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QUR'ANIC DOUBLETS: A STUDY OF VERBATIM REPEATED PASSAGES IN THE QUR'AN

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Abstract: This article examines verbatim repeated passages (“doublets”) in the Qur’an and identifies their similarities. The topic of verbatim repetition in the Qur’an has not been explored in any significant manner in classical Islamic or modern Western scholarship. Therefore, this research takes up this issue by gathering all instances of Qur’anic doublets, then classifying them according to their chapter and verse as well as their period (Meccan, Medinan, or both). Furthermore, any similar immediate Qur’anic context that is shared by the repetitions of such doublets is provided textually. Subsequently, the period of these doublets is mathematically analysed. Finally, two case studies are presented that analyse the similar immediate Qur’anic context of four doublets: two in relation to the narrative of Adam and Iblis; and two in respect of the story of Moses and Pharaoh. Consequently, this research’s central argument is that most doublets contain repetitions are regarding two main aspects: being from the same period; and sharing a similar immediate Qur’anic context. The chief implication that stems from this is that doublets can function as powerful tools in the study of Qur’anic chronology.

Keywords: *Qur’an, Islamic studies, doublet, verbatim repetition, tiktār*

INTRODUCTION

In respect of the topic of Qur’anic repetition, the Qur’an makes reference to this in Q39:23 (*sūrah* Zumar) stating: “God has sent down the most beautiful saying, a scripture whose parts resemble each other (*mutashābih*), oft-repeated (*mathānī*).”¹ Additionally, the term *mathānī* is mentioned in Q15:87 (*sūrah* Hījr), in relation to Qur’anic repetition: “And We have indeed

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¹ Cecilia Palombo, “Formulae and Repetition in the Medinan Qur’an: The Story of the Golden Calf between Meccan and Medinan Suras,” in *Unlocking the Medinan Qur’an*, ed. Nicolai Sinai (Brill, 2022), 120; Alireza Nobari and Seyyed Samaneh Mirmoradi, “Critical Analysis of the Article ‘Qur’anic Doublets,’” *Bi-Quarterly Scientific of the Qur’an and Orientalists* 17, no. 32 (2022): 131, <https://doi.org/10.22034/qkh.2022.7175>.

given thee the seven oft-repeated [*mathānī*], and the Mighty Quran.”² In the field of classical Qur’anic sciences, the concept of repetition in the Qur’an was explored under the titles *mutashābih* (resembling) and *mathānī* (oft-repeated).³ Nonetheless, neither in this field nor in the field of modern Qur’anic studies (especially in the English language) has the issue of verbatim repeated passages (“doublets”) in the Qur’an been studied in any meaningful way. This is why the current study undertakes this issue and explores it by gathering all Qur’anic doublets, classifying them, then investigating the extent to which similarities exist between them. This research argues that the majority of Qur’anic doublets are similar in two principal aspects: first, containing repetitions that are from the same period (being Meccan or Medinan, and not both); and second, comprising repetitions that share similar immediate Qur’anic contexts.

Even though this study primarily concerns literature in English, initially a brief historical overview of classical Islamic scholarship (originally written in Arabic) regarding Qur’anic repetition will be presented. The first works written on *mutashābihāt* (resembling verses) were treatises solely concerned with aiding the memorisation of the Qur’an, such as *Mutashābih al-Qur’ān* by al-Kisā’ī (d. 804 CE).⁴ Then Muslim scholars began writing on *mutashābihāt* in texts dealing with the Qur’an’s *naẓm* (composition), one example being *Ta’wīl mushkil al-Qur’ān* authored by Ibn Qutaybah (d. 889 CE).⁵ Succeeding these treatises were works written on the *i’jāz* (inimitability) of the Qur’an by scholars such as al-Khaṭṭābī (d. 998 CE), Abū Bakr al-Bāqillānī (d. 1013 CE) and ‘Abd al-Qāhir al-Jurjānī (d. 1078 CE).⁶ These works sought to explain and justify other features of the Qur’an (e.g. *naẓm* and *i’jāz*) through repetition, and depended on hand-picked examples.⁷ In the 11th century CE, Muslim scholars began writing texts solely concerned with *mutashābihāt*, a prime example being *Durrat al-tanzīl wa ghurra al-ta’wīl* by al-Khaṭīb al-Iskāfī (d. 1030 CE).⁸ Nevertheless, looking at the cases of *mutashābihāt* in *Durrat al-tanzīl*, it is clear that al-Iskāfī’s work primarily concerns repetitions

² Seyyed Hossein Nasr et al., eds., *The Study Quran: A New Translation with Notes and Commentary* (HarperOne, 2015), Qur’an 15:87. Note: the term in brackets is not part of the original translation and was added for clarification.

³ Dalia Abo Hagggar, “Repetition: A Key to Qur’anic Style, Structure and Meaning” (PhD diss., University of Pennsylvania, 2010), ProQuest (3447474), 8; Palombo, “Formulae and Repetition,” 122.

⁴ Hagggar, “A Key to Qur’anic Style,” 8–9; Islam Dayeh, “Al-Ḥawāmīm: Intertextuality and Coherence in Meccan Surahs,” in *The Qur’ān in Context: Historical and Literary Investigations into the Qur’anic Milieu*, ed. Angelika Neuwirth et al. (Brill, 2010), 470; Joseph Witztum, “Variant Traditions, Relative Chronology, and the Study of Intra-Quranic Parallels,” in *Islamic Cultures, Islamic Contexts: Essays in Honor of Professor Patricia Crone*, ed. Asad Q. Ahmed et al. (Brill, 2015), 8.

⁵ Hagggar, “A Key to Qur’anic Style,” 9–10; Faraan Alamgir Sayed, “Repetition in Qur’anic *Qaṣaṣ*: With Reference to Thematic and Literary Coherence in the Story of Moses,” *Journal of Islamic and Muslim Studies* 2, no. 2 (2017): 57, <https://doi.org/10.2979/jims.2.2.03>.

⁶ Hagggar, “A Key to Qur’anic Style,” 10; Sayed, “Repetition in Qur’anic *Qaṣaṣ*,” 55.

⁷ Hagggar, “A Key to Qur’anic Style,” 19; Nobari and Mirmoradi, “Critical Analysis,” 132.

⁸ Hagggar, “A Key to Qur’anic Style,” 12–13; Palombo, “Formulae and Repetition,” 122–23; Zahra Akhavan Sarraf, “Qur’anic Doublets and the Hypothesis of the Later Redaction of the Canonical Qur’an: A Presentation and Criticism of Gabriel Reynolds’ Hypothesis,” *Journal of Contemporary Islamic Studies* 5, no. 2 (2023): 225, <https://doi.org/10.22059/jcis.2023.339707.1267>; Nobari and Mirmoradi, “Critical Analysis,” 133.

that use similar (but not identical) language and he covers short passages (a few words long) as well as long ones.⁹

Later on, Qur'anic scholars such as Badr al-Dīn al-Zarkashī (d. 1392 CE) and Jalāl al-Dīn al-Suyūṭī (d. 1505 CE) incorporated the aforementioned discussions on the topic of *mutashābihāt* as sections within their encyclopaedic works on Qur'anic sciences (such as al-Zarkashī's *al-Burhān fī 'Ulūm al-Qur'ān*, and al-Suyūṭī's *al-Itqān fī 'Ulūm al-Qur'ān*).¹⁰ Nonetheless, these works were more interested in the slight differences present in repetitions,¹¹ rather than being concerned with word-for-word repeated passages such as the current study.¹²

Finally, another group of scholars who analysed Qur'anic repetition in the classical period were the *mufasssirs* (Qur'anic exegetes).¹³ In commentaries, such as *Jāmi' al-bayān 'an ta'wīl al-Qur'ān* by Ibn Jarīr al-Ṭabarī (d. 923 CE), *al-Kashshāf 'an ghawāmiḍ al-tanzīl wa 'uyūn al-aqāwīl fī wujūh al-ta'wīl* by al-Zamakhsharī (d. 1144 CE) and *Mafātīh al-ghayb* by Fakhr al-Dīn al-Rāzī (d. 1210), the terms *mutashābih* and *mathānī* were explained in reference to the *āyahs* (verses), *sūrahs* (chapters) and stories of the Qur'an.¹⁴ Nonetheless, these exegetes principally focused on explicating the differences (not similarities) that exist within repetitions, since these often require jurisprudential explanation.¹⁵ Moreover, they only discussed cherry-picked cases of repetition to demonstrate that the Qur'an is not repetitive.¹⁶ Additionally, similar to the *mutashābihāt* scholars, the *mufasssirs* do not note repeated passages within the same *sūrah*.¹⁷

As previously mentioned, there is little literature in the English language regarding the issue of Qur'anic doublets. However, there are several works on similar issues that are nevertheless unrelated to this study, which can be divided into three groups. The first group of works is those concerned with formulaic repetition in the Qur'an.¹⁸ These works are not relevant to the

⁹ Haggar, "A Key to Qur'ānic Style," 14–17.

¹⁰ Haggar, "A Key to Qur'ānic Style," 12–13; Dayeh, "Al-Ḥawāmīm," 470; Sayed, "Repetition in Qur'ānic *Qaṣaṣ*," 55; Syed Mahmudul Hasan and Fakar Uddin, "Orientalist Studies on Methodology of Repetition in the Holy Qur'an: A Critical Study," *Journal of Ma'alim al-Quran wa al-Sunnah* 16, no. 2 (2020): 3, <https://doi.org/10.33102/jmq.s.v16i2.239>; Witztum, "Variant Traditions," 8; Akhavan Sarraf, "Qur'anic Doublets," 225.

¹¹ Witztum, "Variant Traditions," 8.

¹² Nobari and Mirmoradi, "Critical Analysis," 122.

¹³ Haggar, "A Key to Qur'ānic Style," 18; Palombo, "Formulae and Repetition," 122–23.

¹⁴ Haggar, "A Key to Qur'ānic Style," 18–20; Lilih Laelani and Edi Komarudin, "An Analysis of Repetition Style in the Qur'an According to Al-Tabari's Commentary," *Hanifiya: Jurnal Studi Agama-Agama* 6, no. 2 (2023): 117, <https://doi.org/10.15575/hanifiya.v6i2.17795>.

¹⁵ Palombo, "Formulae and Repetition," 123.

¹⁶ Haggar, "A Key to Qur'ānic Style," 19–20.

¹⁷ *Ibid.*, 20.

¹⁸ Richard C. Martin, "Understanding the Qur'an in Text and Context," *History of Religions* 4, no. 4 (1982), <https://doi.org/10.1086/462906>; Johanne Louise Christiansen, "God Loves not the Wrongdoers (*ẓālimūn*): Formulaic Repetition as a Rhetorical Strategy in the Qur'an," *Journal of Qur'anic Studies* 22, no. 1 (2020), <https://doi.org/10.3366/jqs.2020.0413>; Palombo, "Formulae and Repetition," 120–63; Andrew G. Bannister, *An Oral-Formulaic Study of the Qur'an* (Lexington Books, 2014); Dayeh, "Al-Ḥawāmīm," 461–98.

study at hand since formulas are only a few (usually 3-5) roots or words in length,¹⁹ whereas this study deals with extended passages (12 words or more). The second group is works regarding the general concept of Qur'anic repetition, which are not pertinent to the present research as they cover this issue broadly and do not focus on any type of repetition (such as doublets).²⁰ The final group consists of studies that focus on specific forms of Qur'anic repetition (such as in Qur'anic narratives or single-word repetitions),²¹ yet these repetition forms are not germane to the study of doublets (which are verbatim repeated long passages). Notwithstanding, Gabriel S. Reynolds has written two articles on the subject of Qur'anic doublets,²² which is also the topic of this research. Hence, these two articles are the most relevant studies to the research at hand from what currently exists in the literature.

In one of these articles, Reynolds argues that the intratextuality found in Q61 (*sūrah Ṣaff*) and Q66 (*sūrah Taḥrīm*) as well as other *sūrahs* such as Q3 (*sūrah Āl 'Imrān*) and Q9 (*sūrah Tawbah*), especially evidenced by their doublets, indicates a scribal procedure was responsible for the creation of the Qur'an.²³ In this article, Reynolds defines "doublets" as "entire verses that are found verbatim (or almost verbatim),"²⁴ "two or more verses that are essentially identical,"²⁵ "long sequences repeated verbatim, or almost verbatim, in the Qur'anic text,"²⁶ and "repetitions, or near repetitions, of one or more complete verses."²⁷ These definitions are close to the one being employed in the present study; however, there are minor differences. First, this study defines doublets as being verbatim repetitions and does not consider "almost verbatim" or "near repetitions" to be doublets. Second, this study does not require repetitions to *necessarily* be at least an "entire verse" in length, instead focusing solely on word count (12 words or more). Another factor that distinguishes this work from Reynolds' article is that he is

¹⁹ Bannister, *An Oral-Formulaic Study*, 199; Christiansen, "God Loves not the Wrongdoers," 96; Gabriel S. Reynolds, "Intratextuality, Doublets, and Orality in the Qur'an, with Attention to Suras 61 and 66," in *Unlocking the Medinan Qur'an*, ed. Nicolai Sinai (Brill, 2022), 517.

²⁰ Laelani and Komarudin, "An Analysis of Repetition Style," 115–32; Salwa El-Awa, "Repetition in the Qur'an: A Relevance Based Explanation of the Phenomenon," *Islamic Studies* 42, no. 4 (2003), <http://www.jstor.org/stable/20837305>; Muhammad Mubarak Habib Mohamed, "The 'Mathanian' Character of the Qur'an: An Approach for a Scientific Exegesis," *Revelation and Science* 7, no. 2 (2017), <https://doi.org/10.31436/revival.v7i2.206>; Muhammad Sani Abdullahi Jos, "The Concept of Repetition in the Glorious Qur'an as Wisdom and Showing the Truthfulness of the Qur'an: The Perception of Badiuzzaman Said Nursi," *EAS Journal of Humanities and Cultural Studies* 1, no. 5 (2019), <https://doi.org/10.36349/easjhs.2019.v01i05.005>; Hagggar, "A Key to Qur'anic Style."

²¹ Witztum, "Variant Traditions"; Sayed, "Repetition in Qur'anic *Qaṣaṣ*"; Mohammad Ismail Labib Balakhi and Muhammad Naeem Jalily, "Quranic Stories: Objectives, Characteristics and Wisdom of their Repetition," *Peshawar Islamicus* 14, no. 1 (2023), <https://doi.org/10.5281/zenodo.8242680>; Roghayeh Farsi, "Discourse Strategies and Narrative Repetition in the Qur'ān: A Special Reference to *al-Shu'arā'*," *Ilahiyat Studies* 12, no. 1 (2021), <https://doi.org/10.12730/13091719.2021.121.218>; Nurul Mukminah Zainan Nazri et al., "Repetition of *al-Ma'* and *Ma'* in Quranic Context: Meanings and Intents," *Jurnal al-Turath* 2, no. 2 (2017).

²² Reynolds, "Intratextuality, Doublets, and Orality"; Gabriel S. Reynolds, "The Qur'anic Doublets: A Preliminary Inquiry," *Journal of the International Qur'anic Studies Association* 5, no. 1 (2020), <https://doi.org/10.5913/jiqsa.5.2020.a001>.

²³ Reynolds, "Intratextuality, Doublets, and Orality," 515, 524, 529, 536–37.

²⁴ *Ibid.*, 515.

²⁵ *Ibid.*, 517.

²⁶ *Ibid.*, 530.

²⁷ *Ibid.*, 537.

primarily only concerned with Q61 and Q66 (giving considerable attention to Q3 and Q9 as well).²⁸ Whereas this research surveys the whole Qur’anic corpus for doublets and focuses on the 44 *sūrahs* in which doublets are found, which is a much broader scope than that found in Reynolds’ article.

In his other article, Reynolds is primarily concerned with proposing and examining Qur’anic doublets, but also demonstrating that their temporal distribution (of mostly being from a Meccan or Medinan *sūrah*, and not both) implies that the final Qur’anic text was sourced from two independent corpuses (one Meccan and the other Medinan).²⁹ In that article, Reynolds states, to arrive at his catalogue of 29 doublets, he sought two matching Qur’anic passages with a minimum word count of nine words or lemmas, permitting a difference of one word, variance in case, or change in the sequence of two words in the passages.³⁰ He also points out that that he purposefully eliminated “strophic repetitions” from his list, such as those present in Q54 (*sūrah* Qamar) and Q55 (*sūrah* Raḥmān).³¹ Once again, this definition of doublets is similar to the one used in the current study, yet there are slight differences. First, Reynolds gives some allowances, which entail that his doublets are not necessarily identical (with only 14 out of his 29 doublets being verbatim),³² whereas in the research at hand all doublets are verbatim. Second, he sets his minimum word count for doublets at nine, while this work puts its minimum at 12 words. Third, he excludes strophic repetitions from his catalogue of doublets, yet this study does not. It should also be pointed out that Reynolds merely provides the text of 12 doublets (from the total of 29), whereas the present study provides the text for all its doublets.³³ Finally, as shown in other studies, even according to his definition of doublets, Reynolds’ list should be much longer.³⁴ For instance, if strophic repetitions (Doublets 39–42 and 52) were excluded from the present research to render a stricter definition than Reynolds’ in every respect, the number of doublets obtained would still be 49, a much higher number than Reynolds’ 29. This demonstrates that Reynolds has not exhaustively searched the entire Qur’an to uncover all doublets that agree with his stated definition, because if he had done so, he would have arrived at a much higher number.

The theoretical framework of this study falls within the field of Qur’anic sciences known as *Tikrār al-Qur’ān* (Repetition of the Qur’an), which examines the repetition of letters, words, phrases, sentences, verses, passages and narratives within the Qur’an.³⁵ This theoretical framework is established on the notion that there are two main aspects in which Qur’anic doublets are similar to each other. The first aspect is based on Reynolds’ finding that, in respect

²⁸ Ibid., 519–21, 523–24, 527–29, 536–37.

²⁹ Reynolds, “The Qur’anic Doublets,” 5, 38–39.

³⁰ Ibid., 11–12.

³¹ Ibid., 11.

³² Ibid., 13.

³³ Ibid., 15–19.

³⁴ Akhavan Sarraf, “Qur’anic Doublets and the Hypothesis of the Later Redaction,” 223; Zahra Rezazadehasgari and Samaneh Mirmoradi, “Application Analysis of the Historical-Critical Method of Source Criticism in the Quran, with Emphasis on the Two-Source Hypothesis,” *A Research Journal on Qur’anic Knowledge* 16, no. 60 (2025): 190–91, <https://doi.org/10.22054/rjqk.2025.82834.3037>.

³⁵ Hasan and Uddin, “Orientalist Studies on Methodology of Repetition,” 3–4.

of the majority of Qur'anic doublets, both repetitions are from the same period: either Meccan or Medinan, and not both.³⁶ The second aspect is that, with regard to the majority of Qur'anic doublets, both repetitions share a similar immediate Qur'anic context.

The significance of this research in the field of Qur'anic studies is in opening the way for research in the sub-field of Qur'anic doublets, which has been largely neglected and overlooked until now.³⁷ This study is also significant as it contributes newly discovered data and findings to the field of Qur'anic studies, which can be used in future research projects and academic works. Therefore, this research studies Qur'anic doublets in respect of the similarities they share. The first similarity that will be examined is in terms of each doublet's repetitions coming from the same period of Meccan or Medinan. The second similarity that will be analysed is regarding each doublet's repetitions sharing an adjacent Qur'anic context; two case studies will be provided. Consequently, this study argues that the majority of doublets are from the same period of Meccan or Medinan, and not both. It also argues that a majority of doublets share a similar immediate context.

METHODOLOGY

This study is based on a mixed research methodology, using quantitative and qualitative research methods. Initially, the text of the Qur'anic doublets (with their accompanying word count) was collected from a Qur'anic text file using a Python script.³⁸ This Python script used the definition discussed below to find doublets in the Qur'an. The input for the Python script was an Arabic Qur'anic text file ("quran-uthman.txt") according to the *Hafṣ 'an 'Āṣim* reading tradition retrieved from the website tanzil.net.³⁹

In this study, "doublet" is defined as a passage of 12 words or more that is repeated verbatim (meaning word-for-word, letter-for-letter and diacritic-for-diacritic equivalence) at least twice (but possibly more) in the Qur'an. Throughout this study, an orthographic definition of "word" has been used, where it denotes a text segment distinguished by a blank space before and after. This orthographic definition is the most objectively discernible and least open to debate, since the spaces prior to and following a text segment can clearly indicate its identity as a word. The reason for delineating a doublet as "12 words or more" is first to limit this research to passages that are extended in length, and not formulaic expressions or short phrases. The second reason is to limit the number of Qur'anic doublets that are investigated due to the word limit that is placed on this work. Furthermore, the grounds for only considering verbatim repetitions as doublets is to keep this study as objective as possible, and to avoid subjective definitions of doublets that would be subject to criticism.⁴⁰

³⁶ Reynolds, "The Qur'ānic Doublets," 5, 30, 32, 38; Reynolds, "Intratextuality, Doublets, and Orality," 524, 529–30, 533.

³⁷ Reynolds, "The Qur'ānic Doublets," 20, 24–25.

³⁸ The Python script is provided at https://github.com/hiva-mousavi/quranic_doublets.

³⁹ "Download Quran Text," Tanzil, last modified February 2021, <https://tanzil.net/download/>.

⁴⁰ For instance, see the critique of Reynolds' definition of doublets in Akhavan Sarraf, "Qur'anic Doublets and the Hypothesis of the Later Redaction," 221.

Once the Python script provided a list of Qur'anic doublets, then each doublet was classified quantitatively according to its *sūrah* and *āyah* number using another Qur'anic text sourced from tanzil.net ("quran-uthmani-aya.txt").⁴¹ This was done because the Python script used a Qur'anic text ("quran-uthman.txt") that did not possess such references. The Arabic text and English translation of the doublets, along with their textual classification, have been provided in the appendix. In respect of the Qur'anic text, the *Hafṣ 'an 'Āṣim* reading tradition of the Qur'an has been used throughout this study for the sake of consistency and due to its universal acceptance.⁴² Additionally, *The Study Quran* was used for the Qur'an translation for the entire study,⁴³ again for the sake of consistency, as well as its academic and ecumenical approach, which provides a rendering "close to the original Arabic."⁴⁴

As part of the qualitative research method, each doublet was classified according to its period (either Meccan *sūrahs*, Medinan *sūrahs* or both). Once each doublet was classified textually and temporally, then quantitative statistical analysis was conducted. First, it was calculated how many doublets are Meccan, Medinan or from both periods. Second, it was figured how many doublets contain repetitions with a similar immediate Qur'anic context. Finally, statistical and probabilistic analyses were performed on several doublets from each period to ascertain whether the gathered results were mathematically expected or if they were signifying a novel finding.

Following the statistical analysis, qualitative textual analysis was performed on the immediate Qur'anic context of four doublets as case studies: two that recount the narrative of Adam and Iblis; and two regarding the story of Moses and Pharaoh. This immediate Qur'anic context was defined as the Qur'anic text immediately adjacent to the doublet, before and/or after. Such textual analysis involved comparing the surrounding text of each doublet's repetitions from linguistic and semantic perspectives to determine whether they share a similar immediate context. The reason for analysing only four doublets was again due to the word limit placed on this work. Nevertheless, with regards to *any* doublet, if the immediate Qur'anic context of its repetitions is similar, this will be provided in the appendix.

DATE OF THE DOUBLET

In this section, all doublets will be classified according to their period, which refers to the stage of Prophet Muhammad's mission in which a *sūrah* of the Qur'an was revealed. The criteria of whether a *sūrah*'s period is Meccan or Medinan will be based on the widely accepted

⁴¹ Tanzil, "Download Quran Text."

⁴² Gabriel S. Reynolds, "Introduction: Qur'anic studies and its controversies," in *The Qur'an in Its Historical Context*, ed. Gabriel S. Reynolds (Routledge, 2008), 2; Nicolai Sinai, *The Qur'an: A Historical-Critical Introduction* (Edinburgh University Press, 2017), 32.

⁴³ Nasr et al., *The Study Quran*.

⁴⁴ Mobeen Vaid, "Book Review: Seyyed Hossein Nasr (et al): *The Study Quran*," *Islamic Sciences* 13, no. 2 (2015): 105, <https://jis.cis-ca.org/book-review-seyyed-hosseini-nasr-et-al-the-study-quran.html>; Bahar Davary, "The Study Quran: A New Translation and Commentary," *Horizons* 43, no. 2 (2016): 397–98, 400, <https://doi.org/10.1017/hor.2016.108>; Bruce Fudge, "Study the Quran or *The Study Quran*?" *Journal of the American Oriental Society* 138, no. 3 (2018): 576–77, <https://doi.org/10.7817/jameroriesoci.138.3.0575>.

opinion found in al-Suyūṭī's *al-Itqān*, and agreed by M. A. S. Abdel Haleem, where a *sūrah* revealed before the *hijrah* (migration of Prophet Muhammad from Mecca to Medina) is Meccan, and one revealed after the *hijrah* is Medinan.⁴⁵ Using the works of three Muslim scholars – Abū Bakr al-Bayhaqī's *Dalā'il al-Nubūwwah*,⁴⁶ al-Zarkashī's *al-Burhān fī 'Ulūm al-Qur'ān*,⁴⁷ and Abdel Haleem's *The Qur'an: A New Translation*⁴⁸ – each doublet's repetition will be classified as being from a Meccan or Medinan *sūrah*. Accordingly, if both repetitions are from a Meccan *sūrah*, then the doublet is from the Meccan period; if both repetitions are from a Medinan *sūrah*, then the doublet is from the Medinan period; and if one repetition is from a Meccan *sūrah* and another repetition is from a Medinan *sūrah*, then the doublet is from both periods. This temporal classification will demonstrate that the overwhelming majority of doublets contain repetitions that are from the same period (Meccan or Medinan, and not both), therefore evidencing one aspect in which doublets are similar.

Sūrahs with Doublets

All repetitions that are present within the 54 doublets occur across 44 *sūrahs* of the Qur'an's 114 *sūrahs*. According to al-Bayhaqī, al-Zarkashī and Abdel Haleem, 28 of these 44 *sūrahs* are from the Meccan period: *An'ām* (Q6), *A'rāf* (Q7), *Yūnus* (Q10), *Hūd* (Q11), *Hijr* (Q15), *Nahl* (Q16), *Isrā'* (Q17), *Maryam* (Q19), *Ṭā Hā* (Q20), *Anbiyā'* (Q21), *Mu'minūn* (Q23), *Furqān* (Q25), *Shu'arā'* (Q26), *Naml* (Q27), *Rūm* (Q30), *Luqmān* (Q31), *Sajdah* (Q32), *Sabā'* (Q34), *Fāṭir* (Q35), *Ṣād* (Q38), *Zumar* (Q39), *Fuṣṣilat* (Q41), *Zukhrūf* (Q43), *Aḥqāf* (Q46), *Ṭūr* (Q52), *Qamar* (Q54), *Qalam* (Q68) and *Ma'ārij* (Q70).⁴⁹ Furthermore, according to the three scholars, 16 of these 44 *sūrahs* are from the Medinan period: *Baqarah* (Q2), *Āl 'Imrān* (Q3), *Nisā'* (Q4), *Mā'idah* (Q5), *Tawbah* (Q9), *Ra'd* (Q13), *Ḥajj* (Q22), *Nūr* (Q24), *Muḥammad* (Q47), *Faṭḥ* (Q48), *Ḥadīd* (Q57), *Ḥaṣhr* (Q59), *Ṣaff* (Q61), *Jumu'ah* (Q62), *Taghābun* (Q64) and *Bayyinah* (Q98).⁵⁰

⁴⁵ Jalāl-al-Dīn al-Suyūṭī, *Perfect Guide to the Sciences of the Qur'ān: Al-Itqān fī 'Ulūm al-Qur'ān*, vol. 1, trans. Ḥamid Algar et al. (Garnet Publishing, 2011), 2; Muhammad Abdel Haleem, trans., *The Qur'an: A New Translation* (Oxford University Press, 2005), xvii.

⁴⁶ Al-Suyūṭī, *Perfect Guide to the Sciences of the Qur'ān*, 1:4.

⁴⁷ Ahmad von Denffer, *'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'ān*, rev. ed. (Islamic Foundation, 2011), 65–66.

⁴⁸ Abdel Haleem, *The Qur'an*, 4-430.

⁴⁹ Al-Suyūṭī, *Perfect Guide to the Sciences of the Qur'ān*, 1:4; von Denffer, *'Ulūm al-Qur'ān*, 65; Abdel Haleem, *The Qur'an*, 80, 94, 128, 136, 162, 166, 175, 191, 196, 203, 215, 227, 232, 239, 257, 261, 264, 272, 277, 290, 295, 307, 316, 327, 345, 350, 384, 389.

⁵⁰ Al-Suyūṭī, *Perfect Guide to the Sciences of the Qur'ān*, 1:4; von Denffer, *'Ulūm al-Qur'ān*, 66; Abdel Haleem, *The Qur'an*, 4, 34, 50, 67, 116, 153, 209, 220, 331, 334, 359, 365, 370, 372, 376, 430.

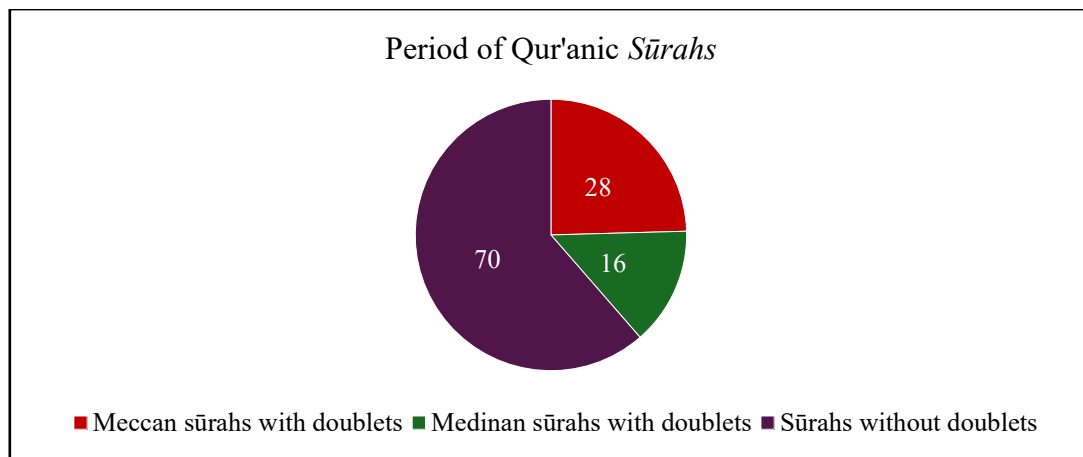


Figure 1: Number of *sūrahs* according to period and inclusion of doublets

Statistical Analysis of Period

From the total number of 54 doublets, 35 (or 64.8% of all doublets) contain repetitions only from Meccan *sūrahs*; therefore, they are termed “Meccan doublets.” The status of being a Meccan doublet is a similarity that is shared by the majority of doublets (64.8%). These Meccan doublets, according to their reference number in the appendix, are: 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 29, 30, 31, 32, 33, 36, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 49, 50, 51 and 52. Moreover, 15 out of 54 doublets (or 27.8%) are composed of repetitions only from Medinan *sūrahs*; hence, they are called “Medinan doublets.” These Medinan doublets, as per their appendix reference number, are: 1, 2, 4, 5, 7, 8, 9, 10, 11, 12, 28, 35, 37, 53 and 54. Finally, four doublets from the total number (or 7.4%) comprise repetitions from Meccan and Medinan *sūrahs*, so they are named “mixed doublets”: 3, 6, 34 and 48. Consequently, 50 out of 54 doublets (92.6%) contain repetitions from the same period (Meccan or Medinan doublets) and a mere four doublets (7.4%) are mixed. This demonstrates a clear similarity that the majority of doublets contain repetitions from the same period. It should also be mentioned that most doublets (33 from 54, or 61.1%), possess repetitions that share a similar immediate Qur’anic context (see appendix).

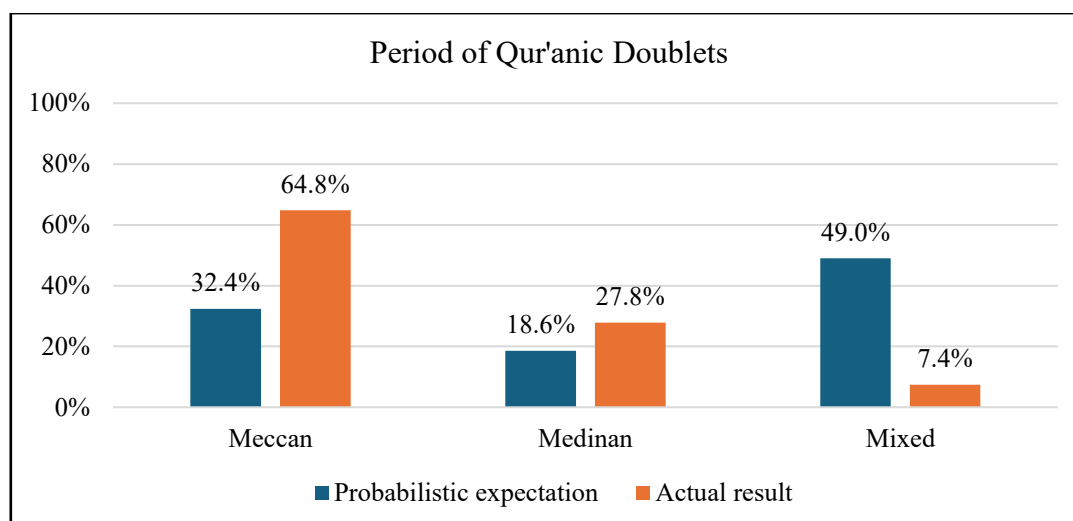


Figure 2: Period of Qur'anic doublets (Meccan, Medinan or mixed)

Furthermore, it should be noted that this result (of the majority of doublets being from the same period) is not expected from a purely probabilistic framework. For example, if we bracket the three doublets (Doublets 35, 39 and 41) that have more than two repetitions (three, four and five repetitions, respectively), we are left with 51 doublets that have exactly two repetitions. In respect of these 51 doublets, probabilistically speaking, there are four possible options for the period of their repetitions: Meccan-Meccan, Medinan-Medinan, Meccan-Medinan and Medinan-Meccan (with the last two options part of the mixed doublets category). Now, if we consider the 43 *sūrahs* where the repetitions of these 51 doublets occur, the total word count is 54,072; while the word count of their 28 Meccan *sūrahs* is 30,784 (or 56.9% of the total word count); and the word count of their 15 Medinan *sūrahs* is 23,288 (or 43.1% of the total).⁵¹ Based on these word counts and their respective percentages, the probability for the period of a doublet's repetitions would be: Meccan-Meccan ($0.569 \times 0.569 = 32.4\%$), Medinan-Medinan ($0.431 \times 0.431 = 18.6\%$), Meccan-Medinan ($0.569 \times 0.431 = 24.5\%$), and Medinan-Meccan ($0.431 \times 0.569 = 24.5\%$). Nevertheless, the actual results are exceptionally disparate. This is since the actual percentage of Meccan doublets is twice the expected value (64.8%, rather than 32.4%), and the percentage of Medinan doublets is 9.2 percentage points higher than the expectation (27.8%, instead of 18.6%). Consequently, the percentage of doublets from the same period (92.6%) is almost double the mathematically anticipated outcome of 51% ($0.324 + 0.186$). Most surprisingly, the percentage of mixed doublets is drastically (almost seven times) lower than expected: 7.4%, in comparison to the anticipated 49%. This demonstrates that findings such as the majority of doublets being Meccan, or the vast majority being from the same period, are not mathematically anticipated outcomes but manifestations of the inherent temporal similarities of Qur'anic doublets.

⁵¹ The Python script used to calculate these word counts is provided at https://github.com/hiva-mousavi/quranic_doublets. Note: for this calculation, all *basmalahs* were removed from the Qur'anic text by the Python script.

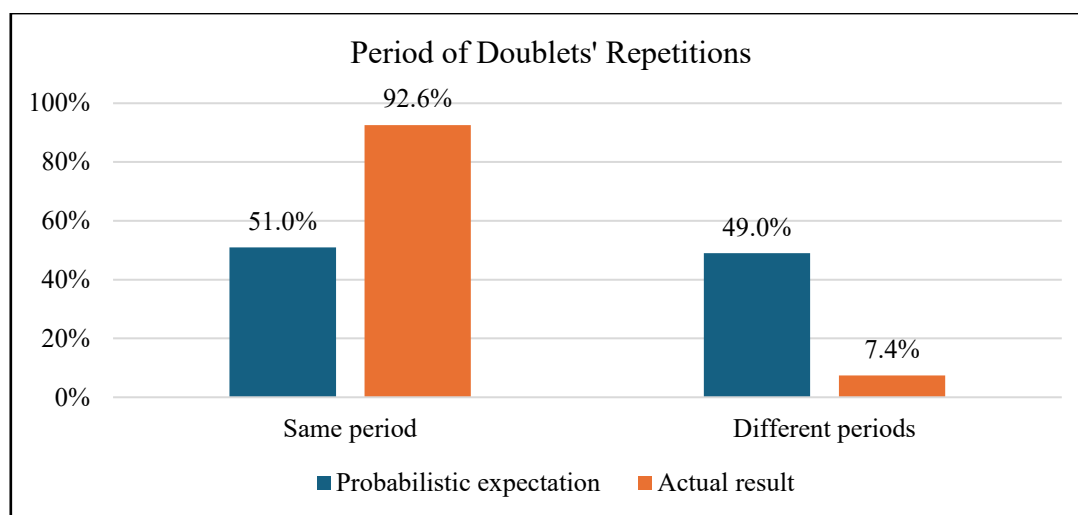


Figure 3: Period of doublets' repetitions (same or different period)

Implications

The primary implication that emerges from the findings is the close connection between Qur'anic doublets and the Qur'an's chronology. In the sense that 92.6% of doublets containing repetitions from the same period is not a coincidence, but demonstrates that all extended verbatim repetitions in the Qur'an are probably from the same period. Therefore, even doublets that are classified as mixed (Doublets 3, 6, 34 and 48) are most likely from the same period regardless. This is because even though *sūrah*s are generally classified as Meccan or Medinan, it is broadly accepted (within classical and modern scholarship) that Meccan *sūrah*s can include Medinan verses, and vice versa.⁵²

For example, in the present study, Doublet 3 is classified as mixed. Nevertheless, its first repetition (Q2:57–58) is most probably part of a Meccan passage in a larger Medinan *sūrah* (Q2).⁵³ Hence, both repetitions would be from the Meccan period. Regarding Doublet 6 (another mixed doublet), its second repetition (Q16:114–15) is likely nested within a Medinan section of the Meccan Q16,⁵⁴ especially due to its legal character;⁵⁵ therefore, Doublet 6 can be said to be entirely Medinan. Another instance of a mixed doublet is Doublet 34. Its first repetition (Q22:8) is probably from the Meccan period,⁵⁶ leading to the conclusion that it is

⁵² Al-Suyūfī, *Perfect Guide to the Sciences of the Qur'ān*, 1:2; von Denffer, 'Ulūm al-Qur'ān, 65; Nicolai Sinai, "Processes of Literary Growth and Editorial Expansion in Two Medinan Surahs," in *Islam and Its Past: Jahiliyya, Late Antiquity, and the Qur'an*, ed. Carol Bakhos and Michael Cook (Oxford University Press, 2017), 69.

⁵³ According to Sinai, Q2 contains sections from various periods and the first half of Q2 is likely to be older than the second half. He also raises the possibility that the first half reuses older Meccan verses. Sinai, *A Historical-Critical Introduction*, 100–1, 130.

⁵⁴ Theodor Nöldeke et al., *The History of the Qur'ān*, ed. and trans. Wolfgang H. Behn (Brill, 2013), 119–20. Note: Nöldeke counts the *basmalah* as a verse in all *sūrah*s, thus Q16:114–15 would be Q16:115–16 as per his verse count.

⁵⁵ Al-Suyūfī relates the views of classical scholars that verses dealing with obligations and duties are from the Medinan period: Al-Suyūfī, *Perfect Guide to the Sciences of the Qur'ān*, 1:22–23. Sinai also recognises the prescription of religious law as a defining characteristic of the Medinan corpus: Sinai, *A Historical-Critical Introduction*, 125, 202–3.

⁵⁶ Sinai, *A Historical-Critical Introduction*, 128–29; Nöldeke, *The History of the Qur'ān*, 173.

fully Meccan. Finally, in respect of Doublet 48 (also categorised as mixed), it is highly likely its second repetition (Q57:4) is a Meccan verse within a wider Medinan *sūrah* (Q57),⁵⁷ thus both repetitions would be Meccan.

Consequently, doublets can function as indicators that their verbatim repetitions are from the same period, even if their *sūrahs* (as a whole) are not from the same period. Such an indicator can act as an important instrument in the chronological analysis of the Qur'an, since knowing the period of one of the repetitions of a doublet, can almost guarantee the period of the other repetition(s).

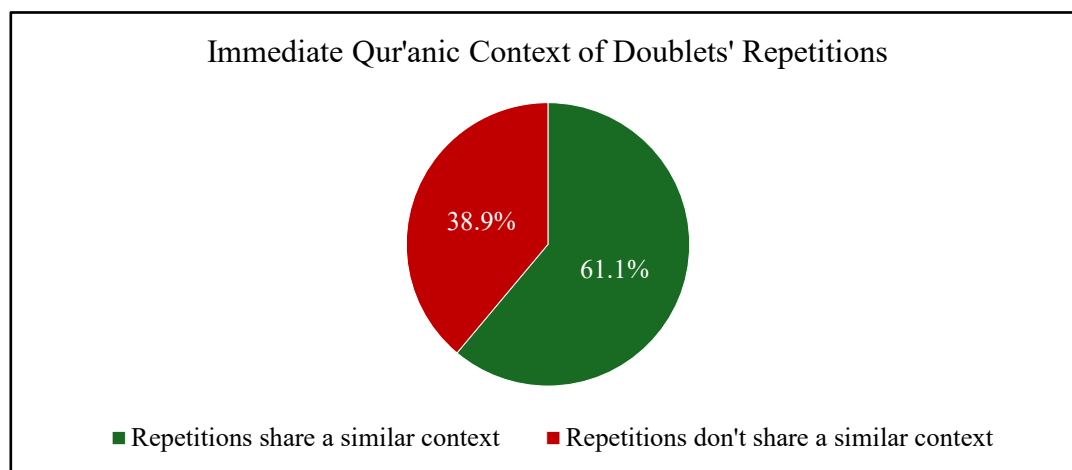


Figure 4: Similar immediate Qur'anic context of doublets' repetitions

CASE STUDY 1: TWO DOUBLETS REGARDING ADAM AND IBLIS

The first case study is in relation to the similar immediate Qur'anic context of two doublets (Doublets 30 and 31) regarding separate accounts of the Qur'anic narrative of Adam and Iblis. This case study involves linguistic and semantic textual analysis of these doublets by comparing the Qur'anic text adjacent to their repetitions to ascertain whether these repetitions share a similar immediate context. It is clear that these two doublets are recounting the story of Adam and Iblis,⁵⁸ which is scattered throughout the Qur'an in seven *sūrahs*: Q2:30–38, Q7:11–25, Q15:26–44, Q17:61–65, Q18:50, Q20:115–23 and Q38:71–85.⁵⁹ It is of interest that this story is an example of Qur'anic repetition at the levels of narrative and verse. This is because, apart from the repetition of the narrative across seven *sūrahs*, there is verbatim repetition of

⁵⁷ This possibility is also mentioned by al-Suyūṭī: Nöldeke, *The History of the Qur'ān*, 158.

⁵⁸ Although Adam is not named in these two doublets and their surrounding narratives, he is identified by *Tafsīr al-Jalālayn* and *Tafsīr Ibn 'Abbās* in both cases: Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī, *Tafsīr al-Jalālayn*, trans. Feras Hamza (Fons Vitae, 2008), 231–32, 438–39; Ibn 'Abbās, *Tafsīr Ibn 'Abbās*, trans. Mokrane Guezou (Fons Vitae, 2008), 322, 604.

⁵⁹ Bannister, *An Oral-Formulaic Study*, 9; Somayeh Emadi Andani et al., “Chronology of Revealing the Story of Adam (AS) in the Holy Qur'an,” *Journal Researches of Quran and Hadith Sciences* 20, no. 3 (2023): 89, <https://doi.org/10.22051/tqh.2023.42555.3775>; Torsten Löfstedt, “The Creation and Fall of Adam: A Comparison of the Qur'anic and Biblical Accounts,” *Swedish Missiological Themes* 93, no. 4 (2005): 453, <http://urn.kb.se/resolve?urn=urn:nbn:se:lmu:diva-2686>; Sinai, *A Historical-Critical Introduction*, 143.

particular verses in Q15 and Q38. It is apparent that Doublets 30 and 31 are closely interrelated, since both of their first repetitions are from the account of Adam and Iblis in Q15, and both of their second repetitions are from another account of the same story in Q38. Moreover, from the seven Adam and Iblis accounts in the Qur'an, it is solely the accounts within Q15 and Q38 that do not specifically name "Adam" ("أَدَمَ"), only mentioning "man" ("بَشَرًا"), with Q15 also mentioning "human being" ("إِنْسَانًا").⁶⁰

Doublet 30

The textual analysis of this case study begins with a detailed linguistic and semantic investigation of the shared immediate Qur'anic context of Doublet 30's repetitions. The first repetition of Doublet 30 occurs in Q15:29–31, and the three verses before it (Q15:26–28) constitute the beginning of the Adam and Iblis narrative in Q15.⁶¹ In Q15:26, God mentions that He created mankind from "dried clay, made of moulded mud," and in the next verse (Q15:27) He mentions the earlier creation of the *jinn* from "scorching fire."⁶² The following verse (Q15:28) is the immediate context of the first repetition that is similar to Q38:71 (which is the immediate context of the second repetition).⁶³ Before analysing this context, it should be noted that the story of Adam and Iblis in Q38 begins with verse Q38:71.⁶⁴

First, a seven-word phrase is common to Q15:28 and Q38:71, being: "قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ مِّنْ بَشَرًا مِّنْ طِينٍ" ("thy Lord said unto the angels, "Behold! I am creating a human being from").⁶⁵ Second, both verses begin with almost the same word (Q15:28: "وَإِذْ" and Q38:71: "إِذْ"); the only distinction being the additional resumptive particle "و" ("and"),⁶⁶ which is prefixed to the adverb of time "إِذْ" ("when") in Q15:28, but is not present in Q38:71.⁶⁷ Hence, the only noteworthy variance between the two verses is their ending, in which Q38:71 concludes with "صَلْصَلٍ مِّنْخَمًا مَّسْنُونٍ" ("dried clay, made of moulded mud").⁶⁸ Q15:28 ends with "طِينٍ" ("clay"),⁶⁸ and Q15:28 ends with "صَلْصَلٍ مِّنْخَمًا مَّسْنُونٍ" ("dried clay, made of moulded mud").⁶⁹ Even here, the meaning of both endings is analogous, since Q15:28 merely provides

⁶⁰ Nasr et al., *The Study Quran*, commentary on Qur'an 15:28; Nicolai Sinai, *Key Terms of the Qur'an: A Critical Dictionary* (Princeton University Press, 2023), 107.

⁶¹ Bannister, *An Oral-Formulaic Study*, 10–11; Andani et al., "Chronology of Revealing the Story of Adam," 89; Löfstedt, "The Creation and Fall of Adam," 453.

⁶² Nasr et al., *The Study Quran*, Qur'an 15:26–27; Bannister, *An Oral-Formulaic Study*, 10–11.

⁶³ Sinai, *A Historical-Critical Introduction*, 152–53.

⁶⁴ Bannister, *An Oral-Formulaic Study*, 12; Andani et al., "Chronology of Revealing the Story of Adam," 89; Löfstedt, "The Creation and Fall of Adam," 453.

⁶⁵ Nasr et al., *The Study Quran*, Qur'an 15:28, 38:71.

⁶⁶ Hans Wehr, *A Dictionary of Modern Written Arabic*, 3rd ed., ed. J Milton Cowan (Spoken Language Services, 1976), 1044; Elsaid M. Badawi and Muhammad Abdel Haleem, *Arabic-English Dictionary of Qur'anic Usage* (Brill, 2008), 1002–6; Masood Ahmed Ranginwala, *Essentials of Quranic Arabic*, ed. Abu Zayd Obaidullah Choudry (Islamic Learning Foundation, 2013), 2:107.

⁶⁷ Wehr, *A Dictionary of Modern Written Arabic*, 11; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 20; Ranginwala, *Essentials of Quranic Arabic*, 2:106.

⁶⁸ Nasr et al., *The Study Quran*, Qur'an 38:71; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 528; Wehr, *A Dictionary of Modern Written Arabic*, 580.

⁶⁹ Nasr et al., *The Study Quran*, Qur'an 15:28; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 533; al-Sayyid Muhammad Husayn al-Tabataba'i, *Al-Mizān: An Exegesis of the Qur'an*, vol. 33, trans. Amina Inloes (Tawheed Institute Australia, 2022), 288.

further clarification on the type of clay that was used.⁷⁰ Consequently, verses Q15:28 and Q38:71 are close in wording and meaning,⁷¹ which can be seen in their Arabic text and English translation in the appendix.

Doublet 31

As for Doublet 31, its first repetition (Q15:35–39) is a continuation of the Adam and Iblis account discussed above with regards to Doublet 30's first repetition (Q15:29–31). Nonetheless, there is an intermediate passage (Q15:31–35) between these two repetitions. In this passage, it is stated that Iblis refused to be with the prostrators (Q15:31);⁷² and second, God asks Iblis why he was not among them (Q15:32).⁷³ This brings us to Q15:33, where the immediate context shared by the repetitions of Doublet 31 begins. Before discussing this shared context, it should be mentioned that Doublet 31's second repetition (Q38:78–82) is also a continuation of the Adam and Iblis account discussed previously regarding Doublet 30, in this case a continuation of its second repetition (Q38:72–74). Once more, there exists an intermediate passage (Q38:74–78) between the two repetitions. In this passage, first it is said that Iblis was haughty and disbelieved (Q38:74);⁷⁴ and second (comparable to Q15:32) God questions Iblis as to what stopped him from prostrating (Q38:75).⁷⁵ Then we arrive at Q38:76, which marks the start of the immediate context common to both repetitions of Doublet 31.

This shared immediate context is a passage ranging three verses: Q15:33–35 and Q38:76–78. The first segment of the initial verses (Q15:33 and Q38:76) does not contain the shared similar context, since Q15:33 has “قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ” (“He said, “I am not one to prostrate to a human being”),⁷⁶ while Q38:76 contains “قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ” (“He said, “I am better than him. Thou hast created me from fire”).⁷⁷ The second segment of the initial verses is where the shared similar context begins. The initial two words of this segment are almost the same in both instances, because Q15:33 includes “خَلَقْتَهُ مِنْ” (“whom Thou hast created from”),⁷⁸ and Q38:76 has “وَخَلَقْتَهُ مِنْ” (“while Thou hast created him from”).⁷⁹ The only difference is the inclusion of the circumstantial particle “وَ” (here meaning “while”) in Q38:76,⁸⁰ and its exclusion from Q15:33. When comparing the remainder of Q15:33 with Q38:76, they are

⁷⁰ Cornelia Schöck, “Adam and Eve,” in *Encyclopaedia of the Qur’ān Online* (Brill, 2018), https://doi.org/10.1163/1875-3922_q3_EQCOM_00003.

⁷¹ Bannister, *An Oral-Formulaic Study*, 17–18; Löfstedt, “The Creation and Fall of Adam,” 455.

⁷² Riffat Hassan, “Woman and Man’s ‘Fall’: A Qur’anic Theological Perspective,” in *Muslima Theology: The Voices of Muslim Women Theologians*, ed. Ednan Aslan et al. (Peter Lang, 2013), 108; Schöck, “Adam and Eve”; Andrew Rippin, “Devil,” in *Encyclopaedia of the Qur’ān Online* (Brill, 2018), https://doi.org/10.1163/1875-3922_q3_EQSIM_00115; al-Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā’ī, *Al-Mīzān: An Exegesis of the Qur’an*, vol. 23, trans. S. Ahmad Nizamudin (Tawheed Institute Australia, 2023), 179.

⁷³ Bannister, *An Oral-Formulaic Study*, 14–15; Löfstedt, “The Creation and Fall of Adam,” 456.

⁷⁴ Hassan, “Woman and Man’s ‘Fall,’” 108; Schöck, “Adam and Eve.”

⁷⁵ Bannister, *An Oral-Formulaic Study*, 14–15; Löfstedt, “The Creation and Fall of Adam,” 456.

⁷⁶ Nasr et al., *The Study Quran*, Qur’an 15:33.

⁷⁷ Ibid., Qur’an 38:76.

⁷⁸ Ibid., Qur’an 15:33.

⁷⁹ Ibid., Qur’an 38:76.

⁸⁰ Ibid., Qur’an 38:76; Wehr, *A Dictionary of Modern Written Arabic*, 1044; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 1006; Ranginwala, *Essentials of Quranic Arabic*, 2:107.

disparate in diction, notwithstanding that they both impart a consistent connotation, as discussed above. Since Q15:33 uses the phrase “صَلْصَلٍ مِّنْ حَمًا مَّسْنُونٍ” (“dried clay, made of moulded mud”),⁸¹ as seen previously in Q15:28, while Q38:76 uses the term “طِينٍ” (“clay”),⁸² also observed earlier in relation to Q38:71.

Now, in respect of the second verse of the shared passage (Q15:34 and Q38:77), it is word-for-word the same in both cases and reads “قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ” (“He said, “Go forth from it! Surely thou art outcast!”).⁸³ In terms of the third verse (Q15:35 and Q38:78), only its first section is the similar immediate context, and its second section comprises a portion of Doublet 31’s text. This first section is three words, and the initial two words are identical in both verses: “وَإِنَّ عَلَيْكَ” (“And surely upon thee”).⁸⁴ The third word is nearly identical, with Q15:35 having “الْلَعْنَةَ” (“the curse”),⁸⁵ and Q38:78 having “لَعْنَتِي” (“My Curse”).⁸⁶ In both cases the root word is identical (“لَعْنَةُ” or “curse” derived from the Arabic root “ل-ع-ن”).⁸⁷ The only dissimilarity is that Q15:35 uses its definite form with the prefixed definite article “ال-”,⁸⁸ while Q38:78 uses another definite form by suffixing the first-person singular possessive attached pronoun “ي-”.⁸⁹ Further, as per *Tafsīr Ibn ‘Abbās*, “the curse” in Q15:35 also includes “My Curse” (i.e. God’s curse), which is found in Q38:78, as well as the curse of all creatures.⁹⁰ Therefore, this immediate context is almost identical for both repetitions, not only in reference to denotation and connotation, but also diction.⁹¹

Implications

The main implication of the findings regarding these two doublets is that they demonstrate the close relationship that the Adam and Iblis accounts in Q15:26–44 and Q38:71–85 share. Not only are the accounts repeated along a similar narrative outline (of roughly the same word length) in both *sūrah*s,⁹² but there is verbatim (and almost verbatim) repetition of passages within these narratives (in the same order of appearance).⁹³ Furthermore, the narratives in Q15 and Q38 have the highest formulaic density among the seven Adam and Iblis accounts,⁹⁴ and

⁸¹ Nasr et al., *The Study Quran*, Qur’an 15:33; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 533; al-Ṭabāṭabā’ī, *Al-Mizān*, 33:289.

⁸² Nasr et al., *The Study Quran*, Qur’an 38:76; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 528; Wehr, *A Dictionary of Modern Written Arabic*, 580.

⁸³ Nasr et al., *The Study Quran*, Qur’an 15:34, 38:77; Rippin, “Devil.”

⁸⁴ Nasr et al., *The Study Quran*, Qur’an 15:35, 38:78.

⁸⁵ Ibid., Qur’an 15:35.

⁸⁶ Ibid., Qur’an 38:78; al-Ṭabāṭabā’ī, *Al-Mizān*, 23:187.

⁸⁷ Wehr, *A Dictionary of Modern Written Arabic*, 870; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 842–43; Sinai, *Key Terms of the Qur’an*, 616.

⁸⁸ Ranginwala, *Essentials of Quranic Arabic*, 2:104–5; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 34.

⁸⁹ Ranginwala, *Essentials of Quranic Arabic*, 1:40–41.

⁹⁰ Ibn ‘Abbās, *Tafsīr Ibn ‘Abbās*, 322.

⁹¹ Bannister, *An Oral-Formulaic Study*, 18–19; Löfstedt, “The Creation and Fall of Adam,” 456.

⁹² Löfstedt, “The Creation and Fall of Adam,” 455–57; Sinai, *A Historical-Critical Introduction*, 143–44.

⁹³ Sinai, *A Historical-Critical Introduction*, 144.

⁹⁴ Bannister, *An Oral-Formulaic Study*, 198, 203–4.

the shortest “mean verse length.”⁹⁵ Finally, it should also be pointed out that both narratives occur in Meccan *sūrah*s (Q15 and Q38). Therefore, it is fair to say that these two accounts are inextricably linked due to their shared doublets (and similar immediate contexts), comparable narrative structure, short verse lengths, high formulaic density and shared period.

CASE STUDY 2: TWO DOUBLETS REGARDING MOSES AND PHARAOH

The second case study is in reference to two doublets (Doublets 27 and 33) regarding the Qur’anic story of Moses and Pharaoh. Akin to the previous case study, this study comprises linguistic and semantic textual analyses of two doublets by comparing their similar adjacent Qur’anic text to determine whether their repetitions share a similar immediate context. It is evident that these two doublets depict the narrative of Moses and Pharaoh, which is portrayed explicitly (mentioning both of their names) in 14 *sūrah*s: Q7:103–41, Q10:75–92, Q11:96–99, Q17:101–04, Q20:9–79, Q23:45–49, Q26:10–68, Q27:7–14, Q28:3–43, Q29:39–40, Q40:23–46, Q43:46–56, Q51:38–40 and Q79:15–26.⁹⁶ Again, much the same as the story of Adam and Iblis, this narrative is an instance of Qur’anic repetition at narrative and verse levels. The reason being, not only is the narrative repeated across 14 *sūrah*s, but we also find verbatim repetition of verses in Q7, Q20 and Q26. A notable fact is that while the first repetitions of Doublets 27 and 33 are from Q7 and Q20, respectively, both of their second repetitions are found in Q26. This signifies that these secondary repetitions are from the same account of Moses and Pharaoh in Q26:10–68.⁹⁷

Doublet 27

The textual analysis of this case study commences with a linguistic and semantic study of the similar immediate context of the repetitions of Doublet 27. Doublet 27’s first repetition occurs in Q7:106–9, and the three verses prior to it (Q7:103–5) mark the commencement of the Moses and Pharaoh story in Q7.⁹⁸ In Q7:103, God informs the audience that He sent Moses with His signs to Pharaoh and his entourage, but they rejected them.⁹⁹ Then in Q7:104–5, Moses begins to speak to Pharaoh, telling him that he is a messenger from God, and requests

⁹⁵ Sinai, *A Historical-Critical Introduction*, 143–44. Note: having a shorter mean verse length is an indicator of historical priority: Sinai, *A Historical-Critical Introduction*, 123.

⁹⁶ Gabriel S. Reynolds, “Biblical Background,” in *The Wiley Blackwell Companion to the Qur’ān*, 2nd ed., ed. Andrew Rippin and Jawid Mojaddedi (John Wiley & Sons, 2017), 307–8; Ahmad Umam Aufi, “The Story of Moses and Pharaoh in a Structural Anthropology Approach,” *Jurnal Ushuluddin* 29, no. 1 (2021): 48, <https://doi.org/10.24014/jush.v29i1.10479>; Irfan Ahmad Khan, “The Qur’ānic View of Moses: A Messenger of God from the Children of Israel to Pharaoh,” *Islamic Studies* 45, no. 1 (2006): 5, <https://www.jstor.org/stable/20839000>; Muhamad Aroka Fadli et al., “The Story of the Prophet Moses and the Pharaoh in the Qur’an: An Analysis of the Implementation of Structural *Da’wah*,” *Hanifiya: Jurnal Studi Agama-Agama* 7, no. 2 (2024): 223–24, <https://doi.org/10.15575/hanifiya.v7i2.37949>; Brannon Wheeler, “Moses,” in *The Wiley Blackwell Companion to the Qur’ān*, 2nd ed., ed. Andrew Rippin and Jawid Mojaddedi (John Wiley & Sons, 2017), 264.

⁹⁷ Khan, “The Qur’anic View of Moses,” 5; Fadli et al., “The Story of the Prophet Moses and the Pharaoh,” 223–24.

⁹⁸ Aufi, “The Story of Moses and Pharaoh,” 48–49; Khan, “The Qur’anic View of Moses,” 5; Fadli et al., “The Story of the Prophet Moses and the Pharaoh,” 223.

⁹⁹ Khan, “The Qur’anic View of Moses,” 16.

the Children of Israel to be sent to him.¹⁰⁰ On the other hand, the second repetition of Doublet 27 occurs in Q26:31–34, which is roughly in the middle of the Moses and Pharaoh narrative of Q26. The opening verses of this narrative (Q26:10–17) are a conversation between God and Moses,¹⁰¹ and in Q26:16–17, Moses and his brother Aaron are commanded to tell Pharaoh (much like Q7:104–5) that they are messengers from God and the Children of Israel should be sent to them.¹⁰² The remaining verses (Q26:18–30) are the start of a dialogue between Pharaoh and Moses.¹⁰³

Subsequently, in Q7:106 and Q26:31, Pharaoh speaks,¹⁰⁴ and this is the first part of both verses that forms the similar immediate context that is shared by both repetitions. First, a couple words are common to both verses. Both of them commence with the past tense verb “قَالَ” (“He said”),¹⁰⁵ and the penultimate word of both verses is “فَأْتِ” (“then bring”: with the conjunctive particle “فَ” meaning “then” or “so,”¹⁰⁶ and the imperative verb “أْتِ” meaning “bring”).¹⁰⁷ The last word of both verses is also similar: Q7:106 having “بِهَا” (with the third-person feminine attached pronoun “هَا” meaning “it”, and “بِ” acting as a preposition for the verb “أْتِ”), while Q26:31 possesses “بِهِ” (such that the third-person masculine attached pronoun “هِ” means “it”, and “بِ” again acting as a preposition for “أْتِ”).¹⁰⁸ The reason that one pronoun is feminine and the other masculine is simply due to the varying antecedents for “it,” which in the case of Q7:106 is “بَيِّنَةٌ” (“clear proof,” found in Q7:105) and is feminine,¹⁰⁹ while for Q26:31 it is “شَيْءٌ مُّبِينٌ” (“something manifest,” appearing in Q26:30) and is masculine.¹¹⁰ Thus, the main difference between the first part of these two verses is the additional phrase present in Q7:106: “إِنْ كُنْتُمْ جَاءْتُمْ بِآيَةٍ” (“If you have brought a sign”),¹¹¹ which is absent in Q26:31. Otherwise, the beginning of verses Q7:106 and Q26:31 are practically the same.

The remainder of Q7:106 until the end of Q7:108 contains the first repetition of Doublet 27, and the rest of Q26:31 until the conclusion of Q26:33 includes the second repetition of Doublet

¹⁰⁰ Fadli et al., “The Story of the Prophet Moses and the Pharaoh,” 230; al-Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā’ī, *Al-Mīzān: An Exegesis of the Qur’an*, vol. 16, 2nd ed., trans. Tawus Raja (Tawheed Institute Australia, 2020), 27.

¹⁰¹ Reynolds, “Biblical Background,” 308.

¹⁰² Khan, “The Qur’anic View of Moses,” 17–18; Gabriel S. Reynolds, “Moses, Son of Pharaoh: A Study of Qur’an 26 and its Exegesis,” in *Exegetical Crossroads*, ed. Georges Tamer et al. (De Gruyter, 2019), 289, 301; Wheeler, “Moses,” 265.

¹⁰³ Fadli et al., “The Story of the Prophet Moses and the Pharaoh,” 230; Reynolds, “Biblical Background,” 307; Reynolds, “Moses, Son of Pharaoh,” 289, 301; Wheeler, “Moses,” 265.

¹⁰⁴ Al-Maḥallī and al-Suyūṭī, *Tafsīr al-Jalālayn*, 144, 346.

¹⁰⁵ Badawi and Abdel Haleem, *Arabic-English Dictionary*, 780; Wehr, *A Dictionary of Modern Written Arabic*, 797; Nasr et al., *The Study Quran*, Qur’an 7:106, 26:31; Ranginwala, *Essentials of Quranic Arabic*, 1:88–89.

¹⁰⁶ Ranginwala, *Essentials of Quranic Arabic*, 2:94.

¹⁰⁷ Nasr et al., *The Study Quran*, Qur’an 7:106, 26:31; Wehr, *A Dictionary of Modern Written Arabic*, 3, 691; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 8, 684.

¹⁰⁸ Wehr, *A Dictionary of Modern Written Arabic*, 38; Nasr et al., *The Study Quran*, Qur’an 7:106, 26:31; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 72–73, 684, 975–77; Ranginwala, *Essentials of Quranic Arabic*, 1:40–41.

¹⁰⁹ Wehr, *A Dictionary of Modern Written Arabic*, 88; Nasr et al., *The Study Quran*, Qur’an 7:105–6; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 124; Sinai, *Key Terms of the Qur’an*, 149.

¹¹⁰ Nasr et al., *The Study Quran*, Qur’an 26:30–31.

¹¹¹ *Ibid.*, Qur’an 7:106.

27. Following on from this, Q7:109 and Q26:34 commence with the verb “قَالَ” (“He said”), and this is the final word for both repetitions of Doublet 27.¹¹²

The rest of these two verses (Q7:109 and Q26:34) represents the similar immediate context that the repetitions of Doublet 27 share. Here, both verses have a phrase in common, since they both end with: “إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ” (“Truly this is a knowledgeable sorcerer”).¹¹³ Moreover, the beginning of both verses is almost identical, with Q7:109 possessing the word “الْمَلَائِكَةُ” (“the notables”),¹¹⁴ and Q26:34 having the word “لِلْمَلَائِكَةِ” (“to the notables”).¹¹⁵ The slight variation is that the word “مَلَائِكَةً” in Q7:109 only includes the definite article “الـ” (“the”),¹¹⁶ whereas the same word in Q26:34 includes the “الـ” article and preposition “لِـ” (here meaning “to”).¹¹⁷ Note that in Arabic grammar the “ا” (known as the *hamzat al-waṣl*) of the “الـ” particle is dropped when the preposition “لِـ” is prefixed to it.¹¹⁸ Additionally, due to this extra genitive preposition (*ḥarf jarr*) in Q26:34, the word “مَلَائِكَةً” changes from the nominative case (as it is in Q7:109) to the genitive case in this verse.¹¹⁹ Hence, the only major difference between these two resembling verses is found in their centre, where Q7:109 includes the phrase “مِن قَوْمِ فِرْعَوْنَ” (“among Pharaoh’s people”),¹²⁰ and Q26:34 instead has the adverb of place “حَوْلَهُ” (“around him”).¹²¹ Despite this dissimilarity, the two verses are remarkably alike in wording, and their variance in meaning is principally rooted in the subject of the sentence being the notables as in Q7:109, or the Pharaoh as in Q26:34.¹²² Nonetheless, their linguistic and semantic likeness is evident when one views their texts side-by-side.¹²³

The three verses (Q7:110–12 and Q26:35–37) that succeed the *āyahs* (Q7:109 and Q26:34) are also noteworthy for their resemblance. The verses Q7:110–12 are almost verbatim repeated in Q26:35–37, with the only variations being three words (added or changed). First, the word “بِسِحْرِهِ” (“with his sorcery”) is present in Q26:35,¹²⁴ but absent from Q7:110.¹²⁵ Second, the imperative verb “وَأَرْسِلْ” (“and send”) is used in the middle of Q7:111,¹²⁶ yet in Q26:36 the

¹¹² Ibid., Qur’an 26:34; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 780; Wehr, *A Dictionary of Modern Written Arabic*, 797.

¹¹³ Nasr et al., *The Study Quran*, Qur’an 7:109, 26:34.

¹¹⁴ Ibid., Qur’an 7:109; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 891–92; Wehr, *A Dictionary of Modern Written Arabic*, 919; Sinai, *Key Terms of the Qur’an*, 626.

¹¹⁵ Nasr et al., *The Study Quran*, Qur’an 26:34.

¹¹⁶ Badawi and Abdel Haleem, *Arabic-English Dictionary*, 34; Ranginwala, *Essentials of Quranic Arabic*, 2:104–5.

¹¹⁷ Wehr, *A Dictionary of Modern Written Arabic*, 851; Nasr et al., *The Study Quran*, Qur’an 26:34; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 829–31; Ranginwala, *Essentials of Quranic Arabic*, 1:46.

¹¹⁸ Ranginwala, *Essentials of Quranic Arabic*, 1:20–21.

¹¹⁹ Badawi and Abdel Haleem, *Arabic-English Dictionary*, 830; Ranginwala, *Essentials of Quranic Arabic*, 2:86–87.

¹²⁰ Nasr et al., *The Study Quran*, Qur’an 7:109.

¹²¹ Ibid., Qur’an 26:34; Wehr, *A Dictionary of Modern Written Arabic*, 217; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 244; Ranginwala, *Essentials of Quranic Arabic*, 2:118.

¹²² Al-Maḥallī and al-Suyūfī, *Tafsīr al-Jalālayn*, 144, 346; al-Ṭabāṭabā’ī, *Al-Mīzān*, 16:33.

¹²³ Al-Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā’ī, *Al-Mīzān: An Exegesis of the Qur’an*, vol. 30, 2nd ed., trans. Tawheed Raja (Tawheed Institute Australia, 2021), 32–33.

¹²⁴ Nasr et al., *The Study Quran*, Qur’an 26:35.

¹²⁵ Sayed, “Repetition in Qur’ānic *Qaṣaṣ*,” 64.

¹²⁶ Nasr et al., *The Study Quran*, Qur’an 7:111; Wehr, *A Dictionary of Modern Written Arabic*, 338; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 362; Sinai, *Key Terms of the Qur’an*, 349.

imperative verb “وَأَبْعَثْ” (also synonymously meaning “and send”) is employed in its place.¹²⁷ Finally, the penultimate word of Q7:112 is the active participle “سَاحِرٍ” (“sorcerer”),¹²⁸ while the second last word of Q26:37 is “سَاحِرٍ” (again synonymously meaning “sorcerer”) and is simply the intensive form of “سَاحِرٍ”.¹²⁹ In fact, both words are in the genitive case and derived from the same verb “سَحَرَ” (“to enchant”).¹³⁰ Further, *Tafsīr al-Jalālayn* states a variant reading of Q7:112 has “سَاحِرٍ”, the same word used in Q26:37.¹³¹ Consequently, Q7:110–112 and Q26:35–37 are nearly the same in terms of diction and denotation.¹³²

Doublet 33

In regard to Doublet 33, its first repetition (Q20:71) occurs towards the end of Q20’s Moses and Pharaoh narrative (Q20:9–79).¹³³ Q20:9–48 is a conversation between God and Moses,¹³⁴ with Q20:47 being God’s instruction to Moses and Aaron regarding what they should preach to Pharaoh: that they are messengers of God, and the Children of Israel should be sent to them (akin to Q7:104–5 and Q26:16–17).¹³⁵ The subsequent verses (Q20:49–59) are a discussion between Moses and Pharaoh.¹³⁶ The verses that follow (Q20:60–69) are the start of a description of events that transpire on the day of a sorcery contest between Moses and Pharaoh’s magicians. On the other hand, Doublet 33’s second repetition (Q26:49) occurs in the middle of Q26’s Moses and Pharaoh account, the beginning of which (Q26:10–37) was covered in regard to Doublet 27. The verses Q26:38–45 (comparable to Q20:60–69) also describe the commencement of proceedings between Moses and Pharaoh’s magicians on the day of their encounter. Once we arrive at Q20:70 and Q26:46–48, these verses constitute the similar immediate Qur’anic context common to the repetitions of Doublet 33.

First, it should be noted that the content of a single verse (Q20:70) is almost verbatim repeated in three verses (Q26:46–48). Now, looking at the content, a couple of phrases are common to these two passages (Q20:70 and Q26:46–48). For example, both passages commence with the phrase “فَأُلْفِيَ السَّحَرَةُ” (“Then the sorcerers were cast down”).¹³⁷ In the centre of both passages we find the expression “قَالُوا ءَامَنَّا بِرَبِّ” (“They said, ‘We believe in the Lord’”).¹³⁸ Furthermore, at the end of both passages is an almost identical word pairing that is

¹²⁷ Nasr et al., *The Study Quran*, Qur’an 26:36; Wehr, *A Dictionary of Modern Written Arabic*, 65; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 99; Sinai, *Key Terms of the Qur’an*, 136.

¹²⁸ Nasr et al., *The Study Quran*, Qur’an 7:112; Wehr, *A Dictionary of Modern Written Arabic*, 400; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 425; Sinai, *Key Terms of the Qur’an*, 386.

¹²⁹ Nasr et al., *The Study Quran*, Qur’an 26:37; Wehr, *A Dictionary of Modern Written Arabic*, 400; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 425; al-Ṭabāṭabā’ī, *Al-Mizān*, 30:33.

¹³⁰ Wehr, *A Dictionary of Modern Written Arabic*, 400; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 425.

¹³¹ Al-Maḥallī and al-Suyūṭī, *Tafsīr al-Jalālayn*, 144.

¹³² Sayed, “Repetition in Qur’anic *Qaṣaṣ*,” 64; al-Ṭabāṭabā’ī, *Al-Mizān*, 30:32–33.

¹³³ Fadli et al., “The Story of the Prophet Moses and the Pharaoh,” 223.

¹³⁴ Reynolds, “Biblical Background,” 308.

¹³⁵ Fadli et al., “The Story of the Prophet Moses and the Pharaoh,” 228–30; Khan, “The Qur’anic View of Moses,” 18; al-Sayyid Muḥammad Ḥusayn al-Ṭabāṭabā’ī, *Al-Mizān: An Exegesis of the Qur’an*, vol. 27, 2nd ed., trans. Salim Rossier (Tawheed Institute Australia, 2021), 209.

¹³⁶ Fadli et al., “The Story of the Prophet Moses and the Pharaoh,” 230; Wheeler, “Moses,” 265.

¹³⁷ Nasr et al., *The Study Quran*, Qur’an 20:70, 26:46.

¹³⁸ *Ibid.*, Qur’an 20:70, 26:47.

merely reversed; so for Q20:70 it reads: “هَزْرُونَ وَمُوسَى” (“Aaron and Moses”),¹³⁹ whereas for Q26:48 it reads: “مُوسَى وَهَزْرُونَ” (“Moses and Aaron”).¹⁴⁰ The reason that “مُوسَى” is the final word in Q20:70 (and not in Q26:48) is most probably to match the rhyme scheme of Q20, where the final rhyme ends with an *alif* (“ا”) sound,¹⁴¹ and often the rhyming end-word is “مُوسَى”.¹⁴² Additionally, the third word of both passages are alike, since for Q20:70 it is “سُجَّدًا” (“in prostration”) and for Q26:46 it is “سَاجِدِينَ” (“prostrating”).¹⁴³ Both words are the “*ḥāl*” (“condition of an action”) of “السَّحَرَةُ” (“sorcerers”) in the accusative case, and both are the masculine plural of the active participle “سَاجِدٌ” (“one who prostrates”).¹⁴⁴ The only difference is that “سُجَّدًا” is the intensive form of the participle, while “سَاجِدِينَ” is not.¹⁴⁵ One possible reason that in Q26:46 the term “سَاجِدِينَ” is used instead of “سُجَّدًا” could be to rhyme with the end-word “الْعَالَمِينَ” in the next verse. Therefore, the only notable distinction between the two passages are the two extra words “الْعَالَمِينَ رَبِّ” (“the worlds, the Lord”) that are present in Q26:47–48,¹⁴⁶ but missing in Q20:70. Consequently, Q20:70 and Q26:46–48 are exceptionally similar in respect of wording and meaning, which is apparent in their respective Arabic and English texts.

Proceeding in the text, the first sections of verses Q20:71 and Q26:49 are the text of Doublet 33. However, the remainder of these two verses up to the word “وَأَصْلَبْنَكُمْ” is the similar immediate context that is common to both repetitions of Doublet 33. Here, we come across a phrase that occurs in both verses: “أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خِلْفٍ وَأَصْلَبْنَكُمْ” (“your hands and your feet from opposite sides, and I shall surely crucify you”).¹⁴⁷ The word that precedes this phrase is virtually the same in both instances; Q20:71: “فَلَأَقْطَعَنَّ” and Q26:49: “لَأَقْطَعَنَّ”. The sole variance being the resumptive conjunction “فـ” (here meaning “so” or “now”),¹⁴⁸ which is prefixed to the word “لَأَقْطَعَنَّ” (“I shall surely cut off”) in Q20:71,¹⁴⁹ but absent in Q26:49. Consequently, the only marked variation between these two adjacent contexts is the inclusion of the expression “فَلَسَوْفَ تَعْلَمُونَ” (“You will surely know!”) in Q26:49,¹⁵⁰ and its exclusion from Q20:71. Apart from that, these two succeeding immediate contexts are basically the same regarding the words they employ and meanings they convey.¹⁵¹

¹³⁹ Ibid., Qur’an 20:70.

¹⁴⁰ Ibid., Qur’an 26:48.

¹⁴¹ Sayed, “Repetition in Qur’ānic *Qaṣaṣ*,” 60.

¹⁴² Shawkat M. Toorawa, “QS 21: Q 20:9–99,” in *The Qur’an Seminar Commentary*, ed. Mehdi Azaiez et al. (De Gruyter, 2016), 231.

¹⁴³ Nasr et al., *The Study Quran*, Qur’an 20:70, 26:46; al-Maḥallī and al-Suyūṭī, *Tafsīr al-Jalālayn*, 145, 346.

¹⁴⁴ Wehr, *A Dictionary of Modern Written Arabic*, 397–98, 400; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 421–22, 425; Ranginwala, *Essentials of Quranic Arabic*, 1:25–26; 2:115, 122–24.

¹⁴⁵ Badawi and Abdel Haleem, *Arabic-English Dictionary*, 422.

¹⁴⁶ Nasr et al., *The Study Quran*, Qur’an 26:47–48.

¹⁴⁷ Ibid., Qur’an 26:49; al-Maḥallī and al-Suyūṭī, *Tafsīr al-Jalālayn*, 290, 346.

¹⁴⁸ Wehr, *A Dictionary of Modern Written Arabic*, 691; Badawi and Abdel Haleem, *Arabic-English Dictionary*, 687–88; Nasr et al., *The Study Quran*, Qur’an 20:71; Ranginwala, *Essentials of Quranic Arabic*, 2:95–96.

¹⁴⁹ Nasr et al., *The Study Quran*, Qur’an 20:71.

¹⁵⁰ Ibid., Qur’an 26:49.

¹⁵¹ Sayed, “Repetition in Qur’ānic *Qaṣaṣ*,” 65; al-Ṭabāṭabā’ī, *Al-Mīzān*, 30:36.

Implications

The principal implication that can be derived from analysis of Doublets 27 and 33 is that they are part of a series of extended Moses and Pharaoh accounts in the Qur'an (including Q7:103–41, Q10:75–92, Q20:9–79, Q26:10–68, Q28:3–43 and Q40:23–46) that use similar language (at times with verbatim wording) to express essentially the same story, but with slight changes in each retelling. This is why it was found that the second repetitions of Doublets 27 and 33 (and their similar immediate contexts) are from Q26, but their first repetitions (as well as their shared immediate contexts) are from Q7 and Q20, respectively. In this case, it is clear that the account of Moses and Pharaoh in Q26 employs the narrative material found in Q7 and Q20 to narrate a slightly different story, which is still akin to the other extended accounts because of the same narrative structure (of comparable word length) and the verbatim (and near verbatim) language that is used.

CONCLUSION

In respect of the period of doublets, it was demonstrated that a considerable majority of doublets (35 out of 54, or 64.8%) are Meccan, since their repetitions are from Meccan *sūrahs*. Furthermore, and more significantly, it was shown that the overwhelming majority of doublets (50 from 54, or 92.6%) contain repetitions from the same period: Meccan or Medinan. Additionally, it was mathematically substantiated that this outcome is not probabilistically expected, since one would probabilistically expect much fewer doublets being Meccan (32.4%, rather than 64.8%), and significantly fewer doublets having repetitions from the same time (51%, instead of 92.6%). Finally, the majority of doublets (33 out of 54, or 61.1%), have repetitions that share a similar immediate Qur'anic context (as shown in the appendix). All such findings evidence the various ways in which the majority of doublets share similarities. The primary implication of such findings is that doublets can function as useful tools in the chronological study of the Qur'an, since they can indicate their repetitions are from the same period, irrespective of whether their respective *sūrahs* (generally) are also from the same period.

With regards to the first case study, it was established that both of its doublets (Doublets 30 and 31) comprise repetitions that share an antecedent with similar immediate Qur'anic context. Such similarity is in terms of the near verbatim wording and corresponding meanings derived from the Qur'anic text. Furthermore, Doublets 30 and 31 have a similar context (not immediate, but more distant) in relation to the intermediate passage that succeeds the repetitions of Doublet 30 and precedes the repetitions of Doublet 31, where a corresponding conversation (semantically) is exchanged between God and Iblis. Beyond this, these two doublets (and their accompanying similar contexts) are parts of the Adam and Iblis accounts in Q15:26–44 and Q38:71–85. These accounts are related to each other in several ways, including: sharing verbatim and almost verbatim repetitions with one another (in the form of doublets and their similar contexts); recounting parallel narratives regarding Adam and Iblis; both being from the Meccan period; and from among the Qur'anic Adam and Iblis accounts having the highest

formulaic density, shortest average verse length, and the only ones to not explicitly mention the name “Adam.” A further implication of these discoveries is that, since Qur’anic doublets can demonstrate the strong connections that exist between different accounts of repeated Qur’anic narratives, they can be used to determine the chronology of Qur’anic narratives. For instance, due to the stated nature of the Adam and Iblis narratives in Q15 and Q38, it is likely these are the earliest forms of such accounts.

As for the second case study, it is evident from the verses preceding and succeeding the repetitions of Doublet 27 that these repetitions share a similar immediate Qur’anic context, since their adjacent verses are alike in respect of the words they employ (at times verbatim) and the meanings they impart. Even the speech of Moses to Pharaoh in Q7:104–5 and God’s command to Moses in Q26:16–17 (which make up the general context of Doublet 27) are similar semantically, because being a messenger of God and demanding the Children of Israel is present in both cases. On the other hand, the immediate Qur’anic context antecedent and subsequent to the repetitions of Doublet 33 have been shown to be exceptionally similar with reference to their wording and meaning. Even the general context that was not immediate, such as the encounter between Moses and the magicians (Q20:60–69 and Q26:38–45), was shown to be semantically alike for both repetitions. The implication of such findings is that these two doublets, create connections between the Moses and Pharaoh accounts of Q7, Q20 and Q26, since the account in Q26 uses verbatim (and near verbatim) passages from the accounts in Q7 and Q20 to recount a similar, but slightly varied, narrative. As stated above, a further implication of such findings is that they can signify the chronological position of repeated Qur’anic narratives by showing which accounts are closely linked. This chronological capability of doublets can function as a useful tool in the field of Qur’anic studies, especially regarding repetitions that occur in *sūrahs* that are generally viewed as being from different periods (e.g. one Meccan and the other Medinan).

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APPENDIX: TEXT AND IMMEDIATE CONTEXT OF DOUBLETS

In this appendix, the 54 doublets found by the Python script have been classified based on the *sūrah* and *āyah* number of their repetitions. The order in which the doublets are listed is according to Qur’anic appearance. For instance, doublets with a repetition from Q2 are listed first, then those from Q3 and so on.

First, each doublet is given a reference number in bold font (e.g. **Doublet 1**) and below this the *sūrah* and *āyah* numbers for each repetition is given in parentheses in the Qur’anic order of appearance (e.g. (2:27/13:25)). Second, the respective period for each doublet’s repetition is presented (e.g. (Medinan/Medinan)). Third, the Arabic word count for each doublet (calculated by the Python script) is provided (e.g. (17 words)). Fourth, the Arabic text of the doublets, as found by the Python script (from a Qur’anic text file retrieved from tanzil.net), is provided below the textual and temporal references.¹⁵² Finally, the doublet’s English translation from *The Study Quran* is given.¹⁵³ The symbol “*” is used in the Arabic and English texts as a verse separator. This symbol in parentheses (*) denotes the beginning of a verse for only one repetition (e.g. for Doublet 34, only verse 22:8 begins with “وَمِنَ” and not verse 31:20).

Another important detail provided below is the similar immediate Qur’anic context that is shared by the repetitions of a given doublet. The Arabic text and English translation of this immediate context is provided. First, the Arabic and English texts of the doublet’s first repetition (in terms of Qur’anic order, not chronology) is given in black font, with its immediate context in red font. Then the text of the doublet’s second repetition is also provided in black font, with its immediate context in blue font. If a doublet’s repetitions do not share an immediate context, then simply the Arabic text of the doublet is given, as well as the translation of its first repetition (e.g. only the translation of Q2:134 is provided for Doublet 4). Only one translation is provided in this case to avoid unnecessary repetition and keep this appendix as succinct as possible.

Doublet 1

(2:27/13:25) (Medinan/Medinan) (17 words)

* الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ
* الْخَاسِرُونَ*

* **Those who** break God’s Pact after accepting His Covenant, and sever what God has commanded be joined, and work corruption upon the earth, it is they **who are the losers**.

¹⁵² Tanzil, “Download Quran Text.”

¹⁵³ Nasr et al., *The Study Quran*.

* وَالَّذِينَ يَبْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ *
*

* As for those who break God's Pact after accepting His Covenant, and sever what God has commanded be joined, and work corruption upon the earth, it is they who shall have the curse,

Doublet 2

(2:47-48/2:122-23) (Medinan/Medinan) (22 words)

* يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأْتِي فَضْلَتُكُمْ عَلَى الْعَالَمِينَ * وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ * وَإِذْ

* O Children of Israel! Remember My Blessing which I bestowed upon you, and that I favored you above the worlds. * And be mindful of a day when no soul will avail another soul in any way, and no **intercession** shall be accepted from it, **nor ransom taken from it; nor shall they be helped.** * And [remember] when

* يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأْتِي فَضْلَتُكُمْ عَلَى الْعَالَمِينَ * وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ * وَإِذْ

* O Children of Israel! Remember My Blessing which I bestowed upon you, and that I favored you above the worlds. * And be mindful of a day when no soul shall recompense another in any way, and nor **ransom** shall be accepted from it, **nor shall intercession** benefit it; and they will not be helped. * And [remember] when

Doublet 3

(2:57-58/7:160-61) (Medinan/Meccan) (14 words)

* وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ * وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَعْفِرْ لَكُمْ خَطِيئَتِكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ * فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ *

* And We shaded you with clouds, and sent down manna and quails upon you, "Eat of the good things We have provided you." They wronged Us not, but themselves did they wrong. * And when We said, "Enter this town, and eat freely of that which is therein wheresoever you will, and enter the gate prostrating, and say, 'Remove the burden!' that We may forgive you your sins. And We shall increase the virtuous." * But those who did wrong substituted a word other than that which had been said unto them. So We sent down a torment from Heaven upon those who did wrong for the iniquity they committed. *

وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ * وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا نَعْفِرْ لَكُمْ خَطِيئَتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ * فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رَجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ *

And We shaded them with clouds, and sent down manna and quails upon them, "Eat of the good things We have provided you." And they wronged Us not, but themselves did they wrong. * And when it was said unto them, "Settle in this town, and eat of that which is

therein wheresoever you will, and say, ‘Remove the burden!’ And enter the gate prostrating, that We may forgive you your iniquities. We shall increase the virtuous.” * Then those among them who did wrong substituted a word other than that which had been said unto them. So We sent

Doublet 4

(2:134/2:141) (Medinan/Medinan) (15 words)

* تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ *

* That is a community that has passed away. Theirs is what they earned and yours is what you earned, and you will not be questioned about that which they used to do. *

Doublet 5

(2:161-62/3:87-88) (Medinan/Medinan) (13 words)

* **أُولَئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ * خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ***

upon them shall be the curse of God, the angels, and mankind all together. * Therein they shall abide: the punishment shall not be lightened for them, nor shall they be granted respite.*

* **أُولَئِكَ جَزَاءُ هُمُ أَنَّ عَلَيْهِمُ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ * خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ***

* They are those whose recompense is that upon them shall be the curse of God, the angels, and mankind all together, * abiding therein; the punishment shall not be lightened for them, nor shall they be granted respite,*

Doublet 6

(2:172-73/16:114-15) (Medinan/Meccan) (13 words)

* **كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ * إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْخِنْزِيرَ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ***

Eat of the good things We have provided you and give thanks to God if it is He Whom you worship. * He has forbidden you only carrion, blood, the flesh of swine, and what has been offered to other than God. **But whosoever is compelled by necessity—neither coveting nor transgressing—no sin shall be upon him. Truly God is Forgiving, Merciful. ***

* **فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ * إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْخِنْزِيرَ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ***

* So eat of the lawful and good things God has provided you, and give thanks for the Blessing of God, if it is He Whom you worship. * He has only forbidden you carrion, and blood, and the flesh of swine, and that which has been offered to other than God. But whosoever is compelled by necessity, without willfully disobeying or transgressing, truly God is Forgiving, Merciful. *

Doublet 7

(3:10/3:116) (Medinan/Medinan) (13 words)

* إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ *

* As for those who disbelieve, neither their wealth nor their children will avail them aught against God. And it is they **who shall be fuel for the Fire**. *

* إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ

* Truly those who disbelieve, neither their wealth nor their children will avail them aught against God. They are **the inhabitants of the Fire**,

Doublet 8

(3:164/62:2) (Medinan/Medinan) (14 words)

بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ *

He sent them a Messenger from among themselves, who recites His signs unto them, and purifies them, and teaches them the Book and Wisdom, while aforetime they were in manifest error *

* بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ *

sent among the unlettered a Messenger from among themselves, reciting unto them His signs, purifying them, and teaching them the Book and Wisdom, though before they were in manifest error, *

Doublet 9

(4:43/5:6) (Medinan/Medinan) (23 words)

وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ

nor in a state of ritual impurity—unless you are passing through—until you have washed. But if you are ill, or on a journey, or one of you has come from satisfying a call of nature, or you have touched women, and you find no water, then resort to clean earth, and wipe therewith your faces **and your hands**.

وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ

If you are in a state of major ritual impurity, then purify yourselves. But if you are ill, or on a journey, or one of you has come from satisfying a call of nature, or you have touched women, and you find no water, then resort to clean earth, and wipe therewith your faces **and your hands**.

Doublet 10

(4:48/4:116) (Medinan/Medinan) (16 words)

* إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ

* Truly God forgives not that any partner be ascribed unto Him, but He forgives what is less than that for whomsoever He will, for whosoever ascribes partners unto God **has surely**

* إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ

* Truly God forgives not that any partner be ascribed unto Him, but He forgives what is less than that for whomsoever He will. Whomsoever ascribes partners unto God **has surely****Doublet 11**

(4:57/4:122) (Medinan/Medinan) (13 words)

* وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْجِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

* But for those who believe and perform righteous deeds, We shall cause them to enter Gardens with rivers running below, abiding therein forever.

Doublet 12

(5:119/98:8) (Medinan/Medinan) (13 words)

* لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ

* **For them shall be Gardens** with rivers running below, abiding therein forever. God is content with them, and they are content with Him. That is

* رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ

* **their Lord, Gardens of Eden** with rivers running below, abiding therein forever, God being content with them, and they being content with Him. That is**Doublet 13**

(6:10-11/21:41-42) (Meccan/Meccan) (14 words)

* وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ * قُلْ

* Messengers have surely been mocked before thee. Then those who scoffed at them were beset by that which they used to mock. * Say,

Doublet 14

(6:21/10:17) (Meccan/Meccan) (12 words)

* وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ *

* **Who** does greater wrong than one who fabricates a lie against God or denies His signs? Surely **the wrongdoers** will not prosper. *

* فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ *

* **And who** does greater wrong than one who fabricates a lie against God or denies His signs? Surely **the guilty** will not prosper. ***Doublet 15**

(6:30/46:34) (Meccan/Meccan) (12 words)

* أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ *

“Is this not the truth?” They will say, “Yea, indeed, by our Lord!” He will say, “Then taste the punishment for having disbelieved.” *

Doublet 16

(6:152/17:34) (Meccan/Meccan) (12 words)

* وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا *

* And approach not the orphan’s property, save in the best manner, till he reaches maturity. And observe

Doublet 17

(6:164/39:7) (Meccan/Meccan) (12 words)

* وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنْتُمْ

and none shall bear the burden of another. Then unto your Lord is your return and He will inform you of that

Doublet 18

(7:8-9/23:102-03) (Meccan/Meccan) (12 words)

* فَمَنْ تَقَلَّتْ مُوزِنُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مُوزِنُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ

So those whose balance is heavy, it is they who shall prosper. * And as for those whose balance is light, it is they who have ruined **their souls**

* فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ

* As for those whose scales are heavy, it is they who shall prosper. * And as for those whose scales are light, it is they who shall lose **their souls**,

Doublet 19

(7:44-45/11:18-19) (Meccan/Meccan) (12 words)

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ * الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ *

“**The curse of God** be upon the wrongdoers!” * Those who turn from the way of God and seek to make it crooked, **disbelieving** in the Hereafter. *

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ * الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ *

Behold! **The curse of God** is upon the wrongdoers, * those who turn from the way of God and seek to make it crooked, and **who disbelieve** in the Hereafter. *

Doublet 20

(7:54/10:3) (Meccan/Meccan) (14 words)

* إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

* Truly your Lord is God, Who created the heavens and the earth in six days, then mounted the Throne.

Doublet 21

(7:59/23:23) (Meccan/Meccan) (13 words)

* لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

* **Indeed**, We sent Noah unto his people, and he said, “O my people! Worship God! You have no god other than Him.

* وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

* **And We indeed** sent Noah to his people, and he said, “O my people! Worship God! You have no god other than Him.

Doublet 22

(7:65/11:50) (Meccan/Meccan) (13 words)

* وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

* And unto ‘Ād, their brother, Hūd. He said, “O my people! Worship God! You have no god other than Him.

Doublet 23

(7:73/11:61) (Meccan/Meccan) (13 words)

* **وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ**

* And unto Thamūd, their brother, Ṣāliḥ. He said, “O my people! Worship God! You have no god other than Him.

Doublet 24

(7:73/7:85) (Meccan/Meccan) (14 words)

* **وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ*** **And unto Thamūd, their brother, Ṣāliḥ.** He said, “O my people! Worship God! You have no god other than Him. There has come unto you a clear proof from your Lord.* **وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ*** **And unto Midian, their brother, Shu‘ayb.** He said, “O my people! Worship God! You have no god other than Him. There has come unto you a clear proof from your Lord.**Doublet 25**

(7:73/11:64) (Meccan/Meccan) (15 words)

هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ

This she-camel of God is a sign unto you. Leave her to graze freely on God’s earth, and cause her no harm, lest you be seized by a punishment¹⁵⁴**Doublet 26**

(7:85/11:84) (Meccan/Meccan) (13 words)

* **وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ**

* And unto Midian, their brother, Shu‘ayb. He said, “O my people! Worship God! You have no god other than Him.

Doublet 27

(7:106-09/26:31-34) (Meccan/Meccan) (17 words)

* **قَالَ إِن كُنتَ جئتَ بِآيَةٍ فَآتِ بِهَا إِن كُنتَ مِنَ الصّٰدِقِيْنَ * فَالْفَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ * وَنَزَعَ يَدَهُ فَإِذَا هِيَ بِيضَاءٌ لِلنّٰظِرِيْنَ * قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ * يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ * قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ خٰشِرِيْنَ * يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ **** **He said, “If you have brought a sign, then bring it forth, if you are among the truthful.”** * So he cast his staff and, behold, it was a serpent manifest. * And he drew forth his hand and, behold, it was white to the onlookers. * **The notables among Pharaoh’s people said, “Truly**¹⁵⁴ Note: for this doublet, the translation of Q11:64 is used, since it is more appropriate for this passage.

this is a knowledgeable sorcerer. * He desires to expel you from your land; so what do you command?*" * They said, "Put him and his brother off for a while, and send marshalers to the cities * to bring you every knowledgeable sorcerer." *

* قَالَ فَاتِّبِ بِيَّ إِن كُنْتَ مِنَ الصَّادِقِينَ * فَالْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ * وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ * قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ * يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ * قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ * يَا تَوَكُّ بِكُلِّ سَحَابٍ عَلِيمٌ *

* "Bring it, then, if you are among the truthful." * So he cast his staff and, behold, it was a serpent manifest. * And he drew forth his hand and, behold, it was white to the onlookers. * He said to the notables around him, "Truly this is a knowing sorcerer, * who desires to expel you from your land with his sorcery. What would you command? * They said, "Leave him and his brother a while, and send marshalers to the cities * to bring to you every knowing sorcerer."*

Doublet 28

(9:32-34/61:8-10) (Medinan/Medinan) (19 words)

* يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِمْ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ * هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ * يَا أَيُّهَا الَّذِينَ آمَنُوا

* They desire to extinguish the Light of God with their mouths. But God refuses to do aught but complete His Light, though the disbelievers be averse. * He it is Who sent His Messenger with guidance and the Religion of Truth to make it prevail over all religion, though the idolaters be averse. * O you who believe!

* يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ * هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ * يَا أَيُّهَا الَّذِينَ آمَنُوا

* They desire to extinguish the Light of God with their mouths, but God completes His Light, though the disbelievers be averse. * He it is Who sent His Messenger with guidance and the Religion of Truth to make it prevail over all religion, though the idolaters be averse. * O you who believe!

Doublet 29

(11:110/41:45) (Meccan/Meccan) (18 words)

* وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ *

* Indeed, We gave unto Moses the Book; then difference arose regarding it. And were it not for a Word that had preceded from thy Lord, judgment would have been rendered between them. Yet, truly they are confounded by doubt regarding it. *

Doublet 30

(15:29-31/38:72-74) (Meccan/Meccan) (15 words)

* وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ خَلَقْتُ بَشَرًا مِّنْ صَلٰصَلٍ مِّنْ حَمَآءٍ مَّسْنُوْنٍ * فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ * فَسَجَدَ الْمَلٰئِكَةُ كُلُّهُمْ اٰجْمَعُوْنَ * اِلَّا اِبْلِيسَ

* And [remember] when thy Lord said unto the angels, “Behold! I am creating a human being from dried clay, made of molded mud; * so when I have proportioned him and breathed into him of My Spirit, fall down before him prostrating.” * Thereupon the angels prostrated, all of them together, * save Iblīs.

* اِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ خَلَقْتُ بَشَرًا مِّنْ طِيْنٍ * فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ * فَسَجَدَ الْمَلٰئِكَةُ كُلُّهُمْ اٰجْمَعُوْنَ * اِلَّا اِبْلِيسَ

* [Remember] when thy Lord said unto the angels, “Behold! I am creating a human being from clay. * When I have proportioned him and breathed into him of My Spirit, fall down before him prostrating.” * Then the angels prostrated, all of them together. * Not so Iblīs.

Doublet 31

(15:35-39/38:78-82) (Meccan/Meccan) (18 words)

خَلَقْتُهُ مِنْ صَلٰصَلٍ مِّنْ حَمَآءٍ مَّسْنُوْنٍ * قَالَ فَاخْرُجْ مِنْهَا فَاتَّكُ رَجِيْمٌ * وَاِنَّ عَلَيْكَ اللَعْنَةَ اِلَى يَوْمِ الدِّيْنِ * قَالَ رَبِّ فَاَنْظِرْنِىْ اِلَى يَوْمِ يُبْعَثُوْنَ * قَالَ فَاِنَّكَ مِنَ الْمُنظَرِيْنَ * اِلَى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ * قَالَ

whom Thou hast created from dried clay, made of molded mud.” * He said, “Go forth from it! Surely thou art outcast, * and surely the curse shall be upon thee till the Day of Judgment!” * He said, “My Lord! Grant me respite till the Day they are resurrected.” * He said, “Then verily thou art among those granted respite * till the Day of the Moment Known.” * He said,

وَخَلَقْتُهُ مِنْ طِيْنٍ * قَالَ فَاخْرُجْ مِنْهَا فَاتَّكُ رَجِيْمٌ * وَاِنَّ عَلَيْكَ لَعْنَتِىْ اِلَى يَوْمِ الدِّيْنِ * قَالَ رَبِّ فَاَنْظِرْنِىْ اِلَى يَوْمِ يُبْعَثُوْنَ * قَالَ فَاِنَّكَ مِنَ الْمُنظَرِيْنَ * اِلَى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ * قَالَ

while Thou hast created him from clay.” * He said, “Go forth from it! Surely thou art outcast! * And surely My Curse shall be upon thee till the Day of Judgment!” * He said, “My Lord! Grant me respite till the Day they are resurrected.” * He said, “Then verily thou art among those granted respite * till the Day of the Moment Known.” * He said,

Doublet 32

(19:36-37/43:64-65) (Meccan/Meccan) (12 words)

* وَاِنَّ اللّٰهَ رَبِّىْ وَرَبُّكُمْ فَاَعْبُدُوْهُ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ * فَاخْتَلَفَ الْاَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ

* “Truly God is my Lord and your Lord; so worship Him. This is a straight path.” * Yet the parties differed among themselves, and woe unto those who disbelieve for the witnessing of a tremendous day!*

* إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ * فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ
الْيَوْمِ *

* Truly God is my Lord and your Lord; so worship Him. This is a straight path.” * Yet the parties differed among themselves, and woe unto those who do wrong for the punishment of a painful day. *

Doublet 33

(20:71/26:49) (Meccan/Meccan) (12 words)

* فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى * قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ
السِّحْرَ فَلَأَقْطِعَنَّ أَيْدِيكُمْ وَأُزْجُلُكُمْ مِنْ خَلْفٍ وَلَأُصَلِّبَنَّكُمْ

* Then the sorcerers were cast down in prostration. They said, “We believe in the Lord of Aaron and Moses.” * He said, “Do you believe in Him before I give you leave? He is indeed your chief, who has taught you sorcery. Now I shall surely cut off your hands and your feet on alternate sides, and I shall surely crucify you

* فَأَلْقَى السَّحَرَةُ سُلْجِدِينَ * قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ * رَبِّ مُوسَى وَهَارُونَ * قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ
لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأَقْطِعَنَّ أَيْدِيكُمْ وَأُزْجُلُكُمْ مِنْ خَلْفٍ وَلَأُصَلِّبَنَّكُمْ

* Then were the sorcerers cast down, prostrating. * They said, “We believe in the Lord of the worlds, * the Lord of Moses and Aaron.” * He said, “Do you believe in Him before I give you leave? He is indeed your chief, who has taught you sorcery. You will surely know! I shall surely cut off your hands and your feet from opposite sides, and I shall surely crucify you

Doublet 34

(22:8/31:20) (Medinan/Meccan) (13 words)

(*) وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ *

* And among mankind are those who dispute concerning God without knowledge, without guidance, and without an illuminating Book, *

Doublet 35

(22:14/22:23/47:12) (Medinan/Medinan/Medinan) (12 words)

* إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

* Truly God will cause those who believe and perform righteous deeds to enter Gardens with rivers running below.

Doublet 36

(23:5-9/70:29-33) (Meccan/Meccan) (27 words)

* وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ * إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ * فَمَنْ أَتَّبَعَىٰ وَرَاءَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْعَادُونَ * وَالَّذِينَ هُمْ لِأَمْتَانَتِهِمْ وَعَهْدِهِمْ رُءُوفُونَ * وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ * أُولَٰئِكَ

* and who guard their private parts, * save from their spouses or those whom their right hands possess, for then they are not blameworthy— * and as for those who seek beyond that, it is they who are transgressors— * and who keep their trusts and their covenant, * and who are mindful of their prayers. * It is they

* وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ * إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ * فَمَنْ أَتَّبَعَىٰ وَرَاءَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْعَادُونَ * وَالَّذِينَ هُمْ لِأَمْتَانَتِهِمْ وَعَهْدِهِمْ رُءُوفُونَ * وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ * وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ
يُحَافِظُونَ * أُولَٰئِكَ

* those who guard their private parts, * save from their spouses or those whom their right hands possess, for then they are not blameworthy; * but whosoever seeks beyond that, they are the transgressors; * those who abide by their trusts and their pact, * who uphold their testimony, * and who are mindful of their prayers, * those

Doublet 37

(24:61/48:17) (Medinan/Medinan) (12 words)

* لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ

* There is no fault against the blind, nor fault against the lame, nor fault against the sick,

Doublet 38

(25:59/32:4) (Meccan/Meccan) (13 words)

(*) الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ اَيَّامٍ ثُمَّ اَسْتَوٰى عَلَى الْعَرْشِ

* He Who created the heavens and the earth and whatsoever is between them in six days, then mounted the Throne,

Doublet 39

(26:8-9/26:67-68/26:174-75/26:190-91) (Meccan/Meccan/Meccan/Meccan) (13 words)

* إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ * وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ *

* Truly in that is a sign, but most of them are not believers. * And truly thy Lord is the Mighty, the Merciful. *

Doublet 40

(26:103-05/26:158-60) (Meccan/Meccan) (15 words)

* إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ * وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ * كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ *

* Truly in that is a sign, but most of them are not believers. * And truly thy Lord is the Mighty, the Merciful. * The people of Noah denied the messengers, *

* إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ * وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ * كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ *

Truly in that is a sign, but most of them are not believers. * And truly thy Lord is the Mighty, the Merciful. * The people of Lot denied the messengers, *

Doublet 41

(26:106-09/26:124-27/26:142-45/26:161-64/26:177-80) (Meccan/Meccan/Meccan/Meccan/Meccan) (20 words)

* إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ / إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ / إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ / إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ / إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ * إِنِّي لَكُمْ رَسُولٌ أَمِينٌ * فَاتَّقُوا اللَّهَ وَأَطِيعُوا * وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ *

* when their brother Noah said unto them, / when their brother Hūd said unto them, / when their brother Ṣāliḥ said unto them, / when their brother Lūṭ said unto them, / when Shu‘ayb said unto them, “Will you not be reverent? * Truly I am a trustworthy messenger unto you. * So reverence God and obey me. * And I ask not of you any reward for it; my reward lies only with the Lord of the worlds. ¹⁵⁵**Doublet 42**

(26:121-23/26:139-41) (Meccan/Meccan) (14 words)

* إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ * وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ * كَذَّبَتْ عَادُ الْمُرْسَلِينَ *

* Truly in that is a sign, but most of them are not believers. * And truly thy Lord is the Mighty, the Merciful. * ‘Ād denied the messengers, *

* إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ * وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ * كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ *

Truly in that is a sign, but most of them are not believers. * And truly thy Lord is the Mighty, the Merciful. * The Thamūd denied the messengers, *

¹⁵⁵ Note: regarding the above case, the text and translation of the doublet have not been multiplied for brevity and due to the uniformity of the text and translation. For the immediate context of the third repetition, a green font is used, for the fourth repetition an orange font and for the fifth repetition purple.

Doublet 43

(27:19/46:15) (Meccan/Meccan) (14 words)

وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وُلْدِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

and said “My Lord! Inspire me to give thanks for Thy blessing wherewith Thou hast blessed me and my parents and to work righteousness pleasing to Thee,

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وُلْدِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

he says, “My Lord inspire me to give thanks for Thy blessing with which Thou hast blessed me and hast blessed my parents, and that I may work righteousness such that it pleases Thee;

Doublet 44

(27:80-81/30:52-53) (Meccan/Meccan) (12 words)

* إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ * وَمَا أَنْتَ بِهَادِي الْعُمْيَ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ *

* Surely thou dost not make the dead hear; nor dost thou make the deaf hear the call when they turn their backs; * nor canst thou guide the blind away from their error. Thou canst only make hear those who believe in Our signs and are submitters. *

* فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ * وَمَا أَنْتَ بِهَادِي الْعُمْيَ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ *

* Surely thou dost not make the dead to hear; nor dost thou make the deaf to hear the call when they turn their backs; * nor dost thou guide the blind from their straying. Thou makest none to hear, save those who believe in Our signs and are submitters. *

Doublet 45

(30:37/39:52) (Meccan/Meccan) (13 words)

* أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ *

* Have they not considered that God outspreads and straitens provision for whomsoever He will? Truly in that are signs for a people who believe. *

* أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ *

* Do they not know that God outspreads and straitens provision for whomsoever He will? Truly in that are signs for a people who believe. *

Doublet 46

(31:29/35:13) (Meccan/Meccan) (12 words)

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ

makes the night pass into the day and makes the day pass into the night, and that He made the sun and the moon subservient, each **running for a term appointed, and that God**

* يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكَ اللَّهُ

* He makes the night pass into the day and makes the day pass into the night, and He has made the sun and the moon subservient, each **running for a term appointed. That is God,**

Doublet 47

(31:33-34/35:5-6) (Meccan/Meccan) (13 words)

إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ * إِنَّ

Surely God's Promise is true. So let not the life of this world delude you, nor let the Deluder delude you concerning God. * Truly

Doublet 48

(34:2/57:4) (Meccan/Medinan) (16 words)

(*) (يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَهُوَ

* He knows that which enters the earth and that which issues therefrom, that which descends from Heaven and that which ascends thereto. And He is

Doublet 49

(35:40/46:4) (Meccan/Meccan) (14 words)

* قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ أَمْ ءَاتَيْنَاهُمْ كِتٰبًا

* Say, "Have you considered your partners upon whom you call apart from God? Show me what they have created of the earth. Do they have a share in the heavens or did We give them a book,

* قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ اٰتٰنُوْنِي بِكِتٰبٍ

* Say, "Have you considered that which you call upon apart from God? Show me that which they have created of the earth. Or do they have a share in the heavens? Bring me a book

Doublet 50

(41:25/46:18) (Meccan/Meccan) (14 words)

وَحَقٌّ عَلَيْهِمُ الْقَوْلُ فِي أَمِّمْ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خٰسِرِيْنَ *

So the Word among the communities of jinn and men that have passed away before them **came due** for them. Truly they were lost. *

حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ *

the Word among the communities of jinn and men that had passed before them **came due**. Truly they were lost. *

Doublet 51

(52:40-41/68:46-47) (Meccan/Meccan) (12 words)

* أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَعْرَمٍ مُثْقَلُونَ * أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ *

* Or dost thou ask a reward of them, such that they are burdened with debt? * Or do they possess the Unseen, such that they write it down? *

Doublet 52

(54:16-18/54:21-23) (Meccan/Meccan) (12 words)

* فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي * وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ * كَذَّبَتْ عَادٌ

* How, then, were My Punishment and My warnings? * And indeed We have made the Quran easy to remember; so is there any who remembers? * **Ād** denied.

* فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي * وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ * كَذَّبَتْ ثَمُودُ

* How, then, were My Punishment and My warnings? * And indeed We have made the Quran easy to remember; so is there any who remembers? * **Thamud** denied

Doublet 53

(59:1/61:1) (Medinan/Medinan) (15 words)

* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ *

* In the Name of God, the Compassionate, the Merciful * Whatsoever is in the heavens and whatsoever is on the earth glorifies God, and He is the Mighty, the Wise. *

Doublet 54

(62:1/64:1) (Medinan/Medinan) (12 words)

* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ * هُوَ الَّذِي

* In the Name of God, the Compassionate, the Merciful. * Whatsoever is in the heavens and whatsoever is on the earth glorifies God, **the Sovereign, the Holy, the Mighty, the Wise.** * **He it is Who**

* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * هُوَ الَّذِي

* In the Name of God, the Compassionate, the Merciful. * Whatsoever is in the heavens and whatsoever is on the earth glorifies God. His is the Sovereignty and His is the praise, and He is Powerful over all things. * He it is Who

(Note: in respect of the final two doublets, the *basmalah* phrase is not a numbered verse, yet it is still part of the text of the Qur'an and considered for this study.¹⁵⁶)

¹⁵⁶ Nasr et al., *The Study Qur'an*, commentary on Qur'an 1:1.