

## WESTERN SCHOLARS ON THE DESCRIPTIVE STYLE OF HOLY QUR'AN A CRITICAL ANALYSIS

Farhat Aziz, Associate Professor, Lahore College for Women University, Lahore,  
[farhatfcc27@gmail.com](mailto:farhatfcc27@gmail.com)

Muhammad Yousuf Yaqub, Research Associate, Faculty of Arabic and Islamic  
Studies, Allama Iqbal Open University, Islamabad, [muhammad.yousuf@aiou.edu.pk](mailto:muhammad.yousuf@aiou.edu.pk)

### ABSTRACT:

*This research paper deals with the criticism of Western scholars on the descriptive style of the Holy Qur'an in the light of Islamic inheritance. Orientalist's have refused to acknowledge the Prophet Muhammad (ﷺ) as the last Prophet of Allah Almighty. They are trying their horizontal best to reject the Islamic faith i.e. Qur'an. Muhammad as a prophet. They have assisted all their efforts to prove for this purpose that Qur'an is not the book of Allah and consequently the Prophet Muhammad (ﷺ) as a fictitious Prophet. The purpose of this article is to critically analyze the objections of orientalist's on descriptive style of the Holy Qur'an. A.T.Welch has made the word 'Qul' 'say' is the base of the descriptive style of the Qur'an in her article on Qur'an in the 'Encyclopaedia of Islam from Leiden'. According to her, there are two important parts of the occurrence of the word Qul i.e, A statement or question indicating the setting and the say statement which is sometimes followed by a comment or two. The setting statement occasionally involves Muhammad's followers but usually is a report of something said or done by the unbelievers. These sorts of points of view by Orientalist's have been analyzed in this research by consulting the non - Muslim authors' books and the basic sources of Islamic Inheritance.*

**KEYWORDS:** Western Scholars, Descriptive style, Qur'an, Analysis

### Introduction:

There has been a great difference of opinion between Easter Muslim theologians and the orientalists on the descriptive style of the book of Allah. The orientalists missed no chance of opposing strongly in this regard. To study the civilization's heritage, history, language, literature, fine arts, sciences and sociology to the people of the east by the westerns is called Orientalism. The movement of Orientalism was started after Crusades (eleventh to the thirteenth century) as a religious movement and the person who, for the first time, started a movement against Islam was John of Damascus of the seventh century. The era of Crusades was the age in which Christian theologians and researchers had been trying to refute Islamic beliefs, to eclipse the perfect example of Holy Prophet (ﷺ) and to prove Qur'an His (ﷺ) thinking as creation. Thus, in Europe, after the renaissance, to introduce the east in the west and to point out expected interests of the west in the east, the orientalists performed their duty

elegantly. Though, the orientalist discussed manuscripts related to Islamic heritage along with all aspects of Islamic sciences including tafsīr, hadīs, fiqh, sir'ah, history of Islam, tasav'vūf, Arabic grammar, language and literature, but, they, particularly, took up the Holy Qur'an and the personality of the Holy Prophet (ﷺ). All of the ancient and modern orientalist wrote about the Holy Qur'an, almost, all of them neglected its present order and tried to determine the order of revelation of Qur'anic verses according to their own mind. Tory of Yale spent his whole life to find out contradictions of the book of God. Bell of Edinburgh applied in his way the rules of higher criticism on Qur'anic injunctions. History of Qur'an by Noldeke is an important source of orientalist's objections on Qur'an. Moreover, the collection of the Qur'an by John Burton is also a noticeable source of objections on Qur'an. Montgomery Watt has also noted many objections in his Qur'anic studies. In almost all Encyclopedias, there are articles regarding objections on Holy Qur'an. In spite of this, there are some more objections in the books of Springer and William Muir. This is the significant role of Qur'an in the religion of Islam for which Jeffery and other orientalist like him had to probe into it and thus the Muslims got awareness about their great heritage. But its main loss was that dependence of the Muslim Ummah on western research increased to the extent that only western success is considered competent and trustworthy in explaining Islamic concepts, law, Sharia, history and Islamic values. On the international level an Encyclopedia of Islam, published in the Holland is considered a main source to comprehend Islam. C.E. Bosworth, E.Von. D, Bernard Lewis, and C.H. Pallet are included in the members of the committee that published this Encyclopedia. It is ironical that a generation is developing in Islamic world that draws inspiration from the west and wants to interpret Islamic precepts in the western pattern. Presently, What Qur'an Really Says by Ibn-e-Waraq is found on the net which in misleading material on the compilation of Qur'an. However, it is necessary to bring these malignant efforts to light with evidence and logic that mislead the world about Islamic beliefs and culture.

### **Literature Review:**

As far as the review of previous work on this subject is concerned, there are enough information about Qur'anic sciences, but they are in old style, not sufficient to refute the objections leveled by the orientalist, according to the modern research methodology. In our heritage there are books on tafāsīr-e-Qur'an, Hadith, Tārikh-o-Sair and fiqh which partially contain material about Quranic science. However, Al-Burhān Fī 'ulūm ul Qur'ān of Imān Zarkashī, I'jaz ul Qur'ān of Imām Bāqilānī, Al Itqān Fī 'Utum-ul-Qur'ān, Mu'tarak-ul-Iqr'ān Fī I'jaz ul Qur'ān and Al-Tanjīz of Imam Syūṭī, Manāhil-ul-Irfān of Iman Zarqanī, I'jaz-ul-Qur'ān and Mana'-ul-Qitan, Mabāhis Fī 'Uluum-ul-Qur'ān of Subhī Sālih, Al-Mushaf-ulMuratilo Lubīb al-Sa'īd, Ta'rikh-ul-Qur'ān and Salāsa-al-Rasāil Fī I'jazul-Qur'ān of Imām Kurdī, and I'jaz-ul-Bayān-ul-Qur'ān of 'Āyesha bint AlShātī are included in Arabic books and 'Ulūm-ul-Qur'ān of Taqī Uthmanī, Jam'-ul-Qur'ān of Tamanna Ābādī Ta'rikh-ul-Qur'ān of

Girajpuri and other books are compiled in Urdu. Inspite of them, in an English article 'Orientalism on variant readings of the Qur'an written by Dr. Akram Chaudhary the attention has been limited particularly, to the objections made by the orientalist. Dr Hafiz Mahmud Akhter has done his Ph.D work on articles in all the Encyclopaedias related to Qur'ān. Another book; Al Qur'ān-al-Karīm-dirāsa li-Tashīh-al-Akhtā al wāridā fil Mūsāū'a al Islamia al Sadirah an Dar Barīl fi Leiden on this subject is written in Arabic Manshūra-il-Muntazimat al Islamia published this book in 1998 from Issasco. Dr. Ghulam Murtaza also wrote an article on this subject that was published from Madina-al Munauwarah. Moreover, there are several other authors who minutely discussed the topic but their mention well uselessly prolong.

### **Objectives of research:**

In this research the objections of the orientalist are examined on the descriptive style of the Holy Qur'an. Sometimes the apparent meanings of a tradition are different than real meaning, therefore, to find out real meaning and argument accordingly on the basis is valueable in this article. It is essential to have knowledge of traditions to gain benefit from Qur'anic traditions. Therefore the objections of the orientalist should be examined in the background of 'Uloom-ul-Hadith to get accurate conclusion. This point is especially considered in this research. Non acceptance of baseless traditions and their importance to the orientalist are stated. The application of rules of criticism on Qur'anic text by the orientalist and a suggestion for them to be important. Keeping in view the objectives of research I have selected an article that appeared in Encyclopedia of Islam on "Al-Kur'an" and its seventh sub heading specifically as a topic to examine critically orientalist approach about the descriptive style of the Holy Qur'an. This Encyclopedia has been a main source for the whole of world to comprehend Islam but the material presented there is misleading. To avoid the polemical approach, the discussion about trustworthy traditions should be accepted and untrustworthy Qur'an traditions should have been rejected.

### **Research methodology:**

A well-known research methodology on scholarly level based on content comparison method is adapted in this article. It has been tried to get material about this topic from authentic books to analysis and investigate.

Ibn e Abi Al-Asbah has described the nine examples of the descriptive style of the Qur'an in "Al-Khawatir Al-Sawaneh Al-Fawatah" and 'Badi-ul-Qur'an'.i.e, The Alphabetical Order, the Announcing letters, the Sentence of News, Qasam or Oath, Condition, Order, Astafeham, Dua or Praying, Ta'leil etc.<sup>1</sup>

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<sup>1</sup> Ibne Abi Al-Isbah, D, 654 A.H., Badi-ul-Qur'an ( Cario: Maktaba Nuhsat bil Fajala, 1957), p. 30, 42, 54, 55, 74, 112, 146, 151, 269, 293, 308, 314, 335, Shataei, Ayesha bint-e-Abdur-Rehman, Al-Ijaz ul-Bayani Lil Qur'an wa Masaeil Ibne Al-Arzaq ( Cario: Dar ul Ma'arif, 1971), p.126, Ibne Abi al-Asbah, Al-Khawatir Ul-Sawanah Fi Israar al-Fawath.(ND)

Whereas A.T.Welch has made the word 'Qul' 'Say' is the base of the descriptive style of the Qur'an in 'Encyclopaedia of Islam'. According to her point of view, there are two important parts of the occurrence of the word 'Qul' 'Say' i.e.,

1. A statement or question indicating the setting and the say statement which is sometimes followed by a comment or two.
2. The setting statement occasionally involves Muhammad's (ﷺ) followers but usually is a report of something said or done by the unbelievers.<sup>2</sup>

For details, please see the given verses in reference<sup>3</sup> Sometimes, the word 'Qul' 'say' is used for the question and in the next line or paragraph the 'Qul' 'say' word' this question is answered, the situations of comfort and pain and the belief and worship, are also expressed through the word 'Qul' 'say'.<sup>4</sup>

Imam Zarkashi D, 694 A.H in 'Al-Burhan' and Imam Syutti D, 911 A.H., in 'Al-Itqan' have introduced question indicating setting, and usage of 'Qul' 'say' has also been discussed in these book.<sup>5</sup> According to them, the question will be answered when it must be answerable and the question should be ignored in order to explain the nature of the question and the asking person's question is wrong.

According to Sukaki, declared this style of answering as 'Al-Aslub-ul-Hakeem'<sup>6</sup> i.e., to answer something else different from the question. Some question's answers are more popular than the question and sometimes, the answer is weaker than ever and it is the example of the questions which should be ignored.<sup>7</sup>

As Allah says:

They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.<sup>8</sup>

People had questioned about the Lunar system i.e., its initial stage like a delicate thread, middle stage of full moon and after this stage, it begin to decrease its size, and

<sup>2</sup> A.T.Welch, Encyclopaedia of Islam, Al Kur'an (Leiden: E.J.Brill, 1986), vol. 5, p. 422-23

<sup>3</sup> Sur'ah Al-Baqarah, 2:8, 91, 93, 136, 142, 220, Sur'ah Al e-Imran, 3 : 3, 26, 135, Sur'a h Al-Inam, 6 : 2, 12, 19, 56, 58, 63, 66, 71, 164, Sur'ah Yunus, 10:10, 18, 68, 69, Sur'ah Ibrahim, Sur'ah Al-Ankabut, 29 : 46, Sur'ah Saba, 34: 36, 39, 46, 50, Sur'ah Al-Zumar, 39 : 44, Sur'ah Al-Mulk, 67 : 23, 28, 30, Sur'ah Al-Jinn, 72:18-20, Sur'ah Al-Tukaser, 102:1-3, Sur'a h Al-Kaffrun, 109:1-5

Ali Unal, Islam Addresses Contemporary Issues, ( IZMR, 1998), p. 142

For 'Kul' Al-Jurjani Abdul Qahar Al-Imam, Dalail Ul-Ijaz Fi Ilm Al-Maani,(Beirut: Dar ul Ma'arfat, 4rth Edition,1994) , p. 92, 94, 123, 152, 164

<sup>4</sup> A.T.Welch, Encyclopaedia of Islam, "Kur'an", Vol. 5, p. 422-23

<sup>5</sup> Al-Zarkashi, Badr-ud-Din, Al-Burhan Fin Uloom-ul-Qur'an (Berit: Dar ul Fikar, 1988), Vol. 4, p. 42-47, Al-Syutti, Al-Itqan Fi Uloom-ul-Qur'an, ( Makkah al Mukarma: Maktaba Dar Ul Baz, 1996), Vol. 1, p. 196-200

<sup>6</sup> Al-Sukaki, Abi Yaqoob Yusuf bin Abi Bakr Muhammad bin Ali, D 626, Kitab Miftah Ul-Uloom ( Cario: Mustafa al Babi Al Halbi, N.D), p. 140

<sup>7</sup> Al-Zarkashi, Al-Burhan, vol. 4, p. 42-47., Al-Syutti, Al-Itqan, Vol. 1, p. 196-200

<sup>8</sup> Sur'ah Al-Baqarah, 2 : 189

in this verse, people were told the usage of lunar system not the reason and they were also taught that their question was illogical. This is the same view of Sukaki<sup>9</sup> and his followers and he said that people had not enough mental caliber to understand the complexities of metaphysics.<sup>10</sup>

He also said that he desired to know why people had questioned in this way and the discipline of verse exposed, the fact that people asked about the time and date system of Lunar system not the physics of stars and sun and this fact has been proved perfectly.

It is referred from Ibn e Jareer<sup>11</sup> that Companions (RA) asked Hazrat Muhammad 'why these lunars had been created', Allah revealed this verse and this verse exposed that people questioned about the increasing and decreasing of the moon and not about metaphysics.

Imam Zarkashi and Syutti have described the aim and reason of questions in the words of Ma, Min, Hal, Famin, Ainaka, which starts with noun, verb, past and present tenses.<sup>12</sup>

The example of lack of relation between question and answer is: And when Our verses are recited to them as clear evidences, those who do not expect the meeting with us say,

"Bring us a Qur'an other than this or change it." Say, [O Muhammad], "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."<sup>13</sup>

Which answer is: The question of change has been given and Ikhtara (to create Qur'an by themselves) has been ignored.

According to Zamakhshari, it is because change is possible but not to create for human beings and the man will become to know why he was not answered in this regard.<sup>14</sup>

According to another view, change than 'Ikhtara' is easy and when any charge has been negated in Quran, Ikhtara has been already negated at first step. Sometimes, the

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<sup>9</sup> Al-Sukaki, Miftah Al-Uloom, p. 140

Al-Syutti, Ma'tarak Al-quran Fi Ijaz-ul-Quran, vol. 3, p. 489

<sup>10</sup> Al-Taftazani, Saad-al-Din, Al-Mukhtasir Fi Al-Maani, (Beirut: Ali Baydfin: Dar al-Kutub al-Ilmiyah, 2000), p. 65

<sup>11</sup> Al-Tabri, Ibne Jureer, Abu Jaffer, Muhammad, Jaama' Al-Bayan Taweel Aya-al-Qur'an, (Leiden: E.j. Brill, 1988), vol.2, p.185-186

<sup>12</sup> Al-Zarkashi, Al-Burhan, vol. 4, p. 42-47

Al-Syutti, Al-Itqan, vol. 1, p. 196-200

Al-Syutti, Muatarik, vol. 3, p. 489

<sup>13</sup> Sur'ah Younas, 10:15

<sup>14</sup> Al-Zamakhshari, Abi Al-Qasam Jarullah Mehmood bin Umer al-Kharzmi, (Beirut: Dar ul Fikar, 1977), D 538,

Al-Kashaf Un Haqaiq Ul-Tanzeil wa Ayun Ul-Aqawail, Vol. 2, p. 228

question is completely ignored only when the people have the idea of ridiculing the answer and the answering man as Allah says:

And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."<sup>15</sup>

The Jews asked Hazrat Muhammad (ﷺ) that question because they thought that, he (ﷺ) would be helpless to answer this question, and they would ridicule him (ﷺ) because the word 'Ruh' is used for the human spirit, Qur'an, Hazrat Isa Gabriel, angels and some species of angels, so the Jews thought to scold Hazrat Muhammad (ﷺ) by saying that they had never discovered these facts but they were answered fraudulently, which surprised them and it was a compact strategy to counter their bluff.<sup>16</sup>

Sometimes, some questions of 'fate' or 'chance' are wiped out as:

And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.<sup>17</sup>

In the verse, the presence of both question and answer shocked, the verse and "Allah is creator" was declared its answer as if the pagans questioned about the rebirth after death and the birth of man which was answered by Allah as:

Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"<sup>18</sup> In fact, the origin or type of both question and answer should be the same e.g.,

And it will be said to those who feared Allah,

"What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous.<sup>19</sup>

On the other hand, there is no coordination between answer and question in And when it is said to them,

"What has your Lord sent down?" They say, "Legends of the former peoples."<sup>20</sup>

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<sup>15</sup> Sur'ah Al-Isra', 17 : 85

<sup>16</sup> Haqqaq wa Kharja'no Ahadsaya Al-Drturward Abdul Munam Ahmed, Kitab Al-Afsaah Unn Maani Al-Sahah, (1367), AlKhateeb, Abdul Kareem, Al-Ijaz Fi Darasaat Al-Sabiqeen, (Beirut: Dar ul Kutab, Al Ilmia, 1997), p. 186-187, Luluzair Al-Alam Ibne Habirata, D 569 A.H., Wahuwa Sharh Liljama'ul-bain Al-Saheen Al-Abi Ubaid-ul-lah, AlHameedi Al-Undalasi, (Beirut: Musisa al Risala, ND), 488,

Sur'ah Al-Isra, 85 : 17

<sup>17</sup> Sur'ah Al Isra, 17:85

<sup>18</sup> Surah Younas, 10:34

<sup>19</sup> Sur'ah al Nahal, 16:30

<sup>20</sup> Sur'ah al Nahal, 16:24



Because the people who questioned would become the replier or believers whereas they were among non-believers.

Another is that the man who has asked the question, has doubts about a specific person who has done this deed and it is necessary that answer should be according to the subject because the verb is known, so the verb should be in the last of the sentence which is capable of making sentence meaningful.<sup>21</sup>

Bazar has referred from Hazrat Ibn e Abbas who said,

“I never witnessed any class or group better than the Sahaba of Hazrat Muhammad (ﷺ), they asked only 12 questions .from the Prophet (PBUH) and all these questions are in the Qur'an.” Imam Razi has described this tradition with the 04<sup>22</sup> words and their 8 questions are in sur'ah Al-Baqarah.<sup>23</sup>

According to Razi, the 9<sup>th</sup> question is in surah Al-Maida <sup>24</sup> Four questions are in sur'ah Al Anfal.<sup>25</sup> Some questions are also indicated in other sur'ahs<sup>26</sup>

Imam Subhani says, “the Jew and the pagans questioned about Ruh and Zul-Qarnain and Companions (RA) never asked these questions which were only twelve.<sup>27</sup>

In fact, Qur'an has evidence that there are 13 questions of Companions (RA) according to Ibne Abbas i.e., 08 in sura Al-Baqarah and the rest five are in other sur'ahs.<sup>28</sup>

As companions questioned about the problems of routine life, they never objected anything, never bothered about anything so only the pagans questioned as Al Sa'at, Al Jibal, Al Ruh and Zilqarneen.

According to Imam Syutti, “whereas the question is for explanation, it itself points out the second question “itself” and it frequently occurs with “ About’<sup>29</sup> its example is And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind has not been given of knowledge except a little."<sup>30</sup>

In short, the objections of A.T.Welch on the saying style of Qur'an, it reveals the following facts: Sometimes, the saying style of question answer has been introduced and sometimes the argument style has been introduced. In this way, the questions of

<sup>21</sup> Al-Zarkashi, Al-Burhan, vol. 4, p. 42-47

Al-Syutti, Al-Itqan, Vol. 1, p. 196-200

<sup>22</sup> Al-Sayti, Al-Itqan, Vol. 1, p. 196-200

Al-Syutti, Al-Dur Ul-Mansoor, vol. 1, p. 438

<sup>23</sup> Sur'ah Al-Baqarah, 2 : 186, 189, 215, 217, 219, 220, 222

<sup>24</sup> Sur'ah Al Maida, 5:4

<sup>25</sup> Sura Al-Anfal, 8 : 1

<sup>26</sup> For Details : Sur'ah Al-Nazi't, 79 : 42, Sur'ah Taha, 20 : 105, Sur'ah Al-Isra, 17 : 85, Sur'ah Al-Kahaf, 18 : 83

<sup>27</sup> Subhani, Muhammad Anaya Asad, Al-Bur'han Fi Nizam Al-Qur'an, (Beirut: Dar ul Kutub al Ilmia,1994) p. 267

<sup>28</sup> For Details: Sur'ah Al-Nisa, 4 : 127, Sur'ah Al-Nisa, 4 : 176, Sur'ah Al-Maida, 5 : 4, Sur'ah Al-Anfal, 8 : 1, Sur'ah Al-Mujadala, 58 : 1

<sup>29</sup> Al-Syutti, Al-Itqan, Vol. 1, p. 196-200

<sup>30</sup> Sura Al-Isra, 17 : 85

the pagans and companions from Hazrat Muhammad (ﷺ) are also present. Some paragraphs start as the announcements of Allah while others in the form of youth. As far as, the saying is concerned, it means to explain and sources through which the problems should be explained. So saying means to explain message or explanation and the point from which this ablution or source is available, which synonym is balagha, so the Ilm-e-balaghat is a branch of Ilm ul-Bayan. Anyhow, the saying is used for different and vast meaning i.e., Aimeed, 'fi' 'ya' or Dar etc. Sometimes successors is used in the meaning of saying.<sup>31</sup> The status of kinds of message is different according to their saying style. The ancient sayings about the saying style's origin are complementary proverbs, anyhow, they are called the explanations of saying style e.g., wisdom is the guide of soul, knowledge is the guide of wisdom and saying style is the guide of knowledge.<sup>32</sup> All these things are prominent in the saying style of the Qur'an.

The topic of story is also the saying style of the Qur'an. It is an important genre which has been described briefly and in detail in the Qur'an. Some allegories have been described again and again in many places. This series of events are related to the prophets and previous nations. It is also related with the fights of falsehood and right or truth and moral lessons of the encounter of devils and pious people and thought provoking mixture. They contain the explanation of the basic aims of preaching of Allah and the consequences of good and bad deeds of previous nations. The aim of describing these events again and again in different paragraphs is to encourage the Prophet in the struggle with the pagans of Mecca by exposing the obstinate and ignorant behavior of previous nations with their prophets as they always denied them and bothered them but these prophets did not loose heart, and continued their preaching. Some western researchers have been objecting the Qur'an on not having the literary coordination. According to Thomas Carlyel, the Qur'anic literary style is uninteresting, bothering, consisting of common discussion and detached from the current situation.<sup>33</sup> Whereas according to R.A. Nichalolson, "in the comparison with Bible, Qur'an appears uninteresting, hardly comprehensible, lethargic and having free lances description. Whereas the modern researchers have given it the name of memories of previous events of previous years. So it is necessary to expose the Qur'anic literary style for the modern researchers. According to A.T.Welch, the term

<sup>31</sup> Al-Zarkashi, Jar Allah Abu Al-Qasim Muhammad bin Umer, Asas Al-Balaghat, Beirut: Dar ul utub, ND), p. 631, Ibne Manzoor, Lissan-ul-Arab ( Beirut: Dar ul Kutub al Ilmia., 1416 AH), Vol. 11, p. 350, 353, Al-Zabidi, Taj-ul-Uroos ( Beirut: Mustafa Ahmed Al Baz, Al Maktaba Al Tijaria, 1994), Vol. 15, p. 636.

<sup>32</sup> Ibn e Abdarbra, Ahmed bin Muhammad Undalsi, Al-Aqad Al-Fareed ( Beirut: Dar ul Kutub al Ilmia., 1416 AH), Vol. 4, p. 273, For details of the word 'Kul', Malik bin Nabi, Al-Zahara Al-Qur'aniya ( Al Itihad Al Islami Li Muntazimat Al Islamia, 1978), p. 22, Nadvi, Mullana Muhammad Haneef, Mutala' Qur'an (ND) , p. 128-129

<sup>33</sup> Urdu Dayra Ma'raf Islamiya, Punjab University, Lahore, "ق"

Carlyl, Thomas, Sartor Resartus and on Heroes and Heroes and Hero Worship (London: 1998), p.54-65



of story has been used in the saying style of Qur'an for explanation, vast meaning and occurrence of so-called. There many extracts from historical stories in the Qur'an in order to get the first hand knowledge of the history of word,<sup>34</sup> whereas this view is impressive that most of these stories were familiar of popular among the Arab, among these events, the allegories of the Prophets and pious people are the most popular and interesting and the Qur'an cannot be comprehended without them.<sup>35</sup>

There are various verses in the Qur'an in which through the description of previous nations or umma Hazrat Muhammad (ﷺ) was asked to perform the duty of preaching of divine orders and religion and this should be continued without any influence from the pagans of Mecca.

The Qur'an is not a historical book in which the history of any specific nation or group was described or a long discussion has been done about the world's nations rather it is the divine message of grandeur and moral lesson which explains the historical events and warns its addressed people from the consequence of previous nations and persuades them. It invites people towards the piety of 'Ruh' and stimulates people to purify their self and deed. The events which have been described in the sacred message, aim at the moral lesson, it reveals that the opponents of truth and Allah meet the same end. The knowledge of the modern world depends upon Qur'an e.g. the study of man, animal, plants etc.

The Qur'an has provided a golden treasure of wisdom and moral lesson for rational people and these events are the source of mental and spiritual comfort and advice for the believers.

The allegories or stories of the Qur'an as follow:

1. In this part, the introduction of oneness of Allah, the creation and discipline of the earth and skies, the importance of faith, and the verses about the faith upon Allah, angels, prophets, books and the last judgment day are included.<sup>36</sup>
2. The story of Hazrat Adamؑ and Eveؑ is the greatest,<sup>37</sup> and there some details of the failure of Lucifer along it.<sup>38</sup>

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<sup>34</sup> A.T.Welch, Encyclopedia of Islam, "Kuran", Vol. 5, p. 423-24

Nicholson, R.A., A Literary History of Arabs (London: Cambridge University Press, 1956), p. 161

<sup>35</sup> Ali Abdul Haleem Mehmood, Al-Qissa-tal Arbiya Fi Al-Asar Al-Jahili ( Dar ul Ma'arif, 1979), p. 71  
For more details: Abdul Kareem Zaidan, Al-Mustafad Min Qases Al-Quran Lidawa'a wa Adda' ( Beirut: Musisa al Risalah, 1996), p.2, Roberts Roberts, The Social Law of the Qur'an, p.2

<sup>36</sup> Sur'a h Al-Baqarah, 2 : 255/285, Sur'a h Al e Imran, 3 : 58, Sur'ah Al-Maida, 5 : 27, Sur'ah Al-Inam, 6 : 73, 136, Sur'ah Al-Isra, 17 : 44, Sur'ah Al-Kahaf, 18 : 3, 27, 99, Sur'ah Taha, 20 : 5, 9, 10, Sur'ah Yunus, 10 : 9, 27, 71, Sur'ah Al-Ra'd, 13 : 2, Sur'ah Al-Anbia, 21 : 22, 23, Sur'ah Al-Momainoon, 23 : 86, Sur'ah Al-Shura', 26 : 69, Sur'ah Al-Furqan, 25 : 59, Sur'ah Al-Unkabut, 29 : 45, Sur'ah As-Sajda, 32 : 4, Sur'ah Hamiem Sajda, 1 : 9-12, Sur' ah Al-Zariat, 51 : 24

<sup>37</sup> This event has been described in Sur'ah Al-Baqra, Al-e-Imran, AlMaida, Al-Aa'raf, Al-Hajr, Bani Israeil, Al-Kahaf, Mariyam, Taha, Yaseen and Suad.

3. The third important event in the Qur'an is of Hazrat Nuhؑ and there is verse about the destruction from Allah upon his nation.<sup>39</sup>

Among the stories of Prophets, the stories of Hazrat Idreesؑ<sup>40</sup>, Hazrat Hudؑ,<sup>41</sup> Hazrat Salahؑ,<sup>42</sup> Hazrat Ibraheemؑ,<sup>43</sup> Hazrat Lootؑ,<sup>44</sup> Hazrat Yaqoobؑ,<sup>45</sup> Hazrat Ysufؑ,<sup>46</sup> Hazrat Shoaibؑ,<sup>47</sup> Hazrat Mosaؑ,<sup>48</sup> Hazrat Haroonؑ,<sup>49</sup> Hazrat Yusha' bin Noonؑ,<sup>50</sup> Hazrat Hazqeelؑ,<sup>51</sup> Hazrat Ilyasؑ,<sup>52</sup> Hazrat Al-Yaseeiؑ,<sup>53</sup> Hazrat .Shamoeilؑ,<sup>54</sup> Hazrat Dawoodؑ,<sup>55</sup> Hazrat Sulaimanؑ,<sup>56</sup> Hazrat Ayubؑ,<sup>57</sup> Hazrat

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<sup>38</sup> The information about Lucifer is in: Sur'ah Al-Baqarah, 2 : 30 – 39, Sur'ah AlAa'raf, 7 : 11-23, Sur'ah Al-Hajr, 14 : 28-44, Sur'ah Al-Isra', 17 : 61-65, Sur'ah Taha, 20 : 115-126

<sup>39</sup> The description of Hazrat Nuh is in Surah Ale Imran, An-Nisa, Al-Inam, AlAa'raf, At-Tuba, Yunus, Hud, Ibraheem, Bani Israeil, Mariyam, Al-Ambiya, Al-Hajj, Al-Momainoon, Al-Furqan, Al-Shura', AlUnkabut, Al-Ahzab, As-Safaat, Suad, Al-Momainoon, AlShura', Az-zariyat, An-Najm, Al-Qamar, Al-Hadeed, Al-Tahreem and Nuh.

<sup>40</sup> The description of Hazrat Idrees occurs in two places i.e. first in sura Mariyam and second in sura Al-Anbia.

<sup>41</sup> The description of Hazrat Hud occurs for seven times in the Qur'an e.g., one time in sura Al-Shura' and sura Al-Aaraf and five times in sura Hud.

<sup>42</sup> The story of Hazrat Salah has been described in sura Al-Aaraf, Hud, Al-Shura' and Al-Nehal.

<sup>43</sup> The story of Hazrat Ibraheem has been described both briefly and in detail in Meccan and Medinan surahs e.g., sura Al-Baqra, Ale-Imran, An-Nisa, Al-Inam, At-Tuba, Hud, Yusuf, Ibraheem, Al-Hajar, Al-Nahal, Mariyam, Al-Anbiya, Al-Hajj, Al-Shura', Al-Unkabut, Al-Ahzab, As-Sifaat, As-Shura, Al-Zukhrif, Az-Zariyat, An-Najm, Al-Hadeed, Al-Mumtahnat and Al-Aala.

<sup>44</sup> Hazrat Lut has been described in surahs Al-Inam, Al-Aa'raf, Hud, Al-Hajr, Al-Anbiya, Al-Hajj, As-Shura', Al-Namel, Al-Unkabut, As-Safaat, Suad, Qaaf, AlQamar and Al-Tahreem.

<sup>45</sup> The description of Hazrat Yaqoob in Al-Baqarah, Ale-Imran, An-Nisa, Al-Inam, Hud, Yusuf, Mariyam, Al-Anbiya, Al-Unkabut and Suad.

<sup>46</sup> Hazrat Yusuf has been described for 27 times in the Qur'an e.g., 24 times in sura Yusuf, once in sur'ah Al-Inam, Al-Maomaimoon and Sur'ah Yusuf has been named with the same name.

<sup>47</sup> Hazrat Shoaib has been described in sura Al-Aa'raf, Hud, Al-Hajr, Al-Shura' and Al-Unkabut.

<sup>48</sup> The description of Hazrat Moosa is in sura al-Baqra, Ale-Imran, An-Nisa, Al-Maida, Al-Inam, Al-Aaraf, Yunus, Hud, Ibraheem, Bani Israeil, Al-Kahaf, Mariyam, Taha, Al-Anbiya, Al-Hajj, Al-Momainoon, Al-Furqan, As-Shura', Al-Namel, Al-Qasas, Al-Unkabut, Al-Sajda, AlAhzab, As-Safaat, Al-Momeen, Hamiem Sajda, Ash-Shura, AlZakhrif, Al-Ahqaf, Az-Zariyat, An-Najam, As-Saf, An-Nazzat and Al-Aa'k.

<sup>49</sup> Hazrat Haroon has also been described with Hazrat Moosa.

<sup>50</sup> The name of Hazrat Yushae bin Noon is not present in the Qur'an but in the meeting of Hazrat Moosa with Hazrat Hizer, a young companion has been described as in the 60<sup>th</sup> and 62<sup>nd</sup> verse of Sur'ah Al-Kehaf and 23<sup>rd</sup> verse of Sur'ah Al-Maida and Hazrat Yusha and other Prophet Kalab bin Yoqana. Ibne Hazm, Jamhrata Insab-ul-Arab, p.505

<sup>51</sup> Hazrat Hazqail has not been described in the Qur'an, but one event in sur'ah Baqarah has pointed out his personality.

<sup>52</sup> At two places, Hazrat Ilyas has been described e.g. in sur'ah Al-Inam and As-Safaat.

<sup>53</sup> Hazrat Al-Yasee has been described at two places e.g., in sur'ah Al-Inam and sur'ah Suad.

<sup>54</sup> There is no description of Hazrat Shamoeil in the Qur'an but Mufasreen have discussed him in the tafsir of verse 246-247 of sur'ah Baqarah.

<sup>55</sup> At sixteen places, Hazrat Dawood has been described e.g. sur'ah al-Baqarah, An-Nisa, Al-Maida, Al-Inam, Bani Israeil, Al-Anbiya, Al-Namel, Saba and Suad.

Yunus<sup>58</sup>, Hazrat Zul Al-Kafal<sup>59</sup>, Hazrat Uzair<sup>60</sup>, Hazrat Zikriya<sup>61</sup>, Hazrat Yahya<sup>62</sup>, Hazrat Isa<sup>63</sup> and Hazrat Muhammad (ﷺ)<sup>64</sup> are included.

The synonym words like 'Nabi' and 'Rusul' have been used for the Prophet. There are stories or allegories of some important events and other personalities except Prophets<sup>5</sup> in this kitab of Allah. Hazrat Luqman was famous among the whole Arab due to his piety, self-righteousness, wisdom, understanding and intelligence. There is a big contradiction of his period whether it is of Hazrat Hud<sup>65</sup> or of Hazrat Dawood<sup>65</sup>. During the period of Hazrat Zikriya, there were a pious person of Bani Israeil named Imran and his wife Hanna famous among the folks.<sup>66</sup> The story of Hazrat Mariyam<sup>67</sup> has been described in many places of Qur'an and a sur'ah has been named with her. Imran and Hanna were her parents.

Among the other events, Zul Qarnain,<sup>67</sup> Yajooj Majooj,<sup>68</sup> Asahab-e-Kahaf,<sup>69</sup> Asahab-e-Ulras,<sup>70</sup> Asahab-e-Ul-Sabat,<sup>71</sup> Asahab-e-ul-Qariya,<sup>72</sup> Asahab-e-ul-Jinnata<sup>73</sup> (the gardeners), Asahab-e-ul-Akhdood,<sup>74</sup> Asahab ul-Feel,<sup>75</sup> Abu Lehab,<sup>76</sup> Hijra,<sup>77</sup> Ghazwat

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<sup>56</sup> There is detailed and brief description of Hazrat Sulaiman for 17 times in the following Sur'ahs e.g. Al-Baqarah, An-Nisa, Al-Inam, Al-Anbiya, Al-Namel, Saba and Suad.

<sup>57</sup> There is a description of Hazrat Ayub in Sur'ah An-Nisa, Al-Inam, Al-Anbiya and Suad.

<sup>58</sup> In Sur'ah Al-Qalm, Hazrat Yunus has been addressed by Sahab-e-Al-Hutt and with name in sura An-Nisa, Al-Inam, Al-Anbiya and As-Safaat.

<sup>59</sup> For twice, Hazrat Zul-Al-Kafal has been described in sur'ah Al-Anbiya and Suad.

<sup>60</sup> In Sur'ah At-Tuba, Hazrat Uzair has been described once and in Sur'ah Al-Baqarah.

<sup>61</sup> Hazrat Zikriya has been described in Sur'ah Ale-Imran, Al-Inam, Mariyam and Al-Anbiya.

<sup>62</sup> Hazrat Yahya was the son of Hazrat Zikriya and he has been described along with his father in sur'ah Ale-Imran, Al-Inam, Mariyam and Al-Anbiya.

<sup>63</sup> Thirteen sur'ah contain the description of Hazrat Isa. Sometimes he has been addressed as Isa, Maseeh, Abdullah and Ibne Mariyam e.g. in sur'ahs al-Baqarah, Ale-Imran, An-Nisa, al-Maida, Al-Inam, At-Tuba, Mariyam, Al-Momainoon, AlAhzab, Ash-Shura Az-Zakhraf, Al-Hadeed and As-Saaf. For Details: Syuharvi, Hifaz-ur-Rehman, Qasas-ul-Qur'an.

<sup>64</sup> Hazrat Muhammad (ﷺ) has been addressed as a prophet, Nabi and Rehman-tul-Lilalmeen and his Qur'anic names are Muhammad, Ahmed, Abdullah, Bashier, Nazier, Mubashir, Shahid, Muzakar, Muzamil, Mudasir, Rauf, Raheem, Aziz, Hadi, Ameen, Manzer, Naimata, Noor, Taha, Yaseen, Siraj, Munir, Shaheed, Haq, Daei Il Allah and Khatim-un-Nabiyeen.

<sup>65</sup> Sur'ah Luqman, 31:12-14 (This sur'ah has been named by the famous historical personality Hazrat Luqman).

<sup>66</sup> There is description of Imran and his wife in 33<sup>rd</sup> – 37<sup>th</sup> verse of sur'ah Al-e-Imran.

<sup>67</sup> The event of Zul-Qarnain in the sura Al-Kahaf.

<sup>68</sup> Yajooj and Majooj have been described in sura Kahaf.

<sup>69</sup> A complete sura Al-Kehaf was revealed about the Ashab-e-Kehaf.

<sup>70</sup> The description of Asahab-e-Al-Raas is in surah Furqan and Qaaf.

<sup>71</sup> There is description of Asahab-e-Sait in sur'ah Al-Baqra, Ale-Imran, An-Nisa, Al-Maida, Al-Aa'raf and Al-Nehal.

<sup>72</sup> There is a description of Asahab-e-alQariya in 13 – 30 verse of sur'ah Yaseen.

<sup>73</sup> The event of Asahab-e-Ul-Jinnat has been described in 17-34 verse of sur'ah Al-Qalam.

<sup>74</sup> There is description of Asahab-e-Ul-Akhdood in 1 to 11 verse of sur'ah Al-Barooj.

<sup>75</sup> Sura Al-Feel contains the event of Asahab-Ul-Feel.

(Badar,<sup>78</sup> Khandaq,<sup>79</sup> Hudabia Pactt,<sup>80</sup> Sura Al-Nasr<sup>81</sup> and Prophecy of Conquest of Mecca, Hunain<sup>82</sup> and Tabuk<sup>83</sup> Masjid-e-Zarar,<sup>84</sup> Asahab-e-Salasa,<sup>85</sup> the event of Zaid bin Haris,<sup>86</sup> the frequently occurred stories of nations (Nuh, Hud, Aad, Salah, Samood, Shoaib, Ibraheem, Moosa and Medinan people<sup>87</sup>, the use of terminology of Masani,<sup>88</sup> the event of burning fire in the night,<sup>89</sup> the event of listening of Qur'an by Jinnies,<sup>90</sup> the description of dominating power of the Romans,<sup>91</sup> the example of stormy rain,<sup>92</sup> the event of slave,<sup>93</sup> the formation of man through the drop of water,<sup>94</sup> the description of Noor of Allah,<sup>95</sup> the description of veges,<sup>96</sup> the amazing growth of garden of dates,<sup>97</sup> the description of fort of pagans<sup>98</sup> and of the fights between the armed forces of Jinnis and angels,<sup>99</sup> are included.

The example of comparison between the describing story in the saying style of both the Qur'an and Bible e.g., the story of Hazrat Yusufؑ starts in Bible as "it is the history of the family of Jaccobؑ<sup>100</sup> whereas the Qur'an says:

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<sup>76</sup> The uncle of Hazrat Muhammad (ﷺ) Abu Lahab has been described in 1 to 5 verse of sur'ah Lahab.

<sup>77</sup> .Migration of Medina has been recorded in the 4<sup>th</sup> verse of sur'a h At-Tuba.

<sup>78</sup> Ghazwa Badr has been discussed in sura Al-e-Imran, Anfaal, and other places.

<sup>79</sup> Sura Ahzab is about Ghazwa Ahzab.

<sup>80</sup> The Hudabia Pactt has been described in 18<sup>th</sup> verse of sur'ah Fateha.

<sup>81</sup> The conquest of Mecca has been prophesized in 10<sup>th</sup> verse of sur'ah Al-Hadeed and in sur'ah Al-Nasr.

<sup>82</sup> Sur'ah Al-Tuba, 9 : 25, 27

<sup>83</sup> Sur'ah Al-Tuba, 9 : 117

<sup>84</sup> Sur'ah Al-Tuba, 9 : 110

<sup>85</sup> Sur'ah Al-Tuba, 9 : 118

<sup>86</sup> Sur'ah Al-Ahzab, 33 : 37 - 38

<sup>87</sup> Sur'ah Al-Aaraf, 7 : 59 - 93, Sur'ah Ibraheem, 14 : 9, Sur'ah Al-Hajar, 15 : 80, Sur'ah Al-Momaimoon, 23 : 23 - 48, Sur'ah Ash-Shura', 26 : 10 - 191, Sur'ah Al-Namel, 27 : 7 - 58, Sur'ah As-Safaat, 37 : 75 - 148

Sur'ah Saba, 34 : 15-17, Sur'ah Qaaf, 50 : 12-14, Sur'ah Az-Zariyat, 51 : 24-46, Sur'ah Al-Najam, 52 : 50-55, Sur'ah Al-Qamer, 54 : 9-42, Sur'ah Al-Fajar, 89 : 6-14

<sup>88</sup> Sur'ah Al-Hajar, 15 : 87, Sur'ah Al-Zumar, 29 : 23

<sup>89</sup> Sur'ah Al-Baqarah, 2 : 19

<sup>90</sup> Sur'ah Al-Ahqaaf, 46 : 29-34

Sur'ah Al-Jinn, 72 : 1-4

<sup>91</sup> Sur'ah Al-Room, 30 : 1-5

<sup>92</sup> Sur'ah Al-Baqarah, 2 : 19

<sup>93</sup> Sur'ah Al-Nahal, 16 : 75

<sup>94</sup> Sur'ah Al-Nahal, 16 : 76

<sup>95</sup> Sur'ah Al-Noor, : 35

<sup>96</sup> Sur'ah Al-Kahaf, 18 : 45

<sup>97</sup> Sur'ah Ibraheem, 14 L: 24-27

<sup>98</sup> Sur'ah Yaseen, 36 : 12-13

<sup>99</sup> Sur'ah As-Safaat, 37 : 15-21

<sup>100</sup> Revised Standard Version (Great Britain: The British and Foreign Bible Society, 1971) ,Gen.2221

We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.<sup>101</sup>

The story is basically for explaining a hard tasks and sometimes it is without a specific end but the important point has been discussed. According to A.T.Welch, the story of Hazrat Yusufؑ is near to Bible whereas the Qur'an has changed the story of Hazrat Jesus or Isaؑ historically. In fact, there is deterioration and change in story in other Divine Books but Allah Himself has taken responsibility to save the Qur'an from any change so there is minimum chance of any deterioration in the stories of the Qur'an and the orientalist will have always been objecting Qur'an.

It is known through the comparison of the Qur'an and Bible in the story of Hazrat Yusufؑ that Qur'an uses such words which expose philosophical points in a delicate way and it also considers all the standards and its style is near to current conditions and nature whereas the style of Bible is limited.

The above discussion will be helpful in understanding the stories and Tafsirs of the Qur'an. These Qur'anic stories are collectively helpful in describing the different symbols of nature and their relation with different divine codices. The presence of Qur'anic stories in other divine codic is the evidence of oneness of Allah, the aim of the Prophets' life and the aim of human life. It has been a challenge for the human race the safety of the Qur'an.

**Conclusion:** In short, in this article orientalist's on the descriptive style of the Holy Qur'an has been analysed. The objections of A.T. Welch on the saying style of Qur'an, it reveals the following facts: Sometimes, the saying style of question answer has been introduced and sometimes the argument style has been introduced. In this way, the questions of the pagans and companions from Hazrat Muhammad (ﷺ) are also answered. Some paragraphs start as the announcements of Allah while others in the form of youth. Anyhow, the saying is used for different and vast meaning i.e., The status of kinds of message of Allah is different according to their saying style. The ancient sayings about the saying style's origin are complementary proverbs, they are called the explanations of saying style e.g. Wisdom is the guide of soul, knowledge is the guide of wisdom and saying style is the guide of knowledge. All these things are prominent in the saying style of the Holy Qur'an. The topic of story is another saying style of the Qur'an. It is an important genre which has been described briefly and in details in the Holy Qur'an. Some allegories have been described again and again in many places. This series of events are related to the prophets and previous nations. It is also related with the fights of falsehood, truth / moral lessons of the encounter of devils and pious people and thought provoking mixture. They contain the explanation of the basic aims of preachings of Allah and the consequences of good and bad deeds

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<sup>101</sup> Sur'ah Yusuf, 12 : 3

Allah, the aim of the Prophets' life and the aim of human life. It has been a challenge for the human race the preservice of the Qur'an

of previous nations. The aim of describing these events again and again in different paragraphs is to encourage the Prophet in the struggle with the pagans of Mecca by exposing the obstinate and ignorant behavior of previous nations with their prophets as they always denied them and bothered them but these prophets did not loose heart, and continued their preaching. Some western researchers have been objecting the Holy Qur'an on not having the literary coordination. It is necessary for them to expose the Qur'anic literary style with coordination of today's condition according to the modern researchers. According to A.T.Welch, the term of story has been used in the saying style of Qur'an for explanation, vast meaning and occurrence of so-called. There many extracts from historical stories in the Qur'an in order to get the first hand knowledge of the history of word, whereas this view is impressive that most of these stories were familiar of popular among the Arab, among these events, the allegories of the Prophets and pious people are the most popular and interesting and the Qur'an cannot be comprehended without them.

Recommendations:

1. In the end, it is appropriate to give suggestion to those orientalists who have been busy wholeheartedly in the completion of their mission by ignoring the Muhammad (ﷺ) as last prophet of Allah, being non-deteriorate and not deny from his (ﷺ) deputation in the chain of prophethood, that they must observe the authenticity of the seal of Prophethood on Muhammad (ﷺ) and last message importance in the Holy Qur'an i.e.

“We will make you recite so you shall not forget.”<sup>102</sup> and “Verily, We have revealed the Reminder, and verily We shall preserve it.”<sup>103</sup>

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<sup>102</sup> Sur'ah Al A'la, 33:40

<sup>103</sup> Sur'ah Al Hijr 15:09



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