

The Unprecedented Style of Description of the Holy *Qur'ān* (An analytical Study)

*Hafsa Qadir Buzdar

**Ghazi Abdul Rehman Qasmi

Abstract

The Noble *Qur'ān* is a glorious and last divine book of Allāh Almighty which has been revealed for far-finest guidance of human beings. It is consisted of invaluable injunctions to make human life precious and by acting upon this book; real and splendid success can be achieved in this world and hereafter. The Holy *Qur'ān* has addressed the human race by using different styles, just to realize them to spend their lives in obeisance to Allāh and to be attentive to Allāh. The style of description of the Holy *Qur'ān* is so marvelous and extremely appealing to the heart that whosoever studies its topics, feels positive changes in life and by adopting analytical method significant characteristics have been highlighted.

Keywords: *Qur'ān*, Holy Book, Humanity, Verses, Unique Style

Introduction:

The Noble *Qur'ān* is the last Divine book of Allāh Almighty which is beyond shadow of doubts. In this sacred book precious principles about the guidance of mankind have been described. By following these tremendous principles splendid success can be achieved in this world and in the world hereafter. The unprecedented style of description of the Holy *Qur'ān* is absolutely attractive and exquisite which impresses the human hearts. The commendable contrasts of sequence of verses, brevity in formation of verses, given in the Holy *Qur'ān* are extremely praiseworthy. There are diversified styles of explication which have been mentioned on the next pages but before this, dignity and comprehensiveness of the Holy *Qur'ān* has been highlighted briefly.

Marvelous Sublimity of the Holy *Qur'ān*:

Doubtlessly, the Holy *Qur'ān* is a splendiferous and flawless book of Allāh Almighty in which secrets of magnificent success, in this world and in the world hereafter have been defined and this is the miracle of the Holy Prophet (P.B.U.H) which is comprised of treasure of branches and fields of knowledge.

There are so many Hadīths of the Holy Prophet (P.B.U.H) about the significance of recitation, acquisition of knowledge of meanings and preaching of the Holy *Qur'ān*.

The Holy Prophet (P.B.U.H) said,

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ¹

“The best amongst you is the person who learns and teaches the Holy *Qur'ān*”.

*Visiting Lecturer, Department of English, Bahauddin Zakariya University, Multan.

**Lecturer, Govt. Wilāyat Hussain Islāmīa Degree College, Multan.

¹ Al-Bukhārī, Muḥammad Bin Ismā'īl, *Al-Shāḥih*, Dāri-Ṭawq-Al-Najāt, 1422Hijrī, Vol 6, 192.

Therefore members of the Muslim *Ummah* expressed great love and devotion with the Holy *Qur'ān*. They rendered their remarkable services to save the words and meanings of the Holy *Qur'ān* and to explain the meanings of verses, chapters and parts of the Holy *Qur'ān*. Countless books regarding (*Taffasīr-e-Qur'ān*) commentaries and exegetical works have been done in every era. That's why this book is consisted of innumerable precious pearls of the branches and fields of invaluable knowledge.

The Holy *Qur'ān* as a Source of Comprehensive Branches of Knowledge:

The Holy *Qur'ān* is like a sea of branches and fields of knowledge that has no shore and there can be no two opinions about this fact. It is beyond human abilities and capabilities to see its heights and depth of meanings and to know the profundity about the Holy *Qur'ān*. Those who desired to count the branches and fields of knowledge of this book got very tired and those who challenged the undeniable realities of this book they were ruined. There is no other reason except that human knowledge, methodology to think, to comprehend and to cogitate about this book, is very limited.

To think, to comprehend and to cogitate about this book, is very limited.

Allāh Almighty has said:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا²

“And you are not bestowed from the knowledge but a little”

The Holy *Qur'ān* is a fountainhead of the branches and fields of knowledge in which knowledge about all important and valuable matters and events has been provided.

Imām Rāzī (Died in 606 Hijrī) said;

“The Holy *Qur'ān* is the base of all types of knowledge. Many types of knowledge exist now like Islāmic jurisprudence, principles of Islamic jurisprudence, knowledge of syntax, lexicon knowledge, knowledge of mysticism, continence, ethical reforms, the Day of Resurrection etc. All these have been presented in the Holy *Qur'ān*”³

The style of description and sequence of sentences of the Holy *Qur'ān* tell that no one has the capability to create such kind of book except Allāh Almighty. This is the reason that even an experienced and competent person of any field seeks assistance and guidance and depends upon this book. A jurisprudent draws conclusions of Divine injunctions and seeks commandments regarding lawful and unlawful, legitimate and illegitimate then aims at the basis and differentiates between right or wrong discourse. There are many admonitions and treasure of pieces of advice in the Holy *Qur'ān* that provide moral lessons. The historians are also given awareness about history of ancient nations because the Holy *Qur'ān* is a combination of teachings mentioned in former Divine books and consisted of latest and most modern branches and fields of knowledge.

² Al-*Qur'ān*, Al-*Isrā'*:85

³ Al-Rāzī, Fakahr ud Dīn, *Muḥammad* Bin 'umar, Abu *Muḥammad*, Mafātiḥul Ghayb, (Bayrūt: Dār-Iḥyā'-'Āl-Turāth.-Al-'Arbī., 1420 Hijrī), vol 2, 348.

It has narrated by Haḍrat Ḥasan Baṣrī Died in 110 Hijrī):

أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِائَةً وَأَرْبَعَةً كُتِبَ مِنَ السَّمَاءِ أَوْدَعَ عُلُومَهَا أَرْبَعَةً مِنْهَا: التَّوْرَةُ وَالْإِنْجِيلُ وَالزَّبُورُ وَالْفُرْقَانُ، ثُمَّ أَوْدَعَ عُلُومَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْفُرْقَانِ، ثُمَّ أَوْدَعَ عُلُومَ الْقُرْآنِ الْمُفَصَّلِ، ثُمَّ أَوْدَعَ عُلُومَ الْمُفَصَّلِ فَاتَّحَتْ الْكِتَابُ⁴

“Allāh revealed 104 books and combined the all the branches of knowledge in four Books and these four Books are the Torah, the Bible, the Psalms and the Holy *Qur'ān*. Then combined these branches of knowledge in the Holy *Qur'ān* and then combined these branches of knowledge in the Chapter *Fātiha* (The Opening)”.

There is an impressive and inspiring broadness and comprehensiveness in the words of the Holy *Qur'ān* that people of every era sought solution of every problem from this book. Therefore incalculable *Tafāsīr* have been written from the earlier ages (of Islām) to up till now and many more *Tafāsīr* will also be written in future. By which people comprehend the message of the Holy *Qur'ān* and believe in and they will believe in this book till the last moment of life. This reason can be understood in the light of this Hadith;

مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الْإِنْبِيَّ أَوْتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ⁵

“That every prophet (A.S.) has been bestowed miracles according to the number of people who believed in them and which thing has been bestowed to me, is revelation that has been sent to me therefore I am hopeful that my followers will be more than the followers of any prophet (A.S.).

It is quite obvious from this Hadith that people will ponder over this book and will believe in this book because of its distinguished and unprecedented style of description. Whosoever studies the topics of this book with keen interest, will feel a positive change in his life.

The Style of Description of the Holy *Qur'ān* and its Examples:

It is revealed by studying of the Holy *Qur'ān* that on various occasions same topic has been described in different styles and it has also been mentioned by the Allāh Almighty.

Allāh has said;

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ⁶

“Verily, we have explicated in this *Qur'an* every subject in different ways for the advantage of the people”.

⁴Al-Bayhaqī, *Aḥmad* Bin Al-Ḥusayn, Shu'abul Iymān, (Al-Riyāḍ: Maktabah Al-Rashīd Lilnashar Watawziḡh, 1423 Hijrī), Vol 4, 44.

⁵Al-Bukhārī, *Al-Ṣaḥīḥ*, Vol 6, 182.

⁶Al-*Qur'ān*, Al-Kahaf: 54

Why this style was adopted in the Holy *Qur'ān* that same topic was mentioned in different styles. The answer of this question has also been described in the Holy *Qur'ān*.

Allāh Almighty says;

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا⁷

“Surely, we have defined things in different ways in this *Qur'ān*, so that they may pay attention to the advice”.

Imām Qurṭabī (Died in 671 Hijrī) writes;

والتصريف: صرف الشيء من جهة إلى جهة. والمراد بهذا التصريف البيان والتكرير وقيل: المغايرة، أي غيرنا بين المواضع ليدذكروا ويعتبروا ويتعظوا⁸

“And what is the meaning of conjugation; to convert a thing from one side to another side and this conjugation is considered repetition of a statement and it has also been meant estrangement. It means that a piece of advice or an exhortation, was described in different ways so that they may ponder and act upon advice and lesson learnt from admonition”.

Therefore repetition of topics in the Holy *Qur'ān* is invaluable so that people might be able to understand a matter in different styles because every person has a different mental filter to comprehend and for result oriented consequences. Some people can comprehend quickly in a simple style on the other hand that style is not useful for some persons consequently different kind of styles are used so that they could easily understand any matter. Allāh is Well-aware of psychology of His creature that's why different styles have been used in the Holy *Qur'ān* for the human beings. Wherefore every human being was informed to avoid sins and encouraged to do good deeds so that he or she may deserve the paradise and somewhere else it was advised to be conscious and careful about fire of the hell. Somewhere it has been realized that everyone must remember the blessings and bounties of the Benefactor Allāh Almighty. It is noteworthy that some people remember these blessings and bounties forever and some keep it in mind for a short span of time. It is possible that by remembering these blessings and bounties, man can avoid sins and disobedience of Allāh. Now some examples are being presented to elucidate this matter.

Style to Encourage:

In the Holy *Qur'ān* long sentences are described in fewest possible words and in a succinct manner. While inspiring about the heaven, very impressive and appealing styles are adopted and the listeners or readers are left surprised and marveled that how pretty that paradise will be! In which every wish will be fulfilled within no time.

While mentioning about the rewards given in the paradise, it was said;

⁷Al-*Qur'ān*, Al-- Isrā': 41

⁸Al-*Qurṭabī*, *Muḥammad* Bin Aḥmad, Abu °Abullah, Al- Jāmi° -Liaḥkām -ul- *Qur'ān*, (Cairo: Dār-ul-Kutub Al-Miṣriyah, 1384 Hijrī), Vol 10, 264.

وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ⁹

“And there will be whatsoever souls wished and that which eyes enjoy:
And you will be dwelling in it forever”.

Similarly, Allāh Almighty says on another occasion:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۚ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ¹⁰

“So, no one knows the bliss of eyes that has been reserved for them in confidential, as an award of what they used to do”.

While considering these verses it will be revealed that there can be no better motivation than this for human beings.

The Style of Warning:

Allāh Almighty has adopted a style of warning to forbid man, not to disobey Him;

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِنْ قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِطْرًا ۖ وَجَعَلْنَا الْأَنْهَارَ جُرًى مِن تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ¹¹

“Have they not noticed how many generations We have devastated prior to them those whom We had given such a strong status in the land as We did not give to you, and We poured on them plenteous rains from the sky, and made rivers flow under them due to their sins, and raised up another generation after them”.

In these verses man is being enjoined to observe around him and to know about those who have passed away, several years ago. When they disobeyed, they were destroyed and if you do not avoid eventually you will have to face same consequences.

Method to Make Man Feel Fear of Allāh:

The method which has been adopted to make man to feel fear of the hell is hair-raising for man.

For Instance:

أَفَأَمِنْتُمْ أَن يُخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا¹²

“Do you, then, feel protected from that He forms a part of the land sinks down along with you or that He sends down a rain of stones on you, whereupon you will find none to save you?”

While Frightening From the Hell at Another Place Allāh Says:

وَحَابَ كُلُّ جَبَّارٍ عَنِيدٍ - مِّن وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ - يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۚ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ¹³

“And (so) every stubborn cruel failed. The hell is chasing him, and he shall be made to drink pus-fluid, which he will hardly sip, and will not be able to gulp. Death will come upon him from every side, yet he will not die and still a severe chastisement will be ahead of him”.

⁹ Al-*Qur'ān*, Al-Zukhruf: 71

¹⁰ Al-*Qur'ān*, Al-Sajdah 17

¹¹ Al-*Qur'ān*, Al-An'ām: 06

¹² Al-*Qur'ān*, Al-Isrā': 68

¹³ Al-*Qur'ān*, Ibrāhīm: 15, 16, 17

While pondering over the topics of the verses it is revealed that how tormenting and dreadful punishment it will be! In which sinners will be thrown and at every movement they will feel that they are going to die right now but they will not die. How terrifying affliction it will be!

Style to advise:

While Advising Allāh Almighty Said:

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ - ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَنِعُونَ¹⁴

So tell me, if we give them enjoyment for years, then comes to them what they are warned of, what assistance can they get from the comforts they were given to enjoy?

How beautiful style has been adopted to advise that time should be considered as a priceless thing and to be prepared for the world hereafter.

The Interrogative Style:

This style has also been adopted that at various places in the Holy *Qur'ān* Allāh has addressed His crowning creature in an interrogative style and answer to this question is the only name of Allāh.

قُلْ مَنْ يُخْرِجُكَ مِنَ الظُّلُمَاتِ مِنَ الْبَرِّ وَالْبَحْرِ تَدْعُوهُ تَضَرُّعًا وَخُفْيَةً ۚ لَئِنْ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ¹⁵

“Say: Who is the One Who gives you from the darkness of the land and the sea when you implore Him in humility and soft tones (promising): If He gives us from this, we shall indeed become thankful?”

قُلْ مَنْ يَكْلِكُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ¹⁶

“Say: who will protect you, during night and day, against Rehman (the All-merciful, Allāh)? Rather, to the remembrance to their Lord they are averse”.

Style to Realize About Bounties:

Regarding the bounties of *Allāh*, it has been realized in the Holy *Qur'ān* at various places so that human beings should observe His bounties and be attentive to Him.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْجَسَابِ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ¹⁷

“He is the One Who has created the sun a glow, and the moon a light, and determined for it stages, so that you may learn the numbers of years, and the counting (of time). *Allāh* has not created all this but for a proper purpose. He elaborates the signs for the people who comprehend”.

Similarly in the chapter Al-Nabba, about several blessings and bounties of Allāh has been realized and in other chapters of the Holy *Qur'ān* there are similar sort of verses which are reminding us about the innumerable blessings and bounties of Allāh Almighty on humankind. This has also been mentioned by the Sovereign Lord of entire universe.

¹⁴ Al-*Qur'ān*, Ash-Shu'arā: 205, 206, 207

¹⁵ Al-*Qur'ān*, Al- An'am: 63

¹⁶ Al-*Qur'ān*, Al-Anbiyā: 42

¹⁷ Al-*Qur'ān*, Yunas: 05

وَأَنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا¹⁸

“If you (attempt to) calculate the bounties of *Allāh*, you cannot calculate them all. Indeed”.

Allāh’s Power and Authority:

Allāh has described His attributes, authorities and powers manifestly and discernibly so that man could know about his Real Creator’s characteristics and qualities.

Allāh Says;

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ¹⁹

“*Allāh* knows what every female carries and what the wombs decrease or increase. Everything has measure with Him”.

At Another Place *Allāh* Said:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ²⁰

“Do they not know that *Allāh* is aware of what they conceal and what they reveal?

On Another Occasion *Allāh* Said:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ²¹

“Certainly, *Allāh* is Powerful to do everything”.

Doubtlessly *Allāh* has superiority, dominance, power and authority over all His creatures then it is obligatory to ask about everything from Him and only He should be worshipped.

Address to Human Beings of Every Era:

The Holy *Qur'ān* presents solution of the problems of every era. Wherefore such kind of style has been adopted that every human being considers that only he is being addressed. And by pondering over the verses, it is felt that the Holy *Qur'ān* is presenting the solution of problem of his life.

For instance *Allāh* Almighty says:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَتَّقِ اللَّهَ وَيُؤْتِ الْفَأْزُونَ²²

“Whosoever obeys *Allāh* and His messenger and has reverence of Him and observes righteousness (*Taqwā*) for His sake and then such people are triumphant”

Being consisted of fewer words, this verse is comprised of comprehensiveness about all essential things. After mentioning four things it has been mentioned that whosoever will follow these things, those will be successful in this world and in the world hereafter. Here an incident of *Ḥaḍrat* Omer (R.A.) has been quoted in tafs\i-r-e-*Qur'ān* by which the difference of meanings of these four things becomes quite perspicuous and manifest.

¹⁸ Al-*Qur'ān*, *Ibrāhīm*: 34

¹⁹ Al-*Qur'ān*, Al-Ra'd: 08

²⁰ Al-*Qur'ān*, Al-Baqarah: 77

²¹ Al-*Qur'ān*, Al-Baqarah: 20

²² Al-*Qur'ān*, Al-Nūr: 52

Imām *Qurtūbī* (Died in 671 Hijri) writes:

“That once Ḥaḍrat ‘umar (R.A.) was standing in the Masjid-e Nabvī. Suddenly a Roman villager came and stood beside him and said,

أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ḥaḍrat ‘Umar (R.A.) asked him that what the matter is. He said, “I have embraced Islam for the sake of *Allāh* Ḥaḍrat ‘umar (R.A.) asked him that what the reason is for this matter. He said,” Yes”! “This is the matter that I have studied the Torah, the Bible, the Psalm and many books of former prophets (A.S.) but recently a Muslim prisoner was reciting a verse of the Holy *Qur’ān* and I listened that verse, then I came to know that this small verse concludes all former Divine books, so I believed that this verse has been revealed by *Allāh* Ḥaḍrat ‘umar (R.A.) asked him, which verse is that . Then he recited the verse, mentioned above and explained this verse amazingly that

وَمَنْ يُطِيعِ اللَّهَ

is about obligatory responsibilities (declared by *Allāh*)

وَرَسُولَهُ

is about Sunnah of the Holy Prophet (P.B.U.H)

وَيَخْشِ اللَّهَ

.is about passed age

وَبَقِيَّتَهُ

is about the remaining age in future. When any person acts upon these four things, there is a glad tiding for him

فَأُولَئِكَ هُمُ الْفَائِزُونَ

And successful is that person, who has been emancipated from the hell and bestowed a place in the paradise,

After hearing this Ḥaḍrat Omer (R.A.) said,” There is a certification about these things in Hadiths. The Holy Prophet (P.B.U.H) said,

أُوتِيتُ جَوَامِعَ الْكَلِمِ²³

Allāh has bestowed me such comprehensive sentences of which words are less and meanings are of wide range”²⁴

Excellent Perfection to Depict Events and Circumstances:

When the Holy *Qur’ān* depicts the stories of former nations and prophet (A.S.) it is felt that all these events are happening in front of eyes. Therefore some people have also mentioned this reason about the miracle of the Holy *Qur’ān*.

Imām Zarkashī (Died in 794 Hijri) write:

“ Some people present an argument about the miracle of the Holy *Qur’ān* that the stories of former nations and people, described in

²³ Aḥmad Bin Ḥanmbal, Abu ‘Abdullāh, Al-Musnad, *Mū’ssasa-tu-Risālah*, 1421 *Hijri*, Vol 12, 366

²⁴ Al-*Qurtābī*, Al- Jāmi‘ -Liaḥkām -ul- *Qur’ān*, Vol 12, 295

the Holy *Qur'ān* are like as if these were being described by the person who is seeing these with his own eyes²⁵
The Beauty of Conciseness and Comprehensiveness:

Another instance about the style of description of the Holy *Qur'ān* which is also a masterpiece of conciseness and comprehensiveness is that the human beings have been using different sources of conveyance to travel from one place to another and God knows better how many inventions will be introduced up till the Day of resurrection which will be used as sources of conveyance for human beings to travel. The Holy *Qur'ān* has also mentioned about these sources of conveyance.

Allāh Almighty said,

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَرَبُّنَا الَّذِي أَلْهَمَنَا مَا لَا نَعْلَمُونَ²⁶

“And (He created) horses, mules and donkeys, so that you may ride on these, and they may give you a beautiful look. And He creates what you do not know (as yet)”.

By this good look, that very grace and grandeur is meant that the owners of cattle have. At the end, after mentioning three cattle, horses, mules and donkeys especially and then future tense was used about other sources of conveyance.

وَيَخْلُقُ مَا لَا تَعْلَمُونَ

All those newly invented sources of conveyance and vehicles are included in this regard which did not exist during ancient time and there were no concepts about these at that time. For instance train, car, aero plane which have been invented up till now. In this regard all those things are also included which will be invented in future. Here one thing is noteworthy that regarding invention of the previous things, the word *خَلَقَ* and past tense has been used and to mention about famous sources of conveyance and vehicles the word *يَخْلُقُ* and future tense has been used. By these two differentiated words, this topic is manifest that Allāh Almighty is well-aware about those sources of conveyance and other things which have not existed up till now and in future what kind of sources of conveyance and vehicles are to be introduced and this has been expressed in this short sentence.²⁷

Some typical styles of description of the Holy *Qur'ān* have been mentioned and several undeniable realities and pearls knowledge and recognition will be found by which human knowledge is broadened and sensibility with maturity is also developed.

²⁵ Zarkashī, *Muhammad Bin Abdullah*, Badar-al-dīn, Al- Burhān Fī ‘ulūm al *Qur'ān*, (Dār Ihyā al-kutub Al-‘Arabīyyah, 1376 Hijrī), Vol 2, 96.

²⁶ Al-*Qur'ān*, Al-Naḥal: 08

²⁷ Muftī *Muhammad Shafi‘*, *Márif-al- Qur'ān*, (Karachi: Idārah-tul-M‘ārif, 2005 AD), Vol 5, 230.

Conclusion:

The style, which has been adopted in the Holy *Qur'ān* for the welfare and reformation of the human beings, is consisted of different kinds. Every person has different kind of mental filter to think, to understand and to draw conclusions. Therefore whosoever will study verse of the Holy *Qur'ān* with keen interest, whatsoever the style of thinking may be, it will be according to his thinking. Same kinds of examples and valuable instructions will be found in the Holy *Qur'ān*. And he will spare and spend much time for this purpose to get the recognition of Allāh Almighty and the secrets of this book will also be revealed to him.