



## The Significance of Particles of Meaning in the Holy Quran: A Case Study of Conjunctions

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### **Abstract:**

*This study explores the semantic and syntactic roles of particles of meaning (hurūf al-ma'ānī) in the Holy Quran, with a particular focus on conjunctions (hurūf al-'atf). The research investigates how these particles contribute to the overall coherence, rhetorical elegance, and interpretive depth of Quranic texts. Through a detailed analysis of key Quranic verses, the study demonstrates that conjunctions are not merely linguistic connectors but carry significant nuances in terms of sequence, causality, choice, emphasis, and rhetorical effect. The study also highlights how understanding these particles enhances both the linguistic comprehension and exegetical interpretation of the Quran.*

**Keywords:** Quran, Particles of Meaning, Conjunctions, Hurūf al-Ma'ānī, Hurūf al-'Atf, Syntax, Semantics, Quranic Rhetoric

## L'importance des particules de sens dans le Saint Coran : une étude de cas sur les conjonctions

### **Résumé :**

*Cette étude explore les rôles sémantiques et syntaxiques des particules de sens (hurūf al-ma'ānī) dans le Saint Coran, en mettant particulièrement l'accent sur les conjonctions (hurūf al-'atf). La recherche examine comment ces particules contribuent à la cohérence globale, à l'élégance rhétorique et à la profondeur interprétative des textes coraniques. À travers une analyse détaillée des versets*

*coraniques clés, l'étude démontre que les conjonctions ne sont pas de simples connecteurs linguistiques, mais qu'elles véhiculent des nuances significatives en termes de séquence, de causalité, de choix, d'emphase et d'effet rhétorique. L'étude souligne également comment la compréhension de ces particules améliore à la fois la compréhension linguistique et l'interprétation exégétique du Coran.*

**Mots-clés :** *Coran, particules de sens, conjonctions, Ḥurūf al-Ma'ānī, Ḥurūf al-'Atf, syntaxe, sémantique, rhétorique coranique*



## **Introduction:**

The Arabic language is the language of the Qur'an and the miracle of God, which He granted to the Arabs alone among all other peoples. This has motivated many scholars and exegetes to study this language semantically in order to understand the meaning of each word or letter in the Holy Book. Theologians and interpreters have a particular approach when dealing with linguistic phenomena, especially in the Qur'an, because relying solely on the language can lead to error. Interpretation is necessary; it is an essential requirement for understanding the meanings of the Qur'an. This is done after applying reason and listening, as the interpretive process requires this to establish a connection between what is transmitted, what is rational, and what is legitimate.

The science of letters is a noble discipline, situated alongside the sciences of grammar, morphology, Qur'anic readings, Tajweed (recitation rules), and rhetoric. Early scholars explored it within Tajweed or morphology; it was not an independent discipline distinguished by its own characteristics but rather a component of grammar, morphology, rhetoric, readings, and Tajweed.

Grammarians have divided words into three categories: noun, verb, and particle (letter). They differed regarding why it is called a "letter." It has been said that it was named so because it represents the edge or remainder of speech.

In language, a letter is the edge, the fringe, or the boundary of everything. It is one of the twenty-eight letters of the alphabet. A letter can also refer to a single aspect or form, as in the verse:

“And among the people is he who worships Allah on an edge...” (Qur’an 19:11)

...meaning he worships God only during times of ease, not hardship. The letter can shift from literal meaning to metaphorical usage, as al-Zamakhshari said: “He is on a letter of his matter,” meaning on the edge or fringe.

Letters are classified by the ancients into three types: intellectual, verbal, and written. Intellectual letters refer to meanings, verbal letters are sounds carried in the air and received by the ear, and written letters are inscribed by hand and perceived by sight, to represent the verbal letters which convey the intellectual letters, the origin.

### **Definition in Terminology:**

Sibawayh defines it: “The word is a noun, verb, or letter, and a letter conveys a meaning that is neither a noun nor a verb.”

A group of modern grammarians accepted the earlier definition. Abbas Hassan stated: “A letter is a word that does not convey meaning on its own but conveys a meaning in something else—after being placed in a sentence— independent of time.” This shows that a letter conveys meaning only when placed in a sentence.

Despite most grammarians agreeing that letters convey meaning in relation to something else, some scholars of Usul (principles of Islamic jurisprudence) aligned with grammarians: “A letter is that which produces meaning in something else,” while others maintain, “A letter has no meaning in itself.”

Grammarians, Usul scholars, and theologians differed regarding the functions of letters according to grammatical rules and linguistic significance. Letters can be used literally



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or metaphorically depending on context. Al-Suyuti lists them under “tools needed by the exegete,” emphasizing that understanding their meaning is crucial because their positions vary, affecting interpretation.

## **1. Categories of Letters:**

Letters are divided into two types:

### **1.1. Letters of Meaning (Huroof al-Ma’ani):**

Named because they connect actions to nouns. They accompany all nouns and verbs to convey meaning and often replace entire sentences. Their meanings are expressed concisely, such as in interrogation, wish, prohibition, command, emphasis, comparison, supplication, presentation, exhortation, calling, and exclamation. Each letter of meaning conveys its semantic function with brevity.

- Conjunction letters replace the meaning of joining.
- Interrogative letters replace the meaning of questioning.
- Negation letters replace the meaning of denying.
- Exception letters replace the meaning of excluding.
- The defining Lam replaces “I define.”
- Prepositions replace the verbs implied by their meanings, e.g., “Ba” substitutes for “attach,” “Kaaf” substitutes for “resemble,” etc.

### **1.2. Structural Letters (Huroof al-Mabani):**

These form the words themselves, totaling twenty-nine letters. They are divided into two types:

- Alphabetical letters: Alif, Ba, Ta, Tha, Jeem, Ha, Kha, Dal, Thal, Ra, Zay, Seen, Sheen, Sad, Dad, Ta, Dha,

Ain, Ghayn, Fa, Qaf, Kaf, Lam, Meem, Noon, Ha, Waw, Ya.

- Letters used for construction rather than meaning, which increase in usage in sentences to convey the intended meaning, such as dual Alif, plural Waw, relative Ba, feminine Ta, and feminine Alif.

## **2. Importance of Letters of Meaning in Usul al-Fiqh:**

Scholars of Usul often discuss letters of meaning in their texts, as correct understanding of legal texts requires understanding these letters. They serve as an entry to Usul because Islamic jurisprudence relies on knowledge of classical Arabic, the language of the Qur'an.

Al-Shirazi notes: "Know that this discussion belongs to grammar, yet due to the jurists' need, Usuli scholars mentioned it."

The study of tool meanings (letters) developed alongside Qur'anic exegesis, as Arabic scholars and interpreters distinguished the multiple meanings of the same letter in Qur'anic texts. This science eventually became independent.

Grammarians differed on whether a letter has meaning by itself, or only in combination with others. Some said letters have no meaning at all, similar to grammatical case markers, while others said a letter conveys its meaning either alone or in a sentence, e.g., "above" indicates height whether alone or in "the bird is above the branch." The common view among grammarians is that a letter's meaning comes from its connection to something else.

Huroof al-Ma'ani have broad meanings. Abbas Hassan states: "Some letter sounds evoke tactile sensations, others taste sensations; each of smell, sight, and hearing evokes feelings in a hierarchical manner, base to apex." The



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originality of Arabic letters lies in their intrinsic characteristics and meanings, which Ibn Ashour highlighted in his commentary, noting that acquired meanings arise from context rather than the letter itself. This study focuses on conjunctions, prepositions, and emphasis tools.

### 3. Meaning of Conjunction Letters:

Conjunction represents an important aspect of syntactic context, as it involves multiple tools, patterns, and relationships. Al-Mukhtar al-Sihah notes: "Conjunction means inclination, as in a pillow when bent." Linguistically, conjunction originally means inclination or bias toward something.

Technically, it conveys a meaning relative to its dependent, mediated by a conjunction letter, e.g., "Zaid and Amr stood," where "Amr" is dependent relative to "Zaid."

Two types of conjunction: **conjunction of clarification (Bayaan)** and **conjunction of sequence (Nasq)**.

#### 2.1. Conjunction of Clarification (Bayaan):

Explains the dependent; similar to an adjective clarifying the antecedent, e.g., "I swear by God, Abu Hafs Umar," where Umar clarifies Abu Hafs.

#### 2.2. Conjunction of Sequence (Nasq):

The dependent is intermediate, connected to the antecedent via a conjunction letter (Ma'toof bil Harf).

The nine conjunction letters are: "Waaw (and), Fa (then), Thumma (then), Hatta (until), Am (or), Aw (or), Lakin (but), La (no), Bal (rather)."

Conjunction letters are divided based on whether the dependent shares rulings with the antecedent:

1. Letters assigning rulings only to the second: La, Bal, Lakin, Aw. Examples:
  - Bal: "Zaid did not stand, but Umar did."
  - Lakin: "Do not strike Zaid but Umar."
  - Aw: choice applies to one specifically.
2. Letters sharing rulings with the antecedent: Waaw, Fa, Thumma, Hatta. Examples:
  - Waaw: "Zaid and Amr came."
  - Fa: "Zaid then Amr came."
  - Thumma: "Zaid then Amr came."
  - Hatta: "Hajjaj until the infantry came."

A sentence is not conjoined with another unless contextually appropriate. Tools include waaw for resumption, fa, thumma, Am disconnected, interrupted sentences, resumption, and "In" added by al-Jurjani. Al-Zamakhshari added: "Ala, Lam al-Jarr, Ila, Qad, Rubama, conditional tools In and Idha."

Ibn Ashour emphasized conjunctions in the Qur'an, analyzing their different meanings. Core conjunction letters are Waaw and Fa, others include Thumma, Aw, Bal, Lakin. This study focuses on the primary conjunction letters:

### **Waaw (And):**

Waaw is the primary conjunction due to frequent use. Most grammarians say Waaw indicates that the second shares in what the first is involved in, without implying order. It expresses general joining. Examples:

"So We saved him and the companions of the ship and made it a sign for the worlds" (Qur'an 26:15)  
"And indeed We sent Noah and Abraham and made prophethood and the Book in their offspring; among



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them are those guided, but many of them are defiantly disobedient” (Qur’an 26:26)

“Thus Allah reveals to you and to those before you, the Exalted in Might, the Wise” (Qur’an 3:3)

Some grammarians, like al-Radi, interpreted Waaw as indicating sequence; otherwise, sequence is metaphorical. General joining is proven by verses like:

“Enter this city and eat from it wherever you will, and enter the door bowing; and say Hitta, We forgive your sins...” (Qur’an 58)

Ibn Ashour also analyzed sentence conjunctions, e.g.,

“And when they meet those who believe, they say ‘We believe,’ and when they are alone with their devils, they say ‘Indeed we are only mocking’” (Qur’an 14)

He explains that the second clause is conjoined to describe their knowledge and faith relative to the believers.

Similarly:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits. And give good tidings to the patient” (Qur’an 155)

Ibn Ashour explains “and give good tidings to the patient” is conjoined to “We will surely test you,” addressed to the Prophet as part of the context.

In:

“And [mention] when Abraham and Ishmael were raising the foundations of the House, [saying], ‘Our Lord, accept from us. Indeed, You are the Hearing, the Knowing’” (Qur’an 127)

Ibn Ashour notes that the conjunction indicates a distinction between Abraham’s and Ishmael’s actions, showing the

particularities of Arabic conjunction style: the first actor's action comes before the second in order, emphasizing importance. Abraham's action is greater, both are noble, and raising the foundations itself is distinguished and worthy of attention.

As for His statement, the Exalted: *"The example of those who disbelieve is like the one who shouts at what he does not hear – only calls and cries; deaf, dumb, and blind, so they do not understand"* (**Quran 2:171**), Ibn Ashur says: "The conjunction here is with *wa* (and), and it was not separated as in His saying: *'Their example is like the one who kindled a fire...'* (2:17), because here it was intended to attribute this characteristic to them in receiving the call of Islam. Had it not been conjoined, this would not have been correct."

Regarding His statement:

*"To Allah belongs whatever is in the heavens and whatever is on the earth. And whether you show what is within yourselves or conceal it, Allah will call you to account for it. He forgives whom He wills and punishes whom He wills. And Allah is over all things competent"* (**Quran 2:284**), Ibn Ashur says: "The conjunction of *wa* in *'And whether you show what is within yourselves'* instead of *fa* indicates that the ruling contained therein is intended for its own sake, while what preceded it is only a prelude."

Similarly, regarding His statement: *"Divorced women shall wait concerning themselves for three menstrual periods"* (**Quran 2:228**), Ibn Ashur says: "It is conjoined to the preceding statement due to the close appropriateness and unity in ruling—the waiting—since both involve awaiting for the sake of reflection. That is why His saying: *'Divorce is [twice]'* (2:229) was not placed before *'Divorced women shall wait'*, because this verse comes in a coherent, well-ordered manner



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according to the transitions customary in the Quran, presenting rulings in an accessible style rather than as teaching lessons.”

Concerning His statement: **“And for the divorced women is a provision according to what is acceptable—a right upon the righteous” (Quran 2:241)**, Ibn Ashur says: “It is conjoined to the statement *‘And those of you who die’* (2:234). To complete the rulings on the provision for divorced women, it was necessary to present the ruling on the provision first. Thus, this verse generalizes the provision for all divorced women. The *lam* in *‘for the divorced women’* is a lam of entitlement and definition, indicating inclusiveness.”

Regarding His statement: **“Satan threatens you with poverty and commands you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-encompassing and knowing” (Quran 2:268)**, Ibn Ashur says: “It is conjoined to the statement *‘Satan threatens you with poverty’* to show the difference between what the whisperings of Satan call for and what the commands of Allah call for.”

Regarding His statement: **“And take two witnesses from among your men” (Quran 2:282)**, Ibn Ashur says: “It is conjoined to *‘So write it down’*; it is other than it and not an explanation of it, because it would have been an explanation if conjoined by *wa*.”

### Fa (ف)

The letter *fa* is a voiceless, soft letter, articulated between the lower teeth and upper incisors. It is a “neutral” conjunction and occurs in various contexts:

- As a conjunction (*‘wa’* or *‘fa’*).
- In conditional clauses.

- As an extra particle.

*Fa* indicates sequence (*tarteeb*) or succession (*ta'qib*). Succession means that the conjoined phrase follows the preceding one.

Ibn Malik says: "*Fa* indicates sequence when connected, and *thumma* indicates sequence when separated."

That is, *fa* denotes that the conjoined element comes after the preceding one, connected to it. Sibawayh says: "*Fa* unites one thing to another as *wa* does, except that it makes them occur sequentially, one after the other, as in 'I passed by Amr, *fa* Zayd.'"

For example: "I saw Zayd *fa* Amr, and I entered Mecca *fa* Medina" – seeing Amr followed seeing Zayd, and entering Medina followed entering Mecca.

## Denotations of Fa (دلالات الفاء)

### 1. Sequence (Tarteeb):

- **Meaning sequence (tarteeb ma'nawee):** The time of realization of the conjoined action follows the preceding one, as in "*Zayd stood fa Amr*"; the time of Amr's standing follows Zayd's. For example: "**Who created you, then proportioned you, then made you balanced**" (Quran 82:7).
- **Sequence in narration (tarteeb dhikree):** It conjoins a detailed statement to a general one, as in: "**And Noah called upon his Lord, and he said: 'My son is of my family' ... then he presented the fat calf to them**" (Quran 11:45-27). Here, *fa* indicates the sequence of events.



## 2. Succession (Ta'qib):

Indicates that the conjoined occurs after the preceding in a general sense, as in: **“Then Satan caused them to slip from it” (Quran 2:36)**, where *fa* conjoins to *“Do not approach”* indicating succession in meaning.

## 3. Causality (Sababiyya):

*Fa* indicates that the second statement is caused by the first, e.g.: **“Then Adam received words from his Lord *fa* He accepted his repentance” (Quran 2:37)**. Here, Adam's repentance is a result of receiving the words.

### Al-Fa Al-Fasiha (فصيحة)

*Fa al-fasiha* is used for emphasis, connection, or indicating something implied. For instance, in **“Then twelve springs gushed forth” (Quran 2:60)**, the *fa* is *fasiha* because what follows cannot be directly conjoined to what precedes, and it implies an omitted action.

Ibn Ashur explains: *“It indicates Adam's initiative to seek forgiveness and acceptance, signaling honor and joy.”*

Regarding His statement: **“And when We said to the angels, ‘Prostrate to Adam,’ they prostrated, except Iblis; he refused and was arrogant and was among the disbelievers” (Quran 2:34)**, Ibn Ashur says: *“The *fa* in ‘*fa sajadoo*’ indicates the initiative of the angels in obeying, undeterred by their concern that Adam might cause corruption, since they are free from sin. Here, *fa* indicates their compliance with Allah's command.”*

Regarding **“So they slaughtered it, but they could hardly do it” (Quran 2:71)**, Ibn Ashur says: *“The *fa* conjoins the statement to an implied action, an example of ellipsis and economy, hence it is *fa fasiha*.”*

Regarding **"In their hearts is a disease; Allah has increased their disease. And they will have a painful punishment for what they used to lie about"** (Quran 2:10), Ibn Ashur says: *"The statement 'Allah increased their disease' is conjoined to 'In their hearts is a disease' as explanatory continuation. The phrase 'And they will have a painful punishment' is conjoined to complete the consequence, and the ba indicates causality."*

Regarding **"So their transaction did not profit them, nor were they guided"** (Quran 2:16), Ibn Ashur says: *"The fa sequences the lack of profit with the lack of guidance, both arising from choosing misguidance over guidance."*

Regarding **"Do not associate partners with Allah while you know"** (Quran 2:22), Ibn Ashur says: *"The fa sequences this statement with the preceding command of worship."*

Regarding **"Then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: 'What does Allah intend by this example?' He misleads many thereby and guides many thereby, and none is misled thereby except the defiantly disobedient"** (Quran 2:26), Ibn Ashur says: *"The fa here indicates sequential narration in wording, connecting the detailed statement to the general one."*

Regarding **"And We gave Moses the Book, and We followed him with messengers; and We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. Whenever a messenger came to you with what your souls did not desire, you were arrogant; a party you denied, and a party you killed"** (Quran 2:87), Ibn Ashur says: *"The fa in 'a party you denied, and a party you killed' indicates causality, arising from their arrogance, leading them to deny some and kill others."*



## Thumma (ثمَّ)

When grammarians mention *thumma*, they call it the “conjunction of delay,” defined by Ibn Hisham as: “A particle that indicates three things: sharing in the ruling, sequence, and delay.” It is a conjunction indicating order with temporal separation.

Sibawayh says: “I passed a man riding, *thumma* going; the going came after him, with a delay between the two.”

Ibn Yaish says: “*Thumma* is like *fa*; the second comes after the first, but it indicates delay and temporal spacing.”

Sequence can be temporal (meaningful), narrative, or hierarchical. Hierarchical sequence means the rank of the conjoined may be higher or lower than that of the preceding, and *thumma* conveys this vertical spacing.

Example: “**Then He rose to the heaven and made them seven heavens**” (Quran 7:29), Ibn Ashur says: “The hierarchical delay is the basis for the use of *thumma* in connecting sentences, whether the existential sequence coincides or not. It is part of connecting meaning in the verse, indicating hierarchical delay.”

As for the Almighty’s saying: }And when We appointed for Moses forty nights, then you took the calf after him while you were wrongdoers. Then We pardoned you after that so that you may be grateful. †(51-52), Ibn Ashur says: “The phrase ‘then you took the calf after him’ came with the particle *thumma* (then), which links the sentences to indicate a relaxed sequential order, pointing to the hierarchy of the gravity of these events. The conjunction ‘then We pardoned you after that’ is also linked to indicate the relaxed rank of this great pardon in view of the magnitude of their sin. The principle in this relaxation is that these sentences contain

matters of great importance, both in good and evil, as a reminder of the vastness of God's mercy toward them before and after the transgression. The conjunction *thumma* here increases the favor."

And in His saying: }Or [their deeds are] like a rainstorm from the sky, within it darkness, thunder, and lightning. They put their fingers in their ears against the thunderclaps, fearing death. And Allah encompasses the disbelievers. { (19), Ibn Ashur says: "This phrase shows that conjunction can indicate a hierarchical interval; it can also indicate a temporal interval, but the relevant meaning here is the hierarchical interval. If what precedes *thumma* occurs before what follows, then it is a temporal interval; otherwise, the indication is for a relaxed hierarchical sequence. In the case of the creation of the heavens being later than the earth, *thumma* indicates the relaxed rank, inevitably combined with temporal relaxation. Even if the creation of the heavens was earlier, *thumma* pertains only to hierarchical order."

Regarding His saying: }Then We pardoned you after that so that you may be grateful. {(52), Ibn Ashur comments: "It is the locus of favor, and its conjunction with *thumma* indicates the relaxed rank of this pardon in that it is greater than all the previously mentioned blessings. Hence it increases the favor. The intended meaning is that the statement is linked by *thumma*."

In His saying also: }How can you disbelieve in Allah while you were dead and He gave you life, then He will cause you to die, then He will bring you to life, then to Him you will be returned. {(28), Ibn Ashur states: "This is a derivation for illustration, not a proof, as the polytheists deny the afterlife. It is a form of integration and teaching, not replacement... meaning that your return to Him is



likened to a traveler returning home, considering that God created creation as if they are emanations from His presence. If He revives them after death, it is as if He returned them to Him, which affirms resurrection and accountability.”

And in His saying: }And when We took your covenant, [saying] 'Do not shed your blood nor expel yourselves from your homes,' then you agreed while you were witnessing. Then you are these [very ones] who kill yourselves and drive a party of you from their homes. ((84-85), Ibn Ashur comments: “The conjunction *thumma* in ‘then you agreed while you were witnessing’ is sequentially ranked, meaning the covenant was taken from you and you affirmed it, i.e., you acted upon it and bore witness. The conjunction *thumma* in ‘then you are these who kill yourselves’ also indicates hierarchical sequence, meaning all this happened while you, the addressed, are the ones committing these acts. The address is to the Jews present at the time of the Qur’an’s revelation, as indicated by ‘these,’ because the reference cannot be to absent ones.”

### **Regarding *hatta* (until):**

The particle *hatta* has three functions according to the Basri school: a preposition, a conjunction, and an initiator. The Kufis do not consider it a conjunction and add a fourth function: a particle of accusative, putting the present tense verb in the accusative. It can indicate several meanings, most commonly the attainment of a goal, also causality, and rarely in the sense of exception (‘except’).

In conjunction, *hatta* indicates the end of a goal, i.e., the joined element is included in the rule of the preceding

element because it is like the meaning of *waw* (and), conveying aggregation.

Al-Bahr al-Muhit says: "If it is conjunctive, what follows is certainly included in what precedes, as it is like *waw*." In Sharh al-Mufasssal: "It may be conjunctive and include what follows within the scope of what precedes."

The indication of *hatta* for the goal is primary in Arabic speech, and this meaning is only excluded metaphorically. The concept of a goal is a type of contrary concept. In His saying: ﴿And eat and drink until the white thread of dawn becomes distinct to you from the black thread, then complete the fast until night.﴾ (187), the ruling of the goal in this verse is that what follows is contrary to what precedes, indicating the permissibility of eating and drinking in the nights of Ramadan until dawn, and conceptually that eating and drinking are forbidden after this limit, which is the break of dawn.

Regarding sequential indication, the conjunction does not necessarily indicate order according to the majority. It may accompany sequential meaning. In Sharh al-Radhi on al-Kafiyah: "Know that it is not necessary that what follows *hatta* is the last part of what precedes in sense or action; it may or may not be."

Allah says: ﴿And fight them until there is no [more] fitnah and [until] religion is for Allah. Then if they cease, there is to be no aggression except against the oppressors.﴾ (193), Ibn Ashur comments: "*Hatta* in 'until there is no fitnah' may indicate the goal or the causal 'in order that,' as they are interconnected. The fighting implies that the goal is intended, and when the goal is not material, *hatta* conveys causality, as the cause is a conceptual goal."



## Conclusion:

After this brief presentation, we conclude with several results as follows:

- Conjunctions like *waw*, *fa*, *thumma*, *aw* have rich semantic value in structures; their role is not limited to linking words but also guides meanings. Their meaning is renewed by context, so their implications broaden and multiply from structure to structure.
- Context and evidence have a direct relation in determining the meaning of texts, especially regarding *thumma* indicating sequential relaxation and *aw* indicating choice, permissibility, doubt, or ambiguity. Conjunction is an important aspect of syntactic context because of its multiple tools, patterns, and relationships, and the domain of conjunction is wide for exegetes focusing on semantic and rhetorical aspects of the Qur'an.

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