a tyrant, nor did I cause him to fall into tyranny, but he was tyrannical and chose misguidance over guidance" (92).

Al-Razi benefited from Al-Zamakhshari and pointed out the connection in the previous and subsequent dialogue due to the repetition of the (His companion said), and that is his saying: “He said here: (قال قرينه) (His companion said) without a “and”, and he said in the first verse(وقال قرينه) with “and” of affection... and that is because in the first, the reference occurred to two meanings combined, and that every soul at that time comes with a driver, and the “I” in his saying: : (فألقيا في) (العذاب) (So they were thrown into torment) does not fit his saying: (قال قرينه ربنا ما أطعته) (His companion said, “Our Lord, I have not wronged him”) as an occasion requiring the connection with the “and”⁹³⁽¹⁾.

Conclusion

The research reached a number of results, perhaps the most important of which can be summarized in the following points:

- 1- The most useful from the repetition of verbal similarities and the repetition of verses and sentences from a pragmatic perspective is the statement that God is merciful to His creatures in terms of dividing the provision for all of them according to their different categories, but He singles out the believers among them on the Day of Resurrection with the afterlife provision which does not include the unbelievers by virtue of divine justice.
- 2- There is no significant difference between the opinions of the commentators, as they all suggest that the complete repetition of the verses after each story is helpful in understanding, alerting, and reminding the liars so that they are not overcome by forgetfulness or heedlessness, and it provides the opportunity for the addressee to understand the first time, and if he does not understand, then the second, third, and fourth time. If he does not understand, then he is weak-minded or persistent and stubborn.
- 3- Repetition has many rhetorical functions, some of which are grammatical, semantic, rhetorical, and some of them are what art requires, which awakens the feeling of beauty. In this case, there must be signs that allow beauty to comply with the law of unity from which the rest of the pillars of beauty branch: harmony or fit of parts, proportion, balance, and development, graduation, strengthening, concentrating, and weighting.

Footnotes

¹ Lisan al-Arab, Ibn Manzur: 5/135, article (repeat)

² See: Al-Qamoos Al-Muht, Al-Fayrouzabadi: 1123, article (repeat).

³ See: Al-Burhan fi Ulum al-Qur'an, Al-Zarkashi: 3/9.

⁴ Arabic dictionary, D 'dal'. Badawi Tabana: 585.

⁵ See: Al-Itqan fi Ulum Al-Qur'an, Al-Suyuti: 3/179.

⁶ Note letters: 3/181.

⁷ See: Repetition in the Holy Quran and its Rhetorical Secrets, Yarezman Jannat Kol Mankil, doctoral thesis: 16.

⁸ See: Interpretation of the Problem of the Quran, Ibn Qutaybah: 232 et seq.

⁹ Surat Al-Mu'minin: 36.

¹⁰ Surat Al-Insan: 15-16.

¹¹ Surat Al-Fajr: 21.

¹² Surat Al-Sharh: 5-6.

¹³ Surat Ash-Shu'ara: 9.

¹⁴ Surat Al-Mursalat: 11.

¹⁵ Surat Ar-Rahman: 13.

¹⁶ Interpretation of the Problem of the Quran, Ibn Qutaybah: 232-234.

¹⁷ Z: Some basic concepts of the theory of text linguistics, by Horst Eisenberg, in the book: Basic contributions to the relationship between text, grammar, and semantics: 17.

- ¹⁸ Z: Aspects of Syntactic Theory, Noam Chomsky: 125-126.
¹⁹ Z: Semiotics or the Theory of the Sign, Gerard and Lodall: 228.
²⁰ Surat Al-Qasas: 62 and 74.
²¹ Al-Kashshaf, Al-Zamakhshari: 3/433.
²² Keys to the Unseen, Al-Razi: 24/13.
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