

Logical, Thematic and Rhetorical Dimensions of the Repetitive Verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* in *Surah Rahman*

Sadia Talat Butt, Research scholar: MPhil, Islamic Studies, University of Lahore,
Email: sadiatalatbutt@gmail.com **ORCID:** <https://orcid.org/0009-0004-1211-2111>

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ABSTRACT

Surah Rahman is the fifty fifth *surah* of the *Quran*. It has been studied to a great degree for its stylistic features, rhythmic patterns, theological depth, and thematic richness. Particularly, the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*, is a distinctive feature repeated thirty-one times. This repetition unrolls layered meanings in relation to its immediate context. The objective of study is to attain profound comprehension of the Divine message. This qualitative and comprehensive study employs an analytical method that weigh the verses of *Surah Rahman* with other Quranic verses incorporating a textual analysis of scholarly interpretations from both classical and modernized exegetical perspectives. It aims to address a research gap concerning the logical, spiritual and psychological spectrum of repetition, as well as the crucial role of the repeated verse.

The repetitive verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* demonstrate layered meanings in relation to its immediate text. It functions to draw believers closer to *Allah*, motivate sincere action, nurture gratitude, and illuminate human responsibility, playing a critical role in the *Surah*. Logical and rhetorical dimensions disclose multiple key insights. The verse functions to seal *Allah's* decrees of punishment and rewards. It also serves as a conclusive argument for preceding and proceeding verses making the message clear for humanity. Moreover, it interprets the subject matter being brought to attention. Its peculiar sound pattern promotes a sense of harmony in heart and mind, assured profound contemplation, Divine awareness, and calmness. Overall, the verse plays outstanding role in preserving thematic symphony and deeper reflection with each occurrence.

Keywords: *Surah Rahman*, logic, coherence, *Quran*, repetition, dimensions, *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*.

Correspondence Author: sadiatalatbutt@gmail.com

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Introduction

Surah Rahman is one of the melodious chapters of the *Quran*, consist of 78 verses highlights the countless blessings of *Allah*. The *Surah* is directed towards both humans and jinn. It also elucidates the origin of their creation and underscores that they are both under the control of the Supreme One. It requires us to demonstrate complete submission and gratitude to our Lord. While everything in this world will eventually perish, the name and greatness of Lord will endure indefinitely. Those who are ungrateful and commit wrong will face the punishment of Hell, whereas those who are mindful, responsible, and fearful of *Allah* will be rewarded with the blessings of Jannah. The verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibā* is repeated 31 times. Many scholars highlight this repetition serves a vital purpose in reinforcing the Divine message. Therefore, understanding its logical significance and fundamental role in the *Surah* is profoundly meaningful.

Literature Review

Classical and modern exegetes draw the attention that the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* has broader meanings. The following discussion presents an academic overview of studies over repetitive verse found in *Surah Rahman*.

Muhammad Iqbal (2019) study findings reveal that four types of taxonomic relation found in *Surah Rahman* and repetitions is most frequent type, it is also indicated that through repetitions the *Surah* aims to warn men and jinn to be grateful of *Allah*.

Awad Abdul Rahman Sayyah (2020) study analyses the text of *Surah Rahman*, focusing specifically on the repetitive verse. The significance of these repetitions is elucidated in three distinct sections. Through a comprehensive understanding of these repetitions, the study demonstrates their role as a literary and miraculous feature of the *Surah*.

Rahma Ismayani (2022) research on repetitive verse is most dominant and proves that the figurative language is a language that can clarify the discourse.

E. Harianto (2024). The study aims to describe the value of repetition in educational psychology. Findings reveal that repetition can be helpful to focus in learning process.

F. Nur Ariza (2025) from Indonesia. The study reveals that the repetitive verse has profound dimensions and complex meanings. Its linguistic structure strengthens the Divine message. The verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* is Divine invitation to recognize blessings and

remember greatness of *Allah*. Its spiritual functions arise awareness of relationship between human and jinn.

I. Najm Abed (2023). The researcher observes that the repetition of the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* enhances gratitude and encourages reflection. This repetition also contributes to create a more powerful and engaging impact on the audience.

N. Nishat (2025). The study concentrates on the repetitive verse of *Surah Rahman*, shows that continual patterns facilitate to recapture the ontological information from repeating text structure. Specific method serves without the need for expert intervention, thereby enhancing sustainability in revealing ontological relationships.

The study finds a research gap in existing literature regarding logical dimensions and the role of repetitive verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* with its multiple meanings in relation to its textual context within *Surah*. This area remains underexplored and needs further scholarly consideration.

Research Gap

The study aims to fill a research gap by drawing attention towards the logical, rhetorical, thematic aspects and the significant role of the repetitive verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* throughout the *Surah* to understand the Divine message.

Research Objectives

The objectives of this research are as under: To understand the logical dimensions of the repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibā* through rational reflection and intertextual analysis of Quranic verses. To highlight the verse's significant role in thematic coherence and progression of the *Surah*, thereby promotes comprehension of the Divine message. To awaken consciousness by reflecting on the Quranic verses through the lens of contemporary relevance.

Research Questions

What are the Rhetorical and logical aspects of repetitive verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibn* in the *Surah*. How it actively participates in the *Surah* to clarify the Divine message.

Research Methodology

This qualitative research focuses the Quranic text as a primary source. It concentrates on classical interpretations of prominent scholars to establish a foundational understanding and employs a contextual linguistic analysis of *Surah Rahman*, utilizing Critical Discourse Analysis and cross

referencing related Quranic verses to ensure an intertextual understanding of the text. This research adopts contemporary contextual analytical approach. Contemporary journal articles and modern interpretations are employed to facilitate a deeper and more comprehensive understanding of the *Quran*.

Discussion

According to modern and classical exegetes, *Surah Rahman* is a rational and coherent discourse comprised of short, structured passages, each conveying a particular yet harmonious message. A hallmark of the *Surah* is the repetitive verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* which continuously draw listener's attention to the discourse and prompts contemplation, as noticed by most exegetes. To fully comprehend the depth of the *Surah*, it is therefore important to contemplate not only its stylistic features but also its modes of address in the light of Quranic verses and the modern intellectual context. For insights, firstly it is significant to explore the Quranic emphasis on reflection and contemplation.

Quranic Imperative for Reflection

The *Quran* emphasizes believers to reflect upon its message:

“Do they not then reflect on the *Quran*? Or are there locks upon their hearts?”¹

This verse underscores a profound Quranic emphasis on contemplation and invites intellectuals. Hence, considering the Quranic mode of address from different perspectives, it is important to grasp its rhetorical and spiritual impact to explore this, consideration of Modern Rhetorical Principles as follow:

Modern Rhetorical Principles

Modern Rhetorical experts have identified various fundamental principles. These principles of efficient Oratory are: concise, impactful expression, strategic pauses and gestures, attention to the audience's needs and recognition that the speaker is only responsible for conveying the message sincerely, while outcomes depend on time and circumstances. These principles illuminate audience engagement and rational reasoning, which aligns closely with the Quranic methodology to communicate. This alignment provides a premium framework for exploring the *Quran*'s mode of address in contrary to modern rhetorical contexts.

¹ Muhammad:24

The *Quran*'s Mode of Address:

The *Quran* is a Divine book of guidance. Its style reflects human nature and surpasses time and context. The *Quran* employs rhetorical devices such as metaphors, pauses and meticulous language to invite contemplation and guide action. Its form is inseparable from its message, simultaneously addressing worldly and spiritual needs. The mode of expression is the essence of the *Quran*'s meaning, through which the importance of its message is clearly articulated.² The *Quran* addresses well-grounded and discerning intellects and emphasizes that knowledge should be accepted only when it is supported by empirical observation or experiential evidence.³ This is further exemplified in the verse:

“They say, our hearts are veiled against what you are calling us to, there is deafness in our ears, and there is a barrier between us and you. So do whatever you want, and so shall we!”⁴

This verse illustrates that individuals create barriers between themselves and the truth through their actions.

Practical Engagement and Reflection

The *Quran* further declares:

“This is an insight to humanity, a guide and a lesson to the God-fearing.”⁵

It is clear from the aforementioned verses that those who reflect upon the *Quran* and seek to follow its guidance have hearts that are not in veiled, as their actions engage practically with life and respond to its situations in accordance with Quranic principles. Thus, the Quranic mode of address aims to awaken intellectual reflection by offering guidance and directing individuals towards appropriate and righteous conduct. In this way conduct becomes the means by which character is revealed and demonstrated. *Quran*'s Mode of Address, In the Light of Fundamental Principles of Science and Logic: Logic involves contemplation and critical reasoning, where arguments and evidence are examined to reach sound conclusions. This mode of thinking benefits our practical life by fostering sound judgment and solving challenges effectively. In this context, scientific disciplines highlight practical application, where information is

2 Rosalind Ward Gwynne, *Logic, Rhetoric, and Legal Reasoning in the Qur'an: God's Arguments* (London and New York: Routledge Curzon, 2004), p: 207.

3 Fazal Karim, *Qur'an aur Jadīd Science* (Lahore: Feroz sons (Pvt.) Ltd., 1999), p: 38.

4 Al Fussilat:5

5 Al Imran:38

critically tested to reach confirmed conclusions and solutions. This supports that comprehensive understanding is acquired only through the integration of reflection and action. Both science and logic support the aforementioned Quranic verses. Furthermore, the Companions of the Prophet (ﷺ) and prominent Islamic scholars have consistently upheld adherence to the principles enunciated in the *Quran* through practical implementation. Another point that invites reflection is that, just as sustained implementation of scientific laws yields accuracy and consistent results. Similarly, the laws and principles mentioned by the *Quran* enduring validity and needs continual practice for their true identification. As mentioned in the *Quran*:

“Say to those who disbelieve, persist in your actions; we will certainly persist in ours.”⁶

The discussion confirms that the Quranic style of address emphasizes the importance of enduring and consistent practical implementation, making the path of guidance clear to all thoughtful individuals or intellectuals. With this perception, it becomes easier to comprehend the logical and rhetorical and dimensions of the repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*.

Rhetorical and Logical dimensions of the repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*

Surah Rahman employs a distinctive rhetorical style by repeating a particular verse thirty-one times, to comprehend its rhetorical and multiple logical dimensions particular attention is first directed toward the word *Ālāi* because according to scholars it encompasses a wide range of meanings to understand the significance of the repeated verse in this context it is crucial to explore its semantic depth as interpreted by scholars. For deeper insights, the term "Alai" requires thorough exploration and detailed analysis from the perspective of scholars.

Scholarly Conception of Word *Ālāi*

The classical interpreter of *Quran*, Imam Jarir Tabri⁷, and the renowned modern scholar of subcontinent Hamid-ud-din Farahi⁸ supported by evidence from classical Arabic poetry asserted that the word

6 Hud:121

7 Al-Ṭabarī, Abū Jaʿfar Muḥammad ibn Jarīr, *Tafsīr al-Ṭabarī*, (Cairo: Markaz al-Buḥūth wa al-Dirāsāt al-ʿArabiyyah wa al-Islāmiyyah, Dār Hajr, 2001), vol. 22, p: 191.

8 Farāhī, Ḥamīd al-Dīn, *Mufradāt al-Qurʾān: Nazarāt Jadīdah fī Tafsīr Alfāẓ Qurʾāniyyah*, (Beirut: Dār al-Gharb al-Islāmī, 2002), vol. 1, p: 125–133.

Ālāi has broader meanings, The term *Ālāi* traditionally carries profound meanings and is interpreted as *blessing* by lexicographers and exegetes, reflecting its Quranic context of mercy. However, Amin Ahsan Islahi⁹, drawing on the insights of Imam Hamid-ud-din Farahi, expands the meaning of the term to encompass wonders of creation, divine wisdom, miracles, and His perfect actions he also explains that classical Arab poets also associated it with power, signs, grandeur, marvels, and perfect actions, showing its rich and varied connotations. Abu Ala Maududi¹⁰ provides a nuanced explanation of the term *Ālāi*, drawing on the perspectives of Imam Jarir Al-Tabri and Imam Al-Razi. He demonstrates that the word is used to signify blessings, grandeur, power, miraculous acts, praiseworthy attributes, and manifestations of divine power. Abu Ala Maududi emphasizes that its meaning varies according to context, and in some instances, the term conveys multiple connotations simultaneously. Furthermore, Javaid Ahmed Ghamidi interpretate the word *Ālāi* as “shan”¹¹ (majesty or attributes) and accepts the validity of diverse contextual connotations. Having established the conceptual understanding of the word *Ālāi*, through the lens of classical and contemporary exegesis, it is essential to examine the complete verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* in the light of scholarly interpretations.

Repetition of the Verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* in Light of Scholarly Interpretation

Imam Qurtabi,¹² a great scholar of Islam explains that the repetition of this verse serves multiple purposes, it weighs the message with strength and clarity, exaggerates to highlight its importance, warns about the blessings being discussed, allows a reflective pause between blessings, and provides a strong response to those who might object. This highlights the importance of considering rhetorical style in interpretation. In *Hujjatullah-al-baligh*, Shah Waliullah¹³, a renowned 18th-century Islamic scholar focusing on his distinct scholarly perspective that consistent practice and

9 Islāhī, Amīn Aḥsan, *Tadabbur-i Qur’ān*, (Lahore: Falak Sheer Printers, Ibrahim Road, 2009), vol. 8, p: 120–121.

10 Maudūdī, Abū al-A‘lā, *Tafhīm al-Qur’ān*, (Lahore: Idārah Tarjumān al-Qur’ān, n.d.), vol. 5, p: 253–254.

11 Ghāmidī, Jāved Aḥmad, *Al-Bayān*, (Lahore: Al-Mawrid, Topical Printing Press, 2018), vol. 1, p: 97.

12 Al-Qurṭubī, Abū ‘Abd Allāh Muḥammad ibn Aḥmad ibn Abī Bakr, *Tafsīr al-Qurṭubī*, trans. Maulānā Malik Muḥammad Bostan, (Lahore: Ziyā’ al-Qur’ān Publications, 2012), vol. 9, p: 172.

13 Shāh Walī Allāh al-Dihlawī, *Hujjat Allāh al-Bālighah*, (Beirut: Dār al-Jīl, 2005), vol. 1, p: 66.

repetition function as crucial mechanisms for cognitive reinforcement and behavioural motivation.

Muhammad Shafi,¹⁴ a prominent scholar of Pakistan states in his tafsir *Maarif al-Quran* that the repetition serves as a warning and encourages gratitude for blessings. Javed Ahmed Ghamdi¹⁵ interprets the recurring refrain *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* as “Which attributes (Shan) of your Lord will you deny?” A Recent study ¹⁶show that reciting *Surah Rahman* calms the mind and soul like therapy, but the primary purpose of repetition is emphasis and drawing attention. This research further clarifies that it emphasizes the preceding verse, drawing attention and inviting reflection. Moreover, it is important to examine the concept of repetition within the Quranic context, its relevance and significance to contemporary scholarly discourse.

Concept of “Repetition” in the Light of *Quran*

The repetition exemplifies the *Quran*’s broader rhetorical methodology to deeply engage the listener and reinforce primary message. As stated in the *Quran*:

“This is how we make revelations clear for people of knowledge.” ¹⁷

The *Quran* also says: “It is *Allah* who has sent down the best message a book of perfect consistency and repeated lessons which causes the skin and hearts of those who fear their Lord to tremble, then their skin and hearts soften at the mention of the mercy of *Allah*. That is the guidance of *Allah*, through which He guides whoever He wills. But whoever *Allah* leaves to stray will be left with no guide.”¹⁸ The aforementioned Quranic verses indicate that repeated recitations aim to impact hearts, provide guidance, and clarify the path of righteousness.

14 Al-‘Uthmānī, Muḥammad Shafi‘ *Ma‘ārif al-Qur’ān*, (Karachi: Shams Printing Press, Idārah al-Ma‘ārif, 2008), vol. 8, p: 240.

15 Ghamdi, Javed Ahmad, *Bayan-ul-Qur’an*, (Lahore: Al-Mawrid, Topical Printing Press, 2018), vol. 1, p:100.

16 Awad, Abdul Al Rahman Sayyid Al-Ruwaili, “Repetition in the Holy Qur’an: A Rhetorical Study: Al-Al Rahman as a Model,” *Journal of the Faculty of Arts (JFA)* 80, no. 2 (2020), p: 199–234.

17 Al Tawbah:11

18 Al Zumer:23

Concept of “Repetition” and contemporary significance

A recent study¹⁹ critically examines the Quranic style of repetition, highlighting it as a miraculous character. The study also explores that psychologists have affirmed the importance of repetition in human behaviour, emphasizing its vital role in fostering affiliation and connection between speakers. Another study²⁰ of contemporary times also confirms the effects of repetition in reducing stress. Logically, memorization involves repetition which contributes positively on mental health and physical well-being by motivating actions. A modern study²¹ employing thematic analysis of Quranic verses in relation to mental health, alongside a review of recent scientific research on human psychology, demonstrates the *Quran's* alignment with established scientific principles, affirming its role as a timeless and remarkable source of guidance. The study results indicate significant potential for the integration of spiritual practices such as recitation, into comprehensive mental health care strategies. Mental health is significant to overall human well-being, often exerting a greater influence on behavior and attitudes than physical health. Another scientific study²² confirms that EEG brain wave and ECG signals from three subjects listening to Quranic recitation and music by examining EEG in the frequency domain and ECG in the time domain. Results indicate that positive brain wave and greater relaxation during recitation of *Quran*. Scholars from both Arabic and English literary traditions have recognized the significant role of repetition as it facilitates effective communication; a practice well-established in pre-Arab societies. Moreover, repetition consistently use as a prominent stylistic device in modern Arabic and English literature.

19 Syed Mahmudul Hasan and Md. Fakar Uddin, “Orientalist Studies on Methodology of Repetition in the Holy Qur’an: A Critical Study,” *Journal of Ma ‘ālim al-Qur’an wa al-Sunnah* 16, no. 2 (2020), p: 1–15.

20 Fatimah Nosrati, Bagher Ghobari-Bonab, Saeid Zandi, and Milad Qorbani-Vanajemi, “Effects of Dhikr (Repetition of Holy Names) on Stress: A Systematic Review,” *Journal of Pizhūhish dar Dīn va Salāmat* 7, no. 3 (2021), p: 157–171.

21 Muhammad Zahirul Islam, “Exploring the Al-Qur’an’s Insights on Human Psychology and Mental Health,” *CenRaPS Journal of Social Sciences* 7, no. 1 (2025), p: 1–13.

22 Imad Fakhri Taha Alshaikhli, Sabaa Ahmed Yahya, Irma Pammusu, and Khamis Faraj Alarabi, “A Study on the Effects of EEG and ECG Signals While Listening to Qur’an Recitation,” in *2014 5th International Conference on Information and Communication Technology for the Muslim World (ICT4M)* (Kuching, Malaysia: Institute of Electrical and Electronics Engineers, 2014), p:1–6,

<https://doi.org/10.1109/ICT4M.2014.7020590> last accessed on 25 April 2025.

The conclusion drawn from the above discussion, supported by reason, is that repetition aims to deeply impact hearts, foster sound thinking, and clarify guidance to encourage correct actions. Consistent adherence to the Quranic principles keeps the heart inclined towards the remembrance of the Divine and facilitates the attainment of divine knowledge, enabling righteous deeds that bring peace and yield optimal outcomes in practical life. The logical and thematic aspects of the repetitive verse in *Surah Rahman* will become clear through a gradual analysis of its verses. However, prior to this, it is crucial to grasp the intricate nature of the verse. *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibā*.

Intricate nature of the verse Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān

Considering the above discussion, *Surah Rahman* occupies a conspicuous place in the *Quran* due to its exceptional eloquence and rhetorical stylistic features. Thus, fully appreciating the eloquence of the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* is essential. Scholars view eloquence, rhetoric, expression, and literary creativity as deeply intertwined, making it impossible to separate them entirely.

Stylistic expression of the verse Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān

To begin with, understanding the stylistic expression of this verse in *Surah Rahman*, it is appropriate to refer to the science of rhetoric (Badi), it is defined as: Ilm-al-Badi is the science of stylistic embellishments in language.²³ It focuses on creating novelty, depth, and beauty in speech. It improves the artistic quality and effectiveness of speech. From this perspective, “rationally” the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* broadens the discourse by offering a new angle on the preceding verse, drawing attention to its depth. It highlights various attributes of the Lord-- His power, majesty, and above all, His mercy thereby guiding *recognition of the Creator*. Sometimes, when a message begins to fade from memory due to the discourse length, repeating words or verses reinforces and imprints it on the mind.

It is further clarified by a recent study that repetition can increase individual's attention, enabling a deeper and more comprehensive understanding. Furthermore, an examination of the science of eloquence (Ilm al-Fasahah) is crucial which is described as: It is the study of principles for ideas conveying with utmost clarity, ensuring the words free

23 'Abd al-Qāhir al-Jurjānī, *Dalā'il al-I'jāz fī al-Qur'ān* (Tehran: Astan Quds Razavi, Institute of Printing and Publishing, 2002), p: 251–259.

from linguistic errors or flaws.²⁴ In this study, familiar words are used deliberately to ensure clarity, avoiding harsh or discordant sounds that may obscure meaning. Each chosen word is accurate and meticulously selected to be pleasing and appealing the listener, ordered in a way that maintains harmony and balance within the discourse. The verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* perfectly embodies these characteristics. The word *Ālāi* with its distinct vowel (khra zabar) and elongation (madd) creates a rhythmic effect, as “Divine Music”, often described by scholars, which naturally draws the listener’s attention to the verse. The repetition of this verse throughout the *Surah* enhances cognitive harmony. Each word in the verse meets the highest standards of eloquence, expressing its meanings clearly from multiple perspectives in a melodious and balanced manner that resonates effectively with its audience. In the rhetoric science, important and necessary points are presented first, while irrelevant details are avoided, and the message is tailored to the audience for maximum impact. Rhetorical study is concerned with the modes of persuasion.²⁵

Thematic unit of first 12 verses of *Surah Rahman*

Demonstrating these disciplines, the opening section of *Surah Rahman* (verses 1–12) exemplifies this by describing the blessings and order of the world, serving as a complete thematic unit. The subsequent appearance of the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* logically emphasizes the significance of this theme, drawing attention back to the preceding verses and facilitating recognition of the Creator. Consequently, the discussion clarifies that when the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* is recited in various beautiful voices with specific pauses and sound patterns, it not only fosters the recognition of our Lord but also highlights different dimensions of understanding. The repeated verse, by indicating the previous one, drives the listener toward reflection and contemplation. By involving modern research and the perspective of Shah Waliullah clears that the continues recitation of this verse captures human concentration, generating harmony between mind and heart. This harmony creates calmness, strengthens emotional and mental faculties thus awakens internal motivational forces that stimulates perfect action and clarify the message’s main idea. The *Quran*’s mode of address, endorsed by recent studies, linguistic complexity, psychological factors, and its rhythmic pattern, demonstrates that the repetition of the verse establishes balance without disturbing the meaning of preceding verses. It profoundly

24 Ibid.

25 Aristotle, *Rhetoric*, trans. W. Rhys Roberts (Mineola, NY: Dover Publications, 2004), 1:2/93.

influences the human psyche, guiding toward divine knowledge and proper conduct. This repetition produces peace, which ultimately fosters optimal practical outcomes. As mentioned in the *Quran*: “Those who believe and whose hearts find comfort in the remembrance of *Allah*. Surely in the remembrance of *Allah* do hearts find comfort?”²⁶

Hence, the thirty-one times recurring verse creates overall harmony in the *Surah* and unites its profound themes. A Progressive Analysis of the Repetition of *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* in *Surah Rahman* and Its Rhetorical and Logical Reflection in Light of Quranic Arguments: To elucidate the rationality of the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* the subsequent progressive analysis of the verses of *Surah Rahman* is provided, offering a deeper understanding of each individual verse. In the following, individual verses undergo rational analysis in light of the Quranic verses.

A comprehensive discourse on the mercy of our Lord

The first twelve verses of *Surah Rahman*²⁷ provide a comprehensive discourse on the mercy of our Lord.

Significance of Justice

Based on the analysis, three consecutive verses (7, 8, 9) particularly emphasize the fulfillment of *Al-Mizan* (the Balance), presenting it as a critical responsibility. This conception of justice and balance holds great significance, further emphasized by its reiteration in the *Quran*: “We sent Our Prophets with clear signs and we sent down with them the Book and the Balance. So that humanity may stand forth in justice, And We sent down iron with its great might, as well as many benefits for mankind, that *Allah* may test who it is that will help, without seeing, Him and His messengers. Surely *Allah* is Full of strength, Exalted in Might.”²⁸

This verse emphasizes the divine entrustment to maintain balance and justice, featuring both the practical and spiritual dimensions of this responsibility. It is also part of the Sunnah of the Prophet (ﷺ) to repeat important matters three times in order to emphasize their significance and ensure clear understanding. The verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*, immediately after the first twelve verses logically serves as an evidentiary argument supporting the preceding verses and functions as a compelling reminder to express gratitude for His numerous blessings whereas the objective is to articulate the significance of this discourse in a

26 Ra’ad:28

27 Al Rahman:1-12

28 Al Hadeed:25

rational manner so that the divine message becomes unequivocally clear. This is further reinforced by another Quranic verse:

“Now, which of your Lord’s favors will you dispute?”²⁹

Divine grace bestowed upon Human and Jinn

Proceeding further,

“He created humankind from sounding clay like pottery”³⁰ And created jinn from a smokeless flame of fire.³¹

Both of these verses invite a reflective consideration. Logically, these verses acquaint two exalted creations, *human beings* and *jinn* with the reality of their origins, so that both may recognize their origin and comprehend the divine grace bestowed upon them. This acknowledgment is intended to lead them toward gratitude to their Lord. Furthermore, the discourse functions to disclose the attribute of divine mercy, emphasizing that *Allah* elevated these two creations by granting them a distinguished rank. Consequently, rationally, with the appearance of the verse

Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān.³²

They are called upon to acknowledge the divine blessing and to submit humbly before *Allah* the Almighty for granting the highest rank. Other Quranic verses also support this:

“Has there not been over man a long period of time, when he was nothing (not even) mentioned?”³³ “His companion said to him in the course of the argument with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you a man?”³⁴

Scholarly Interpretation of Creation of Jinn

It should be noted, with regard to the creation of the jinn, exegetes, after extensive discussion, conclude that they were created from an extremely subtle and pure form of fire. However, Sir Syed Ahmed Khan³⁵ from a rational perspective demonstrates in the late nineteenth century that actually *jinn* is the *hidden force*. From a scientific perspective, since jinn

29 Al Najm:55

30 Al Rahman:14

31 Al Rahman:15

32 Al Rahman:16

33 Al Dahr:1

34 Al Kahf:37

35 Sir Syed Ahmad Khan, *Maqālāt-e Sir Syed Ahmad Khan*, ed. Ahmad Nadeem Qasmi (Lahore: Maktabah Jadīd Press, Fatimah Jinnah Road, 1984), vol. 1, p: 228–229.

exist beyond the reach of our five senses, science remains silent on the matter. The analysis of next verse is outlined below,

“He is Lord of the two easts and the two wests.”³⁶ The verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*.³⁷ After the discussion of Lord of east and west the repeated verse appears as *an expression of divine power*. Moving forward to the next verses, “He merges the two bodies of fresh and salt water.”³⁸ “Yet between them is a barrier they never cross.”³⁹

In the context of the *Surah*, the subsequent occurrence of the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*⁴⁰ functions as a logical and rhetorical affirmation of the Lord’s Majesty. Through this recurring verse, the divine order manifested in the natural world is emphasized, implicitly reminding both humankind and the jinn of the boundaries set for them, just as the two bodies of water remain within their divinely ordained limits. Moreover, “Out of both waters come forth pearls and coral.”⁴¹ *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*⁴² serves to affirm the Majesty of *Allah* the Almighty. Furthermore, “To Him belong the ships with raised sails, sailing through the seas like mountains.”⁴³ The recurring verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*⁴⁴ again functions as an affirmation of the Supreme Majesty of *Allah* the Almighty. These twenty-five verses appear to constitute a complete and coherent thematic sermon. At this stage the following verses are particularly noteworthy and invites deeper reflection. “Every being on earth is bound to perish.”⁴⁵ “Only your Lord Himself full of Majesty and Honour will remain forever.”⁴⁶ These verses describe the impermanence of the world and *Allah*’s absolute sovereignty over everything.

Divine authority and omnipotence

Here, *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*⁴⁷. The recurring verse elucidates *His absolute authority and omnipotence*. In continuation, the

36 Al Rahman:17

37 Al Rahman:18

38 Al Rahman:19

39 Al Rahman:20

40 Al Rahman:21

41 Al Rahman:22

42 Al Rahman:23

43 Al Rahman:24

44 Al Rahman:25

45 Al Rahman:26

46 Al Rahman:27

47 Al Rahman:28

next verse requires careful consideration due to its thematic significance. “All those in the heavens and the earth are dependent on Him. Every day in (new) Splendour. Doth He (shine)!.”⁴⁸ This verse calls for the acknowledgment of divine authority and prestige. *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*.⁴⁹ The refrain verse emphasizes and confirms His supreme authority and splendor. Comprehension of the term “*assaqalan*” Considering the next verse, “We will soon attend to you for judgment, O two multitudes of jinn and humans (*assaqalan*)!”⁵⁰ The term *assaqalan* is derived from “*Saqal* means “weight” and *assqalaan* therefore, human being and jinn.” After verse 31 the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*⁵¹ stands as a *clear and cautionary reminder to the accountable*. Logically, it emphasizes that questioning arises only in relation to this designated responsibility. Having discussed the preceding verses in detail, the repeated recurrence of *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* (verse 32) in consideration of all the verses up to verse 31, logically *invites awareness of their Lord underscores that the accountable beings should understand and fulfill their responsibility entrusted to them by Allah*, as this responsibility is significant and weighty burden. According to tafsir Qutabi’s scholarly perspective,⁵² the term *assaqalan* (the two heavy ones) refers to jinn and humans, as both bear the burden of sins. Additionally, Mufti Muhammad Shafi,⁵³ in his tafsir, presents a well-supported argument that *assaqalan* signifies two weighty entities. He explains that the Prophet (ﷺ) left behind two significant and profound legacies for humanity: the *Quran* and the *Sunnah*. Upon deep analysis, the term *assaqalan* indicates the collective responsibility of the Ummah of Prophet Muhammad (ﷺ) to adhere to the teachings of Prophet (ﷺ), to establish a system of justice based on the principles of *Quran* and *Sunnah*. The use of the term *assaqalan* provides significant insight into the meanings of verses (7, 8, and 9) of *Surah Rahman* that Man is responsible for maintaining justice. Through rational reflection discussion of these verses demonstrate that the preceding verses of *Surah Rahman* serve as arguments for proceeding verses.

48 Al Rahman:29

49 Al Rahman:30

50 Al Rahman:31

51 Al Rahman:32

52 Abū ‘Abd Allāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Qurṭubī, *Tafsīr al-Qurṭubī*, trans. Bostan (Lahore: Ziyā’ al-Qur’ān Publications, 2012), vol. 9, p: 181.

53 Muḥammad Shafī‘, *Ma‘ārif al-Qur’ān*, (Karachi: Shams Printing Press, Al-Ma‘ārif, 2008), vol. 8, p: 253.

Complete Authority

Progressing to the next verse; “O assembly of jinn and humans! If you can pass beyond the zones of the heavens and the earth, then do so. But you cannot do that without our authority.”⁵⁴ *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān.*⁵⁵ “Flames of fire and molten brass will be sent against you, and you will not be able to defend one another.”⁵⁶ *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān.*⁵⁷ The two superior beings, jinn and humans, are directly addressed with the word “O assembly of jinn and humans!” emphasizing that their authority is entirely subordinate to the control of the Supreme One. Despite their knowledge and creative abilities, they cannot transcend the limits established by *Allah* the Almighty. Everything remains under His ultimate authority and power and neither jinn nor human have been granted control over it. This is further supported by Quranic evidences such as: “But no one can grasp any of His knowledge except what He wills to reveal. His thorn encompasses the heavens and the earth, and no fatigue in guarding and preserving them. For He is the most High, The Supreme”⁵⁸ “He fully knows what is ahead of them and what is behind them but they cannot encompass Him in their knowledge.”⁵⁹ Following the declaration of this reality, *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān.*⁶⁰ Functions as a *potent warning* and serves to *strengthen* the point that upon rejecting these truths, nobody has the power to help them and they will be punished severely.

Warnings of Resurrection Day

In verse no 37 to 45, *Allah* describes the conditions of the Day of Judgment, from which it is logically understood that He has complete control over both this world and the Day of Resurrection. As Muhammad Shafi, a renowned scholar stated in his tafsir that at this stage the recurrence verse emerges as a *cautionary reminder* directed at both responsible parties.⁶¹ Upon examining the verses till verse 45 and reflecting further, it becomes evident that the recurring verse is logically repeated and employed to *clarify and firmly establish the message that all affairs or matters are ultimately settled by Allah alone*. No one else has the authority to devise or decide, for it is He Who ordains and determines all outcomes.

54 Al Rahman:33

55 Al Rahman:34

56 Al Rahman:35

57 Al Rahman:36

58 Al Baqarah:255

59 Taha:110

60 Al Rahman:36

61 Muḥammad Shafi‘, *Ma‘ārif al-Qur‘ān*, Vol: 8, p: 253.

It functions essentially as a *divine seal on Allah's decrees*, this discussion further supported by a Quranic verse: “Or have they devise some affair? But it is We Who settle things.”⁶² And “And Allah’s command has been firmly decreed.”⁶³ Rewards for the Fearful: Let’s proceed the following verses, “And whoever is in awe of standing before their Lord will have two Gardens.”⁶⁴ To understand the verse at this point one should also reflect upon other verses of the *Quran* which are stated as: “But as for he who feared the position of his Lord and prevented from [unlawful] inclination.”⁶⁵ “And make you reside in the land after them. This is for whoever is in awe of standing before me and fears my warning.”⁶⁶ A holistic consideration of the aforementioned verses reveals that the one who restrain from sins, fears *Allah* regarding the fulfilling the responsibilities entrusted to him, remains mindful and cautious, and heed His warnings, will be granted two gardens. *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*.⁶⁷ The repeated appearance of the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* seals the truth that those who fear *Allah* are the rightful heirs of the two gardens. Let’s focus on the next set of verses⁶⁸, In all the aforementioned verses *Allah* the Almighty mention His mercy, blessings and His favours, affirming them through the verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* as a *definitive declaration*, so that His servants may offer Him due gratitude.

The Meaning of the term *Ihsan*:

“Is there any reward for goodness (*Ihsan*) except goodness (*Ihsan*)?”⁶⁹ *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*.⁷⁰ The word “*Ihsan*” has a broader meaning and appears between the verses discussing the two levels of Jannah for Muqarbeen and Muhsineen, according to classical context. The *Quran*, and particularly *Surah Rahman*, entrusts the Muslim Ummah with the responsibility to strive sincerely for establishing Mizan (balance) in every aspect of life. Those who do so, will be honoured with elevated ranks. Upon reflection, the logic of repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* following the question, “Is there any reward for goodness (*Ihsan*) except goodness (*Ihsan*)?” Verse no 60 functions to

62 Al Zukhruf:79

63 Al Ahzab:38

64 Al Rahman:46

65 Al Naziat:40

66 Ibrahim:14

67 Al Rahman:47

68 Al Rahman:48-59

69 Al Rahman:60

70 Al Rahman:61

establish *argument* on all preceding verses. Furthermore, when *Allah* Almighty asks, "Is there any reward for goodness (*Ihsan*) except goodness (*Ihsan*)?" The repeated verse "*Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*" strongly affirms the truth.

The Information Regarding the Granted Heavens:

Commenting on other verses regarding the second Jannah, where *Allah* announces the two additional gardens further emphasizing the rewards for those who embody *Ihsan*. Proceeding the next verse; "And besides these two Gardens will be two others."⁷¹ *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*⁷² The information regarding the granted heavens is further reinforced by the repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* which serves to confirm *Allah's* established plans and decisions. After the verse 62 "And below these two Gardens will be two others." *Allah* the Almighty continues to describe countless blessings in all subsequent verses, as presented in verse no 64 to 77.⁷³ In all these verses, the repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*⁷⁴ serves to seal the blessings and encourages gratitude. *Allah's* most Magnificent name *Zuljilal waal Ikram*: "Blessed is the Name of your Lord, full of Majesty and Honour."⁷⁵ The *Surah* concludes by invoking *Allah's* most magnificent name, urging believers to attain true knowledge of their Lord.

Conclusion:

Following a comprehensive discourse analysis, various critical logical dimensions appear, along with the certain functional roles of the repeated *Fa-bi-Ayyi Alā'i Rabbikumā Tukazzibān* in relation to its immediate context: It functions in energizing sincere action and connecting believers closer to *Allah*. Its constant repetition fosters a sense of gratitude and invites one to become deserving of paradise. It clarifies the subject matter and main idea being discussed. It functions in the *Surah* to seal the blessings, punishment, and decrees by Divine. The verse plays a vital role in maintaining the evidentiary and thematic framework for the succeeding verses of *Surah* Rahman. It establishes a compelling argument concerning mankind and provides a clear articulation of human responsibility. The repeated verse preserves thematic harmony throughout the *Surah*, all-encompassing multiple dimensions within its remarkable refrain. Rather

71 Al Rahman:62

72 Al Rahman:63

73 Al Rahman:64-77

74 Al Rahman:77

75 Al Rahman:78

than diminishing the importance of preceding verses, its repetition uncovers a renewed sense of Majesty and deeper layers of meaning with each occurrence. The verse's unique sound pattern and pauses create harmony and foster deep reflection, bringing inner peace to both mind and soul. The verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* is an outstanding refrain in *Surah Rahman*, functioning as a unique rhetorical and thematic factor thereby playing a crucial role within the chapter.

Recommendations:

The recitation of *Surah Rahman* in diverse and melodic voices has a noteworthy impact on beliefs. It is recommended for future researchers directing focus on the psychological effects of such beautiful recitations with particular attention on the repeated verse to reveal profound insights into rational and emotional processes.

Scientific research should be conducted to investigate the effects of reciting the repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān*, specifically investigate the changes in EEG and ECG signals. Such studies could deliver valuable insights into the cardiovascular and neurological responses inspired by this verse.

A relative group study is recommended to examine behaviour changes during therapy of *Surah Rahman* recitation, specifically varying individuals who comprehend the meanings of the repeated verse *Fa-bi Ayyi Ālāi Rabbikumā Tukazzibān* with those who do not. The research could clarify the role of the recurring verse in grasping the therapeutic efficacy of the recitation.

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