

ORIENTALIST STUDIES ON METHODOLOGY OF REPETITION IN THE HOLY QUR'AN: A CRITICAL STUDY

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ABSTRACT

This article is an attempt to critique the Orientalists viewpoint on the Qur'anic style of repetition as a deficiency of Language and Literature. It is well-discussed by academicians that the literary grandeur of the Qur'an and its style of expression are firmly inimitable. As a common phenomenon of Qur'anic Literature, repetition plays a significant role in highlighting meaning by creating a harmonious order for better works. Scholars from both Arabic and English literature have also acknowledged the miraculous character of repetition for successful interaction. But in spite of its stunning sublimity, some Orientalists have made groundless criticism to degrade the literary style of the Holy Qur'an; this distortion about the Qur'anic style is mostly due to their misconception towards Islam. Accordingly, this study followed a critical method in order to discuss their false accusation based on historical, literary and psychological groundings. The research finds the repetition as a miraculous character of Qur'anic language which is widely known in pre-Islamic Arab society. It is also used as one of the most familiar features in modern Arabic and English literature. Significantly, psychologists have agreed with the importance of repetition in human behaviour for building affiliation between speakers.

Keywords: Repetition, Orientalist, Style of Qur'an, Criticism, Literature.

1. INTRODUCTION

Orientalism is a terminology, scholars from different notion step forward to define its spirit and character. Some defines it as intellectual endeavors and some as missionary movement¹. Though

¹ . M. Qutb (1999). *Al-Mustashriqun wal Islam*. Cairo: Maktaba Wahba, p.13.

it has lot of beautiful work about Islamic history, culture and literature, a bundle of propagation and distortion derived from their biased research come to this conclusion of differences.

Etymologically, Orientalism means understanding of the East. And Occidentalism, the ultimate opposite of this terminology, means understanding of the West². According to Webster's Dictionary of English Language, Orientalism is a study of Eastern culture³. In term of terminology, Muhammad Hamdi Zaquq, a great scholar focused its intellectualism and said, "Orientalism is Studies conducted by Westerners on the East and Islam in terms of language and literature, history, beliefs, legislation, and civilization are in a very common scope"⁴. There are also those who see Orientalism as no more than just a "movement" which concerns on research in science, tradition, civilization, and Islamic cultures with the aim of exploring the secrets, nature, character, and thoughts, because of the progress and strength of the Islamic community⁵.

Edward W. Said viewed Orientalism as the "scientific discipline" which addresses the material and spiritual culture of the East in addition to the languages and history of the region. But the behavior of their research has a certain mentality, genealogy and climate. Based on that, Said considered this intellectualism is a western style for dominating, restructuring and having authority over the Orient⁶.

To determine the birth of Orientalism, research has differences in opinion. Some of them pointed its beginning to 10th century and some related it's revival to the battle of Crusades⁷. After the defeat of European Power around 1097-1292 AC, this intellectual war against Islam began to start. Another research turned their pinpoint into Andalusia. In 13th century, when Spanish Crusaders started attacking Muslim, King Qastalah ordered his Academicians to learn about Muslim Civilization⁸. Oriental Studies about Islam developed rapidly in 19th and 20th century, when Imperialism and Colonialism expanded its territory to the Muslim World. Mahmud Hamdi Zaquq mentioned about the attempt of French Government to lunch Schools and Research Institutes only for study about East-Islamic World. Gradually it emerged and became Western hidden political tactical interests with the banner of Intellectual Exercise⁹.

It is undeniable that, some Objective Orientalists have served valuable contribution in introducing Islam and Quran to the world. Abul Hasan Ali Nadwi said, "To admit the fact that a

² . H. Hanafi (1992). *Muqaddimah fi 'Ilm al-Istigrâb*. Beirut: al-Hamra, p.25-26.

³ . N. Webster (1979). *Webster's New Twentieth Century Dictionary of the English Language*. New York: Simon & Schuster, p.1261.

⁴ . M. H. Zaquq (1989). *Al-Istisrâq wa al-Khalfiyyah al- Fikriyyah li al-Sirâ al-Hadâri*. Egypt: Dar: al-Manar, p.18.

⁵ . A. Fattah (2019). Critiques and Appreciations on Orientalism in the study of Islam. *Journal MADANIA*, Vol.23, No.1, p.13.

⁶ . Edward W. S. (1981). *Al-Istishrâq; al-Ma'rifah, al-Sultlah, al-Inshâ'*. translated into Arabic by Kamal Abu Dib. Beirut: Muassasah al-Abhath al-'Arabiyyah, p.72-75.

⁷ . Tawqeer A (1991-1992). *The Holy Qur'an and the Orientalists: Literary Perspective*. Thesis for the Degree of PHD, Department of Arabic, Aligarh Muslim University, P.18.

⁸ . A. Fattah (2019). *Op. cit.* P.12.

⁹ . M. H. Zaquq (1989). *Op. cit.* p.47-48.

mentionable number of Orientalists have vested their intellectual capabilities in the study of Islamic Sciences, is a moral and rational obligation”¹⁰. But more or less, these Western Scholars actually wearing the glasses of prejudice and partiality and devoting themselves in the study of Oriental and Islamic Sciences.

It is notable that, among all types of knowledge they have the keen interest in Qur'anic Studies. And the reason behind mentioned by a prominent oriental scholar Richard C. Martin is, “As Qur'an is very important for Muslims so we have to read it carefully if we want to challenge Muslims and to compete Islam”¹¹. R.V.C. Bodley manifested that Qur'an is the base to understand the mind of Muhammad p.b.u.h.¹². To serve this missionary motive, they hardly tried to attribute contradiction and distortion in the Holy Qur'an to prove it a pure human book¹³. In this regard, they made allegations about the compilation process, chronological arrangement, abrogation, rhyme and rhythm, conciseness and miraculous character of the Holy Qur'an. To extend they also have objection on the style of repetition mentioned in the Qur'an. This research will be discussed on that issue of repetition critically.

2. DEFINITION OF REPETITION

Scholars from Science of Qur'an have very intensive discussion on the chapter of repetition to glorify the eloquence of Holy Qur'an. Some of them used it as “al-Tikrar” and some as “al-Takrar”; though both have the same origin (al-karr) and same meaning: the repetition. Abu Said al-Darir, a renowned scholar of Baghdad asked to his father about the differences between them, he replied: Tikrar, starting with Kasrah considered as Noun, and Takrar, with Fathah considered as Masdar¹⁴. Even in the Holy Qur'an it mentioned with its different dimension, but all indicates to a similar meaning; doing or saying something again and again¹⁵. In the language of Arabian Peninsula, they use the term “Naaqah Mukarrarah” for those Camels milking twice a day.

To define it literally, Imam al-Suyuti, al-Zarkasi¹⁶, al-Saikhun¹⁷ and others came up with comprehensive explanation. The summary of their definition is; Repetition of a word or sentence more than once in a discussion, on purpose of emphasis, seeking attention, intimidation and glorification.

¹⁰. A. H. A. Nadvi (1986). *Al-Islamiyyat bayna kitabaat al-Mustashriqin wa a-Bahithin al-Muslimin*. Beirut: Muassasah al-Risalah, p.11.

¹¹. R. C. Martin (1982). *Islam: a Cultural Perspective*. New Jersey: Prentice Hall, p.6

¹². R.V.C Bodley (1954). *The Messenger*, 2nd ed. Lahore: Orientalia, p.98.

¹³. Hafsa N. (n.d.). Orientalist on Qur'an: A Critical Study. *The Dialogue*, Vol.8, No.1, P.35.

¹⁴. Ibn Manzur (1993). *Lisan al-Arab*. Beirut: Dar Sader, p.167.

¹⁵. K. B. A. al-Farahidi (2003). *Kitab al-A'in*. Lubnan: Dar al-Kutub al-'lmiyyahI, Vol: 1, P.424.

¹⁶. Zarkasi. M. B. (n.d.). *Al-Burhan fi Ulum al-Qur'an*. Egypt: Dar El Trath, Vol.3, P.10.

¹⁷. Saikhun. M. S. (n.d.). *Asrar al-Takrar fi lugat al-Qur'an*. Qahira: Maktaba al-Kulliyat al-Azhariyyah, p.11.

3. REPETITION IN HOLY QUR'AN; AN OVERVIEW

Repetition in language and literature is very common phenomenon in Arab Community. To be revealed in their society, Qur'an also exercised the same style of language; but in a broad sense¹⁸. Expert of Arabic Language and Eloquence devoted themselves observing the text and literature of Qur'an to swim in its beauty. In the chapter of Repetition, they discussed every single restated word or sentence mentioned in the Qur'an very profoundly. To classify its pattern, Ibn Qutaiba characterised into four; Repetition of Letter, Word, Sentence and Story¹⁹.

In term of word and meaning, Dr. Tibana Badawi categorized Repetition into two different dimensions. Mentioning a word or sentence twice with the same meaning signifies the attention of discussion to the audience. Secondly, repeating the same word with different meaning highlights two different motives in the discussion²⁰.

Some scholars categorized Repetition into attached (Mawsul) and detached (Mafsul) in formation. Attached Repetition is what mentioned jointly with no distance. Almighty Allah said: ﴿المؤمنون: ٣٦﴾ ﴿هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ﴾. Another one is detached, which Repetition can be happen in one Sura or in the whole Qur'an with distance. The ayah [المرسلات: ١٥] ﴿وَيَلُومِيزُ الْكَاذِبِينَ﴾ mentioned ten times in Surah Mursalat, is a great example of Detached Repetition²¹.

Besides all of this Structural Repetition, Ibrahim Muhammad Khawli focused on the concept and ideology repeated in the Qur'an. Mostly Stories of Qur'an such as story of Adam p.b.u.h. with Iblis, story of Musa p.b.u.h etc mentioned repeatedly bring the same idea though it has differences in arrangement²².

To explain the reason behind the Repetition of Stories Ibn Qutaiba mentioned: "Allah S.W. revealed this Qur'an in twenty three years with proper order. In the meantime, Delegation from different tribes have participated Prophets Assembly to know about Islam. Prophet p.b.u.h. thought them some part of Qur'an and ordered to teach their own people when they will return to them. The point here is if the stories are not repeated in the Qur'an it has to be scattered and belonged to different tribes. Story of Musa p.b.u.h. should belong to this clan and story of 'Isa to that clan. But it's the mercy of Allah S.W. all the stories are repeated in a fashion that reached to all generation properly"²³.

There is a big dissimilarity between the Repetition used by the Qur'an and Human Being. Humans exercise is not always placed properly. But the Qur'an is accurate, dexterous and well organized in every function. Hamdi Zaquq said: "The methodology of Repetition in Qur'an plays to different roles. Firstly it's for religious purpose; to make the people conscious and serious

¹⁸ . J. U. Suyuti (1967). *Al-Itqan fi Ulum al-Qur'an*. Qahira: Al-Mashad al-Husaini. Vol.3, P.179.

¹⁹ . Ibn Qutaiba (n.d.). *Ta'weel Muskil al-Qur'an*. Qahira: Dar El Thrth. P.232-241.

²⁰ . T. Badawi (1997). *Mu'jam al-Balagah al-'Arabiyyah*, Jiddah: Dar al-Manar, ed.4, p.585.

²¹ . Y. Z. Jinnat (2011). *Al-Tikrar fi al-Qur'an*. P.H.D. Thesis, International Islamic University Islamabad, p.10-11.

²² . Khawli. I. M (2004). *Al-Tikrar Balagah*, Egypt: Dar al-Adab al-Islami, p.5.

²³ . Ibn Qutaiba (n.d.). *Op. cit.* p.232-234.

about Revealed Decree. And secondly it's for literary purpose; to emphasize the meaning of the text with orderly fashioned"²⁴.

4. ORIENTALIST STUDIES ON HOLY QUR'AN

The position of Orientalists about the Holy Qur'an is related to their position on the Prophecy of Muhammad p.b.u.h. So before talking about the Holy Quran and its Sciences, Orientalists began to challenge the prophecy of Muhammad p.b.u.h. and tried to distort his image²⁵. They spoke in all aspects related to the personality of the Prophet p.b.u.h. Even Margoliouth claimed that Muhammad did not know his father, since Abdullah is a name added to the unknown²⁶. They also denied the illiteracy of the Prophet p.b.u.h. by saying that he can read and write; has learned from the Scholars of Judaism and Christianity²⁷.

Orientalists mean this claim to prove that the Qur'an has human origin; as a result the difference has shown between the Interpretation of Makki and Madani in terms of style and content, based on the impact of the geographical environment and socio-economic status²⁸. So the Authorship of the Qur'an goes to Tourah and Bible; Muhammad has taken from their scholarship²⁹. Some of them claimed that the Qur'an quotes from the poetry of Ayyam al-Jahiliyyah, including poetry of Umayya ibn Abi al-Sualt for the great similarity between them in the call to unity, describing the Hereafter and the stories of the prophets³⁰.

About Compilation of the Qur'an, they viewed that the revelation was only on oral basis in Prophets Time. It was not put together in written form until well after Muhammad's death. Jeffery said that Uthman r.a. omitted various parts of Qur'an during its final editing and also added some material in it for his political purposes³¹.

Lack of arrangement is also an objectionable matter which leads to the denial to the holy Book as a Revelation of the Almighty. Professor Nicholson opined: "Unfortunately the arrangement of the Koran can only be described as chaotic. No chronological sequence is

²⁴ . M. H. Zaquq (2004). *Haqaiq al-Islam fi Muajahati Subhaat al-Musakkikin*, Qahira, ed.2, p.79.

²⁵ . A. S. Ootom & K. A. H. al-Abadee (2019). Contemporary Oriental Studies on the Character of the Prophet of Islam, Our Master Muhammad (Peace Be Upon Him) and Its Impact on Western Society: An Analytical Study. *Asian Social Science*. Vol.15, No.7, p.160.

²⁶ . Margoliouth, D. S. (1914). *The Early Development of Muhammedanism*. London: William and Norgate, p.61.

²⁷ . L. E. Browne having this prejudicial approach to the Quran when he says: "Historical research has shown that the greater part of Mohammad's teaching was actually borrowed from the Christians and Jews of his day. A fuller knowledge of the type of Christianity that existed in his day has shown that many of the ideas of the Koran, hitherto unexplained, came from the popular Christian Ideas of the time". L.E. Browne. (n.d.). *The Development of Islam. The Muslim World*, vol. XXXIV, p.171.

²⁸ . Draycott, G.M. (1916). *Mahomet: Founder of Islam*, London: Martin Secker, p.335.

²⁹ . Yasir Qadi has a great discussion on this issue. See, Y. Qadi (1999). *An Introduction to the Science of Qur'aan*, Al-Hidaayah Publication, p.374-381.

³⁰ . Jeffery. A. (1982). *The Koran: Selected Suras Translated*, New York: Heritage Press, p.24.

³¹ . Hafsa N. (n.d.). *Op. cit.* P.36.

observed In the order of the Surahs (Chapters), which are determined simply by their length, the longest being placed first”³².

In term of language, some Orientalists assumed that the word of the Qur'an is a new Arabic formulation, and sometimes non-Arabic. They attributed many of the Islamic terms to Syriac or Hebrew origin to prove that the Qur'an is only distorted copies of the Tourah and the Bible³³. Those who are not master in Arabic Language, made long discussion about the language of the Qur'an and claimed that it is not eloquent and has plenty of grammatical errors. Reinhart Dozy wrote an inappropriate statement about this Muslim Scripture: "Its level of language is very poor category and nothing new in it, and has long boring discussion to a large extent"³⁴.

They also argued that the Qur'an contains a picture of contradiction in its words and meanings and then indicated to some verses of ruling (Ayat al -Ahkam) that they may do not understand their meaning, or realized it but they have objective judgement to justify their stand. They demanded about the criminal provisions in the Qur'an are harsh and brutal, which are contrary to the Principles of Humanity; indicating to the Legislation of Crime and Punishment³⁵.

They also have many claims to distort the doctrines of Islam, which the Qur'an has revealed. Ricoldo -accusing Islam of advocating pluralism- said that the Qur'an speaks of God in the plural form³⁶. Gibb considered Muslims as “Muhammadiyah” by claiming that the Prophet has worshiped by some Muslims with God, and the Qur'an supported it describing him “Rauf Rahim”; two attributes of God³⁷. One of them criticized the reverence of the Prophet to the Ka'ba and Black Stone; considering Islam a part of Paganism.³⁸

5. ORIENTALIST STUDIES ON METHODOLOGY OF REPETITION IN THE HOLY QUR'AN

Orientalists have criticised the language and style of the Holy Qur'an. A Modern Orientalist Bell, mentioned in his Book: "The Qur'anic style is full of repetition, its vocabulary is deficient, its syntax is not well done, and many of its parts contain an exaggerated mixture of elaborate words and rhetorical expressions”³⁹.

Margoliouth, pointing out the historical narrations of the Qur'an, has raised an objection that the frequency of the employment of proper names regarding the Ancient History is not beneficial to those students who remain anxious for acquiring additional information⁴⁰. Most

³² . R.A. Nicholson (1956). *A Literary History of the Arabs*. England: Cambridge University Press, p.143.

³³ . F. J. L. Menezes (1911). *The Life and Religion of Mohammed, the Prophet of Arabia Sands*, London, p.156.

³⁴ . R. Dozy (2017). *Spanish Islam: A History of the Moselems in Spain*. U.K.: Taylor & Francis, p.123.

³⁵ . M. Khalifa (1994). *The Sublim Qur'an and Orientalism*. Translated in Arabic by: Marwan Sahin, Qahira: Dar al-I'tisam, ed: 1, p.149.

³⁶ . Ibid, p.189.

³⁷ . Gibb H. A. R. (1961). *Mohammedanism: An Historical Survey*. London: Oxford University Press, p.10.

³⁸ . M. Khalifa (1994). *Op. cit.* p.181.

³⁹ . R. Bell (1958). *Introduction to the Qur'an*, Edinburgh: Edinburgh University Press, p.70.

⁴⁰ . Margoliouth D.S. (1930). *Lecture on Arabic History*. India: University of Calcutta, p.48.

importantly, they degraded the art of repetition in Holy Quran and considered it as faultiness in the fluency of language, contradiction of the words of the Arabs and imperfection in the book of God.

6. CRITICS ON THEIR VIEWPOINTS

To summaries their perceptions on repetition in Holy Qur'an, there are three reasons of complaining listed below.

Firstly, Repetition is contrary to the languages of Arab⁴¹.

They accused that repetition in the language of the Arabs is blameworthy and very audacious in eloquence; which causes either suspicion or ignorance of the language of Arabs. But dealing with reality, it is one of the functional chapters of the Arabic language and its Rhetoric; as Imam al-Suyuti mentioned in his book "Al-Itqan"⁴².

Al- Zarkashi added to him: "Qur'an was revealed by the tongue of its own people. And Repetition is a common feature to them. To extend more, it's countable to them as the artistry and eloquence of their Language. Whoever tries to refute the availability of Repetition in the beauty of Arabic Language is considered as obstinate and stubborn"⁴³. Mustafa Sadiq Rafye'i -a leading personality in Miraculous Character of Arabic Language- articulated the issue of Repetition as Tradition and Convention that widely known in Arabian Society. Then he designated its exercise in certain motion of conversation; as to serve the purpose of frightening, intimidation, affliction and attention from the audience. Many of its examples can find in the Book of Arabic Literature and Eloquence⁴⁴.

The poetry of Arabs in Revelation Era consider as the Dictionary of Modern World to justify Qur'anic Interpretations. In those legacies, Art of Repetition is hugely practiced in their writings. Imrul Qays, the legendary of Arabic Literature of that time, wrote⁴⁵:

ديارٌ لستَمي عافياتٌ بذي خالٍ ألحَّ عليها كُلُّ أسحَمٍ هَطالٍ
وتحسبُ سلمى لا تزالُ ترى طلا من الوحش أو بيضاً بميثاءٍ مَحلالٍ
وتحسبُ سلمى لا تزالُ كعهدنا بوادي الخزامى أو على رَسٍّ أو عالٍ
ليالي سَلَمي إذ تُريكِ مُنصباً وجيداً كجيد الرئم ليس بمعطل

Ibn Rasiq commented: "He repeated the name of his sweetheart "Salma" for his longing and delightfulness"⁴⁶.

⁴¹ . Gibb, H.A.R. (1961). *Op. cit.* p.36. Also see, R. Bell (1958). *Op. cit.* p.70.

⁴² . Suyuti. J.U. (1967). *Op. cit.* P.179.

⁴³ . Zarkashi, B.U. (1957). *Op. cit.* P.384.

⁴⁴ . Rafye'I, M. S. (1965). *I'jaz al-Qur'an wa al-Balagah al-Nabawiyyah*. Egypt: Istiqamah Press, ed: 2, p.200.

⁴⁵ . Imraul Qais. A. H. (n.d.). *Sarh Diwan Rais al-Su'ara*. Explained by: Abu Bakar Asim. Beirut: Dar al-Kutub al-'Ilmiyyah, p.114-115.

⁴⁶ . Ibn Rashiq (2004). *Al-'Umda fi Muhasin al-S'ir wa Naqdihi*, Beirut: Maktaba 'Asriyyah, p.92.

Abu Tameem mentioned in his poem:

لا أنت أنت ولا الديار ديار ... خفت الهوى وتولت الأوطار .

He repeated the word for a reason that Qur'an repeated for the same. Allah S.W.T mentioned: ﴿قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ﴾ [طه: ٦٨] Musa p.b.u.h. was not sure that he will be victorious among the Magicians of Pharaoh, so Qur'an repeated calling him to make him confident about his power⁴⁷.

Muhalhal bin Rabi'a; somebody killed his brother "Kulaib" in treachery way. Then he wrote an elegiac poetry for his remembrance⁴⁸:

على أن ليس عدلاً من كليب إذا طرد اليتيم من الجزور
على أن ليس عدلاً من كليب إذا ماضيتم جيران المجير
على أن ليس عدلاً من كليب إذا رجف العضاة من الدور
على أن ليس عدلاً من كليب إذا خرجت مخبأة الخدور
على أن ليس عدلاً من كليب إذا ما اعلنت نجوى الأمور
على أن ليس عدلاً من كليب إذا خيف المخوف من الثغور

Layla al-Akhyaliyya, Al-Khansa, Marwan ibn Abi Hafsa, Al-Udayl ibn al-Farkh, Mahmud Darwish and many other distinguished poetic scholar have exercised Methodology of Repetition with large extend in their own writing⁴⁹. After summarising the study on Arabic Tradition, Language and Culture, it's obvious to come to a conclusion that a very well-spread and familiar phenomenon to Arabian Society is Repetition.

Allah S.W. revealed the Qur'an in a clear Arabic Tongue. If it contradicts the words of the Arabs, then they should be the first who disagreed with it. From different interpretation it's recognized that, Arabs have excused in every disorder of Qur'anic Language they assumed. But there is no proof that they complained about the Repetition mentioned in Holy Qur'an⁵⁰. To clarify its reason Al-Zarkashi said that it was one of the beauties of rhetoric expression; Arabs were habituated with it in their dialogues to highlight or emphasize kind of issue⁵¹.

Secondly, Repetition is contrary to eloquent and purity of the Language and Literature.

Scholars, both from Ancient and Modern Times consider Repetition of word or small phrases more than once in one paragraph as grandeur of Arabic Literature; either in poetry or prose.

⁴⁷ . Ibn al-Athir. D.U. (n.d.). *Al-Masal al-Sair fi Adal al-Katib wa al-Sa'ir*, Qahira: Dar al-Nahda, P.228.

⁴⁸ . K. B. Mu'ammam (2011-2012). *Jahira al-Takrar fi Si'r Nazzar Qubani*, Master Thesis, University Labri Ben M'hidi O.E.B., Algeria, Department of Arabic Language and Literature, P.14.

⁴⁹ . K. B. Mu'ammam (2011-2012). *Op. cit.* P.9-20.

⁵⁰ . A. Gudanfuri (2013). Al-Takrar al-Lafji fi al-Qur'an. *Majallah Dirasat fi Ulum al-Insaniyyah*. Vol: 20, Issue: 1, p.23.

⁵¹ . Zarkashi. B. (1957). *Op. cit.* P.384-388.

Because, it carries constant reminder to the reader about dogmatization of information and central idea contained in the Paragraph⁵².

To oppose the claim of Orientalist to Repetition as “Impurity of Language” at all⁵³, Modern Linguists reclaim that it is an issue of Consequences. If it use in a proper place for proper reason; results accomplishment and completion to the aim of its expression. And it may be dispraised and censured if the writer misused on the wrong place. Ibn Rashiq al-Kairouani wrote in his book “Al- ‘Umdah”: “Repetition has positions in which it beautifies and positions where it is absurd. Therefore, we find many poets have used Repetition and excelled such as Imrul Qais and Abu Kabir al-Hajali, while some used and failed such as Abu Tammam and others. It depends on the skill of its users himself”⁵⁴.

Mahmud Darwish, the most prominent contributors to the development of Modern Arabic Poetry, has exercised art of Repetition in his writings⁵⁵. A researcher Fahad Naser Ashour wrote a book “التكرار في شعر محمود درويش” and pointed out that Darwish resorted to repeating the name of what to define the reader on the one hand and to expand its significance within the context on the other⁵⁶.

Usage of Repetition in English Literature

Repetition is one of the most familiar features of English literature. It clarifies the structure of narrative for Readers and helps them to remember what they have read. It adds rhythm and the mysterious charm of ritual to the simplest of verbal formulas. It is a powerful means of generating meaning in fiction, whether in the sequence of events which makes up a story or in the patterning of the textual discourse⁵⁷.

To deal with Repetition in Literature, Derek Attridge opined: “My argument is that in the experience of the poem as a temporal phenomenon, immediate exact repetition of verbal material has a rather special role to play and one that, in thwarting many of our attempts at systematic analysis, highlights the specifically literary operation of phrasal movement in poetry”⁵⁸.

Brain Vickers, deals with rhetoric character, where Repetition has traditionally been held in high esteem and where it has been elaborately codified in a number of rhetoric figures. Max Nanny, concerned with an extremely iconic form of Repetition, namely verbal echoes. He

⁵² . A. Gudanfuri (2013). *Op. cit.* p.25.

⁵³ . J. Wansbrough (1977). *Qur'anic Studies: Sources and Methods of Scriptural Interpretations*. London: Oxford University Press, P.114-240.

⁵⁴ . Ibn Rashiq (1981). *Al- ‘Umdah fi sina'ati al-S'ir*, Beirut: Dar al-Jai, ed:5, p.683.

⁵⁵ . A. K. A. Zaruqi (2011-2012). *Asalib al-Takrar fi Diwan “Sarhan yasrab al-Qahwa fi al-Kafteria” li Mahmud Darwis*, Master Thesis, Dipartment of Language and Literature, Universiti al-Haj li Khidr Batina, Algeria, p.81-120.

⁵⁶ . F. N. ‘Ashur (2004). *Al-Takrar fi S'ir Mahmud Darwis*. Beirut: Al-Muassasah al-‘Arabiyyah, p.25-45.

⁵⁷ . Susan R. G. (1987). One More Time: Approaches to Repetition in Children’s Literature. *Children’s Literature Association Quarterly*, Johns Hopkins University Press, Vol: 12, No: 1, p.2-3.

⁵⁸ . A. Fischer (1994). Repetition. *Swiss Papers in English Language and Literature*, Vol: 7, Tubingen: Narr, p.10.

pointed out that the artistic use of eco, the ultimate in repetition, has a long, rich and varied tradition both in literature and music⁵⁹.

Macbeth, a masterpiece of William Shakespeare is also a witness for Art of Repetition. In Act V, Scene V, Lines 19-28, he mentioned:

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death out, out, brief candle⁶⁰!

When Macbeth heard the news of his wife's death, he feels the days on the earth are very short like a brief candle. His future became hopeless and intolerable burden. Then he repeated the word "tomorrow, tomorrow and tomorrow" expressing his growing madness.

"One Art" by Elizabeth Bishop is in the form of a villanelle, a traditional, repetitive kind of poem of nineteen lines.

The art of losing isn't hard to master;
so many things seem filled with the intent
to be lost that their loss is no disaster.
Lose something every day. Accept the fluster
of lost door keys, the hour badly spent.
The art of losing isn't hard to master⁶¹.

The poet has repeatedly used the refraining line "The art of losing isn't hard to master" throughout the poem. This refraining line creates rhythm, and emphasizes the idea.

Nicholson Baker exercised repetition beautifully in his children's literature "The Everlasting Story of Nory":

"Nory was a Catholic because her mother was a Catholic, and Nory's mother was a Catholic because her father was a Catholic, and her father was a Catholic because his mother was a Catholic, or had been"⁶².

Based on these examples, it is clear that Repetition in both Arabic and English Language and Literature is very familiar and powerful tool to use. It was a central theme in the works of many philosophers including Plato, Nietzsche, Gilles Deleuze and Jacques Derrida⁶³. They

⁵⁹ . Ibid. p.11-12.

⁶⁰ . W. Shakespeare (2013). *Macbeth*. Folger Shakespeare Library Edition. U.K.: Simon Schuster, p.235.

⁶¹ . Elizabeth B. (1983). *One Art. The Complete Poems*, America: Farrar, Straus and Giroux. P.21.

⁶² . N. Baker (1999). *The Everlasting Story of Nory*, New York: Vintage Books, p.3.

⁶³ . P. Preeti (2017). Jacques Derrida's the Other Logic of Repetition: A Study of the Post Card: From Socrates to Freud and Beyond. *International Journal of English: Literature, Language & Skills, IJELLS*, vol.5, p.54-62.

believed that repetition is a fundamental characteristic of language and these attributes are responsible for the survival of a language.

Thirdly, People naturally love the new and Repetition inherits boredom⁶⁴.

Man by nature likes the new thing and turns from case to case, so as not to get deafness and boredom. So how about repetition? The answer is that not every Repetition is hated. Imam al-Sakaki, a great scholar from Khawarazm, said in his book: “The reconciliation between the rule of the affinity and the rule of repetition is more necessary to contemplate. Because the familiarity with the thing is obtained only by repeating it. If the Repetition inherits hatred, it would be the familiarity to hate more. And the reality opposed that”⁶⁵. Human being have their whole life is repeated in repetition. The God Almighty brings the sun from the east every morning and descends water from the sky every winter. So, our life is experiencing a repetitive circle in every spare of it. If repetition is a common phenomenon in this existing universe, then what is the reason to oppose the phenomenon of repetition in Holy Qur'an? As it is proved that, Qur'an is the written form of reality of the world, and the universe is the visible form of the Holy Qur'an.

To clarify the demands of Orientalists about human approach to repetition, Modern Psychologist also agreed with Qur'anic interpretation in human behavior. Deborah Tannen, an American Academician at Georgetown University focused in his paper about the function of Repetition as response in conversational interaction, including signaling comprehension or validation of what has been said, requesting clarification, expressing a reaction, and answering a question. It also contributes to cohesion, coherent discourse and, most importantly, builds affiliation between speakers⁶⁶.

Elizabeth Knutson mentioned in her research: Social conversation is, in a basic sense, cooperative in nature, and repetition of an interlocutor's words contributes in no small measure to successful interaction. In the 1970s, the philosopher Grice formulated four maxims of conversation as “guidelines for the efficient and effective use of language in conversation to further cooperative ends”, which taken together, are said to express a general cooperative principle. His theory posits that certain assumptions (sincerity, relevance, clarity, adequacy of message) are always at work at a deeper level in conversation. Repetition as verbal response can be seen as part of this underlying cooperative behavior. Research has furthermore shown that speakers unconsciously coordinate talk at lexical, semantic, and even syntactic levels. Convergence of this nature — the re-use of terms and structures in conversation — contributes to the successful sequence and flow of talk⁶⁷.

⁶⁴ . J. Wansbrough (1977). *Op. cit.* P.114-240.

⁶⁵ . Sakaki. Y. A. B. (1987). *Mafatih al-Ulum*, Beirut: Dar al-Kutub al-'Ilmiyyah, p.155.

⁶⁶ . Tannen D. (1989). *Talking voices: Repetition, dialogue, and imagery in conversational discourse*. UK: Cambridge University Press. P.47-53.

⁶⁷ . E. Knutson (2010). Repetition as response in conversational interaction and language learning, *The NECTFL Review* 66, p.15.

Isa Zare Dorniani and Foad Abdolazadeh have a great work on Qur'anic Repetition as they displayed the beauty of audio phenomenon created within the framework of Qur'anic order. To prove the consistency between Qur'anic order and Human Psychology they mentioned: "The arrangement of the letters and words in the Holy Qur'an is based on a form of literary and spiritual subtlety consistent with the human soul. The artistic repetition of two or more sounds, vowel or consonant, attracts the attention of the reader or the listener. By doing this, the Creator of such an effect consciously attempts to generate special musical effect in order to strengthen the image; for example, the alliterative reputation of the sound "z" in the first verse of The Earthquake Surah: " اذا زلزلت الارض زلازالها", when the earth is shaking with her violent shaking, creates an unconscious sense of vibration and earthquake which, in turn, adds to its miraculousness, proportionality and music⁶⁸.

7. CONCLUSION

Orientalists and Missionaries are deeply understand that Islamic Civilization is flourishing its spirit to all over the world, only because of its strong and steady foundation; Holy Qur'an. To make this Holy Spirit questionable, they tried to distort and deface every single issue related with Qur'an. One of the most important parts is Arabic Language and Literature; they questioned about its Purity and Rhetoric Legacy that served presenting this Holy Scripture. To specify the issue of Repetition, their objections about Qur'anic Style as it opposed the structural phenomenon of Language and Literature and psychological order; is completely argumentative and questionable. This research tried to focus on Academic discussion to critic their absurd commentary on issue of Repetition.

After a long discussion we can conclude that, Repetition in the holy Qur'an is one of the most impressive styles that help its audience to get accurate approach to the spirit of the issue. A.J. Arberry, a British Orientalist acknowledged this reality: "Truth cannot be denied by being frequently stated, but only gains in clarity and convincingness at every repetition; and where all is true; inconsequence and incomprehensibility are not felt to arise"⁶⁹.

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