

The Eloquence of the Difference among Verbally Similar Qur'ānic Verses in Particle Choice: Coordinating Conjunctions as a Model

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Abstract:

This study aims to elucidate the rhetorical and inimitable dimensions underlying the variation in coordinating conjunctions in verbally similar verses of the Noble Qur'ān and to demonstrate how the Qur'ānic context influences this variation. It adopts a descriptive-analytical method, presenting Qur'ānic examples in which textual verbal similarity occurs alongside alternation in the coordinating conjunctions they contain. This undoubtedly reflects the contextual differences of each locus, in a manner that serves the meanings and subtleties conveyed by each verse and is intended to be realised and communicated to the entirety of those addressed.

Keywords: rhetoric; verbal similarity; coordinating conjunctions; Qur'ān.

Introduction:

The Noble Qur'ān contains numerous verses that are verbally similar in wording but differ in a minor part of their composition, such as one instance employing the verb and another the noun, among other variations. Among the differences occurring in verbally similar verses is their variation in coordinating conjunctions, where one may employ *wa* and another *fa*, and so on. Verses that are similar yet differ in the choice of particle are preeminent in number; they outstrip others, whether in relation to single lexical items or to compositional sentences. We present here what we have been able to include in this study in a manner that enables us to comprehend the aspects found in the verses of the Wise Reminder and the meanings they necessitate, together with an account of the reason

for and cause of variation among the particles, in accordance with the contexts of the Qur'ānic verses in their respective loci, to the extent that we are able.

First, among the loci found in the verses of the Wise Reminder, by way of example, is what occurs in verse thirty-five of Sūrat al-Baqarah in His, exalted be He:

﴿أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا﴾

Dwell, you and your wife, in the garden, and eat from it plentifully wherever you both will.

And in verse nineteen of Sūrat al-A'rāf in His saying, exalted be He:

﴿أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا﴾

Dwell, you and your wife, in the garden, and so eat from wherever you both will.

There is no doubt that the clause coordinated with *fa* conveys meanings of sequence and immediacy that are not necessitated when coordination is with *wa* or otherwise.

Considering the Qur'ānic context, we find that the Qur'ānic verses explain one another, for after the verse in al-Baqarah, there occurs His saying, exalted be He, in verse fifty-eight thereof:

﴿أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا﴾

Enter this town and eat from it.

It thus comes with *fa* to indicate the meaning of sequence and immediacy, since eating the town's fruits and food does not occur except after entering it; therefore, the expression employs *fa* rather than *wa*.

For the story of Adam, peace be upon him, God, exalted is He, addressed him with the verb "dwell (uskun)," which indicates command. It is known that dwelling, residence, and stability occur after one enters the garden, and it does not follow from this that eating

the garden's fruits must occur after dwelling; one may eat before one dwells. Since nothing in the verse requires ordering the two matters, eating and dwelling, the expression employs *wa*.

The verse in al-Baqarah about the story of the Children of Israel is clarified and elucidated by what occurs in the same narrative in Sūrat al-A‘rāf, verse one hundred and sixty-one, in saying, exalted is He:

(أَسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا)

Settle in this town and eat from it.

Thus, it comes with *wa*, not *fa*, to indicate that eating is not restricted to, or contingent upon, dwelling; one may enter an orchard, eat from it, and dwell, and one may dwell before eating or after it.

What has been established here appears, in outwards terms, to be contradicted by what occurs in the verse in al-A‘rāf in His saying, exalted is He:

(فَكُلَا مِنْ حَيْثُ شِئْتُمَا)

So eat from wherever you both will,

for it differs from what is familiar in its parallels, wherein the command to eat is coordinated with the command to dwell by *fa* rather than *wa*.

Returning to the verbal context of the story of Adam in Sūrat al-A‘rāf, we find that the verse is preceded by His saying to Iblīs—upon him being God's curse—in verse eighteen:

(أَخْرُجْ مِنْهَا مَذْعُومًا مَذْحُورًا)

Get out of it, despised and banished.

Then, the address comes to His Prophet Adam, peace be upon him, commanding him to dwell—an indication of increased honour—as although it were said to him: enter the garden as one dwelling and settles. His saying, exalted is He, “dwell (uskun)” thus conveys the meaning of entering, which precedes dwelling; this is an honour from Him, exalted is He, to Adam, peace be upon him. In this way, what precedes and what follows in the sūrah is in harmony: when He commanded Iblīs to depart from the garden, He coordinated that with a command to Adam to enter it, whereupon the context is integrated and the semantic indication of coordination by *fa*, rather than *wa*, is made clear.

Moreover, these meanings are glimpsed from afar in His saying, exalted as He, about the people of the Garden when they are driven to it in groups in verse seventy-three of Sūrat al-Zumar:

(هَتَّىٰ إِذَا جَاءُوهَا وَفَتَحْتَ أَبْوَبُهَا وَقَالَ لَهُمْ خَرَّنْتُهَا سَلَامٌ عَلَيْكُمْ)

"Until, when they come to it and its gates have been opened, its keepers say to them, 'Peace be upon you.'"

It is known that the greeting of the keepers of the garden to the people of the garden occurs after the believers enter the garden and not before it; however, the expression of the verse suggests that the greeting of peace occurred before they entered the garden, since the command to enter comes after it in saying:

(فَادْخُلُوهَا خَلِدِينَ)

"Therefore, enter it, abiding forever."

The semantic indication of His saying “abiding forever” is what removes any ambiguity from the verse, for His saying, exalted is He, (فَادْخُلُوهَا خَلِدِينَ) turns to the meaning of dwelling, stability, and perpetual residence, as although the meaning were: “after you have entered, dwell therein abiding forever.” Just as the meaning of “dwell (uskun)” indicates the meaning of “enter” in the verse of al-A‘rāf, the word “enter it” comes to

indicate the meaning of “dwell therein” in the verse of al-Zumar, in reciprocity—this for that—and God is Most High, Most Majestic, Most Knowing, and Most Wise.

I say: A concise statement close to this meaning was mentioned by al-Khaṭīb al-Iskāfī in his *Durrat al-Tanzīl*; see (al-Iskāfī, 2010).

Second, among the loci, what also occurs in verse twenty-one of Sūrat al-An‘ām in His saying, exalted is He:

(وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا)

"And who does greater wrong than one who fabricates a lie against God?"

Moreover, in verse seventeen of Sūrat Yūnus in His saying, He exalted:

(فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِأَيْتَهُ إِنَّ اللَّهَ لَا يُفْلِحُ الْمُجْرِمُونَ)

"So who does greater wrong than one who fabricates a lie against God or denies His signs? Indeed, the criminals do not prosper."

The verse in al-An‘ām comes coordinated with *wa*, in harmony with what precedes it and what follows it, for its verses are coordinated, each with the other, by *wa*, owing to the lack of connection of each verse with its successor; this is in His saying, exalted as He:

(وَلَهُ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ)

"To Him belongs whatever dwells in the night and the day, and He is the All-Hearing, the All-Knowing,"

Moreover, the same holds for verses seventeen, eighteen, and nineteen—this with respect to the verses that precede it.

As for what follows, it is His saying, exalted is He, in verse twenty-two:

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً)

And on the Day, we gather them all together,

Moreover, the same holds for verses twenty-five and twenty-six. All these verses are coordinated with *wa*, not *fa*, owing to the absence of a causal relationship linking some of them with others. It is therefore consistent that the verse should be coordinated with *wa* for two reasons: first, the absence of a relationship between it and what is other than it; second, consideration of what precedes and follows among the verses so that the context harmonises, the expressions correspond, and the meaning is well ordered.

The verse in Yūnus is coordinated with what precedes it by *fa* because it is connected to what precedes it as the effect of its cause, namely, His saying, exalted, is He:

(قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوَّثُتُهُ عَنِّيْكُمْ وَلَا أَدْرِكُمْ بِمَا فَقَدْ لَبِثْتُ فِيْكُمْ عُمْرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ)

Say, had God willed, I would not have recited it to you, nor would He have made you aware of it; for I have stayed among you a lifetime before it—will you not reason?

The meaning is as follows: if God had willed that this Qur'ān not be revealed to me, I would not have recited it to you, nor would I have made you acquainted with it at this time when I have informed you that God has sent me with it to you. This leads you to realise that I resided among you for many days before my mission, and it was not facilitated for me; you heard nothing from me of what I now recite. This, in turn, leads you to be certain truth of what I say—that it is from God, not from my own action or speech. Thus, parts of this discourse are coordinated with others by 'fa' because they are connected as causes and effects. Then, the verse under discussion comes, clarifying that if you know that this is not from my own speech—given its manifestation from me after it had not been so in the course of my past life—then none is more damaging to himself than you in your attributing to God what He did not say. This is the locus of *fa*. The meaning is that what has been issued from you of fabrication, falsehood, calumny, and speaking about God without knowledge is the cause of your wrongdoing and aggression;

what precedes the verse is thus a cause for it, so it is fitting that it be coordinated with *fa* for this reason on the one hand and because its predecessor is coordinated with *fa*. Hence, it accords with and suits it on the other hand, and God knows best.

Notably, everything in the Book of God resembling this locus—occurring at times with *fa* and at other times with *wa*—falls under what we have explained here, which dispenses with mentioning it owing to the unity of its cause and rationale. Moreover, God knows best. For further detail, see (al-Kirmānī, 1986).

Third, among the loci worthy of study in the speech of the Lord of all worlds is what appears in the imperative form in verse eleven of Sūrat al-An‘ām in His saying, exalted as He:

(قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا)

Say, travel through the land, then observe,

Moreover, in verses sixty-nine of Sūrat al-Naml, twenty of Sūrat al-‘Ankabūt, and forty-two of Sūrat al-Rūm in His saying, exalted is He:

(قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا)

Say, travel through the land, and so observe,

where coordination in the verse of al-An‘ām occurs with *thumma*, which “conveys sequence with delay” (al-Anṣārī, 1997), whereas in the other verses, it occurs with *fa*, which conveys immediacy. This is because the verse of al-An‘ām is preceded by mention of former generations in His saying, exalted as He: **{أَلَمْ يَرَوْا... قَرَنَا عَالَمِينَ}**. God urged them to survey the lands and the dwellings of the corrupt to increase in that journey after journey and time after time—so that they might see trace after trace in habitation after habitation whose people had been overtaken by ruin, destruction, and desolation. This entails the passage of much time and long periods, which prevent observations from

being contiguous with travel. Thus, travelling through the land at this locus is commanded independently, and observation after it is commanded independently; for that reason, it is specified with *thumma*, which “conveys postponement and an interval between the two acts” (al-Rummānī, 1984).

For the remaining sūrahs, what we have mentioned does not precede them; therefore, they come with *fa*, which yields the meaning of immediacy and connectedness, to indicate that travelling leads to observation, which occurs upon its occurrence. Moreover, God knows best. For further reading, see (al-Anṣārī, 1988).

Fourth, among the verses in which coordination occurs are those in the narration of the story of Lot, in verse eighty-two of Sūrat al-A‘rāf:

(وَمَا كَانَ جَوَابَ قَوْمٍ)

Moreover, the response of his people was not ...

and in both verse fifty-six of Sūrat al-Naml and verse twenty-nine of Sūrat al-‘Ankabūt:

(فَمَا كَانَ جَوَابَ قَوْمٍ)

Therefore, the response of his people was not ...

The verse in al-A‘rāf is coordinated with *wa*, whereas the verses in al-Naml and al-‘Ankabūt are coordinated with *fa*. This is because what occurs in al-Naml constitutes a reply to Lot’s, peace be upon him, denunciation of his people, his censure of their deed, his criminalisation of it, and his declaration of their ignorance; therefore, their reply comes with *fa* to indicate that what precedes is the cause of its issuance. There is thus a causal relationship between them, which is the semantic indication of *fa*. The same applies to the verse in al-‘Ankabūt.

For the verse in al-A‘rāf, although it is a reply from the people of Lot, peace be upon him, to him, His saying precedes it, exalted is He: (بِنَ أَنْتَمْ قَوْمٌ مُسْرِفُونَ) with the noun

“*musrifūn*” (transgressors), rather than with the verb as in *Yūnus*—“*tajahallūn*” (you act ignorantly)—and in *al-‘Ankabūt*—“*ta’tūna*” (you approach), “*taqta’ūna*” (you cut off). The semantic force of *fa* is intrinsic to verbs rather than nouns: the verb is the origin in which *fa* was placed so that what follows it is necessitated by the existence of what precedes it. Since the noun is not the origin for which *fa* is made for the apodosis—and this is what occurs in the verse of *al-A‘rāf*—it was replaced by *wa*, which suits the noun. Thus, elegance manifests at both loci. Some of these meanings are found in *al-Gharnātī* (2007).

Fifth, among the subtleties of coordination in the Wise Reminder is what occurs in verse one hundred eighty-nine of *Sūrat al-A‘rāf*:

(خَلَقْنَاكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَجَعَلْنَا مِنْهَا زَوْجَهَا)

He created you from a single soul and made from it its spouse,

and in verse six of *Sūrat al-Zumar*:

(خَلَقْنَاكُمْ مِنْ نَفْسٍ وَحِدَةٍ ثُمَّ جَعَلْنَا مِنْهَا زَوْجَهَا)

He created you from a single soul, then made from it its spouse;

where the verse of *al-Zumar* is specified with *thumma*, which conveys deferment in state, rank, and station, not deferment in existence. This is because its purport is the adducing of proof for the oneness of God, exalted is He, and the invalidation of a partner in His degrees. The creation of Adam is thus evidence of His mighty power, exalted is He, and the creation of his spouse from himself is another proof, independently indicative of His mighty power. Therefore, it is coordinated with the particle *thumma*, which, in the coordination of sentences, indicates deferment in rank—an indication of the independent signification of the clause coordinated by it, just as the clause to which it is coordinated does. Thus, the creation of Adam's spouse from him is more indicative of the enormity of the power than the creation of people from that single soul and from its spouse, for it is a creation to which customary practice does not extend; hence, that creation is more likely

to elicit the listener's wonder than the creation of people. Accordingly, the particle of deferment, used for deferment at the station and not in time, is employed; the time of the creation of Adam's spouse precedes the creation of people, yet the creation of people is mentioned before the creation of Adam's spouse. Were it to be taken as a temporal deferment, the meaning would not be coherent. See: (al-Zamakhsharī, 1995).

For the verse in al-A'rāf, its purport is one of bestowal upon people of the favour of bringing-into-existence; thus, the two origins were mentioned for humankind, one coordinated with the other by the particle of shared predication—namely, being the origin of the creation of people—so *wa* here is more suited to the context than *thumma* there. Moreover, God is Most High and Most Knowing. See: (Ibn 'Āshūr).

Sixth, among the verbally similar verses in which coordination occurs are those that appear in Sūrat al-Tawbah in both verses fifty-five:

(فَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ)

Therefore, they are not impressed by their wealth or their children.

and verse eighty-five:

(وَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ)

Moreover, they are not impressed by their wealth or their children.

In the first verse, the expression comes with *fa*, because what precedes it—His saying, exalted, is He:

(وَمَا مَنَعَهُمْ... كُرْهُونَ)

And what prevented them ... [they are] averse,

provide information about the hypocrites regarding what they intend by their acts, which they perpetrate in their present and future, in the sense that they grow lax concerning prayer and feel aversion to almsgiving. God, exalted, is He, does not recompense them for their spending and deeds, for they do not fulfil the conditions of acceptance; instead, He makes that punishment for them during their remaining lifetime, on account of what befalls them of diminution in their wealth—by what He has permitted thereof to the Muslims through fighting—and what afflicts them in their children of captivity and enslavement; then, at separation, the pain is in proportion to the love of the living—in addition to the evil end and what God has prepared for them of punishment for the Day of Return. See: (al-Iskāfī, 2010). Since the act preceding *fa* is tantamount to a condition, *fa* should occur so that what follows it is in the position of the apodosis.

For the second verse, it comes with *wa* because what precedes it are past verbs, namely, His saying, exalted is He:

﴿إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا ثُوا وَهُمْ فُسِقُونَ﴾

Indeed, they disbelieved in God and His Messenger and died while they were defiantly disobedient.

These verbs, by virtue of their having elapsed and concluded, do not befit, serving as a condition such that they should be followed by *fa* to indicate the apodosis. Coordination with *wa* is therefore appropriate, owing to the invalidity of the meaning entailed by *fa*—especially after they have met their end, as indicated by His saying, “and they died while they were defiantly disobedient.” There is no condition in the case of the dead for which mention of the apodosis should follow. See: (al-Kirmānī, 1986).

Seventh: Among the subtleties of coordination occurring in verbally similar verses is what also appears in the same preceding sūrah in both verses:

(وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَدَةِ)

And God will see your deeds, and His Messenger, then you will be returned to the Knower of the unseen and the seen,

and verse one hundred and five:

(فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتَرُونَ إِلَى عِلْمِ الْغَيْبِ وَالشَّهَدَةِ)

Therefore, God will see your deeds, His Messenger and the believers, and you will be returned to the Knower of the unseen and the seen,

where in the first verse, the coordinating particle *wa* occurs, followed by *thumma*, whereas in the second verse, both *fa* and *wa* occur. The first was revealed concerning the hypocrites who stayed back from striving in the way of God with false and feeble excuses, and God knew their secrets and what they concealed of their affair, as in His saying, exalted is He: (يَعْتَذِرُونَ إِلَيْكُمْ... مِنْ أَخْبَارِكُمْ). There is no connection of this verse

with what follows it; thus, it is coordinated with *wa*—"and God will see your deeds"—that is, "God will make your deeds manifest to people in this world" (Ibn Kathīr, 1994), disclose your affair, and disgrace you; then, on the Day of Resurrection, He will requite you contrary to what you display in this world, on account of which your blood was spared. Because their recompense on the Day of Resurrection differs from the outwards form of their deeds in this world and is far removed from it, the expression comes with the coordinating particle *thumma*, which entails deferment and distance.

For the second, it was revealed concerning the believers; thus, He urged them to perform good deeds and strive therein in His saying, "do [righteous deeds]." Since the command to perform righteous acts indicates the expectation of recompense by the doer, the expression comes with *fa* to indicate the more abundant recompense if it fulfils its condition, which is entailed by the meaning of His saying, "do [righteous deeds]." Moreover, lest, the believers grow weary, become bored, or feel desolate on their path to God, exalted is He, the expression comes with *wa* in His saying, "and you will be

returned," to indicate the swiftness of the matter and the slightness of the interval between undertaking the obligations and the recompense for them—as although the meaning were: what you perform in a few hours of the days of this world you will deem paltry in comparison with the more abundant recompense in the Hereafter, which you are on the verge of attaining without feeling weariness and toil from what you perform; for the matter of the Hour is like the twinkling of an eye or nearer. Moreover, God is Most High and Most Knowing. See: (Ibn Jamā'ah, 1990).

Eighth: Among what appears in the Book of God on this subject is what occurs in Sūrat Hūd, in the narration of the prophets, peace be upon them, with their peoples, in both verses fifty-eight and ninety-four:

(وَلَمَّا جَاءَ أَمْرُنَا)

When our command came,

and in verses sixty-six and eighty-two:

(فَلَمَّا جَاءَ أَمْرُنَا)

So when our command came.

Thus, "lamma" is coordinated with what precedes it by *wa* in the stories of Hūd and Shu'ayb, peace be upon them, and it is coordinated by *fa* in the stories of Shālih and Lūt, peace be upon them. This is because, in the stories of Shālih and Lūt, there is mention of what indicates the shortening of the time between the two acts and that they are successive, consecutive, and connected without an interval between them—namely, His saying, exalted is He, in the story of Shālih:

(فَعَقَرُوْهَا فَقَالَ... الْقَوِيُّ الْعَزِيزُ)

However, they hamstrung her, so he said ... the All-Strong, the All-Mighty,

Moreover, His saying, exalted is He, in the story of Lūt:

(قَالُوا يَلْوَطُ... سِجِيلٌ مَّنْضُودٌ)

They said, "O Lot ... baked clay, piled up."

When the interval was set in the first at three days and in the second until the morning, small as they are, they indicate the succession, sequence, and hastening of events and the speed of their destruction—all these meanings are expressed by employing the coordinating *fa* that conveys them.

For the stories of Hūd and Shu‘ayb, there does not precede the two verses, indicating a threat with the nearness of what they were promised of punishment and chastisement, nor a fixing of the time of their destruction, as in the two preceding verses, which would necessitate employing *fa* rather than *wa*. Instead, they are set forth for the purpose of combining the two reports without mention of what necessitates connectedness; hence, *wa* is more fitting and worthier in these two loci. Moreover, God knows best. See: (al-Kirmānī, 1986).

Ninth: Among the miraculous and rhetorical subtleties of coordination in verbally similar verses is what is mentioned in Sūrat Yūsuf in verse fifty-nine:

(وَلَمَّا جَهَّزَهُمْ بِجَهَازٍ هُمْ)

When he furnished them with their provisions,

and verse seventy:

(فَلَمَّا جَهَّزَهُمْ بِجَهَازٍ هُمْ)

Therefore, when he had furnished them with their provisions,

where the first verse comes with *wa* and the second with *fa*. The reason for this difference is that the first verse is not connected with what precedes it; it recounts the brothers of Yūsuf's first entry upon him, so it is independent, which is the meaning indicated by *wa* rather than *fa*.

As for the second, it occurs after His says, exalted is He:

(وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ)

When they entered Joseph,

which indicates that the provisioning took place after they entered Joseph, and this was the very purpose for which they came and brought their brother from their father. This had already been made explicit in His saying, exalted is He:

(فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَفْظُونَ)

Send our brother with us so that we may obtain a measure, and indeed, we will be his guardians,

Moreover, His saying, exalted, is He:

(وَنَمِيرُ أَهْلَنَا... يَسِيرُ)[Yūsuf: 65]

And we shall bring provisions for our family ... an easy measure.

Accordingly, coordination with *fa*, which indicates immediacy and sequence, is most fitting to the context. Moreover, God knows best. See: (al-Anṣārī, 1988).

Tenth: Among the loci is also what is mentioned in verse one hundred and nine of Yūsuf:

(أَفَمْ يَسِيرُواْ)

Do they not then travel?

and verse nine of al-Rūm:

(أَوَلَمْ يَسِيرُواْ)

Have they not travelled?

For whenever His saying, exalted is He, precedes—(أَفَلَمْ يَسِيرُواْ فِي الْأَرْضِ)—it is in a context that requires what comes after *fa*, calls to it, is a cause of it, and leads to it. In addition, whenever His saying, exalted is He, precedes—(أَوَلَمْ يَسِيرُواْ فِي الْأَرْضِ)—it is in a context that has no connection with what comes after *wa* and does not lead to it; rather, it is an independent sentence in its meaning, foreign to what precedes it.

The verse in Yūsuf is preceded by the declaration of the Lord of Might, exalted as He, that He sent before the Messenger of God, blessings and peace be upon him, only messengers of human kind, men like them, from among the townsfolk of the peoples among whom they were sent; God, exalted, is He, ennobled them by revealing to them. Their people opposed them, so God, exalted, is He, sent down upon them His punishment. Is this not a summons for you to take heed by their traces and to behold their dwellings, so that you avoid what was the cause of their destruction and so that what befell them does not befall you? The expression thus comes with *fa* owing to the connectedness of what precedes with what follows and its relation to it, and the same applies to the other loci; those who know it know it and those who are ignorant of it are ignorant.

For the verse of al-Rūm—(أَوَلَمْ يَسِيرُواْ فِي الْأَرْضِ)—it is not preceded by anything that would render this as although an answer to it, for there is no mention of the state of a nation that opposed its Prophet and was punished for its deed. Instead, it is preceded by His saying, exalted as He: (أَوَلَمْ يَتَفَكَّرُواْ... لَكَفِرُونَ). Since it is independent of what comes before and is like something extraneous to it, the expression with *wa* is preferable.

See (al-Kirmānī, *al-Burhān fī Taujīh Mutashābih al-Qur’ān*, 1986). The same holds for verses resembling it, and knowledge rests with the Lord, sublime in His exaltedness.

Considering the verbal context of the verses, the verse in Yūsuf is preceded by His, exalted as He:

(أَفَأَمْنُوا... لَا يَشْعُرُونَ)

Do they then feel secure ... without perceiving?

And followed by His saying, exalted is He:

(فَنْجِيَ مَنْ نَشَاءُ)

Therefore, we save whom we will.

Both occur with *fa*; thus, its coming with *fa* is consistent with what precedes and follows it. The verse in al-Rūm is preceded by the following:

(أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ)

Have they not reflected within themselves?

Therefore, it comes with *wa* accordingly. See (al-Anṣārī, *Fath al-Rahmān bikashf mā yaltabis fī al-Qur’ān*, 1988).

Eleventh: Among what appears in the Qur’ān on the subject of coordination is His saying, exalted is He, in verse fifty-seven of al-Kahf:

(وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِأَيْتٍ رَبِّهِ فَأَعْرَضَ عَنْهَا)

And who does greater wrong than one who is reminded of the signs of his Lord, then turns away from them,

and verse twenty-two al-Sajdah:

(وَمَنْ أَظْلَمُ مِمَّنْ دُكَّرَ بِأَيْتٍ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا)

And who does greater wrong than one who is reminded of the signs of his Lord, then turns away from them,

where the verse of al-Kahf is specified with *fa* and the verse of al-Sajdah with *thumma*. Although both *fa* and *thumma* convey sequence—what follows them, in wording, being subsequent, in meaning, to what precedes—they differ in that *fa* indicates the nearness of what follows to what precedes, whereas *thumma* indicates remoteness and delay.

The verse of al-Kahf occurs in mention of a people who are summoned to faith in this world, and their works have not been concluded with disbelief, as in His saying, exalted is He: (وَيُجَدِّلُ... هُزُوا). It is as although the meaning was as follows: whenever they are reminded of God's signs and called to faith, they immediately, without hesitation or respite, follow that with aversion and denial. Thus, the verse concerns the living, who was reminded and then turned away right after being reminded; therefore, the use of *fa* in the verse of al-Kahf is more fitting.

Moreover, we discern a meaning closely associated with *fa* in this verse—namely, renewal and repeated occurrence—as although their aversion is renewed whenever they are reminded; this meaning is strengthened by the imperfect verb “*yujādilu*” (he argues) preceding it, which is primarily in conveying such a sense. In addition, God knows best.

The verse in al-Sajdah is outlined in describing the disbelievers after they have encountered the Resurrection, and their deeds have been presented to them; in His saying, exalted is He:

(وَلَوْ تَرَى إِذَا الْمُجْرِمُونَ... مُنتَقِمُونَ)

If you could but see when the criminals ... We are avoiding.

That is, he was reminded throughout the span of his life of the signs of his Lord, and the matter of his being deterred and admonished was prolonged; then, this was concluded with the abandonment of acceptance and turning away. This is a statement concerning them at the time of retribution against them, just as He related their words:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَأَرْجَعْنَا)

Our Lord, we have seen and heard, so send us back ...

Thus, the verse concerns the dead among the disbelievers, who were repeatedly reminded but then turned away until death overtook them and they did not believe. They died upon their disbelief, and the hope of their believing was cut off—so the use of *thumma* here is most fitting and proper. See (al-Anṣārī A., *Fath al-Rahmān bikashf mā yaltabis fī al-Qur'ān*, 1988).

Twelfth: Among the loci of coordination in the Glorious Qur'ān is what occurs in al-Anbiyā':

(وَتَقْطَعُوا أَمْرَهُمْ بَيْنَهُمْ)

And they cut up their affair among themselves ...

and in al-Mu'minūn:

(فَنَقْطَعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرٌ)

So they cut up their affair among themselves into sects ...

The verse in al-Anbiyā', which comes with *wa*, is an independent resumption in its meaning from what precedes it, namely, His saying, exalted is He:

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَحْدَةٌ وَأَنَّا رَبُّكُمْ فَاعْبُدُونِ)

Indeed, this community of yours is one community, and I am your Lord, so worship Me.

This is an address to the factions that split up along the paths of falsehood and did not devote worship to God alone. He called them to worship Him alone. For their division and their cutting up of their affair into pieces among themselves, it had occurred before God informed all His prophets, peace be upon them, that these communities are their communities—one, united community—and so it is not connected to what precedes; instead, it is connected to what follows and calls to it, namely, His saying, exalted is He:

(فَمَنْ يَعْمَلْ... كُتُبُونَ)

Therefore, whoever does... We are recording.

That is, whoever among those divided factions performs righteous deeds while he is a believer, then his striving is accepted; therefore, it comes with *faith* in His saying: (فَمَنْ يَعْمَلْ)

For the verse in al-Mu'minūn, what precedes it comes as an address to the messengers, peace be upon them, and their communities; He commanded them to unity, concord, and agree in the religion of God, exalted is He, yet these communities disobeyed their messengers, cut up their affair into pieces, and split into factions, each thinking he does well. Therefore, the expression comes with *fa* in His saying “so they cut up (fataqatā 'ū),” owing to its relation to what precedes it, as although the meaning were: I commanded them to agreement, so they divided. In addition, God knows best. See (al-Kirmānī, *al-Burhān fī Taujīh Mutashābih al-Qur'ān*, 1986).

Thirteenth: Among the beauty and splendour of coordination is what occurs in verse four of Ṣād:

(وَ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ وَ قَالَ الْكُفَّارُونَ هَذَا سُحْرٌ كَذَابٌ)

And they marvelled that a warner from among themselves came to them, and the disbelievers said, "This is a sorcerer, a liar,"

and verse two of Qāf:

(بِلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِّنْهُمْ فَقَالَ الْكُفَّارُونَ هَذَا شَيْءٌ عَجِيبٌ)

Nay, they marvelled that a warner from among themselves came to them, so the disbelievers said, "This is a strange thing,"

where the verb "said" is specified with *wa* in Sūrat Ṣād and with *fa* in Sūrat Qāf. This is because the verse in Ṣād is connected with what precedes it by a semantic connection only, as it is set in the mode of reporting a set of acts and statements perpetrated by the Arab disbelievers; these clauses are presented, one after another, with *wa*, which does not entail sequence or immediacy. Thus, he informed that they are in pride and schism and that they marvelled that a warner from among themselves came to them and that he was not from the angels ... Whereas what is in Sūrat Qāf is connected with what precedes it by both verbal and semantic connexion—namely, that they marvelled, immediately after being informed concerning them that they marvelled, and so they said, "This is a strange thing." When they harboured marvel in their breasts, and their hearts filled with it, they could not contain it; their tongues were compelled to voice it and to manifest it in their speech. What surged within their breasts and boiled in their hearts was thus the cause for their tongues to reiterate it and for its wording to appear in their utterances; therefore, in this context, mentioning *fa*, which indicates causality, is more fitting than *wa*, and none but *fa* would realise this meaning of the verse. In addition, God knows best. See: (al-Iskāfi, 2010).

Fourteenth: Among the loci no less beautiful than the preceding is what occurs in verse fifty-two of Fuṣṣilat:

(قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ)

Say, have you considered: if it is from God, and then you reject it,

and verse ten of al-Aḥqāf:

(قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ)

Say, have you considered what happens if it is from God and you reject it?

The meaning of the two verses remains as we have explained them before them. The meaning of the verse in Sūrat Fuṣilat is: consider—addressed to the Prophet, blessings and peace be upon him—what I have brought you from God, what I have conveyed to you of His speech, and what I have delivered to you of His religion; and your utmost and final outcome was disbelief in it. After my granting you respite to reflect upon it and urging you to contemplate it, was the end of your affair that you disbelieved? Therefore, only *thumma* suits the meaning of the interval between their being summoned to the truth and the conclusion of their acts with disbelief.

For the verse of al-Aḥqāf, His saying, exalted is He, "and you rejected it," was not made the last thing He informed in the account, nor the end of His affair with them in the summons. Instead, he coordinated with other acts, namely:

(وَشَهَدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَنَ وَأَسْتَكَبَرُتُمْ)

And a witness from the Children of Israel bore witness to one like it and believed, while you acted arrogantly.

It is as although He said: you met with disbelief what I brought you, and one from the Children of Israel who read the scriptures argued against you and proved to you the truth of my call; he believed, while you were arrogant. Will you not, by that, be wrongdoers? In addition, God does not guide the wrongdoing people to what He guides the believers. Since their disbelief was not the last thing to which they arrived and with which they concluded their deeds—on account of what is mentioned after it of the argument established against them, the expectation of their believing in what follows in days to

come, the testimony of one who was upon their religion and faith, and their arrogance—*wa* is employed, differing from the locus in which their acts were concluded with disbelief; thus, each comes in a manner befitting its locus. In addition, God knows best. See (al-Kirmānī, *al-Burhān fī Taujīh Mutashābih al-Qur'ān*, 1986).

Conclusion:

In sum, the foregoing has clarified the purposes of the variation found in Qur'ānic verses with respect to coordinating particles, in which the Qur'ānic context has a salient role in their diversity and difference—this context in its two dimensions: the internal (represented by the preceding and following verses) and the external (represented by the occasions of revelation). Without it, the secrets of the Qur'ānic text would not be revealed, nor would its inimitability and beauty revealed.

Every particle has its signification and meanings that it conveys, and its aims within the Qur'ānic text—of persuasion, delight, and elucidation.

Indeed, they come ordered in a wondrous scheme that has confounded people of intellect, masters of eloquence, and champions of rhetorical expression, incapacitating them from composing its like or producing anything akin to it. It is the speech of the AllWise, the All-Praiseworthy—sufficient is that.

May God's blessings and peace be upon our Prophet Muḥammad, and praise belongs to God before and after.

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