

**Orientalistic Approach to the Qur'an: A Critical  
Analysis (With Special Reference to 21st Century)**

**A Thesis Submitted in Partial Fulfilment for the Award of the Degree of**

**Doctor of Philosophy**

**in**

**Islamic Studies**

**by**

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I dedicate this thesis to my beloved parents.

May Allah reward you well and prolong your  
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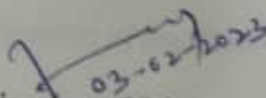
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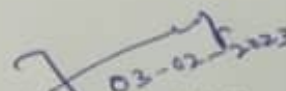





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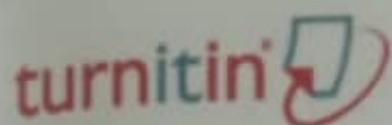
  
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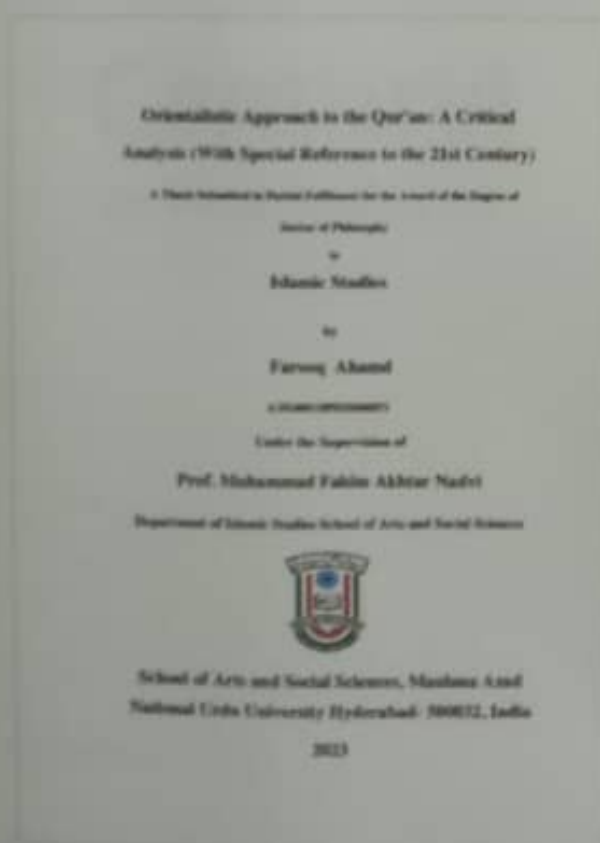


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## Introduction

### ● Introduction

The noble Quran is a revealed book of Allah and there is no doubt about it that it is the Word of Allah. The Quran is not a word of any human being, but is a living miracle from the Creator; and there is a unique revelation of realities in it. Muslims hold a firm belief that the Quran is a final-revealed discourse from Allah, which was revealed upon the Prophet Muhammad (pbuh), through the archangel Gabriel (pbuh), over a span of 23 years (610-63 CE). The primary addressee of it is the Prophet of Allah (pbuh) himself and the people of that era; and after them each and every human being of the world. Through the revelation of the Quran, Allah has appointed Prophet Muhammad (pbuh) to make reach His message, which is universal in nature to the entire humankind, so that every individual of the world benefits from this divine message: for it is ‘Guidance Unto Mankind’ (Huddan lil-Nass, Q. 2: 185). As the Quran is the Divine speech of Allah, therefore, it is free from contradictions and defects; and is beyond the reach of every kind of variation, omission, and addition. This Sacred Book is free from all sorts of doubts and scepticism; and Allah Himself is the protector of it. Allah states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر: 9)

*Indeed, it is we who sent down the message (The Qur'an), and indeed you, We will be its guardian.*

Along with the revelation, the noble Quran was safeguarded during the time of the Prophet (pbuh); and its preservation was taken care of during the caliphate of the first Caliph, Hazrat Abu Bakr Siddiq's (ra); and later on, during the time of third Caliph, Hazrat Uthman (ra), consensus were made upon the one way of its recitation. This very Quran is present in an exact manner at every nook and corner of the world to date; and is reaching us consecutively. It is a matter of glory that this honour is achieved only by

the noble Quran that Allah has taken the responsibility of its protection upon Himself. Allah says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ (القيامة: 17)

*Indeed, up on Us is its collection (in your heart) and to make possible its recitation.*

*Allah further states that:*

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (القيامة: 19)

*Then upon Us is its clarification (to you)*

The noble Quran is a code of life for humankind, for every age and era; that is, it is universal in nature and is beyond time-space constraints. The era of previous books as well as their message was limited (for a particular age or nation/ community). There are certain religious rules in Torah, the teachings of morality are being stressed in Gospel, and Psalms is a collection of some prayers. But the biggest tragedy is that these concise instructions are not available in their real form because of perversion. The revelation of these books was for a specific time, but the noble Quran is for every age and for all generations (till the Doomsday); that is why, in it light is shed upon every aspect of life. There are beliefs in the noble Quran as well as Jurisprudence related to life and guidance related to Law; there are also narrations of moral and spiritual teachings as well as rules and regulations related to politics, economy, and society; there is also history of Prophets and their nations available to attain admonition. In short, it is a comprehensive Book and guides humans in every field of life. The Quran states::

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَجْعَلَ الْقَوْلَ عَلَى الْكَافِرِينَ O إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ (يسين: 70)

*It is not but a message and a clear Qurán to warn whoever is alive and justify the word against the disbelievers.*

Allah states at another place that these all are lights of insight for you.

هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ O (الاعراف: 203)

*This Qurán is enlightenment from your lord and guidance and mercy for a people who believe.*

To achieve success and felicity (both in this life and Afterlife), humans need insight and light as well as protection from every kind of misguidance. The noble Quran is a distinctive criterion between truth and falsehood; it is a Book of thought and action as well. This book demands contemplation and implementation upon it. It is a great plan of action for human beings. It protects humankind against hazardous pathways and misguidance. It is a Book of guidance for every age and time; and the sober and insightful individuals have made it a mode of their guidance and steering in every era.

It is a remorse that from the era of the revelation of the Discourse of Allah itself, scepticism has taken place in the hearts of some unobservant people; and this chain continues until now. These unfortunate people have displayed scepticism regarding the nature of this book. Not only about it being the Discourse or Word of Allah, but also about its revelation, preservation as well as its collection and compilation. For example, the polytheists of Makkah had objected to it during the time of the Prophet (PBUH).- Similarly, since the 12<sup>th</sup> century, some Christian scholars and Orientalists have established objections upon the multiple dimensions of it. They have made numerous demurs upon the noble Quran until now; and the bases of their objections are neither upon evidence nor scientific facts. They disclose objections in whatever manner they like it. They neither acquire any yardstick/ touchstone nor thumb rules for it. These demurs are made as per the religious emotions by certain people, some others question according to the political & colonial objectives whereas, certain others take the support of objections in the name of knowledge & research. All the objections made by them are alike. Similarly, during the 21<sup>st</sup> century as well, these procedures are in continuation towards the noble Quran; however, their approach has been changed to certain extent; and this approach is of academic kind. This matter should be evident that the Muslim intellectuals occasionally have been answering these objections; this chain still continues. The researcher, in this context, has pondered upon numerous topics and

eventually, have found out a gap in the research; and choose a research topic titled ‘Orientalistic Approach to the Qurán: A Critical Analysis (With Special Reference to 21<sup>st</sup> Century)’

- **Objectives of the Research:**

The following objectives have been taken up in the present thesis:

1. To review the work of Orientalists done in different eras.
2. To understand and review the work of Orientalists and Western writers in the perspective of the 21<sup>st</sup> century.
3. To know the methodology and varied tendencies of Orientalists in the series of their Quranic studies.
4. To bring forth the old and new objections of Orientalists on the Quran in public view and to critically review those objections.
5. To identify the errors in the translations and exegesis of Orientalists and modernists.
6. To present the correct viewpoint about the Quran in the light of the foundational sources and mainstream scholarship.
7. To search the criticism of Muslims scholars made upon the objections of Orientalists.

- **Hypothesis related to the Topic**

There are various suppositions related to the topic, a few of the suppositions are:

1. The work of collection and compilation of the noble Quran has been done in the later stages, and it was not preserved during the time of revelation.
2. The Quran translations of Orientalists are correct.



3. Orientalists have rightly used the Muslim scholarship.
4. The approach of Orientalists and Western writers changed during the 21<sup>st</sup> century.
5. There is a lack of response from the side of the Muslim scholars and whatever responses have been made are not standard.

## **Review of the aforementioned Hypothesis**

- **Hypothesis I**

The first Hypothesis is that whether the work of collection and compilation of the noble Quran really took place at the later stages; and that it was not preserved during its origin? It was proven through research that the Quran has been preserved from the time of its revelation. In relation to this, the Prophet of Allah (pbuh) has made each and every verse of it to be written; and the companions who were assigned this task numbered more than forty who are termed as ‘Scribes of the Revelation’ (Katibeen-e-Wahi). A rational discussion has been done about this topic in the 2<sup>nd</sup> Chapter of this study.

- **Hypothesis II**

Another Hypothesis is that the Quran translations of the Orientalists are correct. This suggestion has also proved to be incorrect; and it has been discussed in the second section of the 1<sup>st</sup> Chapter; and it has been proven that their intention and their purpose towards the Quran translations was not the publication of the Quran; rather, their desire was to pervert and distort its (original) message.

- **Hypothesis III**

Orientalists have rightly used the Muslim scholarship; this suggestion has also proven wrong. It is one of the biggest tragedies of the research and compositions of Orientalists that they did not correctly use the Islamic sources or Muslim scholarship.

They did not even consider the Muslim scholarship in their research; instead, the writings of their predecessors hold the status of certification and standard authentication for them.

- **Hypothesis IV**

It is said that the approach of Orientalists and Western writers, especially related to the Quran, has changed during the 21<sup>st</sup> century. It is true that a certain change has come in their approach and method; there are also some evident changes in their trends that are coming forth. In the present times, the inclination of Orientalists and Western writers is more seen towards the literary studies of the Quran. They do not possess the passion, unlike before, for which they were known (that is there is change in approach of being ‘polemical’ to ‘academic’).

- **Hypothesis V**

Even this point is circulating in the mind that there is a lack of responses from the side of the Muslim scholars; and the given responses are not of much standard, convincing and authoritative. It has been proven by the research that it is not true. The reality is that the Muslim scholars have excellently responded to the objections and scepticism of Orientalists; and have critically evaluated and analysed their research and suppositions on the basis of revealed (Naqli) and rational (Aqli) evidence. These criticisms are comprehensive, objective, and rational with respect to the knowledge and research as well as methodology and procedure. The final Chapter of the present thesis has been reserved for this aspect in which the critical review of the Muslim scholars, i.e. ‘Criticism of Muslim Scholars on the Ideologies of Orientalists in the Quranic Studies’ has been presented.

- **Few Essential Questions Related to the Topic**

The topic under consideration bears a significant place; and it is also of a sensitive kind. The need for its selection has taken place because the Quranic research

of Orientalists and the biased Western writers are composed of amiss and unrequired objections. Also, they view everything related to the Quran with a critical eye, giving rise to varied scepticisms. In the present thesis, an attempt has been made to know what perspective these people hold regarding the noble Quran; and what kind of literature they have prepared upon the Quran as well as on what aspects and dimensions they have worked upon? What objectives are directed behind their studies and research? During the 21<sup>st</sup> century, any such research work related to the endeavours of Orientalists with respect to the Quranic studies did not take place through. Which can be known that what kind of work they have done upon the Quranic studies in the present time? Also, what is the scientific status of it? As well as to what extent it can be acknowledged? Also, what effects their endeavours have upon the Quranic studies? And what changes have come about in the 'Ideology & Orientalistic Approach to the Qurán: A Critical Analysis (With Special Reference to 21<sup>st</sup> Century)' Five essential questions related to the present topic are mentioned below:

- What are the objectives of Orientalists towards the Quran, and why do they study the Quran with a critical eye?
  - In what approach & manner did Orientalists have presented the Quran to the world?
  - What is the response of the authentic knowledgeable Muslims or the Muslim scholars to the objections made on the noble Quran by Orientalists?
  - On what scientific standard & approach did the Muslim scholars respond to the objections of Orientalists? Also, what kind of effect do their research compile?
  - What is the attitude & tendencies of Orientalists in the 21<sup>st</sup> century?
- **Review of Literature**

Numerous research works have been done on different aspects of the Quran, many of which have been published in the form of journal articles and books. However,

from the preliminary survey, what becomes evident is that there is no research study or composition officially available on the present topic in which any research or analytical study has been presented on the work done upon the Quran specifically, pertaining to the 21<sup>st</sup> century. Numerous books, research studies and articles have been published in Arabic, Urdu as well as English language illustrating the critical review of the endeavours of Orientalists and the rejection of their corrupt thoughts. Multiple books have passed through my eyes concerning the proposed topic of the research study. There are varied books available in Urdu language on the topic of Islam and Orientalism. Besides this, many books have been written in Arabic as well. The Arabic book entitled ‘Orientalism and Orientalists – What is Theirs and What is Against Them?’ (الاستشراق) (المستشرقون: مالهم وما عليهم) by Mustafa Al-Sibai Najeeb al-Aqeeq (The Orientalists) also bears a significant place.

An International seminar organized on the topic ‘Islam and Orientalists’ by Darul Musannefin, Azamgarh (UP, India) in 1982 also holds a very essential position. The well acclaimed scholars as well as researchers of the Islamic world have presented their research studies both on Orientalism and Orientalists in this seminar. An outcome of this seminar has been published in seven volumes under ‘Islam and Orientalists’. A critical review of the entire research, accusations, and objections of the Orientalists has been rationally done in these seven volumes. In this book, there are unique and invaluable studies available on the rejection of the objections of Orientalists on the Quran, Hadith, Sīrah and History, this book has been published by Darul Musannefin Shibli Academy. Maryam Jameelah (1934-2012) has also written a book on Islam and Orientalism. In which she critically reviews the books of eminent Orientalists Dr Philip K. Hitti, Dr Kanth, H. R. Gibb, Dr Wilfred Cantwell Smith, and Nadir Safran, have declined their criticism on the basis of evidence. This book was published by Muhammad Yousuf and Sons, Lahore in 1990. In a collaborative endeavour, Al-Muntaqath al-Arabiah wa al-Saqafah wa al-Uloom and Maktab al-Tarbiyah al-Arabi li-Duwal al-Khalij have prepared a comprehensive encyclopaedia, entitled Manhaj

al-Mustashriqeen Fi ad-rasatah al-Arabiyah al-Islamiyah (with the dual purpose: to resist the mischief making of Orientalists and to make aware the new generation of the Islamic ideology, civilization as well as the diverse virtues of the Islamic history. As many as fifteen (15) well-articulated and accurate research studies are included in it; and the most worthy among them are ‘Orientalists and the Quran’, ‘The Construction of Orientalism and Hadith’, and ‘The Life of Prophet (pbuh) and the Orientalists’; and the contemporary studies of Orientalists pertaining to Islam include The Islamic System of Law, Orientalists & the Islamic Philosophy, The Techniques of Orientalists in the Islamic History, Orientalists & the Islamic Geography, The Islamic Political System & Orientalists, The Islamic Finance & Orientalists, and The Islamic Civilization of Spain. These research studies disclose the silver plating of the so-called research of Orientalists. This book was translated into Urdu by Dr Sanaullah Nadwi, entitled ‘Uloom Islamiyah aur Mustashriqeen: Minhajiyati Tajzia aur Tanqeed’ (2009), M. Mushtaq Bashir al Ghazali has also reviewed the objections of Orientalists on the Quran and in this chain he has written a book entitled ‘The Holy Qur’an in Orientalist Studies’ (2008). Published by Dar al-Nafa’is, Damascus, it is a well written composition on the ideology of Orientalists. The PhD thesis titled ‘Islam, Paigambar-e-Islam aur Mustashriqeen-e-Mashriq ka Andaaz-e-Fikar’ by Dr. Abdul Gilani. The said has critically reviewed the objections made by Orientalists on the noble Quran, Hadith, & Sīrah in his study. Besides this, he also discussed the way of thinking of the Western Orientalists & their research. This book was first published by Bait-ul-Hikmat, Lahore in 2005. There is an essential book on the Orientalists Movement authored by Dr Hafiz Muhammad Zubair: ‘Islam aur Mustashriqeen’ (2014). Comprising of seven chapters, the aims, and objectives of Orientalists have been discussed in the First Chapter. The Second Chapter is entitled the Quran & Orientalists in which the opinions of Theodor Nöldeke, William Tisdall, Richard Bell, & Arthur Jeffrey are reviewed in detail. The Third Chapter is entitled as the Sources of Quran & Orientalists in which the opinions of John Arberry, John Wansbrough, Sir William Watt, John Burton & Ibn Warraq are critically reviewed. Fourth Chapter is Hadith & Orientalists, Fifth Chapter is Islamic

Jurisprudence & Orientalists, Sixth Chapter is ‘History & Orientalists’, and the Last Chapter of the book is entitled as Encyclopaedia of Orientalists & encyclopaedias. This book was published by Marzak Anjuman Khadam al-Quran, Lahore in 2014.

Maulana Syed Abul al Hasan Ali Nadwi (1913-1999) has fairly evaluated and assessed the research works of the Orientalists in his ‘Magribi Mustashriqeen aur Musalman Musannefin’. Other than this, he has also reviewed the scientific works of the Muslim writers. This book was published by Majlis-e-Tahqiqat-o-Nashriyat-e-Islam, Lucknow in 1982. In this context, an Algerian writer Malek Bennabi (1905-1973) has deeply studied the colonial powers and ‘Orientalist Movement’ in his ‘Jadeed Istashraqi Fikar Par Mustashriqeen ke Asraat. This is translated by a well-known scholar Dr Zafarul Islam Khan and published by the Institute of Islamic and Arab Studies, New Delhi in 1969), and is a valuable research thesis on this topic. He made an extremely scholarly discourse on the objectives of Orientalists in it. In response to the ideology of Orientalism, Dr Mustafa Al-Azami (1932-2017) has authored ‘The History of the Quran: Text from Revelation to Compilation’. He planned out this book by becoming restless from the mischief of Orientalists. The aforementioned Dr Mustafa has rationally discussed the historical status of the noble Quran & its compilation along with evidence in it. Besides this, he has also counterblasted the objections of Orientalists. This book is invaluable in its theme; and is extremely beneficial for those working in the field of knowledge & research. Another important work on this theme is ‘The Quran and the Orientalists’ by Muhammad Mohar Ali (1932-2007) who has contributed remarkably on this crucial topic and made the world aware of the mischief of Orientalists. In this book, he not only reviewed the objections and scientific malpractices of Orientalists but has also given rational answers. This book comprises three parts. In the first part, ‘On the Alleged Authorship of Muhammad (P.B.U.H)’ there are three chapters. In the second part, ‘The Orientalist on the Quranic Way’, there are four chapters in it. The author has not only reviewed the opinions of Orientalists regarding revelation in all these chapters but has rationally responded to their

ideological inconsistencies as well. The third part of the book, 'The Orientalists on the History and Text of the Quran', comprising seven chapters, bears essential significance. The author has not only reviewed the historical status of the Quran, its collection & compilation, and the objections made on the text by Orientalists but has also laid down the justified answers. This book was published by Jam'iyat Ihyaa' Minhaaj Al-Sunnah in 2004.

Dr Muhammad Khalifa is an eminent intellectual & scholar of Egypt. During his stay in Canada, he came across the Western thinkers & intellectuals because of which he deeply grieved upon the matter that the Western scholars are prey to the numerous misconceptions related to the Quran. Keeping this view in mind, he has written a voluminous book entitled 'The Sublime Qur'an and Orientalism' in order to clear the objections & misconceptions of Orientalists. This book has fifteen chapters. In this book, Khalifa strove hard to redress numerous objections of Orientalists related to the Quran. This book was published by International Islamic Publishers in 1989. Abdullah Saeed made a detailed introduction in his book 'The Qur'an: An Introduction';(2008) he besides this, have also reviewed the different approaches acquired to comprehend the Quran; withal, the different attitudes towards the Quran have also been brought into consideration. This book comprises twelve chapters. 'The Quran & its Background' is the First Chapter, 'Revelation' is the Second Chapter, & 'The Quran as a Scripture' in the Third Chapter that have been discussed. 'The Foundational Themes of the Quran' is the Fourth Chapter, 'The Quran in Everyday Life' is the Fifth Chapter, & 'The Quranic Scholarship of the Western Thinkers' is the Sixth Chapter have been deliberated. In other chapters of the book, a light has been shed upon the Quran translations, ordering as well as the old & new exegesis. This book was published by Routledge, London in 2008. In 'Quran-e-Majeed aur Mustashriqeen Galatfehmi aur Jaiza', (published by Markazi Maktaba Islami Publishers, Delhi in 2017), Mohammad Jarjis Karimi has reviewed those misunderstandings of Orientalists which are affiliated to the noble Quran. This book has five chapters. The First Chapter is 'The Historical Background of

Orientalists’, Second Chapter entitled ‘Objections of Orientalists upon the noble Quran’, Third Chapter ‘Some Popular Orientalists Objecting upon the Noble Quran’, the Fourth Chapter ‘The Objections of Orientalists upon the noble Quran’ have been reviewed. The Last Chapter is entitled ‘The Mischief of Orientalists in the Context of the Noble Quran’. This book was Sanaullah Hussain’s ‘Quran-e-Hakeem aur Mustashrequeen’ (published by Allama Iqbal Open University, Islamabad in 2010) attempts to rectify the misconceptions & suspicions of Orientalists regarding the noble Quran. This is along with a religious duty is also a part of the invitation towards the Quran. The book ‘Hifazat Quran-e-Majeed aur Mustashriqeen’ by Hafiz Mahmood Akhtar (published by Dar Al-Nawadir, Lahore in 2018) also holds a very significant place. The author has extensively reviewed the Orientalist Movement from the perspective of the Quran in this book. He has scrutinized the objections & suspicions of Orientalists regarding the collection & compilation of the Quran, preservation of the Quran, the books of Osmani, the ordering of the Quran. Also the different recitations of seven words, Osmani style of writing & the prescription of the Quran.

- **Statement of the Research Problem:**

From the past many centuries, Orientalists have made the Quran translations & its compilation as well as different sciences of it as their research topic. Orientalists have scientifically worked upon the varied topics of the Islamic sciences. During their research, they adopted different methodologies & tendencies. Orientalists have started taking interest in the Quran from the 12<sup>th</sup> century onwards & this interest kept intensifying in every era, but the scientific work on the Quran reached its apex during the 20<sup>th</sup> century. Right from Church to the universities, the Quran has been made a topic of discussion; and every kind of literature upon the Quran as well as Qur’anic sciences has brought forth into existence. Scepticisms have been found in the works of Orientalists right from Robert Canton to Jane Dammen McAuliffe. They have made reach the viewpoint, literature based upon the criticism of the Quran, at its zenith but the biggest phenomenon occurred at the global level i.e. in this entire compositional work &



literature, the Quran has not been presented in its real form; rather, it has been brought forth in a suspicious way in the world. In short, the scientific work is of a negative kind, so to speak, it has been accomplished from a biased perspective. However, some Orientalists & the Western writers are studying the noble Quran from the literary point of view; and are also acknowledging some essentialities of the noble Quran in the framework & moulding of literature. Ample incarnation & obscurity is found in the perspectives of Orientalists regarding the Quran. The requirement is that the entire work of Orientalists should be circumscribed; and critical analysis of their objections & method of research should be presented so that their prejudice & scepticism can be redressed; and the present as well as the future generation can be protected against their widespread scepticisms & fallacies. The Muslim scholars have worked in this context; and multiple researches as well as theses have been written, but its scarcity is seen in the current time or in the perspective of the 21<sup>st</sup> century because of which the present topic has been chosen. In this thesis, an effort has been made to take the review of the Orientalists' work in view of the background of 21<sup>st</sup> century & contemporary needs of the topic.

### ● **Limitations**

The present thesis encompasses the work of Orientalists done in the different eras. In relation to this, the translations that have taken place during the 12<sup>th</sup> century commenced with the Quran; and it has been accumulated until the 21<sup>st</sup> century. After this, an introduction of the writings of Orientalists has been presented as well as some of their objections have been included; these objections have merely been reviewed, they have not been responded to. The reason for this is that in the second chapter, the entire scholarship of Orientalists has been covered; and what is the kind & status of this scholarship? Has also been made the topic of discussion. Subsequently, the objections of the three prominent Orientalists of the 20<sup>th</sup> century & its response has been given. Here, it is essential to explain the matter that out of the fear of the length of this thesis, every objection of the entire Orientalists is neither presented nor the review or response has

been laid down; instead, some of their conspicuous objections are made the topic of discussion and their answers have been presented. The primary objective is to state the tendencies of Orientalists & the type of their work during the 20<sup>th</sup> century. The Third Chapter of the thesis intends to cover the scientific work of Orientalists & the Western writers in the perspective of the 21<sup>st</sup> century along with exploring their contemporary tendencies. The ideologies of three well known Western writers have been discussed in this; the desire is to show what approach has been acquired by Orientalists in the 21<sup>st</sup> century. In this, an endeavour has been made to make it apparent that during the 21<sup>st</sup> century, the approach of the Western writers about the Quran is of an academic kind. These writers have extensively reviewed the literature written on the Quran however, a few of the objections have also been raised, but it is not of a kind that can be ignored. Although, some Orientalists have repeated the objections of their predecessors Orientalists, such as Michael Cook has done. Consequently, a significant chapter also comprises the responses of the Muslim scholars in this thesis; how the Muslim scholars have responded to the scepticisms & objections of Orientalists. In a section of the Fifth Chapter ‘Criticism of Muslim Scholars on the Ideologies of Orientalists in the Qur’anic Study: General Analysis’, those eighteen personalities have been chosen whose writings have been studied widely and whose research has also been translated in the English language. Accordingly, four such personalities have been selected whose research work has greatly regulated positive effects in the East as well as in the West. A few of the key points of the present thesis are as follows:

1. In the present thesis, the translation of English quotations has been given often but during the discussion, inferences of some quotations have been adequately used.
2. In this thesis, wherever the translation of the verses of the Quran have been specified, those have been obtained from Tafheem-ul-Quran by Maulana Sayd Abul A'La Maududi, Asan Tarjuma-e-Quran by Mufti

Muhammad Taqi Usmani, and translation of a few of the verses have also been taken from Tazkeer al-Quran by Maulana Wahiduddin.

3. Wherever the holy verses, hadith, or quotation have been imitated, they have been placed under quotations , and the translation has been chosen to mention within brackets.
4. For the references of the verses, firstly, the name of the Surah has been mentioned, and then the verse number has been given, for instance Al-Baqarah:30.
5. In the Fourth Chapter, merely EQ has been written at varied places, instead of Encyclopaedia of Quran; and in the Fifth Chapter, instead of The Integrated Encyclopaedia of the Qur'an, IEQ has been written.
6. In the online sources, articles & the name of the concerned websites as well as the date of access has also been included.

## **Chapter-1**

# **Historical Analysis of Qur'anic Studies by Orientalists**

**Section: I. Orientalists: Meaning, Objectives and Motives**

**Section: II. Movement of Quran Translation & Orientalists**

**Section: III. Study of Quran & Orientalists**

**Section: IV. Some Apparent Discussions of Orientalists on the  
Qur'an**

## 1.1. Section-I: Orientalists: Meaning, Objectives and Motives

### 1.1.1. Definition and Meaning

The word Mustashriq is derived from Istashraq (استشرق). Istashraq is an Arabic term and is derived from the word Sharq (شرق) which means light and glitter, as in this phrase: أَشْرَقَ وَجْهُهُ بِشْرًا Means his face has lighted up with joy<sup>1</sup>. The word Sharq is also used in the sense of ‘Sun rising from the East’<sup>2</sup>. In the English language, the word Orient is used for the East or the residents of the East and the Eastern countries;<sup>3</sup> Orientalism is used for Istashraq (استشرق), and Orientalists is used for Mustashriqeen. The meaning of Orientalism given in Chambers Dictionary is as: ‘Orientalism an eastern expression, eastern etc., scholarship in western Languages.’<sup>4</sup> Robert Allen in his lexicon Merriam-Webster's Collegiate Dictionary: ‘Scholarship or learning in oriental subjects.’<sup>5</sup> Those Christian and the Western scholars who study Islam are called Orientalists. In the Eastern presentation and speech and Eastern language and literature, Orientalism reflects the acquisition of expertise. Therefore, the following meaning is mentioned in the Al-Munjad:

“العالم باللغات والآداب والعلوم الشرقية واسم هذا العلم الاستشرق.”<sup>6</sup>

<sup>1</sup> Wahid-ul-Zaman Qasmi Kiranwi, Al-Qamoos Al-Jadeed (UP: Kitabkhana Hasina Deoband, 2004), 469.

<sup>2</sup> F. Steingass, *Arabic-English Dictionary* (New Delhi: Asian Educational Services, 1993), 588.

<sup>3</sup> Robert Allen, *The New Penguin English Dictionary* (London: Penguin Books Ltd., 2021), 621.

<sup>4</sup> A.H.Macdonald BA, *Chambers Twentieth century Dictionary* (Allied publishers private limited, 1972), 929.

<sup>5</sup> *Merriam- Webster's Collegiate Dictionary*. Tenth Edition (Massachusetts: Merriam- Webster, Incorporated Springfield, 2001), 818, see also Robert Allen, *The New Penguin English Dictionary* (London: Penguin Books Ltd.2021), 621.

<sup>6</sup> Saleh bin Sabir Asheli, *Al Munjid fil Lughah wal Aelam* (Beroot w al Maktabah Aesherkia,1988), 384.

*The expert of the Eastern language & literature and the Eastern sciences is called an Orientalist and the knowledge of it is Orientalism.*

As per the Oxford Urdu Dictionary:

‘The meaning of Orientalism is Eastern society & culture and Orientalism is a term for the study of Eastern civilization etc.’<sup>7</sup>

Dr Mushtaq Bashir Al Ghazali has made this inference more evident. He writes:

”فالاستشراق هو التخصص في دراسة الشرق سواء اكانت الدراسة تتعلق بعلوم المجتمع الشرقى ام بفنونه او تراثه او تاريخه او ديانته او عاداته مع ضرورة توفر اداة الدراسة، و هي (اتقان اللغات الشرقية).“<sup>8</sup>

Mahmoud Hamdy Zakzouk, defining Orientalism, writes in his book:

”الاستشراق الزى يعنى الدراسات الغربية المتعلقة بالشرق الاسلامى فى لغاته، وآدابه و تاريخه وعقائده وتشريعاته وحضارته.“<sup>9</sup>

*The studies done by the Westerners with reference to the language & literature, history, beliefs, legislation, and culture about the East & Islam is termed as Orientalism.*

The well-known researcher Sabahuddin Abdur Rahman, whilst reviewing the movement of Orientalism and its objectives, writes that

“Orientalism is a term for the collection of contradictory notions & ideologies; as per the appropriateness of time & ambience, sometimes subjectivity, sometimes indifference, sometimes research & straightforwardness, and sometimes the coverings of the beautiful names of knowledge are hauled upon it. The aim of these coverings is to keep the reader unconscious from the actual face of reality.”<sup>10</sup>

<sup>7</sup> Shanul Haq Haqi, *Oxford English Urdu Dictionary* (Karachi: Oxford University Press, 2013), 1154.

<sup>8</sup> Mushtaq Bashir al-Ghazali, *Al-Qur'an al-Kareem fi Darasat al-Mustareqin* (Damascus: Dar al-Nafais, 2008), 34.

<sup>9</sup> Mahmoud Hamdi Zagzouq, *Al-Istishraq wal Khalifatul Fakiria lisrai alhazrai* (Cairo: Dairat al-Manar, 1989), 18.

<sup>10</sup> Syed Mahmudul Hasan, Md. Fakar Uddin, *Orientalist Studies of Methodology of Repetition in The Holy Qur'an: A Critical Study*, Journal of Ma'alim al-Quran wa al-Sunnah, Vol. 16, No.2, (2020), 1-15.

From these definitions, it becomes clear that Orientalists are those Western intellectuals who focus their attention towards Arabic and Islamic culture; and they not only show interest in learning Arabic language and Islamic sciences and ideology, civilization and culture, and other Eastern sciences but also generate expertise in those sciences; and among them should be included the study of religion, literature, history, and languages.

In the Western and European world, Orientalism is well-known for Eastern arts and sciences and ideology and culture; and for this, the dwellings of departments have officially been brought into action; also, different departments have been established in the universities for the Eastern arts and sciences. These departments are given the names, such as School of Oriental Studies. With respect to this series, particularly in Europe, the government of France has taken the initiative during the beginning of the 20<sup>th</sup> century; it brought into existence various schools and research institutions in order to study the East-Islamic world<sup>11</sup>. During 1916, the Department of Arts and Law was established in the London University with the aim to carry out research and enhance the information regarding the Eastern arts & sciences, language & literature, and ideology & culture. Under this department, additional schools have been established. The actual intent of these efforts was to study the Eastern arts & sciences in a well-organized way. This is how its scope enlarged, and their work got expanded in every nook & corner of the Department of Science & Literature. Orientalism is an essential part of European materialistic culture and civilization. Orientalism has also covered the ideological dimensions of human society; where it established organizations for this purpose as well as invented new terminologies, methodology, laws & principles, and new angles of thinking & understanding; it also made evident the Imperialistic bureaucracy & Imperialistic ways.<sup>12</sup>

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<sup>11</sup> Collingwood, *21 Century Universal Encyclopedia* (Sydney: Regency Publishing, 1996), Vol : 21, 261.

<sup>12</sup> Doniger Wendy, *Consulting Editor, Merriam-Webster's Encyclopedia of World Religions* (Massachusetts: Merriam-Webster Incorporated Springfield: 1999), 829.

The Orientalists have also acquired the access of the Eastern languages to benefit from the Eastern sciences & culture, and cast them into a special moulding; and they have also made the Eastern languages, the language of their script & reading as well as their colloquial language. Orientalists have made Arabic language as their mother tongue in Morocco, Algeria, Tunis, Libya, Egypt, Jordan, Yemen, Lebanon, Iraq, and Syria whereas, they adopted Persian as their mother tongue in Iran, Afghanistan, and Bukhara. The ancient Aramaic language has outshone in Kurdistan.<sup>13</sup> There was a substantial motive of Orientalists behind the acquisition of the local language for the accomplishment of which they were always engrossed in it. An adequate widening is found in the Movement of Orientalists. Almost every kind of topic has been covered in it but amongst the topics which are organized in it are Quran, Hadith, Sīrah, Islamic history, Fiqh, Sufism, and the Islamic Science of discourse are worth mentioning. These topics have been worked upon individually as well as collectively. The work of Orientalists has profoundly widened in the present time and now, maximum work is done at academic level. It is also one of the tragedies that Orientalists imagine themselves to be broad-minded and declare Muslims to be empty-handed of the vast perspective.

### **1.1.2. Research of Edward Said (1935–2003)**

Edward Said is considered one of the eminent & well-known thinkers of the world. He acquired Doctorate from Harvard University and has rendered teaching services as a Professor in various prominent universities of America. The Western colonization is the essential topic of interest of Said. Other than this, he was also an expert of Orientalism and was also an excellent critic of Oriental ideology. With reference to this, he wrote Orientalism in 1978 in which he laid a foundational status in the Oriental ideology. Academically he has openly criticized the Western ideology & its approach. Edward Said has defined Orientalism in these words:



“Anyone who teaches and writes about, or researches the orient- and this applies whether the person is an anthropologist, sociologist, historian or philologist - either in its specific or its general aspects, is an orientalist, and what he or she says or does is Orientalism.”<sup>13</sup>

According to Said, the Western writers & Orientalists have clicked the image of the Eastern world based upon the racial discrimination and imperialistic ideology & perspective; and has presented the world map keeping in view the Western Colonial mind-set. He further writes that the ‘Movement of Orientalism’ represents Europe & the West at the ideological & cultural level. Therefore, ‘Orientalism’ for him was ‘a Western style for dominating, restructuring and having authority over the Orient.’<sup>14</sup>

For Said, Orientalism is neither merely the name of the study of the Political institutions, nor it is representing some Western Imperialist conspiracies in order to suppress the Eastern world. It is rather, becoming conscious of Political Geography in an Aesthetics, Sciences, Economics, Social, and Historical way. He further used the term Orientalism in three ways at different levels. In this context, he writes:

‘The term can be used in three different senses. It can refer to an academic discipline, the study of the Orient. Secondly, to a style of thought based upon a distinction for dealing with orient for describing controlling it.’<sup>15</sup>

Said distinguishes between at least three separate but interrelated meanings of the term:

- an academic tradition or field;
- a world-view, representation, and ‘style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident’;’ and
- as a powerful political instrument of domination.<sup>16</sup>

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<sup>13</sup> Edward W. Said, *Orientalism Western Conceptions of the Orient* (Penguin Random House India, 2001), 2.

<sup>14</sup> Edward W. Said, *Orientalism*, 3.

<sup>15</sup> Edward W. Said, *Orientalism*, 2.

<sup>16</sup> Edward W. Said, *Orientalism*, 2.

As per Edward, the perspective that Islam is a dangerous manifestation for humanity; also a thought that has been sowed into the hearts of Christians that they make it apparent to Muslims that Islam is a deviant beam of Christianity. He says that: ‘*To place Islam in an inferior position.*’<sup>17</sup>

Among Orientalists, the majority are those who take keen interest in the Islamic sciences and its ideology & culture. Dr Sharfuddin Islahi writes regarding this that the literally or sobriquet, this term is specific to the non-Muslim Western scholars who take interest in the Eastern languages and sciences & etiquettes. But the non-Muslim languages of the East, non-Islamic arts & science, and religions other than Islam – the Western atmosphere cannot be termed as Orientalists. In view of this, the term Orientalist is used for those Western non-Muslims especially, Jews and Christian scholars, who take essential interest in Islam, Islamic sciences, Islamic languages, and Islamic culture & civilization.<sup>17</sup>

Those European and Western scholars are called Orientalists who have not only made the Eastern arts and sciences, languages & literature, culture & civilization, and religion their topic of interest but also, after getting acquainted with it, presented its critical analysis. Some people attribute the term Orientalist to that kind of research which has been done upon the Central Eastern ideology and culture. With reference to this, Mohammad Samiei writes:

“The orient in the nineteenth century European usage of the word, meant the Arab world or generally the Middle East; it did not include India, China and Far East.”<sup>18</sup>

During the 19<sup>th</sup> century, the meaning of Orientalism for the European researchers was Arab World, or it was generally used for the Central East. India, China, and the Far East were not included in it.

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<sup>17</sup> Sharf Ud Din Islahi, Mushtashreeqeen, Ishtishteshraq, mashmoola mahnama , Mairairif Azamgrah shoumara:8,1982,168

<sup>18</sup> Mohammad Samiei, *Neo-orientalism: A Critical Appraisal of Changing Western Perspectives* (U.K: University Westminster, 2009) , 8.

### 1.1.3. History of Orientalism

Orientalists found it difficult to defeat Muslims in the soldierly and military fields, in Crusade, and it is also not an easy task to overpower them through arms & ammunition, military tanks, and weapons; and neither can the Islamic world be conquered. Crusade is a tragic tale of history. It is actually a war of Cross & Crescent between East & West or Muslims & Christians. But along with this, the real emotion that directed it was to wave the flag of Europe in every corner of the world. This is not letting in any way, the feet of non-Europeans, especially Muslims, firm on the European land. Also, the Muslims, when reached Europe against their will, along with their military force and warriors, ruled Spain for 800 years. In Sicily, they reign approximately 200 years, the rulers of the Ottoman Empire have waved their flag on the European land for 650 years, but these kingdoms stung like thorn in the eyes of the European Christians. Orientalists found it difficult to defeat Muslims in the soldierly and military fields, in the Crusade, and it was also not an easy task to overpower them through arms and ammunition, military tanks, and weapons; and neither can the Islamic world be conquered. Crusade is a tragic tale of history. It is actually a war of Cross & Crescent between East & West or Muslims & Christians; but along with this, the real emotion that directed it was to wave the flag of Europe in every corner of the world. Not letting, in any way, the feet of non-Europeans, especially Muslims, firm on the European land, but Muslims, when reached Europe against their will, along with their military force & warriors, ruled Spain for 800 years, in Sicily they reign approximately 200 years, the rulers of the Ottoman Empire have waved their flag on the European land for 650 years, but these kingdoms stung like thorn in the eyes of the European Christians. They relieved themselves at a time when they knocked-down the power of Spain, Sicily, & Ottoman Empire and made the Islamic world weak.<sup>19</sup> When the Christian world did not receive much success in the Crusades, they changed their policy

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<sup>19</sup> Syed Sabahuddin Abdul Rahman, Salaebi Jung (Azamgarh: Darul-Musnafin Shibli Academy, 2015). 2.

of soldierly & military field and adopted a new direction – new policy & new planning against Islam & Islamic world. This policy was established on the ideological & scientific foundations, which was extremely well-organized & strong with respect to its effect. Later on, this policy, with the name of Orientalism, acquired the visage of a movement. In the face of Orientalism, the people of Europe & West, directing towards the scientific & ideological field, emphatically and successively attacked Islam & its Shariah. After the Crusade, a foundational change appeared in the way of thinking & manner of research of the Orientalists. Now, there is no nook & corner of Islam & the virtuous life of the Prophet of Islam, which has not come into the range of their prejudice ideology. They have turned the direction of all their abilities towards proving Islam an uncivilized and bestial religion. How many incorrect & baseless allegations have been carved in that era to evoke against Islam? The erroneous image of Islam that has been presented in that era was kept acknowledged through the ages in Europe & the areas under it, as a historical truth.<sup>20</sup>

The Movement of Orientalism has mentally subdued the Islamic world. They firstly fully-fledged benefitted from the translations, comprising different arts & sciences of Muslims and after this presented the world by blurring the Islamic ideology & culture and its heritage of knowledge, in a distorted & petrified way. For this, they gave birth to a special style of research and methodology; and declared the perspective of Islamic ideology & culture futile and meaningless for the world of humanity. Concerning this, Peter the Venerable (1092-1156), who was the resident of Cluny, France, has initiated the ideological work in an organized way. He made a committee, composed of different scholars for the translation of the Islamic sciences among which was also included the eminent English scholar Robert of Ketton (1110-1160).<sup>21</sup> After this, the Christian world has centralized overwhelming attention towards Orientalism.

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<sup>20</sup> Khaliq Ahmad Nizami, *Mustashriqeen ky afkaar w nazriyaat ke mukhtalif door, Including Islam and Orientalists* Volume: 2, 13.

<sup>21</sup> Mushtaq Bashir al-Ghazali, *Al-Qur'an al-Kareem fi Darasat al-Mustareqin*, (Damascus: Dar al-Nafais, 2008), 24.

With respect to this series, after the Crusades, it started on a large scale. Later to the Crusades, such compositions & literature started coming into existence in Europe & the West in which the Islamic enmity, spite, malice, and hostile emotions were immensely infused because of which the minds of the Western & European people were made virose. A prominent Muslim thinker Muhammad Asad (1900-1992), an Austro-Hungarian born Jew and revert to Islam, narrates his experience as in these words:

“My own observations had by now convinced me that the mind of the average westerner held an utterly distorted image of Islam.”<sup>22</sup>

This extent of hostile attitude towards Islam takes place merely because of deep-rooted prejudice and this biased attitude has been made a purpose of life for the world of Orientalism. Expressing his thought on prejudice favouring, Asad further writes:

“Europe may not accept the doctrines of Buddhist on/over Hindu philosophy, but it will always preserve a balanced, reflective attitude of mind, with respect to those systems. However, as soon as it turns towards Islam, the balance is disturbed and an emotional bias creeps in.”<sup>23</sup>

Though Europe does not acknowledge Buddhist & Hindu Philosophy, the fact is that it adopts a balanced & moderate attitude towards it. However, the tragedy is that when it comes to Islam, their mental stability gets distorted and prejudice gets merged into it. Karen Armstrong (an eminent author) has also expressed her views on the European people & the West’s hostile & prejudice attitude in the following statement:

“Islam was stigmatized as the 'religion of the sword' during the crusades, a period when Christians themselves must have had a buried worry about this aggressive form of their faith which bore no relation to the pacifist message of Jesus”<sup>24</sup>

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<sup>22</sup> Muhammad Asad, *The Road to Makkah* (New Delhi: Islamic Book Services, 2004), 9.

<sup>23</sup> Muhmmas Asad, *Islam at the CrossRoads* (lahore: Arfat publications Lahor), 19.

<sup>24</sup> Karem Armstrong, Muhammad: *A Biography of the Prophet* (London, 2001), 27.

After the Crusades itself the Christian world has started making the Islamic ideology and culture their target at a greater level. According to the well-known American contemporary Orientalist Bernard Lewis (1916-2018), the first intermixing of European & Islamic culture took place in the form of Crusades.<sup>25</sup> When Christians & Jews fell flat on their face in the Crusades, they needed to set up Departments of Islamic sciences in their universities so that they could give rise to diverse doubts & suspicions and problems in the Islamic heritage of knowledge. In 1312, Geneva Church decided to include Arabic language & culture into the syllabus of different universities so that, by straight away benefitting from the Islamic arts & sciences, started alienating the foundational sources of Islam; i.e. Quran & Sunnah and Sirah whilst translating them into Latin & other European languages. With regard to this series, the work of translation of Islamic sciences into European languages has been done in a well-planned & organized manner. Concerning this, the Christian world has not only started hindering the Islamic intellectual flourishing but also determined to annihilate the existence of Islam. After this, in the year 1483, a conference has been organized, in which after the repetition of the real motive, they started to hinder the Islamic flourishing in an organized way, but during this time, the establishment of Eastern departments were brought into action in distinct educational institutions, for instance departments were set up in France (1539), Cambridge (1632), and Oxford (1638).

In the middle of the 19<sup>th</sup> century, the Orientalists also started to establish Scientific Study Centres in order to study the entire facets of the East in various European and Western countries. With regard to this, an institute, by the name Society Asiatique, was established in Paris for the first time; similar institutions were set up in Britain & Ireland in 1823. Later on, in the year 1824, East-American Scientific Study Institute was also established. Eventually, in the year 1845, the Eastern Scientific

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<sup>25</sup> Hafiz Muhammad Zubair, *Islam our Mushtashrqeen*, (Lahore: Maktab Rahma llal Alamin, 2014), 9.

Research Institution was set up in Germany.<sup>26</sup> Within this context, in the year 1873, the first International Conference of Orientalists was organized in Paris where the Eastern sciences & ideology were discussed.<sup>27</sup> From the past eight years, the Movement of Orientalism is immersed in constant struggle in the work of science & ideology but neither there was an organized name of this movement nor it was popular with any essential name. The Movement of Orientalism has gained much fame & popularity during the 18<sup>th</sup> century CE. The reason for this fame were those research studies which are two fountainheads of Islam (Quran & Hadith); and the Western scholars presented through different books, magazines, & Encyclopaedia about the Prophet of Islam.<sup>28</sup> This movement was in practice for centuries, but there was no official name of this movement. For Arberry, the term ‘Orientalism’ was first used in the year 1630 for the Priest of Eastern or Greek Church, while for Rodinson the word Orientalism was included into the English language in the year 1779; and the term Orientalism was incorporated into the classical lexicon of France in the year 1838 although, the movement of Orientalism came into existence at the scientific level way before these centuries and the Europe was vehemently engaged in these activities.<sup>29</sup>

#### **1.1.4. Movement of Orientalism – Aims & Motives**

Orientalists, in every era have worked upon making the ideology & beliefs of Islam crooked, and this chain continues until now through a new way & organized conspiracies. They, through equipping themselves with different style, materials, and

<sup>26</sup> Abdul Fattah, *Critiques and Appreciation on Orientalism in the Study of Islam*, <http://repository.uinmataram.ac.id/646/1/Text.pdf> (as accessed in March. 02, 2021)

<sup>27</sup> Daniel Martin Varisco, *Orientalism and Islam*, <https://www.oxfordbibliographies.com/view/document/obo-9780195390155/obo-9780195390155-0058.xml> (as accessed on March. 02, 2021)

<sup>28</sup> Sana Allah Nadwi, *Arabi Islmi Uloom our Mustasjrqeen* (New Delhi: Al Balagh Publications, 2019), 4.

<sup>29</sup> Karam Shah Al-Azhari, *Zia-ul-Nabi* (Lahore: Maktaba Zia-ul-Islam, 1418 AH) Volume: 6, 121, Razia Shabana, Nooruddin Jami, *Ahanzoor ky bary miN mstxrqin ky nuqta nazer per barsageer ky seerat ngarwou ka ouloob tanqeed*, mentioned, *Pakistan journal of Islamic Studies*, vol: 2, 2012, 87

ways, engrossed in displaying Islamic ideology as scattered & suspicious. Among them is a special & organized, intellectual & ideological group of Orientalists. They studied the Islamic sources & references superficially and presented the wicked & unknown exegesis & interpretation of Islam with personal aims & motives along with the materialistic perspective. They, in the guise of research & investigation, displayed a serious concern on the foundational sources of Islam and have worked with irrational justification. This strategy of them was limited to presenting the book of Allah, Life of the Prophet (pbuh) – The seal of Prophethood & his teachings according to the Western research & methodology; and to distort the historical character of Islam was included in their foundational aims. Other than this, to widely rent Muslims asunder, to make the air of Colonialism common, to give birth to sects & to intensify them as well as to provide tranquillity to the essence of Islam – Judaism & Christianity is also included in their motives. Maulana Syed Abul Hasan Ali Nadwi writes that Orientalists keep a portion of venom in their writings and take care that they should not go beyond the balance, and it should not make the one, who goes beyond, disgusted or suspicious. These writings of them are terrifying to an extent that it is difficult for an average person to safely come out of their range.<sup>30</sup>

Besides this, safeguarding Christian world from the Islamic ideology & its conquering message is an essential aim of the Movement of Orientalism. Dr Mustafa al-Sibai (1915-1964), in his long journey to Europe, has observed various universities in the company of Orientalists after which he, on the basis of his knowledge & experience, identified the below-mentioned aims of the Orientalists:

1. To create such controversies inside Muslims in the name of research of the Prophet of Allah (pbuh), the Noble Quran & Shariah that wounds the knowledge, courage of faith & self-confidence of Muslims.

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<sup>30</sup> Syed Abul Hasan Ali Nadwi, *Muslim Mamalik mein islamiyat our magribiat ki kashmakash* Karachi: Majlis Al-Sanat-e-Islami, Date not mentioned), 259.



2. To make the hearts of Muslims suspicious about their cultural treasure, morals, and traditions.
3. To create weakness in the unity of Muslims based upon the Islamic scientific treasure and to give birth to doubt & suspicion in the morals & traditions, beliefs & perspectives & a standard model of manners of Muslims and to expand the Western culture & civilization.
4. To release suspicious controversies in the foundational & personal greatness & eminence of Islamic Jurisprudence.
5. By reliving the nationality that existed before the Islamic era, kindling the fire of differentiation between people and fragmenting the Islamic brotherhood between distinct Muslim countries.<sup>31</sup>

### **1.1.5. Orientalism and Misconceptions**

The foundational aim of the Movement of Orientalism is creating doubts & suspicion in the minds of the present educated youngsters & new generation. When the Crusades commenced, the Christian world hardly knew the rightful information of Islam. Hostility & rage was found between Muslims & Christians and misconceptions were widely spread across the Western Europe. In context to this, Maryam Jameelah, in her *Islam and Orientalism*, says that Orientalism is not an unbiased & objective study of Islam & its culture; and it is neither any scientific nor any research traditions instead, the real purpose of it is to instigate in the new generation doubts & suspicion about their Islamic beliefs as well as to make them revolt against the same.

“Orientalism is not a dispassionate, objective study of Islam and its culture by the Erudite faithful to the best traditions of scholarship to create profound, original research, but an organized conspiracy to incite our youth to revolt against their faith, and scorn the entire legacy of Islamic history and culture as obsolete. The object is to create as much mischief as possible

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<sup>31</sup> Mustafa al-Saba'i, *Al-Islam Wal Mustasharqeen*, translator: Noor-ul-Hasan Khan Azhari (Gujarat: Center for Ahl-e-Sunnah wa Barakat), 69.

among the immature and gullible by sowing the seeds of doubt, cynicism, and scepticism.”<sup>32</sup>

Orientalists use every possible way to prove incorrect every tradition related to Islam and they, over the years, are engaged in this work. Dr Ahmad Hasan writes about the general temperament & habit of Orientalists in these words ‘To prove every statement and report ascribed to them as spurious and fictitious has become among the Orientalists’.<sup>33</sup> An eminent intellectual, Pervaiz Manzur, writes about the planning of the Orientalistic movement :

“It was a project of malice that bred out of frustration, and it has been a plan to dislodge the noble scripture from its firmly enriched position in the Muslim world.”<sup>34</sup>

## **1.1.6. Motives of Orientalists**

### **1.1.6.1. Religious Motives**

In the Western and European world, the study of Islam transpired as per the negative aims. The large extent of the Western world’s population believes Islam as their van ward enemy. They are reflective regarding the Islamic strength, effect & its swiftness as well as its expanding inclination. In reality, the entire Western & European history is overwhelming with Islamic and Muslim animosity.<sup>35</sup> The message of Islam & Quran is expanding like a lightning speed in the Christian world, it has become a matter of angst for the Christian world, which is not only entirely disliked but also intolerable for it. That is why they have appointed some knowledgeable persons for the work, who by acquiring expertise in the Arabic language & literature and Islamic sciences, generate doubt & scepticism in the Islamic ideology & its foundational sources; these people are

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<sup>32</sup> Maryam Jameelah, *Islam and Orientalism* (Lahore: Mohammad Yusuf Khan & Sons, 1990), 166.

<sup>33</sup> Ahmad Hasan, *The Early Development of Islamic jurisprudence* (Islamabad: Islamic Research Institute press, 1970)-

<sup>34</sup> Pervaiz Manzur, *Method against Truth: Orientalism and Quranic Studies*, in Muslim World Book Reviews, 7, no.iv, (1987), 35.

<sup>35</sup> Muhammad Asad, *Islam at the Crossroads* (Panjab: Arfat Publications Dalhouse, 1947), 62.

technically termed as Orientalists, and they are working in a planned & organized way in the class of Western and Eastern knowledgeable & well-educated persons. Orientalists were initially working at individual as well as Church & Cathedral level but presently, they are producing doubts & scepticism about Islam & Quran as well as creating great misconceptions at the academic level. Maulana Syed Abul A'la Maududi writes about the academic motives of Orientalists that One of the aims of the academic & research works of Orientalists was, as per the mentality generated by the Crusade, to protect the worldly ideology of the Christians from the attack of Islam; and the second aim was to put Muslims, who are unaware about Islam, into fallacies & scepticism.<sup>36</sup>

### **1.1.6.2. Research and Academic Motives**

One of the groups of Orientalists purely place research & academic targets towards the Islamic sciences. They have made the research & academic endeavour of the Islamic science as their field of reading & writing; and they are engrossed in this journey of them. They have worked praiseworthy with respect to this—They have worked academically on the teachings of the Quran; have published after editing many literary works & manuscripts; arranged and organized the preserved Arabic books and sources in the European libraries & universities; have translated some Arabic books in English & other eminent languages; have made favourable the environment of Arabic language & literature and the Islamic study & its inclination in the Western & European world; have rendered praiseworthy services for listing, research & publication in the series of discovery of essential literary works. Orientalists have taken interest in these academic works at individual as well as collective level. Orientalists, by editing have rationally brought forth certain literary works, if this work would have not been by them then one of the essential treasures of knowledge would have been innominate & withered. Some Orientalists, because of their personal & sincere interest, have devoted

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<sup>36</sup>Syed Abul Ala Maududi, *Sirat Sarwar Alam*, Muratib: Abdul Wakil Alvi (Lahore: Idarah Tarjumaan Ul Quran, 1989), Volume: 1, 475

their life to the Islamic sciences. If they had not endeavoured & shown personal interest than the extremely precious knowledge found in the Islamic literary works would have either been the last one or would have been anonymous. Edward William Lane (1801-1879), Dr Aloys Sprenger (1813-1893), A. J. Wensink (1882-1939), Prof. T. W. Arnold (1864-1930), and G. B. Stern (1890-1973) have fairly & praiseworthy worked upon the multiple topics of Islam. Some Orientalists, for instance Nicolas and Arthur John Arberry have translated the masterpiece of the Islamic literature and they, for the first time published it in the English language for the benefit of the common readers. The reverted Muslim author Maryam Jameelah writes:

“A few outstanding western scholars have devoted their lives to Islamic studies because of sincere interest in them. Were it not for their industry, much valuable knowledge found in ancient Islamic manuscripts would have been lost or lying forgotten in obscurity. English Orientalists like the late Reynolds Nicholson and the late Arthur Arberry accomplished notable work in the field of translating classics of Islamic literature and making them to the general reader for the first time in a European language.”<sup>37</sup>

In the series of the acknowledgement of the academic & research endeavours of the Orientalists, Maulana Abul Hasan Ali Nadwi writes:

“The acknowledgement of the reality is an academic & moral obligation of a knowledgeable man that various Orientalists have generously used their intellectual & academic abilities in the study of Islamic sciences; they have devoted their lives for this task; multiple scholars among them have not adopted the topic of the Eastern & Islamic sciences according to the Political, Economic, & Missionary motives & aims instead, they solely adopted it because of their alacrity of knowledge and zeal of debate & research; and they gave the evidence of painstaking & diligence in their work; it will be unfair not to reveal & acknowledge this dimension of them”

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<sup>37</sup> Maryam Jameelah, *Islam and Orientalism* (Lahore: Mohammad Yusuf Khan & Sons, 1990), 29.

### **1.1.6.3. Political & Economic Motives**

Orientalists have also worked as advisors/policy analysts as well as in the Think Tanks in order to maintain the interference and superiority of the Western governments in the Islamic world. The Western governments and institutions of policy makers also use Orientalists as instruments. They also make the Western governments and the institutions of policymakers well aware of the ideology and culture of the Islamic world, its civilization and inclinations as well as possibilities. One of the groups of Orientalists consists of those who, in contrast to the religious & scientific as well as Political aims, hold economic benefit. They work upon the Eastern / Islamic arts and sciences so that they, instead, get employment or money for this. They are only concerned with their material benefit; also, the ideological & investigative work or translation & the exertion to edit based upon the Islamic sciences has been accomplished with this motive only. They work day & night for the principles of individual & collective benefits. Even this has become the stimulus for Orientalists to work upon the Islamic sciences.

### **1.1.7. Orientalists and Colonialism**

The European and Western people have exercised varied techniques & conspiracies to make the Islamic world a somatic slave and executed conspiracies; and through the missionary endeavours, acquired diverse strategies & ways to attract the Islamic world towards their ideology, culture, as well as religion. Other than this, in order to generate doubts & scepticism towards Islam in the minds of the Islamic nations & among the conscious class, a group was brought into existence who executed this work with extreme expertise and swiftness who are coiled as Orientalists. In comparison to colonialism and missionaries, the class of Orientalists are more organized & mightier. This class is at forefront with respect to the access & effect because, presenting Islam, by marrying its form, its primary motive is that the intellectual class of the Muslim nation should err in comprehending Islam. The colonial powers have used Orientalists as a palm off the chessboard. According to Maulana Saeed Ahmad

Akbarabadi, the colonial powers used to benefit from Orientalists they used to get affiliated with Muslim religion, culture & civilization, and history through their research & sources of books<sup>38</sup>. There is an inseparable connection between Orientalists, missionaries, & imperialists. Orientalists overtake upon the essential positions of colonial powers. They not only support but also work as counsellors. It is said that a French Orientalist, Comte de Volney, urged Napoleon to attack Egypt in 1798. He has worked on a campaign to make colonial attacks on the Eastern borders. Even today, they are rendering their services as Colonial military, Politicians, policymakers, & Think Tanks. The history of Orientalists shows that it had a strong affiliation with the history of colonial governments & Christian missionaries. This affiliation is maintained till today but, they now got separated from the practitioners of the Geopolitical government of the Western governments & their current news agencies.<sup>39</sup>

### **1.1.8. Orientalists—Methodology of Research**

Orientalists have neither acquired any specific methodology nor have they any procedural way. The centre & axis of their research is assumptions; and acquire the shape of research by polishing those assumptions. The research methodology of Orientalists has been to specify a motive then strive to accomplish that motive in every possible way. They after acquiring the knowledge from every good & bad information, religious history, & the literary books including couplets & poetry, stories, the cheerful talks of humorists, and the writings of the satirist establish, by displaying comprehensive craftsmanship, such ideological perspectives, on its basis, whose existence is not found anywhere other than their mind & intellect. Orientalists, with extreme cautiousness, mix an essential percentage of venom, with utmost dexterity & expertise, in their writings & articles that should not be overwhelmed with prejudice and become a source of distastefulness for readers also, should not make them vigilant. They

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<sup>38</sup> Syed Sabahuddin Abd al-Rahman, *Islam our Mustashraqueen*, (Azamgarh: Dar al-Musinfan Azamgarh, 2004), Volume: 2, 87.

<sup>39</sup> Ahmad Ghorab, *Subverting Islam* (Kuala Lumpur: The Open Press, 1996), 3

have written books on Sirah & history; they presented such an image of Islam in it that, it is likely that, every material of revolution was ready and the Prophet of Islam has merely worked as per time & received the credit.<sup>40</sup> Orientalists, in the initial stage, set up assumptions against Islam then this assumption is discussed in detail. Later on, they present this assumption as an additional truth as per their specific methodology & procedural perspective. Orientalists, in any way, generate ideology upon their assumptions and develop it in every possible manner. On this aspect, Syed Allim Ashraf writes:

“One orientalist introduces a baseless idea against Islam. The second one elaborates, the third one pops in with added possibilities of the same idea, the fourth converts the same into a theory and finally the last one transforms that theory into a fact.”<sup>41</sup>

Similarly, in its elaboration Dr Sanaullah Hussain in his book *Quran-e-Hakeem-Aur Mustashrequeen* writes that the numerous people are involved in the Movement of Orientalism who, neither possess the capability to comprehend Islam through its actual sources nor endeavour to generate the ability to comprehend it. The entire treasure of information of this kind of Orientalists is the writings of like-minded Orientalists and such perspectives are embodied in these writings that, through generations to generations, are being transferred among Orientalists. Such Orientalists who, even after being unaware from the spirit of Islamic sciences, write upon the Islamic subjects; their writings, merely on this basis acquire the level of certification that has emerged out of the pen of an Orientalist and is being written in any European language.<sup>42</sup>

The writings, research, & journalism of Orientalists are the amalgamation & representation of the negative attitude related to Islam. They declared Islam to be

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<sup>40</sup>See, Syed Abul Hasan Ali Nadvi, *Islamiyat our Magribi Mustashrequeen our Musalmaan Musanfeen* (Azamgarh: Darul Musafin Shibli Academy, 2009), 11.

<sup>41</sup> Syed Allim Ashraf, *Islam and Orientalism* [http://www. The Quran foundation. Org](http://www.TheQuranFoundation.org) (as accessed on Dec. 12, 2021)

<sup>42</sup> Sanaullah Hussain, *Quran Hakeem our Mushtashriqeen*, (Islamabad: Allama Iqbal Open University, 2010), .213.

against the West. In the words of Maidul Islam, ‘Orientalism regards Islam as fundamentally opposed to the west and treats it as a demon or a ‘Threat’ to the West.’<sup>43</sup> Orientalists declare that Islam is a huge threat for the Western world. This has resulted in the acts of Islamophobia, which are being witnessed place to place. Similarly, the wave of the Islamic opponents is expanding at a pace. As a consequence of this, the cultural conflict has emerged between Islam and Europe & West, which is silently compiling its effects.

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<sup>43</sup> Maidul Islam, *limits of Islamism, Jamat-e-Islami in Contemporary India and Bangladesh* (New Delhi: Cambridge University Press, 2015), 2.



## **1.2. Section:II Movement of Quran Translation & Orientalists**

### **1.2.1. The Translation Movement**

The translations of the noble Quran are done not only for the purpose of guidance and enlightenment, or to summon and reach out, but are also done in order to criticize, discourse, debate, and raise diverse objections over it. The world of Christianity has the upper hand in a way that it has translated the Book of Allah in the entire European & Western languages; also, the translation of the Quran is available in every library & institution of Europe and the West. The European & Western translators, to a large extent, are in search of the matter of their concern; and their real motive is to declare the noble Quran entirely wrong in its course. They have, in actuality, accomplished this work at individual & collective level; rather, have established departments in academies & universities for this purpose. From the 12<sup>th</sup> century, the Christian world has initiated the Quran translations in the Latin language. After this, Orientalists have worked at a tremendous level in the series of writing translations & Quranic sciences. With respect to this series, during the 16<sup>th</sup> century, for Arabic language & literature in the educational institutions of Europe, the establishment of departments of Eastern sciences, especially Arabic language & literature was brought into action. The notable thing of the 17<sup>th</sup> century is that the series of English translations of Quran commenced in it; then, by becoming dependent upon those English translations, the other translators have acquired the way of debate. Dr Abdullah Sayed writes:

“Non-Muslims interest in translating the Qur’an began during the very early period of Islam, when some Christians, based in places such as what is now Syria, began to translate parts of the Qur’an. These were probably the first translations made for polemical purposes.”<sup>44</sup>

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<sup>44</sup> Abdullah Saeed, *The Qur’an An Introduction* (London And New York: Routledge, 2008), 122.

The chain of Quran translations, from the beginning until now, can be divided into multiple stages. Dr Mohar Ali has divided the endeavours of Orientalists into four stages, which are as follows:

- **Stage I**

The first stage, from the side of Orientalists, started with the initial translation of the Quran in the Latin language by Robert Ratinson in 1147. This stage continued till five centuries up to 1647. During this elongated period, the Latin translation was the introduction of the Quran for the entire Europeans. Subsequently, its translation was done in other European languages, but the translation of the Latin language was not actually the translation of the meaning of the Quran rather, it was its exegesis & interpretation.

- **Stage II**

The initiation of the second stage took place, in 1647, with the publication of the French translation by André du Ryer, which dominated Europe till 1658. The eminence of this translation was that it became the basis of the Quran translation for other European languages especially, English, German, Dutch, & Russian. The initial Quran translation of the English language, which was done by Alexander Ross was in reality the carbon copy of the French translation of du Ryer.

- **Stage III**

The third stage began with the Quran translation in Latin language by Lodonicco Marracei in 1698. This translation, as compared to the entire previous translations, was more vast & complete; this is because it has commentaries in suspensions & footnotes. The popular English Quran translation of the time, of the publication sale of 1734, was entirely composed of this Latin translation. These two, Latin & English translations, have dominated the scenario till the middle of the 19<sup>th</sup> century AD

- **Stage IV**

The fourth stage is still under way. It was initiated in the middle of the 19<sup>th</sup> century AD. In this stage, translations have been done in distinct European languages. Considering this dimension, it is intended to signal towards the translations of J. A. Rodwell & Richard Bell. These two of the translations are in English language because two of them endeavoured to compare the research of William Muir & Theodor Nöldeke<sup>45</sup> The introduction of some famous Quran translations of Orientalists is given in the following lines

### **1.2.1. Translation of Priest Nicetas**

Various quotations of the Quran is found in various places of the ancient Syriac language, which is based upon derision & warfare, as well as in the Greek books of Christians; and it is even said that for the first time, in the Greek language, an eminent Byzantian Priest Nicetas presented a part of the complete Quran & the summary of the rest as per the missionary purpose, but there is no absolute information available regarding this. Dr Hamidullah writes concerning this translation: 'A French Orientalist Mas Dalvir has narrated to me that 'Nicetas', during the 9<sup>th</sup> century AD (3<sup>rd</sup> Hijri), has written various dialectical magazines against Islam, which are printed in a book called *Patrologia Graeca*; in this, the quotations of the Quran are found in the Greek language. Dr Hamidullah further writes that 'According to my knowledge, the most ancient French translation of the Quran was of Michel Baudier whose era is between 1580-1645. It is not a continuous translation of the Quran; rather, in his book the history of Turks religion (*Histoire générale de la religion des Turcs*), published in the year 1625, gives a comprehensive explanation or summary of the abundant verses of the Quran. Whether good or bad, it is the oldest translation, which French people read in their language'.<sup>46</sup>

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<sup>45</sup> Muhammad Moher Ali, *Mushtrasqeen ky trajm Quran ,aik jaeiza*,2010, Aug UEST –Oct, Shimara: 11, mahnama karachi August 2010, 8-12.

<sup>46</sup> Muhammad Hameedullah, *Quran Majeed Taza Bataza nu*, included Maarif Azamgarh Monthly, November 1988.

### 1.2.2. Robert of Ketton (1110-1160)

The work of writing translations, in reality, took place, under the care of the Christian monks. The work regarding this has been done in Spain at a vast level because there was a huge intermixing of the Christian world with the Muslims; and there were also greater chances of carrying out intellectual work. After the decline of Córdoba, people of the Church derived utmost advantage of it; and they took the responsibility of transferring the Quran into European languages collectively. During 1058 AD, when the Christian military conquered Toledo then, the Christian navigators, in order to intensify their religious association with Muslims, felt the necessity of the Quran translations. Christian guides & scholars, among whom were Don Raymundo, John Benedictine, & Peter the Venerable chose scholars to translate the distinct Arabic texts especially, the noble Quran into Latin language.<sup>47</sup>

The work of Quran translation, for the first time, took place in the Latin language. The Latin language had the status of dominance during those times in Europe; and it also had the grade of religious language. This language, for many centuries, has established its existence in Europe; that is why, during this era, the Quran as well as other translations of the Islamic sciences took place in this dominant language. Under the supervision of Church people, the initial translation of the Quran has taken place. Actually, the founder of this translation was Monk Peter the Venerable (1092-1156) who was the resident of Cluny, France; and he, through his preaching, was eager to convert Muslims into Christianity.<sup>48</sup> He, for the translations of the Islamic sciences, made a committee composed of different scholars among which was an eminent English scholar Robert of Ketton (1110-1160). Robert was basically interested in the translation of writing; and contrary to the religious sciences, was delighted & desirous of transferring scientific knowledge into Latin language, but Peter inclined him towards the translation

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<sup>47</sup> Abdullah Saeed, *The Qur'an An Introduction* (London And New York: Routledge, 2008), 100.

<sup>48</sup> Ziad Elmarsafy, *The Enlightenment Qur'an The Politics of Translation and Construction of Islam* (Chennai:One World Publications, 2011), 1-

of the Quran. Robert eventually translated the first Latin translation of the noble Quran with the name *Lex Mahumet pseudo prophet*, which means the law of Muhammad who is a false Messenger. The preface of this translation was written by Peter himself. For the first time, in this, the foundational source of the Islam i.e. The Noble Quran was denied to be the speech of Allah. Other than this, there are numerous errors in this translation. Besides the translation, Peter has written two essential theses, which are related to the perspective of Islam & Christianity. In this, Peter has strived to prove that Islam can be comprehended as an aggregate of the Christian tradition. He declared the Quran as Muhammadian religion; and referring to the Christian world, said Will you pass by it considering it as trivial? Or that You leave it taking it as a harmless, meagre loss? Did any innovator perturb Christian democracy until now? Break the limits of it?<sup>49</sup> Robert was an expert of Arabic language & literature; and besides this, he has also translated various essential books. Robert has also benefited from the classical exegesis & literature for translation whose access was extremely difficult in that era. The dominance of this translation lasted until the 17th century in Europe. It is said regarding this translation that, in the European world, the actual commencement of the Islamic studies took place here. The foundation of this Quran translation was kept upon hatred & prejudice. Arthur John Arberry writes regarding this:

“Such was the inglorious begging of English renderings of the holy book of Islam by hostile intention.”<sup>50</sup>

It was indeed a debatable Quran translation. Mohar Ali writes concerning this translation:

“This translation was made professedly for refuting Islam and was as such not only highly prejudiced but distorted at many places. Its chief defect was

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<sup>49</sup> Kritze ck, J., *Peter the Venerable and Islam* (Princeton, New Jersey: Princeton University Press, 1964), 8.

<sup>50</sup> Athur J.Arberry, *The Koran Interpreted* (New York: George Allen and Unwin, 1995), 7.

that it was not quite a translation but mainly a paraphrasing of the passages of the Qur'an"<sup>51</sup>

However, the translation of Robert was not published instantly. The Church was stricken on a matter that this translation can affirm its effects upon Christians. For this reason, this translation, after a long period of time, was disclosed in the year 1543.<sup>52</sup> After the invention of the printing machine, an eminent Protestant publisher, Theodore Bibliander (1506-1564), published it after editing at a Basil place in the year 1543. Bibliander, by addition to the translation, has further made it an effigy of falsehood.<sup>53</sup> George Sale says that whatever omission & addition Bibliander did, does not absolutely qualify to call it a translation. He therefore, writes:

“What published for a Latin translation of that book deserves not the name of a translation; the unaccountable liberties therein taken and the numberless faults, both of omission and commission, leaving scarce any resemblance to the original.”<sup>54</sup>

### 1.2.3. John of Segovia (1395-1458)

John of Segovia (Joannes of Alfonsi) was an eminent monk & expert in rhetoric of the 15th century. Other than this, he has expertise in various languages. He was a successful Bishop of his era. He was also a patron of various generations of Christianity. He, in contrast to the latest & contemporary monks, held a moderate stance towards other religions. He urged his subordinate monks to comprehend the noble Quran in a better way & to translate the noble Quran to maintain relations with Muslims. As per his choice, one of the Christian monks, Yea Gidelli, has translated the Quran into Spanish

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<sup>51</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalist* (Oxford: Alden Group Limited Osney Mead, 2004), 324.

<sup>52</sup> Ahmed Gumaa Siddiek, Review of Some Orientalists, Approaches used in the Translation of the Holy, in *International Journal on Studies in English Language and Literature (IJSELL)* Volume 6, Issue 4, April 2018, PP 38-53.

<sup>53</sup> Abdullah Saeed, *The Qur'an An Introduction* (London And New York: Routledge, 2008), 100.

Ziad Elmarsafy, *The Enlightenment Qur'an The Politics of Translation and Construction of Islam*,<sup>5</sup>

<sup>54</sup>George Sale, *The Koran: Commonly Called the Alcoran of Mohammed, Translated into English Immediately from the Original Arabic* (London: L. Hawes, W. Clarke, R. Collins and T. Wilcox, 1764), xi.

language.<sup>55</sup> John of Segovia himself has translated the Quran into Castilian language. During his last year, he spent his life in exile in Savoy where he first translated the Quran in Spanish then transferred the same translation into Latin. No information can be found regarding this translation however, the annotations of its exegesis are available.<sup>56</sup> At the conclusion of the 15<sup>th</sup> century, Johann Andreas translated the Quran from Arabic to Aragonese language. Johannes Andres was a resident of Valencia. This person was initially a so-called Muslim & later on accepted Christianity. Johann Andreas was actually a translator and translated many Islamic sources from Arabic to Aragonese. He translated the Quran & other Islamic sources on the command of the Barcelonian Priest Martin Garcia. George Sale says regarding this translation that nothing can be said whether this translation was published or not but his entire work was in respect to spreading mischief about Islam because, he has also written a thesis against the Quran, which was entitled in English Confusion of Muhammadan Sect and of the Qur'an. This thesis was published in Valencia in the year 1515.<sup>57</sup>

#### **1.2.4. André du Ryer (1580-1660)**

André du Ryer was an eminent French Orientalist. He was a diplomat as well as an expert of Political Science. He was also appointed as a French council in Egypt. André was an expert of Arabic, Turkish, & French languages.<sup>58</sup> He has also translated various essential books of Arabic & French languages among which is the famous book of Sheik Sadi, the Gulistan of Sadi is also included. He was also an expert of the Eastern languages, that is why, along with King Louis XIII he also worked as a translator for natal languages. In the year 1647, he translated by the name L'Alcoran de Mahomet in

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<sup>55</sup> *Islamic Literature in Spanish & Aljamiado ga of Segovia His Antecedents & Successors*, Gerard Wiegers (New York:E.J. Brill laeiden ,1994),23-

<sup>56</sup> Abdelahab El-Alffendi, *About Muhmmad The Other Western Perspective on the Prophet of Islam* (U.k: Legacy Publishing Ltm. Richmond, Surry, 2013), XXIV.

<sup>57</sup> George Sale, *The Koran: Commonly Called the Alcoran of Mohammed, Translated into English Immediately from the Original Arabic* (London: L. Hawes, W. Clarke, R. Collins and T. Wilcox, 1764), xi.

<sup>58</sup> Ahmed Gumaa Siddiek, Review of Some Orientalists' Approaches used in the Translation, of the Holy Quran, in *International Journal on Studies in English Language and Literature (IJSELL)* Volume 6, Issue 4, April 2018, PP 38-53-

French language. He did this translation in the supervision of the Church; and during this time, he was working in a French council as an official in Egypt. André did not translate it primarily from the Arabic language;<sup>59</sup> rather, he did it from some Latin Quran translation. This translation, although, was better than the Robert of Ketton but was not safe from errors. There is ample percentage of errors in this translation; also, the flaws of such extreme alteration & omission as well as wrongdoing, that it is very unlikely to be considered for Quran translation.<sup>60</sup> Through this translation, he strived to prove that the Quran is the personal book of Prophet Muhammad (pbuh). He also ignored the traditional division of chapters & verses.<sup>61</sup> George Sale himself has declared this translation as an effigy of falsehood. By making this translation a base, Orientalists, on a large scale have translated the noble Quran in the Western & European languages. Alexander Ross has firstly initiated this series; and he translated this translation in English language.<sup>62</sup>

### **1.2.5. Ludovico Maracci (1612-1700)**

Ludovico Maracci was a popular Orientalist of Italy. He was born in the province of Lucca in the year 1612; and in 1700, died, at the age of 88, in Rome. Maracci was basically a bible scholar; also used to render services as a teacher in the department of Eastern Sciences & Literature, in College of Wisdom, Rome. Maracci was an expert of Eastern languages. He was also strongly associated with the Church; and also influenced at various essential levels. He was also an expert of translation writing; and translated various masterpiece books as well. In 1671, he published the famous Arabic Bible, after editing it, in Rome. He did a debatable translation of the

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<sup>59</sup> The Enlightenment Qur'an The Politics of Translation and Construction of Islam,7.

<sup>60</sup> Hafiz Khuda Bakhsh, Europe our Qur'an, mentioned in the Qur'an number, Sayara Digest, Vol: 14, Issue: 4, April 1970, 339.

<sup>61</sup> Nabil Matar, Andre du Ryer and Oriental Studies in Seventeenth-Century France (review)[https://www.researchgate.net/publication/265759058\\_Andre\\_du\\_Ryer\\_and\\_Oriental\\_Studies\\_in\\_Seventeenth-Century\\_France\\_review](https://www.researchgate.net/publication/265759058_Andre_du_Ryer_and_Oriental_Studies_in_Seventeenth-Century_France_review)

<sup>62</sup> Mohammad Khalifa, *The sublime Quran and Orientalism* (Karachi: International Islamic Publishers, 1989), 63.



noble Quran in the Latin language, which was published in the year 1698, in Padua, with the title *Alcorani Textus Univrsus Arabice et Latin*, in two volumes.<sup>63</sup> It was a disclosure of his 40 years of life. This translation was published with Arabic text; and it also has exegesis with footnotes. The quotations of Arabic exegesis are also given as reference. This translation is overwhelmed with prejudice; and perversion prevails throughout it. The real purpose of this translation was to distort the image of Islam. Later on, this translation was transferred into German language by David Nerreter, which was published in Nuremberg in 1703. Besides this, it was transferred to various European languages. George Sale adopted the method of translation from Maracci's translation.<sup>64</sup> He has, rather, made Maracci's translation as the basis of his translation.

### **1.2.5. Alexander Ross (1590-1654)**

Alexander Ross was a resident of Scotland. Ross was born in 1590 & died in 1654. He is also included in the initial line of the Orientalists. Ross has also rendered teaching services. Ross is the first person who translated the noble Quran into English. He translated it from the French translation in 1649. The title of the translation was 'The Alcoran of Mahomet –Translated out of Arabique into French by Sieur Du Ryer.' The title of the translation itself shows how debatable it is; and the intention of Ross also gets displayed through it. Ross said in this elongated title that the aim of this translation is to fulfil the desire of all those individuals who would like to see the speech of Turks (Muslims). He actually did this translation by the translation of Du Rayer (1580-1660) that is reflected by the title itself. Ross was inspired for this translation by Bishop Lord. His intention was also not appropriate with respect to translation. That is why he made ample errors in it. This translation is overwhelmed with the opposition of Islam. There is an evident example of the approach of Orientalists towards the Quran. Sale has also

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<sup>63</sup> Ziad Elmarsafy, *The Enlightenment Qur'an The Politics of Translation and Construction of Islam*, 11.

<sup>64</sup> Muhammad Feroz-ud-Din Shah, *Orientalistic Research Methodology towards the Qur'anic Text (Analytical Study)*, PhD Thesis, (Lahore: Department of Islamic Studies, University of Punjab, 2005), 119.

written that the English Quran translation of Ross was purely weak & inadequate. Ross was neither the expert of Arabic language nor he had comprehensive hold on French language. He has further increased the errors in this translation. He asserts that there is nothing desirable in the Quran for Christians; and that is why its reading is not dangerous. The intent of Ross can be perfectly estimated by the quotation i.e. his intention was not pure:

“The Alcoran of Mahomet, translated out of Arabic into French by Sir Ryer, Lord of Malezair, and Resident for the French King, at ALEXANDRIA. And Newly Englished, for the satisfaction of all that desire to look into the Turkish Vanities. To which is prefixed, the Life of Mahomet, the Prophet of the Turks, and Author of the Alcoran. With a Needful Caveat, or Admonition, for those who desire to know what Use may be made of, or if there be danger in Reading the ALCORAN.”<sup>65</sup>

He, in the assertion of this translation, begins, instead of Muslims, with the words of the Quran of Turkish: The Turkish believes in one God – meaning Turkish people (Muslims) believe in One God; and the name of Muhammad is also written perversely; instead, of Muhammad writes Mahomet & terms Islamic Shariah (Law) as Muhammadan Law.<sup>66</sup> That is why, various Orientalists themselves have criticized this Quran translation among which was Henry Steel etc. is worth mentioning. This translation was given central attention because it was the first English translation; and the English language has acquired a universal status during the 18<sup>th</sup> century. Other than this, the Church people also felt the necessity of transferring the noble Quran into English. That is why, immediately after the Latin & French language, a translation of the English language was prepared.

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<sup>65</sup> Ross Alexander, *The Alcoran of Mahomet* (London: Printer Randal Taylor, 1688 (Ross, Alexander “([http://en.wikisource.org/wiki/Ross, Alexander\\_%7F=6 :> 9-1654%29 %28DNB00%29](http://en.wikisource.org/wiki/Ross,_Alexander_%7F=6%20-%209-1654%29%28DNB00%29). (as accessed in April. 04, 2021)

<sup>66</sup> Ross, Alexander *The Alcoran of Mahomet* (London: Printer Randal Taylor, 1688 (Ross, Alexander “([http://en.wikisource.org/wiki/Ross, Alexander\\_%7F=6 :> 9-1654%29 %28DNB00%29](http://en.wikisource.org/wiki/Ross,_Alexander_%7F=6%20-%209-1654%29%28DNB00%29).

### 1.2.6. George Sale (1697-1736)

During the 18<sup>th</sup> century, an English Jurist George Sale did the second popular Quran translation. He did the Quran translation primarily from Arabic. George Sale was born in Canterbury, Britain in 1697. He acquired the Law & Arabic education; and by procuring the expertise in Arabic language & literature, The Society for Promoting Christian Knowledge, London chose him as its member; and entrusted transferring work of the present treaty into Arabic language. After making this work reach its conclusion, the aforementioned institute has assigned him with the task of translating the Quran into English language, which he has completed within some years as Sale has expertise in translation writing. The Europeans & the Western world massively got acquainted with the Noble Quran through this translation. He did this translation with the name ‘The Koran’: Commonly called the Alkoran of Mohammad in 1734, which was composed of 200 pages. He did this translation on the command of ‘The Society for Promoting Christian Knowledge’. The following introduction is presented on the title page of this translation:

“Translated into English from the original Arabic with explanatory notes taken from the most approved commentaries (The Koran: ‘Commonly called the Alkoran of Mohammed.’”<sup>67</sup>

In this, George Sale made a discourse, in the beginning, upon the life of Prophet Muhammad (pbuh), Islamic history, Jurisprudence, & speech. Sale, in this translation, has consistently strived to prove that the Noble Quran is the speech of Prophet Muhammad (pbuh). He, while translating the Quran made the use of words Like Mohammad and his Quran quite evidently. Sale, although, would have asserted that, in his view, there is no missionary aim & any wrong intention. He writes that in my opinion, there is no requirement of acquiring an apologetic manner for the publication of translation but along with it, he declares the Quran as a clear forgery – meaning,

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<sup>67</sup> George Sale, *The Koran: Commonly Called the Alcoran of Mohammed*, Translated into English Immediately from the Original Arabic (London: L. Hawes, W. Clarke, R. Collins and T. Wilcox, 1764), xi.

apparent counterfeit. On the basis of incorrect translation of Sale, in the English language Orientalists & some Western authors have not only translated the Quran correctly & appropriately but also have escalated the debatable tradition on a large scale.<sup>68</sup> In the Western & European world, the translation of George Sale became popular to an extent that later on, the Christian translators have made Sale's translation as their basis. Theodor Arnold (1761-1787) published a German translation from Leipzig in 1736. The foundation of his translation was based upon Sale's translation. Alexj Vasil Jevickolmakov published the Russian translation of the Noble Quran, a Translation of Muslim Scripture, from St. Petersburg. The basis of this was also laid upon Sale's Quran translation. In 1854, the translation of the Noble Quran by Sale was done in Magyar, a Hungarian language, by Istanszkoli (1882-1904). Later on, the translations were done in Dutch (1742), Dutch (1750), France & Swedish languages (1814).<sup>69</sup> More than 160 editions of the Quran translation of Sale are published; and 67 editions in America alone.<sup>70</sup>

### **1.2.6. Theodor Arnold (1638-1771)**

Theodor Arnold was a resident of Germany. He, on a designation of Professor, was also a teacher in the University of Leipzig. Theodor was an expert of English & German language & literature. He has also transferred various, essential German & English books into each other. He translated the noble Quran in German language, which was published in Leipzig in 1746. The basis of this translation was laid upon the translation of George Sale.<sup>71</sup> The name of this translation is Der Quran, Oder, insgemein, so genannte Alcoran des Mohammeds.

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<sup>68</sup> George Sale, *The Koran: Commonly Called the Alcoran of Mohammed, Translated into English Immediately from the Original Arabic* (London: L. Hawes, W. Clarke, R. Collins and T. Wilcox, 1764), xi.

<sup>69</sup> Hamad Sultan Shah, Hafiz Khursheed Ahmad Qadri, *Critical Review of George Sale's Translation*, Content Studies, Volume: 2, Issue 18, (October-December 2017), 32-

<sup>70</sup> Sadique Mansuri, *English Translations of the Qur'an: Problems and limitations* (Ujjain: Vindhyan Bloom Publications, 2013), 87.

<sup>71</sup> Sadique Mansuri, *English Translations of the Qur'an: Problems and limitations*, 23-

### 1.2.7. Gustav Flugel (1802-1872)

During the 19<sup>th</sup> century, the translation of the noble Quran began to take place into two languages. In the fourth decade of this century, a new translation into two languages came into the public view, which was done by eminent researcher & Orientalist Gustav Flugel. After acquiring religious sciences & philosophy from Leipzig, Gustav has obtained expertise in natal languages. He was also a Professor in St. Afra, Meissen; and he also carried out research on various manuscripts of Arabic, Turkish, & Persian. He was also a member of various research institutions of sciences & literature. He did the Quran's translation with the title of 'Corani Textus Arabicae' in 1834. He did this translation as per the missionary motive. Through this translation, obscurity & scepticism was also generated; and the biggest flaw of this translation is that he introduced the new proportion of the chapters & verses of the Quran.<sup>72</sup>

### 1.2.8. E. H. Palmer (1840-1882)

Cambridge scholar Edward Henry Palmer was born in 1840. He was an expert & translator of Arabic, Persian, Urdu, & Turkish. E. H. Palmer was an eminent scholar & was a specialist of Islamic sciences. Palmer, as a Professor, taught in the Department of Arabic Language & Literature, Cambridge University. He, by doing a long journey in the Central East, did the review of many Arabic manuscripts. Also, did the work of translation; and transferred the literary work of the famous Egyptian poet Bahauddin Zaheer into English language.<sup>73</sup> In 1880, Palmer translated the Quran into English language that was published with the title The Qur'an. This translation was published as a part of the series 'The Sacred Books for East Series', which was published through the Oxford University Press. Palmer was prompted by Max Muller for this work. By the translation of Palmer, huge change has been seen in the image of the Quran. To make the comprehension of text beneficial, Palmer presented the introduction of every chapter

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<sup>72</sup> Gustav Flügel, *Coranitexts arabicus, sumtibus E. Bredtii*, 1881  
<https://archive.org/details/coranitextusara00flgoo>

<sup>73</sup> Sadique Mansuri, *English Translations of the Qur'an: Problems and limitations*, 79.

with the name of Abstract. Also, negatively, wrote an introduction on the history of the life of the Prophet of Islam in the beginning of translation. Contrary to some Orientalists, Palmer has kept intact the traditional order. He instructs his readers to also refer to the translation of George Sale. In the Quran translation of Palmer, there are brief annotations along with the translation. Palmer writes about this translation that, doing the translation of the Quran is extremely difficult & I strived maximum to translate it so that there should not be any differentiation between both the languages concerning its taste & sweetness of literature however, at some places, adequacy is practised in the meaning of the words. The translation of Palmer is comparatively clearer than the translation of Rodwell & George Sale, but there is a lack of consistency in it.<sup>74</sup>

### **1.2.9. J. M. Rodwell (1808-1900)**

J. M. Rodwell was born in London in 1808. He was an eminent knowledge bearer of Christian ideology. He had an excellent grasp of the Eastern languages; and was also an expert translator. He was also a Clergy of the Church of England. He obtained various positions in the educational institutions & Churches of Britain; and he was every time ready for the watering of the Church mission. He is taken as an enemy of Islam. He also had access to the Islamic sciences. His most essential work concerning this is the translation of the Quran. He did the translation of the Quran with the name of 'The Qur'an', translated from the Arabic, the Suras Arranged in Chronological Order with Notes and Index. This translation was published in 1861 in a place in London. In the Western world, more than fifty editions of it have come forth in public; and it was a very famous translation before the translations of Arberry & N. J. David. Even this is a kind of debatable translation. He declared the historical & evolutionary action of the Quran as an assumption. Also, declared it as a most difficult book, which presents its matter in an amazing way that also puts people into confusion. Therefore, he writes in assertion:

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<sup>74</sup> E.H.Palmer, *The Qur'an* (Oxford: Clarendon press, 1880) , 75.  
<https://quran-archive.org/explorer/edward-palmer>.

“...the subject matter is complex and much of the language is highly charged; the order of the suras(chapters)presents the contents in a way that those with no previous knowledge of the book often find confusing ;why material is presented within a sura is often surprising ;the background of the work is very alien to the English-Speaker.”<sup>75</sup>

He was the first person who arranged the Quranic chapters according to the history, for instance, The Opener (Surat-ul-Fatiha) is the first chapter of the Noble Quran whereas, Rodwell, in his Quran translation, has placed it at eighth position. The Cow (Surah al-Baqara) is at second position whereas Rodwell has placed it at ninth position. Family of Imran (Surah Al-Imran) is termed as the third chapter of the Quran according to the detainee order whereas Rodwell has arranged the aforementioned chapter at fifty-one position. The Woman (Surah An-Nisa) is the fourth chapter of the Quran but in Rodwell’s translation, Surah An-Nisa is placed at the hundredth position. Mankind (Surah An-Nisa) is the last chapter of the Noble Quran ----- (incomplete line); and Rodwell, like the previous ones, declared the Quran as the speech of Muhammad (pbuh).<sup>76</sup> He declares the Prophet of Islam as The Crafty Author of the Qur’an. The Western world has enormously benefited from this translation. He, in the translation of the Quran, strived to translate literally. E. H. Palmer writes regarding this translation that the translation of Rodwell is nearest to the Arabic language & is also superior in lexical terms.<sup>77</sup>

### **1.2.10. Richard Bell (1876-1952)**

From the beginning of the 20<sup>th</sup> century, Orientalists have further heightened the movement of Quran translation; and various Quran translations came into the public view & the aim of translations was the same that was coming forth from the beginning.

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<sup>75</sup> .M.Rodwell, The Koran, 2.

<https://archive.org/details/TheKoranTranslatedByRodwell/page/n1/mode/2up>

<sup>76</sup> J.M.Rodwell, The *Koran*, 1-2.

•<https://archive.org/details/TheKoranTranslatedByRodwell/page/n1/mode/2up>

<sup>77</sup> J.M.Rodwell, The *Koran*, 3.

•<https://archive.org/details/TheKoranTranslatedByRodwell/page/n1/mode/2up>,

By this, it is known that these people, in every era, are tensed with the Noble Quran' & its teachings. In his series, the first translation is of Richard Bell (1876-1954). Richard Bell was an eminent thinker & Orientalist. Bell was an expert of Islamic sciences & Eastern languages. He was a Professor of Arabic language & literature in the University of Edinburgh. He was also associated with the Church & was also a Clergyman in the Church of Scotland. His essential field was to present Arabic and Islamic ideology & sciences, and the Noble Quran in a critical way. He has also done the debatable translation of the Noble Quran, which was titled 'The Qur'an Translation with a Critical Rearrangement of the Surahs'; and it was published in two volumes in 1937. This Quran translation, in the previous forty years, has been published seven times.<sup>78</sup> Even this translation endeavours upon justification & prejudice. In the cohesive order of the Quranic chapters, Bell, after distorting that order, presented it in a self-willed order, which is a perversion of the noble Quran.

### **1.2.11. Arthur John Arberry (1905-1969)**

Arthur John Arberry was born in England on 12<sup>th</sup> May 1905. He attained the degree of graduation in 1924 from Pembroke College. Arthur John Arberry was the first authentic scholar of Arabic & Islamism who attained the degree of graduation from Cambridge University. He was an Assistant Librarian, from 1934-1939, in India Office, London; and later on, he was appointed as an Arabic Professor in Cambridge University. Arberry, in 1935, besides the translation of the holy Quran, published more than sixty literary compositions. He died on 2<sup>nd</sup> October 1969 in Cambridge. After spending many years in the Central East, he attained expertise in Arabic & Persian languages. He straight away translated the Quran from Arabic. His translation of the Quran, for the first time, took place in New York with the title 'The Koran' interpreted in the year 1955, which became very famous. The chain of its publication is in continuation; and more than thirty editions of it have been published until now. Arberry was extremely

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<sup>78</sup> Sadique Mansuri, *English Translations of the Qur'an: Problems and limitations* (Ujjain: Vindhyan Bloom Publications, 2013), 57.



convinced with the eloquence & conciseness and Phonetics of the Noble Quran; and he strived to maintain it in his translation. Arberry, in his Quran translation, has used excellent manner & extremely concise language, which has doubled its significance. However, there are many errors committed in it but, even after this, with respect to language & eloquence, in comparison to other orientalists, this is a standard translation. Arberry believes that the translation of the Quran cannot be done, we can do the interpretation of it. This is the same situation, which is held by the Muslim scholars with respect to translation. This translation is fine from every dimension; also, it is free from prejudice. That is why, Muslim scholars have substantially acknowledged it. Like other Orientalists, Arberry declares the Quran to be the speech of Muhammad, but his stance is that the Quran is a word of a Supernatural Entity.<sup>79</sup> Ahmed Gumaa Siddeik has critically reviewed the Quran translation of Arberry; and he has approximately pointed out 200 errors, for instance the translation of ‘Al-Nabi Al-Ummi’ was done as ‘The Prophet of the common folk’ by Arberry whereas, the actual translation of it is ‘The Prophet who is illiterate’. Arberry, like this, has made further apparent errors.<sup>80</sup>

### **1.2.12. N. J. Dawood (1927-2014)**

N. J. Dawood was a resident of Baghdad (Iraq). He was born into a Hewish family of Baghdad in 1927. The government of Iraq provided him with a scholarship to acquire education in a foreign country in 1944. He attained B. A. certificate in English & Arabic, Language & Literature from the University of London, Britain. After this, he translated various essential Arabic books among which are included Muqaddimah Ibn Khaldun & famous Arabic novel Alif Laila, which was published by Preston University. He had an expertise in both, Arabic & English, languages; and was well informed about the art of translation writing. He did a new translation with the name ‘The Koran’ with

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<sup>79</sup> <https://archive.org/details/in.gov.ignca.4296> (as accessed on June 04, 2020)

<sup>80</sup> Ahmed Gumaa Siddeik, *A Critical Reading of A. J. Arberry's Translation of the Meanings of the Holy Quran* (Koran Translated) International Journal on Studies in English Language and Literature (IJSELL) Volume 6, Issue 5, May 2018, PP 46-62 ISSN 2347-3126 (Print) & ISSN 2347-3134 (Online) <http://dx.doi.org/10.20431/2347-3134.0605007www.arcjournals.org> (as accessed on March 07, 2020)-

Parallel Arabic text for the English understanding group which was, with respect to language, literature & manner, better than previous translations. Foundationally, Nessim Dawood was mentally prepared by the editor, E. V. Rieu, of Penguin Classics series; and by stressing upon doing a new translation, said that for a good translator, it is necessary to be a good penner or writer because if you are not a good writer, how will you translate? also, insisted upon idiomatic English. The astonishing thing is that Dawood has completed this translation at 29 years of age. Unfortunately, even this translation is done with prejudice because he, at the beginning of it only, stated how Prophet Muhammad (pbuh) was influenced with the Jewish & Christian teachings; and Prophet Muhammad (pbuh) was the caller of battle & violence. Even this, from the side of Orientalists, is a misguided translation. Dawood has also presented the chapters of the Noble Quran in chronological order in beginning but later on, published his Quran translation as per the right order; and it is written on the colophon of the Quran translation that this edition is presented with the actual order of the Quranic chapters.<sup>81</sup> This translation was firstly published by Penguin in 1950, which is a popular publishing agency; and was simultaneously published in Britain, America, & Canada. This translation is continuously being published. Dawood declares the Noble Quran to be the production of the human mind. He did not prepare the annotation writing from his side instead, including the explicit & spherical interpretative annotations.<sup>82</sup>

### **1.2.13. Alan Jones (1933-2021)**

Professor Alan Jones was an expert of Arabic, Turkish, & Persian Language & Literature. Besides this, he also specialized in translation writing. He attained the graduation certificate in 1955 from St. John's College, University of Cambridge. After this, he engaged himself in teaching. Jones was a fellow of Pembroke College,

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<sup>81</sup> Alan Jones, *The Koran: with a parallel Arabic text* (London, New York and USA: Penguin Books: 1997), 2.

<https://archive.org/details/koranwithparalle0000unse> (as accessed in March. 07, 2020)-

<sup>82</sup> Alan Jones, *The Koran: with a parallel Arabic text* (London, New York and USA: Penguin Books: 1997), 2.

<https://archive.org/details/koranwithparalle0000unse> (as accessed on March. 09, 2020)-

University of Oxford. He rendered his services, for 43 years, as a lecturer in Arabic Language & Literature, in Oxford University from 1957. During this time, he also influenced various essential positions in Oxford University.<sup>83</sup> Based upon ignorant poetry, he has also translated two books into English, the name of the first book among which is 'Early Arabic Poetry' & the name of the second book is 'Early Arabic Poetry: Selected Poems'. He wrote the book by name 'Arabic Through The Qur'an' comprising forty Quranic lessons. After the retirement from Oxford University, he, with the title The Qur'an – Translated into English by Alan Jones, translated the Noble Quran straightaway from Arabic language. This translation, comprising 605 pages, was published by Gibb Memorial Trust in 2007.<sup>84</sup> Alan Jones, in the Quran translation, has taken work with excessive corruption & injustice. His height of corruption is that he declared the Noble Quran to be borrowed from the Christian & Jewish religious sources; he did not suffice here, instead, made objections on the accumulation & recording of the Noble Quran. Jones endeavoured to create ambiguity, doubts & scepticism everywhere in the Noble Quran, therefore, he writes:

“The most commonly accepted view is that Muhammad received most of his information about Biblical and post-Biblical stories through informants who talked to him; that this material was digested and meditated on; and that eventually meditation induced Muhammad to recite. It should be added that there is some corroboration in Hadith that Muhammad received stories and information from various individuals, including Jews and Christians, and that the material he received from them found its way into the Qur'anic text.”<sup>85</sup>

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<sup>83</sup> Islamic Reflections Arabic Musings Studies in Honour of Alan Jones, Edited by: R.G Hoyland and P.F.Kennedy (The E.J.W. Gibb Memorial Trust, 2004), 1.

<sup>84</sup> Alan Jones (1933–2021), Journal of Modern Jewish Studies Volume 20, 2021, Issue 4: Between Judaism and Islam: A Special Issue of JMJS in Honour of Samuel Miklos Stern (1920-1969) [mehttps://www.tandfonline.com/doi/full/10.1080/14725886.2021.1989153](https://www.tandfonline.com/doi/full/10.1080/14725886.2021.1989153) (as accessed on March. 07, 2020)-

<sup>85</sup> Alan Jones, The Koran: with a parallel Arabic text (London, New York and USA : Penguin Books:1997),[2https:// archive.org/details/koranwithparalle0000unse](https://archive.org/details/koranwithparalle0000unse) (as accessed on March. 07, 2020)-

By following the footsteps of Orientalists before him, he has given evidence of extreme shamelessness. There is no limit to their objections. Jones, at some places, translates self-willingly in his own way, for instance the translation of *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (BismillAllah Ar-Rahman Ar-Raheem) is done “In the name of God, the Father Almighty”. The second part of this phrase is extra & incorrect as well.<sup>86</sup>

#### **1.2.14. Methodology of Orientalists in Relation to Translations:**

In the chain of Quran translations, Orientalists neither adopted any authentic or relevant methodology nor chose any principled stance.

- Adopted non-scientific & illogic reasoning.
- Worked everywhere with prejudice & justifiers.
- Declined the Noble Quran as the word of Allah and took work without objectivity in this series.
- They made the wiping of the message of the Noble Quran their real mission; because of this reason, they disaffirm the real text of the Quran.
- As not having hold upon the Arabic language, multiple errors interfere with the Quranic text.
- In relation to the Quran translations, their effort was to prove it a human word.

Foundationally, Islam & Quran were turndown in translations; as William Samuel writes:

“All of these Western translations were done to expose and refute Islam and the Qur’an.”<sup>87</sup>

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<sup>86</sup> Hilary Kilpatrick, *The Qur'an. Translated into English by Alan Jones Article in Die Welt des Islam* s. July 2011 <https://www.researchgate.net/publication/261976755> (as accessed in March. 07, 2020)

<sup>87</sup> William Samuel Peachy, *English Translations of The Qur'an and The roles of Why, By Whom, For Whom and How* ,December 2013, <https://www.researchgate.net/publication/311734907> (as accessed in May. 03, 2020)

### 1.2.15. Brief Analysis of Orientalists Translation

These translations, altogether, are of debatable kind. In these translations, the utmost injustice is done to the Noble Quran. Orientalists have made the translation of the Noble Quran their central interest. There are also some people who have, through translations, wickedly strived to make it believe that the Noble Quran is Prophet Muhammad's (pbuh) own word. There are also some people who declare the source of the Noble Quran is the religious books of Jews & Christians; and openly present the supposition that the source & methodology of the Noble Quran is Bible. One of the groups of Orientalists is also those who, for the sake of raising objections in the speech, literature, & miracle of the Noble Quran, worked as translation writers. As though, to decline the Noble Quran as a word of Allah is found to be their only motive. Orientalists, in these translations, have collectively presented a stance that there is neither any existence of the Noble Quran nor there is any substantiality in it. As per them, the Noble Quran is an amalgamation derived from the Bible, which does not have any role in the world of reality; and neither there is any spirit in its teachings. They, in these translations, wickedly endeavoured from place to place, to wipe out the teachings of God (Allah); and everywhere, mocked at the teachings of the Quran. In every way, it struggled to generate accusations, falsehood, doubts & scepticism in it. Also, in an elegant & pleasing manner, made every possible effort to misguide the world of humanity through these translations. As a result of which, in order to comprehend the message of the Noble Quran, the Westerners & Europeans kept studying these translations. By reviewing these translations, an eminent author Dr Abdullah Saeed writes:

“Translations of early works on Islam and the Qur'an were largely polemical. These translations were produced in an environment where Christians and Muslims competed to show the superiority of their respective faiths, as well as the alleged lack of authenticity of their counterparts. Many Christian scholars hoped to refute Islam through translations which aimed

to show that the Quran was a fabricated document by Muhammad what he knew of Christianity and Judaism.”<sup>88</sup>

It becomes apparent from this that the Christian translators have given the evidence of extreme irresponsibility with the Noble Quran. They, in those translations, have not only demonstrated levity & childish viewpoint but also, from the perspective of language & literature and arts, numerous weaknesses are found. On the basis of these reasons, Muslim scholars or translators have initiated the chain of Quran translation. In relation to this, the expert of the Quran Haussen Abdul Roaf writes:

“The amount of damage done –wittingly or otherwise – by these non-Muslim translators to the image of Islam has led Muslim writers to take up the challenge and produce translations of the Qur’an in western languages, especially English.”<sup>89</sup>

To sum up, Orientalists, towards the Noble Quran, have displayed interest from the initial years only, but they never demonstrated seriousness. They worked on a large scale in the chain of Quran & its translations. By making the Noble Quran their subject, they started to work with prejudice & negative direction from an individual level to the collective level. It has been evident that it is incumbent upon translators to understand two languages; meaning – they should be acquainted with the source language & the target language. Also, to understand the essentialities of both the languages and their syntactical techniques & structure is very much necessary for translators. A translator should also be equipped with superior & sensitive intuition so that he can estimate the meaning out of the material text, but unfortunately Orientalists were not defined by these essentialities.

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<sup>88</sup> Abdullah Saeed, *The Qur’an An Introduction* (Routledge, London And New York, 2008), 104.

<sup>89</sup> Haussen Abdul Roaf, *Qur’an Translation, Discourse, Texture and Exegesis* (London and New York: Routledge, 2001), 20.

## 1.3. Section: III Study of Quran and Orientalists

### 1.3.1. Quran and Orientalists

In the ideology & literature of Orientalism, the Noble Quran is declared as an untrustworthy book. In this literature, an overwhelming negative thought has been demonstrated regarding the Quran. The hostile approach against the Quran was maintained from St. John of Damascus to John Wansbrough – meaning from the twelfth century to the end of the twentieth century; and this chain remains until now. The hostile approach was dominant in the literature that came into existence during this time. Prof. Naji B. Ouejan writes in relation to this:

“Unfortunately, it is not uncommon to see Islam being portrayed in old and modern literature, explicitly and implicitly, as an ‘enemy’ of modern good values such as democracy, liberty, and tolerance.”<sup>90</sup>

From the twelfth century, the Christian world, instead of the military field, gave preference to the ideological field against the Islamic world. The reason for this is that, at the military level, the Christian world did not succeed in its aims against the Islamic ideological & cultural world; because of this reason, by changing its direction, it started working at the ideological level. The Church & the Christian navigators, by making the foundational sources of Islam a target of criticism, initiated a well-organized program. In this series, in 1142, the Church has formally announced that now, we have to change our stance against Islam; and we are required to deal against Islam peacefully; and we should set our policy accordingly. They declared Crusades non-beneficial for the Christian world & said that satisfactory results did not come forth from them. After this, they stressed upon translating the Arabic sources into Latin as well as other languages; and in this way, the Project of Orientalism came into existence at the ideological level. Robert Ketton was aware of the Arabic language; he translated the Quran in Latin in

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<sup>90</sup> NajiB.Ouejan, *The Progress of an Image: The East in English Literature* (New York: petter lang, 1996), 13.

1143. This translation is said to be the first translation of the Quran in any European language. This translation was extremely unreliable and was a kind of endeavour to wipe out the message of the noble Quran, which effectuated from the pen of Robert. This act played a key role in generating negative effects regarding the Quran & Islam in the Christian world. The chain of taking critical review of the Quran started with the Quran translation also, along with the translation, penning down the Quran literature began. According to the research of Muhammad Feroz-ud-Din Shah, during the fifteenth century AD, John of Segovia, to resolve the differences between Islam & Christians, made the translation of the Quran into Latin language; and ‘Contra Ferentia’ – meaning, through dialogue, stressed upon diplomacy between Islam & Christianity. People like Nicholas accompanied to develop the perspective of John of Segovia but during the efforts of this diplomacy, a Church of Rome has published a book *Prodromus Refutatie Alcorani*; whose central point was how to make the Quran a target of criticism. In this book, extremely hideous words are used for the Quran.<sup>91</sup> Prof. Jack D’Amico writes about this era:

“A more potent and seductive foe, Islam had to be represented as a dangerous distortion of the true church, a parody of civilization, its Mohammed a false prophet, its jihad a perversion of the crusade, its book the Koran, a collection of errors and lies that mocked the Bible.”<sup>92</sup>

In this way, during the fifteenth century AD, in Spain, Bishop John of Segovia stressed his subordinates & followers to translate the Quran to understand Islam correctly and then cast it into the mould & temperament of Christianity. Segovia himself has translated the Quran, which although extinct, but its annotations still exist.<sup>93</sup>

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<sup>91</sup> Muhammad Ferozuddin Shah, *Ikhtelafaat Quran our Nazria Tahrif-e Qur'an* (Lahore: Sheikh Zayed Islamic Center, 2006), 153

<sup>92</sup> Jack D’Amico, *The Moor in English Drama* (Tampa: University of South Florida Press, 1991), 7.

<sup>93</sup> Ziad Elmarsafy, *The Enlightenment Qurán the Politics of Translation and the Construction of Islam* (Chennai: Chennai Micro Press, Date not mentioned), 2.



### **1.3.3. Study of Quran during the Nineteenth & Twentieth Century and Orientalists**

During the nineteenth & twentieth century, Orientalists, other than the heritage of knowledge, have compiled numerous books, which were related to Islam & the Quran. There were books, articles & documents, and magazines & research journals published upon Islam & Quran to a large extent; also, conferences & seminars were organized upon Islamism & the Quran on a broader level. According to Dr Sana Ullah Hussain, from the outset of the nineteenth century AD until the middle of the twentieth century, Orientalists have approximately compiled sixty thousand books on Islamic topics. There is no shortage of such books among these volumes by which any researcher of the present era can become redundant.<sup>94</sup> Besides this, during the twentieth century, Orientalists have abundantly translated the noble Quran; written numerous books like dictionaries of the Quran & other topics of the Quran.

#### **1.3.3. Sir William Muir (1819-1905)**

The Briton Orientalist William Muir (1819-1905) was a Christian scholar & guide. He also worked in the Civil Service of Britain; and during the British reign, he had also rendered duties on a position of Lieutenant-governor in Delhi, India. He has made his research topic from two essential Islamic sources, Quran & Sirah; and took work with insolence. William Muir acquired a negative attitude towards the Noble Quran & Prophet of Islam; and has written two books upon the objections of Islam. The name of the first book is 'The Quran, its Composition and Teachings' whilst the name of the second book is 'The Life of Mohomet'. In both aforementioned books, amiss objections are erupted everywhere about the Noble Quran & Prophet Muhammad (pbuh); Muir has also looked at the Quranic source with sceptic eyes. Muir, by keeping the false arguments & evidence above the niche, justified the life of Prophet Muhammad

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<sup>94</sup> Sanaullah Hussain, Quran Hakeem our Mushtrashrqaen (Islamabad: Allama Iqbal Open University, 2010), 228.

(pbuh) & the revelation descended upon him via ‘mental’ inference. In the Western world, his works are used as a source. When the ill-famed book ‘The Life of Mahomet’ of William Muir got published & came forth into the public view, that book further accelerated the ideology of Orientalism. By the end of the nineteenth century & the first decade of the twentieth century, the thoughts & supposition of William Muir about the Noble Quran & the Prophethood of Messenger of Islam were overwhelmingly observed by the Western authors & Orientalists; and his very thoughts, suppositions, & ideology were further broadened. In the Movement of Orientalism, William Muir is presented as a great thinker & personality. Further, he purposely strived to distort the names. He writes at one place:

“Thus I write Mecca, not Makka; Caliph, not Khalifa; Mahomet, not Muhammad. There is in this course, the additional advantage as regards the latter word, that Mahomet is thus distinguished from other men of the name of Muhammad.”<sup>95</sup>

#### **1.3.4. Theodor Nöldeke (1836-1930)**

Theodor Nöldeke is a popular name in the world of Orientalism. He is a resident of Germany and is also included in the eminent Orientalists. He was an expert of the Islamic history & Semitic religions, but he made the Quran his topic of research; and acquired the degree of PhD in the same field in 1856. After this, he, on a designation of Professor, kept working as a teacher in the University of Strasbourg. Nöldeke was conversant in numerous languages among which are Syrian, Latin, Hebrew, & Arabic are worth mentioning, but the said Orientalist did the text work in the Latin language. He, along with Friedrich Schwally, Gotthelf Bergsträsser, & Otto Pretzl, has written a voluminous book upon the Islamic history with the title *Geschichte des Qorâns*, which was later on edited & translated in the English language entitled ‘The History of the Qur’an’ by Wolfgang H. Behn. This English translation was published by Brill

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<sup>95</sup> Sir. William Muir, *The life of Mahomet* (London: Cornhill, 1861), vi-

Company, Leiden.<sup>96</sup> It is actually a PhD thesis of Nöldeke, which he wrote in the Universität Göttingen. This thesis, for a long period of time, existed in an unprinted manner in the form of pages; and later on, it was published in the same form. When in 1909, the eyesight of Nöldeke weakened then his student Friedrich Schwally further started working upon it as per the desire of his teacher. After the death of Schwally, Gotthelf Bergsträsser, & Otto Pretzel have concluded this work. Between 1909-1938, it was published on 4<sup>th</sup> March & was also published in 2000 as well. One of its editions was published in 2013.<sup>97</sup> This book holds the status of Bible in the world of Orientalism regarding the Quran. Orientalists have strengthened their ideology & perspectives upon the Quran because of this composition. An eminent scholar Von Denffer writes regarding this research:

“The 'History of the Qur'an' produced by four German orientalists, deals in three parts with The Origin of the Qur'an, The Collection of the Qur'an', and 'The History of the Quranic Text. The complete book naturally reflects the different approaches and types of scholarship of the various authors. Nöldeke's bias against Islam can still be clearly discerned, although he later renounced some of his views regarding the history of the Qur'an.”<sup>98</sup>

Nöldeke held extremely negative thoughts about the noble Quran; and used to propagate the same. The name of his other essential book on the Quran is ‘The Qur’an: An Introductory Essay’, which was published in America in 1992, Nöldeke declared the Quran to be the personal composition of the Prophet Muhammad (pbuh); he states that it is based upon the personal conceptions of the Quran and its reality is nothing more than this. He also says that no angel was descended from God; Muhammad (pbuh), by compiling some concepts with his experience, presented it to his nation.<sup>99</sup>

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<sup>96</sup> Theodor Noldeke, Friedrich Schwally, Gotthelf Bergstraber, Otto Pretzl, Edited and Trns. Wolfgang H. Behn, *The History of the Qur'an* (Leide: Brill, 2013), XIV-

<sup>97</sup> Theodor Noldeke, Friedrich Schwally, Gotthelf Bergstraber, Otto Pretzl, Edited and Trans. Wolfgang H. Behn, *The History of the Qur'an* (Leiden: Brill, 2013), XI

<sup>98</sup> Ahmad Von Denffer, *Ulum al – Qurán An Introduction to the Sciences of the Quran* (london: The Islamic Foundation, 2015), 125-

<sup>99</sup> Theodor Noldeke, *The Qur'an : An Introductory Essay* (USA: Interdisciplinary Biblical Research Institute ,1992), 4-

### 1.3.5. Ignác Goldziher (1850-1921)

Ignác Goldziher is acknowledged as an eminent & ingenious personality in the world of Orientalism. He is a resident of Germany (Hungary) & was a Jew. He acquired education from various universities; he also acquired education from the prominent university of the Islamic world Al-Azhar University; and acquired the certificate of PhD from the Berlin University. After the completion of education, he rendered services as an Arabic language teacher. Goldziher was a glorious researcher; and he specialized in numerous languages among which are Arabic, Turkish, German, Persian, Arabic, & Hungarian are worth mentioning. Many of his books upon Islam are published in German language, some books among which were also translated into English language. Goldziher is known to be the first Orientalist who expressed scepticism in ahadith; and made evident of unceasing chains based upon the rejection of the hadith. There is also his book upon the Islamic Jurisprudence & its sources entitled *Vorlesungen über den Islam*; and the English translation of this book by the name 'Introduction to Islamic Theology and Law' was done by Andras & Ruth Hamori in 1981.<sup>100</sup> It is actually a collection of his sermons, which was published in 1910. The Urdu translation of this book was done by Rehan Umar by the title *Islami Aqaid aur Qanoon ka Tareeqi Irteqa'*, which was published by Aks publishers, Lahore in 2020. Goldziher has also written upon the different methodologies of the Quran understanding & its course; and the name of his book upon this topic is *Mazhab-ul-Tafheem-ul-Islam*, which was published by Maktaba al Khanji, Egypt. Goldziher is also called as Sheikh al-Mustashriqeen final Hadees. There is a long list of his research. He picked up a pen on different topics of Islam but has especially made the two foundational sources of Islam i.e. Quran & Hadith his research topic; and opposed them; also, in an organized way, generated mistrust & scepticism about two of the sources. He insofar said that during the journey of Syria, Muhammad listened to the different traditions of Torah; and made these

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<sup>100</sup> Ignaz Goldziher, *Introduction to Islamic Theology and Law*, trans. Andras and Ruth Hamori (Princeton University Press), 1981-

traditions a part of the Quran. His book on the critics of traditions (Hadith) entitled 'Muhammedanische Studien' acquires the status of Holy Gospel (Injeel) in the world of Orientalism. He has written other books besides this one.<sup>101</sup>

### **1.3.6. David Samuel Margoliouth (1858-1940)**

David Samuel Margoliouth was a popular British Orientalist; and was a teacher of Arabic language & literature. His career, as an author, started popularizing at the time when he profoundly studied the Classical Greek, Latin, and Syrian language & literature. On the basis of this expertise, he has competently accomplished the work of translation writing. In 1889, he was officially appointed as a lecturer in Oxford University. Other than this, he was also a member of numerous scientific & literary organizations. Margoliouth was also an expert of Islamic sciences; and displayed extreme prejudice & partiality in his research related to the Quran & hadith. Along with Sirah, he had also demonstrated doubts & scepticism about the Noble Quran. In this chain, his famous book entitled 'Mohammed and the Rise of Islam';<sup>102</sup> and his other essential book 'The Early Development of Mohammedanism', one of his books is also entitled upon the Islamic history 'The Development of Islam' during the Early Period. Besides these compositions, he has also written numerous articles on the noble Quran & Islam. One of his articles on the Quran is published in Encyclopaedia of Religion and Ethics in which the said orientalist has opposed the history & ordering of the Noble Quran; and according to him, the history of the Quran was compiled in the Abbasid era. Margoliouth states that Muhammad (pbuh) has not left behind any Quranic prescription. He also disregards the scribing of revelation during the Prophetic period; and neither there existed any written prescription. Orientalists trust Margoliouth as an expert of

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<sup>101</sup>Mehmood Ahmed, Dr. Mansha Tayyab, *Gold Zaihar ka rijaal Ul Hadith per naqad- aik Teqiqi mutalah.*, Mentioned in Zaya I Tehqeeq, Issue: 15, Department of Islamic and Arabic Studies, Government College University Faisalabad, 20.

<sup>102</sup>D.S.Margoliouth, *Mohammed and the Rise of Islam*(New York and London: The Knickerbocker Press)

Sirah & the Quran; and the references of his writings are made everywhere.<sup>103</sup> Margoliouth says regarding the journey of the Prophet of Allah (pbuh) that Prophet Muhammad has extensively travelled for the purpose of merchandise and during these travelling, he met numerous Christian & Jewish scholars; and through these meetings, he enormously benefited from the Christian & Jewish religious teachings. He (pbuh) presented people with these very religious teachings in the form of the Quran.<sup>104</sup>

### **1.3.7. William St. Clair Tisdall (1859-1928)**

Tisdall is a resident of Britain. He was an expert of numerous Eastern languages among which are Arabic, Persian, Hindi, & Punjabi are worth mentioning. Tisdall made the Islamic sciences his essential topic of writings & research. There is a famous book in connection to this by the name 'The Original Source of the Qur'an', he opposed Islam & the Quran in this book; and has spread doubt & scepticism differently. This book plays an important role in the world of Orientalism; and it is used as a source. Tisdall states that the Quran is not the revelation of Allah, it is in lieu borrowed from the religious books & traditions of Christians & Jews.<sup>105</sup> The compositional services & ideology of Tisdall will be discussed in the further chapter in detail. Hereupon, his ideology & academic work are briefly discussed here.

### **1.3.8. Charles Cutler Torrey (1863-1959)**

During the eighteenth century, there is also a significant role of Charles Cutler in the chain of Quranic studies. Charles was actually an expert of the Bible, and he was affiliated with the Church for a long time. He graduated from Andover Theological Seminary in 1819. After this, he was assigned the topic 'The Commercial Theological

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<sup>103</sup> Fakhrurrozi M, THOUGHT OF HADITH D.S. MARGOLIOUTH, Vol-4 Issue-5 2018  
IJARIE-ISSN(O)-2395-43969169 [www.ijariie.com](http://www.ijariie.com)  
782http://ijariie.com/AdminUploadPdf/THOUGHT\_OF\_HADITH\_D\_S\_MARGOLIOUTH\_ijariie  
9169.pdf (as accessed in March. 09, 2020)

<sup>104</sup> D.S.Margoliouth, *Mohammed and the Rise of Islam* (Edinburg, 1923), 42,59

<sup>105</sup> W. St. Clair Tisdall, *The Original Source of the Qur'an* (London:Society for the Promotion of Christian Knowledge,1905), 30.

Terms in the Qur'an for PhD under the supervision of Theodor Nöldeke in 1882. Subsequently, this PhD thesis was also published. Besides this, among the other writings of Charles are Jewish Foundation of Islam and Mysticism in Islam including numerous essays on the Quran as well. Charles was a teacher of Semitic languages in Yale University; and also held a position of Chairmen in the Department of Biblical Languages, History, & Literature. Along with the Bible, Charles has also made the Quran as his research topic; and in this series, the said Orientalist has overwhelmingly benefited from his teacher Nöldeke; and cast his perspectives into the moulding of his teacher's Quranic ideology. He has also further developed the supposition of borrowing the Quran from the Christian sources. He states that Muhammad used to reside between Jews & Christians; and it is natural that he might have very much benefited from Jews & Christians because in that era, the influence of these two religions was well established in the Arab world. Besides this, in every page of the Quran, the history of Hebrews & their matters of morality are observed.<sup>106</sup>

### **1.3.9. Richard Bell (1876-1952)**

Richard Bell was a British and was also a teacher of Arabic language & literature in the University of Edinburgh. The first book of Bell entitled 'The Origins of Islam in its Christianity' was published in Edinburg, Britain. One of his essential works is the Quran translation, which he began in 1937 & published it after its conclusion in 1939, the name of his translation is 'The Qur'an: Translated with a Critical Rearrangement of Surahs'. The chronological ordering of the chapters of the Quran was disregarded by Bell. Richard Bell has self-willingly arranged the Noble Quran; and has arranged the chapters as per the ordering of the revelation. Bell declares this self-willed ordering as essential for the Quran; and this is a distorting act. Further, he, in the conformity of J. M. Rodwell, has endeavoured to create contradiction & distortion by incorrectly interpreting the enlightened teachings of the Noble Quran in order to bring forth a negative image of the Noble Quran. After this, he separately published an

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<sup>106</sup> Bilal Gokkir, *Western Attitudes to the Origin of the Qur'an* (University of Manchester, 2002), 76.

exposition by the title ‘Introduction to the Quran’ in 1953. The ideology of Bell is given great significance in the Western world; and it holds a status of certification regarding the Quranic studies in the Western world.<sup>107</sup>

### 1.3.10. Arthur Jeffery (1892-1959)

Arthur Jeffery is an Australian origin, American Orientalist. He did PhD in 1929 & D.Litt. in 1938 from Edinburg University. The said Orientalist was appointed as a Professor in the Department of Semitic Languages in Columbia University.<sup>108</sup> Along with the other facets of the Quran, Jeffery has also made his topic of discussion, the different recitations of the Quran. Jeffery was one among the very few of the Orientalists who comprehensively paid attention upon the topic of the Quranic sciences to review the history of the Quranic text. Among the most prominent of his research works is the research & inference of ‘كتابالمصاح’ (Kitāb al-Maṣāḥif). Besides this, he has written two books on the Noble Quran. The name of the first book is "Materials of The History of The Text of The Qur'an in The Old Codices. This was, in 1937, published in Leiden;<sup>109</sup>. The name of the second book is ‘The Foreign Vocabulary of the Quran’.<sup>110</sup> One of his essential books, other than these, is entitled ‘Islam Muhammad and his Religion’, which was published in New York in 1958.<sup>111</sup> He, in the chain of the Quranic studies, has left enough stock for the World of Orientalism. A group of Orientalists present his research as certification, for instance Gerhard Bowering & Jane Damen McAuliffe wrote:

“Jeffery’s Foreign Vocabulary offers us an indispensable instrument for constructive scholarly engagement in both directions. As its author observes

<sup>107</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions* (U.K Norwich: Jamiyat Ihyaa Minhaaj Al- Sunnah, 2004), 343

<sup>108</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions* (U.K Norwich: Jamiyat Ihyaa Minhaaj Al- Sunnah, 2004), 343.

<sup>109</sup> Arthur Jeffery, *Materials For The History Of The Text Of The Qur'an: The Old Codices*, (Leiden: E J Brill, 1937).

<sup>110</sup> Arthur Jeffery, *The Foreign Vocabulary of The Qurán*, Ed: Gerhard Bowering and Jane Damen McAuliffe (Leiden: Brill,2007)

<sup>111</sup> Athur Jaffery, *Islam Muhammad and his Religion* (New York: The Boss Merrill Company,1958)



ideally, it should be the basis for creating a great etymological and historical dictionary of the Qurān. Certainly, it has pushed research forward in that direction and provoked a more sophisticated form of semantic analysis.”<sup>112</sup>

Jeffery, upon the compilation of the Quran & the recitations of its different subjects, has comprised drafts with the title *مقدّمات في علوم القرآن* (Muqaddam Mataan fi-Uloom al-Qur’an) – also, classified it. The said Orientalist has also opposed the Quran like other Orientalists, for instance he states that the Noble Quran was not written during the Prophetic period rather, it is the yield & product of the later times. He avowed with utmost audacity that ‘There was no Qur’an left ready as a heritage for the community’, which is an extremely misguided statement of Jeffery.<sup>113</sup> The advice of Jeffery is that the text of the Quran that is present with us today is neither original nor correct rather, it has been exposed to interventions; although, if not in every matter then at least Usman<sup>(ra)</sup> & Abu Bakr <sup>(ra)</sup> have necessarily done it; who were included in the gathering of the Quranic content.<sup>114</sup> Jeffery is also firm in this matter that Muhammad (pbuh) has benefited from the Jewish & Christian content; wherewith he has strengthened his religion. Therefore, he stated:

“It was Muhammad who succeeded in syncretizing certain basic elements of Judaeo-Christian faith and practice with native Arabian beliefs and, by his own burning faith in his mission and indomitable courage in carrying out that mission, initiated what has become one of the world religions of our day.”<sup>115</sup>

### 1.3.11. Régis Blachère (1900-1973)

Régis Blachère was an eminent French Orientalist. He held a special place in the Islamic acquaintance. He graduated from the Faculty of Arts, Al-Jazeera University in

<sup>112</sup> Arthur Jeffery, *The Foreign Vocabulary of The Qurān*, Ed: Gerhard Bowering and Jane Damen McAuliffe (Leiden: Brill, 2007), X1.

<sup>113</sup> Muhammad Mohar Ali, *The Qur’an and the Orientalists: An Examination of their main theories and Assumptions* U.K Norwich: Jamiyat Ihyaa Minhaaj Al- Sunnah, 2004), 220.

<sup>114</sup> Abu Ammaar Yasir Qadhi, *An Introduction to the Sciences of the Quran* (Birmingham United Kingdom: Al lidaayah Publishing and Distribution, 1999), 378.

<sup>115</sup> Athur Jaffery, *Islam Muhammad and his Religion* (New York: The Boss Merrill Company, 1958(, xi.

1922. He obtained the position of a lecturer in the University of Sorbonne. Simultaneously, he carried out research work. He wrote numerous books in the French language; and maximum books among them were included into the syllabus of the Secondary Institutions of France. Blachère wrote a book upon the Quran entitled ‘Le Coran. Traduction selon un essai de reclassement des sourates’ in French language; he also wrote a critical book upon the life of the Prophet Muhammad (pbuh) by the name ‘Le problème de Mahomet - Essai de biographie critique du fondateur de l'Islam’ in French language. Blachère has presented an extremely negative image of the Quran & Prophet of Islam (pbuh) in both the books.<sup>116</sup> Dr Sanaullah Nadawi writes:

“Huge similarity is found in the narrative stories of the Quran and in the tales of Jews & Christians. In his view, the effects of Christianity are very much evident in the initial Meccan chapters; and the unaccepted prescription of the Injeel especially, the emergence of book, which was common in that era; and the similarity of the Noble Quran exists. In this chain, Blachère, by presenting the thoughts of Orientalists, strives to prove that there was a relationship built up between the founder of Islam & the Christian monks in Mecca.”<sup>117</sup>

### **1.3.12. Arthur John Arberry (1905-1969)**

Arthur John Arberry was a resident of Britain. Arberry was a vaunt researcher & scholar of the world of Orientalism. He was appointed as a fellow of the British Academy in 1949. He was given an honorary Doctorate Degree at the University of Malta in 1963. The Iranian government has awarded him with the honour Medal of Education (Nishaan-e-Danish) in 1964. He had an essential inclination & taste for Eastern languages & Islamic sciences. He has transferred various significant Arabic books into English language, the worth mentioning books among them are ‘Al Tarruf Li Madhhab Ahl Al Tasawwuf’ by Abu Bakr al-Kalabadhi, ‘Al-Tawahum’ by al-Muhasibi,

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<sup>116</sup> Régis Blachère (1900-1973), <https://islamstory.com/en/artical/3408779/R%C3%A9gis-Blach%C3%A8re> (as accessed on March. 09, 2020).

<sup>117</sup>. Sanaullah Nadvi, Islami Uloom our Mushtashrqaen ,15.

and ‘Kitab al-Tabakh’ (كتاب الطبخ) by Muhammad bin Abdul Kareem. The biggest work of Arberry towards the Quran is its translation. This translation was first published by him with the title ‘The Koran’ Interpreted in 1955. Arberry was extremely convinced with the eloquence & conciseness and the acoustic style of the Noble Quran; and he strived maximum to maintain it in his translation. Arberry has used excellent manner & extremely précised language in his Quran translation that has doubled its significance. Although, there are numerous errors committed in it but, in spite of this, contrary to other Orientalists, it is correct & standard translation. Arberry has used literary language in his Quran translation; because of its qualities, it has been published multiple times. During the decade of 1950s, Arberry started the Quran translation. Firstly, the detailed introduction of the Quran was published by the name ‘The Holy Qur'an In 1953; and after it, was published the Quran translation. Besides the Quran translation, Arberry has written numerous articles on the Quran.<sup>118</sup> By objecting to the safeguarding & compilation of the Noble Quran, he said that the Quran seems to be a personal presentation of Muhammad. He writes:

“It contains the substance of Muhammad’s deliverances during the twenty odd years of his public ministry. It is clear that he had been preparing a book for his community which would be for them what the old testament was for the Jews and the new testament for the Christians but he died before his book was ready, and what we have in the Quran is what his followers were able to gather after his death and issued as the corpus of his revelations.”<sup>119</sup>

In the later ages of his life, Arberry has also acknowledged that we Orientalists commit numerous errors at the time of debating upon Islam; verily, we should not try out our

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<sup>118</sup> Obituary: Arthur John Arberry, S.A. Skilliter, Bulletin of the School of Oriental and African Studies, University of London ,vol.33, No.2,p:364-36-(as accessed on March. 13, 2020)

<sup>119</sup> Arthur John Arberry Islam Muhammad and His Religion, (New York: Indianapolie Art Press, 1958), 48.

genius in this field. Muslims hold a greater right of stirring their quill upon this topic; and in them is found more dexterity & capability than us.<sup>120</sup>

### **1.3.13. Montgomery Watt (1909-2006)**

The world-famous Orientalist William Montgomery Watt was considered the expert of the Islamic sciences & maestro in the world of Orientalism. He was a teacher of Islamic sciences in the Edinburg University. Watt has written two books on the life of the Prophet (pbuh). His first book entitled ‘Muhammad at Mecca’ was published in 1953; and immediately after it, his second book with the title ‘Islamic Revelation in the Modern World Came into the public view in 1969. Besides this, Watt, upon the introduction of the Noble Quran, has written a book entitled ‘Introduction to the Qur’ān’ in 1977. Watt has overwhelmingly objected to the Noble Quran in these three books; and it became successful in kindling its effects in the Western as well as the Eastern world. The suppositions & objections of Watt have further generated ambiguities about the Noble Quran like his predecessors.<sup>121</sup> He declared the Noble Quran as the intellectual innovation of Prophet Muhammad (pbuh); and used to state that the Noble Quran is the disclosure of the innate emotions of Prophet Muhammad (pbuh) that came forth in the form of revelation. He says that eventually, what had been maturing in the inner depths was brought to light. The thoughts & research of Watt has become an acceptable practical model in the Orientalism ideology & the Western world.<sup>122</sup>

### **1.3.14. John Ed. Wansbrough (1928-2002)**

During the twentieth century, Orientalists have presented an unceasing torrent of controversial & polemical literature regarding the Quran. A prominent name in this series is Edward Wansbrough. Edward was a graduate of Harvard University. He

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<sup>120</sup> Dr. Mustafa Al-Saba'i, *Hadith Rasool ka Tashrei Muqaam*, Translator: Professor Ghulam Ahmad Hariri (Faisalabad: Malik Sons Factory, 1982), 37.

<sup>121</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions* (U.K Norwich: Jamiyat Ihyaa Minhaaj Al- Sunnah, 2004), 92.

<sup>122</sup> W. M. W.Watt, *Muhammad, Prophet and Statesman* (London: Oxford University Press, 1961), 2.

rendered service as Professor in University of London's School of Oriental and African Studies (SOAS). He had tremendous expertise in History, Islamism, & the conditions of religions of the central East, but he has essentially made the Quran as his research topic. In relation to this, he wrote a book entitled 'Quranic Studies: Sources and Methods of Scriptural Interpretation in 1977, which was published by Oxford University.<sup>123</sup>In this book, in view of the series of the studies of the Quran, he discussed the revelation & Shariah, Prophethood, & principles of exegesis. He, too, erupted in numerous objections about the Noble Quran. During the twentieth century, Edward Wansbrough has crossed his limits; he, in the chain of studies of the Quran, has leapt ahead the predecessors. He objected to the historical status of the Noble Quran and the collection & compilation of it. He states that the Quran has been compiled after the two hundred years of the death of the Prophet of Islam; and the very same prescription is present in today's world in the form of the Quran. Wansbrough further says that the Quran is a kind of poetical book; and the followers of Muhammad (pbuh) have held the Monotheism belief in the light of the Christian & Jewish sources.<sup>124</sup>

### **1.3.15. John Burton (1929-)**

John Burton is also included as a thinker in the world of Orientalism. He is considered trustworthy among the Orientalists whose topic of discussion is the Quranic text. Burton wrote a book entitled 'The Collection of the Qur'an' in 1977 in which he discussed in detail about the collection & compilation of the Quran & the knowledge of abrogation among the Quranic sciences. He states that because of the abrogation, Muhammad did not carry out any work on the collection & compilation of the Quran. John Burton has written this book with the cooperation of his teacher & companion Dr John Wansbrough; and he has repeated the ideology of Goldziher & Schacht in it. In the chapter of different objections upon the collection & compilation, John Burton has

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<sup>123</sup> J. Wansborough, *Quranic Studies: Source and Methodology of Scriptural Interpretation*, (Oxford, 1977)

<sup>124</sup> Jhon Ed. Wansbroughy, *Qura'nic Studies: Sources and Methods of Scriptural Interpretation*, (New York: Prometheus Books, 2004), 34.

rejected the presence of the Noble Quran in the written form under the supervision of Prophet (pbuh); and has written in the said chapter that the work of collection & compilation of the Noble Quran began lately after the death of Prophet Muhammad (pbuh). He therefore writes: ‘Its collection was not undertaken until sometime after the death of the Prophet.’ The ideology of Burton regarding the transcription & abrogation and collection & compilation is widely accepted in the world of Orientalism; and the same ideology & suppositions are being facsimiled.<sup>125</sup>

### **1.3.16. Ibn Warraq (1946-)**

Ibn Warraq was born into a Muslim family of Gujarat (India) in 1946 but he later on became an atheist. He acquired the pupillage of Montgomery Watt in the University of Edinburgh, Scotland; and got affiliated to teaching. He also engaged himself in composition & compilation; and has written numerous books. When the novel entitled ‘The Satanic Verses’ by Salman Rushdie came forth in the public view in 1988; and when its opposition overtook at every nook & corner of the Islamic world and was also taken into the range of strict criticism; Warraq, at that time, has written a chain of essays by the name ‘Why I am not a Muslim?’ in ‘Free Inquiry’ Magazine in the defence of Salman Rushdie. Ibn Warraq has also set up an institution by the name Institute for the Secularisation of Islamic Society. Ibn Warraq was also fond of the Quran; and in this regard, he has compiled a book by the topic ‘The Origins of the Quran: Classical Essays on Islam’s Holy Book’ in 1998.<sup>126</sup> It is basically a collection of essays; and he, in it, has collected the theses of thirteen prominent Orientalists, which were written with a critical eye on the Quran. A few of the names of Orientalists among them are as follows:

- Theodor Noldeke (1836-1930)
- Leone Caetani (1869-1953)

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<sup>125</sup> John Burton, *The Collection of the Quran* (New York : Cambridge University Press,1977),--

<sup>126</sup> Ibn Warraq, *The Origins of the Koran: Classic Essays on Islam's Holy Book* (New York: Prometheus Books, 1998)

- Alphonse Mingana (1878-1937)
- Arthur Jeffery (1892-1959)
- David Samuel Margoliouth (1858-1940)
- William St. Clair Tisdall (1859-1940)
- Abraham Geiger (1810-1874)
- Charles Cutler Torrey (1863-1956)
- Andrew Rippin (1969-2016)

By commenting on this book, Dr Todd Lawson writes:

“It is difficult to recommend this production, except perhaps for antiquarian interests and the archaeology of the study of Islam.”<sup>127</sup>

Ibn Warraq has adhered to a strict stance towards the Quran. He therefore writes:

“Muslims have a horror of putting the Koran to critical scrutiny as a human document. The layman is not permitted to question the Koran. That is why there's no progress in Islamic society.”<sup>128</sup>

### 1.3.17. Encyclopaedia of Islam

Encyclopaedia of Islam is a voluminous one on the study of Islam. It is acknowledged as an essential source of Islamism in the world of Orientalism. It was first published between 1904-1938 by a well-known publishing house Brill. The first edition was published in four volumes;<sup>129</sup> and completed in the span of 32 years. The first edition of it was published in German, French, & English language; and scholars

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<sup>127</sup> Todd Lawson, Reviewed Work(s): *The Origins of the Koran: Classic Essays on Islam's Holy Book* by Ibn Warraq, *Journal of the American Oriental Society*, Vol. 122, No. 3 (Jul. - Sep., 2002), 658

<sup>128</sup> Ibn Warraq educator Guide restaurateur writer author scholars  
<https://prabook.com/web/ibn.warraq/3779000> (as accessed on March. 14, 2020)

<sup>129</sup> Moosa Lakhani, Mukhtiar Ahmed Kandharo, Introduction of the Encyclopaedia of Islam (A Critical Analysis of the Orientalist Approach and Western Supremacy) *The Scholar Islamic Academic Research Journal*, Vol. 6, No. 1, January-June 2020, P: 47.

from the different countries participated in it.<sup>130</sup> There are 9000 subjects included in the first edition.<sup>131</sup> It is the result of joint efforts, approximately half a century, of renowned Orientalists. An eminent Orientalist, Bernard Lewis states that it is the biggest project of Orientalists regarding Islamic studies.<sup>132</sup> The following introduction has been given on the website of Brill company:

“The Encyclopaedia is a large-scale collective reference work compiled by the most prominent scholars in the field, touching all the aspects of Islam from the time of the Prophet to the present day”<sup>133</sup>

Other than the Quran, Hadith, Jurisprudence, Sirah, History, Sufism, Politics, Society, Economics, Geography, Biography, different arts & sciences are also included in its contents. Also, in it Monotheism, Polytheism, Worships, Sirah, Prophets, Companions, Successor of companions (Tabain), Sufis, & eminent personalities of the Islamic world, places, stories, and the residing culture & civilization of the Muslim nations in the different letters of the world; and the collection of essays & themes of their religious & political conditions are also included; and they are set in alphabetical order. The first volume begins with ‘A’ & the first topic included is regarding Haroon i.e. AARON. For further identification of information, a list of books has also been entered at the end of these encyclopaedias. Maximum number of books and some among them are used as references of Orientalists & non-Muslims or western scholars. At many places in the Encyclopaedia, the references of the Quran have been made. For instance, an abundant benefit is derived from the Quran on the subject of polytheism.<sup>134</sup> The second edition of it was published between 1954-2005, which is composed of

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<sup>130</sup> Bernard Lewis, *The Question of Orientalism*, The New York Review of Books, June 24, 1982, <https://www.amherst.edu/media/view/307584/original/The+Question+of+Orientalism+by+Bernard+Lewis+%7C+The+New+York+Review+of+Books.pdf> (as accessed on March 13, 2020).

<sup>131</sup> Moosa Lakhani, Mukhtiar Ahmed Kandharo, Introduction of the Encyclopaedia of Islam (A Critical Analysis of the Orientalist Approach and Western Supremacy) The Scholar Islamic Academic Research Journal, Vol. 6, No. 1, January-June 2020, P: 48.

<sup>132</sup> Bernard Lewis, *The Question of Orientalism*, The New York Review of Books, June 24, 1982,

<sup>133</sup> Encyclopaedia of Islam Online (English), <https://brill.com/view/package/eio> (as accessed on Sep. 15, 2020)

<sup>134</sup> *The Encyclopedia of Islam New Edition* (Leiden: E.J.Brill, 1991), vol: ix, 487.



twelve volumes. One of its editions was published between 1986-1997. The first volume of this edition is 1314 pages; second volume 1146 pages; third volume 1270 pages; fourth volume 1262 pages; fifth volume 1044; sixth volume 1058; seventh volume 1056; eighth volume 1188; & ninth volume 920 pages. Writers like C. E. Bosworth, W. P. Heinrichs, E. Van Donzel, Ch. Pellat, G. Lecomte, etc. are included among the editors of the Encyclopaedia. Besides Brill, various institutions including the Government of America has provided financial assistance in its publication, for instance, the following is written on the first page of the third volume of Encyclopaedia:

“The preparation of this volume of the Encyclopaedia of Islam was made possible in part through grants from the Research Tools Program of the National Endowment for the Humanities, an Independent Federal Agency of the United States Government; The British Academy; the Oriental Institute, Leiden, and the Royal Netherlands Academy of Sciences”.<sup>135</sup>

The volumes of the Encyclopaedia of Islam can also be known by its quantity of articles. According to research, its number of contents are 17000; and the number of its writers & co-operators are in hundreds.<sup>136</sup>

### **1.3.18. Conclusion**

Orientalists, in the present times, have demonstrated their thoughts and the same objections & scepticism as their predecessors; and have reiterated the same thing that had been reiterated by the previous Orientalists. They bring forth new research in the light of the writings of the former & like-minded Orientalists. There is nothing new here from which there is a growth in knowledge & research. When they debate about any religious matter or the Quran, they put forth their opinion by straying away from the real & foundational source. They, in an ambiguous way, presented Islam to the world. Some Orientalists among them are those who strived to connect with knowledge & research merely according to their ignorant taste & humour and in this endeavour, have given the

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<sup>135</sup> *The Encyclopedia of Islam New Edition* (leiden: E.J.Brill, 1991), vol: vi, 1.

<sup>136</sup> Encyclopaedia of Islam Online (English), <https://brill.com/view/package/eio> , (as accessed on Sep. 15, 2020)

proof of their ignorance. There are also a few who carried out the work of knowledge as per the Christian motives. The quantity of individuals who foundationally worked with sincerity had been few.

## **1.4. Section-IV Some Apparent Discussions of Orientalists on the Quran**

### **1.4.1. Orientalists Allegations on the Quran**

Orientalists, from the Islamic ideology & the Islamic sciences, have made the Quranic study & the life of the Prophet (pbuh) their topic of research & composition; but most among them have exhausted their efforts towards the interest of the Quranic study. The reason for this is that the first source of the Islamic ideology is the Quran; if they become successful in generating doubt & scepticism in it, then it will become extremely easy for them to make the second source of the Islamic ideology the target of criticism. The foremost aim of creating ambiguities in the Noble Quran was to quiver the faith & belief of the Muslims towards the Noble Quran and along with it, their aim was to seize the harmonious relation & solicitude as well. They also comprehended the Noble Quran as a danger sign for their ideology & culture; and have foreseen the evident effects of it against their ideology & culture in near future. Orientalists believe that when the Noble Quran wraps up from the eyesight of the Muslims, then the Muslims can be deprived of the Noble Quran, its ideology & teachings. Orientalists, by comprehending the Quran as an alarm for their ideology & culture, have prepared an ideological scheme to compete. To reduce the status & essentiality of the Quran, they, from different dimensions, have demonstrated scepticism in the Noble Quran. Most among the Orientalists have announced that the Quran is not the word of Allah; rather, it is the personal script of Prophet Muhammad (pbuh). They, by denying the Quranic history as well as objecting to its collection & compilation, and preservation as well, have also refused it to be an authentic document. They tested their talents against the eloquence and rhetoric, the honour, and the miracle of the Noble Quran; and made its topics, ordering, and technique a target for attack; the teachings of the Noble Quran were not safe from the Orientalists' scrutiny, either. The objections that were made by Orientalists on the Quran are not new; rather, the old objections are being repeated. These kinds of objections were also made when the Quran was getting revealed; the

Quran, by repeating it place to place, has itself rationally responded to them. Therefore, the objections made on the Quran during the Prophetic period and the doubts & scepticism of Orientalists are exactly alike. Orientalists have objected to the Quran at a great level; some significant objections among them are as follows:

1. Declaring that the Noble Quran has been obtained from the Bible.
2. Declaring that the Noble Quran is the word of Muhammad.
3. Objections upon the collection & compilation of the Quran.
4. Rejecting the revealed ordering of the Quranic chapters.
5. Objections upon the recitations of the noble Quran.
6. Objections upon the abrogated verses.

There are numerous objections other than those mentioned above, but a few essential objections will be discussed here. An ample amount of theses, books and other works are already written upon these objections and are still being written. Orientalists, with the support of aforementioned objections, are giving birth to new objections & scepticism, but the foundational objections are the same that are mentioned above. The same objections are being introduced here.

#### **1.4.2. Declaring that the Quran has been obtained from the Bible**

One of the topics of Orientalists is that the Prophet Muhammad (pbuh) has taken the Noble Quran from the Old Testament & New Testament i.e. the Torah & the Bible. On the basis of prejudice, Orientalists have made this debate so common that even a person with low intelligence & ideology, acknowledges it to be significant research. This matter is also now constantly repeated at the academic level that, Muhammad (pbuh) has copied numerous commands & things from the Torah. In this discussion, Orientalists also assert that Prophet Muhammad (pbuh) received legacies from the people of the Book and their religious leaders. The essence & personality of Prophet

Muhammad (pbuh) has always been the target of criticism for Orientalists & the Western writers; and they have left no stone unturned in this matter. They state that when the Prophet of Allah (pbuh) met the Monk Bahira, he (pbuh) had learned religious teachings from him for some time.<sup>137</sup>

Montgomery Watt discloses the matter in his book ‘Muhammad’ Prophet and Statesman’ as follows:

“The earliest passages of the Qur’an show that it stands with the tradition of Judeo – Christian monotheism with its conceptions of God, the creator of resurrection and judgment of revelation. In the late passages, the dependence on the Biblical tradition becomes even more marked, for they contain much material from the Old and New Testament.”<sup>138</sup>

Tisdall is also an esteemed & eminent name in the world of Orientalism. He also declared the Noble Quran to be acquired from the Bible; and stated that it is a grave mistake to declare the Quranic interpretations as the Godly interpretations. Let us cast our eyes over the words of Tisdall, he writes:

“Certain English writers of the present time, led astray by the false liberalism of the present day, have gone so far as to term Muhammad as a Prophet of God. But even such writers would readily acknowledge that the Muhammadian idea that their Qur’an is entirely of Divine origin not human authorship is erroneous. Muhammad borrowed his material from previous religions.”<sup>139</sup>

The popular German Jewish scholar Abraham Geiger has written a book entitled ‘Was hat Mohammed aus dem Judentume aufgenommen?’ in the German language. The meaning of the title is How the Prophet of Islam has obtained the Quran from the Jews? He, by apparently disclosing his thoughts, has written:

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<sup>137</sup> Hamza Mustafa Njozi, *The sources of The Qur’an: A Critical Review of the Authorship Theories* (Riyadh: World Assembly of Muslim Youth, 1991), 9.

<sup>138</sup> Watt.W. *Montgomery, Muhammad: Prophet and Statesman* (London :Oxford University Press,1961), 39-

<sup>139</sup> W.Clair Tisdall, *The Religion of the Crescent, Being the James, long lectures on Muhammadanism* (London: Society for the Promotion of Christian Knowledge, 1906), 126.

‘It is assumed that Muhammad borrowed from Judaism and this assumption, as will be shown later, is rightly based.’<sup>140</sup>

Richard Bell, by repeating the same viewpoint, writes:

“The key to a great deal both in the Qur’an and in the career of Muhammad lies in his gradual acquisition of knowledge of what the Bible contained and of what Jews and Christians believed. We shall see him consciously borrowing”<sup>141</sup>

Bell further states that the maximum part of the Quran & the stories related to the Bible are straight away dependent upon the Bible. He therefore, writes:

“Most of the Qur’an is directly dependent on the Bible and the stories are associated with the Bible.”<sup>142</sup>

### **1.4.3. Declaring that the Quran is the word of the Prophet of Islam**

Another objection of Orientalists is that Muhammad (pbuh) has made-up the Quran himself. They state that Muhammad, in order to get wealthy in Arabia, for the Political strength & principles of leadership in Arabia, and to unite the Arabians under the same flag, has shaped the Quran based upon some moral principles. Through this process, he also wanted to correct the ideology & behaviour of people. Orientalists have pulled out all the stops in declaring the Noble Quran-the personal effort & script of Prophet Muhammad (pbuh). In relation to this, numerous Orientalists have openly put forth their viewpoints; worth mentioning among them are George Sale, Kenneth Cragg, Michael Hart, Richard Bell, & Arthur John Arberry. George Sale, very imprudently declared Prophet Muhammad (pbuh) as the writer of the Quran: He writes:

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<sup>140</sup> Abraham Geiger, *Judaism and Islam*, Trans.F.M.Young, (New York: KTAV Publishing House, 1970), xxix.

<sup>141</sup> *The Origin of Islam in its Christian Environment: The Gunning Lectures Edinburgh University, 1925* (London: Macmillan and Co.Ltd., 1926), 68

<sup>142</sup> *The Origin of Islam in its Christian Environment: The Gunning Lectures Edinburgh University, 1925*: 100.

“Muhammad the real author and chief contriver of the Koran is beyond dispute, though, it is highly probable that he had no small assistance in his design from others, as his countrymen failed not to object to him.”<sup>143</sup>

Another Orientalist, Kenneth Cragg, says that the Quran, essentially, is certain commandments founded upon the moral traditions, which Muhammad attributed towards God. Therefore, he further writes:

‘Such was the ground and meaning of Muhammad’s call, in a brooding ‘wilderness’ experience, where facts of conscious observation in the contemporary scene became articulate in a personal calling to utterance and warning in the city.’<sup>144</sup>

William Muir was an eminent Islamologist thinker among Orientalists. He occasionally objected to the Noble Quran. His stance was also that the Noble Quran is the creation of Muhammad (pbuh). He writes:

“Mahomet probably composed some rhapsodically fragments embodied in the Qur’an as his own before he conceived the notion of an absolutely objective revelation.”<sup>145</sup>

Montgomery Watt, in the chain of rejecting the Quran as a word of God, has demonstrated utter insolence; and stated that the Quran is a subdued document. He, like the other Orientalists, has declared the Quran as the word of Muhammad (pbuh). He writes regarding this:

“What seems to man to come from outside himself, may actually come from his unconscious.”<sup>146</sup>

Montgomery Watt further states that if the Islamic traditions are true, even then it does not prove from those traditions that Prophet Muhammad (pbuh) received messages from God. He writes regarding this:

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<sup>143</sup> George Sale, *The Koran* (New York: 1890), 50.

<sup>144</sup> Kenneth Cragg, *The Call of the Minaret* (New York: Oxford University Press, 1964), 76.

<sup>145</sup> Muir, *The Coran*, 8

<sup>146</sup> Watt.W.Montgomery, *Muhammad: Prophet and Statesman* (London: Oxford University Press, 1961), 13.

“Since if they are authentic, they do not prove that Muhammad really received messages from God; similarly, if they are not authentic, their absence does not prove that he did not receive such messages.”<sup>147</sup>

Michael H. Hart, in his book, has accoladed the Prophet of Allah (pbuh) via these words: Muhammad (pbuh) has put forth numerous religious & worldly effects upon the history of mankind. In my opinion, he deserves to be declared the most effective personality of the human history; but along with this, he also discloses his wicked thoughts that Muhammad (pbuh) is the writer of the sacred book of Muslims – means-The Quran; and it is the accumulation of his (pbuh) thoughts only; and it believed to be revealed, straight away from Allah (swt). The words of Michael Hart are as follows:

“More ever, he is the author of the Muslim's holy scriptures, the Koran, a collection of Muhammad's insights that he believed had been directly revealed to him by Allah”<sup>148</sup>

#### **1.4.4. Objections upon the collection & compilation of the Quran**

One of the objections of Orientalists upon the Noble Quran is that the Quran was neither collected in the Prophetic period nor was acquired in the written form. There are numerous Orientalists who mention the same stance. Orientalists, to a large extent, have generated doubts & scepticism and misconceptions about the collection and compilation of the Noble Quran. The way prejudice, frivolous, & malice have been demonstrated by them in this regard; might have barely displayed in any scientific or religious work. In the literary compositions of George Sale, William Muir, Noldeke, R. A. Nicholson, Goldziher, Blasher, etc. a document of objections regarding the collection & compilation of the Quran is being presented. But Noldeke, Richard Bell, & Arthur Jeffrey are the life & soul of this perspective. They state that no logic & connection is

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<sup>147</sup> Watt. W, Montgomery, *Islamic Revelation in Modern World*, Great Britian, Edinburgh University Press 1969), 16

<sup>148</sup> Michael Hart, *The 100: A Ranking of the Most Influential Persons in History* (New York: Citadel Press, 1992),



found in the collection & ordering of the Noble Quran.<sup>149</sup> Noldeke has worked upon the Quranic history; and in this chain, has raised objections upon collection & compilation. Noldeke states that no prescription was found in the Prophetic period. He states that it has been copied from the Book of Usmani & the Book of Siddiqui. Noldeke further states that Hazrat Zaid (ra) has penned down some chapters or verses of the Quran. Therefore, he writes regarding this:

“Othman’s Quran was not complete, some passages are evidently fragmentary, and a few detached passages are still extant which were the parts of Qur’an originally, although they have been omitted by Zaid.”<sup>150</sup>

Bell has the same claim and Aurthur Jeffrey also asserts the same. In the chain of collection & compilation, Aurthur Jeffrey states about the prescription prepared at the official level of Hazrat Abu Bakr Siddiq (ra) like the other companions, it was his self-willed prescription; it was neither prepared by the advice of companions nor was executed at the government level. He therefore, writes:

‘His Collection would have been a purely private affair, just as quite a number of other companions of the prophet had made personal collections as private affairs.’<sup>151</sup>

According to Orientalists, there are numerous verses that did not remain protected; but were lost due to the irresponsibility of companions. With respect to this chain, a prominent Orientalist, F.F Bull states that during the beginning of the Prophetic period, the verses of the Noble Quran were not written down; rather, the entire dependency of its protection was upon the Prophet of Allah (pbuh) & his memory.

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<sup>149</sup> Sir Syed Ahmad Khan, *Khutbat al-Ahmadiyyah fi al-Arab w Seerah al-Muhammadiya* (Aligarh: Sir Syed Academy, Muslim University Aligarh: 2003), 277.

<sup>150</sup> Dr. Riaz Ahmad Saeed, Dr. Muhammad Khubaib, *Noldeke’s Qura’nic Textual Criticism: An Analysis in German Orientalist Context*, *Journal of Islamic and Religious Studies*, [www.uoh.edu.pk/jirs](http://www.uoh.edu.pk/jirs) (as accessed on Sep. 19, 2020).

<sup>151</sup> Arthur Jeffrey, *Materials of the History of the Text of the Quran the old codices*, 6

Therefore, it is likely possible that the Quranic verses of the initial times may not have been preserved.<sup>152</sup>

#### **1.4.5. Rejecting the revealed ordering of the Quranic chapters**

There is a specific ordering of chapters in the Noble Quran; and this ordering, with the instruction of Allah, was narrated by the Prophet of Allah (pbuh); and the Quran, along with all its chapters, was present in a well-ordered form at the time of the mournful time of the Prophet's death. After this, the companions have collected it in the same form. This ordering is termed as 'توقيفي ترتيب' (Tauqifi Tarteeb); but Orientalists have objections to this ordering and this ordering is one amongst their certain essential debates.

Orientalists think that the history of the Noble Quran or the organization of it as per the revelation is not found in that ordering. They left no stone unturned to prove the Noble Quran as defective. According to them, there is a defect in the Quran, in order to eradicate it, they themselves have made insignificant & shameless efforts. They state that similar to other defects of the Quran, this is also one of the foundational flaws & weaknesses. They believe that Muhammad (pbuh), in his career of Prophethood, has given ordering to the Quran all by himself whilst removing the revealed ordering. Orientalists have not only stressed upon the arranging of the Quranic chapters & verses anew, but they also, by amending the natural, sacred, & historical division of the verses at various places, have arbitrarily arranged them. Concerning this, Theodor Nöldeke, Richard Bell, Rodwell, Edward Palmer, & Régis Blachère played an apparent role.<sup>153</sup> Richard Bell has specially presented the said viewpoint in detail, which became a prelude for the later Orientalists; and ornate the dome of a new ordering of the Quranic chapters with the ideology of Bell. Therefore, Bell writes:

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<sup>152</sup> Sana Allah Hussain, *Qur'an Haqem our Mushtashrqeen*, 73.

<sup>153</sup> Dr. Ahmed Gumaa Siddiek, *Review of Some Orientalists' Approaches used in the Translation of the Holy Quran* International Journal on Studies in English Language and Literature (IJSELL) Volume 6, Issue 4, April 2018, PP 38-53 (as accessed on Sep. 19, 2019).

“The surahs have been kept in their usual order, and only such rearrangements of their contents made as seemed necessary to remove the confusions above referred to.”<sup>154</sup>

Bell, in his translation, has reordered the already ordered verses of every chapter of the Noble Quran in order to distant the confusion and to comprehend the Quran easily.

#### **1.4.6. Objections upon the recitations of the Noble Quran**

Along with the Noble Quran, Orientalists also object to the recitations; and it is one amongst their fundamental criticisms. There are varied recitations of the Noble Quran whose objective is to protect & ease the reading of it; but according to Orientalists, the Muslim scholars have themselves made it apparent, which does not have any authenticity. Orientalists state that the Muslim scholars, by trumping-up the philosophy of recitation by themselves, have attributed to Muhammad (pbuh). Amongst the worth mentioning Orientalists who essentially established the perspective of the evolution of the Quranic text during the Twentieth Century AD are George Sale (1697-1736), Goldziher (1850-1921), Alphonse Mingana (1881 1878-1937) & Arthur Jeffery (1892-1959). George Sale, regarding this, has declared the different recitations of the Noble Quran as the different versions. Therefore, he writes:

“Having mentioned the different editions of the Qur’an, it may not be amiss here to acquaint the reader that there are seven principal editions. If I may call them or ancient copies of the book, two of which were published and used at Medina, and third at Mecca, fourth at Cufa, fifth at Basra, sixth at Syria and seventh called the common or vulgar edition.”<sup>155</sup>

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<sup>154</sup> Dr. Ahmed Gumaa Siddiek, Review of Some Orientalists’ Approaches used in the Translation of the Holy Quran International Journal on Studies in English Language and Literature : vii. (as accessed on Sep. 19, 2019).

<sup>155</sup> Dr. Ahmed Gumaa Siddiek, Review of Some Orientalists’ Approaches used in the Translation of the Holy Quran International Journal on Studies in English Language and Literature vii. (as accessed on Sep. 19, 2019).

Goldziher wrote a book on the recitation of the Noble Quran, interpretation, & the different methodologies & ways of it. This was translated into Arabic with the title 'Mazahib al-Tafsir al-Islam' (مذاهب التفسير الاسلامي) by the teacher of Cairo University Dr Abdul Haleem Al-Najjar that was, for the first time, published in Egypt in 1955. Although, during the research upon the Islamic topics, the recitation of the Quran was not a direct & constant topic of Goldziher however, in the Mazahib al-Tafsir al-Islam, specially, in the beginning of the first chapter: 70 pages, numerous objections & scepticism are comprised upon the credential status of the seven words (حديث سبعة احرف) and the authority & certainty of the recitations to prove perturbation & defect in the Quranic text. Jeffrey, for many years, has gathered material about the multiple recitations of the Noble Quran; then, officially planned to prepare the critical prescription of the Quran in 1926, which did not reach its conclusion.<sup>156</sup> Jeffrey has also objected to the recitations of the Quran. He wanted to arrange the critical prescription of the Quran in such a way that at one page there is a Quranic text in the Kofi letter in front of it. While as on the second page, there is corrected & revised these traditions while narrating the entirely known different recitations in the footnotes. Jeffery did not succeed in bringing forth the complete Quranic prescription as per his wish; but he sweated his guts out to discern the other prescriptions contrary to the Ottoman book; and he, on the basis of different recitations, strived to present 15 primary & 13 secondary prescriptions from the heritage of the Islamic sciences. He attributed the 15 primary prescriptions to Hazrat Abdullah bin Masood, Abu bin Kaab, Ali bin Abi Talib, Abdullah bin Abbas, Abbu Musa Ashari, Anas bin Malik, Bibi Hafsa, Omar bin Khattab, Zaid bin Sabit, Abdullah bin Zubir, Ibn Omar, Bibi Ayesha, Hazrat Salim, Ume Salmah, & Ubaid bin Omair—May Allah be pleased with them.<sup>157</sup>

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<sup>156</sup> Qara at-e-Qur'aniyah - Gold Zeher, Arthur Jeffrey and Dr. Pewin - Muhammad Firozuddin Shah <https://ilhaad.com/2016/08/qiraat-e-qurania-and-mustashriqeen> (as accessed on Sep. 18, 2020)

<sup>157</sup> Muhammad Akram Chowdhury, Ikhtilafat Qirat e Quran Aur Musthraqueen, She mahi Maghreb our Islam, Volume: 6, Issue: 1, March 2002.

### 1.4.7. Objections upon the abrogated verses

There are numerous such verses of the Noble Quran, which have been recited but their command have been abrogated – means, some verses of the Quran are abrogated by some other verses; and there are differences among interpreters concerning this i.e. How much are they in quantity? According to some scholars, their quantity is five.<sup>158</sup> Orientalists, whilst exaggerating, have made this their topic. Their objection is that the Prophet of Islam has used the abrogation as per his desire; and later on, even the Muslim scholars have played their role in it. Dr Saleem Ur Rehman & Dr Muhammad Riaz Khan write in their research thesis that Orientalists, by moving a step ahead, are seen claiming in a concealed way. The method of resolving the contradictory verses & inconsistencies of the Noble Quran was made apparent by the Prophet of Muslims (pbuh) himself. From the terminological prescription of the interpretation, because of knowingly or unknowingly incognizant, the impression is given sometimes that, as if, prescription & review are synonymous terms. They additionally added that the Prophet of Allah (pbuh) used to edit & increase the Quranic verses after reconsidering them; and used to give a new form to his book.<sup>159</sup> Numerous Orientalists have penned down about prescription, worth mentioning among them are George Sale, William Muir, & John Burton. George Sale writes:

“There are some passages in the Quran which are contradictory, the Muhammedan doctors obviate any objection from the thence, by the doctrine of abrogation.”<sup>160</sup>

William Muir writes about abrogation that:

“Although, the easiest way of cancellation is acknowledged in the Quran but Muslims strive incessantly for the application of this contradictory

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<sup>158</sup> Shah Wli Allah Dehli, *Alfouzul Kabir fi aSwl altsir* (krachi maktabatul .2018), 26.

<sup>159</sup> Salim-ur-Rahman, Hamad Riaz Khan, *Nasq per isthraqi aetrazaat ka naqadana jauza*, *Ma'arif-e-Islami*, Volume 16, Issue 2: 2017, 52

<sup>160</sup> Sale, *The Koran*, 47.

collection however, they have to admit helplessly that there are approximately 225 verses of abrogation in the Quran.”<sup>161</sup>

Montgomery Watt has also presented the same image of the prescription. There are such references present in the Quran through which God omits some quotations; and this becomes apparent when the text is profoundly studied. He therefore writes:

“There are references in the Qur’an to God, making him forget some passages, and a close study of the text makes it almost certain that words and phrases were added. Such an addition, of course, would not be of Muhammad’s composition. Presumably, he had some way of listening for revelations where he thought they were needed and would only amend the text if he received an amending revelation. Islamic Orthodoxy has always recognized that some passages of the Qur’an containing rules for the Muslims were abrogated by later passages, so that the original rules ceased to be binding.”<sup>162</sup>

John Bruton has also written in detail about the prescription and stated that through the above-mentioned statement, a strong foundation is provided to the Quranic differences & Jurisprudence; this is the reason the concept of prescription was brought into existence.

‘Abrogation is a prominent concept in the field of Qur’anic commentary and Islamic Law, which allows the harmonization of apparent contradictions in legal ruling.’<sup>163</sup>

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<sup>161</sup> Rashid Ahmad Khan, *Al-Khatbat al-Ahmadiyya fi al-Arab and Seerah al-Muhammadiya* (Aligarh: Sir Syed Academy, Muslim University Aligarh: 2003),34.

<sup>162</sup> Montgomery Watt, *Muhammad: Prophet and Statesman*, 17

<sup>163</sup> John Burton, *The Collection of the Quran* (New York: Cambridge University Press, 1977), 65.

## **Chapter: 2**

### **The Nature of Orientalist Objections to the Qur'an by the End of the Twentieth Century**

**Section: I: The Nature of Orientalist Objections to the Qur'an by  
the End of the Twentieth Century**

**Section:II: A Review of the Objections of W. St. Clair Tisdall  
(1859-1928)**

**Section:III: A review of the objections of Richard Bell (1876-1952)**

**Section : IV: A review of the objections of John Burton (1929-1982)**

## 2.1. Section: I: The Nature of Orientalist Objections to the Qur'an by the End of the Twentieth Century

After the emergence of Islam, when its spread began in countries like Iraq, Iran, Yemen, Palestine, Egypt, Libya, and other places, the people of Islam faced the Christian world. Since then, Christendom has seriously considered the rapid spread of Islam. They started planning and organizing a military front against the Islamic world. This led to various crusades (1096-1271). It was actually a religious movement, and it had a mixture of political, cultural, and economic colours. From here, real contact begins between the European and Islamic worlds.<sup>164</sup> These wars defined the European attitude towards Islam for centuries to come.<sup>165</sup>

The series of crusades continued for a long time, and these wars caused great destruction. In 1095, at the government level, Pope Urban II announced a strong war front against the Islamic world, and its effects remained until the fifteenth century.<sup>166</sup> After that, the Christian world changed its thought towards the crusades and started an intellectual war against Islam.<sup>167</sup> In this regard, Raymond Lull (1483-1546) directed his nation and Western scholars to acquire Eastern sciences, especially Islamic sciences, and clearly said that the scientific war against the Islamic world (Crusade of the Pen) will continue.<sup>168</sup>

A Western historian, J. J. Saunders, says that the literature that has been produced about Islam and the Prophet of Islam (ﷺ) during and after the Crusades has

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<sup>164</sup> Abdur Raheem Kidwai, *Orientalism in English Literature Perception of Islam and Muslims* (New Delhi: Viva Books, 2016), 4.

<sup>165</sup> Muhammad Asad, *Islam at the Crossroads* (Panjab: Arfat Publications Dalhousie, 1947), 67.

<sup>166</sup> Carole Hillenbrand, *The Crusades Islamic Perspectives* (Edinburgh: Edinburgh University Press, 1999), 1.

<sup>167</sup> Syed Mahmudul Hasan, Md. Fakar Uddin, Orientalist Studies of Methodology of Repetition in The Holly Qur'an: A Critical Study, *Journal of Ma'alim al-Quran wa al-Sunnah* Vol. 16, No. 2, (2020), 1-15.

<sup>168</sup> Muhammad Akram Tahir, *Rasoolullah Mushtashrqueen ky Khalaat ka tajziati moutalah* (Lahore: Idarah mairif Islami, 2014), 313.



made the Prophet of Islam(ﷺ) controversial and spread absurd stories about him. It has also been believed in the European and Western worlds. So, he writes:

“The losses which Islam inflicted on Christendom and the propaganda disseminated during the Crusades were not conducive to an impartial judgment, and down almost to recent times Muhammad has been portrayed in controversial literature as a lying deceiver and a shameless lecher. Absurd stories were circulated and long believed....”<sup>169</sup>

The Christian world benefited greatly from this scientific and intellectual front against Islam, made good use of Islamic sciences and arts, and derived a lot from the thought and culture of Islam.<sup>170</sup> Western scholars and intellectuals strongly believed that the Crusades were not the right decision. Montgomery Watt said in 1961 that since the twelfth century, Western and European scholars have been trying to correct the errors of the Crusades, and until today, Europe and modern Western scholarship have not eliminated these errors.<sup>171</sup>

## **2.1.1. Three main stages of Orientalist projects**

### **2.1.1.1. First Phase**

After the Crusades, there was a sudden change in the Western thinkers, writers, and soldiers of knowledge and a new way of thinking, understanding, and planning came to light, which can be called a knowledgeable and intellectual plan. In the Crusades, Islam was being fought only on the military front, but from the twelfth century, a plan was made to make the Qur'an, the main source of Islam, the target of criticism. People associated with this movement began to gain an understanding of the Arabic language and literature and Islamic texts. The Qur'an began to be studied and understood so that it could be easily criticized. On this, the people of Orientalists

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<sup>169</sup> J.J.Saunders, *A History of Medieval Islam* (London and New York: Routledge and Kegan Paul ltd, 1965), 35.

<sup>170</sup> Muhammad Asad, *Islam at the Crossroads* (Panjab: Arfat Publications Dalhouse,1947), 72-

<sup>171</sup> W. M. W.Watt, *Muhammad, Prophet and Statesman* (London: Oxford University Press, 1961), 3.

worked individually, collectively and under the church of an intellectual nature.<sup>172</sup> Initially, John of Damascus (675-750) expressed concern over the spread of Islam and planned to reduce its influence. His plan was actually an intellectual plan away from the military front. After him, Peter, the Venerable (1084-1156) advanced the same idea. He was not at all in favour of the Crusades, instead he opposed it. He called the crusades a big mistake (Error of Errors). In fact, he wanted to criticize Islam through invitations, discussions, and dialogues peacefully.<sup>173</sup> In this regard, he assigned a major responsibility to Robert of Ketton and that was the responsibility of translating the Quran, which Ketton succeeded in doing. It was actually a debatable work and rejection of Islam. This was the main purpose of this translation. Andrew Rippen writes about this translation:

“Plain polemical spirit: it was to allow arguments to be constructed which would counter Muslim accusations of the deficiencies of the Bible and facilitate missionary activities”<sup>174</sup>

Peter (Peter the Venerable) actually wanted to translate the Qur'an because he believed in gaining superiority over the Islamic world through non-violence and missionary work instead of crusades. That is why, he made a plan to translate the Qur'an and he implemented this plan. In fact, he translated Islamic texts to identify his opponents or opponents. In addition, the Spanish theologian and Cardinal John of Segovia (d.1458) encouraged Christian leaders and scholars to deepen their understanding of Islam in order to achieve harmony and peace with Muslims. For this purpose, John of Segovia himself studied the Qur'an and continued to attract other scholars and church workers to it.<sup>175</sup> After him, Nicholas de Cuse (1401-1464), German philosopher and bishop John Louis Vives (1493-1540), Raymond Lull (1483-1546),

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<sup>172</sup> Muhammad Feroz-ud-Din Shah, *Orientalistic Research Methodology Towards the Quranic Text*, Ph.D. Thesis Islamic Studies, Department of Islamic Studies University of the Punjab, Lahore, 2005), 16.

<sup>173</sup> Abdelwahab EL-Affendi, *About Muhammad The Other Western Perspective on The on the prophet of Islam* (U.k : Legacy Publishing Ltd, 2010)-

<sup>174</sup> Andrew Rippen, *Introduction, in The Qur'an: Style and Contents* (ed) Andrew Rippen (Great Britain: Ashgate Publishing Limited, 2001), xi

<sup>175</sup> Abdullah Saeed, *An Qur'an An Introduction* (London and New York: Routledge, 2008), 110

Spanish scholar Luis Maraki (1612-1700) (Louis: Maracci, Italian Catholic priest and Latin translator of the Quran Johann Jakob Hottinger (1652-1735): (Johann Jakob Hottinger, theologian Theodore Bibliander (1506-1564) Theodore: Bibliander Swiss orientalist Humphrey Prideaux (1724) (Humphrey Prideaux: 1648- expanded the concern further. According to their mission, they first started looking at the main sources of Islam and focused more on them. These Christian scholars studied the main sources of Islam with biased and critical approaches. They have baselessly alleged the Prophet of Islam(ﷺ) as a forger, Islam as a collection of all heresies and the Qur'an as the source of myths.<sup>176</sup> The Orientalists were seriously prejudiced against Islamic sources because of the rapid spread of Islam in the European and Western world, and they could not tolerate it. This is called the first stage of the Orientalist project.

### 2.1.1.2. Second Phase

After that, the second phase begins, which starts with the eighteenth century, and the special feature of this phase is that Islamic texts began to be reconsidered. Although the second phase was defensive, the intensity of criticism remained. In the 20th century, Orientalists presented more negative and polemical views and studies about the Holy Qur'an and its text. In this regard, Orientalists and Western writers and Islamic scholars devoted themselves to Quranic studies and literature to study it critically and impartially. Dr. Mustafa Al-Azmi writes.

“Intent on proving the West’s moral and theological superiority Bergstrasser, Jeffery, Mingana, Pretzel, Tisdall, and many others dedicated their lives to finding within the Qur’an all the evils of textual corruption uncovered in the course of Biblical Scholarship.”<sup>177</sup>

Abraham Geiger (1810: 1874) belongs to the same phase. In 1833, he wrote a paper called was hat Mohammed aus den Judentum aufgemeront, which means what

<sup>176</sup> Dr.Zulfikar Ali Shah, Al-Qurán, The Corrective Measure for the 21th century <http://dspace.iaa.edu.sd/xmlui/bitstream/handle/123456789/1517/alquran.pdf?sequence=1&isAllowed=y> (as accessed on Sep. 16, 2020)

<sup>177</sup> Muhammad Mustafa Al-Azami, *The History of the Quranic Text, from Revelation to Compilation: A Comparative Study with the Old and New Testaments* (Leicester: UK Islamic Academy, 2003), 303.

Mohammed(ﷺ) took from Judaism. Even after this book, many of his articles and writings on the Qur'an were published, in which he presented material related to the Qur'an in a biblical context.<sup>178</sup> Among the Orientalists who expressed doubts about the basic sources of Islam in this period, William Muir (1819-1905), Noldeke (1836-1930), Ignaz Goldziher (1850-1921), Hargonje (Hurgronje:1857:1936), Margolith (David Samuel Margoliouth:1858-1940), Bergstrasser:1886-1933, and Schacht (1902-1969) are notable.

### 2.1.1.3. The Third Phase

The third phase starts from the third decade of the twentieth century. Wansborough (J-Wansborough: 1928-2002) can be called the inventor of this phase. Other orientalists of this phase include Andrew Rippin (Andrew Rippin 1945-2016). , Michael Cook (Michael Cook: 1913-), Patricia Crone (1915-1945), Toby Lester (1964-). In this phase, not only were the previous assumptions about the Holy Quran advanced, but it was also claimed that the Quran was compiled through different stages of history and changes were made in it during that time. This is also called the modernist phase.<sup>179</sup> (16). At this stage, the thought of the Middle East became more intense. In Watt's language, it would not be an exaggeration to say that the ideas of the medieval Christians about Islam were somewhat better.<sup>180</sup> The detailed discussion about the third stage will be in the next chapter.

### 2.1.2. Islamic Scholarship in the West and Europe

In fact, the intellectual superiority and cultural superiority of the Ottoman Empire (from the fifteenth to the beginning of the twentieth century) gave Europe a sense of excellence in knowledge and thought about Islam and Muslim societies. After that Europe started planting its flags in the scientific fields. During this time, the study

<sup>178</sup> Muhammad Mustafa Al-Azami, *The History of the Quranic Text, from Revelation to Compilation: A Comparative Study with the Old and New Testaments* (Leicester: UK Islamic Academy, 2003), 8.

<sup>179</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists An examinations of their main theories and Assumptions*, (Suffolk :Jamiyat Ihyaa Minhaaj Al-Sunnah, 2004),

<sup>180</sup> W. M. W.Watt, *Muhammad, Prophet and Statesman* (London: Oxford University Press, 1961), 2

of Islam and the Qur'an continued in Europe and the West. In the sixteenth century, a wide and systematic program for the study of Islam and Arabic language and literature began in the universities of Europe and the West in relation to Islam and the sciences of the Qur'an. For example, in 1575, the Department of Oriental Studies was established at the University of Leiden and the famous Orientalist Joseph Justus Scaliger (1540-1609) was appointed as a professor of Arabic literature. Scaliger initially said that Western intellectuals should study the Qur'an to understand Muslim thought and culture, as opposed to a discursive approach. After that, John Selden (1584-1654), John Gregory (1607-1646), Abraham Wheelock (1593-1653), André du Ryer (1580-1660 André du Ryer) and Ludovico Marraci (1612-1700) used Arabic sources to master Quranic studies. John Selden in Britain, for example, often quoted directly from Arabic sources and referred to the original sources when criticizing Keaton's first Latin translation, as well as Ibn Hisham's *Seerah al-Nabi* and Jalal al-Din al-Suyuti in his investigations. References are found in *al-Iqtan* in the sciences of the Qur'an and similar books. During this period, the tendency to refer to Arabic sources increased to some extent. But the Orientalists acted with prejudice in referring to these Arabic sources and their purpose was to reject the Qur'an.<sup>181</sup> The ever-increasing colonization of the Muslim world by the Europeans added more colour to this prejudice. During this time, a large-scale literature on Quranic studies was produced. In this atmosphere of religious blood, the French philosopher, Voltaire (Voltaire: 1694-1778) wrote his bigoted play called *Mahomet: Tragédie* in 1771, in which he spoke openly against Islam and the Quran. Voltaire says that Muhammad ﷺ was neither a prophet nor the founder of a religion, but instead a driver and a rapist. Voltaire in the same novel describes the Quran as illogical and incomprehensible.<sup>182</sup> Voltaire's drama is a clear proof that the Orientalists were ignorant of the Qur'an and the Prophet of Islam ﷺ.

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<sup>181</sup> Abdullah Saeed, *The Qur'an: An Introduction* (London and New York: Routledge, 2008), 18.

<sup>182</sup> Dave Hammerbeck, 'Voltaire's *Mahomet: The Persistence of Cultural Memory and Pre-Modern Orientalism*', AgorA: Online Graduate Humanities Journal, vol. 2, no. 2, 27 May 2007.

During the nineteenth century, European universities furthered their programs by further organizing departments of Arabic and Islamic studies to analyze the Qur'an.<sup>183</sup> Gustav Flügel (1812-1900), a German scholar in Europe, published a translation of the Qur'an in 1834 that introduced a new numbering system for its verses. For a long time, it has been used as the standard numbering system in the West<sup>184</sup>. As the amount of Islamic scholarship in the West continued to increase, the study of Islam moved from a subfield of Oriental studies to an independent discipline at the academic level. With these changes, the study of Arabic language and literature increased, due to which numerous works on Islamic sciences and its culture and history came into existence. In the twentieth century, the study of Quranic studies emerged as an important field of Western scholarship. In this century, the spread and speed of Western scholarship about the Qur'an can also be seen. Also, in this century, the number of Islamic scholars in the West also increased, and in their study of Islam and the Qur'an, the traditional mood of Islam and the Western approach to Islam can be seen. It came together when the number of Muslims living in the West increased, the level of general understanding of Western writers and Orientalists about Islam and the Qur'an also expanded. Especially since World War II, Islamic studies have developed in universities throughout the Western world and have included numerous programs in Oriental languages, history, and Islamic studies. Allama Shibli Nomani writes about the eighteenth and nineteenth centuries:

This is the period when the political power of Europe began to spread in the Islamic countries, which created a large group of 'Orientalists. Under the direction of the government, opened madrasas of Sunni Islam, oriental libraries laid foundations, established Asiatic societies, created equipment for printing and publishing oriental works, and started translating oriental works.<sup>185</sup>

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<sup>183</sup> Journal of the Adventist Theological Society, 12/1 (2001), 22–30.

by Greg A. King. The Documentary Hypothesis Greg A. King Pacific Union College  
<https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1278&context=jats> (as accessed on Sep. 03, 2020)

<sup>184</sup> Abdullah Saeed, *An Qur'an An Introduction* (London and New York: Routledge, 2008), 34

<sup>185</sup> Shibli Nomani, *Seerat al-Nabi* (Azmgarh: Dar al-Musnafin, Shibli Academy, 2014), Volume: 1, 63.

Scholarly works on Quranic studies though began after the Crusades, expanded extensively in the nineteenth and early twentieth centuries and during the colonial period, and managed to exert its influence throughout the world.

### **2.1.3. Orientalists' Approach to the Qur'an**

Western scholarship on Islam has historically been referred to as 'Orientalist' scholarship. Orientalists have undoubtedly played an important role in the historical and contemporary understanding of the Qur'an in the West. The Orientalists have worked on different aspects of Islam from different contexts and perspectives. They made the Quran, Hadith, biography, history of Islam, law, social, political, economic, and Islamic civilization as the focus of their scholarly, literary works and columns. Regarding the main sources of Islam, especially the Quran, the tone of the Orientalists was biased, debated, and impartial. Hartmut Bobzi writes:

“Christian polemics against the Qur'an or Islam as a whole is of much more interest for European Geistesgeschichte than for Islamic Studies in the stricter sense. Many of the topics which were handed over again and again had nothing to do with real Islam.”<sup>186</sup>

Orientalists and Western writers who study the text of the Qur'an and its sciences do not treat the Qur'an as the word of God or a revealed revelation, nor do they study it from the perspective of faith. In their opinion, it is only a historical document and a fundamental book in the faith and beliefs of Muslims, and they believe that the Qur'an is derived from the religious sources of Christians and Jews. He writes about general mood and attitude:

“Western scholars who have analyzed the contents of the various revelations have shown that much of the narrative material concerning

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<sup>186</sup> Jack D'Amico, *The Moor in English Renaissance Drama* (Tampa: University of South Florida Press, 1991), 75.

biblical persons and events differs from the biblical account and seems to have come from later Christian and, above all, from Jewish sources”<sup>187</sup>

In the West, every source of Islam and every type of thought has been presented negatively and this has been acknowledged by Western thinkers and writers themselves.

In this regard, Hartmut Bobzen writes:

The problem of containing Islam, politically and intellectually, was made more difficult by those respects in which Islamic culture was actually superior..... A more potent and seductive foe, Islam had to be represented as a dangerous distortion of the true church, a parody of civilization, its Muhammad a false prophet, its book, The Koran ,a collection of errors and lies that mocked the Bible”<sup>188</sup>

Christian scholars and Orientalists have strong reservations about the truth of religious texts, and they used to express their concerns about them all the time, and this sad process continues even today.

‘The predominantly Christian west may have serious misgivings regarding the truth of such claims. They may view the Quran as an ersatz version of the Bible -- This very assumption largely biased the Western reception of the Quran from the very start and infected its study until now. As a result, polarities in the study of the Quran have emerged, although these are beginning to disappear. The great divide in Qur’anic Studies has historically been the tension between the traditional Muslim approaches and Western academic approaches.’<sup>189</sup> .

Muhammad Asad says that the famous European Orientalists, with exceptions, are also guilty of unscientific and partiality in their writings on Islam. In their investigation, it almost seems like Islam is not merely an object of scientific research, but a defendant brought before their judges. Some of these prosecutors play

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<sup>187</sup> The New Encyclopedia Britannica, v 9, 22.

<sup>188</sup> Jack D’Amico, *The Moor in English Renaissance Drama* (Tampa: University of South Florida Press, 1991), 75.

<sup>189</sup> *The studies of Islamic Studies in American Universities*, Edited Volume, Editor not mentioned (U.S.A: The International Institute of Islamic Thought), 117.



the role of a public prosecutor bent on conviction, others are like a defence attorney who personally believes that their client is guilty.<sup>190</sup> Therefore, Western writers and Orientalists create a series of information from far-fetched assumptions and possibilities, in which a lot of their selfishness and special ambitions interfere. They make their goal an axis, and all events revolve around it. The approach of the Orientalists towards the Qur'an is based on non-objectivity and impartiality. Well-known Pakistani researcher, Muhammad Akram Rana writes that the Orientalists have tried hard to prove that the Holy Qur'an is a distorted book. So that it can reach the level of other religious books such as the Vedas, the Puran, the Torah, the Gospel, and the Psalms, etc. However, it is safe from all kinds of distortions and understatements. The Orientalists address the people of Islam in a special way, and it seems their attitude is very objective and scientific outwardly. But if you go a little deeper and study their writings, you will find this. It is clear that their behaviour is neither generally objective, nor are they presenting a correct and unbiased interpretation of Islam.<sup>191</sup>

## **2.1.4. Weaknesses in Orientalists' Investigations**

### **2.1.4.1. Lack of basic resources**

In relation to the Qur'an and the sciences of the Qur'an, Orientalists rely more on books and research that are not authentic. This has been the general practice of the Orientalists of the eighteenth, nineteenth, and twentieth centuries. Noldeke, Blasher, Rehdale, Tisdal etc. are top in this row. Most of their references are found in al-Suyuti's *al-Iqtan fi Uloom al-Qur'an*, Ibn Abi Dawud's *Kitab Al-Masahaf*, Ibn Nadeem's *Kitab Al-Fahrist*, etc. However, apart from these books, there are numerous others on the sciences of the Qur'an that can be used for greater benefit. After the Holy Qur'an, the second major source is the Hadiths of the Prophet, and in this regard, *Sahih-e-Sita* is

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<sup>190</sup> Muhammad Asad, *Islam at the Crossroads* (Lahore: Sh.Muhammad Ashraf Publishers, 2007), 32.

<sup>191</sup> Muhammad Akram Rana, Muhammad Rasool ﷺ Aik aafaqi Paigambar (Multan: Beacon Books Gulshan Multan 2002), 7.

very important, and it is also the main source of the sciences of the Qur'an. But with the Orientalists, they do not have that importance, which should have been and is desired. Apart from this, numerous significant books have also been neglected which are essential sources in the field of Quranic studies and exegesis. Due to the weakness, bias, Orientalist factors, and motivations in the Arabic language and literature, Orientalists could not do scholarly work on the Holy Qur'an with complete integrity. It is common to see that most orientalists neither understood nor tried to understand the Qur'an. In addition, deviation from the principles of scientific research to access the real facts is also their dominant feature.<sup>192</sup>

#### **2.1.4.2. Reasoning from non-authentic Hadith**

Orientalists have resorted to weak Hadith to explain the Quranic thoughts, and they have found these Hadith/traditions in religious literature. They have tried to justify their opinions and assumptions on the basis of these weak traditions. In this regard, Ibn Abi Dawud's book *al-Masahaf* is a living example.<sup>193</sup> Orientalists have made a lot of use of this book, and references to it are often found in their writings. There are many Hadith in this book that fall into the category of weak traditions. Allama Shibli Nomani writes, 'Orientalists do not see at all whether the narrator is truthful or false, what are his morals and habits, how is the memory?. For them, this research and investigation is neither possible nor necessary. They only see the narration of the narrator instead of whether it is consistent with the reciters and the events themselves. Suppose a false narrator narrates an event that appears to be true in terms of the reciters present and future events'.<sup>194</sup>

Allama Shibli further writes that in the context of general research, they all depend on the traditions of books of biography and wars/Maghazi, in which the

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<sup>192</sup> Abd al-Razi bin Abdul Mohsen, *Quran kareem ky tarjumi mein mushtashrqeen ky manahij* . translator: Mufti Mukhtar Ahmed and Abdul Rauf, *mahnama tameer afkar* Karachi, volume: 11, issue 8 (August, September, October 2010): 677.

<sup>193</sup> Muhammad Feroz-ud-Din Shah, *Orientalistic Research Methodology Towards the Quranic Text*, Ph.D. Thesis, Islamic Studies ,Department of Islamic Studies University of the Punjab, Lahore,2005-

<sup>194</sup> Shibli Nomani, *Seerat al-Nabi* (Azmgarh: Dar al-Musnafin, Shibli Academy, 2014), Volume: 1, 65

narrators are frequently not reliable. These narratives can be accepted, but no judgment can be passed on their opinions in any decisively important issue<sup>195</sup> Dr. Sobhi Saleh writes that some Orientalists do not make any distinction between Sahih and Saqimah traditions, and they are also deprived of the ability to criticize and cross-examination.<sup>196</sup>

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<sup>195</sup> Shibli Nomani, *Seerat al-Nabi* (Azmgarh: Dar al-Musnafin, Shibli Academy, 2014), Volume: 1, 69.

<sup>196</sup> Sobhi Saleh, *Ulum al-Qur'an*, translator: Ghulam Ahmad Hariri (Faisalabad: Malik Sons Publishers w tajraan kutub , karkhana Bazar), 250.

### 2.1.4.3. Dependency Based on the research of predecessors

An important source of information for Orientalists is the researches and writings of their predecessors or contemporary Orientalists. These researches and writings contain the ideas that have been transmitted from generation to generation among Orientalists for centuries. Orientalists who write on Islamic subjects despite not being familiar with the spirit of Islamic sciences. Their writings also get the status of authenticity merely on the basis that they came from the pen of an Orientalist and were written in a European language.<sup>197</sup> Orientalists have relied more on the research and materials of their predecessors. In this regard, they have completely ignored authentic interpretations, Ahadith, and Muslim scholarship. This is the biggest tragedy of their research. Firstly, the translators talk about the Qur'an. Because of prejudice, the Orientalists ignore the text of the Qur'an and make a new translation based on the translations of other languages. Their work is only to present the doubtful and incomplete material in the form of speculation and malign character, it is surprising that there are some of them who are opinionated and just, even from the pile of ashes, they can extract gold particles, but they are few and far between.<sup>198</sup> Each new translation of them is a mirror of previous translations of the Quran. First, a new translation was made based on Cluny's translation, and he based it on De River's translation. Making use of pre-translations is not called translation, rather, translation is that which is done directly from the original text into another language. Most of the Orientalists do not try to correct the opacity and ambiguity in the earlier translations. These translations are full

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<sup>197</sup> San Allah Hussain, Quran Haqem our Mushtasrqeen, 213

<sup>198</sup>Shubli Nomani, Sirat al-Nabi (Azamgarh: Dar Al-Musnafin, Shibli Acawere for us.<sup>#</sup> At another place he writes:

“We can take another example of Jewish influence from the vocabulary of religious law. The Koran enjoins the giving of alms, often conjoined with prayer as a basic duty of believers. The term for alms, Zakat, is a loan-word in Arabic in the form it could be of either Jewish or Christian origin.”<sup>#</sup>

of linguistic errors and slips. There is no evidence that any Orientalist has studied and translated the Qur'an from the point of view that Islam can be the correct religion and the Qur'an is the true and final book of Allah. However, these translations paved the way for the propagation of Islam in the West. The western mind has admitted that the Qur'an is the first-hand knowledge of Islam in which he has resorted to the ideas of William Muir and Weil. In imitation of his predecessors, he did not even bother to know the basic facts about the Qur'an, this is William Muir's. Now, he relies on secondary sources and unjustifiably claims that the early verses have been lost.<sup>199</sup>

Humphrey Prideaux's (1648-1724) book titled 'The True Nature of Imposture Fully Displayed in the Life of Mahomet' (Muhammad ﷺ) and the Qur'an was an influential source. This book was published in 1667.<sup>200</sup>

The French Orientalist Blasher adopted the method of his earlier orientalist, Noldeke as reference to the Qur'anic verse and Hadith in his book- 'Qur'an: Its Revelation and Compilation'. He did not use any important source on Quranic studies except Allama Wahidi's book *Asbab al-Nuzul*, Abu Al-Hiyaan al-Andalsi's *Tafseer al-Bahr al-Muhait* and Suyuti's *al-Itqan fi Ulum al-Qur'an*. In the history of the Qur'an, edited by Noldeke, Schedule, Burger Stuffer and Pritzl, there is an essay called *The Individual Parts of the Qur'an*, which discusses the date of birth of the Prophet ﷺ but refers to the essay of the famous Orientalist Janbal.<sup>201</sup> Because Orientalists do not feel the need to use primary sources, he has used his historical and literary books related to the Holy Qur'an.

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<sup>199</sup> Muhammad Ajmal Khan, *Order of Revelation of the Holy Qur'an* (Delhi: Azizia Library, 1941), 24.

<sup>200</sup> Abdelwahab EL-Affendi, *About Muhammad The Other Western Perspective on The prophet of Islam*, UK: Legacy Publishing Ltd, 2010), xxv.

<sup>201</sup> Theodor Noldeke, Friedrich Schwally, Gotthelf Bergstraber and Otto Pretzel, *The History of the Qurán*, Edited and Trans. Wolfgang H Behn (Leiden: Brill,2013) , 55.

#### 2.1.4.4. Under the guise of intervention (Appreciating Mode)

The Orientalists also tried to give the impression that the Qur'an is the authorship of Muhammad (ﷺ) and is the most deceptive book. They have used the method of presenting thoughts, ideas, and words of appreciation at the beginning of their works/research, which is called (Appreciating Mode). They first describe the definition that the Holy Qur'an is a unique and unusual book. Also, the language of this book is also very eloquent, but their intention is that the Qur'an is not a heavenly book, and it is not called the Word of God. But their position is that this is the word created by the Prophet of Islam (ﷺ) and they have worked very cleverly in compiling such works. Thomas Carlyle, Montgomery Watt and Michael Hart can be mentioned in this regard. Michael Hart (Michael H. Hart: 1932-) wrote a book called 'The 100: A Ranking of the Most Influential Persons in History'. The interesting thing is that despite being a Christian scholar, he placed Ḥaḍrat Muhammad (ﷺ) at the top of the book and said that in my view, Ḥaḍrat Muhammad (ﷺ) should be considered the most influential figure in human history. After that, while giving his argument, he writes that Ḥaḍrat Muhammad (ﷺ) had countless religious and worldly effects on the history of mankind.<sup>202</sup> After that, Michael Hart writes something so poisonous that everyone can be suspicious. He goes on to express his negative thoughts like this:

“Moreover, he is the author of the Moslem Holy Scriptures, the Koran, a collection of certain of Muhammad's insights that he believed had been directly revealed to him by Allah ”.<sup>203</sup>

It is surprising to see such things and assumptions of Orientalists and Western thinkers that when they present assumptions in the name of research, where does their wisdom go? They have their own nefarious purposes behind them. This is a kind of war of nerves and this section of Istishiraq/Orientalism is afraid of the fact that the Quran is a book that has the ability to change individuals and nations.

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<sup>202</sup> Michael Hart, *The 100: A Ranking of the Most Influential Persons in History* (New York: Citadel Press, 1992)23-

<sup>203</sup> Michael Hart, *The 100: A Ranking of the Most Influential Persons in History*, 24-

#### **2.1.4.5. Orientalists and Colonial Mentality**

The purpose of Orientalist and non-Muslim Western intellectuals to do scholarly work on the Qur'an was to understand the Muslim Mindset and Psyche and the intellectual depths of Muslims and then to stabilize and strengthen Western colonialism and imperialism. The West considered it necessary to know the background of the religious principles of Muslims in order to achieve political goals. They have used the pen of Orientalists to consolidate their political and imperialist policies in the Eastern world or the Islamic world. In this regard, the Orientalists gave birth to such a scholarly tradition in which they tried hard to make use of the scholarly heritage of other nations, especially the Muslims, and present it in their own special format. This Orientalist circle paved the way for Western colonialism in the Islamic world. These people used to counsel the western and colonial forces mentally and intellectually. It is as if the Orientalists used to be a think tank for them. The Orientalist movement went forward with the support of colonialism. In this connection, Abdul Wahab Al-Effendi writes:

With the rise of colonialism and the decisive secularization of the West, Orientalism took the mantle of defending the West and advancing its interests, this time in the guise of objective Knowledge. As Orientalism began to be discredited, some new voices have arisen which attempt to review the old prejudices and stoke the flames of hostility.<sup>204</sup>

That is why Allama Iqbal has written about Orientalists in a letter that 'I am not at all in favour of European Orientalists because their literature has political propaganda and missionary purposes, and they are advancing this cause.'<sup>205</sup>

#### **2.1.4.6. Applying the Methods of Biblical Criticism to the Qur'an**

Western scholarship on Islam in the twentieth century has studied the Qur'an in various ways. Many Western scholars and Orientalists have worked on general

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<sup>204</sup> Abdelwahab EL-Affendi, *About Muhammad The Other Western Perspective on The prophet of Islam* (U.k: Legacy Publishing Ltd, 2010), xviii.

<sup>205</sup> Sheikh Attawallah, *Iqbal Nama* Lahore, Sheikh Muhammad Ashraf 1951, Volume 12, 274.

aspects of the Qur'an. Some have questioned traditional Muslim scholarship on the Qur'an using methods used in biblical studies. A critical approach to the study of the Qur'an has been adopted, which is now the norm for Christian and Jewish studies. It was to present an interpretation that would impress the Muslim mind itself. Behind such efforts were apparently the researchers' experiences with the Bible. The authors of various books of the Old Testament and the modern era were clearly human beings, and those books were named after them. Moreover, during the process of exchange and translation from one language to another, the ambiguities arose in these books. Keeping all these in mind, the Orientalists's who were experts in the Arabic language wanted to examine the Qur'an and the Biblical Criticism. They tested all the principles and rules of criticism of the Bible on the Qur'an. They consider the same historical book as they think of the Bible. When Higher Literary Criticism was applied to the Bible, the question arose as to when the first four books of the New Testament Matthew, Mark, Luke, and John were written. Were they written before 70 AD or were they written later? It is generally accepted that only Mark was written before 70 AD. The rest were completed about 100 to 150 years after Christ. It is known that they all came from the same source or their sources are parallel and different oral statements. So, the Synoptic Problem kept Bible critics wrong for a long time. Western writers gave rise to several approaches to criticism of the Bible, including the following:

#### **2.1.4.7. Documentary Hypothesis:**

The 'Documentary Hypothesis' is used by biblical scholars to explain the Pentateuch, the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). This standard is universally accepted. This method of analysis is called Documentary Hypothesis. According to this, it is also said that Moses (peace be upon him) did not write the Torah himself, and no pious person preserved the Torah during his time, and it is a later creation.<sup>206</sup>

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<sup>206</sup><https://www.oxfordbibliographies.com/view/document/obo-9780195393361/oboz-9780195393361-0124.xml> (as accessed on Nov. 03, 2020)



### 2.1.4.8. Form Criticism

Form criticism is an important field of Bible study and research that examines traditional stories and sayings of the Bible or its various units. Form criticism examines thoroughly what is the literary genre of the Bible? What is the prehistory of its units? How was the biblical text transmitted orally? It also raises the question of what Jesus actually said and how the oral tradition came to exist in different written forms.<sup>207</sup>

### 2.1.4.9. Source Criticism

Source criticism is another method of studying the Bible, which analyzes that the components of the Bible are not the work of a single author but are actually the results of a combination of separate documents. This method is applied specifically to the texts of the Old Testament (not the Pentateuch) and the New Testament (not the Gospels).<sup>208</sup>

### 2.1.4.10. Textual Criticism

Textual criticism is mostly related to handwritten documents. It is both a science and an art. It involves the discovery of biblical manuscripts, the study of their texts and variations in the texts of manuscripts, and the examination of the contents and lists of these manuscripts.<sup>209</sup> This does not mean that we are criticizing the text of the Bible. Textual criticism of the Bible has nothing to do with criticism of the Bible. Instead, textual criticism means thinking critically about variations in the biblical text found in manuscripts in order to identify the Bible's originality.<sup>210</sup>

The bottom line is that the Orientalists have applied all these methods and standards of research to the Qur'an and have examined the Qur'an with the same

<sup>207</sup> <https://www.gotquestions.org/form-criticism.html> (as accessed on Sep. 17, 2020)

<sup>208</sup> [https://www.google.com/url?sa=t&source=web&rct=j&url=https://shalempress.co.il/wpcontent/uploads/2017/05/29\\_3\\_2011\\_55\\_29\\_casgen.pdf&ved=2ahUKewjD3PHru7H3AhUXxgGHb8rCksQFnoECAQQAQ&usq=AOvVaw0kPtku7lSMm4A12w1VUj-x](https://www.google.com/url?sa=t&source=web&rct=j&url=https://shalempress.co.il/wpcontent/uploads/2017/05/29_3_2011_55_29_casgen.pdf&ved=2ahUKewjD3PHru7H3AhUXxgGHb8rCksQFnoECAQQAQ&usq=AOvVaw0kPtku7lSMm4A12w1VUj-x) (as accessed on Sep. 17, 2020)

<sup>209</sup> <https://faculty.wts.edu/posts/textual-criticism-what-it-is-a> (as accessed on Sep. 03, 2020)

<sup>210</sup> Brandon Crowe, Textual Criticism-What It Is And Why You Need It - Westminster Theological Seminary Westminster Theological Seminary, February 11, 2019-

principles. It has been a very weak and biased behaviour of the Orientalists that they have considered the Bible to be the same book, due to which all kinds of errors have been made in their research on Quranic studies.

## 2.2. Section: II An Analysis of the Objections of W. St. Clair Tisdall: (1859-1928)

### 2.2.1 Early life and Contribution

William Clare Tisdal was a linguist, historian, Christian theologian, and Islamic scholar. Tisdal was born in 1859 in Great Britain. He graduated from the University of New Zealand in 1882. He had a good taste for research and writing since his childhood, due to which he devoted himself to this work. Apart from this, he was also very interested in the propagation of Christianity and did it on a priority basis. Tisdal was ordained as a priest in a British church in 1883 and in 1884 was chosen by the Church Missionary Society to oversee missionary work and activities in the Muslim world.<sup>211</sup> He served as secretary of the Church of England Missionary Society in Isfahan. This position was mentioned in his earliest writings as: Secretary of the C.M.S. Mission, Julfa, Isfahan, Persia<sup>212</sup>. It was also a religious position and a great responsibility, which Tisdal performed well as a religious duty. He was fluent in several Middle Eastern languages, including Arabic.<sup>213</sup> He made full use of these languages in his research and studied religious texts directly. He spent time researching and critically examining the sources of Islam and the Qur'an in particular. Tisdal studied Persian, Hindi, Punjabi and also prepared grammars for Gujarati languages and wrote many books and essays on Islam. He is one of the thirteen authors whose essays are included in Ibn Waraq's book, 'The Origins of The Quran: Classic Essays on Islam's Holy Book'. He died in 1928 at the age of 68.<sup>214</sup>

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<sup>211</sup> Bilal Gokkir, *Western Attitudes to the Origin of the Qurán*, Theological and Linguistic Approaches of Twentieth Century English Speaking World from William Muir to William M. Watt, <https://www.academia.edu/37737559/text=WESTERN%20ATTITUDES%20TO%20THE%20ORIGIN%20OF%20THE%20QUR%27AN%20Theological.Bilal%20Gokkir> (as accessed on Sep. 18, 2020)

<sup>212</sup> W. St. Clair Tisdall, *The Original Source of the Qur'an* (London: Society for the Promotion of Christian Knowledge, 1905), 1.

<sup>213</sup> Clinton Bennett, *Victorian images of Islam CSIC Studies on Islam and Christianity* (London: Grey Seal, 1992), 128.

<sup>214</sup> *Western Attitudes to the Origin of the Qur'an*, Theological and Linguistic Approaches of Twentieth Century English Speaking World from William Muir to William M. Watt

### 2.2.2. Research and Publications

Tisdal made Islamic studies a special subject for research and writing. In this regard, one of his books on Quranic studies, *The Original Source of the Qur'an*, is famous.<sup>215</sup> He objected to Islam and the Qur'an in this work and played an important role in spreading doubts in various ways. The main essence of Tisdal's thought and research is that the Qur'an is not a divine revelation, but is based on Christian and Jewish traditions and that it is borrowed from religious books. This book consists of six chapters. The first chapter contains an *introduction*, while the second chapter is titled *Influence of Ancient Arabian Beliefs and Practices*. The third chapter is *Influence of Sabian and Jewish Ideas and Practices*, the fourth chapter is *Influence of Christianity*, the fifth chapter is *Zoroastrian Elements in the Qur'an*. The last chapter is titled *The Hanifs and their Influence upon Nascent Islam*. It was primarily a missionary work published by the Society for Promoting Christian Knowledge in 1905. Tisdal also acknowledged the practical relevance for missionary purposes. He argues that this book can be used to discover a new way of Christian missionary leadership. For the students of comparative religion, he also offers an analysis of how ethnocentrism develops in contemporary times.<sup>216</sup> In this book, discussions of Sabian, Jewish, Christian, and Zoroastrian elements are also found in the original source of the Qur'an.<sup>217</sup>

### 2.2.3. The Religion of the Crescent

This book is based on four lectures of Tisdal. The first lecture is titled *The Strength of Islam*, the second lecture is titled *The Weakness of Islam*. The third lecture is *The Origin of Islam*, while the fourth lecture is called *The Influence of Islam*. These four lectures consist of 278 pages. This book was first published in 1894 and its third edition was published in 1910.<sup>218</sup>

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<sup>215</sup> Tisdal, Clair, *The Original Sources of The Qur'an* (London: Northumberland Avenue, W.C. & New York, 1905).

<sup>216</sup> Tisdal, Clair, *The Original Sources of The Qur'an*, 28.

<sup>217</sup> Tisdal, Clair, *The Original Sources of The Qur'an*, 13.

<sup>218</sup> W.Clair.Tisdal, *The Religion of the Crescent Being the James, long lectures on Muhammadanism* (London: Society for promoting Christian Knowledge, 1910).

### **2.2.4. A Manual of the Leading Muhammadan Objections to Christianity**

In the Christian world, Islam, the Qur'an and the biography of the Prophet ﷺ are called by the name of Muhammad (ﷺ). This term is also used in the book, they have been criticized and reviewed. There are seven chapters in this book. An important chapter in it is entitled 'Objections against the Genuineness of the Bible', in which the objections made to the Bible are reviewed. The rest of the chapters also revolve around this. This book consists of 224 pages and was published in 1904.<sup>219</sup>

### **2.2.5. The Sources of Islam**

This article (The Sources of Islam) actually contains a Persian document, and William Peacock edited and published it. William Peacock wanted to translate it into every known language in the world. He writes that, in my opinion, this paper should be translated into Arabic, Urdu, and other Eastern languages so that Muslims can make full use of this book. There are six chapters in this book. The subject of all these chapters is how the teachings of Islam are derived from the Christian tradition. The book is like a summary of the original source of the Qur'an.<sup>220</sup>

### **2.2.6. William Clair Tisdall and the Source of the Quran**

Tisdall clearly disagrees with the Muslim view that the only source of the religion of Islam is God Himself. Furthermore, he has denied the Qur'an's ideas about the morality and divine nature of the Qur'an, and he also denies that it is free from doubt. Because, according to Tisdall, the Qur'an is not the word of God, rather the Prophet Muhammad's (ﷺ) own. It is a composition (The Prophet's own composition) and says that the Qur'an was not revealed but was compiled based on the times and

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<sup>219</sup> W.Clair.Tisdall, *A Manual of the Leading Muhammadan Objections to Christianity* (London: Society for promoting Christian Knowledge, 1904)

<sup>220</sup> See, W. St. Clair Tisdall, *The Sources of Islam*, Trans:Sir William Muir (The Message for Muslim Trust)

occasions.<sup>221</sup> Muslims believe that the prophet of the world, Muhammad ﷺ, was an Ummi, but the group of Tisdall and others believe that the Prophet of Islam (ﷺ) was not uneducated, and for them, it is better to use the word ‘Gentile Prophet Instead of Ummi.’<sup>222</sup> Tisdall further states that even if it is accepted that the Prophet (ﷺ) was literate, it cannot be denied that the Prophet (ﷺ) borrowed from Jewish and Christian books in writing the Qur'an. He further states that there are many similarities in the religious documents of the Jews and the Quran, and it is possible that the Prophet of Islam received information from Jewish documents. So Tisdall writes: The many errors that occur in the Qur'an show that Muhammad (ﷺ) received his information orally and probably from men who had no great amount of book-learning themselves. It was doubtless, for obvious reasons, impossible for Muhammad to consult many Aramaic, Zoroastrian, and Greek books; but it was by no means impossible for him to learn from Jewish, Persian and Christian friends and disciples the tales, fables, and traditions which were then current.<sup>223</sup>

Discussing the origins of the Prophet of Islam (ﷺ) and his contribution as the author of the Qur'an, Tisdall compares the Prophet to an architect. Thus, he writes:

A builder collects his materials from many quarters, yet their method and arrangement reveal his skill. The plan of the architect is manifested in the edifice, which has been erected as its embodiment. Just in the same way, though we have seen that Muhammad borrowed ideas, legends and religious rites from many quarters, the religion of Islam has assumed a form of its own, which differs in certain respects from any other faith with which it may be compared. The beauty of the literary style of many parts of the Qur'an has been universally admired, and it evidences the eloquence of its author in no doubtful manner.<sup>224</sup>

Regarding the source of information for the Prophet of Islam (ﷺ) and the author of the Qur'an, Tisdall says that the surrounding religions and cultures in

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<sup>221</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 27.

<sup>222</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 27.

<sup>223</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 133.

<sup>224</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 274.

Arabia—Judaism, Christianity, Zoroastrianism (Iran) and ancient Arab culture were influenced by and borrowed religious ideas from them. I do not have two opinions. Tisdall believes that whenever two nations come close to each other, one of the civilizations is very advanced while the other nation or civilization is in a low and ignorant state, so the former is dominant while the latter is being dominated, remains oppressed and backward, and the history of nations teaches us this lesson.<sup>225</sup> Here Tisdall clearly wants to say that the Prophet (ﷺ) has derived and benefited from other civilizations and nations and has borrowed their thoughts and ideas. According to Tisdall, compared to Zoroastrianism, the influence of Judeo-Christian literature and literature on the Qur'an is dominant.<sup>226</sup>

He based his argument on the fact that the Quranic chapters were arranged in order and then compared with the events of the Prophet's life. The conclusion would be that each chapter describes an occasion when Prophet Muhammad ﷺ had a conversation with the people living around him.<sup>227</sup> In this way, Tisdall sees a close connection between the evolution of the Qur'an and the personality of the Prophet ﷺ. Tisdall also mentions the influence of ancient Arabic beliefs and customs on the Qur'an. It was the Arabic culture, which according to Tisdall is called the first source of Islam. Islam has borrowed most of its beliefs and customs from this Arab civilization and culture, such as pilgrimage, polygamy and slavery, rules and customs. Tisdall says that Islam has borrowed rules from Judaism to such an extent that it almost became Judaism and later can be described in a heretical form.<sup>228</sup> Tisdall presents Jewish influence as an argument in his discussion. Regarding the influence and relationship with the Jews, Tisdall says that Prophet Muhammad (ﷺ) wanted to conquer these Jews. But when they (the Muslims) were disappointed to have relations with them, then they broke the relations with the Jews. Tisdall says at the very beginning of his book, "The Original Source of the Qur'an" that the text of the Qur'an and its interpretation need a new study. Editing of

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<sup>225</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 214.

<sup>226</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 55.

<sup>227</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 27.

<sup>228</sup> W. St. Clair Tisdall, *The Original Sources of The Qur'an*, 27

Qur'an traditions and scriptures is a very uncertain process according to the European point of view. Also, different sects of Muslims accept different scriptures. According to them, there must be some ambiguities and errors or at least variations in the Quranic texts that gradually entered, and the same text is also recited differently.<sup>229</sup> Tisdall adds that the Qur'an enables us to hear the battle cry of the Prophet's followers. It tells about the Prophet's ﷺ own mind and shows the gradual degradation of his character as he passed away. Thus, he writes:

“It breathes the air of the desert, it enables us to hear the battle-cries of the Prophet's followers as they rush to the onset, it reveals the working of Muhammad's own mind, and shows the gradual declension of his character.”<sup>230</sup>

In the appendix to the second chapter of his book, Tisdall mentions the spurious sources of literature and by presenting some quotations, he shows hesitation and concerns about the truth and reality of the text of the Qur'an and says that in today's time in the East it is sometimes said, that Muhammad (ﷺ) not only adopted many of the ancient customs and religious practices of the Arabs and incorporated them into Islam, but also plagiarized parts of some verses of the ancient Arabic poet, Imra' al-Qais.<sup>231</sup>

### **2.2.7. The Purpose of the Travels of the Messenger of Allah**

The Holy Quran is the most secure and unchangeable book. This book has all kinds of qualities from every point of view. It is obvious that since its revelation until today, this book is free from all kinds of changes and is free from any kind of slip or error. The Qur'an is free from all kinds of shortcomings and defects, it is a completely separate message from human ideas and imaginations. Human ideas, thoughts, and imagination are definitely affected by the times, but not the Qur'an, Tisdal raised several objections to the Qur'an, one of which is that the Qur'an is derived from the Bible. But

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<sup>229</sup> W.Claire Tisdall, *The Original Sources of The Qur'an*, 19.

<sup>230</sup> W.Claire Tisdall, *The Original Sources of The Qur'an*, 27.

<sup>231</sup> W.Claire Tisdall, *The Original Sources of The Qur'an*, 50.



there is no depth to this objection or any argument over it, nor is there any reality or truth in it. It is possible that some parts of the Old Testament remained with Waraqa bin Nawfal and the Christian community and Ḥaḍrat Khadijah might have got them. But there is no evidence that Ḥaḍrat Muhammad ﷺ had access to these Christian books.

The relations of the Messenger of Allah ﷺ with the Jews and Christians were non-existent. He ﷺ met Warqa bin Nawfal twice. Warqa was an elderly man and blind and was also a close relative of Ḥaḍrat Khadija. He was a Christian and had a lot of knowledge about the Torah, and was also a sincere and true follower of it. The first meeting of Allah's Messenger ﷺ and Waraqah took place in the Ka'aba. When Warqa saw the Prophet ﷺ in the Kaaba, he kissed him. The second meeting took place when the first revelation was revealed to him. Three years after that, Warqa died, but the series of revelations continued. But there was no religious discussion in these meetings and there is no mention of any discussion. Yes, it is certain that Waraqah prophesied about him. Apart from them, he had no connection with Christians or Jews in Makkah or Madinah, on the basis of which it can be said that he benefited from them.

There were Jews living in the suburbs of Makkah and Madinah and in the nearby area of Yemen, but there is no tradition or evidence that the Prophet (ﷺ) met the religious leaders of the Jews and their scholars. There is no evidence that he travelled to Najran before or after the proclamation of prophethood. Based on historical evidence, the Prophet ﷺ travelled outside Makkah three times before his proclamation of prophethood. He made his first trip to Madinah with his mother at the age of six and during this trip, he went to his relatives, Bani Najjar where he visited the grave of his father Abdullah on his return. In Second Journey, he traveled to Syria with his uncle Abu Talib between the ages of nine and twelve. Abu Talib made this trip for the purpose of trade and had to take his little nephew with him. The third journey he made towards Syria was when he went to sell Ḥaḍrat Khadija's merchandise.<sup>232</sup>

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<sup>232</sup> Hamza Mustafa Njozi, *The Sources of the Qurán: A critical Review of Authorship Theories* (Saudi Arabia: World Assembly Of Muslim Youth, 1991), 52.

According to the above-mentioned details, the purpose of these journeys was completely different, and the purpose of the first journey was to visit the grave of his father. In the second journey, he was with his uncle<sup>233</sup> and the purpose of the third journey was trading Ḥadīrat Khadija's merchandise in Syria. The Messenger of Allah ﷺ did not meet any monk or any Christian or Jew as a student and seeker, nor did he teach anything to anyone as a teacher. However, after his proclamation of prophethood, the Christian myths and their misconceptions were declared false. The age of the Messenger of Allah ﷺ was twelve years old at the time of his journey to Syria with his Uncle. When Abu Talib reached Basra, he went down to the monastery of a Christian monk named Bahira. He looked at the Prophet ﷺ and said, 'This is Syed Al-Mursaleen.' People asked Why did you do it? He said when you people came down from the mountain, all the trees and stones bowed down in prostration. Allama Shibli while analysing this narration writes that "This narration has been described in different verses." The surprise is that Christians are more-fond of this narration than ordinary Muslims. Orientalists call this event a great victory of Christianity. And they further claimed that the Prophet of Islam ﷺ learned religious teachings from this mon. The points were given by him, on the basis of which the Prophet of Islam ﷺ laid the foundation of Islam and all the basic principles of the religion of Islam are based on the points of this monk. If the Christian writers believe this narration to be correct, then they should believe in the way it is mentioned in the tradition. There is no mention of Bahira's education in it. It is not even conceivable that a ten-twelve year old child should be taught all the details of religion, and it was a breach of habit, so what was the need for Bahira to suffer? But the fact is that the tradition is unreliable, all the methods of this tradition are transmitted. That is, the narrator was not present at the time of the first incident and does not mention the name of the narrator who was present.<sup>234</sup>

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<sup>233</sup> Abi Jafar bin Jarir Tabari, *Tarikh Tabari*, trans.Syed Muhammad Ibrahim AA, (UP: Hafiz Book Depo Deoband, 2002) jalid: 1, 52

<sup>234</sup> Abi Jafar bin Jarir Tabari, *Tarikh Tabari*, trans.Syed Muhammad Ibrahim AA, (UP: Hafiz Book Depo Deoband, 2002) jalid: 1, 53

Allah's Messenger (ﷺ) traveled to Syria when Ḥaḍrat Khadijah called him and requested him to go to Syria with her merchandise for trade. And her slave Mysara was to accompany the Prophet ﷺ. He accepted this proposal and left with her goods. When these two reached Syria and stayed in the shade of a monk's monastery, this monk raised his head and saw Mysara, and he asked who is this person who has come down under the tree. He said that there is a Qureshi from the people of Haram/Makkah. The monk said that no one has stayed under this tree except the Prophet of Allah ﷺ until today.<sup>235</sup>

### 2.2.8. Benefits from Bible

The unseen source of revelation is beyond reason and sense for Orientalists and Western writers. These people study and analyze Islamic sources and thoughts in an objective manner and remain confused in this objectivity. They base every discussion on rational reasoning and then draw their desired conclusions from it. In this case, they offer self-made and arbitrary interpretations that have no relevance with reality. However, what is more proof of the inauthenticity of the Torah and the Gospel than the fact that in the languages in which these books were revealed, their original versions are not preserved. They are circulating among the people in translation after translation. Those who claimed that the Messenger of Allah (ﷺ) copied the Qur'an from the Bible failed to understand that no Arabic translation of the Bible was available during the lifetime of Prophet Muhammad (ﷺ). A part of it was translated into Arabic. The first translation of the Bible that appeared in public was translated into Arabic 200 years after the death of Prophet Muhammad ﷺ. This means that the New Testament was translated a thousand years after the death of the Messenger of Allah ﷺ. This makes it clear that the Prophet of Islam ﷺ did not make any use of the Old Testament and the New Testament whether he had access.<sup>236</sup>

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<sup>235</sup> Abi Jafar bin Jarir Tabari, *Tarikh Tabari*, trans. Syed Muhammad Ibrahim AA, (UP: Hafiz Book Depo Deoband, 2002) jalid: 1, 53

<sup>236</sup> Zakir Abdul kareem, *kya Qur'an pak kalaam Illahi hein?* (Lahore: Zubair Publishers Urdu Bazar, 2006), 63,

During the time of the Messenger of Allah ﷺ, the general Torah and the Bible or its translation were not available in Arabia, so where from these (Apocryphal Books) become available? Even those considered assistants by the Orientalists don't know about these books.<sup>237</sup> Some Orientalists also deny that the Prophet ﷺ used some parts of the Bible. The famous Orientalist J. Rodwell writes:

“We have no evidence that Muhammad had access to the Christian Scriptures, though it is just possible that the fragments of the Old or New Testament may have reached him through Khadijah or Waraka, or other Meccan Christian possessing of the sacred volume.”<sup>238</sup>

The Qur'an does not contain endless anecdotes like many other books, nor does it have the Bible as its source. If it were so, many things and commands from the Bible, etc., which are recognized by Westerners themselves, would also be included in the Qur'an. But every researcher can see that there is no such thing in the Qur'an, that can be rejected by impartial research in any field of knowledge.<sup>239</sup>

### 2.2.9. Similarity in the Qur'an and Bible

There are some similarities between the Qur'an and the Bible, but this similarity does not prove that the Qur'an has been copied from the Old Testament or the New Testament. It may also mean that the source of the two divine books is the same. All the commands and instructions of Allah have a common message, and that message is the message of monotheism. This message was also present in all previous revealed books, although they were specific to a fixed time. But, the responsibility of safeguarding these books was not taken by Allah, due to which they were changed, and their original status could not be maintained. However, the Qur'an itself reveals that Allah Almighty has taken the responsibility of safeguarding the Quranic text himself

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<sup>237</sup> Dr. Hafiz Mahmood Akhtar, *Hifazat Quran Majeed and moushtasreeqeen* (Lahore: Dar Al-Wadar Urdu Bazaar 2018), 159.

<sup>238</sup> J.M .Rodwell. *The koran*, 10-

<sup>239</sup> Muhammad Akram Chaudhary, *Qur'an, Aik musasal moujzah*, 108.

and hence, the Qur'an remains and will remain untainted till doomsday. There are similarities in some matters or orders between the Qur'an and the Bible, and it would be very wrong to say that Prophet Muhammad (ﷺ) copied the Qur'an from the Bible on the basis of this slight similarity. This means that Ḥaḍrat Isa (Jesus) copied the Sharia/law from the Sharia/law brought by Ḥaḍrat Musa, because there is a lot of similarity between their laws/messages. The reality is that they have many things in common because both have the same source.<sup>240</sup>

Similarities are found in the Qur'an and Bible. For example, disbelief and polytheism are denied in the Qur'an and the Bible denies it. It has been said in one place in the Qur'an about the denial of disbelief and polytheism:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (آل عمران: 64)

*'Say, 'O Prophet, 'O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we have submitted 'to Allah alone'*

In the same way, disbelief and polytheism are denied in the Bible. For example, it is said in one place:

*'Jesus said to him: Stay away, Satan; Because it is written that you should bow down to your Lord and worship Him alone'.*<sup>241</sup>

Similarly, it has been said:

*'Do not obey other gods before me, and do not make for yourself any graven image, whether it is in heaven, on earth, or in the sea'.*<sup>242</sup>

<sup>240</sup> Injeel moqadas, Mata, 10.4, Loqa, 8.4 (Lahore: British and for Bible Society, 1935), 5.

<sup>241</sup> The Holy Bible, Matthew 10:4, and Luke 8:4 (Lahore: British and for the Bible Society, 1935), 5

<sup>242</sup> The Bible, Exodus 20:3,4 (Lahore: Geolink Resource Consultants, 2015), 111

There is nothing in the Qur'an that contradicts critically verified historical facts. It is true that there are many stories in it which were famous among Christians, Jews and pre-Islamic Arabs, but the mention of these stories in the Qur'an is free from unnatural, careless details and rationalizations.<sup>243</sup>

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<sup>243</sup> C, W, Troll, *Reinterpretation of Muslim Theology*, Urdu translation: Sir Syed Ahmad Khan, Fikar-e-Islami ki Tabir -i-nou, translator: Dr. Qazi Afzal Hussain, Muhammad Akram Chaghatai, (Lahore: Al-Qamar Enterprises, 1998), 162.

## 2.3. Section III: An Analysis of the Objections of Richard Bell (1876-1952)

### 2.3.1. Early Life

Richard Bell hails from Scotland and is considered a big name in the Orientalists world. Bell has played an important role in justifying and expanding Orientalists' ideas through his writings. He was born in 1876 in an orthodox Christian family in Scotland. He received his education from the Universities of Germany and Britain. Thereafter, Completed the Graduate degree in Semitic Studies from University of Edinburgh. Then, in connection with the pursuit of higher education, he gained further education at the same university and received a doctorate degree in the subject of divinity. Then at the University of Edinburgh, he was appointed as a lecturer in the Department of Arabic Language and Literature, and in 1938. He was selected as a reader in the Arabic department of the same university.<sup>244</sup> Bell was associated with education and teaching for a long time and guided a great number of students. Bell had great skill in both Arabic language and literature, and Christian theology. He taught both of these fields and made it a field of research. He initially made the Arabic and mathematical manuscripts the subject of his research. Later he abandoned it and made Quranic studies the centre of his interest and thus, the Qur'an and its text became a constant subject of criticism.<sup>245</sup>

The basic concept of Bell's religious thought is how Christianity influenced Islam, especially on how the basic structure of the Qur'an is derived from Christianity. Between 1937 and 1939, Bell translated the Qur'an into two volumes. He arranged the historical revelation of the Qur'an and devised his own arrangement. Bell for a long time

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<sup>244</sup> Richard Bell The Qur'ān, <https://quran-archive.org/explorer/richard-bell>, (as accessed on oct. 02, 2020).

<sup>245</sup> Ismail Albayrak, *Qur'anic Narrative and Israiliyyat in Western Scholarship and in Classical Exegesis* P.Hd thesis Submitted in accordance with the requirements for the degree of Doctor of Philosophy, The University of Leeds, Department of Theology and Religious Studies, The University of Leeds, May 2000

performed religious duties as a priest of the church in Scotland, and for fourteen years he was a minister of the Church of Scotland and led a purposeful and missionary life. He devoted himself to the church and scientific pursuits. In the western world, in relation to the Quranic studies, Bell has gained the status of a reference point. While remaining involved in cultivating knowledge and research, he died in 1952.

### **2.3.2. Research and publications**

Richard Bell wrote several books and articles on Quranic studies, its brief introduction is as follows:

#### **2.3.2.1. The Qur'an, Translated With a Critical Rearrangement of the Surahs**

An important scientific work of Richard Bell is the translation of the Qur'an. He started this translation in 1937 and completed it in 1939 and published it in two volumes. This translation is called *The Qur'an: Translated With a Critical Rearrangement of the Surahs*. So far as the historical order of the Surahs is concerned, Bell changed this traditional and historical order and arranged it according to authority, which is to distort the Qur'an. He himself arranged the Surahs of the Qur'an and changed the actual arrangement of the Surahs. Moreover, in an imitation of A.M. Rodwell, he tried to create contradictions and misunderstandings in the teachings of the Divine Word, the Quran. Arbery writes in the introduction of his translation of the Qur'an, 'Rodwell attempted a chronological rearrangement, foreshadowing the more radical recasting of Richard Bell.'<sup>246</sup>. Bell based his translation of the Quran on the German Orientalist Gustav Flügel's 1834 edition- Quranic translation.<sup>247</sup>

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<sup>246</sup> Richard Bell, *The Qur'an, Translated with a Critical re-arrangement of the Surahs* (Edinburgh: George Street, 1937), x.

<sup>247</sup> Richard Bell, *The Qur'an, Translated with a Critical re-arrangement of the Surahs*, vii.



### 2.3.4. Introduction to the Qur'an

The above book was another scholarly effort by Richard Bell. He wrote seven essays in which he discussed various aspects of Quranic sciences and published them in 1953 under the title “Introduction to the Qur'an”. The same book was re-edited in 1970 by the famous Orientalist William Montgomery Watt (Montgomery Watt: 1909-2006), and published under University of the Edinburgh Press.<sup>248</sup> The same publisher published this book again in 2001.

### 2.3.5. The Origins of Islam in its Christianity

One more book of Richard Bell under the title of “The Origins of Islam” in its Christianity was published in 1925 from Edinburgh University in Great Britain. In this book, he has tried to explain how from the Christianity, Islam has been inspired and has left a great influence on the world of humanity. The value and prestige of this book can be estimated from the fact that 49 editions have been published in three well-known languages from 1926 to 2015.<sup>249</sup>

### 2.3.6. Articles

1. A Duplicate in the Koran; The Composition of Surah xxiii.
2. Who were the Hanifs?
3. The Men of A'raf (Surah vii: 44)
4. Muhammad (ﷺ) and Divorce in the Qur'an.
5. The Style of the Qur'an.
6. Surah al-Hashr: A Study of Its Composition
7. Muhammad's (ﷺ) Knowledge of the Old Testament.

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<sup>248</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, U.K Norwih: Jamiyat Ihyaa Minhaaj Al- Sunnah, 2004), 343

<sup>249</sup> <http://worldcat.org/identities/lccn-nr89008771/> ( as accessed on oct. 03, 2020).

### 2.3.7. Richard Bell and the Scheme of Reorganization

Richard Bell reviews the verses of the Qur'an, their external and internal rhyme and connection. He also takes into consideration the sources of revelation, recitation, history of the Quranic text, abrogated and abrogated verses, the Qur'an editing and arrangement of foreign words, Surahs, and verses and syllables. He has often changed places of Chapters/Surahs and kept them in his favourite order. Thus, he writes:

The surahs have been kept in their usual order, and only such rearrangements of their contents have been made as deemed necessary to remove the confusions above referred to. What seemed the natural divisions of the text have been marked from each other by spacing. The numbering of the verses is that of Fluegel. What his verse divisions do not correspond to what appears to have been intended, the numbers have been printed in the text instead of the margin, and the natural verse divisions retained.'

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Bell rearranges the verses of each Chapter/Surah in his translation to avoid confusion and to understand the Qur'an easily. He does so to avoid misunderstandings, as he says in his preface. Bell divides the verses in a strange way. In the translation, sometimes the two verses become one, and sometimes the same verse is divided into two parts. In Surah al-Baqarah, he considered the first and second verses to be the same verse and made the third verse the second, and then the fourth verse as the third verse. And put the fifth verse in the place of the fourth. Bell's strangeness and self-Check out the build:

That is the book, in which there is no doubt, guidance for those who act piously

1. Who believes in what has been sent down to thee and in what has been sent down before thy time, and of the Hereafter are convinced.
2. Who believes in the Unseen, observe the prayer, and of what we have provided them with freely.

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<sup>250</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, vii.

3. Such stand up on guidance from their Lord, and they are the ones who prosper.<sup>251</sup>

Bell organizes the verses into separate sections. He puts it in the middle and sometimes vice versa. That first verse in Surah Baqarah is number 42, then verse number 40, then verse 43, and then verse number 40 to his self-made subject.<sup>252</sup> In the same Surah, he rearranges verses 139, 140, and 141. He divides the verses according to his self-made subject, therefore he alters the verses to present the subject. Bell at some places in his translation divides one verse into two verses. For example, verse number 142 of Surah Al-Baqarah has been divided into (137-137).<sup>253</sup> It has nothing to do with the previous verse, so they are surprised why these verses were put here. He suggests that the compilers\ of the Qur'an have found no other suitable location in addition to this (Ibn Waraq 2002). So, Bell reread the Quranic text in order to remove any confusion in the Quranic text as he assumed.

According to Bell, under the influence of the situation, Prophet Muhammad(ﷺ) is changing the Qur'an and the difference between the Makki and Madani Surahs is based on this strategy. Also, in Surah Al-Baqarah, verse 34, the word Iblees is mentioned, and in verse 36, Satan. This proves that two different names have been copied from different sources. The sayings of Prophet Mohammad ﷺ are based on only short sentences, but they have been mixed up in the current Mushaf. Because of this, the text of the Qur'an is disjointed and disorganized.<sup>254</sup> Bell has spread widely the descending order of the text of the Qur'an. In his translation of the Qur'an, he has tried to determine the date of descent of each verse of the Quran on the basis of his limited and imperfect knowledge. In his opinion, the detention order is completely wrong and full of distortions. According to him, verses 206–208 of Surah Al-Baqarah are actually such

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<sup>251</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, vii.

<sup>252</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, 7-

<sup>253</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, 8-

<sup>254</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, 18-

verses, which due to a misunderstanding, the text has been included in the Quran, they have done similar poisoning also.<sup>255</sup>

According to Bell, there is some confusion and contradiction in the interpretation of the Qur'an, due to which it is difficult to understand and follow the Quran. According to Bell, the chronological order of the Qur'an is a complex problem that should be left to others to solve. He openly expressed that the Quranic structure is much more complicated than he thought.

The thorough arrangement of the Qur'an in chronological order remains a complicated issue that must be left to others to solve. My main object has been to unravel the composition of the separate surah's. If it is found that this has contributed to the solution of the larger concern and to the understanding of the Qur'an, I shall be content.<sup>256</sup> The complete arrangement of the Qur'an in terms of arrangement is a complex issue to be solved. It should be left to others to do. My main aim is to compose separate surahs. I will be satisfied when it will help me in solving this big problem and in understanding the Qur'an.<sup>257</sup>

In addition to objecting to the restrictive interpretation, the eloquence, and elegance of the Qur'an, and objecting to his style, he writes:

The Quranic style is full of repetition, its vocabulary is deficient, its Syntax is not well done, and many of its parts contain an exaggerated mixture of elaborate words and rhetorical expressions.<sup>258</sup>

### **2.3.7. Reorganization of the Qur'an**

The arrangement of the Qur'an is not the creation of later commentators, jurists, and scholars, as Richard Bell claimed. Rather, under the supervision of Allah, the Most High, the Messenger of Allah ﷺ recited the Qur'an and arranged it in the way that Allah

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<sup>255</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, 18

<sup>256</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, Vii

<sup>257</sup> The Qur'an, Translated With a Critical re-arrangement of the Surahs, vii

<sup>258</sup> Riched Bell, *Introduction to the Qur'an* (Edinburgh: Edinburgh University Press, 1958), 70.

wanted. There is no order in the Qur'an that is found in the book written on a particular subject. An in-depth and unprejudiced reflection on the Qur'an may reveal its amazing order, style, and syntax. There is a full explanation and details that the Messenger of Allah ﷺ delivered the Qur'an specially the knowledge about determining different Surahs and different verses on occasions under Divine guidance. He emphasized that such and such verse should be placed in such and such surah or before which surah or verse to be left behind.<sup>259</sup> Al-Sabuni writes in this regard:

اتفق العلماء على ان جمع القرآن (توقيفى) يعنى ان ترتيبه بهذه الطريقة التى نراه عليها  
عليها اليوم فى المصحف انما هو بامر ووحى من الله فقد ورد ان جبريل عليه السلام كان  
ينزل بالآية الآيات على النبى فيقول له : يا محمد ان الله بامرک ان تضعها على راس كذا من  
سورة كذا وكذلك كان الرسول يقول للصحابه :ضعوها فى موضع كذا<sup>260</sup>

The scholars are in agreement that gathering the Qur'an is Tawfiqi, that is, this method is the arrangement that we see today in Mushaf. This is the order of Allah, and it is according to His revelation and in the Hadith it is said that a verse or verses were revealed to the Messenger of Allah ﷺ through Gabriel (peace be upon him). Who used to say, O Muhammad ﷺ, Allah commands you to recite such and such a surah, keep it in such and such a place and the Messenger of Allah (ﷺ) used to say the same to the Companions. They wanted to put it in such and such a place.

Then every year in Ramadan, it was the responsibility of everyone to do as much recitation of the Qur'an that had been revealed and recite it in a special order. To say about the Quranic Surahs and verses that, it is all based on randomness is simply ignorance and prejudice. It does not take into account the historical sequence. Orientalists use this order to create confusion. The current order of the Surahs in the Qur'an is according to the time of revelation. The main division of the Qur'an is based on the division of chapters and verses. Divisions of Ruku'ats, places, etc., were fixed

<sup>259</sup> See, Imam Abu Dawud Sulaiman bin Ash'ath, Sunan Abi Dawud, Kitab al-Salawat, Chapter Min Jahr Baha

<sup>260</sup> Muhammad Ali Al-Sabouni, *Al-Tabayan Fi Uloom al-Qur'an*, (Tharan: Dar Ehsan, 2003), 53.

later for the convenience of reading. The order of descent was different from the current order of recitation. The current order of recitation is also restrictive. That is, it is appointed by the Messenger of Allah ﷺ after every new revelation, he ﷺ would tell the Companions, they used to say that these verses should be recited after such and such verse of so-and-so in prayers.

Every year in Ramadan, the Prophet ﷺ would recite with Gabriel the part of the Qur'an that was revealed up to that time. They both listened to each other's Quran recitations. In this way, the current order of recitation was completed in the lifetime of the Prophet ﷺ. The order of recitation of the Qur'an has been the same from the time of prophethood till the current day. Presuming the verses to be general human writings or collections of essays reflects an obstinate biased and prejudiced mind-set.<sup>261</sup>

The Surahs of the Qur'an and their verses and the present order is the same order as revealed unto the Messenger of Allah ﷺ. The greatest proof of this is the saying of Allah Almighty:

*'Verily, We have collected it and its Qur'an, so he recited it, so follow the Qur'an, then  
We have revealed it (Qiyamah: 16-19)*

*. Undoubtedly, it is our responsibility to preserve it and read it when we read it. At that time, follow this learned one, then surely its subtleties. It is our responsibility to make it clear to you.*

Now just consider that the Qur'an can be imagined without order. Is it possible to recite it without any particular order? It is to be understood that the Qur'an possesses an elegant order and coherence that attracts and enables its readers to reflect and meditate upon the higher truths it conveys to them.

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<sup>261</sup> Hafiz Ahmad Yar, Hafazat, Hifazat Quran, Quarterly Hikmat Quran Lahore. Volume 32 Issue: January 1. March 2013, 54.

Messenger of Allah, Mohammad ﷺ also recited several Surahs of the Qur'an during prayers or in Friday sermons, recited in the presence of the Companions. <sup>262</sup> According to the wisdom and purpose of the Qur'an, the Meccan and Madani Surahs are placed together with others, this is a good division in its place. Dr. Sobhi Saleh writes, "As far as the arrangement of the surahs is concerned, it is also forbidden to change it". This arrangement was known in the life of the Prophet ﷺ, we have no evidence against it. Some say that the order of some Surahs is ijtihadi, and others say tauqfi. It is based on a weak rather baseless tradition. Its narrator, Yazid Al-Farsi, wrote this tradition by Ibn Abbas. Imam Bukhari considered him in the category of weak narrators. Therefore, this unique tradition is not acceptable. <sup>263</sup> Maulana Syed Abul Ala Maududi writes, if any part of the Qur'an was revealed, it would not be considered to be a permanent surah, if it was, then you would have instructed him to place it in such and such a place in such and such a surah be recorded. Then in the same order you yourself in prayer and others. He used to recite the Holy Quran on occasions and in the same order. His companions also remembered him. This is a proven historical fact that the Quran was completed on the same day that its order was also completed. The one who revealed it was also the one who compiled it. It was compiled by the hands of the one on whose heart it was revealed. There was no chance for anyone else to interfere in it. <sup>264</sup>

This discussion proves that Richard Bell's views about the arrangement of the verses of the Qur'an are prejudiced and imperfect. While examining the arrangement of the Qur'an, it is written: Bell is more famous for his severe approach towards restructuring the Quranic Text, than for his translation. He tried to apply the principles of biblical criticism, especially as a result of his study of the Old Testament to the

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<sup>262</sup> Muhammad Karam Shah Al-Azhari, *Zia-ul-Quran* (Lahore: Zia-ul-Quran Publications, 1985), Vol.1: 67.

<sup>263</sup> Sobhi Saleh, *Ulum al-Qur'an*, trans: Ghulam Ahmad Hariri (New Delhi: Islamic Book Foundation, 2001), 102.

<sup>264</sup> Syed Abul Ala Maududi, *Tafhim al-Qur'an* (New Delhi: Central School of Islam Publishers, 2018) Vol.: 1, 28.

Quran. His Critical rearrangement of the Qur'an, nevertheless, betrays the typical Orientalist mind-set.<sup>265</sup>

Bias and prejudice have been used in this translation. Baseless criticism was posed on the text of the Qur'an. Also, the historical order of the Quranic chapters, by rejecting this order and rearranging in historical fashion which is a distortion to it.

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<sup>265</sup>Abdur Raheem kidwai, *Bibliography of the Translations of the Meanings of the Glorious Qur'an in English: 1649-2002 A Critical Study*, 149



## **2.4. Section : IV An Analysis of the Objections of John Burton (1929-1982)**

### **2.4.1. Early Life**

John Burton is an eminent researcher, thinker, and specialist in Islamic Studies of the Oriental world.<sup>266</sup> Burton was born in 1929. He was a lecturer in the Department of Arabic Studies in University of St. Andrews (University of St. Andrews) and after that, he also held the position of Chairman of the same department. Burton researched the field of authorship and Islamic sources. He did scholarly research work on the topics of Quran, Hadith, and Fiqh. He has greatly increased the Orientalist thoughts in relation to Quranic studies. Burton created a unique methodology in relation to the concept of research and reinterpretation of traditions.<sup>267</sup> He mainly studied about the compilation of Qur'an and its cancellation and abrogation and paid a lot of attention to the investigation of Muslim traditions and made this the focus of his research. In this research, it has been said that the Qur'an was not edited by the Companions, but by the Prophet Muhammad ﷺ himself. Therefore, the Qur'an as we have it today is compiled by Muhammad ﷺ. Although, it is unusual for Orientalists to draw this conclusion. From the point of view of Burton's theory, the study is based on the theory that all the Muslim historical events of the compilation and compilation of the Qur'an are pure. They are based on fabrication and forgery. He wrote his detailed thesis about the Qur'an in 1977 and published under the title "Collection of the Quran", Burton's other writings attempted to further substantiate this position. His works revolve on the concept of Naskh and the application of Islamic law as well as the theory of Hadith. Burton is also known for his study of the Qur'an. He was influenced by the Orientalists, but there were three teachers and Orientalists whose ideas were similar and had a direct impact on him. They are:

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<sup>266</sup> Did not get too much information on John Burton's life history .

<sup>267</sup> Mohammed S.H. Alshahri, *Critical Study of Western Views of Hadith with Special Reference to the views of James Rabson and John Burton*, A thesis submitted to The University of Birmingham (March 2011),173.

- Ignaz Goldziher (1850-1921)
- Joseph Schacht (1902-1969)
- and John Wansbrough (1928-2002)

Burton traces the development of his ideas about Islam to his own thinking and ideas<sup>268</sup>. However, Wansbrough has been his teacher, and he has also benefited from him a lot, and he used to call him his friend.<sup>269</sup> Also, Goldziher and Schacht seems to have influenced the ideas of Burton.<sup>270</sup> This is evident from his works on the Quran, Hadith, and Fiqh. He encouraged intellectual discussions on various topics related to Islamic sciences.

#### **2.4.2. Research and Writings of John Burton**

John Burton was a theoretical scholar in the Oriental world and his scholarly works are widespread. A brief introduction to his scholarly research work on Quranic studies is given below:

#### **2.4.3. The Collection of The Qur'an**

This book is divided into two parts. The concept of Naskh/Abrogation has been discussed in first part while in the second part of the Quran, History of the compilation have been discussed. The first part includes:

- Introduction
- The Islamic Legal Sciences
- The sub-science of Naskh
- The background to the emergence of the third mode of Naskh
- The Mushaf: an incomplete record of the Quran

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<sup>268</sup> Mohammed S.H. Alshahri, *Critical Study of Western Views of Hadith with Special Reference to the views of James Rabson and John Burton*, 174.

<sup>269</sup> John Burton, *The Collection of the Quran* (New York: Cambridge University Press, 1977), 2.

<sup>270</sup> See, *The Collection of the Quran* Written under the name of "Quran", which was published by Cambridge University Press in 1977

The second part is about the history and compilation of the Holy Quran. The subject is (The History of the Collection of the Quran Text). This part also consists of five sections which are named as:

- The First Collection
- The Uthman Collection
- The Quran Collections: A Review
- The Isnad of the Quran
- General Conclusions

#### **2.4.4. An Introduction to the Hadith**

Hadith is another important source of Islamic studies. Burton mentioned Hadith in the above-mentioned book, discussed history and its texts, studied Hadith and its origin and evolution. A critical review has also been done along with a dictionary and bibliography of hadith in this book, Index is also included. It was published by Edinburgh Press in 1995.<sup>271</sup>

#### **2.4.5. The Sources of Islamic Law: Islamic Theories of Abrogation**

Fiqh or Islamic law is one among the most essential dimensions of Islamic religious sciences. In this regard, John Burton has discussed some aspects of Islamic Fiqh in the above-mentioned book and has discussed the concept of abrogation (Naskh) and its different types in the context of Islamic sources. Furthermore, he has examined the claims of scholars and jurists in detail. His arguments are very meaningful and reflect his contemporary understanding of the emergence of Muslim law. This book consists of nine chapters. And was published by Edinburgh Press in 1990.<sup>272</sup>

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<sup>271</sup> John Burton, *An Introduction to the Hadith* (Edinburgh: Edinburgh University Press), 1995.12

<sup>272</sup> John Burton, *The Sources of Islamic Law: Islamic Theories of Abrogation* (Edinburgh: Edinburgh University press, 1990)

### 2.4.6. Articles and other investigations

1. Those are the High, Journal of Semitic Studies (1970)
2. The Meaning of Quran, Journal of Semitic Studies (1974)
3. Notes towards a Fresh Perspective on the Islamic Sunnah, British Society for Middle Eastern Studies (1984).
4. The Qur'an and the Islamic Practice of Wudu/Ablution, Bulletin of the School of Oriental and African Studies.(1988)
5. Linguistic Errors in the Qur'an, Journal of Semitic Studies (1988)

### 2.4.7. John Burton and Objection to Compilation

John Burton is among the large number of Orientalists who have compiled and edited the Qur'an and have made Objections to it. John Burton, in the context of objections to the collection and editing of the Qur'an, says, after the demise of the Prophet Muhammad (ﷺ), the process of writing/compiling the Qur'an was started and in the era of the Prophetﷺ the Qur'an has not been preserved in written form.<sup>273</sup> Burton further writes that of the Companions, all those who are attributed to the Qur'an or other Quranic books, were born later.<sup>274</sup> He says that the Qur'an compiled during the Caliphate of Ḥaḍrat Umar and what was done has also reached to us in an incomplete state. Therefore, it is an incomplete book. Burton says that in Muslim sources it is written with clarity that after the Prophet of Islam ﷺ, Ḥaḍrat Abu Bakr al-Siddiq (RA) took over the collection and editing work, but this matter was yet to be completed as he died. Ḥaḍrat Umar was killed in the same way and the Qur'an was also collected and edited during his time. He further writes that Muslims remain in confusion and in contradictions about the compilation of the Qur'an.<sup>275</sup> He further describes the Qur'an as

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<sup>273</sup> John Burton, *The Collection of the Quran*, 126.

<sup>274</sup> John Burton, *The Collection of the Quran*, 143.

<sup>275</sup> John Burton, *The Collection of the Quran*, 229.

an incomplete book. In this regard, Burton has made it the subject of discussion and said that the Qur'an is an incomplete book, a tradition of Ḥazrat Zayd, 'I did not find the last verse of the Quran Surat al-Tawbah'. In his book "The Collection of the Quran", he wrote a separate subject on the same subject. The complete chapter is bound with the title "The Mushaf: An Incomplete record of the Qur'an", thus writes:

The repetition of the motif that the Prophet had not collected the texts, to gather with the reference to the deaths of the quran; or Quran memorizers. Umar's consequent fear that much of the Qur'an would perish. The reference to materials on which the revelations had been recorded in the lifetime of the Prophet and upon which Zaid was partially dependent for the preparation of his recession—all these elements predispose one to an expectation that the edition prepared by Zaid might be incomplete. The Qur'an texts which come down to us from Umar's day are unquestionably incomplete.<sup>276</sup>

Burton says Muslim scholars' evidence regarding the collection and editing of the Quran and the narrations that have been quoted are all fabricated and there are many ambiguities and contradictions in them. So he says in his book:

'The reports are a mass of confusions, contradictions, and inconsistencies. By their nature, that represents the product of a lengthy process of evolution, accretion, and improvement.'<sup>277</sup>

It should be added that the Mushaf in our hands today belongs to the Prophet of Islam ﷺ. In this regard, a tradition is stated that the Qur'an in book form appeared for the first time during the reign of Ḥadīrat Abu Bakr Siddiq (RA). The Qur'an was compiled and later compiled into a ritual in the Ottoman period.

Burton says about the writing of Quran, that Muhammad's (ﷺ) companions were very few in the beginning. Due to which the writing and editing of the Qur'an was not done. But slowly the number of the associates enlarged and engagement in political activities increased. Because of this, people became careless about the Quran and started

<sup>276</sup> John Burton, *The Collection of the Quran*, 129.

<sup>277</sup> John Burton, *The Collection of the Quran*, 225.

forgetting it, which is the reason that a good part of the Qur'an was lost.<sup>278</sup> Burton openly expresses that the Qur'an in the revealed state is not complete in terms of quality and quantity and many of its parts are missing:

Reports on the collection of the musaf reveal disparities as to its completeness or incompleteness. To provide a summarized version of these reports: Muhammad's death had been followed by the outbreak of civil wars, and al- Zuhri (d. 124/741) reports that men who had memorized many Qur'an passages fell in the fighting. Those passages had neither been written down nor had the Prophet's successors as yet collected the texts. Consequently, those passages had been lost.<sup>279</sup> Muhammad Ferozuddin Shah Khagah writes about Burton's Quranic thoughts. It should be noted that John Burton relied on the traditions about the Qur'an and its narrations. He tries to draw conclusions from premises, to him only that narrations are reliable in the Islamic heritage that are compatible with its specific thought, or he does not take into account the traditions that are contrary to him. This is almost the nature of all the Orientalists.<sup>280</sup>

#### **2.4.8. Compilation of the Qur'an**

The Qur'an that we have in our hands today is the same book from Allah. It was revealed to the Prophet ﷺ in twenty-three years. It exists in the same order and form, which the Messenger of Allah ﷺ had himself written in front of him. The Qur'an has the distinction related to other heavenly books that it is completely protected. The responsibility to protect it has been taken to Himself by the One, Who revealed it. Allah has mentioned it in the Quran, Allah says:

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<sup>278</sup> John Burton, John Burton, *The Collection of the Quran*, 231-233

<sup>279</sup> John Burton, John Burton, *The Collection of the Quran*, 233

<sup>280</sup> Muhammad Ferozuddin Shah Khagah, *Orientalist's perspective on the Qur'anic text*

<http://alsharia.org/2005/nov/qurani-matan-mustashriqeen-ferozuddin-shah>(as accessed on Oct. 03, 2020).

*Verily We have sent down the remembrance, and verily it is for him to memorize 'We revealed it and we will protect it. (سورة الحجر: 9)*

It has also been said that we will remind him in such a way that you will never forget. We will recite you, so do not forget.

*'(O Prophet) We will teach you then you will never forget. (Surat al-Ala: 6)*

During the era of the Prophet ﷺ, the Quran was protected by memorization and writing and for the protection of the Quran, memorization was the only means of protection of Quran initially. There was no trend of reading or writing during this period but the Messenger of Allah (ﷺ) protected the Qur'an through both means, that is, the Quran was preserved by both memorization and writing.

#### **2.4.9. Preservation of the Qur'an by Memorization.**

Arabs would rely heavily on their memory to protect anything or an agreement. Arabs were famous all over the world for their remarkable power of memory. Working through this way was the habit of the Arabs, and they used it to the best of their ability. They were proud of the power of memory. This traditional practice was also used for the Quran. The revelation was being revealed to the Messenger of Allah ﷺ and the Companions were the first to memorize it in the imitation of the Prophet ﷺ. Teaching, memorizing the Quran and protection is the responsibility of Allah-the Almighty.<sup>281</sup> In the 40th era of Prophethood, the Qur'an began to be preserved in the Prophet's ﷺ chest. The practice was very common. As any Surah or verse of the Qur'an was revealed, the Companions would immediately memorize it. Protection of the Quran was not done only through the process of memorization but also through the writings.

#### **2.4.10. Preservation of the Qur'an Through Writing.**

In addition to memorization, the other reliable things about the Qur'an is writing along with the revelation of the Qur'an, the Messenger of Allah (ﷺ), created a team of

<sup>281</sup> For details see: Surah Al-Qiyamah: 16-19

scribes. It was created for this purpose, whenever a revelation or a verse was revealed, the Prophet ﷺ used to order the scribes to write the verse.<sup>282</sup> The Messenger of Allah (ﷺ) never relied on oral memory only. Although, this was also a traditional way of preserving the revelation and those writers and their number was in hundreds and the number of memorizers was in thousands. It is mentioned in Jamia Tirmizi: Ḥaḍrat Uthman said: ‘When any verse was revealed to the Messenger of Allah (ﷺ), he called someone and said: Recite these verses in the surah in which such and such thing is mentioned.’<sup>283</sup>

At the time of Prophethood, some people knew how to read and write well, and in the era of Prophethood, there were also a number of literate people who were proficient in writing and script. Among them were Umar bin Khattab, Ali bin Abi Talib and Uthman bin Affan etc. Allama Shibli Nomani writes:

Some people had learned to read and write in Arabic at the time of the revelation of the Messenger of Allah ﷺ and this was a feature that was very rare in those times. The taste of poetry highly prevailed in society and with it, there was custom of learning and education also.<sup>284</sup>

Allama Shibli Nomani wrote more about the well-known historian, Fateh al-Badan Bilaziri, that when the Prophet ﷺ was sent, there were seventeen men in all the tribes of Quraysh who knew how to write and one of them was Umar bin Al-Khattab.<sup>285</sup> Allama Mufti Abdul Taif Rahmani stated that : ‘Historians write about Hazrat Umar bin Khattab that his sister and the brother-in-law learned the Quran from one of the Sahaba’.<sup>286</sup> Allama Mufti Abdul Latif Rahmani further writes, ‘A good number of the Companions knew the reading and writing during the Prophet's era and a long list of their names is available and their total number is 40 in which there are Mahajir

<sup>282</sup> Muhammad Taqi Usmani, *Uloom al-Qur'an* (U.P.: Maktaba Saut al-Qur'an, Deoband, 2012), 174

<sup>283</sup> Sunan al-Tirmidhi, Book of Tafsir al-Qur'an on the Messenger of Allah, may God bless him and grant him peace, hadith number: 3086. 16

<sup>284</sup> Shibli Nomani, *Al-Farooq* (Azamgarh: Darul Musnafin Shibli Academy, 2015), 23.

<sup>285</sup> Shibli Nomani, *Al-Farooq*, 32.

<sup>286</sup> Abdul Latif Rahmani, *Tarikh al-Qur'an* (Delhi: Shah Abul Khair Academy, 1983), 33, 58.



(emigrants) as well as Ansar (helpers).<sup>287</sup> In addition to the pious caliphs, Abdullah Masoud, Zubair bin Awam, Khalid bin Saeed were among the emigrants, Al-Aas, Khalid bin Waleed, Umar bin Al-Aas, Muawiya bin Abi Sufyan and Hazrat Aisha etc. are more famous scribes.<sup>288</sup> The order of the writing of the Qur'an was ordered by the Messenger of Allah (ﷺ) himself to the Companions. Al-Zurkashi writes: 'Kitab al-Qur'an Last of Muhaddiths of mention the verse by yourself.'<sup>289</sup>

Writing the Qur'an during the time period of the Prophet ﷺ is not a new thing, but Allah's Prophet ﷺ used to order its writing. Allah's Messenger ﷺ had appointed some specific people to write revelations. In the revelation, Abu Bakr, Umar, Uthman, Ali, Abdullah bin Abi Sarh, Zubair bin Awam, Khalid bin Saeed bin Al-As, Aban bin Saeed bin Al-As, Khalid bin Al-Walid, Muawiya, Mughira bin Shuba, Amr bin Al-Aas, Amir bin Fahira and Abdullah bin Rawaha are also included. The scribes of revelation were among the best Companions whom the Messenger of Allah ﷺ considered mature and intelligent.<sup>290</sup>

This is clear, the companions would gather around the Prophet ﷺ like the wicks of a lamp to receive direct revelation from him and then listen and write. On this occasion, those people would stay behind who have a strong urgency, or they would have any disability. Whatever part was revealed, it was given a written form. And not even that the part of the Qur'an or any surah that was revealed in Makkah was later brought into writing in Madinah. In Makkah, there was an official arrangement for the writing of revelation. In this case, the incident of Ḥaḍrat Umar's acceptance of Islam can be presented as an example. Even during the Meccan period, the Holy Quran was being brought into formal written form.<sup>291</sup> Umar (RA) turned to his sister and brother-in-law,

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<sup>287</sup> Sobhi Saleh, *Ulum al-Qur'an*, trans: Ghulam Ahmad Hariri, (Faisalabad: Malik Sons Publishers and Tajran Books Factory Bazar, 101.

<sup>288</sup> Abdul Latif Rahman, *Tarikh al-Qur'an*, 27.

<sup>289</sup> Badr al-Din Muhammad bin Abdullah al-Zarkashi, *Al-Burhan fi Ulum al-Qur'an* (Lebanon: Dar al-Kitab Al-Ulamiya, 2001), Volume: I, 238.

<sup>290</sup> Ibn al-Qayyim Al-Jawziyyah, *Zad al-Ma'ad fii Hadi Khair al-Ma'ad*, (Beirut: Mas'isat al-Risalah, 2009),7.

<sup>291</sup> Ibn Hisham, *Al-Sirat al-Nabawiyah*, (Cairo: Shirkat Al-Quds for Publishing and Distribution, 2008), Volume: 1, 208

Khabab bin Al- Arat (RA). He had a scripture in which Surah Taha was written. He was teaching them both. Umar (RA) said to his sister, ‘give me the scripture I just heard you read, I just want to look what Prophet Muhammad (ﷺ) has brought. His sister gave the scripture, it contained Surah Taha, Umar read it and when you read the line of it, you spontaneously cried out that this speech is good and how pure it is.

Whenever a verse was revealed, the Prophet ﷺ would call an educated companion and recite that verse. They used to write it.<sup>292</sup> In this way, a copy of the Holy Qur'an was prepared during the Prophet's era. Heﷺ had written it under his supervision, although it was not in book form, but it was in the form of various fragments with some of the companions who had written the verses of the Quran for their memory, and this process continued from the early period of Islam.<sup>293</sup>

In those days, the materials used for paper work were as follows:

- Al-Raqqa: Pamphlets
- Aseeb: A palm branch from which the leaves were separated.
- Kataf: Broad bone of camel or goat.<sup>294</sup>
- Lufha: Thin slabs of stone
- Leather
- Palan wood<sup>295</sup>

Jalal al-Din al-Suti writes in al-Itqan fi Ulum al-Qur'an:<sup>296</sup>

Abu Bakr Siddique ordered him (Zayd) to write it down in one place and it was like the papers that were found in the house of the Messenger of Allah ﷺ. The Qur'an was written in a scattered form in them. Those who collected it would protect it such that any of them do not waste the portion.

<sup>292</sup> Jalal al-Din al-Suti, *Iatqan fi Ulum al-Qur'an*, (Beirut: Mousa al-Rasalat Publishers, 2008), 130.

<sup>293</sup> Muhammad Taqi Osmani, *Uloom al-Qur'an*, (U.P.: Maktaba Saut al-Qur'an, Deoband, 2012), 180.

<sup>294</sup> Jalal al-Din al-Suti, *Latqan fi Ulum al-Qur'an*, (Beirut: Mousa al-Rasalat Publishers, 2008), 131.

<sup>295</sup> Shibli, Naani, *Essays*, 55

<sup>296</sup> Jalal al-Din al-Suti, *Iatqan fi Ulum al-Qur'an*, (Beirut: Mousa al-Rasalat Publishers, 2008), 130

The protection of the Quran depended not only on leather, palm leaves, palan wood, thin tablets of bone and stone on which the Messenger of Allah ﷺ ordered to write, but as soon as the revelation came down, it was imprinted on the hearts of thousands and millions of companions. There was no possibility for any enemy to change it. The tradition about gathering and editing is quite famous, in which Khalifat al-Muslimeen-Ḥaḍrat Abu Bakr Siddiq ordered Ḥaḍrat Zayd bin Thabit to collect the Quran. On this occasion, Ḥaḍrat Abu Bakr Siddique said:

انك شاب عاقل لانتهمك وقد كنت تكتب الوحي الارسول الله ﷺ فتتبع القرآن واجمعه<sup>297</sup>

*Your youths are intelligent and wise, there is no blame on you, and you used to write revelations for the Messenger of Allah ﷺ. Therefore, to search the Qur'an and collect it.*

Hazrat Zaid replied:

’فوالله لو كلفوني نقل جبل من الجبال ماكان اثقل علي مما امرني به من جمع القرآن  
قلت كيف نفعلان شيئاً لم يفعله رسول الله ﷺ؟‘

Ḥaḍrat Zaid replied that by Allah to remove a mountain from its place to another place was an easier task than taking this responsibility of compiling the Qur'an. After that, Ḥaḍrat Zaid said that these two masters (Hadrat Abu Bakr and Umar-RA) kept telling me that there is goodness in this task, until Allah opened my heart to the same thing as the heart of both of them.<sup>298</sup> Ḥaḍrat Zaid bin Thabit had many qualities. He was very intelligent. He was also a Hafiz of the Qur'an. Apart from this, he is counted among the writers of revelation. He was a man of piety along with purity, he was also famous for trustworthiness and understanding of affairs. He adopted a very precise and careful behaviour in relation to the Quran. Muhammad Ali Al-Sabuni writes:

’وقد انتهج (زيد بن ثابت) في جمع القرآن خطة رشيدة في غاية الدقة والاحكام، فيها ضمان لحياطة هذا الكتاب المجيد، بما يلحق به من تثبت بالغ وحذر دقيق، فلم يكتف بما حفظ

<sup>297</sup> Sahih al-Bukhari, *Kitab al-Fada'il Al-Qur'an*, Chapter Jum al-Qur'an, Number of Hadith: 4986

<sup>298</sup> Jalal al-Din al-Suti, *Iatqan fi Ulum al-Qur'an* (Beirut: Mousa al-Rasalat Publishers, 2008) (130).

فى قلبه ولا بما كتب بيده ، ولا بما سمع باذنه ، بل جعل يتتبع ويستقصي أخذاً على نفسه ان  
يعتمد في جمع القرآن على مصدرين اثنين :

1 - ماكان محفوظاً في صدور الرجال

2- ماكتب بين يدي رسول الله ﷺ

فلا بد ان يتصاور الامر ان (الحفظ والكتابة) وبلغ من شدة حرصه واحطيائه انه كان لا يقبل  
شيئاً من المكتوب حتى يشهد شاهدان عدلان انه كتب بين يدي رسول الله<sup>299</sup>

Ḥadrat Zaid bin Thabit was very precise and thorough about the collection of the Qur'an. He adopted a style in which the safety of this book was guaranteed. He has done this work with great investigation and care. He worked diligently and collected the Qur'an relying on two sources: 1. One that is Safe in the hearts of the people. Another one, that was written in front of the Messenger of Allah ﷺ. He worked so carefully in the collecting Qur'an that what he wrote at that time, not accept it until two righteous witnesses testify that it has been written in front of the Messenger of Allah ﷺ. In this way, during the era of Siddiq, the verses of the Quran had been assembled in a beautiful and diligent manner. In this Mushaf, those verses have been collected that have been proven and there is a consensus of the Ummah on this. Also, this Mushaf consists of seven recitations which are quoted from the correctly proven copy.<sup>300</sup>

<sup>299</sup> Muhammad Ali Al-Sabouni, *Al-Tabayan fii Ulum al-Qur'an* (Tharan: Dar Ehsan, 2003), 56.

<sup>300</sup> Muhammad Ali Al-Sabouni, *Al-Itabyan Fi Ulum al-Qur'an*, 58.

## **Chapter: 3**

# **The Nature of Qur'anic Scholarship in the West in Twenty-First Century**

**Section:I. The Nature of Qur'anic Scholarship in the West in  
Twenty-First Century**

**Section:II. An Analytical Study of Michael Cook's Thought**

**Section:III. An Analytical Study of Jane Dammen McAuliffe's  
Thought**

**Section: IV. An Analytical Study of Andrew Lawrence Rippin's  
Thought**

### 3.1. Section:I. The Nature of Qur'anic Scholarship in the West in the Twenty-First Century

#### 3.1.1. The Qur'an and Modernist Ideologies

Among the orientalist, Ignaz Gold Ziher (1850-1921) is the first orientalist who tried to raise doubts about the authenticity of Islamic sources in the late nineteenth century and said that most of the hadith traditions are from the second and third centuries. When differences of jurisprudence arose among Muslims, and as a result of these differences, each school of thought and group devised fabricated traditions to justify and strengthen their opinions, so these traditions are not reliable. He further says that Islam came into being under the political, jurisprudential and ideological needs of the second and third centuries.<sup>301</sup>

Later, Joseph Shacht (1902-1969) put Gold Ziher's hypotheses into practice. In the second half of the twentieth century, Joseph Shacht, who was a professor at the School of Oriental and African Studies in London, was inspired by the views of Gold Ziher. He wrote a comprehensive book in 1950 entitled 'The Origins of Muhammadian Jurisprudence' in support of it. In this he tried to prove that Islamic traditions and hadiths are completely subjective and fabricated and that the Qur'an was not the source of Islamic law in the first and second centuries of Hijrah. He has further stated that there is no historical evidence for the system of evidence. It was arranged by the jurists and scholars by themselves, and this was done by the jurists in the second and third centuries of the Hijrah. It was customary for them to attribute their statements to the Prophet of Islam.<sup>302</sup> Shacht writes about Islamic laws:

“Muhammedian law did not derive directly from the Koran but developed out of popular and administrative practice under the Umayyads, and this

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<sup>301</sup> Talal Malosh, *Early Hadith literature and the Theory of Ignaz Goldziher*, Thesis presented for the degree of Doctor of Philosophy in the Department of Islamic and Middle Eastern Studies Faculty of Arts, University of Edinburgh, August 2000.

<sup>302</sup> M. Mustafa al-Azami, *On Schacht's Origins of Muhammadan Jurisprudence* (Lahore: Suhail Academy, 2004), 2 .

practice often diverged from the intentions and even the explicit wording of the Quran.”<sup>303</sup>

It is also a great tragedy that the Orientalists have accepted the investigation of Shacht as valid.<sup>304</sup> In the contemporary intellectual world, the Orientalists gave birth to a new wave in terms of critical study of the Qur'an and this wave came into being in the last decades of the twentieth century. This group of Orientalists is generally known as Revisionists.<sup>305</sup> In this thought, it is said that the present form of the Qur'an has emerged after passing through historical stages and changes have been made continuously in the first and second centuries of Hijrah and this thought was made a part of the Western Academy. Explaining more about this modernist thought, Dr Mohar Ali, an expert in Qur'an studies, writes:

“During the last quarter of the twentieth century, however, a new trend has appeared among certain orientalists who have come forward with the suggestion that not only is the Qur'an a work by human hand but that it came into being through a process of evolution and growth over the first two centuries of Islam. These groups of orientalists are generally known as the ‘revisionists’. Foremost among the proponents of these views are J. Wansborough, Patricia Crone, Michael Cook and Yahuda De Nevo. Their views are summarized and publicized by others like Andrew Rippin, Ibn Warraq, Toby Lester, and others.”<sup>306</sup>

Following are the famous orientalists who inspired and advocated neo-study or modernist thought:

- J. Wansborough (1928-2002)
- Andrew Rippin 1950-2016)
- Patricia Crone (1945-2015)

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<sup>303</sup> Joseph Shacht, *The Origins Of Muhammadan Jurisprudence* (Oxford: The Clarendon Press, 1950), 224.

<sup>304</sup> Ahmad Hasan, *The Early Development of Islamic Jurisprudence* (Islamabad: Islamic Research Institute Press, 1970), 43.

<sup>305</sup> Toby Lester, *What Is the Koran?* The Atlantic, January 1999 Issue, <https://www.theatlantic.com/magazine/archive/1999/01/what-is-the-koran/304024>(as accessed on Nov. 03, 2021) (as accessed in January. 03, 2021)-

<sup>306</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists An examination of their main theories and Assumptions*, (Suffolk: Jamiyat Ihyaa Minhaaj Al-Sunnah, 2004).

- Michael Cook (1940)
- Toby Lester (1964)

The ideas and thoughts of Gold Zehar and Shacht were revived by the modernist thinkers at the end of the twentieth century. And by jumping all the limits, they used a lot of exaggeration in these ideas and completely ignored the Islamic sources. Without any reasonable or logical references, they continued to try to prove the hadith and the Qur'an as Islamic sources. And in this regard, the person who was the most active in the Western world or among the European and American scholars was John Wansborough.

### **3.1.2. John Wansborough (1928-2002)**

John Wansborough was a graduate of Harvard University. He served as a lecturer at the School of Oriental and African Studies at the University of London. He had great expertise in history, Islamic studies and the Middle East, but he especially made Quranic studies his research topic. He critically wrote two books in this regard. The name of the first book is “Quranic Studies: Source and Methodology of Scriptural Interpretation” which was published in 1977.<sup>307</sup> His second famous book was published in 1978 with the title “The Sectarian Milieu: Content and Composition of Islamic Salvation History”.<sup>308</sup> In these two writings, Wansborough adopted the same method of criticism and interpretation that was adopted in the negative criticism and revision of the holy book before that. While criticizing the text, he explained the revision of history in the Qur'an. Its main points are as follows:

1. The Qur'an began its journey from oral tradition to written form in the sixth and ninth centuries AD, and the changes took place in these two centuries, after

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<sup>307</sup> J.Wansborough, *Quranic Studies: Source and Methodology of Scriptural interpretation*, (Oxford,1977)

<sup>308</sup> J.Wansborough, *The Sectarian Milieu: Content and composition of Islamic salvation History*, (London:Oxford University Press,1978)-



which the present and final form of the Qur'an emerged and all this happened in this way that how the calendar of the holy book was done.<sup>309</sup>

2. The Islamic traditions are just like the Salvation History of the scholars of the holy book, i.e. after devising fabricated stories and interpretations, they were attributed to the early period of Islam to achieve their goals.<sup>310</sup>
3. The interpretation of those verses that do not exist in the Qur'an is proof that these verses did not exist from the beginning. Similarly, it is absolutely impossible to verify Islamic historical traditions according to the current methodology for the proof of historical sources.<sup>311</sup>

These are the points that John Wansbourou (J. Wansbourou) described in his books, while this concept and idea is the result of the theories that Gold Zeher and Shacht have already presented. John Wansbrough presented his theory by trusting and relying on the results of Shacht regarding the hadith, and the narrations related to the Qur'an are historically unreliable. John Wansborough believes:

“The structure itself of Muslim scripture lends little support to the theory of a deliberate addition. Particularly in the example of salvation history, characterized by variant traditions, but also in passages of exclusively periegetic or eschatological content, ellipsis, and repetition are such as to suggest not the carefully executed project of one or of many men, but rather the product of organic development from originally independent traditions during a long period of transmission.”<sup>312</sup>

### 3.1.3. Andrew Rippin (1950-2016)

Andrew Ripon was a renowned Canadian scholar. He had a special interest in Islamic sciences, Islamic history and interpretation of the Qur'an were his research fields. He received his PhD from McGill University in 1981, on the title “The Quranic Asbab

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<sup>309</sup> J.Wansbourough, *Quranic Studies: Source and Methodology of Scriptural Interpretation* (Oxford, 1977), 44.

<sup>310</sup> J Wansbourough, *Quranic Studies: Source and Methodology of Scriptural Interpretation* , 44.

<sup>311</sup> J Wansbourough, *Quranic Studies: Source and Methodology of Scriptural Interpretation*, 44.

<sup>312</sup> J Wansbourough, *Quranic Studies: Source and Methodology of Scriptural Interpretation*, 5.

Al Nuzul Material: An Analysis of Its Use and Development in Exegesis”. Ripon is considered to be an expert in Quranic studies. In his Quranic research, “Approaches to the History of the Interpretation of the Qur'an”, “The Qur'an and its interpretative Tradition”, “Textual Sources for the Study of Islam” and “The Qur'an, Style and Contents” are notable books. Many of Ripon's Quranic thoughts are of a negative nature like those of his predecessors. At the academic level, he is considered an important academic figure. His Quranic researches and thoughts are seen in the western world from a critical perspective.<sup>313</sup>

### 3.1.4. Michael Cook (1940) and Patricia Crone (1945-2015)

Michael Cook and Patricia Crone who are both Wansborough’s students and colleagues. Both of them offer an alternative account of Islamic history and its rise. Like his mentors, he also places the final authority of the Qur'an at an allegedly much later date than Muslim scholars or Islamic sources. Relying on archaeology or a few parchments and paper materials discovered in Yemen in 1972 and drawing their conclusions from non-Islamic sources, they claim that the Qur'an dates back before the end of the 7th century AH. In his words:

‘In their words, the Qur'an’ is except for one implicit piece of evidence, there is no proof for the existence of Strikingly lacking in overall structure, frequently obscure and inconsequential in both language and content, perfunctory in its linking of disparate materials, and given to the repetition of whole passages in variant versions. On this basis, it can plausibly be argued that the book is the product of belated and imperfect editing of materials from a plurality of tradition.’<sup>314</sup>

### 3.1.5. Radical Qur'anic Scholarship

There are many radical Western scholars who want to re-evaluate the Qur'an and the early history of Islam. These scholars generally reject Muslim accounts of editing or

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<sup>313</sup> The contribution of Ripin will be discussed in a complete section in this thesis.

<sup>314</sup> Patricia Crone , Michael Cook, *Hagarism: The Making of the Islamic World*( London: Cambridge University Press), 18-

the history of the Qur'an. In this thought, Gunther Lulling (2014), Christoph Luxenberg, Yehuda Nevo (1992) and John Burton (2001) are notable. This class of Orientalists considers the religious sources of Muslims as unreliable and contradictory, and some of these scholars focus on unauthenticated and non-Muslim sources that neither mention nor acknowledge the research of Muslim scholars on Qur'anic studies. They do not actually take into account the ancient and primary sources. The so-called Inarah school in Saarbrücken, Germany is also part of the radical academic scholars. This school or school of thought was established in 2007 and its main objective is to critically evaluate traditional Islamic sources. Therefore, its clear purpose has been declared:

‘Our sole purpose is the scientific, historical-critical, philological investigation into the Qur’an, the origins of Islam and its early history – something which has been sorely lacking until now, hitherto the traditional account of Islam’s rise and spread is accepted uncritically, although the sources upon which such claims are based are both late and of dubious historical quality.’<sup>315</sup>

### 3.1.6. Günter Lulling (1928–2014)

Günter Lulling belongs to Inara School. He wrote his doctoral thesis in Erlangen in 1970 under the supervision of Prof. Wolfdietrich entitled ‘Kritisch-exegetische Untersuchungen des’. In this, he advanced Orientalist ideas about the Qur'an. Lulling is a highly intelligent German writer and an influential figure in the world of science and research. He was a voice in the Germanic and Orientalist world that challenged traditional Islamic sources and narratives in the modern era. Lulling’s idea that the origin of Islam was in some respects closely related to Christianity that has recently been echoed by a number of other scholars, thus moved forward. Lulling wanted to correct the text of the Quran. In his work “Über den Ur-Quran: Ansätze zur Rekonstruktion vorislamischer christlicher Strophenlieder im Quran”, he used philology

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<sup>315</sup> Inarah Institute for Research on Early Islamic History and the Koran, <http://inarah.net/mission> (as accessed on March. 03, 2022)

to rediscover Quranic history. It was published in 1974 and has recently been translated into English as “A Challenge to Islam for Reformation”. According to Lulling, the Qur'an has four textual classes. The first level, which is believed to be the original text, consists of a strophic hymnal composed by the Christians of Mecca, written at least a century ago. In the second category are those texts which contain passages of hymns written and edited during the time of Muhammad and later Islamized. The third part is that which was written only during the era of the Prophet of Islam. The Fourth Class contains the part which later scholars changed and modified during orthographic editing. In short, according to Lulling, the Qur'an is the result of multiple textual modifications.<sup>316</sup>

### **3.1.7. Christoph Luxenberg**

Christoph Luxenberg also used linguistics to re-interpret the original text of the Qur'an. The main reason for this is that in the seventh century, Syro-Aramaic was the language of the Arabs, and much later it was replaced by Arabic, that is, the Arabs transferred it to the Arabic language, which is the Syro-Aramaic language. He concluded that there was a mixture of Arabic and Syro-Aramaic words. His “Die Syro Aramaische Lesart des Koran: Ein Beitrag zur Entschlüsselung der Koransprache (2000)’ was recently translated into English as ‘The Syro-Aramaic Reading of the Quran: A Contribution to the Decoding of the Language of the Qur’an”, Berlin, 2007. He tries to show that many words and passages of the Qur'an, if interpreted as Syro-Aramaic words, would give a much more appropriate and meaningful interpretation of the text. Luxenberg accuses Western scholars of the Qur'an of being cowards and imitators who rely too much on the biased work of Muslim scholars. Luxenberg argues that scholars should start from scratch, ignore older Islamic commentaries, and use only the latest resources in linguistic and historical methods. He argues that Muhammad was preaching concepts that were new to many of his Arab

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<sup>316</sup> Harald Motxki, *Alternative Accounts on the Qurán’s Formation in the Cambridge Companion to the Qurán*, ed. Jane Dammen McAuliffe (Cambridge: Cambridge University Press, 2006), 66

listeners, concepts that they had learnt from the Jews and Christians of Arabia, or the Christians of Syria. Therefore, if a particular Qur'anic word or phrase seems to be meaningless in Arabic or the meaning can only be taken from speculations, then Arabic as well as Aramaic and Syriac languages should also be looked at in this connection. Luxenberg clearly indicates that Aramaic - the language of most of the Middle Eastern Jews and pre-Islamic Christians - had a wide influence on the Arabic text of the Qur'an. For a thousand years, before the advent of Islam, Aramaic was the language of many parts of the Middle East. It was the mother tongue of the first Christian preachers and the main liturgical language of the early Christian churches from Syria to Iran. Based on this historical context and deep knowledge of Semitic languages, Luxenberg elucidates many thorny textual puzzles.<sup>317</sup>

### 3.1.8. Judah D. Nevo (1932–1992)

Judah D. Nevo was an Israeli scholar and author. He was skilled in Archaeology, Epigraphy, and Historiography. At the end of the 20th century and in the 21st century, he decided to challenge the traditional thought and sources of Islamic studies.<sup>318</sup> In this regard, he wrote a book titled “Crossroads to Islam: The Origins of the Arab Religion and the Arab State”.<sup>319</sup> According to them, the Qur'an did not come into existence before the end of the eighth and ninth centuries and the Qur'an was given a religious status. Nevo says that if one has no sources other than texts written in the ninth century or later, one knows nothing about the seventh century. A man cannot know about the people of the 9th century and a man can only know what people believed about the 9th century or later periods. <sup>320</sup>Disregarding the traditional accounts of early Islamic history, he is of the opinion that the idolatry found in the Hijaz during the Jahiliyyah period was actually a support for the paganism found in the Negev during the Abbasid period. This adds to

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<sup>317</sup> Shehzad Saleem,, *History of the Quran - A Critical Study*,(New Delhi: Al-Mawrid Hind Foundation,2021), 1190.

<sup>318</sup> Yehuda D Nevo.,Overview, <http://www.worldcat.org/identities/lccn-nr94000223/> (as accessed on April. 03, 2022)

<sup>319</sup> Yehuda D Nevo.,Overview, <http://www.worldcat.org/identities/lccn-nr94000223/> (as accessed on Dec. 03, 2020)

<sup>320</sup> Shehzad Saleem,*History of the Quran - A Critical Study* , 1191

the fact that archaeologists show no trace of Jewish settlements in Khyber and other parts of Arabia, but absent from the inscriptions of Hisham's day or earlier, Nevo concludes that this was elevated to religious status much later.<sup>321</sup>

### **3.1.9. Positive work in Euro-American scholarship**

Many western scholars and researchers have done diverse scholarly work on Quranic studies on many aspects. This academic work was also done at the academic level and at the individual level, where western scholars have shown their interest. In modern times, the tendency of western academics and scholars towards Quranic studies has increased. In the West, there is now an era of academic study. In this regard, many scholars and teachers of Islam have done commendable work and highlighted the virtues of the Qur'an, its commentary and its teachings. Albert Kenneth Craig (1913-2012) was an eminent scholar and expert in Islamic studies at Oxford University. In 1950, he received his doctorate from Oxford University by writing a thesis titled "Islam in the Twentieth Century: The Relevance of Christian Theology and the Relationship of Christian Missions to Its Problems". After that, he continued to teach in the field of religious studies in many universities. Craig was also interested in dialogue between Islam and Christianity and believed in the positive ideas of Islam and Christianity. Kenneth was one of the most talented exponents of Islam in the West. He made Quranic studies the centre of his interest. Craig wrote several books on Qur'an, including "The Event of the Qur'an - Islam in its Scripture", "Readings in the Qur'an - Selected and Translated by Kenneth Cragg" and "The Mind of the Qur'an- Chapters in Reflection".<sup>322</sup>

Angilika Neuwirth (1943) studied Islamic studies, Samaritan religions and philosophy at the University of Berlin, University of Munich, University of Tehran and Jerusalem. Neuwirth focused mostly on Qur'anic studies and made it the main focus of her research, and she has been teaching it for many years. She has also been the director

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<sup>321</sup> Yehuda D. Nevo, Judith Koren, *Crossroads to Islam: the Origins of the Arab Religion and the Arab State*, (New York Prometheus Books, Amherst 2003), 9.

<sup>322</sup> Albert Kenneth Cragg(1913-2012) *British Christian interpreter of Islam*, <https://www.bu.edu/missiology/missionary-biography/c-d/cragg-albert-kenneth-1913>

of the German Institute of Oriental Studies in Beirut and Istanbul. Currently, she is serving as a professor at the Free University of Berlin and a visiting professor at the University of Jordan. She wrote many books and research articles on Quranic studies including “Orientalism in Oriental Studies”, “Qur'anic Studies as a case in point” and “Two Views of History and Human Future: Qur'anic and Biblical Renderings of Divine Promises” are worth mentioning. In addition to this, she has written many books on Quranic studies in German, which have gained popularity among orientalists and other scholars. Jane Damon McAuliffe is also a prominent orientalist of the modern era. His field of research is Quranic studies.

McAuliffe received his Ph.D. in Islamic Studies from the University of Toronto (Canada) in 1984. He wrote many important books and articles on Qur'an, in which “Qur'anic Christians: An Analysis of Classical and Modern Exegesis” and “The Cambridge Companion to the Qur'an and Encyclopaedia of Qur'an” are worth mentioning. Some of McAuliffe's Quranic thoughts are also not constructive, but unlike other Orientalists, his Quranic thoughts are positive, and his approach is different. McAuliffe also holds the status of authority in the Oriental world on Qur'an studies in the modern era. Now those who work on Qur'anic studies in the western world do not move forward without using the encyclopaedia prepared by him. Johanna Pink received her doctorate from the University of Bonn in 2002. Johanna Pink is a professor of Islamic studies at the University of Freiburg. She is an expert in the history of Qur'anic interpretation and Qur'anic translations and is very active in this regard at the academic level. Apart from this, she is the general editor of Encyclopaedia of the Qur'an Online. She is also working on various projects on Qur'an. Johanna Pink tries to explain the Quran positively like the historical, social and political context of Quranic interpretation.<sup>323</sup>

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<sup>323</sup> <https://www.frias.uni-freiburg.de/en/people/fellows/current-fellows/pink/#CV>(as accessed on Dec. 03, 2020)-

### 3.1.10. An Analysis of Euro-American Qur'anic Scholarship

The Euro-American Qur'anic scholarship is being deeply reviewed by scholars and Quranists. In this scholarship, ideas and opinions of a negative nature are coming forward and positive ideas are also coming to the fore. Positive things and writings sometimes dislike the radical scholarship or hostile views of the West. In this regard, Joseph E. B. Lumbard, a well-known researcher and Qur'anist of today, writes:

“Over the past forty years there has been a growing body of literature that seeks to respond to and counter revisionist approaches to the Quran that have arisen in the Euro- American academy. Multiple articles in English and French, as well as a growing library of books in Arabic and Persian criticize the perceived attack on the textual traditions of Islam and on the means by which Muslim scholars have worked with and analyzed the Quranic text.1 many of these works express great distrust toward Western scholarship regarding the Quran.”<sup>324</sup>

Concern has been expressed by critical scholars that Euro-American Academy is not being used sufficiently for Qur'anic research. This concern has arisen because the Euro-American study of the Qur'an has been neglected in many parts of the Islamic world. Extensive research in Arabic, Persian, Turkish, Indonesian, and other languages have been cited as a source that have informed the Islamic tradition for nearly a thousand years, Euro-American Academic Studies have been given very little importance. On the other hand, the Euro-American view of the Qur'an has been ignored in many cases. Exegetical tradition, Qur'anic studies, hadith and biographical literature have not been adopted as primary methods or principles, and it has become a constant assumption among them that true scholarship cannot rely on classical exegetical tradition for Qur'anic study. <sup>325</sup>The skepticism and analytical aspect is dominant in the

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<sup>324</sup> Joseph E. B. Lumbard ,*Decolonizing Qur'anic Studies*,  
file:///C:/Users/DELL/Downloads/Decolonizing\_Quranic\_Studies.pdf(as accessed on Sep. 03, 2020).

<sup>325</sup> Joseph E. B. Lumbard ,*Decolonizing Qur'anic Studies*,  
file:///C:/Users/DELL/Downloads/Decolonizing\_Quranic\_Studies.pdf(as accessed on Sep. 17, 2020)



Qur'anic scholarship of the West. Christopher Buck, while reviewing the Qur'anic scholarship of the West, has said that it is based on the following five principles.<sup>326</sup>

- Secular Academic
- Analytic
- Tendency to Over- Differentiate
- Use of Reason and Bias
- Sometimes Offensive

Christopher further writes that Qur'anic scholarship in the West has been biased since its inception and continues today.<sup>327</sup> It is also worth noting that the understanding of the Qur'an in Euro-American Qur'anic scholarship differs from Muslims in general and scholars in particular, and this understanding has created tension and hatred. Regarding the Islamic and European understanding of the Qur'an, it may be true that the Orientalists who study the text of the Qur'an and its sciences do not fully believe as Muslims study the Qur'anic text as a revealed revelation. It means that they study it not from the point of view of belief but from the point of view of their own particular knowledge and thought apart from faith and belief.<sup>328</sup>

### **3.1.11. The Qur'anic Approach of Western Scholars in the 21st Century**

#### **3.1.11.1. Linguistic and Literary Study of the Qur'an**

Western scholars and writers have shown an interest in the linguistic and literary study of the Qur'an in its intellectual and cultural context, along with the adversarial

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<sup>326</sup> Christopher Buck, Discovering, in *The Blackwell Companion to the Qur'an*, edited by Andrew Rippin, (U.K: Blackwell Publishing Ltd., 2009), 21.

<sup>327</sup> Christopher Buck, Discovering, *The Blackwell Companion to the Qur'an*, edited by Andrew Rippin., 21.

<sup>328</sup> Reda Owis Hassan Serour, Mukhamad Hadi Musolin Subagio, Mohd Faizal, A.K, Allaa Eddin Ismaail, Yousef A.BakerEl-Ebiary, *The Future of the Orientalist Trends on Internet sites and their Impact on Qur'anic Studies*. MathematicalSciences, w.w.w. Journalimcms.org ISSN (Online) : 2454-7190 Vol.-15, No.-7, July (2020) pp 383-391 ISSN (Print) 0973-8975

approach. In the West, there has been a gradual trend towards literature from a historical and critical perspective in the last few decades. In the 21st century or recent years, there has been an increase in the interest towards Quranic studies in the western world with many methods, approaches and diverse styles. In this regard, Ripon advocated moving from a historical-critical perspective to a literary perspective on the Qur'anic text. Angelika Newwirth in her paper "Orientalism and the Qur'an: Qur'anic Studies as a Case in Point"<sup>329</sup> highlighted the importance of textual, aesthetic and linguistic study of the Qur'an and the historical-critical approaches that help to understand the text's relationship to the traditions of adjacent cultural groups. She emphasizes the re-interpretation of the text from the point of view of contemporary issues in the contemporary interpretation of the Qur'an.<sup>330</sup> Issa J. Boullata presents an overview of contemporary approaches to the study of the Qur'an of religious meaning in the Quran. John McAuliffe prepared a comprehensive collection of many articles on the Qur'anic text and history and exegesis, in which the linguistic and literary methods of the Qur'an were appreciated in many respects.<sup>331</sup> John McAuliffe produced a comprehensive collection of many articles on the Qur'anic text and history and exegesis, in which the linguistic and literary methods of the Qur'an were appreciated in several respects.<sup>332</sup> Neal Robinson, in his book "Discovering the Qur'an: A Contemporary Approach to a Veiled Text", analysed the Qur'an in depth from several angles chronologically and textually.<sup>333</sup> Another important book in this context is "The Qur'an in Context Historical and Literary Investigations into the Qur'anic Milieu". It consists of 864 pages and was

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<sup>329</sup> Angelika Newwirth, "Orientalism and the Qur'ān: Qur'ānic Studies as a Case in Point." *Journal of Qur'anic Studies* 9.2 (2007): 115–127.

<sup>330</sup> Angelika Newwirth, Structural, Linguistic and literary Features, in *The Cambridge Companion to the Qur'an* ed. JANE Dammen McAuliffe, (Delhi: Cambridge University Press, 2006), 59-77.

<sup>331</sup> Boullata, Issa J. *Literary Structures of Religious Meaning in the Qur'ān*. Richmond, (UK: Curzon, 2000).

<sup>332</sup> McAuliffe, Jane Dammen, ed. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.

<sup>333</sup> Neal Robinson. *Discovering the Qur'an: A Contemporary Approach to a Veiled Text*. 2d ed. London: PCM Press, 2003

compiled by Angelica Neuwirth, Nicole Sana and Michael Marx. It includes 27 articles on Quranic history and its effects.<sup>334</sup>

### 3.1.11.2. Pure Linguistic Studies

A linguistic approach is also a way of studying the Qur'an. In this, the scope of the linguistic study of the Quranic text, its phonetic, lexical, syntactic aspects and contextual elements are taken into consideration. In this approach, the focus is not on raising aesthetic or historical questions, but on lexical and linguistic debates. The trend of studying the Qur'an from a contemporary linguistic and literary perspective began to emerge in the Western world in the second half of the twentieth century when Toshihiko Izutsu (1914-1993) researched various aspects of the Qur'an in his writings. He revealed the linguistic aspects of the Qur'an. In his book "The Structure of the Ethical Terms in the Qur'an: A Study in Semantics."<sup>335</sup> He presented the meaning of the Qur'anic words and terms in a very broad sense. His work is original and innovative in terms of style. Toshiko belongs to Japan and had a deep study of the philosophy, history and religious texts of Islam, Hinduism, and Buddhism.<sup>336</sup> Many scholars followed his manner and style. In this regard, Michael Carter under the title "Foreign Vocabulary",<sup>337</sup> Daniel Madigan under the title "Quran's Self-Image: Writing and authority in Islam's Scripture,"<sup>338</sup> Martin Zammit under the title "A Comparative Lexical Papers" has been written under the name "Study of Quranic Arabic".<sup>339</sup> There is a general tendency in the West towards literary studies. In relation to Quranic studies in the West, the historical

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<sup>334</sup> Angelika Newwirth, Nicolai Sinai, Michael Marx, *The Qur'an in Context Historical and literary Investigations into the Qur'anic Milieu*, (Leiden: Brill, 2010).

<sup>335</sup> Toshihiko Izutsu, *The Structure of the Ethical Terms in the Koran: A Study in Semantics* (Tokyo: Keio University, 1959).

<sup>336</sup> Detailed Information on Toshihiko Izutsu, <http://www.worldwisdom.com/public/authors/Toshihiko-Izutsu.asp> (as accessed on Sep. 21, 2020)

<sup>337</sup> Michael. Carter, "Foreign Vocabulary." In *The Blackwell Companion to the Qur'ān*. Edited by Andrew Rippin, 120–139. Oxford: Blackwell, 2006

<sup>338</sup> Daniel. Madigan, *Qur'an's Self-Image: Writing and authority in Islam's Scripture*. Princeton: Princeton University Press, 2001. And also see in *Themes and Topics*, Daniel A. Madigan, in *The Cambridge Companion to the Qurān* ed. JANE Dammen McAuliffe, (Delhi: Cambridge University Press, 2006), 79-97.

<sup>339</sup> Martin. Zammit, *A Comparative Lexical Study of Qur'anic Arabic* (Leiden, the Netherlands: Brill, 2020).

tendency has shifted to a more literary approach in the present time, and in this regard, Western scholars are serious about the content of the Qur'an from a literary point of view. Munirul Ikhwan writes about this trend:

“Recent Western studies of the Qur’anic narrative tend to have shifted from a historical orientation to a more literary approach, with Western scholars conducting serious studies on the content of the Qur’an”<sup>340</sup>

### 3.1.11.3 Thematic Study

The study of the Qur'an is also thematic, which is a type of study of the Qur'an. In the 21st century, it was also made the subject of research and writing in the Western world. In this context, Michel Cuypers in his book “The Composition of the Quran: Rhetorical Analysis”,<sup>341</sup> Nevin Reda in “The al-Baqara Crescendo: In Understanding the Quran's Style, Narrative Structure and Running Themes”,<sup>342</sup> Mathias Zahniser in “The Miraculous Birth Stories” in the Interpretation of Surat Maryam,<sup>343</sup> Farrin Raymond in his research article “Surat Al-Baqara: A Structural Analysis”,<sup>344</sup> Peter G. Riddell in a paper “An Aid to Discourse Coherence and Thematic Development”<sup>345</sup> have highlighted the thematic study of the Quran. Salwa El-Awa writes about various research works and approaches in recent years:

“Areas such as the thematic unity of the text, coherence and textual relations, and literary analysis of various aspects of the text and its language

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<sup>340</sup> Munirul Ikhwan, *Western Studies of the Qur’anic Narrative: From Historical Orientation into Literary Analysis*.

file:///C:/Users/DELL/Downloads/Western\_Studies\_of\_The\_Quranic\_Narrative\_from\_the.pdf

<sup>341</sup> Michel. Cuypers, *The Composition of the Qur’an: Rhetorical Analysis*

Trans-Jerry Ryan) London and New York: Bloomsbury, 2015(.

<sup>342</sup> Nevin Reda, *The al-Baqara Crescendo: Understanding the Qur’an’s Style, Narrative Structure and Running Themes*. Montreal(McGill Queen’s University Press, 2017).

<sup>343</sup> Mathias Zahniser, *The Miraculous Birth Stories in the Interpretation of Sūrat Maryam (Q 19)*. In *Structural Dividers in the Qur’an*. Edited by Marianna Klar, 92–138. New York: Routledge, 2020.

<sup>344</sup> Farrin Raymond ‘*Surat Al-Baqara: A Structural Analysis*.’ *The Muslim World* 100.1 (2010): 17–32

<sup>345</sup> Peter G. Riddell, *An Aid to Discourse Coherence and Thematic Development*, in *Islamic Studies Today Essays in Honor of Andrew Rippin*, Edited by Majid Daneshgar Walid A. Saleh( Leiden: Brill,2017), 297-316

and linguistics are gaining increasing popularity in recent publications among scholars both in the East and in the West.”<sup>346</sup>

The summary of this discussion is that in the context of the 21st century, Western writers and the Orientalist class started repeating the discussions and thoughts of the earlier Orientalists, but there is a change. Many books and articles have been written in this regard which have been mentioned above. Apart from this, diversity is also seen in the investigation of Orientalism. There is some change in Nizan's research style and approach. Also, during this period, he also contributed to his analytical and comparative studies.

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<sup>346</sup> Salwa El-Awa, *Quran and Contemporary Analysis*,  
<https://www.oxfordbibliographies.com/view/document/obo-9780195390155/obo-9780195390155-0284.xml>(as accessed on Sep. 03, 2020)

## **3.2. Section:II An Analytical Study of Michael Cook's thought**

### **3.2.1. Preliminary information**

Michael Cook (1940) is a well-known name in the Oriental and Western world and an expert in Islamic history. Cook was born in Nottinghamshire, England in 1940. Cook studied Oriental Studies and History at Cambridge University from King's College. Then he moved to London in 1963 for post-graduation and studied at the School of Oriental and African Studies under the supervision of Professor Bernard Lewis until 1962. He was appointed as a lecturer in 1966 and worked from 1982 to 1984. After that, Cook was selected as Professor at Princeton University and held the same position until 2007. He served as a professor in the Department of 'Near Eastern Studies'. He had a keen interest in Orientalism and history and wrote several important books on these subjects.<sup>347</sup>

### **3.2.2. Awards and Honours**

Michael Cook has been honoured with several awards based on his distinguished academic career. He was elected as a member of the American Philosophical Society in 2001 and is still a member of the American Academy of Arts and Sciences. He has received many awards during his teaching career which include the Farabi Award in the Humanities and Islamic Studies and Distinguished Achievement in the Humanities at Princeton. In addition, he was also awarded the Albert Hourani Book Award for academic services in 2014.<sup>348</sup> He has an outstanding academic and writing career and was awarded an Honorary Doctorate in 2012 at Mel Sedan University.<sup>349</sup>

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<sup>347</sup> [https://www.goodreads.com/book/show/56539.The\\_Koran](https://www.goodreads.com/book/show/56539.The_Koran)

<sup>348</sup> Michael Cook, *Past Masters* (Oxford) Muhammad, <https://www.goodreads.com/book/show/56538.Muhammad>

<sup>349</sup> The Holberg Prize 2014 was awarded to the British historian and scholar of Islamic history, Michael Cook. <https://www.balzan.org/en/prizewinners/michael-cook>

### 3.2.3. Investigations and Publications

Michael Cook exclusively embraced Islamic history and made it his research topic, but he has expanded his academic reach and also researched on Islamic sciences and presented many important researches. He studied pre-Islamic history, Qur'anic studies, early hadith studies, biography of the Prophet of Islam, Islamic theology, ethics and law, history of the Umayyad, Abbasid and later Islamic dynasties, Arab and Wahhabi history, Hindu, Christian and Islamic foundations. He also wrote on topics like the politics of religion.<sup>350</sup> His works related to Quranic studies are as follows:

1. Hagarism: The making of the Islamic World, 1977
2. Muhammad (Past Masters), 1983
3. The Koran: A very Short Introduction, 2000
4. Early Muslim Dogma: A Source Critical Study, 2003
5. Studies in the Origins of Early Islamic Culture and Tradition, 2004
6. Ancient Religions, Modern Politics: The Islamic case in comparative Perspective, 2014
7. Forbidding Wrong in Islam an Introduction, 2001<sup>351</sup>

Three important books of Cook are introduced in the following lines:

### 3.2.4. The Quran: A Very Short Introduction

This is a significant book by Michael Cook on introduction to the Qur'an and it was published in 2000 by Oxford University. This book consists of four chapters. The first chapter is titled "Introduction", while the second chapter is titled "The Qur'an in the Modern World". The third chapter is entitled "The Quran in the Traditional Muslim

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<sup>350</sup> Michael Cook, <https://www.religiousstudiesproject.com/persons/michael-cook/>

<sup>351</sup> The Holberg Prize 2014 was awarded to the British historian and scholar of Islamic history, Michael Cook. <https://holbergprize.org/en/holberg-prize/prize-winners/michael-cook>(as accessed on Sep. 20, 2020)

World”. The fourth and the last chapter is called “The Formation of the Quran”. Michael Cook wrote this book with a critical attitude and discussed the objections related to the Quran, the editing of the Qur'an, the subjects of the Qur'an, lexical forms, the complexity of the language, etc. Cook's view is that many of the stories in the Qur'an are taken from the Bible. Also, many Qur'anic words have been interpreted by Muslim scholars according to their assumptions.<sup>352</sup>

### **3.2.5. Hagarism: The Making of the Islamic World**

Another famous book is called “Hagarism: The Making of the Islamic World” by Michael Cook. It is co-authored with Patricia Crone. It was published by Cambridge University in 1977. This book has three parts comprising fourteen chapters. The name of the first part; Whence Islam? While the second part; Whither Antiquity? The third and the last part of the book is called “The Collision”. In this book, basic questions about Islamic history and its origin have been raised. There was also a claim that the text of the Qur'an came into existence much later and further that there is no solid evidence of the existence of the Qur'an in any form before the last decade of the seventh century. Much of this book relies on hostile sources.<sup>353</sup>

### **3.2.6. Forbidden Wrong in Islam: Introduction and Review**

This book was published in 2001. Cook's book presents a comprehensive study of Islamic ethics. Preventing and forbidding wrongdoing is the main theme of this book. Cook has presented an explanation of Islamic ethics in the form of events from Islamic history. By the end of the book, the reader gets to know the colourful characteristics of the characters who are aware of Islamic history.<sup>354</sup>

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<sup>352</sup> Michael Cook, *The Koran: A very Short Introduction* (New York: Oxford University Press, 2000)-

<sup>353</sup> Patricia Crone and Michael Cook, *Hagarism: The making of the Islamic World* (London: Cambridge University Press, 1977)-

<sup>354</sup> Michael Cook, *Forbidding Wrong in Islam: An Introduction* (London: Cambridge University Press, 2003)



### 3.2.6.1. The influence of the Bible on the Qur'an

Most of the Orientalists say that the Prophet of Islam benefited greatly by meeting Jewish and Christian scholars and after that he wrote down and compiled the Qur'an. This is also the position of Michael Cook. Cook says that Muhammad (peace be upon him) met with Jews and Christians to obtain information and for this he used commercial travel as a means. So Cook writes:

“To understand what Muhammad was doing in creating a new religion, it would be necessary to know what religious resources were available to him and in what form. In a sense, of course, we know perfectly well; we possess rich literary remains from the Jewish and Christian traditions, and we know something about the paganism of Arabia. But beyond this point the going gets difficult. We might like to think of Muhammad as a well travelled merchant acquainted with the same forms of the monotheist tradition as are familiar to use.”<sup>355</sup>

He then further writes that it can be expected that Jewish influence is prominent in the Qur'an. This can be seen, for example, in the way in which biblical traditions are described in the Qur'an. Thus, the story of Potiphar's Wife's efforts to seduce Joseph in Egypt appears in the Qur'an.<sup>356</sup> Other Qur'anic elements are also decidedly Christian. Obvious examples are the life of Jesus and the story of the Seven Sleepers of Ephesus (who appear in the Qur'an as cavemen).<sup>357</sup> Its structure needs some explanation. Apparently, it is quite clear that like the Bible, the Qur'an is also contained in chapters (Surah) and verses, although not in books.<sup>358</sup> Also, Cook often expresses that there is ambiguity in the structure of the Qur'an. For example, he says that many Chapters begin with mysterious combinations of the Arabic alphabet (Mysteries Combinations) that might make sense to anyone but were already as obscure to early Muslim scholars as they. This position of Cook is not correct. There is no evidence that the Bible has influences on the Quran or that something has been borrowed from

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<sup>355</sup> Michael Cook, *Forbidding Wrong in Islam: An Introduction* (London: Cambridge University Press, 2003), 33.

<sup>356</sup> Michael Cook, *Forbidding Wrong in Islam: An Introduction*, 78.

<sup>357</sup> Michael Cook, *Forbidding Wrong in Islam: An Introduction*, 79.

<sup>358</sup> Michael Cook, *Forbidding Wrong in Islam: An Introduction*, 68.

the Bible. The Bible is a corrupted and altered version of the original Gospel. Because of which contradictions are found in the Bible. On the contrary, every word of the Qur'an has a clear message and attitude. The Qur'an is the final word of God and is not influenced by the Bible at all. However, there are many similarities between them because their source is the same and that is Allah. The Quran is the last divine revelation at this time. The Bible and the Torah that we know today are neither the word of God nor revealed to Moses or Jesus.

Cook says that the Prophet initially presented himself as a modern monotheist and expected that Jews and Christians would follow him. But there were no Christians in Mecca or Medina or even if they were there, they were very few. However, Jews settled in large numbers, especially in Medina, and they rejected the Prophet of Islam.<sup>359</sup> A new form of monotheism occurred as a response to the rejection by the Jews in Medina. In this regard, Cook cites as an example a series of Qur'anic passages that contradict the direction in which Muslims were led. As tradition explains it, the Prophet originally told his followers in Mecca to pray facing Jerusalem. This was true to some extent for the Jews. But then when his relationship with the Jews begins to deteriorate, he has a revelation. He says, turn around and pray towards Makkah. This incident was intended to make monotheism national (Nationalization of Monotheism). It is related to the faith of Mecca, which is known as the House of Kaaba. It was originally a monotheistic sanctuary founded by Abraham and Ismael, the ancestors of the Arabs. Thus, the Kaaba becomes a national monotheistic shrine.<sup>360</sup>

Michael Cook misrepresented the direction of the Qibla and misinterpreted the Qur'anic verse. The fact is that as long as the Messenger of Allah (ﷺ) was staying in Makkah, he (ﷺ) used to pray facing towards Bayt- al-Maqdis. But after migrating to

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<sup>359</sup> *How and Why Muhammad Made a Difference*,  
<https://www.pewresearch.org/religion/2006/05/22/how-and-why-muhammad-made-a-difference/>(as accessed on April . 03, 2021).

<sup>360</sup> *How and Why Muhammad Made a Difference*,  
<https://www.pewresearch.org/religion/2006/05/22/how-and-why-muhammad-made-a-difference/>  
 Key West, Florida,  
<https://www.pewresearch.org/religion/2006/05/22/how-and-why-muhammad-made-a-difference/>(as accessed in April. 03, 2021)

Madinah, he did not want to keep this engagement and was waiting for divine revelation in this regard. Meanwhile, a revelation came from Allah Almighty and the Prophet turned towards the Kaaba and started offering prayers. Keeping the Qibla was actually not the decision of the Messenger of Allah, may God bless him and grant him peace, but it was the command of Allah, and it was obligatory to obey the command of God. Allah Ta'ala says about this order:

“We have certainly seen the turning of your face, (O Muhammad), toward heaven, and we will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. Indeed, those who have been given the scripture (the Jews and the Christians) well know that it is the truth from their lord. And Allah is not unaware of what they do.” (Al-Baqarah:144)

Allah—the Almighty explained further about the Qibla:

And we did not make the qiblah which you used to face except that we might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith.” (Al Baqarah: 143)

### **3.2.6.2. Sources of Cook**

Cook did not make use of the original sources of Islam in his research, nor did he attempt to know the primary sources of Islam. For this reason, superficiality prevailed in his investigations and theories, and he has made very weak and pointless discussions about the Qur'an. He has selected such books for research which are of secondary nature. From the point of view of research, this is a weak aspect of it which he did not pay attention to. About the sources he used, he himself writes:

"Islamists will have a fair idea of the provenance of most of the material used in this book. Anyone who needs a reference of some nugget or other is welcome to contact me. I have derived particular benefit from Hindi Shalabi's monograph on the Koranic Text in Medieval Tunisia -khamis

al-bijri, 1983) and from an unpublished paper of M-J. Kister entitled *la yamassuhu illa l-mutahharun*.<sup>361</sup>

Islamists will have a correct idea of the origin of most of the material used in this book. Anyone who needs a reference is welcome to contact me. I particularly like the monograph on the Indo-Slavic Qur'an and M. J. Utilized an unpublished paper by Kister entitled 'La Yamsa al-Mathron'. Also, in the case of Hagarism: The Making of the Islamic World, Cook has also admitted that he has made a lot of use of John Wansbrough and his ideas. Cook says that he has used many of Wansborough's points that have been used to prove the arguments.<sup>362</sup>

### **3.2.6.3. A Yemeni Discovery and Michael Cook**

During the reconstruction of a mosque in Yemen, in 1972, the workers buried the remains of a grave, but when this grave was excavated, leather sheets and paper materials were discovered that contained obsolete books and pages of Arabic texts dating back to centuries. The smell had become clear due to the moisture, but the Yemeni Department of Archaeology sought international help to examine and preserve the fragments. And in this connection, it was researched in 1979 and it was said that these are some paras or ancient manuscripts of the Qur'an and in these manuscripts deviations from the text of the Qur'an were found. Orientalists showed great interest in them. In this regard, Saarland University (Saarbrucken), German Arabic calligraphy expert Gerd. R. Puin (1940) is the first scholar who spent a lot of time in this research. He realized the authenticity of these scrolls and according to him the order of the verses in them is unconventional. There are small differences in the text and there are rare examples of spelling, lettering and artistic decoration. Puin says that the Quran is not simply and completely the word of God that was revealed to Muhammad in the seventh century AD through revelation, but it is an evolving text. Along with Puin, Graf von Bother, a historian of Islamic art from Saarland University, has also been allowed to

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<sup>361</sup> Michael Cook, *The Koran A Short Introduction* (oxford University Press 2000), 152-153.

<sup>362</sup> Hagarism: The making of the Islamic World, viii.

research these fragments. Van Botham had prepared 35,000 microfilms in 1997, which he brought with him to Germany.<sup>363</sup> Regarding these ancient Yemeni manuscripts, Michael Cook has written, while presenting his opinion, that the effects of these Yemeni manuscripts are still there and the difference in their readings is very important. Thus, he writes:

“There are also variants to be found in early Koranic manuscripts. The oldest securely dated complete Korans we possess date only from the ninth century; however, numerous fragments which, though resistant to precise dating, are clearly older; the earliest of them are generally thought to go back least to the early eighth century, and perhaps to the seventh. This stratum is particularly well represented in the Ṣan‘ā’ collection.”<sup>364</sup>

Cook offers a new analysis of early Islamic history by studying contemporary accounts of Islam. He essentially questioned the historicity of Islamic traditions about the beginning of Islam. Thus, he tried to present a picture of the beginning of Islam only through non-Arabic sources. For the past fifty years, Cook has been known in the Western world for his innovative ideas about the Qur'an and its source of history and compilation. Cook argues that there are biblical influences in the Qur'an. This statement of him has not only openly expressed his helplessness in understanding the real nature and status of the Qur'an, but this claim is completely against the historical evidence. Cook has confused other issues in several places in his investigation. Apart from this, he also expressed his opinion in favour of some decayed and old documents during the restoration and construction of the old mosque in Sana'a. Cook, like his contemporary Orientalists, also ignored the fact that even today whenever copies of the Qur'an are made, any errors left in the Qur'anic manuscripts are buried, if errors were left during the copying process. If there are, the mistakes are of spelling nature, i.e. they occur while writing by hand.

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<sup>363</sup> Toby Lester, *What Is the Koran?* The Atlantic, January 1999 Issue, <https://www.theatlantic.com/magazine/archive/1999/01/what-is-the-koran/304024> (as accessed on April . 03, 2022)-

<sup>364</sup> Michael Cook, *The Koran: A very Short Introduction*(New York:Oxford University Press,2000), 136

### **3.3. Section:III: An Analytical Study of Jane Dammen McAuliffe's thought**

#### **3.3.1. Educational background**

Jane Dammen McAuliffe is a prominent American scholar, expert in comparative religions and internationally renowned Islamologist. She is recognized worldwide as an expert on Qur'an and is invited as an expert on the Qur'an and its interpretation in the Western world. Her work is based on the Qur'an and its commentary, as well as early Islamic history and comparative investigations of Islam and Christianity. She has done the most scholarly research and authorial work on these topics. Jane Damon McAuliffe was born in 1944 in the United States. She received B.A in Philosophy and Classics from Trinity Washington University. After that, in 1984, from the University of Toronto, she obtained a Ph.D. degree in Islam on the subject of Perceptions of the Christians in Quran Tafsir. After her doctorate, she preferred the research and teaching department and did outstanding work in this field. Due to her research work and academic scholarship, she was awarded honorary degrees by several universities. These included Trinity Washington University, University of Toronto and University of Notre Dame.<sup>365</sup> This can be a good estimate of her scholarly services and her reputation in the academic field. That is why she is called a Scholar of Islamic Studies at the international level.<sup>366</sup>

#### **3.3.2 Teaching Services and Honours**

Jane Damon McAuliffe has held many important positions in the field of education and teaching. She was the President Emeritus of Bryn Mawr College and Dean of Georgetown College from 1999 to 2008 at Georgetown University.<sup>367</sup> She

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<sup>365</sup> Jane Dammen McAuliffe ,[https://www.hmoob.in/wiki/Jane\\_Dammen\\_McAuliffe](https://www.hmoob.in/wiki/Jane_Dammen_McAuliffe)(as accessed on April. 03, 2021)

<sup>366</sup> Tauseef Ahmad Parray, *Western Scholarship on Qur'anic Studies in 21st Century: A Brief Study of the Contribution of Jane D. McAuliffe and Andrew Rippin*, Hazara Islamicus, July to December 2012 (1-2)

<sup>367</sup> Honorary Degree Citation - Jane Dammen McAuliffe Expand/Collapse In This Section Navigation

served as Professor and Associate Dean at Emory University and as Chair of the Department of Religious Studies and Professor of Islamic Studies in the Department of Near and Middle Eastern Civilizations at the University of Toronto. She also taught as a professor in the Department of History, Department of Arabic and Islamic Studies at Georgetown University. McAuliffe was appointed as the inaugural Director of National and International Outreach by the Library of Congress in 2015.<sup>368</sup> Previously, she also served as director of the John W. Kluge Centre, a research centre for scholars at the Library of Congress. McAuliffe during his teaching and writing services at the national and international levels of Muslim, also actively participated in the Christian dialogue, but she had also done intellectual work as a beacon in this field. She had also rendered services towards religious relations with Muslims and had organized many educational programs to improve and reconcile Christian relations. She had also been the president of the American Academy of Religion.<sup>369</sup>

### 3.3.2. Honours and Awards

In recognition of McAuliffe's academic services, she was awarded fellowships by various research centres and institutions, among which the Guggenheim Foundation, Rockefeller Foundation and National Endowment for the Humanities are notable. In addition to this, she is also a consultant and member of many educational institutions and research institutions, including the American Philosophical Society, the Council on Foreign Relations and the American Academy of Arts and Sciences.<sup>370</sup>

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#### In This Section

<https://www.holycross.edu/commencement/commencement-archives/commencement-2019/citation-mcauliffe>, (as accessed on April. 04, 2021)

<sup>368</sup> 2018 IQSA Lifetime/Institutional Members,

<https://iqsaweb.wordpress.com/2018/12/10/2018-iqsa-lifetime-members/>(as accessed in April. 04, 2021)

<sup>369</sup> Ann Pauley, Jane Dammen McAuliffe: *An Islamic Scholar Reflects on the Value of Interfaith Dialogues*, <https://discover.trinitydc.edu/magazine/2012/12/03/dr-jane-dammen-mcauliffe-68/>(as accessed on April. 04, 2021)

<sup>370</sup> *International Qur'an conference: 'Recent Trends in Qur'anic Studies'* <https://iqsaweb.wordpress.com/tag/jane-dammen-mcauliffe/>(as accessed on April. 05, 2021)

### 3.3.3. The Qur'anic Investigations and Writings of Jane Damon McAuliffe

In the western world, in the last few decades, many western researchers and orientalist have presented the study of the Qur'an in a new colour, which can also be called an academic approach. Among these researchers and orientalist are many famous personalities, among whom the name of Jean Damon McAuliffe can be placed at the top. Jean Damon McAuliffe mainly made the Qur'an, its text and its commentary her research topic. She is a Christian. She also wrote on Muslim sources, Quranic topics and thoughts, and also on Quranic figures. She wrote many research articles on the above topics. She has also edited the six-volume Encyclopaedia of the Qur'an.

An online edition of this scholarly work is also available on the Internet. Following are the names of some of McAuliffe's books and articles, from which it can be well guessed which topics she has chosen on Qur'anic studies:

1. The Qur'an: A Norton Critical Edition (2017)
2. Norton Anthology of World Religions: Islam (2015)
3. Cambridge Companion to the Qur'an (2006)
4. Encyclopaedia of the Qur'an. General Editor, Six volumes (2001-2006)
5. With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity and Islam. Co-editor with Joseph Goering and Barry Walfish (2002)
6. Qur'anic Christians: An Analysis of Classical and Modern Exegesis (1991)<sup>371</sup>

Her articles, chapters, and encyclopaedias:

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<sup>371</sup> Books by Jane Dammen McAuliffe, [https://www.goodreads.com/author/list/293275.Jane\\_Dammen\\_McAuliffe](https://www.goodreads.com/author/list/293275.Jane_Dammen_McAuliffe) (as accessed on April. 06, 2021)



1. The Qur'anic Context of Muslim Biblical Scholarship.
2. Reading the Qur'an with Fidelity and Freedom.
3. The Genre Boundaries of Qur'anic Exegesis.
4. People of the Book.
5. Exegetical Sciences.
6. Is there a connection between the Bible and the Qur'an?
7. With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity and Islam.
8. Text and Textuality: Q.3:7 as a Point of Intersection. In *Literary Structures of Religious Christians in the Quran and Tafsir*

#### **3.3.4. Jane Damon McAuliffe's position on the Qur'an**

Most importantly, McAuliffe believes in the Qur'an as scripture. She clearly admits that the study of scripture is an interesting subject for her and something that has led her to pursue her lifelong scholarship. McAuliffe says that the Qur'an is a scripture and a theory that emphasizes the concept of a relationship between the text of the Qur'an and the people who believe in it. She also sees it as balancing the human. She believes that faith in the doctrine of Scripture is an essential attribute. Considering the classification of traditionalist and rationalist, McAuliffe sees the Qur'an as somewhat traditionalist. According to her, the Qur'an is literally a revelation. McAuliffe's main theme has been why Muslims believe in the Qur'an, and what is their attitude towards the Quran? What are the scientific works in the interpretation of the Qur'an, and what are the basic sources? McAuliffe recognizes that for Muslims the Qur'an is the complete and final revelation from God to His Prophet and that Muhammad is the final seal of that revelation. The revelation that Muhammad received, abrogates the previous scriptures. Further, summarizing his position:

For more than a billion Muslims around the globe, the Qur'an reproduces God's very own words. To hear its verses chanted, to see its words written large on mosque walls, to touch the pages of its inscribed text creates a sense of sacred presence in Muslim minds and hearts. For countless generations, Muslim families have greeted a newborn baby by whispering words from the Quran in the infant's ear. For centuries, small children have begun their formal education with the Quran. Seated around the teacher, they have learned to form the letters of the Arabic alphabet and to repeat the words and phrases from which their own recitation of the Quran will develop. In a religious culture that extols learning, those individuals who acquire an advanced knowledge of the Quran are accorded profound respect. People who commit all the text to memory are treated with reverence. In fact, reverence marks most Muslim interaction with the Qur'an, whether that be in silent prayer, public proclamation or serious study.<sup>372</sup>

McAuliffe does not ignore the Muslim perspective on Qur'anic studies, but always connects the Qur'an with Muslim sources. She not only discusses the text of the Qur'an, but the sources of interpretation of the Qur'an are always her focal point of interest. McAuliffe talks about the Qur'an as scripture. The nature of scripture, which requires a relationship between man and the sacred text, and this relationship is called the first dimension of faith. There are several explanations for this dimension in Islamic literature. Every Muslim must believe that the Qur'an is a heavenly revelation that Allah revealed to His Messenger. It is a separate discussion that Jane Damon McAuliffe has the same position about the Quran that Muslims have. But McAuliffe, unlike other Orientalists, accepts Islamic literature as a reference, as other writers and Muslim scholars do. McAuliffe questions the words, phrases, or sentences of the Qur'an and often compares them to other verses, historical information, and commentaries. In this regard, in one of her essays, "Text and Textuality: Q. 3:7" as a Point of Intersection, she discusses the principles of exegesis, how these verses are used, and for this, she also provides references from Islamic literature. McAuliffe says that we have a duty when

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<sup>372</sup> Jane Dammen McAuliffe .Edited. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006), VL: 1, I.

discussing the Qur'an to analyse its keywords, and compare them with what Muslims say about the Qur'an.<sup>373</sup>

Furthermore, she says that Muslims believe that the Qur'an is not merely a continuation of earlier scriptures. It is rather truly the word of God that He revealed to Muhammad, just as God revealed His words to Moses and Jesus.<sup>374</sup> McAuliffe says that it is the ultimate source of truth on all matters, including other religions. Thus, she writes:

..... “For Muslim exegesis, as for other Muslims, the Qur’an is God’s word. It is the ultimate source of truth on all matters, including other religions. Only if this is clearly understood, will the testimony of Islamic exegesis be comprehensible, will a faithful understanding of Qur’anic Christians emerge.” 377

### 3.3.5. McAuliffe's Exegetical Tendency

Jane Damon McAuliffe has analysed the positive Quranic references to Christendom by reviewing ten centuries of Muslim commentaries. McAuliffe divides the interpretation of the history of the Qur'an into three periods and describes the distinct characteristics of each period. Those three periods are:

- Formative Stage
- Classical
- Modern<sup>375</sup>

McAuliffe identifies these three phases as the basis of the Qur'an's redaction history and begins her discussion with these periods, which she says it is impossible to understand the textual history of the Qur'an without an Islamic perspective.

<sup>373</sup> Jane Dammen McAuliffe, *Text and Textuality: Q. 3:7 as a Point of Intersection in Boullata*, Issa J. Literary Structures of Religious Meaning in the Qur’ān.(New York:Routledge, 2000), 59-

<sup>374</sup> Jane Dammen McAuliffe, *The Qur’an: A Revised Translation Origins Interpretations and Analysis*,(New York: Norton and Company,2017), xviii.

<sup>375</sup> ارزبایی پژوهش های جین دمن مک اولف، دکتر حسین علی ترکمانی و جواد محمدی،  
file:///D:/Orientalism%20and%20Quranic%20Studies/QKH\_Volume%209\_Issue%2017\_Pages%2031-52.pdf, [http://qkh.journals.miu.ac.ir/volume\\_559.html?lang=en,52.pdf](http://qkh.journals.miu.ac.ir/volume_559.html?lang=en,52.pdf)(as accessed on April. 09, 2021)

The First Period: The first period of Tafseer is believed to be from the Messenger of Allah ﷺ until the appearance of Tafsir-at-Tabari, that is, this phase consists of about three hundred years. According to McAuliffe, the history of exegesis is deeply connected with the editing and interpretation of the Qur'an, and in the same way it has continuity over time. According to this theory, which is inspired by Ibn Kathir, no one had the courage to interpret the Qur'an while the Prophet was alive. After his death, only Ibn Mas'ud and Ibn Abbas became more prominent than other companions in the matter of interpretation and Ibn Abbas's share was more than Ibn Mas'ud's. After the Sahaba, the students of these two Sahaba were especially prominent among the Tabi'een and worked in the field of exegesis. Tafsir bi al- ma'thur is a witness to this claim. It was inclined to follow the people by memorizing the Hadith and transmitting it. Examining the evidence and Tafsir-i Ray was considered reprehensible in this era and in the eyes of some people, Tafsir Quran was regarded as a blasphemous work. The formative period ends with the appearance of Tafsir al-Tabari and the classical period begins with Tafsir al-Tabari. McAuliffe believes that many sayings attributed to the Messenger of Allah (PBUH) are not authentic. That is, she indirectly refers to some western researches. It is not based on the fact that they have actually been heard from the Prophet ﷺ. She writes that the reason for the difference in the text within the Sunnah is the Hadith, and the text of the Qur'an and the history of making it official have been accepted by Islamic scholars to historicize the Hadith. In the same way, the history of exegesis has become a topic of debate for all scholars because it is the hadith in the context of Islamic understanding that draws attention towards making the Qur'an official or interpreting it, and many texts of the hadith are found. McAuliffe then reviews the new exegetical trends in her essay "Reading the Qur'ān with Fidelity and Freedom" and writes that the new exegetical trend is definitely related to the new perspective and generally to the new enlightenment intellectuals. McAuliffe says that people have appeared among Muslims in recent decades and sometimes their point of view is

different from the common exegetical point of view.<sup>376</sup> She writes that the work of modern interpretations has been done in recent times or in the last century in the traditional areas of Islam such as the Middle East, North Africa and South Africa. In any case, the last decade of the 20th century and the first decade of the 21st century, witnessing an interesting change in which Modern interpretations have been raised in South-East Asia and sub-Saharan Africa. Those areas which had been under Muslims for a long time and the holiest centres of Islam, like; Mecca and Medina, have also been affected.<sup>377</sup>

### 3.3.6. New Commentary Trends

According to McAuliffe, each new exegetical trend broadened the scope of the exegetical tradition and brought the Qur'an into discussion with new ideas and schools of thought. She also presented her position on classical interpretations, such as Tabari and has also highlighted the Sufi trend of interpretation. She has also presented her opinion on the Shia school of thought and said that this school of thought mostly chooses the statements and sayings of Hazrat Ali and focuses more on the same verses of the Qur'an. They produce those statements and verses by which Shia ideas can be justified.<sup>378</sup> Apart from them, she also discussed the enlightened Qur'anic thought and the scientific interpretation of the Qur'an (Tafseer Ilmi). Apart from these, she also expressed his opinion about the rationalist trend of interpretation and said that in India, Syed Ahmad Khan (1898-1818), Egyptian scholar Muhammad Abduh (1905-1849-) and her student Rashid Reza (1935-1865-) and Iranian scholar Abu al-Qasim al-Khoei (1889) favoured the rationalist approach to the Qur'an and adopted a rationalist approach that supported scientific progress and it can lead to new forms of political,

<sup>376</sup> Jane Dammen McAuliffe, *Reading the Qur'ān with Fidelity and Freedom*, Journal of the American Academy of Religion, Volume 73, Issue 3, September 2005, Pages 615–635, <https://doi.org/10.1093/jaarel/lfi072>(as accessed on April. 10, 2021

<sup>377</sup> ا. رزبایی پژوهش های جین دمن مک اولف دکتر حسینعلی ترکمانی و جواد محمدی ، [file:///D:/Orientalism%20and%20Quranic%20Studies/QKH\\_Volume%209\\_Issue%2017\\_Pages%2031-52.pdf](file:///D:/Orientalism%20and%20Quranic%20Studies/QKH_Volume%209_Issue%2017_Pages%2031-52.pdf)

<sup>378</sup> Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis* (New York: Norton and Company,2017), xxiv-

social and economic organization. Like some biblical scholars, another method of studying the Qur'an has been presented, which is called literary study. A large body of international literature has recognized this type of study. However, presenting the text as literature is not without danger. Their work was condemned and, in some cases, the bearers of such tendencies were even dismissed from their posts.<sup>379</sup> After colonialism, there was a disillusionment and a realization in Muslim societies that the Qur'anic message and exegesis needed to be harmonized with the Western thought, including Sayyid Qutb (1906–1966) and Sayed Abu-Ala Maududi (1903–1979). But instead of trying to reconcile Islam with modernity, these scholars adopted that the Muslims should re-adopt the practices of Muhammad and his early followers rather than following the textual order of Surah and verse from beginning to end. The thematic commentary is convincing and focuses on key concepts or issues of thematic commentary on the traditional 'Nahj' as the commentator gathers material from the entire Qur'an that is considered relevant to the topic under consideration.<sup>380</sup>

### **3.3.7. Editing of the Encyclopaedia of the Qur'an**

Encyclopaedia of Quran by Jane Damon McAuliffe is considered an important scholarly work. This encyclopaedia is spread over 2919 pages in five volumes with an additional 860 pages as its index, making a total of 3780 pages. The Encyclopaedia of the Quran was first published in 2001 by AJ Brill Company.<sup>381</sup> It sheds light on the extensive scholarly work of Qur'an studies by Muslim and non-Muslim scholars in areas such as linguistic and narrative analysis of the Qur'an and its style. This encyclopaedia provides extensive information and data on various Quranic terms, concepts, places and history and provides extensive commentary on subjects and topics within the scope of Qur'anic studies. This five-volume scholarly work represents the most widely cited

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<sup>379</sup> Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis* (New York: Norton and Company, 2017), xxv-

<sup>380</sup> Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis* (New York: Norton and Company, 2017), xxv

<sup>381</sup> Jane Dammen McAuliffe ed. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006

work on the Qur'an and Qur'anic studies published in the English language in the Western world. According to McAuliffe, the main objective of this encyclopaedia is to make Qur'anic studies accessible to academic scholars, enthusiasts, and readers. Its primary purpose, according to McAuliffe, was to provide rigorous scholarly scholarship on the Qur'an, a scholarship that thrives on a multiplicity of perspectives and assumptions.<sup>382</sup> McAuliffe's Encyclopaedia of the Qur'an claims to have a plurality of viewpoints. But their claim does not seem correct. A review of the contributors to the encyclopaedia shows that most of them have only one basic view of the Qur'an, the Western view. These essayists have adopted the methods and research methods of Western authors and Orientalists in their research. They have used a modernist, relativistic and reinterpretation approach that takes the text of the Qur'an as a human construction. This method of research has also been adopted by some secular Muslim scholars, although the author deliberately invited only those Muslim writers whose particular attitude towards the Qur'an she already knew, and this is the series she has followed on her own. Continued in another edited book, "The Cambridge Companion to Quran", most of the articles in this encyclopaedia are written by 53 authors, 95 percent of whom are non-Muslims, whose approach to the Quran is based on a satirical approach. When the Encyclopaedia of the Qur'an was going through the stages of publication, Western scholars were eagerly awaiting its publication and hoped that it would change the traditional way of thinking about the Qur'an.

"The Encyclopaedia of the Qur'an will be a truly collaborative enterprise, carried out by Muslims and non-Muslims, and its articles will present multiple approaches to the interpretation of the Koran, some of which are likely to challenge traditional Islamic views - thus disturbing many in the Islamic world, where the time is decidedly less ripe for a revisionist study of the Quran"<sup>383</sup>.

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<sup>382</sup> Jane Dammen McAuliffe ed. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006

<sup>383</sup> Toby Lester, *What Is the Koran?* The Atlantic, January 1999 Issue, <https://www.theatlantic.com/magazine/archive/1999/01/what-is-the-koran/304024>(as accessed on April. 15, 2021)

Its publication was greatly appreciated by Orientalists and Western scholars because it was published with a complete plan.

### 3.3.8. McAuliffe's Criticism of Western Scholars

Jane Damon McAuliffe looks at the research done on the Qur'an by the West with a critical eye. She first says about the movement of translations of the Qur'an that the translations produced in non-Muslim countries were produced for various purposes, not to promote the Qur'an, but out of a desire to combat it. Early translations into the neighbouring languages of Greek and Syriac contained only sarcastic and hostile passages. McAuliffe says the Qur'anic research of some Western scholars:

“The Quran is a window into the mind of the enemy and must be read to find arguments with which to refute that adversary. In such reading it becomes an act of geopolitical aggression”.<sup>384</sup>

McAuliffe argues that contemporary Quranic scholars are portrayed as Muslims versus the West, and that the non-Muslim or Western world is widely recognized as wrong and clumsy. Many Western scholars, past and present, have transmitted the history of the Qur'an and its stories as standard. On the contrary, many Muslim scholars, especially those who have graduated from European and American universities, question the Muslim sources of the Qur'an and adopt a historically-critical approach in their studies. Also, their inclination is towards school renewal. McAuliffe writes in this regard that:

“Today, most university departments or faculties of Islamic studies in Muslim-majority countries would align themselves with the traditional narrative. In American and European universities, as well as those in many other non-majority-Muslim regions, some version of a ‘revisionist’ approach has become either the norm or an important voice in the conversation.”<sup>385</sup>

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<sup>384</sup> Jane Damon McAuliffe, *The Cambridge Companion to The Qur'an*, (New Delhi: Cambridge University Press, 2006), 7.

<sup>385</sup> Jane Damon McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis*, (New York: Norton and Company, 2017), xviii-



McAuliffe does not agree much with modernist theory or Wansborough's theory. She writes, discussing Wansborough's exegetical stages:

“John Wansbrough adopted a typology derived from biblical scholarship to argue that the formative period of qur'anic exegesis proceeded through consecutive phases: narrative (haggadic), legal, lexical, rhetorical, and allegorical. But Wansbrough failed to make a persuasive case for the chronological sequence of these modes of exegetical activity.”<sup>386</sup>

McAuliffe does not believe too much in assumptions, nor does she try to prove them right. This is a practice that every researcher should adopt. Therefore, McAuliffe is a scholar and researcher who represents a serious academic tradition in the field of Qur'an studies in the present era. Unlike other orientalist, she did not adopt an aggressive style of writing, but has also been quite careful and balanced.

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<sup>386</sup> Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis*, xxiii.

## **3.4. Section: IV An Analytical Study of Andrew Lawrence Rippin's thought**

### **3.4.1. Educational and Teaching background**

Dr. Andrew Lawrence Rippin was one of the world's leading classical and high-ranking researchers of the Quran and Islam. Ripon was born in London in 1950. A few years after his birth, he and his parents, Dennis and Margaret, and his elder sister, Jill, relocated to Toronto and made it their permanent home. He studied first at a high school in Scarborough and then at the University of Toronto. He then chose McGill University for his doctoral studies. He did his doctorate at the Department of Islamic studies, McGill University, with the title "The Quranic asbāb al- nuzūl material<sup>387</sup> An analysis of its use and development in exegesis" under the supervision of Charles Adams in 1981. Ripon was an intelligent and talented scholar, and he was fluent in several languages. He had access to Arabic and Persian texts and various sources of knowledge from primary sources. Ripon had a generous and endearing nature. His aspirations, knowledge, and research tremendously affected his students, colleagues, and friends. As a result, the seekers of knowledge and wisdom were waiting for him in the universities. A positive aspect of Ripon's life was his high moral standards and constant care for others. In addition, he has mentored a generation of scholars.<sup>388</sup> He devoted every precious hour of his life to reflection and research. In addition to research and teaching, Ripon had a great passion for sports and recreation, and whenever he had the chance, he would engage. In the final stages of his life, Ripon was diagnosed with cancer, but he never feared or complained about it. He would respond with great dignity,

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<sup>387</sup> Biografi Andrew Lawrence Rippin, <https://www.296.web.id/2021/03/biografi-andrew-lawrence-rippin.html>, (as accessed on May. 03, 2021)

<sup>388</sup> *Islamic Studies Today Essays in Honor of Andrew Rippin*, Edited by Majid Daneshgar Walid A. Saleh( Leiden: Brill, 2017), x-

courage, and grace when asked about this fatal sickness. Finally, he died in Victoria, Canada on November 29, 2016, leaving a vast collection of information.<sup>389</sup>

### **3.4.2. Positions and Honors:**

Ripon's Quranic services and ideas have gained international acclaim, prompting Muslim editors of Islamic and Quranic periodicals to include him on their editorial and advisory boards. In addition, his scholarship on Islam, the Qur'an, and Tafsir has endeared him to Muslim intellectuals.<sup>390</sup> Andrew Ripon is affiliated with multiple universities and research institutions. He joined the Faculty of Religious Studies at the University of Calgary in 1980 and became Associate Dean in 1994. He even moved to Vancouver Island in 2000 to serve as Dean of the Faculty of Humanities at the University of Victoria. He holds the position of Professor Emeritus and Dean of Islamic History at the University of Victoria.. In the realm of academia, Ripon was a Titan.<sup>391</sup> In 2012, the International Qur'anic Studies Association (IQSA) was established. Within three years, IQSA has become a successful and well-known non-profit organization that aims to organize international conferences and publish research papers on Qur'anic studies. Andrew Ripon was elected as IQSA's first president and served admirably. The Board of Directors of IQSA presented Andrew Ripon with the Best Paper Award in 2016. Ripon's intellectual seriousness was evident in his personal life as well.<sup>392</sup>

### **3.3.3. Academic Research and Publications**

Andrew Rippin was involved in teaching, research, and publishing for the last thirty-five years and has made significant contributions to the exegetical literature.

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<sup>389</sup> Rev.Duncan Barwise,Lives Lived: Andrew Lawrence Rippin, 66,<https://www.theglobeandmail.com/life/facts-and-arguments/lives-lived-andrew-lawrence-rippin-66/article34912322/>(as accessed on May. 03, 2021)

<sup>390</sup> Islamic Studies Today Essays in Honor of Andrew Rippin,Edited by Majid Daneshgar Walid A. Saleh( Leiden: Brill,2017), 372

<sup>391</sup> Rev.Duncan Barwise,Lives Lived: Andrew Lawrence Rippin, 66,<https://www.theglobeandmail.com/life/facts-and-arguments/lives-lived-andrew-lawrence-rippin-66/article34912322/>(as accessed on May. 01, 2021)

<sup>392</sup> Rev.Duncan Barwise,Lives Lived: Andrew Lawrence Rippin, 66,<https://www.theglobeandmail.com/life/facts-and-arguments/lives-lived-andrew-lawrence-rippin-66/article34912322/>(as accessed on May. 04, 2021)

Ripon's scholarly research is as : 23 books, 41 book chapters, 31 research articles, 185 book reviews, and 100 entries in various encyclopedias and reference books. Furthermore, only Routledge's Encyclopedia of Islam has 66, and Encyclopedia of The Qurán includes 18 of his articles. In addition, he has contributed academically to several publications and has also contributed research and academic contributions to the Oxford Bibliography series. As editor of Routledge Studies in the Quran, he also created an English series on the Quran. Rippon has made so many academic contributions that it seems difficult to list his accomplishments here.

#### **3.4.4. Commentaries and Exegesis by Dr Andrew Rippin Lawrence**

Orientalists working on Qur'anic studies can be divided into two groups. Solange Ory, Frédéric Imbert, and François Déroche are among those who are interested in early Qur'anic manuscripts and writings in the first group. In contrast, the second group of Orientalists are those who engage in Quranic studies and include Angelika Neuwirth, Claude Gilliot, and Andrew Rippin.<sup>393</sup> Andrew Ripon's work is the most in-depth, organized, and academic of all of these. Andrew Rippin is known for his deep scholarly insight into the study of commentary. His numerous writings and investigations in this field take the student of the Qur'an to the depths of knowledge and wisdom.<sup>394</sup> His scholarship on Qur'anic literature and exegetical literature established him as a scholar of international standing.<sup>395</sup> Due to his scholarly research work on commentary literature, he has a distinguished status in the East and the West. Apart from Western academia, his ideas and critical insights were welcomed in Islamic universities of Iran, Turkey, and Indonesia and in various scientific conferences worldwide. Also, his understanding of knowledge and research, his deep interest and

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<sup>393</sup> Scholar. Educator. Adventurer. Inspiration: Andrew Rippin, <https://www.theglobeandmail.com/life/facts-and-arguments/lives-lived-andrew-lawrence-rippin-66/article34912322/> (as accessed on May. 06, 2021)

<sup>394</sup> RIP Andrew Rippin (1950-2016) <https://iqsaweb.wordpress.com/2016/12/01/ripar> (as accessed on May. 03, 2021)

<sup>395</sup> Andrew Rippin 1950–2016, *Review of Middle East Studies*, 51(1), 155–165 © Middle East Studies Association of North America, Inc. 2017, [file:///C:/Users/DELL/Downloads/Andrew\\_Rippin\\_1950-2016.pdf](file:///C:/Users/DELL/Downloads/Andrew_Rippin_1950-2016.pdf) (as accessed on May. 11, 2021)-

commitment to scientific research, and his moderation in his thoughts have given him a special place among Western writers. Andrew Ripon is known for his historical, literary, and critical studies of Ulum al-Qur'an or the exegetical tradition of the Qur'an. Rippen had little faith in superficial study and regarded it a pointless endeavour. He had little interest in engaging in ideological conflicts or philosophical debates.

### 3.4.5. Rippen as a Representative of Wansbrough Intellection

John Wansborough, a professor at the University of London's School of Oriental and African Studies, was regarded as a teacher by Rippen, who was also his secret pupil and confidant. He considered him to be an eminent researcher and expert in Islamic studies. Ripon also traveled to London to do research with Wansborough and expressed doubts about John Wansborough's interpretation of the Qur'an and prophetic traditions. However, Ripon's reservations and his doubts did not completely reject Wansborough's work but led to a deepening of the search towards the classical Islamic tradition as a whole.<sup>396</sup> He advocated Wansborough's theories. According to some researchers, Ripon was a follower, devotee, or pupil of Wansborough.<sup>397</sup> According to some academics, Ripon is a cognate of Wansborough. Majid Daneshgar writes;

“Wansbrough’s early scholarly career focussed on Judaeo-Arabic and Mediterranean trade history. His move into Qur'anic studies resulted from his interest in literature in general and especially the literary traits of documents from the medieval times. Given Wansbrough's path into the study of the Qur'an through an emphasis on the cultural production of literature, it should not come as a surprise to any of his readers that he enjoyed the use of the English language and its rich classical heritage as much as he did that of Arabic”<sup>398</sup>

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<sup>396</sup> *Orientalistic Research Methodology Towards the Qur'anic Text*, (Analytical Study), Ph.D. Thesis Islamic Studies, 185-

<sup>397</sup> *Islamic Studies Today Essays in Honor of Andrew Rippen*, Edited by Majid Daneshgar Walid A. Saleh (Leiden: Brill, 2017), 372-

<sup>398</sup> Majid Daneshgar, *Western Non-Muslim Qur'anic Studies in Muslim Academic Contexts On Rippen's Works from the Middle East to the Malay-Indonesian World*, in *Islamic Studies Today Essays in Honor of Andrew Rippen*, Edited by Majid Daneshgar Walid A. Saleh (Leiden: Brill, 2017), 372-

Andrew Ripon is also well known for questioning traditional accounts or sources of Islamic history. He has been the most widely read commentator on Wansbrough. This is shown in his newly edited book, “Islamic Studies Today Essays” in Honor of Andrew Rippin. Ripon talks about his teacher, Wansborough, in it:

"Wansbrough's early scholarly career focussed on Judaeo-Arabic and Mediterranean trade history. His move into Qur'anic studies resulted from his interest in literature in general and especially the literary traits of documents from medieval times. Given Wansbrough's path into the study of the Qur'an through an emphasis on the cultural production of literature, it should not come as a surprise to any of his readers that he enjoyed the use of the English language and its rich classical heritage as much as he did that of Arabic."<sup>399</sup>

### 3.4.6. Exegetical Literature and Andrew Ripon

The scope of exegetical literature is very wide. This literature has presented the meaning and gist of the Qur'an through various styles and approaches. In addition, he established breadth and depth in the realms of interpretation and exegesis, as well as new areas of Quranic commands and teachings. Western writers and Orientalists have critically evaluated this literature and termed it as commentators' intellectual development and work. In this regard, Andrew Ripon has also done a critical review and writes that:

“Tafsir is not about extracting or clarifying the meaning of the text so much as it is about defending the integrity, the perfection, the intelligibility, the meaningfulness of the scriptural text, all of which is driven by the actual historical-cultural position of the interpreter (and) the need to respond to newly emerging pressures which affect the intelligibility of the text”<sup>400</sup>

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<sup>399</sup> John Wansbrough, *Qur'anic Studies Sources and Methods of Scriptural Interpretation*, Foreword, Translations, and Expanded Notes by Andrew Rippin (New York: Prometheus Books, 2004), xiii.

<sup>400</sup> Professor Andrew Rippin- Interpreting Interpretation: Understanding Muslim Exegesis <https://www.iis.ac.uk/learning-centre/multimedia/professor-andrew-rippin-interpreting-interpretation-understanding-muslim-exegesis/> (as accessed on May. 12, 2021)

Andrew Ripon comments strongly on the relationship between exegetical traditions, exegetical literature, and the stories of the prophets and raises several questions about exegetical literature in this regard. He says there is a tendency to Islamize biblical material in Islamic traditions. Thus, he writes:

"The tendency to incorporate biblical materials into the Islamic tradition and to Islamicize them in doing so (and thus, it might be suggested, picking up on the Qur'an's way of retelling biblical stories), sees its ultimate manifestations in the genre of literature known as the *dala'il al-nubuwwa*, the 'proofs of prophecy', and especially the *qisas al-anbiya* the 'stories of the prophets.'<sup>401</sup>

Ripon adds that there are later stories, most, or part of which are found in English translations. This shows the final result of the Prophet. The history of the Prophets in the past has been described in a particular order which is mostly consistent with the history of the Bible and focuses on the Bible and especially the parts of the Qur'an. Thus, he

writes:

"Overall, it may be said that the point of all these *qisas al-anbiya*' books is to demonstrate the continuity of the prophets from the time of Adam down to Muhammad. In the recounting of the lives of the prophets, there is certainly a tendency to avoid any Christian symbolic prefigurations in the events of the 'Old Testament.'<sup>402</sup>

Ripon commented on the stories of the Prophets in the Holy Qur'an and described the Qur'anic stories of the prophets as mirroring the prophetic stories in the Bible. He further asserts that the substance of the Prophets' stories has made their image legendary, as if they are an extension of the fictitious character. These stories have

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<sup>401</sup> Andrew Rippin, *Qur'an and Bible* in Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis* Edited: Jane Dammen McAuliffe (New York: Norton and Company, 2017), 543-

<sup>402</sup> Andrew Rippin, *Qur'an and Bible* in Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis* Edited: Jane Dammen McAuliffe (New York: Norton and Company, 2017), 544-

always been evaluated from a Muslim perspective. In the Arab world, Islam has been imbued with color, and the Prophets' faultless lives and pristine records have become a wide chapter of unmatched stories. It should be clear that the stories of the Prophets are not just stories and narratives in which past personalities and characters are presented as legends. These stories have a great place and status in human life. These Qur'anic parables include contemplative and instructional content. In these parables, the complete history of the emergence and collapse of prior civilizations and nations is recorded, along with sage advice, true stories, and lessons. These stories create a unique state of faith in man's heart and make him aware of the reasons for the rise and fall of nations in the past.

Allah says:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى  
لِلْمُؤْمِنِينَ (سوره بود: 120)

*And We relate to you 'O Prophet' the stories of the messengers to reassure your heart. And there has come to you in this 'sûrah' the truth, a warning 'to the disbelievers', and a reminder to the believers.*

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ (سوره يوسف: 111)

*In their stories there is truly a lesson for people of reason.*

Narrating the history of previous nations and prophets and messengers and their stories is not just a tradition of the Qur'an, but it has been a practice in previous heavenly books and scriptures. The objective of these stories is to guide one's life in the right direction. Like several Orientalists, Andrew Ripon has made an effort to show that the Bible is the unique source for these stories and that the Qur'an derived its flavour from Biblical tales. There is no validity to Ripon's claim, and it is evident that he has a misunderstanding of the Qur'anic narratives. The Holy Qur'an is not a historical document in the conventional sense.



### 3.3.7. Examining the Quran from a secular viewpoint

According to Andrew Rippon, Qur'anic studies include basic contradictions. When Muslims study from a secular view they often experience feelings of mistrust and self-doubt. According to Rippon, the influence of Western studies on Muslims studying the Quran has persisted.

Rippon Writes;

“The impact of secular studies of the Qur’an on Muslims is increasingly being evidenced (see the essays in the Journal of Qur’anic Studies 15/1 [2012]), especially given the number of translations of European-language scholarly works that are being published in Arabic, Persian, and Turkish (as well as in other languages.)”<sup>403</sup>

The scholarly study of the Qur'an is a dynamic and multifaceted pursuit of all the manifestations of scripture in Muslim academia and popular culture over the centuries. While the history of this study, as clearly indicated, is neither as long nor as deep as the study of the Bible; nevertheless, it raises a whole series of questions and introduces many practices that were unknown in medieval Muslim society. Furthermore, the Muslims are confronted in front of the world due to technological globalization and post-enlightenment. While the idea that Qur'anic studies are in a state of disarray (Donner 2008; Neuwirth & Sinai 2010) or a study in search of its own object (Sinai 2010) has been presented in some recent publications.

### 3.3.8. Quranic Study and Islamophobia

Phobia is actually referred to as fear, and it refers to an irrational and pathological mindset that is founded on dread and terror. When a phobia is associated with Islam and the Quran, it signifies fear, dread, or hostility against Islam and the Quran. Most Western and European newspapers, magazines, and the Internet

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<sup>403</sup> Andrew Rippon, *Qur'an and Bible* in Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis*, 544-

consistently portray Islam and the Qur'an negatively.<sup>404</sup> The West's hostile attitude towards Islam and the Quran peaked after 9/11. Over the past two decades, prejudice, hatred, fear, and misconceptions about the Qur'an have risen dramatically. The events of September 11 sparked a fresh surge of enthusiasm and excitement throughout the Orientalist camp. Because of this, both sides (the West and the East) now have a greater level of mistrust toward one another. Even highly respected academics are voicing their sadness about Islamophobia. Rippen writes in this regard:

“At the same time, the rise of Islamophobia, especially as seen when the internet is used as a forum for religious debate, has manifested itself in polemic in the guise of academic research; this has, among some Muslims, increased the distrust of scholarly activities. This phenomenon is widespread in the field of Islamic Studies but it is especially felt when it comes to the study of the Qur'ān. This is because the scholarly historical questions asked of the text are ones that immediately get to the heart of the issue underlying polemic (but not scholarship): the truth of the revelatory nature of the Qur'ān as believed by Muslims”<sup>405</sup>

### 3.3.9. Arabic language and Quran translations

When it comes to learning about the Qur'an, Ripon thinks it's crucial to have a firm grasp of the Arabic language. According to him, this is the groundwork for delving into the richness of the Qur'an. Due to the fact that the Qur'an contains many unique components within its grammar and language. Ripon says that a solid knowledge of classical Arabic is essential for both the text and its interpretation. In this regard, he highlights the use of Qur'anic translations and asserts that their significance cannot be denied. Several scholars have translated the Qur'an into numerous languages, and their translations have impacted Qur'an scholarship. According to Ripon, it makes sense to use these translations as sources to aid modern Qur'anic study. Although no standard

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<sup>404</sup> See, Reda Owis Hassan Serour, Mukhamad Hadi Musolin Subagio Atl, *The future of Orientalist trends on internet sites and their impact on Quranic Studies*, Journal of Mechanics of Continua and Mathematical Sciences, www.journalimcms.org ISSN (Online) : 2454 -7190 Vol.-15, No.-7, July (2020) pp 383-391 ISSN (Print) 0973-8975

<sup>405</sup> Jane Dammen McAuliffe, *The Qur'an: A Revised Translation Origins Interpretations and Analysis*, 544.

translation exists. In terms of translations, Arberry's (1955) version in the English language has long been admired for its eloquence. Among modern translations, those by Abdul Halim (2004), Majid al-Fakhri (2002) and Khalidi (2008) have gained attention and have been warmly received and acknowledged. The translations by Abdullah Yusuf Ali (albeit his explanatory notes have a mystic bent) and Pickthall are also of great importance. No single translation is selected for usage in an entire piece of work; rather, one needs to approach the translation as a resource, which may assist in organizing one's research and providing context for it. Rippen further says that ancient history and interpretation imply that the Qur'an should be interpreted within a broader monotheistic context as opposed to a simply Arabic one and should be interpreted within its literary tradition. Reader engagement should be at the core of research.

## **Chapter 4**

### **Encyclopedia of Quran : A Critical Analysis**

#### **Encyclopedia of the Quran: Origin and Evolution**

#### **Section: II The Methodology of Encyclopedia of the Quran**

#### **Section: IV A Critical Review of Objections to the Encyclopedia of the Qur'an**

## **4.1. Encyclopedia of the Quran: Origin and Evolution**

### **4.1.1. Introduction**

In present times the tendency of Orientalists is more towards the Quran than Hadith and Sirat. There may be several reasons for this. Firstly the Orientalists have done a lot of work on Hadith since the beginning, thus they have piled up abundant literature in this regard. This literature is mostly polemical and satirical in nature, based on objections. In this, the great scholars of Orientalism have participated and among which Ignaz Gold Zeher and Shakhat are notable. Secondly, in Europe, people read the Quran and its teachings, and some people are influenced by the teachings of the Holy Qur'an and are embracing Islam. This tendency has created a concern among Orientalists and Western scholars. In this regard from the last decades of the 20th century, the orientalists made the Holy Quran, its commands and teachings as the subject of their research and writing systematically. This was done to find out its flaws and deficiencies in order to raise the objections to its compilation and teachings. At the beginning of the twenty-first century, especially after 9/11, the tendency to rise increased immensely. For this reason, departments were established in various institutions and universities in western countries to work the Quranic studies on a large scale in a systematic and planned manner. In these institutions, the investigations on the Holy Quran are done in various ways employing different methods and styles, to create doubts and confusion in different ways. This tendency of the orientalists is a matter of concern.

Encyclopedia is a genre of Orientalist research. It is a large-scale scholarly work in which information of more or less of every subject and art is presented in one place. The word Encyclopedia is derived from the Greek word 'enkyklios and paideia,

which means universal knowledge<sup>406</sup>. The definition of an encyclopedia in the Oxford English Dictionary is given as:

"A book or set of books containing extensive information on all branches of knowledge or on one particular subject."<sup>407</sup>

In the encyclopedia, comprehensive information is provided on nations, and civilizations on the subjects of politics, economics, sociology, society, science and technology, environmental science, and literature. This comprehensive source of knowledge is called an encyclopedia in English, Darat al-Maarif or Musa'a in Arabic and Daneshnama in Persian and in Urdu. The Arabic term Dairat al-Maarif is generally used for it. The main purpose of an encyclopedia is to present a detailed introduction to every branch of knowledge and research. It is usually organized alphabetically and also by subject. Dr Mahmood-ul-Hasan Arif writes about the encyclopedia as:

"The name of encyclopedia or its modern tradition is undoubtedly introduced by the West, but there is no room for doubt that our traditions related to encyclopedias are very wonderful. The truth is that Muslims are the founders of it. Muslims molded their lives according to the guidance of the Holy Quran and poured a lot of knowledge into every field. They wrote and compiled thousands of books on sciences and arts in the very early period. Due to this many reference books came into being in that period which are easy to access for information, that were summarized, and thus great encyclopedists came to the fore."<sup>408</sup>

Qasoor Abbas Khan writes about the encyclopedia as 'Encyclopedia is actually a collection of information of short or long articles and entries by the scholars in the form of essays or articles containing information related to various subjects, which is written taking by taking in to account the needs of all sections of the society'. The

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<sup>406</sup> Simon Fuller, Characteristics of an Encyclopedia, <https://penandthepad.com/advantages-encyclopedias-8447265.html> (as accessed in January. 01, 2022).

<sup>407</sup> *Shorter Oxford English Dictionary* (New York: Oxford University Press, sixth Edition: 2007), 828.

<sup>408</sup> Mahmood Al-Hasan Arif, Urdu Daira Maarif-e-Islamiya ki tSneef w taleef mein Dr. Hamidullah ki khidmat Urdu Daira Maarif-e-Islamiya, Mashmoola Beyaad Dr. Muhammad Hamidullah, 2003-2004, vol:3, No:2), 241.

alphabetical arrangement of articles, comprehensiveness and thematic diversity is considered to be the main features of any encyclopedia. In the traditional form, this is a thick scholarly work consisting of many volumes compiled by various scholars. A book may also be called the Encyclopaedia if it contains various discussions of different disciplines. In the Islamic world, many academic intellectuals had the status of walking encyclopedias. Among them Abu al-Hasan Masudi, Abu Raihan al-Biruni, Ibn Sina, Abu Hamid al-Ghazali, Ibn Arabi and Ibn Khaldun are worth mentioning. Some books of these multidimensional intellectuals also had the status of an encyclopedia. In the 4th century Hijri, the collection of Rasails of the Ikhwan al-Safa, consisted of fifty-one volumes, was undoubtedly the best encyclopedia of its time<sup>409</sup>.

Apart from them, Al-Khwarizmi's Mufatih al-Uloom and numerous voluminous books and commentaries of other Muslim scholars also have the status of encyclopedias<sup>410</sup>. Apart from Arabic, encyclopedias and books have been written in various disciplines in other well-known languages also. Dr Mahmood-ul-Hasan Arif further writes, 'a lot of work has been done in other developed languages of Islamic countries in an era when the West was in ignorance. In Persian 'Danish Nama Ala'i, of Ibn Sina, Jami Al-Uloom, by Imam Fakhruddin Razi, 'Allama. Qutb-ud-Din Shirazi's 'Dura-ul-Taj' and Mahmood Amlis ' Nafais Al - Funun of the 7th century are worth mentioning. Similarly, Shams-ud-Din Sami's 'Qamoos Al-Alam' in Turkish, which is the third most important language of the Islamic world, is an important the achievement of the last century, which overweighs many scholarly writings<sup>411</sup>.

Encyclopedias are available in different lengths which range from one to a hundred volumes each. Although many encyclopedias in one volume, the Chinese

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<sup>409</sup> Qaswar Abbas Khan, Pakistan mein mustanad our jamia encyclopedia ki tashkeel magzeer hein <https://www.humsub.com.pk/316135/qaswar-abbas-khan-5/> as accessed on January. 02, 2022)

<sup>410</sup><https://www.humsub.com.pk/316135/qaswar-abbas-khan-5/> (as accessed on January. 02, 2022)-

<sup>411</sup> Mahmood Al-Hasan Arif, Urdu Daira Maarif-e-Islamiya ki tSneef w taleef mein Dr. Hamidullah ki khidmat Urdu Daira Maarif-e-Islamiya, Mashmoola Beyaad Dr. Muhammad Hamidullah, 2003-2004, vol:3, No:2), 241.

encyclopedia ' 'Yuhai' spans over 240 volumes. Today, encyclopedias with less than ten volumes are gaining popularity. This is because they are relatively easy to maintain and cover a good range of topics concisely without an unnecessary length.

Many Islamic encyclopedias were completed during the last half century. Among them, the 'Encyclopedia of Islam', is the most famous and well-known. This is published in English, German, and French languages from the Leiden city of Holland. The Burrell Publishing Company produced its first edition in four volumes between 1913 and 1936. Its second edition incorporating within it more information and research was published in twelve volumes between 1954 and 2005. The third edition is being published continuously from 2007<sup>412</sup>. A new horizon of knowledge was added in the 21st century when the Encyclopedia of Quran was brought to the fore.

#### **4.1.2. Encyclopedia of the Quran**

Encyclopedia of the Quran is a comprehensive book by Orientalists on the Quran<sup>413</sup>. It is in six volumes and consists of three thousand nine hundred and fifty-six (3956) pages. Each of its volumes is thick and has a wide knowledge base in itself. Apart from containing the personal opinions of the authors it also contains the facts and information, which have been recognized by Islamic and Qur'anic scholars. It is considered a very comprehensive and complete encyclopedia on the Holy Quran. In this encyclopedia, moral, social, political, historical and other topics of the Holy Quran are covered in detail. There are numerous discussions and articles related to history and interpretations, Quranic personalities and ideas included in it which are worthy of use. The topics of the encyclopedia are selected keeping in view the contemporary requirements. The common sense is presented in a reasoned and scholarly manner and style. The article or entries of this encyclopedia are not only related to the Holy Quran

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<sup>412</sup> *Encyclopedia of Islam*, Ed: H.A.R Gibb, J.H. Kramers, E.L. Pronenacal, J. Schachat, Leiden: E.J.Brill. 1986)

<sup>413</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006



but it briefly covers other areas of Islamic studies. This encyclopedia is organized in a very modern, systematic and academic manner. That is why it is considered a standard and authentic encyclopedia in academic circles. It is an authentic document that is used by the Western scholars and Orientalists. Before this, no encyclopedia of the Quran was prepared in the English language containing the texts of the holy Quran. This is therefore the first systematic and scholarly effort of this kind. Western research institutions, scholars, and Orientalists call this encyclopedia a comprehensive and authentic research work on the Qur'an. According to them, this is a great academic addition in the Quranic studies.

The editor-in-chief of this encyclopedia is Jean Damon McAuliffe. The associate editors are Wadad Kadi , Claud Gilliot, William Graham and Andrew Rippen. It took thirteen years to complete this. It was started in 1993 and was completed in 2006. The encyclopedia was published by an old and famous Brill publisher between 2001 and 2006. Brill is a well-known publishing house all over the world that has brought forth certain major scholarly and research projects. Brill Company is an important publishing house of colonialism which publishes the large projects and the encyclopedias as well. This publishing company is under the academic and intellectual patronage of orientalist. It receives financial support from the Federal Agency of America, British Academy and Leyden Oriental Institute, etc. McAuliffe says that I made the plan to produce the encyclopedia in 1993, when I met the senior editor of Brill Company Perry Berryman in Leiden, and informed him about the project and he agreed to implement the project <sup>414</sup>. McAuliffe writes about the planning of the encyclopedia as

“Very quickly four superb scholars, Wadad Kadi Claude Gilliot , William Graham , and Andrew Rippen , agreed to join the editorial team. Both the desire to take stock of the field of Qur'anic studies at the turn of the century and an interest in seeing this flourish in the new millennium prompted our initial conversations.....As the associate editors and I proceeded with the

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<sup>414</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an. 6 vols. Leiden* )The Netherlands: Brill, 2001–2006), Vol: 6, ix-

planning. We were determined to create a reference work that would capture this country's best achievements in Qur'anic studies. But we also wanted EQ to stimulate even more extensive scholarship on the Qur'an in the decades to come"<sup>415</sup>.

Assistant editors, McAuliffe says about the advisory board of the encyclopedia that all the members of the board contributed to it and wrote many articles. Muhammad Arkoon, Gerhard Boring, Girald Hötting, Frédéric Lemieux, Angelica Neuwirth, and Arubin wrote important and seminal articles for this encyclopedia. Whenever the author could not receive an article from the authors it was then written by these scholars<sup>416</sup>.

### 4.1.3. Purpose of the Encyclopedia of the Quran

The Encyclopedia of Qur'an is an excellent and commendable effort on the Qur'anic studies and can be considered as the first work of its kind. Its general editor and associate editors call this reference work an initial effort but never claim it to be complete work. Thus, general editor Jane McAuliffe writes :

'Encyclopedia of the Qur'an is an inaugural effort. It is a first attempt to create a substantial work of reference in a field that has relatively few such sources. From its inception as a scholarly project, the editors of the EQ knew that they could never claim consummate thoroughness for this first edition.'<sup>417</sup>

The author of the encyclopedia and Brill Company primarily wanted to produce a comprehensive reference book on Quranic studies. It has a wide scholarly outreach and could be used by scholars and students of Islamic studies, religious studies, political science, comparative literature, sociology, and anthropologists. This book can also be useful to common masses as well as to the educated. This was actually the main aim

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<sup>415</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an*. 6 vols. Leiden, (The Netherlands: Brill, 2001–2006), Vol: 6, ix –x.

<sup>416</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an*. 6 vols. Leiden, (The Netherlands: Brill, 2001–2006), V: 6, viii.

<sup>417</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006, xii.

behind compiling the encyclopedia. The decision regarding this was taken by the Editor, Associate Editors and Brill Company in the last meeting before publishing the Encyclopedia Of Quran. Jean Damon McAuliffe wrote about this decision in her article 'Texta and Studies on the Qurán' as follows

"A key decision was to aim for broad academic accessibility. We wanted to produce a reference work that would benefit scholars and students of Islamic studies and those from other fields, such as religious studies, political science, comparative literature, sociology, and anthropology. We also wanted the work to be usable to the general, educated reader".<sup>418</sup>

The introductory outline of the important topics of all the volumes of the Quranic Encyclopedia is presented below.

#### **4.1.4. Volume I: A to D**

The first volume of the Encyclopedia of Quran consists of 573 pages and includes entries from A to D. This volume contains a thirteen-page preface written by J. D McAuliffe. This is very significant in which she discusses the structure, format, and methodology of the encyclopedia in detail. After this the names of the authors of the first volume and their introduction are given in three pages. All these authors are well known academicians and are quite active as well. There are one hundred and seventy articles in this volume. In addition to this it contains a fifteen-page bibliography of the books that have been used by the authors. In this volume, numerous personalities are mentioned who have some connection with Quranic studies and have done some scholarly and literary works on it. These scholars include Hazrat Aisha Siddiqa, Hazrat Ali, Ibn Kathir, Ibn Hazm, Ibn Ashur, Abu Dawud, Abdul Razaq, Abu Ubaid Qasim, Arbery, Arkoon, Baqalani, Richard Bell, John Burton, Imam Bukhari, Imam Dhahbi, etc. Apart from these, there are also articles on topics like beliefs, God, and his

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<sup>418</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*, 6 vols. Leiden, The Netherlands: Brill, 2001.

attributes, fasting, sermon, value, inheritance, Ahmadiyya sect, doubts, animal life, anti-Christ, apologetics, apostles, Arabic language and literature, art and architecture<sup>419</sup>

#### **4.1.5. Volume II : From E to I**

The second volume of the encyclopedia is from E to I. It consists of more than five hundred seventy-two pages. In the first two pages, the names of the authors and their introduction have been given. All of them are associated with well-known universities in the West and Europe. The number of writers in this volume is about one hundred. These include Nasr Hamid. Abu Zaid, Asma Afsaruddin, Muhammad Ali Amir, Shehzad Bashir, Jamal Ilyas, Naveed Kirmani, Mustansar Mir, Ruqia Khan, Mona Siddiqui, Imtiaz Yusuf. This volume of the encyclopedia contains the topics related to Eternal Life, Quranic Ethics and Sociology, Good and Gratitude, Evil, Muslim and Non-Muslim, Quran and Human Life, Interpretations of the Quran, Wars and Campaigns, Faith, Martyrdom, Famine, Prophet, and His Family, Fasting, Feminism in the Quran., equality, prohibitions, verses, debates, friends and enemies, Gabriel, geography, Mecca and Medina, Hafsa, Haman, Hamza bin Abd al-Muttalib, Hanif, heart, desire, heaven and hell, soul, honey, Hadhad, heat and cold. This volume also contains the articles on topics like Allah, Hunain, Iblis, Idols and Statues, Ignorance, Health and Disease, Differences, Inheritance, Intentions, Addiction, Ishaq, Dawat, Iraq, Reformation, and Islam. <sup>420</sup>

#### **4.1.6. Volume III: J to O**

Volume III of the encyclopedia of Quran covers subjects from J to O , and consists of six hundred and forty pages. This is a voluminous compilation of works, compiled by 79 authors, and it contains articles on numerous subjects. The contents of this volume include Jacob, Jerusalem, Judaism, Jesus Christ, Jihad, Yusuf, Yahya,

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<sup>419</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001.

<sup>420</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2002.

Resurrection, Jinn, Justice and Injustice, Kaaba, Khadijah, Khidr, Kharhi, Style and Language of the Holy Quran, Quranic Laws, Right-handed and Left-handed, Life, Shoab, Lut, Luqman, Loyalty, Magic, Piety, Hajj, Evidence, Quraysh, Bani Qurayzah, Ramadan, Prophet and Prophecy, Rebel, Revelation and Inspiration, Punishment and Reward, Stability, Politics and Quran, Qibla, Repentance, Zikr and Adhkar, Salih, Salvation, Sand, Soul, Scholar, Science and Quran, Slave, Sex and Sexual Relations, Sakina, Quranic Manuscripts, Marriage and Divorce, Martyrs, Mary, Mecca, Medina, Companions of the Cave, Madin, Milk, Miracles, Moses, Mosque, Muhammad killed, Mushaf, Mu'tazilah, Shiism And important subjects like Quran , Namos, Nature, Sign, Earth, Nimrod, Namos, Noah, Nudity, Tayyam , Oaths, Obedience, Philosophy, and Quran etc <sup>421</sup>.

#### **4.1.7. Volume IV: P to Sh**

Volume IV of the encyclopedia is From P to Sh and consists of six hundred and twenty-four pages. Some important subjects covered in this volume are Paradise, Parents, Elephants, People of the Ditch, Quran in Persian Literature, Pharaoh, Philosophy and Quran, Piety, Abraham, Stars and Satellites, Famine, Poetry and Poets, Politics and the Quran, Polytheism and Hypocrisy, Prayer, Pride, Ramadan, Recitation, the Satanic verse, the Soul, the Scholar, and the Wise, SCience and the Quran, Religion, Najran, antiquities, pluralism and the Quran, Revelation and inspiration, Reward and Punishment, Sacrifice, Purity, Salvation, Sexuality, Helpers, etc. Apart from these, numerous other articles are also included in this volume which are of considerable importance<sup>422</sup>.

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<sup>421</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2003.

<sup>422</sup> Jane Dammen McAuliff, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2004.

#### 4.1.8. Fifth Volume: SI to Z

The articles and essays in the contents of the fifth volume of the encyclopedia of the Quran are from SI to Z. This volume consists of five hundred and ninety-two pages. This volume mentions Minor Sins, Slaughter, Slaves and Slavery, Smoke, Social Sciences and the Quran, Solomon, Fasting, South Asian Literature and the Qur'an, Speeches, Spiders, Spiritual Existence, Ponds and Waterfalls, Stones, Sufism, and the Qur'an, Suicide, Sun, Sunnah, Surahs, Doubt, Ability, Teaching, Teeth, Taxation, Temporary Marriage, Thamud, Contracts, Zabardast, Torah, Theology and the Quran, trade and business, customs and traditions, Tree, Tribes, Faith, Trinity, Trust and Confidence, Forces, Truth, Repentance, Piety, Victory, Covenant, Veil, Martyrdom, Decision, Wine, War, Violence, Goodness, Water, Desires, Pure wives, Women, and the Quran, Worship, Mother, Uthman, etc.<sup>423</sup>

#### 4.1.9. Volume VI: Index

The index provides a quick glance at various topics of any encyclopedia or academic document. Therefore, the Sixth which is the last volume of the encyclopedia of the Quran has been provided as an index. Thus, this volume allows an overview of the entire encyclopedia. In the index, the introduction of the authors, the list of subjects, and a complete list of various historical and religious figures and places have been given. Apart from this, the names of all the Quranic verses and surahs, names of famous Quranic words and terms and their meanings are also given in the index<sup>424</sup>. The Preface to the Index states that

1. A Roaster of contributing scholars and their academic affiliations
2. A comprehensive list of All articles

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<sup>423</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2006.

<sup>424</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2006.

3. A registry of the proper names of people, places, religious and social groupings, etc.
4. A lexicon of Arabic words and phrases
5. An inventory of the qur'anic verses and suras that are cited in the five volumes of the EQ.<sup>425</sup>

All this is present in this last volume and the readers can use it to get the detailed information. Thus, in a way the sixth volume contains a comprehensive and detailed index of the entire Encyclopedia of the Qur'an. This index is prepared keeping in mind the convenience of the reader so that the reader can easily reach the desired topic related to the Quran and Quranic studies. The details of all the volumes of the Encyclopedia of Quran can be understood from the following table:

<b>The Volumes of Encyclopedia of Quran</b>		
Volume number	Total pages	Year of Publication
Volume I	570	2001
Volume II	572	2002
Volume III	660	2003
Volume IV	664	2004
Volume V	592	2006
Volume Six	860	2006
Source: Encyclopedia of the Qur'an. 6 vols. Leiden, The Netherlands: Brill, 2006		

#### **4.1.10. Features of Encyclopedia of Quran**

The Encyclopedia of Quran is prepared for students, scholars, and researchers so that they can get information and details related to the Quran from one place. Thus, they do not have to refer to other books related to Quran and Tafseer. The encyclopedia has organized the topics and information related to the Holy Quran and the Quranic studies in a new way. It has tried to cover every aspect related to the Quran so that a scholar or researcher can get the required information in a short time. At the end of each

<sup>425</sup> Jane Dammen McAuliffe, Encyclopedia of the Qur'an. 6 vols. Leiden (The Netherlands: Brill, 2001–2006), vii.

article in the encyclopedia, the authors have included a bibliography containing primary and secondary sources, which the readers can refer to study in depth <sup>426</sup>. In this encyclopedia, the names of references or books are written on the margin of the same page from which the desired works can be extracted. It is an important and meaningful knowledge collection on Quranic studies. Therefore, it is essential to keep this encyclopedia in research institutes, libraries and personal libraries just like other academic and reference books. It is a very valuable document and source of information on the Quran and Quranic studies for those who are interested in the Quranic studies. Western writers and Orientalists appreciate this encyclopedia a lot and have called it an important source of Quran studies. It is also declared a significant knowledge source in Islamic studies. In this regard, the famous scholar Noga Hartmann has counted it next to the Encyclopedia of Islam as very essential for experts and non-experts of Islam. Thus, he writes,

"On the whole, this small critique notwithstanding, the EQ is highly recommended for inquiries on Qur'an—relevant topics. Next to the Encyclopedia of Islam, the EQ is of major importance for both non-specialists and specialists in the field of Islamic studies."<sup>427</sup>

In the future, this encyclopedia will become an essential basis for research on Islamic thought, civilization and law in the Western and European world, on the basis of which Islamic studies and Islamic thought will be discussed. In this encyclopedia, the length of the articles and essays is not limited. Some articles and essays consist of one or two pages, while others are quite long and consist of twenty-five to thirty or more pages. For example, Raphael Tilman's essay titled Grammar and the Quran consists of thirty pages and the G. H. A. Jinbal's paper entitled Hadith and the Qur'an consists of

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<sup>426</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2006, xii

<sup>427</sup> Noga Hartmann. Review on *Encyclopedia of the Qur'an: Volume Five: Si-Z* by Jane Dammen McAuliffe, ed. (Leiden and Boston: Brill, 2006. 576 pages.). *American Journal of Islam and Society*, 25(3), 119–121. <https://doi.org/10.35632/ajis.v25i3.1453> (as accessed in January. 05, 2022)



twenty-two (22) pages<sup>428</sup>. The list of topics and titles in the encyclopedia are arranged alphabetically. It would have been better if these articles were arranged topic wise making it easier to use by the academicians and non academicians. It is found that an encyclopedia containing the Qur'anic text or its history, knowledge and interpretation, and teachings in a thematic order is more useful for everyone.

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<sup>428</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001(p:

## 4.2. Section: II: The Methodology (Manhaj) of Encyclopedia of the Quran

In English Minhaj means Method. Minhaj is derived from the Arabic word, which means the straight path, in which there is no crookedness and in which everything is clear. It means the clear path ‘Antahaj al- Tariq’, that is to discover a path and follow it or to make a policy of one's own,<sup>429</sup> Nahj al-Tariq al-Nahj istanihaj ‘to make the way clear’. ‘Nahja’ to take a clear path. Thus Nahj is said to be a clear and straight path<sup>430</sup>. Tariq is the Arabic word for the way for which the words like Sabeel, Sirat, Minhaj, Manhaj, and Masalik are used. The meaning of Al-Manhaj is al-Tariq al-Al-Wazeah which means the open and clear path<sup>431</sup>.. Terminologically, Manhaj refers to a set of rules and regulations that organize and compile a scholarly or intellectual discussion to describe something or perform an action or learn something. Thus Minhaj refers to the principle that is usually used for research studies. So the broad concept of Islam is easily understood through Minhaj. The term Minhaj is used in the Holy Quran in ‘*Al-Maidah ( 48)*’.

The basic principles of Minhaj on the basis of which the Encyclopedia can be evaluated for its standards of Islamic scholarship are not formulated in the Encyclopedia of Quran. Rather, its method is based on oriental rules and principles instead of knowledge and research, which is actually prepared to keep in view the tastes and humour of the people of the West. From the study of the encyclopedia, it is clear that it provides no criterion on the basis of which it can be distinguished from other books on Quranic studies. Although the General Editor of the encyclopedia has declared in the

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<sup>429</sup> Waheed-ul-Zaman Qasmi Kiranwi, Al-Qamoos Al-Wahed (U.P.: Kutabkhana Hussainiya Deoband, 2006), 1715.

<sup>430</sup> Al-Manjad (Delhi: Farid Book Depot Limited, Without date) 1053.

<sup>431</sup> Ibn Manzoor, Lisanul Arabs (Beirut: Dar Ahyaya al-Tarath al-Arabi, Bagir Tareek), Volume: 14, 300.

preface of it that they have adopted a formal, distinctive, standardized research methodology in the encyclopaedia.

Some academic contributors to the Encyclopaedia of the Quran are the same as those of the Encyclopaedia of Islam. It also adopted the same language, style that was adopted in the Encyclopaedia before it. The writers and Orientalists have adopted a modernist approach and the methods and approaches of modernist Muslim writers and Orientalists are closely related. Today, Western writers and Islamic scholars avoid calling themselves Orientalists, and they like to call themselves Islamists<sup>432</sup>. Orientalists are working with Muslim modernists to undermine the authenticity and integrity of the Quran and to carry out their agenda. Muslim modernist scholars feel so proud that they are Orientalists and are doing academic work in the west. Dr Mustafa Al-Azmi has said before the publication of the Encyclopedia of the Quran by a Dutch publishing house, Brill, had brought together many Jewish, Christian and Muslim scholars and other experts to create a comprehensive encyclopaedia of the Quran. The target has been set to complete this project within a short period of two years. It will be quite surprising if this encyclopaedia by these orientalists and modernists will not help Muslims to understand the Quran in a way they want to understand<sup>433</sup>.

#### **4.2.1. Compilation of Encyclopaedia of Quran**

The Encyclopaedia of the Quran is arranged alphabetically to provide a complete series of long articles on Quranic studies. Therefore, the editor and associate editors of it have prepared a comprehensive collection of long and short articles in the context of the current situation within the scope of Quranic studies. This was done keeping in view to compile a reference book covering a wide range of articles cutting across disciplines of humanities, social science and sciences and that is accessible to all

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<sup>432</sup> To see, Ibrahim Haruna Hassan, *Orientalism and Islamism: A Comparative Study of Approaches to Islamic Studies Comparative Study of Approaches to Islamic Studies*, Arts and Social Sciences Journal, <http://dx.doi.org/10.4172/2151-6200.100091>(as accessed on January. 03, 2022)-

<sup>433</sup> Mustafa Al-Azmi, *Mustashrqeen Qur'an Kareem*, mashmola seh mahi Islam our maagrib ,Islamabad, Volume: 6, Issue 1, January-March 2002, 54.

the scholars as well as the students<sup>434</sup>. The editor of the encyclopedia writes that she and the Associate Editors, after reflecting on the important topics in the field of Quranic studies, prepared an outline of the current state of research to acknowledge the services of the Quran in the last century and advance these services further. She writes.

"It was decided to expand the expected alphabetical format of an encyclopedia to include a series of long, more compressive articles. The associate auditors and I envisioned these synoptic statements of the present state of reflection and research on major topics within the purview of Qur'anic Studies. The combination of Encyclopedia entries, of varying length, and of easy-length overviews of major research areas within the field of Qur'anic studies seemed to us the best way both to honor the achievements of the last century and to foster the achievements of this one.'

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The authors who contributed to these five volumes of the encyclopedia are among the best international scholars of the Quran. They have depth in their research and have very good academic scholarships. They frequently use Arabic terms and phrases in their research and essays. But one can find some occasional references to the vocabulary of other languages also<sup>436</sup>. The encyclopedia is very useful for the readers who are outside the fields of Islamic and Quranic studies or who do not have a background in Arabic language and literature. In this regard, the compilers of the encyclopedia have compiled it in the English language and wherever the keywords and terms of the Holy Quran are referred, they are translated, with certain exceptions. This plan provides basic guidance to authors who draft their essays and articles for the encyclopedia.

In order to make this reference work useful to scholars beyond the fields of Islamic and Qur'anic studies, to ensure its accessibility to readers who have no

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<sup>434</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006), xi-

<sup>435</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*, vol:6, x-

<sup>436</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006), viii-

background in Arabic. They decide to organize the EQ under English-language lemmata and to supply the translation of key Qur'anic words and phrases wherever possible. While a few exceptions are permitted to this policy, it provided the primary guidance for authors as they drafted their articles.’<sup>437</sup> . In planning the list of subjects and entries in the encyclopedia, it has been decided that editorial policy will generally be guided by current research methods in English as practised in contemporary dictionaries and works of general reference. McAuliffe writes in this regard:

“In planning the list of entries the decision about what constitutes the decision about what constitutes an English word cloud never be entirely straight forward. In general, our editorial policy has been guided by current English usage as reflected in contemporary dictionaries and works of general reference. Where an Arabic proper name has a clear English cognate, that has been used. Where it does not, the Arabic form has been retained. Relevant examples would be ‘Adam’ and ‘Eve’ as opposed to Z’ Dhu l – Kifl’.”<sup>438</sup>

#### 4.2.2. Purpose and nature of references

References in encyclopedias are not organized in the way that is usually done in academic and research books. Where a quote is taken and is completely cited by giving the references of the name of the author whose quote is quoted and the book from which it is taken. Also, the year of publication, edition, volume number and page number of the book is also entered. Only then it is considered to be a complete reference. The arrangement of the references of suras in encyclopedias has been kept according to the modern Method (Minhaj). In this the serial number of the surah is given first, and then the verse number is written like 25:35. Q. This method of citation is commonly used by Muslim scholars. It is an easy way to find the desired verse. Before this in the Encyclopedia of Islam and other books, the name of the Surah and the number of the

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<sup>437</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006), viii.

<sup>438</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006), xii.

verse were written such as Surah Al- Nur: 34 . Now the trend of quoting in this way is very rare. At the end of each article of the encyclopedia, the names of references or bibliography of books is written in the margin of the relevant page for obtaining more information or for further use. Firstly, the books of primary sources have been listed and after that, the secondary sources. If in an article, a topic, or idea, or a discussion is similar to another then this article or entry is written in parentheses. Here the reference of a place and the volume of the article is kept similar for the reference. For example, if Islamic Law is mentioned on the first page of the article on the collection of the Quran, the same is written in parentheses, followed by See Law and the Quran<sup>439</sup>. Further wherever the Qur'anic verses are mentioned, their Arabic text has been omitted and only its translation is written for the convenience of the readers and to avoid the lengthy transcript. Although every possible effort has been made to ensure the correctness of the Quranic references in the encyclopedia articles. But no specific translation of the Quran has been made necessary and the authors were free to use available translations. Classical Arabic had no method of ensuring complete standardization of reference of the primary sources such as collections of hadith and commentaries of the Quran. Thus, McAuliffe writes:

‘Although every effort has been made to ensure accuracy of Qur'anic citation in the articles of the EQ, no particular translation was mandated by the project's style sheet. Authors were free to use available translations or to make their own translations of the passages quoted in their entries. Similarly, there was no way to ensure absolute standardization of reference to primary sources in classic Arabic, such as hadith collections and commentaries on the Quran’<sup>440</sup>.

Throughout the Encyclopedia of Qur'an, EI refers to Encyclopedia of Islam, EQ, refers to Encyclopedia of The Qur'an, ER refers to Encyclopedia of Religion, ERE

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<sup>439</sup> Jane Dammen McAuliffe ed. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006, vol: 1,352.

<sup>440</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006, xii-

refers to Encyclopedia of Religion and Ethics, and MW refers to Muslim World. Since these names are being used repeatedly, therefore they have been abbreviated.

### **4.2.3. Claim of having to be the best encyclopedia in the 21st century**

The preface of the Encyclopedia of the Quran claims that there is no scholarly tradition of Quranic scholarship, and this encyclopedia provides a timeline on the Muslim scholarship on the Quran over the centuries. There is no single category of Muslim scholars on Quranic studies that is absolute and nor do they represent a single view or methodology. There is a strong and continuous debate between Muslim and Western scholars on the Qur'anic studies. Therefore, the viewpoints based on religious identity can no longer be kept away from the influence of the views based on knowledge. She said that “No single academic tradition of Qur'anic scholarship of Muslims constitutes a timeline that overlaps with that of generations of Western scholarship. Neither of these categories exactly represents a single monolithic approach or a unique methodology. Thus, there is a vigorous and continuous debate among and within Muslim and Western Qur'anic scholarship. Scholarly perspective can no longer associated with religious ideas and good scholarship flourish in plural environment”<sup>441</sup>.

The authors of the encyclopedia strongly claim that from the past many years the Islamic or Quran scholarship has been influenced by Western interests, researches, and the methods. Due to this, many Muslim scholars have completely or partially inclined to the West. But had not any negative effect on the representatives of Islamic scholarship. The fact is that the representatives of Islamic scholarship have critically reviewed and analysed the Western thoughts and trends towards Quran and Islam

### **4.2.4. Types of Articles or Entries**

The entries and subjects in the encyclopedia of the Qur'an are traditionally arranged in alphabetical (Huruf Tahaji) order. There are two types of articles or entries

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<sup>441</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006, xi-

in the encyclopedia. The first type of articles is short while the second type is long. Short articles mostly revolve around Islamic studies and are liked or closely related to Quranic studies. The long articles discuss important figures, ideas and concepts, important places, values, actions, and events from within the text. About these essays the Jane Damon McAuliffe writes :

"Entries in the Encyclopedia of the Qur'an appear in the customary alphabetical order but are of two kinds. By far the majority are articles of varying lengths that treat influential figures, concepts, places, values, actions, and events to be found within the text of the Qur'an or which have an essential relationship with the text. The second category of articles that have been commissioned for the EQ are essay-length treatments of important topics within the field of Islamic Studies."<sup>442</sup>

Should it be called an encyclopedia of the Qur'an or an encyclopedia of the commentary of the Quran, there is no clear distinction between these. In this regard, every article of this encyclopedia, directly or indirectly covers commentary of the Quranic. However, the officials of the encyclopedia have decided that it centres around the Quran itself. Therefore , readers of EQ will not find a separate article on al-Tabari or Fakhr al-Din al-Razi, but will find frequent references to the works of these commentators throughout the Encyclopedia and will find the approach of EQ of the Quran. In this connection it is written in the preface of the encyclopedia that:

"Consequently, the question had to be considered: Should this be an encyclopedia of the Qur'an or should it be an encyclopedia of the Qur'an and its interpretation? There is, of course, no clear division between these two categories. Virtually , every article in this encyclopedia draws directly or indirectly, up on the corpus on Qur'anic exegesis. Nevertheless, project containment demanded that the focus of concentration remain the Qur'anic itself. Therefore, readers of the EQ will not find a separate article on al - Tabari or Fakhr al-Din al- Razi but they will frequently refer to the works of

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<sup>442</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006, xii.



these commentators and the EQ's cumulative index allows users to track these references through all of its volumes."<sup>443</sup>

#### 4.2.5. Approach of Tolerance in Encyclopedia

The encyclopedia claims to espouse a tolerant approach. The preface states that Muslim and non-Muslim scholars have been invited to contribute and write articles for the encyclopedia, and numerous Muslim scholars have accepted our invitation and contributed to the encyclopedia. In this regard, the editor and associate editors of the encyclopedia desired to make the encyclopedia of the knowledge, academic and standardized document and have the words 'Rigorous' and 'Academic' for this. The editors and the associate editors of the encyclopedia have tried to capture this aspect of pluralism within the pages of this encyclopedia and want this encyclopedia to give a wide academic representation to the Quran<sup>444</sup>. This claim has been described in these words in the encyclopedia:

“The desire to create a reference work that would be accessible to scholars and students from a broad range of humanistic and social scientific disciplines, the associate editors and I shared a desire to include rigorous, academic scholarship on the Qur'an, scholarship grows from a plurality of perspectives and presuppositions. The keywords in the preceding sentence are 'rigorous' and 'academic.’”<sup>445</sup>

The authors of the encyclopedia in order to rationalize their claim say that while they have deliberately adopted a plurality of methods and perspectives in EQ. They have been conscious of the fact that all scholars, whether non-Muslim or Muslim, do not agree with this view. Thus, general editor Jane Damon McAuliffe writes :

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<sup>443</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006, xi.

<sup>444</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*, vol.6 , xi.

<sup>445</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*, vol: 6 ,xi.

"I have deliberately embraced a plurality of methods and perspectives within the pages of the EQ, but I have done so conscious of the fact that not all scholars, whether non-Muslim or Muslim, agree with this approach."<sup>446</sup>

The nature of essays and articles is not specified. Some essays and articles consist of one or two pages while some articles are quite lengthy and consist of twenty-five or thirty or more pages. For example, Raphael Tillman's article entitled 'Grammar and the Qur'an' consists of thirty pages. Similarly, the Article of G. H. A Janbal entitled 'Hadith and the Qur'an' consists of twenty-two pages. Most of the essays and articles in the encyclopedia are ten to twenty pages long. That longer and shorter articles depend on the need for more explanation, felt by the authors.

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<sup>446</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*, vol:6, xiii-

### 4.3. Section III: Source Status of Encyclopedia of Quran

Numerous books and research have been published by Muslim scholars and scholars on the Qur'an, Qur'anic studies. They have worked on protection of the Qur'an, the history of the Qur'an, the contents of the Qur'an, and the style and literature of the Qur'an. Which are available worldwide and on the internet. The stand of Muslim scholarship and Muslims regarding the Holy Qur'an and its history and teachings since the time of the Prophet ﷺ is very clear and unambiguous. This stand has been the part and parcel of the Al-Kalam (Quran) and without this the beliefs of Muslims cannot be correct. But Western writers and Orientalists do not recognize this important and basic stand of Muslims. Neither do they take into account the fourteen and a half hundred years knowledge history of Musli and nor do they give any importance to it. Rather they have established a separate identity in relation to the Holy Qur'an and the Qur'anic Studies and have developed their own stand towards the Holy Qur'an, and they recognize as well as follows only that stand. They want the world to accept their stand and in order to justify their position, they also acknowledge the views and theories of their predecessors and rely on their writings, investigations, and theories. On the basis of their innovations and theories, Orientalists establish new assumptions and to prove these assumptions, they support the reasoning from the ideas of earlier Orientalists and Western authors. If they use the Muslim scholarship of the Qur'an or the basic sources of the Qur'anic studies, they use it only to a certain extent to justify their opinions and stand. In this regard, they do not find any measure or methodology, although they make loud claims in this regard. Western writers and contemporary Orientalists do not feel any hesitation in making the research of their earlier Orientalists and writers as sources and references. The doubts, objections, and debates presented by contemporary orientalists are the same as presented by the earlier orientalists. They are repeating the same hypotheses or research and treat them as authentic. All their research is based on

assumptions. Pir Muhammad Karam Shah Al-Azhari (1918-1998) writes about their contents research methods and sources as follows;

“It is a matter of surprise that there are countless books of Muslims on the principles of Hadith and the history of Hadith in the libraries of the world. The position of Muslims regarding the hadith of the Prophet from the beginning is recorded in the writings of all eras, but orientalists and western researchers neither draw their attention to the position of Muslims nor the fourteen hundred of Muslims regarding the Qur'an or hadith. The scholars give no importance to literature, but when the ghost of Hadith-related research comes upon them, they consider the works of Gold-Zehir and its imitators as reliable sources”.<sup>447</sup>

Orientalists have given place to every weaker tradition and evidence about the Holy Qur'an in their researches and writings. They have also made many such weak traditions the subject of discussion which have no status on the basis of facts and arguments. Maulana Syed Sulaiman Nadvi has divided these orientalists and their research into three categories:

1. Those writers who are not familiar with the Arabic source and the Arabic language. Their source of information is the writings and translations of others. Their job is only to show the suspicious and incomplete material by adapting it according to their assumptions and inclinations.
2. One group is those who are great experts in Arabic language and literature, history and philosophy of Islam, but are unfamiliar with religious literature and the art of biography. They have not written any book on the Islam, and say whatever they want to say about Islam with great courage.
3. The third group of Orientalists is the one who has studied purely religious literature. Margolith has done the work which hardly any other has done. But while writing about the life of the Prophet Muhammad he has used rude and

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<sup>447</sup> Muhammad Karam Shah Al-Azhari, *Zia-ul-Nabi* ﷺ, (Lahore: Zia-ul-Quran Publications, 1418 AH), Volume: 7, 25.

wrong language. Similarly, Springer surprised the world by his bias while writing the biography of the Holy Prophet while editing the *Al-Asaba fi Tamiz al-Sahaba* published from Calcutta<sup>448</sup>.

Orientalists are not worthy of research and criticism with an open mind and impartiality and without bias. They keep all the principles of research and criticism aside and extract, distort and present things fulfilling their own interest. The famous neo-Muslim thinker Allama Muhammad Asad writes about their method of research and sources as follows:

“ They hardly ever investigate facts with an open mind, but start, almost in every case, from a foregone conclusion dictated by prejudice. They select the evidence according to the conclusion they a priori intend to reach. Where an arbitrary selection of witnesses is impossible , they cut parts of the evidence of the available ones out of the context, or 'interpret' their statements in a spirit of unscientific malevolence, without attributing any weight to the presentation of the case by the other party, that is, the Muslims themselves. “<sup>449</sup>

Therefore, the biggest tragedy of the Orientalists is that they depend on every rabbi and unreliable traditions and weak arguments . Maulana Syed Abul Hasan Ali Nadwi has correctly written about the investigation of the Orientalists that:

"They dray the information from not only religious, historical and literary books, poetry, stories, jokes etc no matter how superficial and absurd they are and establish such scientific theories on the basis of them, which cannot be found anywhere except in their minds and brains"<sup>450</sup>

Unlike the original sources, the Orientalists seem to refer to their predecessors or contemporary Orientalists in every matter. They adopt the same approach in context of translations of the Qur'an and in various other aspects of the Qur'anic studies. For

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<sup>448</sup> Shibli Nomani, *Seerat al-Nabi* (Azmgarh: Dar al-Musnafin, Shibli Academy, 2014), Volume: 1, 95.

<sup>449</sup> Muhammad Asad, *Islam at the Crossroad* (Panjab: Arfat Publications Dalhouse, 1947), 64.

<sup>450</sup> Syed Abul Hasan Ali Nadwi, *Isalamiyat and magrabi Mushtasrqaen and Musnafeen* (Karachi: Majlis-e-Sanat-e-Islam, 1992, 92)

example, George Sale then helped the Maraki in translating the Qur'an. Denison Rose writes in this regard as follows:

"I do not wish to imply that Sale did not know Arabic but I do maintain that his work as it stands, give a misleading estimate of his original researches, and that his tributes to Marrcci fail for short of his actual indebtedness."<sup>451</sup>

Orientalists present their research and things in a very attractive, fascinating and in Western research approach. They pile up quotes and references of books written in the Western context, with which they fascinate the readers and the audience and thus succeed in influencing them. Also, they use very high quality of printing in their publications. Same thing they have adopted in the Encyclopedia of Qur'an. It lists many books in the bibliography for further study at the end of each article, which are mostly written in the context of modernization and western thought. Although some books in them are based on the primary sources, most of the books and compilations are based on secondary sources. There is a lot of confusion in the encyclopedia regarding the sources and references. The biggest fallacy regarding them most of the contributors in this encyclopedia neither have used the primary sources and references of Islam or the Holy Qur'an at all. Nor they have any in-depth understanding of these important sources, with which they could have made their articles, discussions, and arguments comprehensive and based on reason. Neither can we call them experts in Quranic studies. These editors and authors have mostly relied on secondary sources and numerous Orientalists have studied only a few English books on Qur'anic studies. There are also a few articles that have a quite good standard in which Arabic sources have been used directly and thus presenting a right viewpoint. While in some articles even the basic sources of Quran and Hadith have been ignored and arguments have been raised from biographical and historical literature and the books and researches of Western authors have also been used as references. In this connection, one example is sufficient to understand in which the secondary source is wholly used. There are many objectionable things in it, that is, when

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<sup>451</sup> Ahmad Ali Mir, *The Holy Quran*, (Karachi: The Sterling co,1964), 21.

Gabriel (peace be upon him) first came to the Messenger of Allah (peace be upon him) with revelation. He asked Muhammad ﷺ to recite it three times. He replied that he was unable to do so, and finally Gabriel taught him what to recite. The author writes that “*according to Muslim tradition or as per the muslims or muslims say*” It is not correct to state any claim in this way. The second thing is that the source of this tradition is presented in biographical books, while what has been said in the hadiths is not even mentioned. The third thing is that references are made from history books. In addition to this, Watt, Macdonald, and Gallium are cited as references. If the *Tarikh al-Tabari* is referred to in its English translation. The reference that is quoted is given as follows;

"The time leading up to the initial experience of revelation for Muhammad was, according to Muslim tradition, characterized by vivid dreams and portents ( Ibn Ishaq, Saira, 151, Tabari, *Tarikh*, 1143\_6, history 63 - 7) When the revelation actually begins, one finds a certain vagueness in the tradition about whether the prophet initially encounters God (as seems to be suggested by Q 53:1-18, see also Ibn Ishaq , Sira , 150; trans. Ibn Ishaq - Guillaume, 104-5; Tabari , *Tarikh* , i,1147; trans. Watt / Mc Donald, *History*, vi , 67-8, where it is said al- Haqq , one of the names of God, came to him; see *God and His Attributes*), or whether his dealings with the divine are always through the medium of Gabriel. The consensus of the tradition has it that the first word of the Qur'an to be revealed was the beginning of surah 96, when Gabriel came bringing a cloth on which was embroidered the text to be recited. Three times the messengers tell Muhammad to recite and he answers that he is unable, until finally Gabriel teaches him what to recite, and the words remain with him."<sup>452</sup>

Authors of encyclopedias believe in collecting all kinds of materials. According to them, this depends on what the research and academic writings are based on and what academic writings are supposed to do. They collect materials on a particular topic and draw conflicting conclusions. After that, they claim that the aspect of contradiction prevails in the Muslim source and material. According to Dr. Muzaffar Iqbal, there is

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<sup>452</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden (The Netherlands: Brill, 2001–2006), Vol: IV, 441.

definitely contradiction and confusion but in the minds of Western writers and Orientalists. Therefore, he comments on it as follows:

"EQ contributors routinely gather all kinds of material for their articles - perhaps this is because this is what passes for scholarly writings - and, having gathered a vast array of often mutually conflicting and contradictory information on a given subject, they feel overwhelmed. They try to escape from this impasse by claiming that there is confusion in Muslim source material. The confusion is there, of course, but it is there in our own minds".<sup>453</sup>

The preface of the Encyclopedia of the Qur'an also claims that the authors who have contributed to these five volumes are among the best international scholars of the Qur'an. Their entries reflect the depth of their research focus and describe the limits of their research publications, which includes the frequent use of Arabic words and terms. Along with the vocabulary of other languages, the field of Qur'anic studies, generally advances on the basis of Arabic sources and secondary literature. In this regard, it has been said that:

"Since the authors who contributed to these five volumes are among the finest international scholars of the Qur'an, their entries draw on the depth of their research concentrations and the range of their many publications, making frequent use of Arabic terms and phrases, as well as occasional reference to the vocabulary of other languages. Work in the field of Qur'anic Studies normally proceeds on the basis of Arabic sources and secondary literature that is keyed to those sources."<sup>454</sup>

The Encyclopedias have either used the translations of primary sources or the authors themselves have translated quotations from Arabic sources. In this regard, no instructions or any special rules have been formulated for them to follow. Apart from this, no instructions have been given to the authors in relation to the basic sources of

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<sup>453</sup> Muzaffar Iqbal, *The Qur'an, Orientalism, and the Encyclopedia of the Qur'an*, Journal of Qur'anic Research and Studies Volume 3 Issue 5 2008, 37

<sup>454</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006 v: 6, viii.



Islamic sciences, i.e. the Qur'an and the Hadith. Although a process should have been set up by the editors so that there are no errors or omissions in the encyclopedia. The preface of the encyclopedia makes it clear that authors of the encyclopedia are free to use available translations of Arabic sources or their articles and entries and are free to do their own translation of the quoted passages. Similarly, for the primary sources of hadith collections or the interpretation of the Quran written in classical Arabic, no special method has been used to ensure a standard interpretation. Besides, the authors have been left free with regard to English translations to use, and they are free to adopt any English translation of the Qur'an. However, every English translation is not accurate and reliable. Thus, Jane Damon McAuliffe writes:

“Authors were free to use available translations or to make their own translations of the passages quoted in their entries. Similarly, there was no way to ensure standardization of reference to primary sources in classic Arabic, such as Hadith collections or commentaries on the Qur'an”.<sup>455</sup>

Authors are free to use the available translations or to make their own translations of quoted passages in their articles. Likewise, there is no set standard for citing primary sources such as collections of hadiths and commentaries on the Qur'an in traditional Arabic language.

The editor of the Encyclopedia views that numerous commentaries on the Qur'an have been produced by Muslim scholars of almost every generation. Most of the commentaries written in Arabic are also well represented in other spoken languages of the Islamic world. The commentaries of classical commentators such as al-Tabari (838-923), al-Zumakhshari (1075-1143), Ibn Kathir (1301-1373) and al-Suyuti like good translation and the interpretations of the quran are available at good bookstores in the Muslim world. Similarly, some contemporary standard translations and interpretations by Sayyid Abul Ala Maududi (1903-1979), Sayyid Qutb Shaheed

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<sup>455</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden (The Netherlands: Brill, 2001–200), xii.

(1906-1963) and Tabatabai (1903-1981) are also available. In this regard Jane Damon McAuliffe writes:

“As \_ I have already noted, multivolume commentaries on the Qur'an have been produced by virtually every generation of Muslim scholars and, while most of these are written in Arabic, the languages of other Islamic populations are well represented.....’The works of major classical commentators like al -Tabari , al -Zamakhshari , Ibn Kathir , and al -Suyuti can be found on the shelves of the big bookstore in the Muslim World alongside such contemporary standards as the commentaries of al Mowdudi, Sayyid Qutb and al -Tabatabai.”<sup>456</sup>

In this regard, it should be clear that it is not fair to use only three interpretations and to consider them as the source of Qur'anic studies and representative of classical interpretations. There is a wide range of interpretations which have their own characteristics and distinctions. It has the status of a masterpiece. In this regard Commentary on Mujahid by Mujahid bin Jubayr (642-722) , Jami al-Bayan on Taweel Al-Qur’an by Izabin Jarir (839-923) , Ihkam Al-Qur’an by Azabu Bakr Jisas (917-981), Al-Kashf and Bayan fi Tafsir Al-Qur’an by Ahmad bin Muhammad Thaalbi (died: 1035 ) , Maalam Al-Tanzil by Husain bin Mas’ud Baghwi (1044-1122) , Tafseer Kashaf by Mahmoud Zamakhshari (1075-1143) , Akhma al-Qur’an by Azabu Kabrab bin al-Arabi (1075-1148) , Mufatih al-Ghayb by Fakhr al-Din Razi (1150-1210) , Al-Maharr Al-Jeez fi Tafsir al-Kitab al-Aziz by Ibn Atiya al-Andalusi (died: 1075 ) , Zad al-Musirfi, Ilm al-Tafseer Ibn Juzi (1116-1200) , Al-Jami’i la Ahkam al-Qur’an By Shams al-Din Qurtubi (1214-1273) , Anwar al-Tanzil and Asrar al-Taweel by Qazi Bayzawi (deceased: (1286 ) , Tafseer Jalalin by Jalal al- Din Mahali (1389-1460) and Jalal al-Din Suyuti (1445-1505) , Al-Dur Al-Manthur fi al-Tafseer by al-Mathuraz Jalal Al-Din Suyuti, Ruh al-Ma’ani by Mahmud Alusi (1802-1854) , Fath al-Qadir al-Jaami bin Fanni al-Rawiyah wal-Dariyyah min ’ilm al-Tafseer by Muhammad Badr al-Din

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<sup>456</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur’an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006, XI-

Shukani (1759-1839) , Al-Tahrir wal-Tanwiraz by Muhammad Tahir bin Ashur (1879-1973) , Labab al-Taweel fi Ma'ani al-Tanzil. By Alauddin Al- Khazan (1280-1341) , Tafseer Ibn Badis by Ibn Badis (1889-1940) , Safwat al-Tafasiraz Muhammad Ali Sabuni (1930-2021) are some notable commentaries that must be used in any case. Especially when an Encyclopedia of Quran like important work is compiled, such an important and large Quranic interpretation cannot be ignored at all.

## **4.4. Section: IV A Critical Review of Objections to the Encyclopedia of the Qur'an**

The Orientalists have established a very high standard in the field of academics and research. In academics and literature, they have accomplished great scientific achievements and enlightened humanity with new research in science and knowledge. The Orientalists edited and published many such scholarly works and legacies through various stages of research which had almost disappeared. With their efforts and the interests they have brought to the fore such rare works from which the world is now benefiting. But when these orientalists do research on the basic sources of Islam and Islamic knowledge they behave with extreme partiality, prejudice and keep the essentialities of research aside. The unnecessary critical review of Islam, especially of the Qur'an, Hadith, Fiqh and Seerah, they have presented is clear proof of their bigotry and dishonesty. There are numerous flaws and weaknesses in their research. The well-known researcher Hasan Askari critically reviewed the research of the Orientalists and according to him, some points of the research of the Orientalists are as follows :

1. Relying on books instead heard tradition for understanding of religion,
2. Interpreting according to their personal opinion instead of the statements of authentic religious commentators.
3. Giving precedence to western concepts and modernization in every religion and civilization.
4. To visualize beliefs from a historical perspective.
5. Emphasizing on linguistics and interpreting the beliefs and religious rulings from dictionaries.
6. Engaging in research for the sake of research and simply investigating events, even if they do not yield any results.
7. Searching for old books and not trying to find out their religious status.
8. Studying religion scientifically

9. Understanding religion and Sufism as philosophy and looking at Eastern religions from the point of view of Greek philosophy.
10. Setting the basis of their research on the assumption that the mind of the East is now less active and the mind of the West has been developing constantly.<sup>457</sup>

#### **4.4.1. Representation of Muslim and non-Muslim and claim to be an alternative literature on Quranic studies.**

The principles and standards mentioned by the Orientalists and western authors about the research by Hassan Askari, have been used by Orientalists to critically review Islam and Qur'anic studies. They have adopted the same method in the Encyclopedia of Islam in the 20th and 21st century Encyclopedia of the Qur'an. Professor Clifford Edmund Bosworth (1928-2015), who is one of the editors of the Encyclopedia of Islam, was giving a lecture a few years ago, on the Encyclopedia of Islam at the University of Colorado , America. After the lecture, he was asked, why have you excluded Muslim scholars from contributing to this academic work, even those Muslim scholars who were educated and trained in Western institutions. They were barred from writing or contributing, even though they could better contribute to the core part of the encyclopedia, which deals with the Qur'an, Hadith, Sirat, Jihad, Fiqh and Ijtihad . To this question, Professor Bosworth replied: 'Western scholars are writing the Encyclopedia of Islam for the people of the West.'<sup>458</sup> . The same is the case with the Encyclopedia of the Qur'an. Its editors and assistant editors openly express that it is a collection of Qur'an studies that no student or scholar of Islam can ignore. It claims to cover every aspect of the Qur'an. Editor Jane Damen McAuliffe hope that EQ will help readers get the most out of these five volumes and will help them to understand the teachings of the Qur'an and will prove to be a source of guidance<sup>459</sup> . McAuliffe has also

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<sup>457</sup> Hasan Askari, *Jadidiyat*, (Lahore: Idara Forough Islam, 1997), 72-73.

<sup>458</sup> Mustafa Alazmi, *The History of the Quran: Text from Revelation to Compilation*, xix-

<sup>459</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.

claimed that it will play an important role in sparking new research and hope it will help them to open up new avenues of insightful inquiry and research in the field of Qur'anic studies.<sup>460</sup> McAuliffe also states that the encyclopedia is also for those who study the Qur'an as a true and guiding text. They see it from a cultural point of view that is too essential. These are all claims, and there has already been a lot of well-reasoned and qualitative work on Qur'anic studies in this regard. There are scholarly works produced on the different areas of the Quran which are without any exaggeration a great scientific treasure on Qur'an studies. So far a lot of research has been done on translations of the Qur'an. Its interpretation, history, and compilation. Further the work has been done on investigations of the Qur'an, archaeology of the Qur'an, personalities, criticism and analysis, manuscripts, interpretation, dictionaries of the Qur'an. Besides the ethical, political, social, social, economic, intellectual and cultural aspects of the Qur'an. Therefore, the Muslim scholars on Quranic studies in every era have described the importance and usefulness of works and its importance and meaning are still maintained even today and are being constantly used also. There is no article in the encyclopedia that is said to have really added value to Qur'an studies or is a pioneering work. That has been said to have induced certain new intellectual thinking or has opened a new area of research.

Consisting of six thick volumes, this encyclopedia of the Qur'an is a great and rich collection of Qur'anic information. In its preface the editor Jean Damon McAuliffe claims that hundreds of Muslim and non-Muslim scholars have compiled this massive work with great effort and research. The editor of this encyclopedia writes that all its writers are experts in their respective fields and are highly experienced academically. McAuliffe's statement is a gross exaggeration because the encyclopedia's Only twenty percent out of the 278 assistants are Muslims. More importantly among these 20 percent most of the general subjects are the scope of their generalists in their research and writings and not the real experts in Quranic studies. The writers of the Encyclopedia of

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<sup>460</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.

Qur'an have given rise to confusion and misunderstandings about the Qur'an on a large scale. They are a completely new face of Orientalists in relation to Qur'anic studies in the 21st century. The famous saying: 'Old wine in new bottles' stands true for this encyclopedia. It is considered to be a source on Qur'anic studies in the Western and European countries. But the unreliability of this encyclopedia can be sensed from the fact that out of the total of 277 scholars who have contributed to it, among these 223 are non-Muslim and only 54 are Muslim scholars and authors. Similarly, out of 638 articles written on the Qur'an, Quranic studies, its commandments, teachings, history and its various other aspects in the encyclopedia, 524 are non-Muslim scholars while 114 are Muslim s. Thus, 82% of the articles in this encyclopedia are written by non-Muslim scholars while only 18% of the articles are written by Muslim scholars.<sup>461</sup>

#### **Encyclopedia of the Qur'an Articles at a Glance** <sup>462</sup>

<b>Encyclopaedia of Quran Articles at a Glance :</b>				
The authors	Number of authors	Percentage	Number of subjects	Percentage
Non-Muslim authors	223	80.5	524	82
Muslim writers	54	19.5	114	18
Total number of subjects	277		638	
Source : Integrated Encyclopedia of the Qur'an: <a href="https://iequran.com/pdf/IEQ-13.pdf">https://iequran.com/pdf/IEQ-13.pdf</a>				

Writing articles or essays on a divine book like the Holy Quran by those who do not believe in this book at all is an open display of irresponsibility and unreality. There are arguments, commandments, and areas of the Qur'an to which only an authentic Islamic scholar can do justice. But this is not seen in the encyclopedia of Qur'an and is completely ignored. They have constituted a team of the authors whoever they want keeping aside the fact whether they are capable, reliable and have a deep knowledge of Arabic language and the Quranic studies or not. They have not taken into account these

<sup>461</sup> Muzaffar Iqbal, *The Qur'an, Orientalism, and the Encyclopaedia of the Qur'an*, Journal of Qur'anic Research and Studies Volume 3 Issue 5 2008-

<sup>462</sup> <https://iequran.com/pdf/IEQ-13.pdf> (as accessed in January. 03, 2022).

parameters at all. This Is a general critical review on the Encyclopedia of the Qur'an, some objections are as follows:

#### **4.4.2. The Holy Qur'an is based on the content of the Bible**

The opponents of Islam and Orientalists make this ridiculous and misleading objection to the Qur'an that the Qur'an contains material copied from the Bible or that the Qur'an was compiled under the influence of the Bible. Also, the Holy Qur'an has no historical status of its own. Many opponents of Islam and Orientalists made this baseless and ridiculous objection as a subject of discussion and research in their investigations and writings, and they are repeating these claims again and again even today. Among them Richadbel, A. R. Nicholson, Kenneth Craig, P. K. Hattie, H. A. R. Gabs are notable, and they have been mentioned in previous chapters. Unfortunately, a similar objection has been repeated in the 21st century by Orientalists in the Encyclopedia of the Qur'an. They claimed that Muhammad's speech adopts most of the characteristics of the biblical material and sometimes the influence of Arabic context and lessons were also dominant.

'Qur'an a word', taken to mean 'recitation' is the collection of the religious utterance of Muhammad, son of Abd Allah, who was born around the year 570. Muhammad a native of Arabia, the cultic centre of Mecca, portrayed himself as a prophet in the line of Israelite prophets. Understood starting with Adam and trace a line-up through Moses, Abraham, and Jesus up to Muhammad as the final prophet. Muhammad's utterance takes on the characteristics of much of the biblical material, but at times appears to show influence of the Arabian context as well, especially in their rhythmic emphasis.<sup>463</sup>

This series of objections continues even today. However, from the point of view of imitation and reason, the said objection has no truth or status. The Holy Qur'an itself

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<sup>463</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol:4,115-124-



has answered this objection. The Qur'an is divine revelation, and it is not the word of any human being. It is not the word of the Messenger of God himself. It is neither the imagination of a poet, nor the priesthood of a priest, nor the logic and philosophy of a wise man. The Quran is the word of God which was revealed to the Prophet Muhammad (PUB) over the period of thirty years. The saying of Allah is;

فَأَنَّهُ لَنَتَنزِيلُ رَبِّ الْعَلَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ وَعَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (الشعراء: 194-192)

*And truly, this (the Qur'an) is a revelation from the lord of the alamin. Which the trustworthy Ruh (Jibrail) brought down. Upon your heart that you may be one of the warner's.*

There is no doubt that this book is the word of God. It is free from the flaws and defects that the opponents of Islam and the Orientalists say about it. They are bent on proving this book to be a human word, and they are emphasizing and using every possible means for it. But this book provides its own truth. All the characteristics of this book testify that this is the word of God. The arguments given by the Holy Qur'an in this regard prove that it is the word of God and not the word of any human being. The Holy Qur'an has clearly said that there is no doubt that its words are divine. :

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ. (البقرة: 2)

*This is the book where there is no doubt.*

The following six characteristics also make it clear that it is the word of Allah:

1. The Holy Qur'an has been preserved without any change from the time of its revelation until today.
2. No human being has won the victory over the eloquence of the Holy Quran.
3. The Qur'an gave a challenge that if anyone doubts that the Qur'an is the word of Allah, then bring a similar book or a word or a small surah. No one has accepted the challenge at all.
4. Prophecies that have been given in the Qur'an have been proven correct.

5. The scientific facts presented in the Qur'an have not been proved wrong by any scientist or researcher till date and scientific facts are still the way of action, knowledge, and insight for people.
6. The details and information given in the Qur'an about the previous nations and the communities are not found anywhere except in the Holy Qur'an.

#### 4.4.3. Contradictions in the Holy Qur'an

The decent and polite manner in which the Christians and Jew people have been mentioned in the Qur'an are not mentioned in their religious books. Nevertheless, this has been criticized in the Encyclopedia of the Qur'an. Kate Zebiri writes :

“The fact that the Quran contains conciliatory as well as polemical relating to Jews and Christians raises the hermeneutical question of the relationship between the two types of passages. The qur'anic material relating to Judaism and Christianity or Jews and Christians is not all polemical, and indeed there are some verses that could be described as conciliatory, but a sizable proportion of it, probably the majority, is”.<sup>464</sup>

There is no contradiction in the Qur'an. The critics of Islam have always tried to find inconsistencies and contradictions in it, but they always had to face failure. The Holy Qur'an clearly stated in this regard :

أَفَلَا يَتَذَكَّرُونَ الْفُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (سورة النساء: 8)

*Don't they think if the Quran had been revealed by other than Allah, they would have found many differences in it.*

In another place Allah says :

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا (سورة النساء: 84)

*And whoever is truthful other Allah*

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<sup>464</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol:4,115-124-

The Holy Quran has advised us to deal with other religions with tolerance and good behaviour. Even if the followers of other religions behave badly, even then the Holy Quran has emphasized good behaviour and tolerance towards them. Allah says :

إِدْفَعِ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (سورة فصلت: 24)

The Holy Qur'an has declared the belief of oneness of God of Muslims and the People who follow a Book as a common heritage and ideology. Jews and Christians were monotheists and believers of oneness of God in the beginning. They were not polytheists, but later they fell into polytheism and misguidance. Even at the time of the revelation of the Holy Quran, they were still indulged in polytheism and misguidance, yet they are called the People of the Book in the Holy Quran. Therefore, the Qur'an has recommended talking with them in a good way. Almighty Allah says :

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئاً وَلَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِّنْ دُونِ اللَّهِ، فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (سورة آل عمران: 64)

*O People of the Scripture Come to a word that is just between us and you, that we worship none but Allah. And that we associate no partners with Him , and that none of us shall take others as lords besides Allah. Then if they turn away say Bear witnesses that we are Muslims.*

The Holy Qur'an has used the term 'Ahlul Kitab' for Jews and Christians, which means people who have faith in the divine books. This is a very dear and noble position of the Qur'an for the People who follow the Book, and in the same way, good behaviour towards them is advised everywhere. However, the Qur'an criticized the Jews and Christians on the basis of their oppression and corruption. For example, the Jews and Christians turned away from the books revealed by Allah and the message of the Prophets and their teachings, hid the text of the heavenly books and distorted their teachings. This is the main reason that Allah Almighty has taken a strict stance in some places about them because these crimes were so severe.

#### 4.4.4. A mockery of belief in the life hereafter

The Encyclopaedia of Qur'an also contains conflicting statements regarding the belief in the life hereafter and raises many doubts . In this regard, Ishaq Hasan wrote a paper titled The Last Judgment . In this paper, he has tried to show many doubts. Sometimes he writes that Muhammad (PUB) wanted to gather the people in Arab under one flag and for that, he resorted to the belief of monotheism. Sometimes it is said that Muhammad (PUB) used the belief in the life hereafter to strengthen his belief in prophethood and to scare them. Sometimes he writes that this belief was promoted later<sup>465</sup>. Life after death i.e. hereafter has been mentioned in the Qur'an in many places in detail. Various aspects of the belief in the life hereafter and its benefits have been mentioned in about a thousand verses in the Qur'an. The belief in the life hereafter is mentioned so frequently in the Qur'an that it is enough to accept it. The belief in the life hereafter is so strongly emphasized in the Qur'an that Professor Philip Hattie writes about it :

"The most impressive parts of the Koran deal with eschatology. One whole surah is entitled the Resurrection (al qiyaamah ). The reality of future life is emphasized by the recurrent references to the day of Judgment, the day of resurrection, the day, the hour, and the indubitable."<sup>466</sup>

Those who deny the Hereafter and do not believe in it at all, and use various excuses to make their own rational explanations of the Day of Resurrection or the life hereafter or arbitrary interpretations. If Allah invites them to believe in the life hereafter through an angel or a hidden commandment, these people will still refuse. That is why they used to raise various objections against the Messenger of Allah. In fact, they denied the life of the hereafter do not believe in meeting Allah on the Day of Judgment. The Almighty Allah has described their narrative as follows;

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<sup>465</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol:3:134.

<sup>466</sup> Philip K.Hitti, *History of the Arabs* (New York: Palgrave Macmillan, 2002), 130.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا  
عُنُوتًا كَبِيرًا (الفرقان: 21)

Allah says in another place about their view regarding the belief in the life hereafter and their obstinacy:

أَوَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلِيكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِلْيَوْمِئْتِ إِلَّا أَنْ  
(يَسَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ) (الانعام: 111)

Regarding the rebirth after death, the Holy Qur'an says:

فَالْوَاءِ إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا أَوْ خَلْقًا مِمَّا  
يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ  
وَ يُقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ( بنى اسرائيل : 51- 49)

In Surah Al-Mulk, Almighty Allah has rejected views and arguments of the polytheists and the disbelievers on the life hereafter by quoting:

وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ فَلَمَّا رَأَوْهُ  
زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِه تَدْعُونَ (سورة الملک : 27-25)

#### 4.4.5. Criticism of wives of the Prophet

Barbara Freyer Stowasser wrote the article titled Wives of the Prophet , in which he criticized the wives of the Prophet in a rude way. He writes that there are many incidents of jealousy and domestic quarrels among the wives of those in the family of the Prophet during the life of the Prophet. In these events, the wives of Muhammad ﷺ are presented as a mean, greedy, backbiting and forcefully obtaining their rights. The author further writes that many traditions state that wives of the Prophet (PUB) were also dissatisfied with the way food and other gifts were distributed. Most of the discussion between them used to be sexual and emotional in nature.

“Many of the accounts of life in the Prophet's household contain detailed descriptions of the jealousies and domestic quarrels of the Mothers of the

Believers. These reports present the Prophet's wives as a petty, greedy, backbiting and power hungry lot".<sup>467</sup>

The wives of the Prophet (PUB) were the best and purest women in the world. Their lives were enviable and exemplary in every way. They are mentioned in the Holy Qur'an and the Messenger of Allah, also describing their virtues. The Wives of The Prophet were not the ordinary women, as Allah Almighty has said regarding them:

*O the wives of the Prophet, you are not like ordinary women . ( Al- Ahzab: 32 )*

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ . (الاحزاب:32)

It is also said that;

وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ (الاحزاب:32)

*And remember what is recited in your homes from the verses of God and wisdom.*

There was no such unpleasant incident that would have given an opportunity to point a finger at the holy couple. Yes, it is certain that sometimes they used to express certain things to each other which was actually a natural feeling because they were innocent. But piety and adherence to Sharia were the first priorities to them. After the death of Hazrat Khadija, Profit (PUH) used to mention her frequently. Once, Hazrat Aisha did not like the Prophet (PUH) to remember her so often and said, '*Why do you mention this old lady very often when Allah has given you better wives than her*'. On this the Prophet (PUH) said.<sup>468</sup>

*Her love and affection is deep inside me.*

If sometimes wives of the prophet (PUH) used to say some unpleasant things, the Prophet (PUH) used to immediately reprimand them. As once Hazrat Aisha said about Hazrat Safia that she was short, this displeased Prophet (PUH) and he scolded Hazrat Aisha as follows:

<sup>467</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol: V: 506-21

<sup>468</sup> Muslim, Kitab Fazail al-Sahaba, Bab Fazail Khadijah, raqm ul Hadith: 2435.

*You have said the word if it is mixed with sea water for its taste !<sup>469</sup>.*

You have said such a thing that if it is mixed in the sea, its water will also become bitter.

These were just a few unpleasant things, but they used to address them immediately. Their mutual life was very happy, and they cared for each other and lived with love and affection. They also acknowledged each other's virtues and were so fond of each other that sometimes they would give their time to each other. It should also be clear that among the wives of the Messenger of Allah, there were only two wives who were unmarried at the time of the marriage with the Prophet (PUH). So accusing the Prophet (PUH) that he has done several marriages to sexual gratification is wrong and with this discussion, the accusations, and objections of the above-mentioned writer are destroyed.

#### **4.4.6. A patriarchal interpretation of the Qur'an**

Encyclopaedia also includes articles on women in which the status of women and their rights are discussed. These articles do not adopt the position which is the consensus of Islamic commentators and scholars. Western writers and Orientalists said that in the Qur'anic interpretations, translations, and articles on Qur'an by the Muslims, the male thinking in the interpretation is dominant. There is a lack of feminine thought and approach and as a result the religious, social and political role of women has been suppressed. Western writers, Orientalists, and the modernists presented interpretations of the Holy Qur'an that reflect their sinister mental innovations. The women right activists like Dr. Fatima Marnesi (1940-2015) , Dr. Amina Wadud (1952-) , Rifaat Hassan (1943-) , Asma Barlas (1950-) , Wafa Sultan (1958-) and Ayan Khras Ali (1969-) of Somalia are worth mentioning who promoted this narrative. The Encyclopaedia of the Qur'an promoted this narrative and stated that rigorous examination of Qur'anic terms and phrases and their contexts expose many patriarchal

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<sup>469</sup> Abu Dawood, Kitab al-Adab, Bab Fi al-Ghaybah, Raqamul Hadith: 4875

interpretations produced by men. It has been made clear that such patriarchal interpretations contradict the basic message of equality in the Quran . In this context, Georgetown University professor Margot Badran writes in her paper titled Feminism and the Qur'an that :

"The rigorous scrutiny and contextualization of qur'anic terms and phrases pursued by female commentators exposes the patriarchal inflections given to many qur'anic messages in classical interpretations produced by men and demonstrates how such patriarchal interpretations contradict the basic quranic message of gender equality ."<sup>470</sup>

In the Holy Qur'an, Allah Almighty says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطُتٌ ۖ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ ۗ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ (النساء: 34)

Regarding the family, it is the commandment of Allah that only the man can be effective for the management of the family, that is why the man has been appointed for the guardianship of the family. In the Arabic language, the word Qawam is said to the person who is responsible for a system or work. In general, it is said to be the person who is responsible and guardian of the family. The meaning of Qawam also includes that the man is not the ruler, but he is the manager of the household, i.e. the one who runs the system. The family is an important and basic unit of the society. Therefore, it is very essential to have a guardian or sponsor of this unit. To strengthen and stabilize this unit, the men have their own responsibilities, and women have their own. Both play a key role and have their own scope in building a healthy family. If both do not fulfil their respective responsibilities , then the family is prone to chaos. A man, being responsible, is not related to rights, but to duties, because duties are greater than rights, and it is necessary to fulfil them. Ibn Kathir writes while explaining Qawam.

<sup>470</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol: 2,203.



*'Men have been made responsible for providing food, clothing, and shelter to their female dependents'.*

The authors of the encyclopedia only accept the interpretations of the Mu'tajdins, and with these interpretations and explanations, they justify and embellish their discussions. For example Amina wadoood, Muhsin Hassan Aurjhajri have provided their own interpretations which are not compatible with the current situation<sup>471</sup>.

#### **4.4.7. Doubts about the end of prophethood**

The encyclopedia includes an article on the Mirzai movement entitled Ahmadiyya, written by Yohanan Friedman. In the Article the author seems to be completely ignorant about the Ahmadiyya movement or Mirza Ghulam Ahmad Qadiani and has provided clear evidence of ignorance. He writes:

"The Ahmadiyya Movement in Islam is a modern messianic movement ..... The dogma asserting the finality of Muhammad's prophethood refers, according to the Ahmadiyya , only to legislative prophets to bring a divinely revealed book of law. Non-legislative prophets like Gulam Ahmad whom God sends to revive the law promulgated in the Qur'an can appear in the Muslim community even after the completion of Muhammad's mission."<sup>472</sup>

Ahmadiyya or Mirzai movement has no place in Islam, it is an apostate movement and its founder Mirza Ghulam Ahmad Qadiani has denied the basic tenets of Islam and has become a victim of apostasy. He himself claimed to be a prophet, and then he started spreading this new faith. Giving the impression in the encyclopedia that this is also a movement of Islam which is doing reform work in Muslims is a complete lie, slander, and distortion of Islam. End of Prophethood is an important and fundamental belief of Muslims, and it is obligatory for all Muslims to believe in it, and it is a consensus issue of Muslims. Islam cannot be imagined without this belief. Just as

<sup>471</sup> See, Margot Badran, *Feminism and the Qurān in Encyclopedia of the Qur'an* (Leiden, The Netherlands: Brill, 2001–2006(.vol: II,198-203

<sup>472</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol: 1, 51.

there is no partner in the Oneness of Allah, and the servitude and obedience of anyone other than his servitude and obedience is not permissible under any circumstances. In the same way there is no partner in the Messenger of Allah (PUH) and this regard Allah has clearly commanded in the Holy Qur'an.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا  
(سورة الاحزاب: 40)

Muhammad was not the father of people, but the Messenger of Allah and the end of the Prophets, and Allah was All-Knowing (Surah Al-Ahzab: 40)

The Messenger of Allah also made a clear announcement about the end of prophethood :

وَأَنَا خَاتَمَ النَّبِيِّينَ ، لَا نَبِيَّ بَعْدِي <sup>473</sup>

*And I put an end to the Prophets, there will be no Prophet after me.*

All the Islamic jurists, commentators, and scholars are of the same opinion that Muhammad (PUH) is the last prophet. After his prophethood, no human being will be appointed to this last and great position, nor will any prophet or Messenger be sent after him.

Mirza Ghulam Ahmad Qadiani belonged to a landlord family and held several government positions. He started propagating false beliefs around 1888 and started to hold debates on it. Initially he started this work among the Christians and then among the poor Muslims living in the villages. After that he started to spread his particular beliefs formally from Ludhiana Punjab and also the Peer Muridi. Through this path, he claimed the Messiah, Mahdi, and Prophethood. These false beliefs have no concept in Islam. He wrote numerous books to explain his thoughts, one of which is called 'Brahin-i Ahmadiyya'. This book consists of two volumes and its first volume was published in 1879 <sup>474</sup>. It has been translated into English and this book is actually based

<sup>473</sup> Jame Al-Tirmidhi, Raqmul Hadith : 2219.

<sup>474</sup> Mirza Ghulam Ahmad, Brahin-i Ahmadiyya, (Amritsar: Hind Ambassador Press:1880)

on manifestations, miracles, and predictions. In this book he has repeatedly claimed to be the Messiah and Mehdi. At one place, he has is written that at this time, God Almighty willed that the righteous prophets have passed away, their examples should be shown in the existence of a single person, so that is me<sup>475</sup>. In short, all his claims are false and the orientalisists should also examine his belief system and not attribute his beliefs to Islam.

#### **4.4.8. A new interpretation of the Holy Quran**

The Encyclopedia of Qur'an has highlighted the modern interpretations and trends in detail and these modern trends have been described as exemplary in the exegetical literature. There is no evaluation of these trends and methods as to how correct these trends are. There is also an al-Khouli madrasa regarding these trends. Al-Khouli Madrasa believes in the explanation and interpretation of the Qur'an by keeping in view the literary and historical approach of the Holy Qur'an. The ideologue of this Madrasah is the Egyptian scholar Amin Al-Khouli (1895-1966). Amin Al-Khouli has emphasized on the cultural aspects of the Quran and has restricted the study of the Quran to literature only. This is not liked by Islam, and it has nothing to do with its teachings and instructions of islam. The times and circumstances of revelation, the editing, and history of the Qur'an and its various recitations are also very important.

According to al-Khouli, the study of the text of the Qur'an requires an understanding of the Qur'anic words and their derivation and in the context in which they are revealed. According to the al-Khouli madrasa, contemporary scholars should use the tools of historical semiotics and sociolinguistics to distinguish specific traditional interpretations. Many scholars believe that the Qur'anic text is more comprehensive and reasoned than history and that it actually provides the basis for modern exegetical methods. The exegetical methods of al-Khouli have been adopted by several scholars of the Muslim world in which Dr. Muhammad Khalafullah

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<sup>475</sup> Mirza Ghulam Ahmad, *Brahin-i Ahmadiyya* (Amritsar: Hind Ambassador Press:1880), 90

(1916-1998), Shakir Muhammadabad (1921-1999) and Nasr Hamid Abu Zaid (1943-2010) are worth mentioning. After them the other modernists took this discussion forward. Rotraud Wielandt wrote a paper in the encyclopedia of Quran entitled 'Exegesis of the Qur'an: Early Develop and Contemporary' in which he discussed various modern methods of exegesis<sup>476</sup>. One of them is mentioned here and in this paper, the writer has explained about the Minhaj Tafsir of Amin Lakhuli.

The author regarded the methods of exegesis of Al-Khawli as a modern method Taauch has four main members of this area, Hamid Nasr Abu Zaid (1943-2010), Muhammad Arkoon (1928-2010), Dr. Fazal Rehman (1919-1988) and Dawood Rahbar (1926-2013). All of them are raising voices and intellectual struggle within Muslim societies against Muslim orthodoxy. They have been given a special place because of their innovative ideas. All these scholars are considered as icons of modernism and in the western world they have been regarded as authorities and their thoughts are given the status of certification.

#### **4.4.8.1. Nasr Hamid Nasr Abu Zaid: (1943-2010)**

Many of his books have been published on Qur'anic interpretation and the interpretation and language and literature. PhD thesis is entitled 'Philosophy of Al-Taweel (Drasaa fi Ta'awil al-Qur'an by Muhyiddin Bin Arabi)' which he has done from Cairo University. Apart from these, the names of his other books are:

مفهوم النص دراسة في علوم القرآن، اشكاليات القراءة واليات التأويل ، النص السلطة  
الحقيقة، دوائر الخوف قراءة في خطاب المرأة، الخطاب والتأويل، التفكير في زمن التكفير

The meaning of the text, the study of the sciences of the Qur'an, the problems of reading and interpretation, the authority of the text , Dawair Al- Khaf Qaraat in the speech of women, Al-Khattab and Taweel etc. All these writings revolve around the

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<sup>476</sup> Jane Dammen McAuliffe. *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006. vol: 1, 51.

modern thought and interpretation of Islam<sup>477</sup>. Abu Zaid is a representative of modernism and a prominent voice of it. According to him, the Qur'an is a literary text, it is possible to explain it and analyze it in terms of literature. He said that the Qur'an must be literal, therefore, it should be understood as the complete and unchanging word of God<sup>478</sup>.

#### 4.4.8.2. Muhammad Arkoon : (1928-2010)

Professor Mohammad Arkoon was Born in Algeria and his permanent home was Paris. Arkoon taught in many international universities. He was also a firm modernist. Arkoon has written in French and some of his books have been translated into English, Arabic, Dutch, and Indonesian. Archon's main concern is reflected in his famous book 'Pour une Critique de la Raison Islamique' published in Paris in 1984. This book has been translated into many languages. In it, Archon summarizes his academic and intellectual tendencies. From the initial Archon was drawn to the philosophical and intellectual ideas of the Enlightenment, the political and social ideas of the French Revolution. His writing revolved around these debates. He says that Europe is more inclined towards enlightenment, but Islam is also being influenced by this enlightenment<sup>479</sup>. Muhammad Arkoon is also one of the pioneers of the study of the Quran and his approach is similar to that of Nasr Abu Zayd. He says that it is now the time for Islam to take the challenge of confronting the new scientific knowledge with the rest of the great civilizations. In this regard, he says that there is a need to confront with Muslim orthodoxy from within. He argues that there is potentially limitless field

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<sup>477</sup> نصر-حامد-أبو-زيد-السيرة-الذاتية-لمفكر-مصرى <https://www.youm7.com/story/2021/7/5/> (as accessed on January. 03, 2022)-

<sup>478</sup> Rotraud Wielandt, Exegesis of the Qur'an: Early Develop and Contemporary, In Encyclopedia of the Qur'an. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol: 2,135.

<sup>479</sup> Mohammed Arkoun obituary

Influential Islamic scholar who explored Enlightenment ideals, <https://www.theguardian.com/world/2010/oct/19/mohammed-arkoun-obituary> (as accessed on January. 02, 2022)

open for new interpretations. Although orthodox advocates recognize the consequences of any particular interpretation established at an early stage<sup>480</sup>

#### **4.4.8.3. Dr. Fazlur Rahman (1919-1988)**

Dr. Fazlur Rahman is a Pakistani scholar and intellectual. He did his MA in Arabic from Punjab University and then got his D. Phil degree from Oxford University. Fazlur Rahman has taught in many international universities. Many books have been written by him on Islamic thought and renewal and some of his famous books are as Prophecy in Islam (1958), 2-Islam (1980), 3-Major Themes of the Qur'an (1980), 4-Islamic Methodology in History (1995), 5- Islam and Modernity (1982)

Dr. Fazlur Rehman is one of the most prominent scholars of Islamic modernity. He has provided some foundations in creating a close relationship between Islam and modernity. In this connection, one of his books is called Islamic Methodology in History<sup>481</sup>. An important part of Dr. Fazlur Rahman's thoughts is how to bring Islam closer to the present age and how to solve the issues of Islamic thought and its stagnation. He is also said that it is time to introduce new interpretations and interpretations. According to him, the Qur'an or revelation mainly consists of moral, religious and social declarations that answered the scientific problems in the concrete problems of the Meccan commercial society of the Prophets<sup>482</sup>.

#### **4.4.8.4. Dawood Rahbar : (1926-2013)**

Dr. Dawood Rahbar is from Lahore and completed his M.A. in Arabic from Aligarh Muslim University. He obtained a doctorate in Persian language and literature from the University of Cambridge. Apart from teaching in western universities, he also

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<sup>480</sup> Rotraud Wielandt, *Exegesis of the Qur'an: Early Develop and Contemporary*, In *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol: 2,135.

<sup>481</sup> Dr. Fazlur Rahman, *Islamic Methodology in History*(Islamabad: Islamic Research Institute,1995)

<sup>482</sup> Abdul Karim, Fazlur Rahman

[https://www.researchgate.net/publication/322989237\\_Fazlur\\_Rahman](https://www.researchgate.net/publication/322989237_Fazlur_Rahman)

(as accessed on Oct. 03, 2022)-

did his research work. Dr. Rahbar has written fifteen books related to literature and civilization. One of his books titled ' 'Pra Ganda Tayab Lug " which was published in 2000 by Sangmail Publications of Lahore is his famous book. Dawood is a religious leader, a poet , a musician, fiction writer and a translator<sup>483</sup>. Rehbar initially belonged to a Muslim family of Lahore, but he later converted to Christianity. He says that the divine word had to be adapted from the beginning according to the historical conditions and that God had given certain prediction for some years and also changed it according to the conditions<sup>484</sup>.

Rothard Wildnidt in his article in the encyclopedia recommends the approach of the above thinkers and said that these are the modern trends in the interpretation. It is absolutely far from common sense all these so-called intellectuals and extreme modernists (Ultra Modernist) are going to have their effects in the Western and Eastern world. Dr. Qadwai has described these Orientalist and intertextual messages as follows: (a) The praise and description of such commentators who are opposed to the viewpoint of Ahl al-Sunnat wal-Jamaat and have differences.(b) The impression of their narrow-mindedness, conservatism and being anti-intellectual is strong. © lack of islamic intellectualism (d) A special praise to Dawood Rehber, who was born in a traditional muslim family of Dr. Mohammad Iqbal (d. 1948 ), a Pakistani-origin Islamic scholar and professor of Punjab University. However, Dawood Rehber converted to Christianity in 1959 and spent his whole life as a teacher of Oriental studies in the West<sup>485</sup>.

#### **4. 5. Mutah and its reality**

Many misconceptions have arisen about Mutah, and it is said that Islam has used this practice excessively. The contributors of the Encyclopedia of Qur'an have also said

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<sup>483</sup> Dawood Rehbar, *Per agenda taba log* (Lahore: Sung Mail Publications: 2000), 5.

<sup>484</sup> Rothard Wildnidt, *Exegesis of the Qur'an: Early Develop and Contemporary*, In Encyclopedia of the Qur'an. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol: 2,135.

<sup>485</sup> Abdul Rahim Qadwai, *Jadeed mushtashrqeen ky mutalaat tafseer Thqeeqat Islami*, April. June, 2021

that this practice is common in Islam, and it is accepted in some Sunni along with the Shias countries. Although some Sunni scholars have raised their voices against Mutah, it is still practiced in some Muslim countries. This is just a claim of the author which is not true as they have not given an example of any country in this regard. The writer further says that there is an indication in the Qur'an about Mut'ah and there is not any hadith related to its prohibition. In this regard, he presented the position of the Shia school of thought and writes that:

According to Shia literature, the second Caliph Umar outlawed the custom of mut'a marriage in the first/seventh century and threatened its practitioners with stoning. The Shi'is have systematically contested the caliph's decision . They argue, on the basis of the Qur'anic reference to muta (ma stamta tum bihi minhuma Q4:24) and the lack of any unambiguous prophetic hadith banning its practice.<sup>486</sup> Marriage is the only way to fulfill the sexual desire and Islam has made marriage compulsory for every individual. Islam has declared sexual pleasure without marriage as haram. Allah says:

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَرْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (سورة المؤمنون 6-5)

*And those who protect them. Except for their spouses or what their faith belongs to, then they are not guilty ( Surah Al-Mu'minun 6-5 )<sup>487</sup>.*

In the light of this verse, Almighty Allah has forbidden all kinds of sexual desire unlawfully. However, there are two ways in which a Muslim can fulfil his sexual desire. One is through marriage and the other is through his maidservant (Bandhi). No method of obtaining sexual pleasure is permissible except these two ways. The basis and compulsory requirements set for Muslim marriage are two witnesses and Mohar (Dower). Mutah has also been declared forbidden in the hadiths. The Messenger of Allah,(PUH) said:

<sup>486</sup> Jane Dammen McAuliffe, *Encyclopedia of the Qur'an*. 6 vols. Leiden, The Netherlands: Brill, 2001–2006.vol: V 5 P: 232.

<sup>487</sup> Saheh Muslim , Raquel Hadith: 1406



*O people, I have given you permission to enjoy women, and Allah has forbidden that until the Day of Resurrection.*

*'O people! Of course I permitted you to have pleasure with women, and now Allah has made it forbidden till the Day of Resurrection. So if any of you have these women, free them and whatever you have given to them, do not take away any of them.'*

It is clear from the aforesaid verse and hadith that the commandment of the prohibition of Mut'ah remains until the Day of Resurrection and there is no doubt about its abrogation. There are many verses of the Holy Quran regarding the prohibition of Mut'ah, and it is proven in many hadiths as well. Muta was permissible in the beginning of Islam and after that the Messenger of Allah (PUH) declared it haram (forbidden) until the Day of Resurrection. On the day of the battle of Khyber, it was absolutely prohibited, and it was said that whoever has this type of relation with any women should end this relationship. Free these women completely and do not take back anything like dower (Mohar) from her<sup>488</sup>. This clearly shows that the author of the Encyclopedia of Qur'an has a misunderstanding regarding Mut'ah.

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<sup>488</sup>Saheh Al- Bukhari, Raqmul Hadith:5115.

## **Chapter- 5**

### **Muslim Response to the Orientalism Regarding the Qurán**

**Section:I. Muslim Response to the Orientalism Regarding the  
Qurán: An Outlook**

**Section.II. Dr. Muhammad Mohar Ali on the Quranic Thoughts  
of Orientalists**

**Section:III. Dr. Mustafa Al-Azmi on the Quranic Thoughts of  
Orientalists**

**Section: IV. Dr. Abdul Rahim Qadwai on the Qur'anic Thoughts  
of Orientalists**

**Section:V. Dr. Muzaffar Iqbal and The Integrated  
Encyclopedia of the Qurán**

## **5.1. Section: I Muslim Response to the Orientalism Regarding the Qurán: An Outlook**

### **5.1.1. Introduction**

Muslim researchers and scholars have sought to respond to Orientalist objections and allegations about their writings. Sir Syed Ahmad Khan (1817-1897), Allama Shibli Nomani (1857-1914), Dr. Muhammad Hamidullah (2002-1908), Dr. Mustafa Al-Sabaei (1915-1964), Maulana Syed Abu Al-Hasan Ali Nadvi (1914-1999), Dr. Ahmad Hasan (1932-1996), Dr. Mustafa Al-Azmi (1932-2017), Dr. Ahmed Abdul Hameed Gharab, Dr. Zafar Ishaq Ansari (1932-2016), Dr. Muhammad Mohr Ali (1932-2007), Dr. Muhammad Khalifa (-1929), Dr. Akram Chaudhary (1950-), Dr. Muzaffar Iqbal (1954-) and Dr. Abdul Rahim Qadwai (1956-) are some prominent and noteworthy examples. According to these researchers, Orientalists presented a vague and incorrect analysis of Islamic texts, history, and ideas. Sincerity has been indicated, and a falsified perspective of them has been given. These Muslim researchers not only pointed out the Orientalists' tolerances and errors, as well as the imperfections in their principles and research methods. They also pointed out the Orientalists' tolerances and mistakes, as well as the flaws in their principles and research methods. Still, they also conducted a thorough critical and analytical examination of all their intellectual errors, accusations, and objections. For a long period, these scholars have publicly crushed the Orientalists intellectual attacks and exposed all of their misrepresentations and poisons in research language based on scientific arguments and venomous infusion. The vision could not be retained for the upcoming generation or newly educated minds. As a result, Muslim scholars have contributed a substantial body of knowledge that provides ample guidance to the scholarly and research communities. According to Maulana Ali Mian: The Orientalists were criticizing the Prophet of Islam until the nineteenth century. Important scholars and intellectuals such as Syed Ameer Ali (1849-1928), Sir Syed Ahmad Khan and Shibli Nomani etc. did research in response to their hollow accusations and

objections. And wrote intellectual books and articles. In the 20th century, as the knowledge of the Orientalists increased, and their scope increased, their accusation of aggression also increased day by day. Made severe criticisms.<sup>489</sup>

The author has highlighted the services and fundamental discussions of these prominent Muslim scholars who have critically evaluated the works of Orientalists, in this chapter. The objections of the Orientalists have been answered rationally in the world of Islam, particularly in the Indo-Pak subcontinent. Their writings have also been translated into English, and their responses were discussed.

### **5.1.2. Sir Syed Ahmad Khan (1817-1898)**

The failure of the 1857 war of independence is a painful chapter in the history of the subcontinent's Muslims, as it not only destroyed Islamic sciences and arts, but also Muslim culture, identity, and national identity. After that, Muslims in the subcontinent not only became morally inferior, but they also remained mentally and intellectually enslaved to others. Also, Muslims' creative thinking and, ijihad insight was paralyzed, murky, and despair was visible in the Muslim community. There was no national Muslim leadership and reformer working for Muslim Ummah and guidance in those situations; the Muslim Ummah emerged from their intellectual backwardness.

Sir Syed Ahmad Khan did his best in these circumstances to uplift Muslims from intellectual despair and depression. Sir Syed Ahmad contributed intellectually in this regard. He wrote books and articles on politics, history, science, and philosophy. He produced excellent academic work through his writings. His scholarly achievements include Tafsir al-Qur'an, Al-Khatbat al-Ahmadiyya, and Athar al-Sanadid. Sir Syed Ahmad also gave a reasoned answer to the objections raised by the Orientalists. During this period, the famous Orientalist Sir William Mour (1819-1905) denounced the Holy Quran, Allah's Messenger (S.A.W), and his prophetic personality. But he failed at every attempt. William Muir wrote two books on the objections to Islam. The name of the first

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<sup>489</sup> Mustafa Al- Sabaei, Al- Islam wal mustashriqoon, Trans.Noor ul Hassan Khan Azhari (Gujrat: markaz ahil suunat w jamat), 220

book is ‘The Quran its Composition and Teaching’<sup>490</sup> while the name of the second book is ‘The Life of Mahomet.’ In these two books, he has raised unnecessary objections about the Holy Quran and the Prophet ﷺ. William Muir used rational reasoning to justify the Prophet ﷺ life and the revelations revealed to him by sustaining false arguments and evidences. A new hope was awakened in the situation when Sir Syed Ahmad Khan single-handedly gave a reasoned answer to this book and cleared many doubts properly. It was the book of William Muir, in which the biography of the Prophet ﷺ and the main sources of the pre-Islamic history of Arabia was mentioned in a very wrong way<sup>491</sup>. Sir Syed Ahmad Khan visited London in 1869 and collected all the information on this matter. He returned to India and compiled an important book entitled ‘Khutbat Ahmadiyya’, in which the objections of William Muir and other contemporary Orientalists were addressed. The Khutbat Ahmadiyya is a unique book of its kind from which the biographical thoughts of the Orientalists have been challenged. The full name of this book is ‘Al-Khutbat Al-Ahmadiyya Fi Al-Arab Wal-Sirat Al-Muhammadiya’. Renowned researcher Syed Sabahuddin writes about this book:

“Sir Syed Ahmad Khan's answers to the Orientalists in his book should be kept in mind that his efforts in this regard are the first. He answered many objections in his book. Whether it is the problem of polygamy or the objections to freedom in Islam, he has answered them in his book in a complete and reasoned manner.”<sup>492</sup>

An English translation of this book was published in two volumes as ‘A Series of Essays on the Life of Muhammad.’<sup>493</sup> The Orientalists have made mistakes knowingly or unknowingly in what they have understood about the Holy Qur'an. Sir Syed not only pointed out these errors but also gave a rational answer. He responded to many of William Muir fallacies, including those concerning the recitation, abrogation,

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<sup>490</sup> Sir William Muir, *The Quran its Composition and Teaching* (London: Society for promotion Christian Knowledge, Date not Mentioned)-

<sup>491</sup> William Muir, *The Life of Mahomet* (London: Smith Elder and Cornhill, 1861).

<sup>492</sup> Syed Sbahud Din Abdur Rahman, *Islam our Mushtashriqeen*, vol: 3, 313

and compilation of the Quran. Sir Syed Ahmad stated that Sir William Muir is ignorant of the true and real meanings of the terms nasakh and abrogation as our jurists used them. Because of this, he has indulged in a clear fallacy. After that, Sir Syed Ahmad Khan wrote in response that two types of revelations were revealed to the Prophet ﷺ first one being the spoken revelation, i.e., the word of God and the second one being is Hadith which is not directly from Allah.

There is the possibility that some Orientalists consider the second revelation as the first revelation and assume there is no pure assumption in the Quran that some verses have been abrogated. Still, it is obvious that whoever has such an idea is his own fault. Moreover, they assume that there was a verse that was permitted to be read, but there was no evidence for this, so it was discouraged in the Qur'an.<sup>494</sup>

### **5.1.3. Allama Shibli Nomani (1857-1914) and Dar al-Musnafin**

Allama Shibli Naumani is a well-known researcher and biographer of the nineteenth and twentieth centuries, who enriched the world of knowledge with his valuable writings. In the Islamic sciences and historiography, his creativity was an eminent feature. He played a significant role in the revival and modernization of Islamic thought and sciences to the extent of the subcontinent. He introduced modern methods of research in biography and historiography. 'Al-Farooq', 'Al-Ma'mun', 'Sirat-ul-Nu'man', 'Maqalat Shibli', 'Safarnama Rome, Egypt, and Syria', 'Shair ul Ajmi' are some of his important books.

In addition to this, he has written a book called 'Seerat un al-Nabi', which is probably unparalleled even in the Arabic language. Two of its volumes were written by Allama Shibli and the remaining five volumes were prepared by Allama Syed Sulaiman Nadvi. Allama Shibli is a scholar who has shown a modern tendency to examine and analyze Islamic thought and its history in the light of the Qur'anic context and Hadith sources in the subcontinent. Syed Sabahud din Abdul Rahman writes about this book:

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<sup>494</sup>Sir Syed Ahmad Khan, *Al Khutbatul Ahmadiya*, Aligrah:: Sir Syed Academy, Aigrah Muslim University, 2003)

In writing this book, his devout but dedicated and heroic spirit is definitely overshadowed, but with this, his style is historical, researching, hadith-based, theological and orientalist, so this is a biography. It has become the best book and its highest quality is also its special style.<sup>495</sup>

Allama Shibli examined the opinions of the Orientalists in 'Sirat-ul-Nabi' with the enthusiasm of reasoning and rejected their intellectual betrayals and biased ideas. Due to this book, people who, for one reason or another, were influenced by the writings of Orientalists and their thoughts, their faith in the basic sources of Islam became strong and stable. He established a sound and scientific foundation for critically evaluating the Orientalists' objections to fiqh and history with strong rationality. Later, other scholars began to respond to the Isthiraq investigation by adopting his methodology. During the period of Shibli, the Orientalist movement was at its peak, and the people and the elite were fascinated by Orientalist ideas.

In this period, the scholars were not even in a position to critically evaluate the thoughts of the Orientalists, so that they could give a concrete and well-reasoned answer to the objections raised by the Orientalists. The scholarly work that was done to some extent against the movement of Orientalism at that time was only of a defensive nature. Allama pointed to the works of the Orientalists in the Seerat-un-Nabi (peace be upon him) and also presented a critical review of them. Twenty-seven (27) important books were also mentioned and reviewed, in which partiality and bias were used regarding the Qur'an, Hadith, biography, and history. Commenting on these works, Allama Shibli writes that: Let us find out what is the level of resources and information of European authors? What are the common causes of error? How far is the influence of prejudice and suspicion?<sup>496</sup>

They used to try to answer it immediately. In this regard, in the London Times article on April 25, 1914, it was claimed that some portions of the Holy Quran at hand

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<sup>495</sup> Syed Sbahud Din Abdur Rahman, *Moulana Shubli per aik nazer* (Azamgrah: Shoubli Academy), 133

<sup>496</sup> Shibili Noumni, *Seerat Un Nabi* (Azamgrah: Dar ul Musnafeen Shibili Academi, 2014) Vol:1, 1

are different from the existing Quran and whose validity is more than the existing Quran. Critically evaluating this article in the London Times, Allama Shibli writes that: Although Christians have raised all kinds of objections to the Holy Quran, even some Orientalists in Europe have denied the perfection and eloquence of the Holy Quran. But until now they have not claimed that the Holy Quran apart from the current Holy Quran There is another version of the Qur'an which is different from this Qur'an.<sup>497</sup>

Apart from this, he wrote a response to the famous Christian historian George Zeidan's book 'Tarikh al-Madan al-Islami' under the title 'Criticism of the Book of al-Madan al-Islami' and this book was published in Lucknow in 1912. In this book, Shibli responds to the objections of George Zeidan and presents the correct concept of Islam. This book has proved to be a masterpiece on its subject. Maulana Syed Sulaiman Nadvi is optimistic about this book. Apart from this, he wrote a response to the famous Christian historian George Zeidan's book 'Tarikh al-Madan al-Islami' under the name of 'Criticism of the Book of al-Madan al-Islami' and this book was published in Lucknow in 1912. In this book, Shibli responds to the objections of George Zeidan and presents the correct concept of Islam. This book has proved to be a masterpiece on its subject. Maulana Syed Sulaiman Nadvi is optimistic about this book when he says that "The Arabic writing of this magazine is very elaborate. Maulana was a follower of Jahiz's style in Arabic writing. At the time when he was writing this article, Jahiz's al-Bayan wal-Tabeen and Kitab al-Haiwan were often studied."<sup>498</sup>

Continuing the research of Allama Shibli, the researchers and writers of Dar al-Musnafin continued to critically evaluate the contradictions of the Orientalists. In this connection, they organized an international seminar in 1982 to critically evaluate the thoughts of the Orientalists, in which Islamic scholars and intellectuals presented research articles. These articles were later published by Dar Al-Musnafin in seven (7) volumes under the title of 'Islam and Orientalists.' In these articles, rational and detailed responses have been given to the objections raised by the Orientalists on Islam, and the

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<sup>497</sup> Syed Sbah Ud Deen Abdura Rahman, *Islam our Mustashraqueen*, vol: 4, 256

<sup>498</sup> Syed Sulaiman Nadvi, *Hayat Shibli*, (Azamgarh: Darul Musnafin, )



false statements have been refuted. Apart from this, Allama Syed Sulaiman Nadvi also presented great scientific research, which includes 'Tarikh Ariz Al-Qur'an'. While describing the purpose of this book, Maulana Nadvi writes: The purpose of this work is to research the above-mentioned conditions of the land of the Qur'an with the application of ancient and modern information in such a way that the authenticity of the Qur'an and the fallacy of the objectors will be revealed.<sup>499</sup>

He also corresponded with the Orientalists in order to resolve the misunderstandings. Also, Allama Shibli's major masterwork, *Sirat al-Nabi*, was also completed in seven thick volumes. Even after Syed Sulaiman Nadwi, the friends and researchers of Dar al Musnafiin continued to reveal the objections and errors of the Orientalists.<sup>500</sup> Shibli and his companions have the status of shining stars in the literary, academic, and intellectual galaxy.

#### **5.1.4. Muhammad Marmaduke Pickthall (1875-1936)**

In the 20th century, the Orientalists contributed large-scale translations of the Holy Qur'an, which have also been published. In these translations, an attempt was made to distort the original teachings of the Qur'an. In response to them, Muslim scholars took an interest in translating the Holy Qur'an into English. Regarding the translation of the Qur'an into English, Muhammad Marmaduke Pickthall (1875-1936) was the first person who translated the Holy Qur'an directly from Arabic to English. He published the translation under the name 'The Meaning of the Glorious Qur'an'.<sup>501</sup>

This translation of the Qur'an is authentic as well as standard in terms of style and expression. The smoothness, eloquence, and style of the language in Pakhtal's translation of the Qur'an are beautiful and up to the mark. The margin in this translation

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<sup>499</sup> Syed Sulaiman Nadvi, *Traeek Arzul Qur'an* (Azamgarh: Dar Al-Musnafiin, Shibli Academy, 2003), 3

<sup>500</sup> Shah Moinuddin Nadvi, *Hayat Soleimani* (Azamgarh: Dar Al-Musnafiin, Shibli Academy 2011), 157.

<sup>501</sup> Mohammed Marmaduke Fickthall, *The Meaning of the Glorious Qur'an* (New Delhi: Madhur Sandesh Sangam, 1995).

of the Qur'an is nominal. Apart from this, his Arabic language skills are also recognized worldwide by Muslims. Thus, he writes,, ‘Pakhtal is an English Muslim, a literary man of standing and an Arabic scholar.’<sup>502</sup>

Muhammad Pakhtal himself believed that there should be an English translation of the Qur'an that should clear the misunderstandings of the European and Western world. The translations available at that time were very disappointing, so he undertook this great work. Apart from this, Pakhtal did not understand the language of the available English translations of the Holy Quran. He wanted to translate the Qur'an in such a way that the original message of the Qur'an could reach the English-speaking class. Pakhtal was also well aware that the other translations available at that time were done by people who did not believe in the Holy Quran. And these people distorted the original teachings of the Quran through translations.

That is why he took this laborious, delicate, and most important work into his consideration. At that time, he was the most qualified and suitable person to translate the Holy Quran. Millions of people benefited from his translation of the Qur'an and had their faith enlightened. Mohammad Pakhtal has written in the foreword of the translation that the Holy Quran is the word of Allah, so it is impossible for a human being to translate the book of Allah. However, it is a fact that he can reach its closest meaning. So he writes:

“The Aim of this work is to present to English readers what Muslims the World over hold to the meaning of the words of the Qur’an, and the nature of that book, in not unworthy language and concisely, with a view to the requirements of English Muslims. It may be reasonably claimed that a Holly Scripture can be fairly presented by one who disbelieves its inspiration and its message.”<sup>503</sup>

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<sup>502</sup> Abdullah Yusuf Ali, *The Meaning of the Holy Quran Text Translation and Commentary*, vol. I, p. 15.

<sup>503</sup> Mohammed Marmaduke Fickthall, *The Meaning of the Glorious Qur’an* (New Delhi: Madhur Sandesh Sangam, 1995), vii.

Muhammad Pakhtal calls the Holy Quran a great miracle and says that I can memorize several pages of the Quran at the same time, while memorizing a small passage in English is very difficult. The Holy Qur'an is a recipe for human beings, and it starts from the inner reformation of the human being and ends in the external reformation. Also, he writes about the early chapters of the Holy Qur'an and how in terms of training, those chapters were revealed at the beginning of the Holy Qur'an. The focus remained on the inner reformation of man, with rulings on the external reformation and training of man coming down later.<sup>504</sup>

### **5.1.5. Maulana Abdul Majid Dariyaabadi (1882-1977)**

Maulana Abdul Majid Dariyaabadi was an eminent religious scholar, author, philosopher, and expert in comparative religions of the 20th century. He also had a complete hold on scientific debates, Western thought and philosophy, and the Bible. Above all, he was a translator and interpreter of the Qur'an. He spent forty years of his life on the interpretation and study of the Holy Qur'an. Maulana has written a commentary under the name 'Tafsir Majdi', which is adorned with many virtues. Maulana has written his commentary keeping in mind the objections raised by the Christians. He has refuted the false views and objections of Christianity by giving arguments from the Torah and the Gospel. Dr. Abdullah Abbas Nadvi writes about this commentary that The original uniqueness of Tafseer is to compare it with Suhof Samawiyyah, Torah, and Gospel and to prove the correctness of Torah and Gospel positively without any declaration. It is fair to say that the commentator Daryaabadi in this matter. The work is most advanced among the ancients and the latter.<sup>505</sup>

Maulana Darya Abadi gives a rich and meaningful response to the problems and doubts spread by Orientalists in his commentary by quoting passages from the Bible. Based on new research on the common places, characters, and events of the Bible

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<sup>504</sup> Mohammed Marmaduke Fickthall, *The Meaning of the Glorious Qur'an*., xxviii.

<sup>505</sup> Quranic services of Lamai Hind, Papers Seminar organized by Al-Mahad Al-Ali-Islami Hyder Aba Dandiya, 2011, 441.

and the Qur'an and the result of a deep comparative study of religions and beliefs. Maulana has taken full advantage of new scholarly material in Christian and Jewish sources in this regard. This study and the essence of the research has been placed in the exegesis. The Maulana has taken full advantage of it in proving the sciences and facts of the Qur'an and in explaining the wonders of the Qur'an.

Daryaabadi's commentary provides a reasoned and comprehensive response to the objections of Orientalists and rationalists and removes their doubts. He studied the beliefs of the People of the Book, their mutual differences, and their culture in depth, and he had a keen eye on his history and geography. They quote similar statements from the Qur'an and the Bible and their texts in support of the Qur'an in such a way that Divine Word becomes a lesson and a cause for attention even for the People of the Book.<sup>506</sup> . In addition to commentary, Maulana Darya Abadi wrote several articles in which he thoroughly investigated the ideas of Orientalists. He said that the West is still the West, and the East is the East, the era of bad language is now over, but suspicions are still maintained by the post-Easterners between the two, and the efforts of distinguished editors and writers are still going on in this fashion' It is that there should be no doubts about the truthfulness of the message of Islam, the authenticity of the Messenger and the affirmation of the word of God in any article, and every incident in this series should be distorted and presented with distortions so that reading When he closes the book, he finds his heart and mind further away from Islam.<sup>507</sup> . Maulana Daryaabadi has established a high standard and dignity in the rejection and criticism of Eastern-Western thought and philosophy.

### **5.1.6. Allama Muhammad Asad (1900-1992)**

In the twentieth century, a significant personality in the realm of knowledge and thought emerged in Europe and the Islamic world, known as Allama Muhammad

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<sup>506</sup> , Zubair Ahmad Siddiqui, *Tafsir Majdi: Ifadiat our Infridiat*, Aligarh Journal of Quranic Studies ,vol:2,issue :1, March 2019

<sup>507</sup> Abd al-Majid Darya Abadi, *Encyclopedia of Islam*, New Edition (Sadiq Jadid, 12 December 198, 4

Asad. Allama Muhammad Asad was a great thinker, political analyst, translator, and interpreter of the Quran. He has a unique position in the worlds of Islam and the West. His most famous books include “The Road to Makkah<sup>508</sup> and “The Principles of State and Government in Islam.<sup>509</sup> Apart from this, he also wrote many articles on the Zionist Movement.

The new generation in the west and the islamic world were greatly influenced by his thoughts and ideas. He has explained the usefulness of Islamic thought, civilization and all of its virtues. Muhammad Asad critically evaluated all the elements of Western philosophical thoughts and ideas in the West and the Islamic world. He critically evaluated all these aspects, which are considered traits by Western intellectuals. Westerners and Orientalists consider their thought, philosophy, and civilization to be the highest and most superior.

Asad not only critically evaluated the false claim but also rejected it as a hypothesis. He also analyzed Jewish and Christian traditions and expressed his views on the religious and intellectual traditions of the West in a clear and bold manner. Pakistani researcher and writer Dr. Muhammad Arshad writes that in Asad's opinion, the efforts of the Orientalists and their ideas and concepts have poisoned the general Western mind. Therefore, his writings are great in terms of the invitation and propagation of Islam in the West and its understanding.

Under the influence of the writings of the Orientalists, common Europeans and Westerners do not believe in Islam. They do not consider Islam’s spiritual and moral teachings to be more valid and respectable from any point of view comparable to that of Christianity and Judaism<sup>510</sup>. The translation of the Holy Qur'an is a masterpiece of commentary by Muhammad Assad, which is called The Message of the Holy Qur'an.<sup>511</sup>

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<sup>508</sup>s Muhammad Asad, *The Road to Makkah*,(New Delhi: Islamic Book Services,2004)

<sup>509</sup> Muhammad Asad: *The principles of state and government in Islam* (Berkeley and Los Angeles: University of California Press, 1961).

<sup>510</sup> Muhammad Arshad, *A Critical Study of the Thoughts of the Modern Eminent Neo-Muslim Muhammad Asad in the Formation of the Islamic State*, (Lahore: Al-Faisal Ghazni Street Urdu Baz, 2011), 489

<sup>511</sup> Muhammad Asad, *The Message of the Qur'an*, (Gibraltar: Dar Al-Andalus, 1980), ii.

This translation and commentary were published in 1980. Muhammad Assad has shown good enthusiasm to present the Quranic teachings and its facts in a modern style in a simple and comprehensible manner, keeping in mind the religious tendency of the modern educated class and their psychological problems. The beautiful message was conveyed in graceful manner to the English class, which is a great intellectual achievement in itself. This is the first attempt in the English language to include idioms and explanations. In his commentary, Muhammad Assad used most of the rational arguments and scientific methods to clear the various doubts that had spread among the people. This is an eloquent translation and commentary. According to Muhammad Assad, the Western world has shown indifference, disrespect, and disbelief towards the Holy Quran. The main reason for this is the poor and wrong translations of the Holy Quran available. Western writers and Orientalists have deliberately tried to distort the message of the Qur'an through their translations.

Assad says that Western writers have acted with prejudice and obstinacy in their translations of the Qur'an. As a result, misleading translations of the Qur'an have come to the fore.<sup>512</sup> Muhammad Assad translated the Qur'an to fulfill this need. He further writes that if the Qur'an is to be properly understood in another language. Then the Qur'anic message should be presented in a way that is as close as possible to the sense that it conveys to people freed from the burden of later Islamic theological developments. This is the principle that has guided me in all my work.<sup>513</sup>

### **5.1.7. Maulana Syed Abul Ala Maududi (1979-1903)**

Maulana Syed Abul Ala Maududi answered some objections of the Orientalists in detail in 'Tafhim al-Qur'an' and his other works. The literature that Orientalists have produced on the Qur'an and Qur'anic studies is all controversial. In this

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<sup>512</sup> Muhammad Asad, *The Message of the Qur'an*, (Gibraltar: Dar Al-Andalus, 1980), ii.  
 Muhammad Asad, *The Message of the Qur'an*, iv.

literature, the Qur'an was denied to be the word of Allah, and declared to be a personal effort of the Messenger of Allah. Also, Quranic teachings were rejected, and many doubts were expressed. But the tragedy is that all this is happening in the name of knowledge and research. He writes that in the investigation that these ill-intentioned people do in the name of knowledge, they first determine their position that the Qur'an is not to be accepted as the destination of Allah anyway. It is necessary that what Muhammad has presented in it there are articles and information stolen from such and such places. In this style of research, these people pull the hinges of the earth and the sky with such shamelessness that it starts to disgust. It is, and man has to say that if this is the name of knowledge and research, then curse.<sup>514</sup>

After that, Maulana Maududi writes more about the prejudice and narrow-mindedness of the Orientalists, saying that the veil of their biased slander will be completely blacked out if one asks them to answer only four things:

1. What is your argument for claiming that a Quranic statement must be derived from these books after discovering an article similar to a Quranic statement in two or four of the ancient texts ?
2. Was there such a library in Makkah at that time, and were the translators of different languages providing materials for the Muhammad ﷺ?
3. Thus, only this one possibility was made the subject of discussion and research that the Qur'an is derived from the stories that existed in the form of oral traditions and legends among people. Anyone who ponders these questions will not be able to come to the conclusion that what the Orientalists have presented in the name of "knowledge" is not, in fact, impenetrable to any serious student.<sup>515</sup>

The Orientalists, despite their long claims of knowledge and research, are blinded by prejudice and try to cast dust on the bright truths of the Qur'an. It is decided

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<sup>514</sup> Syed Abul Ala Maududi, *Tafhim al-Qur'an*, (New Delhi: Central School of Islamic Publishers, 2018) Volume: 3, 37.

<sup>515</sup> Syed Abul Ala Maududi, *Tafhim al-Qur'an*, (New Delhi: Central School of Islamic Publishers, 2018) Volume: 3, 37.

among these claimants of research that they must find bugs in every word of the Qur'an. Now, if there is no basis for the falsification of his statements, then at least this story should be left out and is not completely clear.<sup>516</sup> Maulana also examined the distortion of the Bible and said that the Orientalists want to do the same with the Qur'an. He discusses Bible distortion and claims that any of the four gospels included in the Bible are authentic. The author of the book was not a companion of Jesus, and none of them claimed that he recorded the information obtained from the prophet's companions in the Gospel. It is possible that the narrator witnessed those events and heard those statements first hand, or that they reached him via one or more channels.<sup>517</sup>

### **5.1.8. Dr. Muhammad Hamidullah (1908-2002)**

Dr. Hameedullah has played a key role in introducing Islam to the European world. In this regard, he translated the Holy Qur'an into French and wrote many important books, including "Introduction to Islam" and "Mohammad Rasoullah," which are worth mentioning. His translation of the Qur'an and other books on Islamic sciences continue to play an critical role in dispelling misconceptions about Islam in Europe and providing a true introduction to Islam. Orientalists have caused numerous misunderstandings in Europe and the Western world regarding the Qur'an, Hadith, Sirat, Islamic laws, and Islamic history, as a result of which people have developed a misconception about Islam.

Orientalists have not only spread misinformation but also devastated Islam. In these circumstances, Dr. Muhammad Hameedullah was the only person in Europe who worked to clarify these misconceptions and gave rational responses to the Orientalists' objections. Renowned researcher Maulana Ziauddin Islahi said about him that his pen exposes the intellectual betrayals and hypocrisy of the enemies of Islam. You gave

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<sup>516</sup> Syed Abul Ala Maududi, *Tafhim al-Qur'an*, (New Delhi: Central School of Islamic Publishers, 2018) Volume: 4,450

<sup>517</sup> Syed Abul Ala Maududi, *Tafhim al-Qur'an*, (New Delhi: Central School of Islamic Publishers, 2018) Volume: 5, 467.



lectures in some countries of Europe in which you solved the doubts and misunderstandings arising in the modern minds. By authoring and compiling these The main purpose of the law was the right and abrogation of falsehood, the affirmation, and expression of Islam and the answer to the insults of the Orientalists. Even the great scholars and institutions could not do the service they have done to Islam while living in Europe.<sup>518</sup>

In response to Orientalists' concerns, Dr. Hameedullah's writing style has been very balanced and scholarly. He writes in this regard to explain his stance : My own impression is that they generally do not object to Islamic things deliberately, they are sincere, and express their opinions according to their knowledge and understanding, and not with abuse, in a purely scholarly manner. If you point out the mistakes, they usually admit it immediately.<sup>519</sup>

Dr. Hamidullah did not write a permanent book in response to the Orientalists' objections, but their misconceptions were examined and rationalized, and responses were presented in many of his works and research articles. Dr. Springer (1813-1893) wrote the three-volume book "Hayat Muhammad wa Ta'alimah as-Mushir al-Muqadis Ghalibitha Ili Al-Ayn," in which he used revelation and misrepresentation. Dr. Hameedullah responds in one place in his sermon as follows: Those who are not Muslims and have been objecting to Islam, they also object to revelation and say that it is a disease. In the German book of Al-Nabi, he used the Arabic source, but while presenting his personal opinion about the revelation, he wrote that the disease of epilepsy is known. When the face of Allah ﷻ turns red, you start sweating, and your vision fades, Springer says that these are the symptoms of epilepsy. The observation of the time of revelation has been narrated by different Companions<sup>520</sup>

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<sup>519</sup> Dr. Hameedullah. *Letter to Maulana Ali Mian*, Mahanama Maarif, Azamgarh, May 1983, Volume: 131, Issue: 5,389

<sup>520</sup> Dr. Muhammad Hameedullah, *Khutbat Bahawalpur* (Farid Book Depot, Delhi 2004), 428.

Dr. Sahib has discussed in detail the preservation and editing of the Quran, which also clears up the doubts spread by the Orientalists. It was revealed to the Messenger of Allah, and it has neither been compiled by anyone nor by any other source. He said, ‘The Holy Qur'an was compiled by the Messenger of Allah himself under his supervision and he took measures to preserve it which no other prophet had done before him or at least we do not find a precedent for it in history’.

In addition to the objections to the Holy Quran, Dr. Hameedullah investigated the objections of the Orientalists to other sources of Islam, including the Prophet's biography, Islamic jurisprudence, and history. The Prophet's era marked the beginning of the hadith<sup>521</sup>.

#### **5.1.9. Dr. Mustafa Al-Saba'i (1915-1964)**

Dr. Mustafa Al-Saba'i was a well-known scholar and prominent researcher in the Islamic world. He received his higher education from Al-Azhar University and obtained his doctorate degree from the same university by writing a thesis on, “Sunnah and Makantha in Islamic Sharia.” He has also taught for a long time in the Department of Islamic Jurisprudence at the University of Damascus. He also serves as president of the same department. He visited many European countries and their universities, cultural institutions, and research departments to discuss with officials and share their thoughts and ideas. Dr. Al-Saba'i was well acquainted with the thoughts and ideas of the Orientalists but was also aware of their dishonest investigations. He used to talk to the Orientalists often and introduce them to the true position of Islam. He said there is so much dubious content in the books and research of the Orientalists about the Quran. The biography of the prophet (S.A.W.), imams, mujtahids, maschaikhs, and the traditions of hadiths, as well as the evolution of Islamic jurisprudence.<sup>522</sup>

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<sup>521</sup> Dr. Muhammad Hameedullah, *Khutbat Bahawalpur*, 58.

<sup>522</sup> Mustafa Al-Saba'i, *Al-Istishraq wa Al-Mustashirqun Malham wa Maaliham*, Translator: Maulana Salman Shamsi Nadwi, (Lahore: Adar Ha Anar Kali, 1982), 16

Dr. Al-Saba'i considered it a great religious service to scientifically evaluate the research of the Orientalists and expose their errors. He himself undertook this service and wrote a book entitled "Ist Ishraq Wal Mustasharkoon Malham Wa Ma'aliham," in which he thoroughly investigated the ideas of the Orientalists and exposed most of their mistakes. He indicated many of Gold Zahir's major errors in this book. This is the Orientalist whose ideas had the greatest influence on the Christian world. Dr. Al-Saba'i writes in his book about Orientalists' works: 'When the characteristics of the Qur'an, and its historical documents and past true stories, are amazing to them, which were delivered by the tongue of a mother, they repeat the ignorant slogan that fourteen hundred years ago the uncivilized Arabs. The ignorant people thought that their information had been heard by the Messenger of Allah ﷺ from some people of his time. Study the scientific facts of and bear witness in their hearts that it was not revealed before their time, then they attribute it to the intelligence and intelligence of the Messenger of Allah ﷺ and sink into more wonders'<sup>523</sup>

Dr. Al-Saba'i believed that the idea of the Qur'an being divine is beyond his comprehension and that Islam is a composite of previous religions, particularly Christianity and Judaism. They have no evidence to back up their claim. In another place, he writes that when I had the opportunity to meet and exchange ideas with Orientalists, my belief increased that, because of them, our intellectual heritage is under threat. This intellectual legacy can be traced back to religious sciences, civilization, and culture. I am disappointed to know that their hearts are filled with hatred and obstinacy towards Islam, Muslims, and Arabs.<sup>524</sup>

#### **5.1.10. Pir Muhammad Karam Shah Al-Azhari (1918-1998)**

Pir Muhammad Karam Shah Al-Azhari was a well-known Pakistani religious scholar. He obtained his B.A. from Punjab University in 1945 and the highest degree in

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<sup>523</sup> Mustafa Al-Saba'i, *Al-Istishraq wa Al-Mustashirqun Malham wa Maaliham*, 39.

<sup>524</sup> Dr. Mustafa Al-Saba'i, *The Legislation of the Hadith of the Prophet ﷺ*, Translator: Professor Ghulam Ahmad Hariri (Faisalabad: Malik Sons karkhna, 1982), 29

Islamic law from Al-Azhar Jamia al-Islamiyya in 1951. He played a vital role in the context of a reasoned response to the Orientalist. After sixteen years of continuous hard work and research, he completed the interpretation of the Holy Qur'an in five volumes under the name "Zia-ul-Qur'an." This is one of the best commentaries of the present age. Another great work of his, 'Sunnat Khair al-An'am' which he composed during his stay at Jamaat-ul-Azhar,<sup>525</sup> (Allah be upon him), contains a refutation of the ideas of the Orientalists.

His other significant book on the Seerah of the Prophet, is called Ziya-ul-Nabi, was written in collaboration with Allama Abdul Rasool Arsha and published in seven volumes. Maulana has provided valuable answers to the definition, history, background, and methods of the Orientalist movement as well as their objections to the Holy Quran in the sixth volume of this book. Pirkaram Shah, in his Tafsir "Tafsir Zia-ul-Qur'an," has also tried to refute the ideas of Orientalists in many places. Maulana writes in one place in his Tafsir that ' Whereas the European Orientalists raise serious objections to the Holy Qur'an, they also vehemently accuse that the events of the Prophets and predecessors mentioned in the Holy Qur'an are not divine revelations, but the Prophet of Islam told them from the scholars of the People of the Book. Listened and then recorded them in the Qur'an. We do not need any external argument to prove its literalness. If we compare the stories mentioned in the Torah and the Gospel with the events mentioned in the Holy Quran, the truth will automatically become clear. Azhar min Al-Sham.<sup>526</sup>

The attitude of the people towards the orientalist's books in Europe is not different from the basis on which the pagans of Mecca denied that the Qur'an is divine. This was written by Maulana Zia- Ul- Nabi in details about the activities of the orientalist. Makkah's unbelievers used to speak in the same way, as did orientalist,

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<sup>525</sup> Pir Muhammad Karam Shah, *Sunt Khair al-An'am* (Karachi: Madina Publishing Company, 197 Gul Muhammad Faizi, *Speeches of Pir Muhammad Karam Shah's Ayaam Asri, 'Abri Karam'* (Sargodha: Maktabatul Karam, 1978, 17.1), Pages: 290.

<sup>526</sup> Pir Muhammad Karam Shah, *Tafseer Ul Quran* (New Delhi: Aetqaad Publishing House 1989), vol:2, 405

who are in the same situation as Makkah polytheists. Orientalists do not realize how hollow and weightless their words are. Montgomery says of Watt:

"Watt leaves the horse of his imagination unbridled in an effort to find the source of the Holy Qur'an. He stops at one place for a few moments and then moves on to another. He sometimes refers to the class conflict of Mecca as the Qur'an. And sometimes the creative imagination of the Prophet ﷺ. Sometimes he combines the verses of the Qur'an with the people of the book who came to Makkah for different purposes from the surrounding areas, and sometimes he considers the mental environment of Makkah as the source of the Qur'an".<sup>527</sup>

It is the common claim of the Orientalists that the Messenger of Allah ﷺ derived the commands of the Qur'an and its teachings from the books of Jews and Christians and made these teachings known in the name of the Qur'an. Regarding this hypothesis, Maulana writes that the Orientalists study the Old Testament and the New Testament only to find the source of the teachings of the Holy Qur'an with their ideology in mind. When they see something of the Holy Qur'an according to the previous pages of the Holy Qur'an, they happily announce that Muhammad ﷺ has derived this from such and such a place. So that the reader feels that the Qur'an is not the revealed word of God, but the Holy Prophet ﷺ copied the other pages of the Samawiyyah and authored it.<sup>528</sup>

### **5.11 Dr. Muhammad Khalifa (1929)**

Dr. Muhammad Khalifa is a well-known intellectual and scholar from Egypt. He received his Ph.D. degree in electrical engineering from the University of Toronto (Canada). During his stay in Canada, he came into contact with many Western thinkers and intellectuals. He deeply regretted that Western scholars are suffering from many misunderstandings about the Holy Qur'an and are propagating many wrong perspectives.

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<sup>527</sup>Pir Muhammad Karam Shah, *Tafseer Ul Quran*, 370.

<sup>528</sup> Pir Muhammad Karam Shah, *Tafseer Ul Quran*, 383.

He saw that many Orientalists were distorting the teachings of Islam with intention and planning. Keeping this in mind, he wrote a voluminous book titled *The Sublime Qur'an and Orientalism* to clear their objections and misunderstandings. It took him ten years to complete this book. This book was first published in London and then in America in 1983. After that, in 1989, it was published in Pakistan. This book, consisting of fifteen chapters, presents a detailed study of the Qur'anic thoughts of the Orientalists. In this book, he made a strong judgment on the Qur'anic thoughts of the Orientalists on the basis of rational and analogical arguments. He tried hard to solve it. He first discussed the divine revelation of the Qur'an and rejected all the assumptions that the Orientalists put forward. He rejected this hypothesis on the basis of arguments that the material of the Qur'an was borrowed from Jews and Christians and then the Qur'an was compiled.<sup>529</sup>

Apart from this, the objections raised on the compilation and editing of the Holy Quran, eloquence, and arrangement of surahs and verses, were also answered positively. In this regard, he reviewed the hypotheses of John Arberry, Rodwell, and Arthur Jeffrey and rejected them based on arguments. Muhammad Khalifa also critically reviewed some translations of the Qur'an made by Orientalists and called their translations “wrong English Translations”<sup>530</sup>. He further said that in these translations of the Qur'an attempt has been made to distort the original message of the Qur'an. According to him, the reasons for this are:

1. Nescience of the Arabic Words' exact meaning:
2. Knowing only one shade of the meaning:
3. Confusion between different Arabic words:
4. Limited Knowledge of Arabic:
5. Mistaking Arabic for Hebrew or Syriac.<sup>531</sup>

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<sup>529</sup> Mohammad Khalifa, *The Sublime Qura'n and Orientalism*, (Karachi: International Islamic Publishers, 1989)

<sup>530</sup> Mohammad Khalifa, *The Sublime Quran and Orientalism*, (Karachi: International Islamic Publishers, 1989) , 64-

<sup>531</sup> Mohammad Khalifa, *The Sublime Quran and Orientalism*, (Karachi: International Islamic Publishers, 1989) , 64-

### 5.1.12. Maryam Jameela (1934-2012)

Since the 1960s, Ms. Maryam Jameela has emerged as a dynamic interpreter of Islam on the intellectual horizons of the East and the West. Instead of apologetic reasoning, she criticized western thought and philosophy with great confidence. She also produced valuable literature in defence of Islamic thought, which proved to be a source of guidance for the new generation. Therefore, her writings have a great influence all over the world. Along with the revival of Islamic thought and its defence, she has responded in an excellent and polite manner to the works of Western writers and Orientalists. She has also critically reviewed their immature and prejudiced ideas and beliefs about Islam versus the West. Her important books include, ‘Theory and Practice’ and ‘Islam and Modernism’. Maryam Jameela has also written a book titled *Islam and Orientalism* in which she discusses the famous orientalist: Dr. Philip K. Hitti, Dr. Kunth, S. D. Guiton, H.R. Gibb, Dr. Wilfred Cantwell Smith, Freeland Abot, and Nader Safran. Their books have been critically reviewed as well as investigations and clarifications have been covered, and doubts have been resolved. This book is actually a collection of her commentaries on the books of the Orientalists.<sup>532</sup>

Maryam Jameela begins by quoting texts, evaluating them, and finally providing a reasoned response. In addition, she has presented a balanced and realistic view of Islam in this book. Muhammad Yousf Khan and Sons of Lahore published this book in 1991. She writes, explaining its purpose:

“The purpose of this collection of review essays is to provide the student with a full understanding of the ideological weapons of the orientalists which are being deliberately used to mislead the Muslim Intelligentsia into cynicism, heresy, and apostasy. This work is essential to help rescue the modern educated Muslims from the fallacy of accepting these unscrupulous as the supreme authorities on Islam”<sup>533</sup>

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<sup>532</sup> Maryam Jameelah, *Islam and Orientalism*, (Lahore, Mohammad Yusuf Khan and Sons, 1990)

<sup>533</sup> Maryam Jameelah, *Islam and Orientalism*, 19

It is a common point of view among Christians and Jews that the fundamentals of Islam are derived from Christianity and Judaism. In this regard, Maryam Jamila, referring to one of her Jewish teachers, writes:

“Our textbooks written by him took each verse from the Qur’an painstakingly tracing it to its allegedly Jewish source. Although his real aim was to prove to his students the superiority of Judaism over Islam.”<sup>534535</sup>

Maryam Jamila also objects to the terminology used by Orientalists and Western writers and says that "Mohammedan world" is a misleading term. “We are Muslims, not Muhammadans.” The terms "Muhammad" and "Muhammadism" were coined by the Crusaders, who spread hatred against Islam throughout Europe by spreading the lie that Muhammad (PBUH) revealed that Muslims should worship one Allah. It is for this reason that Muslims strongly oppose the identifications of ‘Muhammadans’.<sup>536</sup> Apart from that, Maryam Jameela explained in detail that prophet Muhammad borrowed some things from Jewish and Christian sources. She responded that Muhammad was unaware of other languages besides Arabic, so the claim that Prophet Muhammed (SAW) borrowed contexts from the Bible and other sources is false. Also, the stories that are created in this connection are completely biased.<sup>537</sup>

### **5.13 Dr. Muhammad Akram Chaudhary (1950)**

Dr. Muhammad Akram Chaudhary is a renowned Pakistani Islamic scholar. He was born on September 16, 1950, in Bahawalpur, Punjab. He obtained his Master's degree in philosophy from Government College Lahore in 1971. He received his doctorate degree from the University of Glasgow under the supervision of Dr. Muhammad Hasan Bajoda and Prof. J.N. Mattook. After his doctorate, he was selected for a Fulbright Fellowship in 1993-1994. He teaches at many universities, among which Islamia University Bahawalpur, Bahauddin Zakariya University of Multan, the

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<sup>534</sup> Interview with Maryam Jameela, Al-Dawah, May, 2004 Riyadh P:31

<sup>535</sup> Interview with Maryam Jameela, Al-Dawah, May, 2004 Riyadh P:31

<sup>536</sup> Jameelah, *Maryam, Islam in Theory and Practice* (Lahore: Muhammad Yusuf Khan & Sons, 1990), 20.

<sup>537</sup> Jameelah, *Maryam, Islam in Theory and Practice*, 65



University of Punjab, and the University of Sargodha are worth mentioning. Under his supervision, eighteen (18) M. Phil. and twenty-two (22) Ph.D. theses have been completed. Apart from this, he has been a member of many research institutes. Dr. Chaudhary has spent the majority of his life defending the authenticity of the Holy Quran intellectually against orientalist criticism, and this process is still ongoing.

During this time, he was a paper writer at numerous national and international conferences. Chaudhary also worked on Quranic studies, Arabic language, and literature. In this regard, his writings are embellished with ancient and modern references. His style and narration are also discussed in a very interesting and simple tone. Dr. Muhammad Akram has taken a close look at the work of orientalists in relation to the Qur'an. During his stay at the University of Glasgow, he studied the writings of the Orientalists in depth. He wrote two books on the authenticity of the Qur'an and the objections made to it, one of which is an important book called *A Holy Qur'an: A Continuous Miracle*.<sup>538</sup> Chaudhary critically reviewed the Qur'anic thoughts of the Orientalists, especially Arthur Jeffrey. Jeffrey had tried to prove the text of the Qur'an wrong.<sup>539</sup>

Dr. Muhammad Akram writes in his paper 'Orientalism on Variant Reading of Quran: The Case of Arthur Jeffery', in which he judged him and writes that he does not express the fact that Islam, as Abrahamic religion. Jeffrey believes that the Companions may have suggested some changes in the text of the Qur'an and measures to improve it with good intentions. From the Islamic point of view, altering the text of Islam.<sup>540</sup> He also claims that, unlike his predecessor Richardbel, Geoffrey was unable to conceal Islam and its holy book 'The Quran.' Geoffrey mentions Hazrat Abu Bakar Siddiq's efforts while discussing the compilation and editing of the Holy Qur'an. His point of

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<sup>538</sup> Mohammad Akram Chaudhary, *A Holy Qur'an : A Continuous Miracle*(Lahore: Bazm e Iqbal,2020)-

<sup>539</sup> Muhammad A. Chaudhary,"*Orientalism on Variant Reading of Quran: The Case of Arthur Jeffery*," American Journal of Islamic Social Science 12 no. 2 (1995): 172

<sup>540</sup> Muhammad A. Chaudhary,*Quran aik musasal Moujzah* ( Lahore : Islamic Publications,2011),77

view is purely personal. Dr. Muhammad Akram provided a well-reasoned response to his writings

## **5.2. Section.II Dr. Muhammad Mohar Ali on the Quranic Thoughts of Orientalists**

### **5.2.1. Educational and teaching Background**

Dr. Muhammad Mohar Ali is a well-known and great intellectual figure in the Islamic world, as well as an expert in Qur'anic and biographical studies. He was born in 1929 in Bengal. After receiving his primary education in his native land, he obtained his bachelor's and master's degrees in the subject of history from Dhaka University in 1952 and 1953. During this time, he taught at many colleges. He also served as a lecturer in the history department of Dhaka University. After that, in 1960, he moved to London for higher education and obtained his doctorate degree in 1963, from the School of Oriental and African Studies at the University of London under the title of *The Bengali Reaction to Christian Missionary Activities (1833-1857)*. The following year, he obtained a barrister's degree from Lincoln's Inn in London. He then returned to Bangladesh and joined as an assistant researcher at the Official Historical Document Center of the University of Dhaka. After that, he went to Saudi Arabia, where he was appointed a professor of Islamic history at the Imam Muhammad Ibn Saud Islamic University (Riyadh) and taught there for twelve years. He also teaches at Medina University. In addition, Dr. Mohar also worked as a researcher at the King Fahd Complex for the printing of the Holy Qur'an. Besides this, Dr. Mohar has been a member and patron of various scientific and intellectual research institutes in the Muslim world.

### **5.2.2. Shah Faisal Award for Islamic Services**

Dr. Muhammad Mohar Ali was an uncrowned king of the academic and research world. His academic and research writings are highly appreciated by the academic world. In this regard, he was awarded the Shah Faisal Award in 2002, the biggest award in the Muslim world, in recognition of his academic and religious services.<sup>541</sup> He is the

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<sup>541</sup> M. A. J. Beg, Muhammad MoharAli, <https://www.bmri.org.uk/biogs/Muhammad-Mohar-Ali.pdf> ) as accessed on Oct. 09, 2022)

first person from Bangladesh to be honoured with this prestigious award. Dr. Mohar's religious and academic services have been recognized not only by the Islamic world but also by the Western world. Mehar Ali, an expert in Islamic sciences and a selfless servant of the Holy Quran died in 2007.<sup>542</sup> Due to his research taste, and God-given talent, he left a wonderful academic legacy that will always be a beacon for the world of knowledge and research.

### **5.2.3. Intellectual services of Dr. Mohar Ali**

Dr. Mohar's personality was filled with religious humility and pride. And this love and honour made him a true and selfless servant of the Holy Quran and the life of the Prophet. He brought the Islamic world very close to him. He comprehended, analyzed, and then extended his study to encompass all of his followers' scientific betrayals and dishonesty. He revealed the truth about so-called Qur'anic research. He had a strong feeling that serious and talented people working on his research in the world of Islam were unequalled, and that they could examine his so-called research and scientific works in depth and thoroughly and provide answers. The tragedy of this era is nothing but the decline visible in the Islamic world, and it was dark far and wide. When he didn't see any content attributes in this area, he prepared himself for this scientific front and accomplished great scientific feats that will live on for the rest of the world. The human race will continue to benefit.

Dr. Mohar studied and observed the Orientalists' research and writings in depth. His research and special interest focused on the preservation and authenticity of the Holy Qur'an. He appears to be entirely successful. Therefore, in this field, he was struggling and fighting from the beginning. In this regard, he visited many countries, met many orientalists, and visited numerous libraries to collect knowledge.<sup>543</sup> Dr. Mohar

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<sup>542</sup> Prof. Muhammad Mohar Ali has passed away <https://muslimmatters.org/2007/04/12/prof-muhammad-mohar-ali-has-passed-away> )as accessed on Oct. 09, 2022)

<sup>543</sup> M. A. J. Beg, Muhammad MoharAli, <https://www.bmri.org.uk/biogs/Muhammad-Mohar-Ali> pdf (as accessed on Oct. 09, 2022).

fought against the intellectual misconduct and errors of the Orientalists and gave a well-reasoned answer to their enmity and opposition in a very scholarly and rational way. Dr. Mohar's contribution to scientific research was incredible and overwhelming, and this appreciation exposed him not only to the Asian subcontinent but also to the Arab and Western worlds. Today, there is no student working on Orientalist research without using his writings.

Dr. Mohar was fluent in Bangla, Urdu, Persian, Arabic, and English, but he chose English as the international language for research and writing because opponents of Islam and Orientalists mostly used the same language. As they agitate the fundamental texts of Islam, they attempt to distort Islamic teachings. That is why Dr. Mohar marked the Orientalists' objections in detail in English and then conducted a scholarly trial of them in every aspect. He wrote fifteen valuable books on rare topics, each one packed with oceanic knowledge. Some of his important works are:

### **1. The Qur'an and the Orientalists: An Examination of Their Main Theories and Assumptions.**

His book, 'The Qur'an and the Orientalists: An Examination of their main Theories and Assumptions' is a watershed moment in the history of Orientalist objections to the Qur'an, which was recognized not only by Muslim scholars but also by Orientalists. Based on the responses, this is a valuable and first-of-its-kind book, as well as yet another example of research and Muslim scholarship. In this, Mohar discusses the truthfulness, rationality, and usefulness of the Holy Qur'an in light of the affirmation of scientific and rational virtues effectively.<sup>544</sup>

### **2. Sirat Al Nabi (SAW) and The Orientalists**

Another important and famous book of Dr. MoharAli is 'Sirat Al Nabi (SAW) and The

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<sup>544</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists :An Examination of their main theories and Assumptions*

Orientalists'.<sup>545</sup> This book is a very important scholarly effort and is recognized as a masterpiece on its subject. It is also a very essential and useful book in terms of arguments, style, and presentation. The attitude of the Orientalists continued to evolve, and in the 18th century, this attitude and behaviour reached its peak. Dr. Muhammad Mohar critically reviewed them. He specifically answered the objections of William Peacock, S. Marglioth and Montgomery Watt. Dr. Mohar attempted to remove the Orientalists' attempts to shake the confidence and faith of the modern, educated Muslim community in the Qur'an through the above-mentioned two works.

### **The Bengali Reaction to Christian missionary activities, 1833-1857**

Another book is called 'The Bengali Reaction to Christian Missionary Activities, 1833-1857'. This is actually his Ph.D. thesis, and it is on the subject of Orientalism and its aims.<sup>546</sup>

### **3. History of the Muslims of Bengal**

Another important work of Dr. Mohar is called 'History of the Muslims of Bengal'. This book is an influential document on the history of Bengali Muslims. Many editions of this book have been published.<sup>547</sup>

### **4. An Outline of Ancient Indo-Pak History**

Dr Mohar has another book on the history of the subcontinent called An Outline of ancient Indo-Pak History. These books reveal their historiography. Dr. Mohar is also considered an essential pillar and document of Bengali history.<sup>548</sup> Apart from these

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<sup>545</sup> Muhammad Mohar Ali, *Sirat al-nabi and the orientalis: with special reference to the writings of William Muir, D.S. Margliouth and W. Montgomery Watt.* (Medina: King Fahd Complex for the Printing of the Holy Qur'an, 1997)

<sup>546</sup> Muhammad Mohar Ali, *The Bengali Reaction to Christian missionary activities, 1833-1857* (Chittagong: Mehrub Publications, 1965) .In this book he reviewed the Christian activities in Bengal.

<sup>547</sup> Muhammad Mohar Ali, *History of the Muslims of Bengal 1771-1871* (Ryadh: Imam Muhammad ibn Saud Islamic University, 1988).

<sup>548</sup> Muhammad Mohar Ali, *An Outline of ancient Indo-Pak History*, (East Pakistan: Muhammad Mokhles Ali, 1960) .

books, he has also penned many research articles. Dr. Mohar's investigations are elegant, with excellent reasoning.

#### **5.2.4. Objections to the Qur'an by Orientalists and the trial of Dr. Muhammad Moher Ali**

Dr. MoharAli has given the answer to Orientalists with great reasoning in their own language. His response is entirely justified, scientific, and academic in nature. He started this work while he was writing a book titled *Sirat al-Nabi and Orientalism*. When he published this book, he strongly realized that the objections of the Orientalists were directly related to the Holy Qur'an, That is why he was mentally prepared to critically evaluate the Orientalists' views on the Qur'an. Following that, in 1999, Toby Lester's article in the Atlantic 'What is the Kuran?' in Atlantic Monthly. It was actually a journalistic article in which Gerd-R. Puin's ideas were discussed. Some decayed scrolls of the Qur'an were discovered in a mosque in Sana'a (Yemen), on the basis of which he made his hypothesis that this is a part of the original Quran. The core of this research was the Quranic manuscripts discovered in Sana'a.<sup>549</sup>

Dr. Muhammad Mohar wrote a critical commentary on Toby Lester's article, which was published in June 1999 in a booklet entitled 'The Qur'an and the latest Orientalist Assumptions'. King Fahad Printing Quranic Press organized an international conference on Islamic sciences in Madinah, in which Dr. Mohar presented a very authentic research paper on Orientalist objections to the Qur'an in Arabic language. This paper was later published in 2002 with some additions. 'Brief Survey of their Assumptions' was published as a pamphlet.<sup>550</sup>

After that, he strongly felt that there was a need to do detailed work on the objections of the Orientalists to the Qur'an. It was the need of the hour to fully examine

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<sup>549</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists :An Examination of their main theories and Assumptions*, p:v

<sup>550</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists :An Examination of their main theories and Assumptions*

their objections and to bring all their scientific betrayals and misunderstandings to the world. Then Dr. Mohar devoted himself fully to this important task. He explored the entire history of the Orientalists, collected their scholarly work, and studied it in depth. As he was already interested in the thoughts and research of the Orientalists and wrote several articles, he had no difficulty in critically evaluating the orientalist's Quranic ideas.

### **5.2.5. Dr. Mohr Ali's Research Method**

The important achievement of Dr. Mohar Ali is that he did not allow the objections raised by the Orientalists about the Quran and the Prophet's biography to flourish. He also studied the Orientalists' desire to convey the message between the lines; for this, he travelled to Western countries and collected materials by visiting famous Western libraries. After that, he studied them comprehensively. He critically evaluated and followed their assumptions closely, and answered them directly in their language, in their own tone, and indirectly in their own land. In this regard, Dr. Mohar Ali himself writes:

“I have met them on their own grounds and have taken up their arguments and statements one by one, pointing out their faults, inconsistencies, and untenability. I do not claim, however, to be exhaustive and comprehensive.”<sup>551</sup>

Dr. Mohar attempted to disprove the Orientalists' who were on the rise in the twentieth century. Then he gave them a detailed and reasoned response based on extensive research and reasoning. He studied a large collection of Qur'anic sciences in relation to Quranic studies, reviewing their errors and tolerances by referring to Orientalists' books, and then presented his opinion in a reasoned manner. In addition to biographies, Quranic sciences, and history, they are embellished with references from Orientalist books. Of course, Dr. Mohar's responses can be used as the final letter.

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<sup>551</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists :An Examination of their main theories and Assumptions*,37.



According to Dr. Mohar, the thoughts and ideas of the Orientalists in relation to the Holy Quran came out in three different stages:

1. The first phase began with the publication of William Peacock's infamous book *The Life of Mahomet* in 1858. William Peacock's ideas and assumptions about the Holy Qur'an and the Prophet of Islam were adopted by Western writers and Orientalists. Thereafter, until the end of the nineteenth century and the first decade of the twentieth century, their ideas, and assumptions were carried forward. It seems that William Peacock was the dominant writer in this period.
2. The second phase starts at the beginning of the twentieth century, and although it is a mirror image of the first phase. But some additions and changes also took place when Margiolith's book *Mohammed and the Rise of Islam* was published. This book was published for the third time in 1905 with some new additions. At this stage, the ideas of Richard Bell were more widely accepted in the West.

The third stage is called the contemporary stage, when Montgomery Watt's book *Muhammad at Mecca* was published in 1953.<sup>552</sup>

3. And immediately after that, his second book *Islamic Revelation in the Modern World*, came out in 1969.<sup>553</sup>
4. Watt's assumptions and objections, along with those of his predecessors

at this stage, gave rise to further ambiguities about the Qur'an.<sup>554</sup>

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<sup>552</sup> W.Montgomery Watt, *Muhammad at Mecca* (Oxford: Clarendon Press, 1953).

<sup>553</sup> W.Montgomery Watt, *Islamic Revelation in Modern World* (Edinburgh: Edinburgh University Press, 1969)

<sup>554</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 92.

### **5.2.6. The objections of the Orientalists are the same as those of the polytheists of Makkah**

The objections of the Orientalists are the same as those of the polytheists of Makkah against the Qur'an during the Prophet's time. The Makkan polytheists openly criticize the Prophet's teachings and principles. In every period, the opponents of Islam repeated the same objections. After the Crusades, these objections intensified and increased. Since then, a large group known as Orientalists has emerged, whose conspiracy and plan is to attack the Holy Quran and the Prophet and revolt against them. They began to repeat the old objections in a new form, in an interesting manner. They criticized the Holy Qur'an by saying that it is not the word of Allah but the word of Muhammad, which he made up himself. Orientalists also object to the Holy Qur'an, saying it is derived from the Torah and other religious books of Christians and Jews. They claimed that the Qur'an is not the word of Allah but the word of the poets, and sometimes they objected to the compilation of the Qur'an and claimed that it was brought into existence two hundred years after the death of Muhammad. On the range of questions is its recitation at times, as well as its incoherence. They argued that the Holy Qur'an is incomplete and that its language and narration are incorrect at times. They hold that the textual tradition of the Qur'an is dependent on the oral tradition. They left out the fact that the traditions surrounding the writing of the Holy Qur'an during the Prophet's time are incorrect. It is as if they have an unending series of objections. In fact, there is a lot of similarity and uniformity in the objections of the Mushrikeen of Makkah and the Orientalists. In this regard, Dr. Mohar Ali writes:

‘The main aim has been to prove that the Qur'an is a product of human mind and hand. Basically this attitude on the part of non-Muslims is as old as the Qur'an itself. The Makkan unbelievers, the immediate audience of the Qur'anic revelations, made exactly the same allegations, saying that these were only a human's utterances. They are trustworthy but unlettered young men Muhammad had turned into a poet or a sorcerer or someone else had

composed the passages of the Qur'an which he memorized and gave out as Allah's revelations or that these were mere ancient fables.’<sup>555</sup>.

The case of the Orientalists is not different from that of the Makkan polytheists. The polytheists' objections to the Holy Qur'an were extremely risky and unacceptable. Because these objections would open the way to misguidance for the enemies of Islam in the future. That is why the Qur'an Majeed addressed these objections and challenged the polytheists of Makkah to produce a similar verse or surah if they were truthful in their claim. Mahr Ali writes:

“It must be pointed out that Qur’an is not considered a book of poetry by any knowledgeable person . Nor did the prophet indulge in versifying . It was indeed an allegation of the unbelieving Quraysh at the initial stage of their opposition to the revelation that Muhammad (p.b.u.h) had turned a poet; but soon enough they found their allegation beside the mark and changed their lines of criticism in view of the undeniable fact of the prophet’s being unlettered.....”<sup>556</sup>

### **5.2.7. A review of the objections of William Peacock and Montgomery Watt**

Dr. Mohar Ali says that all the ideas of the Orientalists are not only immature but also far from the facts. Their Quranic thoughts are just assumptions that they continued to express to comfort their hearts. In the world of knowledge and research, these assumptions have no validity. Peacock made extensive accusations against the Qur'an and the Prophet's biography, which were later repeated by Watt, who received training from monks. They denied divine revelation and said that it did not come from God but that Muhammad borrowed it from Christians and Jews. During his trading activities, Peacock said that Muhammad gained much information while meeting with Jewish shopkeepers and traders. Further, he said that Muhammad borrowed many

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<sup>555</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 1

<sup>556</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 14.

valuable things from Christians and Jews. Even more, he said that Muhammad also derived expressions, proverbs, and styles of expression from the Bible. Margoliouth displays a similar level of irreverence. He claimed that Muhammad got the idea to be a prophet from Christian and Jewish religious books. He further says that Muhammad took all the stories in the Qur'an from the Bible, polished them, and presented them in a new format. Watt followed the footsteps of his forefathers and said that revelation and Islamic teachings are derived from Christian and Jewish books. He has a negative attitude toward Islam and has attempted to distort divine teachings. Like Peacock and Margoliouth, he attributed Jewish and Christian teachings to Muhammad. He claimed that he received Quranic teachings while travelling and meeting with Jewish and Christian monks.<sup>557</sup> In this regard, Mohar Ali writes that it is important to note that there is no mention of the Prophet taking advantage of these messages to learn about Christianity from a specific monk or a Christian person. According to Mohar Ali, when the Prophet met Bahira, he was only a twelve-year-old, so there is no possibility that he is engaging in any serious academic discussion. Thus, he writes:

"It must be emphasized that the trade journeys were made to a predominantly Christian land. There is thus no question of not making any contact with Christians. What is necessary to note is that there is no reference whatsoever in the sources to the prophet's having taken advantage of those journeys to seek information about Christianity from any particular monk or any Christian individual. Even the doubtful accounts of meeting with Bahira and Nestorius speak only of the inquiries and opinions of those two individuals, and not at all the prophet himself. Also, on the occasion of the reported meeting with Bahira, the prophet was a mere boy, of about twelve and therefore unlikely to engage in any serious academic discussion".<sup>558</sup>

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<sup>557</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 91-109, 134-170.

<sup>558</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 38.

Orientalists also claimed that Muhammad was very eager to become a prophet and that, in order to do so, he met with Warqa bin Nawfal. When the first revelation was revealed to the Messenger of Allah (PBUH) in the cave of Hira, he was very worried and terrified, and his physical condition was also poor for several days. When his life companion, Hazrat Khadija (RA), noticed this, she took him to her uncle, Waraqah bin Nawfal, in the hope that Waraqah would advise and counsel him. Waraqah bin Nawfal greeted him with great dignity and honor. He recognized him right away and described him as sincere and the best person of the coming era. Dr. Mohar Ali writes in this regard:

“This fact, as already pointed out, shows on the one hand that the prophet did not entertain any ambition or intention to play the role of a prophet. On the other hand it shows that on his part Waraqah also considered him a sincere and unpretentious person . In fact except for this meeting, there is no indication in the sources of the prophet’s having previously consulted Waraqah on any subject, though under the circumstances it is reasonable to assume that the two knew each other from close quarters.”<sup>559</sup>

There is a common assumption among the Orientalists that Muhammad could not bear the painful condition of the people of Makkah, due to which he thought about God and the revelation that he should become the leader of his people. The idea became stronger with the ups and downs of the times. The same idea was put into practise by Muhammad at the age of forty. Explaining the reason, Orientalists claimed that Muhammad had a strong desire to become a prophet, for which he had been preparing for a long time, and that becoming the leader of the Arabs was also the same. Desire was part of it, and in this way, he relied on God and revelation to lay the foundation of the new religion. All these objections have no substance and no truth. Mohar Ali writes about these objections:

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<sup>559</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 40.

"These assumptions and suggestions are all wrong and untenable, being based on a gross distortion of the facts and circumstances relating to the coming of revelation to the prophet. They are also illogical and inconsistent."

Prior to the twentieth century, Orientalists stressed that the Qur'an is a human endeavor, not a divine revelation. It has an evolutionary history and was compiled at different stages of time. During this period, many orientalists come to the forefront and are in a constant state of effort to re-study the Qur'an. Among them, John Wansbrough, Patricia Crone, Michael Cook, and Yehuda de New are worth mentioning. The Orientalists created more confusion about the Qur'anic thoughts. They claimed that the Qur'an is not only a creation of human hands but has also come into being through the process of evolution. Dr. Mohar says about this phenomenon:

"During the last quarter of the twentieth century ,however, a new trend has appeared among certain Orientalists who have forward with the suggestion that not only is the Qur'an a work by human hand but that it came into being through a process of evolution and growth over the first two centuries of Islam. These groups of Orientalists are generally known as the revisionists."<sup>560</sup>

### **5.2.8. Criticism of Orientalists' Translations of the Qur'an**

Dr. Muhammad Mohar Ali initially outlined and then reviewed the objectives of the Orientalist Qur'an translation movement and made significant contributions to it. The Isthiraq movement began here. Therefore, he writes:

"The story of the translation of the Qur'an by the Orientalists goes back to the beginning of Orientalism itself. Rather Orientalism in its modern sense may be said to have started with the translation of the Qur'an. For, even before the launching of the Second Crusade, Christian thinkers realized the

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<sup>560</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 2.

need for combating Islam on the intellectual level and forging what P.K.Hitti calls 'an instrument of a pacific crusade.'<sup>561</sup>

Dr. Mohar has rigorously reviewed the Orientalists' ancient translations and identified all the errors that Ludovico Maracci and his followers' translations have made. He also handled the contentious Qur'an translation with his bare hands, exposing all of its obvious flaws and informing the world about its shortcomings. Mohar believes that the cell committed the same errors as Maraki. The cell, according to Mohar Ali, is deformed in a number of ways. Some of these are listed below:

1. Use of Christian terms in translation
2. Inserting words or phrases from the unknown texts that have no relevance to the original text.
3. Adding such interpretations and comments in the translation which contain wrong and irregular traditions.<sup>562</sup>

In addition, Mohar Ali reviewed the famous nineteenth- and twentieth-century Qur'an translators, including Radwell, Palmer, Richard Bell, and Arberry. The translations done by these orientalists, according to MoharAli, reflect the history and editing of the Holy Qur'an, as well as its teachings, language, words, and original meaning. Dr. Mohar has clarified all of their errors, calling them baseless, sluttly, and childish. Furthermore, he also critically examined well-known European translations. The Adwell's translation, according to Mohar, "equilibrates the views of Peacock and Noldeke on the history of the Qur'anic surahs." It is a difficult task to compare and contrast Radwell's translation with the original. Radwell's claim that his work is a scholarly work is an unreasonable and unrealistic claim. Therefore, it is a common understanding that the major chapters of the Holy Qur'an were not revealed simultaneously, but their different components were revealed at different times. There is

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<sup>561</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 334.

<sup>562</sup> Muhammad Mohar Ali, *The Qur'an and the Orientalists: An Examination of their main theories and Assumptions*, 334.

no consensus among ancient Muslim scholars and Orientalists on these various eras. After considering the translation, it comes out that it is not different from other translations, especially in the aspects of distortion, doubt, and evil of translation. For example, Arberry translates the word Furqan as "salvation," which is incorrect and also a specific term of Christianity.

Dr. Moher Ali says that it is very important that the translations of the Holy Qur'an done by the Orientalist circles be critically evaluated, and this evaluation should be done on every level of work done by them. Furthermore, the thoughts and ideas found in their other writings and works related to the Holy Quran should not be overlooked. Therefore, Dr. Mohar proved the authenticity of Deen e Mubeen and the authenticity of religious texts in detail. On the basis of Quranic arguments, historical facts, and reason, he revealed the fact that the Holy Quran is the last revealed book of Allah, and there is no doubt that its revelation is from Allah. There is no crookedness in his teachings or his commandments. Also, there is no ambiguity in its guidance, and it is a permanent guide for mankind. Dr. Muhammad MoharAli also discussed the truthfulness, rationality, and effectiveness of the Holy Quran in light of its affirmation of intellectual and rational virtues effectively and style.



## **5.3. Section:III. Dr. Mustafa Al-Azmi (1930-2017) on the Quranic Thoughts of Orientalists**

### **5.3.2.1. Educational Background**

Dr. Mustafa Al-Azmi was a well-known academic and intellectual figure not only in the Indian subcontinent and the Arab world but also in the West. He was also a great modern-day Quranic scholar and Muhaddith. He was a dynamic and a thoughtful researcher of knowledge, and that Allah Ta'ala blessed him with a wide range of academic and practical abilities. His entire life has been considered a beacon of light for the Islamic world and knowledge. He was a great supporter and defender of Islam. Dr. Mustafa-al-Azmi was born in Uttar Pradesh in 1930. He received his primary education at home and then shifted to Azhar-e-Hind Darul Uloom Deoband, where he earned his fazilat certificate in 1952. He obtained a bachelor's degree from Al-Azhar University in Shahadat al-Alamiya (M.A.) in 1955. Following that, he was admitted to Aligarh Muslim University for a Ph.D. program, but due to lack of an academic atmosphere, he relocated to Qatar, where he worked and edited many academic manuscripts in the public library. Furthermore, he migrated to London for academic purposes and obtained a Ph.D. degree under the supervision of Professors Author John Arberry and R. B. Sargent under the title "Studies in Early Hadith Literature" from Cambridge University in 1966. This was considered an excellent scholarly work on the subject of Hadith. Dr. Al-Azmi has undertaken a scholarly trial of the Orientalists' objections and doubts regarding hadiths and has devastated them from their roots.<sup>563</sup>

### **5.3.2. Teaching Services and Honors**

After completing his education, Dr. Al-Azmi moved to Saudi Arabia and obtained Saudi citizenship. He worked at Umm Al-Qura University as a professor of Usul-i-Hadith until 1973. He then taught at Malik Saud University from 1973 to 1991.

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<sup>563</sup> Maktoob Grami Moulana Said Planpoori, Mentioned in Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosoosi shoumara, Dar Ul Uloom Mou Nath Bajhen , UP, Jalid:3, Shoumara, April – December 20018, 20

He was a professor and the dean of faculty at Riyadh's College of Al-Turbia. He was also the chairman of the Islamic Studies Department at King Saud University as well as a visiting professor at the University of Michigan and St. Cross College (Oxford University, London). Similarly, from 1989 to 1991, he was a visiting scholar at the University of Colorado (USA). He taught at Preston University in New Jersey in 1992. He also taught at Harvard University, where he was the first professor of the Hadith department. In 1980, he received the Shah Faisal International Award for his contributions to Hadith.<sup>564</sup> Another significant accomplishment of his was computerizing the Arabic texts of hadiths, which are now part of the digital world today. In 1981, the Saudi government granted him citizenship in recognition of his service. His services will always be intact, eternal, and remembered in the world of knowledge. The significance of his academic services will always be presented in the form of texts and documents. On December 20, 2017, at the age of 78, this renowned researcher of the Islamic world passed away in Riyadh.<sup>565 566</sup>

### 5.3.3. Literary Contribution of Dr. Mustafa Al –Azmi

Dr. Mustafa Al-Azmi continued his literary and academic jihad until the last moments of his life. Following are the introductions to some of his scholarly books:

1. The History of the Quran: Text from Revelation to Compilation: This is a renowned work of Dr. Al-azmi<sup>567</sup>
2. After becoming dissatisfied with the works of orientalist, he was inspired to write this book. In it, he presented an excellent rebuttal to the Orientalists' objections by describing the historical greatness of the Qur'an and the history of its compilation with arguments. Dr. Azmi even researched all the best-known polytheists who raised

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<sup>564</sup> Maktoob Grami Moulana Said Planpoori, Mentioned in Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosooso shoumara, Dar Ul Uloom Mou Nath Bajhen, 225.

<sup>565</sup> Maktoob Grami Moulana Said Planpoori, Mentioned in Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosooso shoumara, Dar Ul Uloom Mou Nath Bajhen, 225.

<sup>566</sup> Maktoob Grami Moulana Said Planpoori, Mentioned in Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosooso shoumara, Dar Ul Uloom Mou Nath Bajhen, 199.

<sup>567</sup> Muhammad Mustafa Al- Azami, The History of the Quran : Text from Revelation to Compilation (Leicester: UK Islamic Academy, 2003)-

objections to the Qur'an so they could be examined gradually. This book proved to be a masterpiece. He intended to translate this book into Urdu from the beginning.

3. His other book on the Qur'an is 'Ageless Qur'an Timeless Text.' This is the last work of Dr. Al-Azmi, in which he removes the "nuqte" and "irab" in the famous nineteen manuscripts of the Holy Qur'an. Further, no distortion or change has been made in the Holy Qur'an till now. This book took fifteen years to complete. His research field is Hadith sciences and his Ph.D. thesis titled 'Studies in Early Hadith Literature' was first published in 1986. The Arabic translation of this book has been published under the name of 'Derasat fi Hadith al-Nabawi wa Tarikhah wa Edifada'.
4. The book, 'Studies in Hadith Methodology and literature' is also one of his big works in which he made the subject of Hadith Methodology.
5. In his book, "On Schacht's Origins of Muhammadan Jurisprudence," he discussed the status of law in Islam as well as the place and evidence of the Sunnah and then critically evaluated the criticism that Schacht made of the hadiths. This book contains 342 pages.
6. His other significant work, "Kitab-ul-Nabi sallallahu alayhi wa sallam," includes the Scribes of Revelations. In this book, Dr. Azmi's work differs in that he discusses several such authors of insights and arguments that previous academics overlooked.
7. After researching and editing, he published the authentic edition of Mouta Imam Malik as book form as 'Mouta Imam Malik'
8. Dr. Al-Azmi discovered Sahih Ibn Khuzaimah, then researched and published it again as "Sahih Ibn Khuzaimah."
9. Sunan Ibn Majah: Dr. Al-Azmi worked on the text of Ibn Majah for about twenty years and published it again with many modifications.
10. Kitab al-Tamiz: This book is based on the principles of Imam Muslim's hadith. Dr. Azmi compiled it with new research and some additions.<sup>568</sup>

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<sup>568</sup> Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosooso shoumara,199

### 5.3.4. Dr. Al-Azmi and Orientalism

His greatest achievement was evaluating the Orientalists using texts. He has held Theodore Noldeke, Radivell, N.J. Dawood, George Sale, Richard Bell, William Miur, and others in Orientalism accountable. Scholars in every period gave futile answers to the non-scientific and biased objections of Orientalists<sup>569</sup>. Dr. Mustafa Al-Azmi did this significant work in the current era. He rejected their objections in light of their arguments.

#### 5.3.4.1. Purpose of investigation and their resolution:

The Holy Qur'an is a divine book and a source of guidance. It is a great miracle that surely affects those who read it and those who ponder on it. The miracles Allah gave to the Prophets are the same, but the Quran is a miracle in the sense that it will live till the day of resurrection. The Christian and Orientalist worlds are well aware that the Holy Qur'an is the real centre of Muslim belief and faith. Hence, they should be attacked first and foremost for creating doubts. Dr. Al-Azmi explains this and writes:

"Attempts to distort Islam and its sacred texts are in fact as old as religion itself, although the strategy behind these efforts has fluctuated according to the intended goal. Beginning with the rise of Islam and up until the 13th century A.H., the first objective was to establish a protective fence around Christians to counteract the rapid advance of the new faith in Iraq, Syria, Palestine, Egypt, Libya etc."<sup>570</sup>

Dr. Al-Azmi's academic work demonstrates that he has worked hard to eliminate Orientalist misconceptions and doubts about the Holy Qur'an, which have had a significant impact on both the East and the West's modern educated classes. Dr. Al-Azmi assured the new generation that they would be free of misconceptions and that this was a worthwhile endeavor. Therefore, he writes about it as:

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<sup>569</sup> Muhammad Mustafa Al- Azami, The History of the Quran: Text from Revelation to Compilation, 53

<sup>570</sup> Muhammad Mustafa Al- Azami, The History of the Quran : Text from Revelation to Compilation, 8.

"I felt it necessary to take on this challenge and explain the stringent methodology used by early Muslim scholars in accepting a text as genuine, or rejecting it as fake."<sup>571</sup>

Dr. Al-Azmi collected, edited, and read the Qur'an. He discussed the efforts of Hazrat Abu Bakr and Hazrat Umar in collecting the Qur'an. He then arranged and edited the Mushaf Osmani, explaining the history and evolution of the Arabic script, differences in recitations, I'rabs, and points for the convenience of recitation. Topics like arrangement, differentiation, and demarcation of surahs and verses, as well as the reality of Mushaf Ibn Mas'ud, have also been discussed in detail. The bright history of the Qur'an has been proven in authentic references and scientifically<sup>572</sup>. He responded with logical reasoning to the arguments made about the creation and editing of the Qur'an, as well as its historical evidence, recital, and universal teachings. The Holy Quran has not been modified or amended since it was first revealed until today, nor has it been distorted. As he has demonstrated with great rigour, in depth, and on the basis of unassailable reasons. In this matter, he also conducted a comparative study of all the ancient versions of the Holy Quran by keeping them in front of him. He made it clear that the Holy Quran is the word of God and that there is no human interference in it. It was revealed at the same time and still exists today. In this regard, the objections, problems, and assumptions based on the dishonesty and prejudice of Orientalists were declared baseless. According to Professor Abdul Rahim Qadwai, Dr. Al-Azmi has provided a unique response to the Orientalists' mischief by exposing the full range of falsehoods in their holy books and distortions in the face of interest. He explained every statement and point in a very comprehensive way. I have proven it on the basis of the testimonies from the sources. Similarly, the tolerances of the Orientalists, the blatant falsehoods, and the concealment of the facts have also been discredited. The main targets of their attention are the so-called contemporary researchers, who have tried to denigrate the Holy Qur'an on the basis of false claims. Dr. Al-Azmi has opened the

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<sup>571</sup>Muhammad Mustafa Al- Azami, *The History of the Quran : Text from Revelation to Compilation*, xiv.

<sup>572</sup> Arfat Zaffar, Dr. Mustafa Al – Azmi our Rad Ishtraq ,mentioned in *Sahiesh Mahi Uloom Ul Quran* ,Aligrah, Vol:36,issue:1,june July 2021,37.

fortress well in terms of the Orientalists' goals, objectives, bad intentions, and colonialist thinking.<sup>573</sup> It was observed that nobody could match the work of Dr. Al-Azmi, who gives strong scientific arguments to clarify the Orientalists' tolerances and their distortions and scientific weaknesses.

#### **5.3.4.2. Research method and approach of Orientalists**

Orientalists discuss the Holy Qur'an in such a way that one wonders if this effort is really knowledge and research. For instance, Richard Bell claims that the Quran is Muhammad's self-made speech. Noldiki argues that Muhammad forgot the first verses of the Quran. Similarly, Mangana contends that the Quran was not accumulated during the Prophet's lifetime. But when Muslim governments expanded, the Quran was written down<sup>574</sup>. Dr. Al-Azmi revealed that when new research or theories are presented in the field of knowledge and research, they are evaluated objectively and impartially to determine their validity. If there is any deficiency, it is changed, corrected, or completely abandoned. But the surprising point is that when it comes to the Qur'an or Islam, everything is shown differently. In the West, unproven talk or any unauthentic idea is accepted as absolute truth. Even if its lies, slanders, and stupidity are as unbiased and conclusive as two and two are four. It should be clarified in a certain manner. These Orientalists, who are supposed to be ambassadors of objectivity and neutrality, occasionally follow false ideas and continue to promote them. There are few arguments and claims in their studies. Simply knowing the etiquette of current conversation, people will be impressed. Dr. Al-Azmi writes:

“Nowadays their voices are louder than others; they are read and heard all over the world. All their false and misleading works are called research but have no valid arguments.”<sup>575</sup>

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<sup>573</sup> Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosooso shoumara, 51.

<sup>574</sup> Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosooso shoumara, 53.

<sup>575</sup> Muhammad Mustafa Al- Azami, *The History of the Quran: Text from Revelation to Compilation*, xviii.

### 5.3.4.3. A Comparative Study of the Qur'an and the Bible

Dr. Al-Azmi has also conducted a comparative study of the Qur'an and the Bible in order to prove the authenticity of the Qur'an. By rational comparison, he proved how the Bible was written centuries later, how it was altered, and what phases of evolution it went through. The objective of the comparison, according to Dr. Al-Azmi, it is:

"I considered it fitting to cover the histories of the Old and the New Testaments by way of comparison. This should help the reader to regard the disparity of opinions between Muslim and Orientalist scholars with a fair measure of insight."<sup>576</sup>

Dr. Al-Azmi examined the Old Testament and the New Testament, i.e., the Torah and the Gospel, in which Orientalists firmly believe. There was no reliable and authentic record of them with their compilers at the time they were written or compiled, nor was there any written document or manuscript of knowledge or credentials in their possession or preservation. In terms of these covenants of the Holy Book, they do not have any weight, nor do they meet the criteria of criticism and analysis. There is no reasonable answer for their authenticity and the alternation of their followers, and their alternation is an undeniable fact<sup>577</sup>. He explained the alterations made in these religious books and proved that there is no corner or quotation in the Old and New Testaments, i.e., the Bible, that is free from distortions and changes. Dr. Al-Azmi says that there have been changes in the attitude of the Jews in the case of Hazrat Isa in every age, and these changes are seen in the Bible as well. This reflects how the Holy Qur'an was compiled at the time of its revelation and how it has been edited. Also described the conditions that were considered for its compilation and editing. It also explained how it was protected and maintained, as well as the conditions of all those companions who worked as scribes of the Holy Qur'an. The work of editing and protecting has been done with such care and seriousness that no divine book has been compiled. There is a gap of only fifteen years between the deaths of the Messenger of Allah and Mushaf Uthmani.

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<sup>576</sup> Muhammad Mustafa Al- Azami, *The History of the Quran : Text from Revelation to Compilation*, xvi-

<sup>577</sup> Seh Mahi Nawaei Dar Ul Uloom Dr.Mustafa Al- Azmi Khosooso shoumara,140

Orientalists also objected to this by saying that there is a fear of the loss of divine revelation during this time, while many parts of the Bible continued to be transmitted orally for a hundred years. Orientalists do not feel any modification or distortion on this.

Dr. Al-Azmi writes:

"Only fifteen years passed between the prophet's death and Uthman's distribution of written copies of the Qur'an to different provinces of the Muslim world. Viewing this interval with serious misgivings, Orientalists have often focused on the possibility of deep-seated corruption crawling into the text within this time span."<sup>578</sup>

Following that, he discussed how the Holy Quran was safeguarded in Siddiqui's and the Ottoman eras. Pictures of ancient manuscripts and their images were also presented as samples. In this regard, Dr. Ishtiaq Ahmad Zali writes that in order to prove the double standards of the Orientalists and their intentions. There could be no better way than to describe the history of the editing of the Qur'an, and also to do a comparative study of the editing of the Qur'an and the Bible. This is the reason One-third of Dr. Al-Azmi's book contains the history of the Old Testament and the New Testament.<sup>579</sup>

Dr. Al-Azmi proved this in his second book, "Ageless Qur'an Timeless Text: A Visual Study of Sura: Isra 17," across 14 centuries and 19 manuscripts, by conducting a thorough comparative study of the ancient versions and manuscripts of the Holy Qur'an. This means that the Holy Qur'an has been completely preserved from its inception to the present day, with no change or modification to any verse or surah since its revelation until today. In these works, he disproved the Orientalists' Qur'anic thought as well as their claims and assumptions.

#### **5.3.4.4. Toby Lester's Objections and Approach to the Qur'an**

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<sup>578</sup> Muhammad Mustafa Al- Azami, *The History of the Quran: Text from Revelation to Compilation*, xvi.

<sup>579</sup> Seh Mahi Nawaei Dar Ul Uloom Dr. Mustafa Al- Azmi Khosooso shoumara, 69.



Dr. Al-Azmi began his responses to the objections of Orientalists with the mistakes and tolerances of the famous American journalist and Orientalist Toby Lester (1964—). It was published in the January 1999 issue of the well-known journal *Atlantic Monthly*. Then this paper was published on the Internet and made available on various websites. Sensation was spread by this article, but no importance or value was given to it in academic circles. Of course, due to the appeal of this article on the Internet, curiosity and doubts about the Holy Qur'an have certainly arisen among the educated youth of the world.

According to Toby Lester's paper, some disintegration and ambiguous inscriptions were discovered during the restoration of an old mosque in Yemen in 1972. After that, in 1979, Orientalists showed great interest in researching these decayed scrolls. The decayed scrolls are estimated to date back to the 7th and 8th centuries AD. as if these manuscripts were ancient copies of the Holy Qur'an. Toby Lester expresses openly that the Qur'an was originally a historical document or was in the form of a variable text that the Muslims freely composed over several centuries. Lister further writes that these decayed and ancient sources will provide a new stimulus to Islamic revivalism. Toby Lister has labelled these hypotheses as "new research" or "a new discovery," and has made the efforts the subject of discussion, but they are actually the work of the same two people he discussed in his paper. One is the German orientalist Hans Bothmer (Dr. Hans Bothmer), who is a historian of Islamic art, and the other is Sar Professor J.R. Puin of Lund University, who is an expert in preserving books. These two of them took 53,000 microfilm photographs of these decayed papers and wanted to prove the writing they found on these decayed papers. There are some contradictions and some differences. It is as if they wanted to prove that these decayed papers are the original source of the Quran. The arrangement is unconventional, and there are discrepancies in the text. He adds that the Bible is a historical book that was revealed (Revised or Revealed Text), so when the Bible has been critically studied, why should the Qur'an be considered exempted from it? Yemeni decayed papers will aid us in this endeavour. All the weapons of criticism have been used in the Holy Qur'an. He says that

the Qur'an evolved slowly in the seventh and eighth centuries AD, relying mostly on oral traditions during this long period, and that there is no solid Islamic source from the first century Hijri.

Tobey Lester emphasized more on Orientalist authors and their ideas and restricted himself in quoting them. Among a few of them are Poynt, Andrew Ripon, Hans Bothmer, John Vansbra, Patricia Crone, and Michael Cook. All these names are quite prominent and well-known in academic fields due to their biases in research. Further, in order to add more thoughts, he added the list of many Muslims who belong to the various revisionist schools of thought. These Muslim scholars included Nasr Abu Zeid, Ali Dashti, Dr. Fazlur Rahman, Dakar Taha Hussain, Ahmad Amin, and Algerian scholar Muhammad Arkoun. But unfortunately, he has completely ignored authentic Muslim scholarship. A fact that Toby What Leicester has overlooked is that even today, whenever copies of the Qur'an are made, the manuscripts containing errors are buried. The usual way to dispose of these manuscripts (respectfully) is to bury them. What better place to do that than a mosque? I think the distortions that Lester is so excited about are just mistakes made while making the copies. Orientalists present such unnecessary objections which are not even remotely related to the world of reality and research.

Numerous Orientalists believe that the Holy Qur'an was not recorded verbally or in writing during the time of Allah's Messenger. They ignore the character, and some of them deny Hazrat Uthman's (R.A.) role in editing the Qur'an. Orientalists also claim that the Qur'an was written down as a result of a two-hundred-year evolutionary process. In response to this Dr. Al-Azmi says *تهات* Critics of the Qur'an have overlooked the fact that the Qur'an was preserved in both oral and written forms at the same time. It was also being memorized. Preserve and publish the Holy Quran.<sup>580</sup>

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<sup>580</sup> Maktobat basilsila mqalah Toby Lister , Khalid Husain, Mashmoola, Magrib our Islam ,Islamabad ,jald :6, shimarah :1 , jan-March,2004,64.

### 5.3.4.5. Quran is the safest book

The Holy Quran is the only divine book that has existed. This is the most detailed of the divine writings and is free from errors. This book completes the divine descent chain, making it the last version of the divine books. The previously disclosed books were revealed for a certain nation and historical period. The proprietors of these books made no attempt to preserve them. Their names as languages were not written down or kept in their hearts. On the contrary, they twisted these works and their basic content, adding a very fine human voice to them. These writings were gathered and codified by their proprietors decades later, but they were not kept in their original form at the time. It is not an exaggeration to claim that neither Christians nor Jews did anything to distort the Bible. No effort was spared. Dr. Azmi analysed the whole history of the Bible, addressed its language and tone, and revealed its weaknesses and errors. In this connection he writes about the Torah:

"A false impression has been created among general readers that the OT has been transmitted through the ages exactly word for word, and character for character. Such is hardly the case; even the Ten Commandments differ in two versions."<sup>581</sup>

This indicates that there is disagreement on Torah doctrines, including the famous Ten Commandments. Every version of the Torah contains discrepancies, which biblical scholars accepted. Dr. Al-Azmi writes further about the Torah:

"The text itself remained fluid till the 10th century C.E., nearly 2300 years after Moses' death: fluid in that it remained open to alterations given sufficient doctrinal justification. And once the change was complete the original became 'defective and was destroyed, eliminating all traces of a trial which might otherwise have led back to something older and more intact."<sup>582</sup>

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<sup>581</sup> Muhammad Mustafa Al- Azami, *The History of the Quran: Text from Revelation to Compilation*, 241.

<sup>582</sup> Muhammad Mustafa Al- Azami, *The History of the Quran: Text from Revelation to Compilation*, 26.

Among the divine texts, the Holy Qur'an is the polar opposite. The most important feature of the Holy Qur'an is that it is Allah's message, and Allah has taken on the responsibility of safeguarding it, as Allah says in the Holy Qur'an: 'Rather, it is the magnificent Qur'an, recorded on a tablet preserved.' Al-Boruj Surah: (21-22) It has also been noted: "We sent down this book, and we are its guardians. (Surah Ham al-Sajdah, verse 42) The issue of Orientalists is that they are more concerned about the security of the Holy Qur'an:

"The Qur'an is the very word of Allah, His final message to all humanity, revealed to His final messenger Muhammad and transcending all limitations of time and space. It is preserved in its original tongue without any amendments, additions, or deletions."<sup>583</sup>

These critics of the Holy Qur'an ignored the fact that the Holy Qur'an has been preserved in both oral and written forms simultaneously. This was the double security system for preserving and publishing the Holy Quran, which eliminated the possibility of errors. Even if there was a difference in the words and their interpretation when they were written and memorized, it became unimportant after the Holy Qur'an was collected and edited in Makkah pronunciation. Some people found a flaw in verbally transmitting the Holy Qur'an (by memorizing the Qur'an), while others found a flaw in writing down the Holy Qur'an. After that, they say, "there will never be a discovery of a Qur'an, fragmented or whole, that differs from the consensus text circulating throughout the world." If it does differ, then it cannot be regarded as the Qur'an, because one of the foremost conditions for accepting anything as such is that it conforms to the text used in Uthman's Mushaf. Dr. Al-Azmi further writes:

"Memorizing, teaching, recording, compiling, and explaining were the prime objectives of the Prophet Muhammad, and such was the magnetism of the Qur'an that even the polytheists found themselves inclined to lend it their attentive ears."<sup>584</sup>

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<sup>583</sup> Muhammad Mustafa Al- Azami, *The History of the Quran : Text from Revelation to Compilation*, 4.

<sup>584</sup> Muhammad Mustafa Al- Azami, *The History of the Quran: Text from Revelation to Compilation*, 54.

Thus, memorizing, teaching, recording, compiling, and narrating were the primary goals of Prophet Muhammad, and the Qur'an was so captivating that even polytheists were persuaded to listen to it with their ears.

## **5.4. Section:IV Dr. Abdul Rahim Qadwai (1956-) on the Qur'anic Thoughts of Orientalists**

### **5.4.1. Educational background**

Dr. Abdul Rahim Qadwai is a contemporary scholar, writer, and expert in Quranic studies. Dr. Abdul Rahim Qudwai was born in a religious and scholarly family in Lucknow on October 21, 1956. He got admission to Aligarh Muslim University, where he completed his BA, MA, and M.Phil, under the supervision of Salamatullah Khan. Dr. Qudwai received his Ph.D. degree from the University of Leicester, London, in 1993 under the title "Orientalism in Lord Byron's Turkish Tales." Further, he obtained his second Ph.D. degree under the supervision of Prof. Vincent Newey. He also earned a diploma in foreign English language studies from Austin University in London. As far as his professional academic career is concerned, Dr. Qadwai joined the faculty of the English department of Aligarh Muslim University. For the last 35 years, he has been fulfilling the duty of nurturing generations through education. Dr. Qadwai spent most of his valuable life in the service of the Holy Qur'an. His writings and research publications on Qur'anic studies are extremely important. He has played a significant role regarding Quranic research in the present, which will be remembered at all times. He has rendered valuable service to science and literature for forty years, and the series of scholarly services is still going on. He has proven to be a very sincere researcher and preacher of Quranic studies.

### **5.4.2. Academic Honors and Activities**

Dr. Abdul Rahim Qadwai taught in the English Department of Aligarh Muslim University from 1978 to 1997 as a lecturer and reader. He has been a professor in the English department since 1997. He also served as a director of the UGC Human Resource Development Center at Aligarh Muslim University in 2021. He has maintained a high standard of research quality throughout his academic career, and thus, many more Ph.D.s and M.Phil. degrees have been conferred under his supervision. Dr.

Qadwai was appointed as an honorary visiting professor in the Department of English at the University of Leicester. He was also the Director of CWLEM Aligarh Muslim University (HRD Ministry Scheme). In addition, Dr. Qadwai served as a member of the academic advisory committees of the UGC for colleges. He is also a member of the selection committees of the English departments of many universities. Dr. Qadwai is also an advisor to the Union Public Service Commission. He is also associated with the Islamic Foundation, a well-known academic and research institution in Britain. He is a resource person and key speaker at many prestigious universities, including Harvard, Oxford, and Sunderland.<sup>585</sup> Dr. Qadwai expresses himself bluntly and his conversation is concise, and there is no room for ambiguity in his writing or speech. He captivates the hearts of readers and listeners with both his writing and lectures. He is also active in research and writing, along with the administrative responsibilities of the university. He is also a member of the editorial board of several important national and international research journals, including *Islamic Quarterly* (London), *Islamic Studies* (Islamabad), *Hamdard Islamicus* (Karachi), *Muallim* (Mumbai), *Fikr wa Nazar* (Aligarh), and *Tehzeeb-ul-Akhlaq* (Aligarh), which are worth mentioning. A special committee has been formed under the supervision of Dr. Qadwai, who is devoted to writing and conducting research in Quranic science, thought, and research. In this regard, valuable Quranic literature on the Quranic services of Ahl al-Hadith, Deobandi, the Barelvi School of Thought, Shia, Nadwatul Ulama, Jamiat al-Islah, and Jamaat-e-Islami has been prepared. It is considered a great series that is still ongoing and looks like a separate-volume encyclopedia.

#### **5.4.3. Writing and research services:**

Dr. Qadwai has a distinguished position in the field of Qur'an studies. He is known as an expert in Qur'an studies. Their three prominent themes are:

1. Introductory selections of Quran and Hadith
2. Easy books for understanding the Quran

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<sup>585</sup> Farooq Uqaili, *Mujaid ilm o Amal Prof. Ab ur Rahman Qidwai* (New Delhi: Fareed Book Depo, 2002), 16.

### 3. Critical review of English translations of Quran<sup>586</sup>

Dr. Qadwai's most notable accomplishment is a critical examination of the Orientalists' blasphemies. He is bestowed with honour because Allah Ta'ala chose them for this mission. Because of his God-given abilities, he explored the Orientalists' false knowledge about the Quran. He has refused and objects to the Orientalists' misconceptions rationally. Dr. Qadwai is part of an important scholarly tradition.

"It can be said in the background of Prof. Qadwai Sahib's intensive academic efforts that he has spent a long time in this field. Along with his maternal grandfather and the famous interpreter of the Qur'an, he is the guardian of this scholarly tradition whose preface Maulana Abdul Majid Dariyaabadi's translation of the Quran in India is the translation of the Quran. He has spent a long time studying the scholarly tradition of Isthiraq and his various research papers in this regard have been published in scholarly journals."<sup>587</sup>

He has written an admirable body of work on Quranic studies, and his enthusiasm for the subject can be seen in his two notable books, entitled "2002: A Critical Examination." The second book is titled "God's Word, Man's Interpretations: A Critical Study of 21st Century English Translations of the Quran." These writings can be considered monumental works of Qadwai in the Islamic field of knowledge. In these books, Dr. Qadwai presents the essence of his extensive research, discusses Orientalist translations of the Qur'an, and refutes their misconceived notions.

Dr. Qadwai's next important contribution in relation to Quranic studies is "What is in the Qur'an?" It is titled "The Message of the Qur'an in Simple English." It is actually a colloquial translation of the Qur'an, and the teachings of the Qur'an are presented in a very easy language. Further advancing the same series, he prepared a work called "The Qur'an: Essential Teachings for People" for those unfamiliar with the Arabic language and the basic teachings of the Holy Qur'an. Another important book is

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<sup>586</sup> Farooq Urgali, *Mujaid ilm o Amal Prof. Ab ur Rahman Qidwai*, 46.

<sup>587</sup> Aktr Ul Wasei, *Mushtarshriqeen our Angreezi Trajim Quran* (New Delhi: Alblaag Publications 2014), 1



entitled "Daily Wisdom," in which he has translated selected verses of the Holy Qur'an into understandable language. Further, in his book called Literary Orientalism, he prepares a bibliography of Oriental literature. Another intriguing research work in English literature is the "Images of the Prophet Muhammad".<sup>588</sup>

In this piece of writing, he reviewed the western writers in relation to the biography of the Prophet ﷺ. In addition, Dr. Qadwai has translated several well-known Urdu works into English. Some notable Western writers' writings on Allama Iqbal's thought and art, includes, E. M. Forrester, N. Mary. Shamaail and R. A. Nicholson. In the same way, the Urdu works of some well-known Muslim thinkers such as Maulana Syed Abul Hasan Ali Nadvi, Maulana Syed Abul Ala Maududi, Allama Syed Sulaiman Nadvi, Maulana Abdul Majid Dariyaabadi, and others were translated into English.<sup>589</sup>

#### **5.4.4. A Look at the English Translations of the Qur'an**

The English language contains the majority of translations of the Holy Quran. Between 1949 and 2002, the majority of translations were done in English. Only 296 translations of the Quran in English were completed prior to 1980; however, the number of translations of the Quran in English has increased dramatically since then. During this time, Orientalists were the dominant intellectual force in the world, and the number of Quran translations nearly tripled. There have been 890 translations completed. Translations have been done mainly in Europe, Asia, Africa, and America in recent years. Among western countries where Orientalists have translated the Qur'an, the United States and Great Britain are at the top, with English translations of the Qur'an given access.

Despite the availability of authentic and standard translations of the Qur'an, Western libraries only contain the translations of Orientalists and the majority of Iraqi Jews. Dawood and A. J. Arbery's translations of the Qur'an can be found in more or less

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<sup>588</sup> Abdur Raheem Kidwai, *Images of the Prophet Muhammad in English Literature* (New Delhi: Viva Books, 2016)

<sup>589</sup> Farooq Urgali, *Mujaid ilm o Amal Prof. Ab ur Rahman Qidwai* (New Dehli: Fareed Book Depo, 2002), 17

every library in the West. In the ninth decade, that is, from 1990 to 2000, hundreds of Muslims in the Western world have translated the Qur'an, and the number is constantly increasing. According to Dr. Qadwai, there are several reasons attributed to this like, the widespread use of English in the Islamic world. The entry of Muslim writers who grew up in the West into the academic scene, and the relatively significant participation of Muslims in the academic tradition and universities of the West.<sup>590</sup> Some translations are quite good and standard, while others have many loopholes. Dr. Qadwai has done very important and commendable work in highlighting the aspects of glory and offensiveness in the Quran's English translation. So far, he has critically reviewed more than a hundred translations of the Qur'an and exposed the errors and tolerances found in these translations to the world of mankind.<sup>591</sup>

The translation of the Quran is a unique work of its kind that Dr. Qadwai has done alone. Therefore, he did not face any difficulty in writing critical articles on Quranic translations. The translations of the Orientalists are misleading people from the original message of the Holy Qur'an and causing them to fall into various misconceptions. In this regard, Dr. Qadwai writes:

"Notwithstanding the rising number of these translations, little critical attention has been paid to them in academic circles. This is a somewhat regrettable, nay alarming situation. For a tremendous translation, be it by an Orientalist or a sectarian zealot, is liable to mislead and Delude unsuspecting readers. An unscrupulous translator may misguide them totally and fill their mind and heart with what the Qur'an intends to convey.

"(God's word,xi)

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<sup>590</sup> Farooq Urgali, Mujaid ilm o Amal Prof. Ab ur Rahman Qidwai, 156

<sup>591</sup> Abdul Kader Choughley, *The Contributions of Abdur Raheem Kidwai to Qur'anic Studies* (New Delhi: Viva Books Private limited, 2019), 33.

### 5.4.5. Criticism of Dr. Qadwai

Dr. Qadwai's two major publications contain a critical and analytical review of the English translations of the Qur'an. These books are entitled "A Critical Study" and "God's Word, Man's Interpretations: A Critical Study of the Qur'an in English in the Twenty-First Century." These two books are unique in terms of academic themes and research fields. Dr. Qadwai has adopted a novel approach to Munhaj Naqd. Furthermore, he has portrayed his mental development and structure in the critical analysis, which instantly connects the reader to reality. In this way, his thinking angle is determined. Dr. Qadwai is self-confessed about the approach he took:

"A note on each translator's biography, publication history of his translation, his mind set and a list of reviews on his translation is followed by bibliographical details of the editions of the work. The note prefacing the bibliography of each translation seeks to introduce the translator, and his approach to the Qur'an. It is intended to help readers place the translators in a border context and evaluate their contribution."<sup>592</sup>

### 5.4.6. A Critical Review of Orientalist Translations of the Qur'an

Orientalists' minds have always been biased toward the Holy Qur'an. Mentioning this bias and its factors historically, Dr. Qadawi writes that since the seventh century AD, the military conquests of Muslims over the entire world, including the Christian majority, also involved other countries. In addition, in Europe, Spain, Sicily, Central Asia, and even Eastern and Central Europe. The series of crusades by Christians for several centuries, from 1095 to 1291. In which the whole of Europe was ideologically and emotionally involved in the West against Islam. The final nail in the coffin of hatred was the Muslim conquest of Byzantine Rome and its heart, Constantinople, which had been the centre of Christianity for centuries.<sup>593</sup>

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<sup>592</sup> Abdur Raheem Kidwai, *Bibliography of the Translations of the meanings of the Glorious Qur'an in to English: 1649-2002 A Critical Study*, xix

<sup>593</sup> Aktr Ul Wasei, *Mushtarshriqeen our Angreezi Trajim Quran*, 1

After the Crusades, Christian missionaries engaged in an intellectual war with the Islamic world, which began with an inaccurate translation of the Quran. Dr. Qudwai describes the tradition and background of the translations of the Qur'an and writes that unfortunately, this tradition did not begin with a great scholar; behind it was religious fanaticism and bigotry. In fact, the birthplace and motherland of England, as well as the rest of Europe, were the first to introduce Islam as an enemy and rival. But the first experience of the West with Islam was that this new religion was establishing its power around Europe and everywhere due to its moral, spiritual, cultural, material, and military superiority. The conqueror belonged to the world, and the people of Europe, especially their rulers and the church, were always threatened that the next target of Islam would be Christianity and Europe. Therefore, they devised a strategy that was both offensive and defensive. Also, the image of Islam should be distorted and presented in such a way that there is no attraction for Europeans, and there is no possibility that any European resident will be attracted to Islam. The crusades (from 1096 to 1271) are also a manifestation of these prejudices and emotions, the purpose of which was to consolidate the hatred against Islam and Muslims in the national psychology. The explanation of this point is the beginning of the translation of the Qur'an into English and its origin in the West. It is about 400 years old because most of the non-Muslim English translators of the Qur'an have been formally associated with the church, and many translators were church officials.<sup>594</sup>

The motivations of the Orientalists behind the movement of Quran translations are clear. The way these bigoted people tried to create and spread doubts about the Holy Quran has not happened in any period of history. By utilizing all their abilities, they spared no minute in denying the Holy Quran as a divine revelation and proving it to be human words. Each of his translations of the Qur'an is an embodiment of mistakes. Critically evaluating the translations of the Qur'an by the Orientalists was a renewal task of the time, which Dr. Qadwai did well in the present era and informed the world.

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<sup>594</sup> Aktr Ul Wasei , Mushtarshriqeen our Angreezi Trajim Quran(New Dehli: Alblaag Publications 2014), 11

Before Dr. Qadwai, there was no comprehensive and well-reasoned work on English translations, nor was there a deep and scholarly critical review of them. In 1986, there was an admirable work called The OIC World Bibliography, but it had few entries. The coverage and review of the translations and translators have been presented. As a result, a reader was unaware of the weaknesses, defects, and tolerances of the translations of the Qur'an by the Orientalists.<sup>595</sup> Therefore, comprehensive and detailed work was needed in this regard. Qadwai did it alone.

#### **5.4.7. Translation of the Qur'an by Alexander Ros: 1590-1654**

Alexandra Ras was a native of Scotland and the first person to translate the Quran into English. He translated it directly from a French translation in 1634. The title of this translation is "The Alcoran of Mahomet, translated from Arabic into French" by Sieur Du Ryer, and it has been newly Englished to fulfil everyone's desire to gaze at Turkish vanities. A copy of the Qur'an shows that Ras was completely ignorant of the Arabic language, which explains why he made numerous errors in the translation. His greatest ignorance was that he called the Holy Qur'an the work of Prophet Muhammad. According to Dr. Qadwai, Ras had little familiarity with the Islamic text and had the sole purpose of misleading and biasing the readers. Ras himself was a debater, and in the translator too, the debater attitude prevails. On his argumentative approach and attitude, Dr. Qadwai writes:

‘Ross's work is a telling example of all the characteristics of an Orientalist writing on Islam- hostility and bigotry towards all things which Muslims regard as sacred, polemical/missionary designs, insufficient familiarity with Islamic texts, and serving the sole objective of misguiding and prejudicing readers’.<sup>596</sup>

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<sup>595</sup> Bibliography of the Translations of the meanings of the Glorious Qur'an in to English:1649-2002 A Critical Study, xx-

<sup>596</sup>Abdur Raheem Kidwai, *Bibliography of the Translations of the Meanings of the Glorious Qur'an in to English: 1649-2002 A Critical Study*, 350.

#### **5.4.8. Translation of the Qur'an by George Sale (1697: 1736)**

George Sale is another famous writer in the Oriental world. He left no room for misinformation or prejudice towards Islam and the Quran. He started his mission to criticize the main sources of Islam. In this regard, he also translated the Quran, in which he made numerous blatant mistakes. George Sale translated the Quran directly from Arabic. This translation was published in 1734 as the Quran, also known as the Al-Koran of Muhammad, and contained 200 pages. This translation was done by Sel on the orders of the Society for Promoting Christian Knowledge. He wanted to prove that the Qur'an is the word of the Prophet Muhammad. In response to this, Dr. Qadai says that the hatred and antagonism against Islam put such a veil over his eyes that he went to many places. But they have been guilty of a deliberate mistranslation of the Quranic text. Sale has criticized the Holy Quran in many ways. Dr. Qadwai says that Sale is a Christian missionary, thinker, and orientalist in light of his declarations about Islam, the Prophet, and the Qur'an. So Dr. Qadwai writes:

"Sale appears a Christian missionary/polemicist/Orientalist in the light of his pronouncements on Islam, the prophet and the Quran. In innumerable instances his dubious aim was to expose the 'imposture' of the Quran and the Prophet, 'to attack it with successes in order to attain 'the glory of its overthrow.'"<sup>597</sup>

#### **5.4.9. Translation of the Qur'an by J. M. Rodwell (1808-1900)**

J. M. Rodwell belongs to the Church of England. He also held key positions in a number of prominent educational institutions and churches in the United Kingdom. Rodwell was active in refining ecclesiastical missions. He had a specific interest in Islamic sciences, which he used as a cover for academic studies. His most noteworthy work in this respect was the translation of the Qur'an. He translated the Holy Qur'an under the title "EL-Qur'an," from the Arabic. He arranged the surahs in chronological

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<sup>597</sup>Abdur Raheem Kidwai, *Bibliography of the Translations of the Meanings of the Glorious Qur'an in to English: 1649-2002 A Critical Study*, 359.

order with notes and an index. This translation was published in London in 1861. This was an argument and debate-type of translation, in which he criticized the text of the Holy Quran. Dr. Qadwai made a full critical review of this translation and highlighted its mistakes. Dr. Qadwai writes:

“All the trappings peculiar to the Orientalist / missionary mind are to be found in Radwell's work.... He speaks of the Prophet as ‘the crafty author’ of the Quran; Underscores Christian and Jewish Influence on the Quran and hurls all sorts of charges against the prophet. He is guilty not only of mistranslation, but also of spewing out malice.”<sup>598</sup>

All the myths typical of the Orientalist and missionary mind are found in Rodwell's work. He says about the Prophet that he is the "author" of the Qur'an. He highlights the influence of Christians and Jews on the Qur'an and makes all kinds of accusations against the Prophet. He is not only guilty of mistranslation but also guilty of spreading mischief.

#### **5.4.10. E.H. Palmer's (1840-1882) translation of the Qur'an**

E.H. Palmer was a professor of Islamic studies. He also took Islamic sources as the subject of his research domain. He translated the Qur'an into English as "the Quran," and this translation was published in Oxford in 1880. He called this translation "The Sacred" for the Books of the East Series. Palmer writes about this translation by saying that translating the Qur'an is a very difficult task. I have tried to interpret it completely so that there will be no difference between the inclinations and literary tastes of the two languages. In some places, the meaning of the words has been limited. Qadwai revealed that Palmer has severely criticized the Arabic language used in the Holy Qur'an. He writes, "As a typical Orientalist, Palmer seeks to discredit the Quran, alleging that its language is not elegant in the sense of literary refinement." Moreover, he reported that Palmer showed a very scanty understanding of the text in terms of omitting and

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<sup>598</sup>Abdur Raheem Kidwai, *Bibliography of the Translations of the Meanings of the Glorious Qur'an into English: 1649-2002 A Critical Study*, 329.

mistranslating many of its parts. His carelessness is totally indefensible. The numerous mistakes plaguing his work render it of little significance.<sup>599</sup>

The reason is that Palmer, like other orientalists, translated the Holy Qur'an with the help of assumptions, but this translation didn't assume any significance in the western world.

#### **5.4.11. Translation of the Qur'an by Richard Bell (1876-1952).**

Richard Bell is a well-known figure in the world of Orientalism. He was born in Scotland. Through his research areas and publications, he strengthened Orientalist ideas. He chose the Holy Quran as his research discipline and focused specifically on its text. He also wrote a commentary on the Qur'an. He translated the Quran with a *Critical Rearrangement of the Surahs*, is the title of his translation, which was published in two volumes in 1937. Partiality and prejudice have been used in this translation. He attacked the text of the Holy Quran without any basis and rejected the historical order of the Qur'anic surahs, replacing it with a distorted and self-made order. Bell is best known for his strict approach to reconstructing the Qur'anic text rather than his translation. He tried to apply the principles of biblical criticism to the Qur'an :

"Bell is more famous for his severe approach towards restructuring the Qur'anic Text, than for his translation. He tried to apply the principles of biblical criticism, especially as a result of his study of Old Testament, to the Quran. His 'critical rearrangement' of the Qur'an nevertheless, betrays the typical Orientalist mindset."<sup>600</sup>

#### **5.4.12. Translation of the Qur'an by Arthur John Arberry (1905-1969).**

It does, however, include a number of inconsistencies, although they are not of such a magnitude that the translation should be dismissed completely. A.J. Arberry is

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<sup>599</sup>Abdur Raheem Kidwai, *Bibliography of the Translations of the Meanings of the Glorious Qur'an in to English: 1649-2002 A Critical Study*, 259.

<sup>600</sup> Abdur Raheem Kidwai, *Bibliography of the Translations of the meanings of the Glorious Qur'an in to English: 1649-2002 A Critical Study*, 149



another Orientalist who translated the Quran slightly better than other translations of the Qur'an. However, it includes a number of errors, although they are not of such a magnitude that the translation should be dismissed completely. It lacks the argumentative style that is widely found in other translations of the Qur'an. He acknowledged the eloquence of the Qur'an and described it as an important aspect of the Qur'an's appeal. Another quality of Arberry's translation is that he made it easier for readers to read and understand the Qur'an by translating it into fluent English. However, Arberry has made numerous major errors, mistranslated in parts, and removed the translation of certain verses entirely. For this reason, this translation cannot be considered an authentic translation. Judging from his translation, Dr. Qadwai writes that at least more than a dozen verses are translated wrongly. These mistakes are indefensible in view of his access to the Arabic language. At some places, he has translated the Quranic concepts completely literally, which has confused the meaning. And the readers do not have a good impression of the message of the Quran, for example. Al-Nabi al-Ami is translated as "prophet of the common folk" and "cunning of Aleem," which is inappropriate. The sea of eloquence in both Arabic and English did not expect general translation. He has also used many well-known Christian terms, which is appreciated. It is difficult to say whether the mistakes are deliberate or not, but due to them, the quality of his translation has definitely decreased significantly. Overall, his interpretation of the Qur'an is not satisfactory.<sup>601</sup>

#### **5.4.13. Translation of Quran by Nassim Joseph Dawood: 1927-2014**

Naseem Joseph Daoud was born and settled in Iraq, and he made Qur'an studies his major subject. Daoud, like other Orientalists, left no room in spreading fake knowledge against the Holy Quran. In his translation of the Qur'an, he repeated the same beliefs and philosophy that the Orientalists had presented before him. Analyzing the mindset of this translation of the Qur'an, that is, the tone and mood, Qadwai has said

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<sup>601</sup> Aktr Ul Wasei , *Mushtarshriqeen our Angreezi Trajim Quran* ,20

that this is also a fallacious and misleading translation of the Qur'an. So, the zodiac signs are:

"As a typical Orientalist work, Dawood's translation is designed to mislead the unsuspecting readers. It conjures up an image of Islam and the Prophet which is linked inextricably with usurpation and bloodshed. Furthermore, its explanatory notes misrepresent the Quran. Nor is it a faithful translation."<sup>602</sup>

Qadwai says that like Arberri, Dawood also mistranslated some places, and the translation of some important parts of Al-A'raf verse 90 and Maryam verses 70 and 81 is important. The misleading translation of several verses was clearly due to a lack of clarity about the Qur'anic terms and concepts.

#### **5.4.14. Translation of the Qur'an by Alan Jones (1933)**

Allen Jones was a renowned Orientalist of the twenty-first century who revived the old debates about the Qur'an. He tried to put these objections in the new form that the Orientalists have been presenting for the last four centuries. There is no time in modern history for hatred and enmity toward the Holy Quran. He has left no stone unturned to create doubts. He has declared the Holy Quran a debate book and has used this word hundreds of times in the entire translation of the Quran. He has written a one-page introduction to Surah Baqarah in which this word is used six times. Allen Johns showed extreme dishonesty and prejudices towards the translation of the Qur'an. His dishonesty reached its apex when he borrowed the Holy Qur'an from Christian and Jewish religious sources. He not only declared the Quran to be a divine book, but he also opposed its compilation and editing. Johns tried to create ambiguities and doubts in the Holy Quran. Following in the footsteps of his earlier Orientalists, he has shown a proof of extreme disrespect. There is no end to their objections. Dr. Qadwai writes that they are not convinced of the historical revelation of the Qur'anic surahs and their chronological order. In his preface, he has described what happened to the Mushaf

<sup>602</sup>Abdur Raheem Kidwai, *Bibliography of the Translations of the meanings of the Glorious Qur'an in to English: 1649-2002 A Critical Study*, 163

written by the scribes after the death of the Prophet. There are many Quranic surahs whose date of revelation is doubtful.<sup>603</sup>

Dr. Qudwai, who exposed John's dishonesty further, writes that he has rejected hundreds of Quranic terms, formulas, and words as confusing, vague, and devoid of meaning. They call the translation of the Qur'an the next step in the work of the Orientalists of the past and say that this translation is a continuation of Alexander Ross's translation. This shows their hatred and antagonism against the Holy Quran. Dr. Qadwai writes:<sup>604</sup>

"Alan Jone's *The Quran: Translated into English*, however, marks the return of the Orientalist breed with a vengeance. It unabashedly resurrects several medieval misconceptions and half truths about Islam and the Quran. On Jone's work one gathers the impression that the Quran is a plagiarized version of the Bible, is unintelligible and lacks order of any sort and is also ferociously polemical against non-Muslims."<sup>605</sup>

#### **5.4.15. Why and how to translate the standard Quran?**

The Holy Quran is humanity's eternal message and the only way to live a peaceful life on this planet. All previous laws and divine scriptures were abrogated after the revelation of the Holy Qur'an, and it will continue to provide spiritual guidance. As the Holy Quran was revealed in Arabic, it first addresses the Arabs, whose native language was Arabic, and understood it very frequently. As the spread of Islam and the series of Islamic conquests continued, the significance and applicability of its message also increased. So it began to understand the Holy Qur'an through translations. In this regard, Christians and Jews in the European and Western world began translating the Holy Qur'an into various languages for nefarious purposes. These Orientalists started to translate the Quran in the 12th century. Following that, the Orientalists moved quickly

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<sup>603</sup> Aktr Ul Wasei , *Mushtarshriqeen our Angreezi Trajim Quran*,23

<sup>604</sup> Aktr Ul Wasei , *Mushtarshriqeen our Angreezi Trajim Quran* ,23

<sup>605</sup>Abdur Raheem Kidwai, *God's Word Man's Interpretations :A Critical Study of the 21st Century English Translations of the Qur'an*,26

to accomplish the translation work in several European and Western languages. The earliest translation of the Qur'an into English was published in the sixteenth century. Orientalists and other sects, such as Qadiani and the Mujahideen, intend to manipulate the message of the Holy Qur'an. It is also worth mentioning that some of them translated the Holy Quran to cover their malicious purposes and preferences. Dr. Qadwai reviewed all of these translations critically and acknowledged all of their loopholes and errors, along with their responses. In this regard, he writes:

It is a sad and shameful fact that in the context of English translations of the Qur'an, not only the Orientalists but also the Qadianis suffer from professional nihilism. The modernists have translated the Qur'an under the guise of distorting the Qur'anic message, and the readers have tried unsuccessfully to mislead, and this process is still going on. Freedom of expression is the right of every individual, but denying clear Quranic texts in the name of understanding and interpreting the Holy Quran is a deviation from the basic beliefs and source of Islam. For example, the biography of the Prophet, the hadith, and the falsification of the Companions are included under the category of intellectual betrayal. In addition to the Qur'an, he has created all kinds of fallacies and temptations in the chapter on understanding the Qur'an.<sup>606</sup>

According to Dr. Qadwai, there is a need for an authentic and understandable translation of the Holy Quran in English. That is prepared with the readers' mental level and in which the Quran is translated to get closer to the original message of the Qur'an Majeed. Despite many translations, the field in English, according to Qadwai, is not as rich and sufficient as Persian, Turkish, and Urdu. Thus, he writes:

"In sum, notwithstanding the intense activity in the field, there is still a need for a reader friendly translation in idiomatic English which may cater to the varying needs of an ever-increasing English readership. Despite numerous translations, in English, the field is not so rich and substantial, as it is in the case of Persian, Turkish and Urdu."

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<sup>606</sup> Aktr Ul Wasei , *Mushtarshriqeen our Angreezi Trajim Quran*, 192

Dr. Qudwai says that more extensive, thorough attention and assistance is needed to promote a better understanding of the meaning and message of the Qur'an: He writes:

"Pressing for more extensive, well-focused and user-friendly aids for promoting a better understanding of the meaning and message of the Qur'an."<sup>607</sup>

Dr. Qadwai further says that most of the translators have translated the Arabic words literally, rather than into English idioms, so English speakers can hardly understand them. Their historical familiarity is less visible. Thirdly, the mental level of the English natives has not been taken into consideration in these translations. For this reason, these translations are unable to convey the Qur'an's specific style of arrangement and narration. Therefore, according to Dr. Qadwai, there is a need for an excellent and standard translation, and interpretation of the Holy Quran, and that translation and interpretation should be characterized by the following attributes:

1. It should be a simple translation that makes the correct and best use of English words and techniques
2. A balanced attitude should be adopted that is not based on literal translation; its paragraphs should be short and decorated with demands and meanings instead of verse by verse.
3. The time of the revelation of the three surahs should be described briefly. Its articles should be based on the Prophet's biography.
4. The universal message of the Holy Quran should be clear.
5. The meaning of the Qur'anic terms should be briefly explained to the common reader.
6. Focus should be on the divine message so that the concept of purpose and standard can be clear.

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<sup>607</sup> Abdul Kader Choughley, *The Contributions of Abdur Raheem Kidwai to Qur'anic Studies*, 39.

7. Facilitate and understand moderation-based jurisprudential concepts while avoiding jurisprudential disparities.
8. Principles of interpretation should be explained in the light of authentic hadiths.
9. Reasonable words should be used in the translation in the best style.
10. The language should be kept very simple and easy.

While addressing the features of the standard translation, Dr. Qadwai reveals that it should have a full argument that explains the faith, the prophet's authority, and the universality of the Qur'an. Dr. Qadwai is extremely interested in Qur'anic studies, and stressed more on thoughts, research, writing, and compilation. He has done an outstanding job of discrediting Orientalists' efforts, and seems to have been fully effective. Moreover, the Fazil and the Qur'anic scholars make arguments against Orientalists and opponents of Islam for their knowledge, honesty, and truth. A huge intellectual fight has waged for the past thirty-five years. In the subcontinent, no other Islamic thinker has done anything like him.

## **5.5. Section: V Dr. Muzaffar Iqbal (1954) and The Integrated Encyclopedia of the Qur' ān**

### **5.5.1. Academic Contribution**

Dr. Muzaffar Iqbal is a Pakistani scholar and currently lives in Canada. He was born in Lahore in 1954. He received his higher education from Punjab University. Furthermore, he earned his Ph.D. in Chemistry from Saskatchewan University in Canada in 1983. After completing his education, he chose the field of research and taught at several universities, including the University of Saskatchewan, the University of Wisconsin-Madison, and McGill University. Apart from that, he also worked as a researcher in the field of science at many universities. He left the field of experimental science and devoted himself to the study of Islamic sciences. He was the director of the Organization of Islamic Conference Committee for Scientific and Technical Cooperation from 1998 to 1999. He also worked as a director at the Pakistan Academy of Sciences. He was associated with many important research institutions and contributed a lot. In addition to scientific knowledge, he showed a great interest in research in the Islamic science discipline. He holds a good command in Western thoughts, ideas, and philosophy. In this regard, he visited the majority of the Islamic countries, enriching his research with knowledge and thoughts. He has been living in Canada since 1979.

### **5.5.2. Research and Literary Contribution.**

Dr. Muzaffar Iqbal has authored, translated, and edited twenty-one books. Apart from that, he has written more than one hundred research papers on Islam and science; the relationship between Islam and the West; the contemporary situation of Muslims, and the history of Islamic science. He and his colleagues also translated one volume of Tafheem Ul-Qur'an (VIII). (1) He is one of the founders of the Muslim Education Foundation (Canada), a non-profit organization dedicated to providing resources and services to teachers, students, and children. Dr. Muzaffar Iqbal has left the teaching

profession and devoted himself to the study of Islam.(2) He is also the editor of *Islam and Science*, a well-known bi-annual research journal. Some of his important research works are as follows.

## **1. The Integrated Encyclopaedia of the Qur'an**

Under the supervision and editorship of Dr. Muzaffar Iqbal, the Center for Islamic Sciences in Canada started an authentic scholarly project on the Qur'an in English for the first time in 2009, named "The Integrated Encyclopaedia of the Qur'an." Its first volume was published in 2012, and two other volumes have been published so far. This academic project is actually an answer to the scientific works of the Orientalists and their doubts about the Holy Qur'an. Particularly, this encyclopaedia is mainly prepared to address the Encyclopaedia of the Quran edited by Jean Damon McAuliffe.

This six-volume encyclopaedia offers an academic approach to examining the Qur'an and its teachings. (3) For this specific endeavour, Dr. Muzaffar Iqbal has developed an effective strategy for building the Integrated Encyclopaedia of the Quran and is aiming to complete it. Dr. Iqbal has undertaken the monumental task of constructing the Integrated Encyclopaedia of the Qur'an to address its shortcomings. He has taking support from the well-known Islamic scholars of the world. Dr. Muzaffar Iqbal has also written a detailed and reasoned critical article on the Encyclopaedia of the Qur'an, which is titled "The Qur'an, Orientalism, and the Encyclopaedia of the Qur'an." This article was first published in the *Muslim World Book Review* in 2008, and it was then expanded into a separate booklet.<sup>608</sup>

## **2. The Making of Islamic Science is an in-depth exploration**

In this book, the relationship between Islam and science has been discussed from the Islamic perspective on the history of scientific research from the 8th century to today.

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<sup>608</sup> Muzaffar Iqbal, *The Qur'an, Orientalism, and the Encyclopaedia of the Qur'an* *Journal of Qur'anic Research and Studies* Volume 3 Issue 5 2008, Also available at: [https://www.muslimlibrary.com/dl/books/English\\_The\\_Quran\\_Orientalism\\_and\\_the\\_Encyclopaedia\\_of\\_the\\_Quran\\_.pdf](https://www.muslimlibrary.com/dl/books/English_The_Quran_Orientalism_and_the_Encyclopaedia_of_the_Quran_.pdf)(as accessed on Oct. 04, 2022).



Also in this book, various aspects and characteristics of Islamic thought and civilization have been highlighted. This book is published in Kuala Lumpur.<sup>609</sup>

### **3. Science and Islam**

This book is another important work of Dr. Muzaffar Iqbal. The book contains seven chapters and 234 pages.<sup>610</sup>

### **4. Islam, Science, Muslims, and Technology**

This book is actually a dialogue with the well-known thinker Professor Syed Hussain Nasi on topics like Islam, science, Muslims, and technology. This book contains 210 pages.<sup>611</sup>

#### **5.5.3. A comprehensive encyclopedia of the Holy Qur'an is a duty**

The Holy Quran is the book of Almighty Allah, and every Muslim has faith in it. Without faith and belief in it, he cannot be a Muslim, and neither can any of his actions be correct. The Holy Quran demands that Muslims follow all of its teachings. His message and orders should be conveyed to others. Every human being is obligated by the Holy Qur'an to inform others about God's message.

In this regard, guidance and instructions have been given in detail in Surah Al-Hajj (77–78) and Surah Al-Baqarah (143). The first responsibility of Muslims is to understand the Holy Quran and its message and explain it to others. Be enlightened by his teachings, and let others also benefit from his message. In today's world, Muslims have an added responsibility to convey the tone of the divine word to the people in modern languages. So that they will be free from any doubts and misunderstandings that have arisen about it and will publish and preach the correct understanding and interpretation of the Holy Quran.

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<sup>609</sup> Muzaffar Iqbal, *The Making of Islamic Science* is an in-depth exploration (Kuala Lumpur: Islamic Book Trust, 2009).

<sup>610</sup> Muzaffar Iqbal, *Science and Islam* (London Greenwood Press, 2007).

<sup>611</sup> Muzaffar Iqbal, *Seyyed Hossein Nasr in Conversation with Muzaffar Iqbal* (Islamabad, Lahore, Karachi: Dost Publications, 2009).

#### 5.5.4. Background of IEQ

In modern times, numerous Muslims are not well acquainted with the Arabic language. Because of this, they are unable to understand the Holy Quran. There are very few people who are familiar with the Arabic language and can read the Quran easily. There are also many Muslims who are unable to read Nazra; in this regard, it is very important for them to learn and read this language.

It is revealed that every fourth of the eight billion people living on earth at the moment acknowledges that there is no one worthy of worship except Allah, and Muhammad is His Messenger. Every Muslim gives this testimony. Muslims believe that the Qur'an is the last book sent by Allah to guide mankind on the straight path and that the life of Prophet Muhammad (PBUH) is the best example. In order to understand Islam and its teachings, a deep study of the Qur'an and the life of the Prophet is very necessary.

All these sources are in classical Arabic, but today only eight to ten percent of Muslims have the ability to understand texts in classical Arabic. In this regard, the editor of The Integrated Encyclopaedia of the Qur'an and his contributors say that eighty percent of Muslims do not have direct access to the Qur'an in Arabic. Even those who do have access to it in its original language are often unaccustomed to the healthy tradition that is necessary for understanding and publishing the message of the Qur'an. This has led to further problems in the transmission and understanding of the Qur'an. As Muslims' access to the Qur'an becomes more difficult, the options for understanding the Qur'an for the vast majority of non-Muslims will become almost entirely limited.

This is not only a great casualty for those who do not relate to the Qur'an and the Creator, but also a tragedy for the entire human race.<sup>612</sup> . IEQ presents readers with reliable, integrated, and authoritative scholarship that draws from and represents a vast

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<sup>612</sup> See complete detail about The Integrated Encyclopedia of the Quran on this website: [www.iequran.com](http://www.iequran.com)

collection of classical Islamic exegetical works, as well as numerous other works related to Qur'anic studies. In this historical context, the Center for Islamic Sciences developed a project to bring a comprehensive encyclopaedia of the Qur'an into being.<sup>613</sup>

### **5.5.5. Center for Islamic Sciences (CIS) and IEQ**

In two thousand millennia (2000), the renowned Islamic thinker Dr. Muzaffar Iqbal established a research institute in Canada under the name of the Centre for Islam and Science (Centre for Islamic Sciences). After that, it was slightly changed to the Center for Islam and Science in 2013. In the last thirty years, this institution has played a key role in the relationship between Islam and science, in debates, and in the reconstruction of the spiritual, intellectual, and social landscape of the Muslim world. This institution also publishes special articles and writings on Islamic thought and civilization. A research journal called Islamic Sciences is also being published by this centre, and all of its issues are available on its website. The Center for Islam and Science started an international project in 2009 to produce an integrated encyclopaedia of the Qur'an. It is proposed to be called "The Integrated Encyclopaedia of the Qur'an." The website writes about its introduction:

“These volumes will soon be in every library in the West. They are a great service to Islam and Islamic studies in the West and a great service to comparative religious studies in the future”.

This encyclopaedia is a unique seven-volume reference work that encompasses fourteen centuries of Islamic research on the Qur'an, building a large amount of academic knowledge on the Qur'an unrivalled in any Western language to date. It is not found in the current reference project or book. More information about its sources and documentation is quoted:

“Conceived as an authoritative scholarly work based on fourteen centuries of Islamic scholarship, the Integrated Encyclopedia of the

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<sup>613</sup> <https://iequran.com/project/index.php> (as accessed on Oct. 05, 2022)

Qur'ān (IEQ) is the first English language reference work on the Qur'ān based entirely on primary sources.”<sup>614</sup>

Its first volume (A to B contents) was published by this institution in 2013. The second volume, B to D, was published in 2016, and the remaining volumes are planned to be published every eighteen months<sup>615</sup>. But so far, only two volumes of it have been printed and released. Each volume of the encyclopaedia is planned to be about 550 to 600 pages. Of its 515 entries, its fifth volume has been completed. In 2020, the project was reorganized as an online project, and with this move, IEQ is now available online for free globally. All subjects from A to Z are available online. On the website, there are 34 articles categorised as A, 29 articles categorised as B, 43 articles categorised as C, 32 articles categorised as D, articles categorised as E, 22 articles categorised as F, 16 articles categorised as G, and 31 articles categorised as H, and this series continues until X, i.e., the articles that have not yet been completed or uploaded are written to be completed.<sup>616</sup>

The structure of the essay is quite disciplined; for example, the framework of the essay about darkness is as follows:

- Darkness
- Definitions and Usage
- Creation of Darkness
- Physical Darkness
- Figurative Darkness
- Darkness of Disbelief
- Bibliography<sup>617</sup>

The transliteration of Arabic and Quranic terms has also been specially arranged. Also, every Arabic term has been given English alphabets. For example, the

<sup>614</sup> *The Integrated Encyclopedia of the Qur'ān* (IEQ) <https://iequran.com/index.php> (as accessed on Oct. 07, 2022).

<sup>615</sup> <https://iequran.com/project/index.php> (as accessed on Oct. 07, 2022).

<sup>616</sup> Integrated Encyclopedia of the Qur'ān, <https://iequran.com/project/index.php> (as accessed on Oct. 08, 2022).

<sup>617</sup> Note about the IEQ project <https://online.iequran.com/> (as accessed on Oct. 08, 2022).

meaning of "ability," "ablution," "Ghusl," "Wadu," and "Tayammum" has been presented in English words only. IEQ addresses all these concepts, personalities, places, events, and sciences mentioned in the Qur'an.

Apart from this, special arrangements have been made regarding the selection of titles and names of articles so that their sanctity is not violated. For example, the paper on Jesus (peace be upon him) is kept under "I," but for the convenience of those who should look for a column or article under "Jesus," an additional reference is given in the letter "J" at its appropriate place so that everyone can find it easily.<sup>618</sup>

### 5.5.6. Encyclopedia and its contributors

IEQ is a great scholarly work. It has been prepared systematically. A well-known scholar and Islamic intellectual, Dr. Muzaffar Iqbal, is its general editor. Besides him, there were four associate editors, two assistant editors, and six well-known scholars of the world of Islam. Included in its advisory board.

- **General Editor:** Dr. Muzaffar Iqbal
- **Advisory Board:** Its advisory board includes Dr. Mustafa Al-Azmi (Riyadh), Dr. Al-Dalamari (Madinah University), Dr. Nooruddin Attar (Damascus), Dr. Samir Al-Inus (Syria), Dr. Kamal Hassan (Malaysia), Dr. Zafar Ishaq Ansari (Pakistan), Dr. Muzamal Siddiqui (USA), Sheikh Abdullah Idris Ali (Canada) are some prominent scholars.
- **Associate Editors:** Its associate editors include Naseer Ahmed, Asim Rashid, Dr. Gabriel Haddad and Dr. Oktavas Csaba.
- **Assistant Editors:** Basit Karim Iqbal and Zakaria Al-Khatib are among its assistant editors.
- **Language Editor :**Dr. Muhammad Isa Wali

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<sup>618</sup> <https://iequran.com/project/index.php> (as accessed on Oct. 08, 2022).

The encyclopaedia's contributors indicate that this work has been prepared under the supervision of renowned Islamic scholars. The encyclopaedia comprises the majority of the entries written by the general editor and deputy editors.<sup>619</sup>

### 5.5.7. Why only The Integrated Encyclopaedia of the Qur'an ?

The Integrated Encyclopedia of the Qur'an (IEQ) was prepared in response to an urgent and contemporary need. It was a response to Jean Demmon McAuliff's Encyclopedia of the Quran. . Dr. Muzaffar Iqbal has written about this Encyclopedia:

“IEQ will directly compete with Brill's Encyclopaedia of the Quran (EQ), which is by far the only other extensive reference work on the Qur'an in English. IEQ, however, differs substantially from EQ in its conception, organization of material, as well as sources.”<sup>620</sup>

For more than 300 years, scholarly debates and discussions on the Qur'an have been dominated by those who do not consider the Qur'an to be a revealed text. Nor are they ready to provide the Qur'an in the original position and status that are essential for the Qur'an. Thousands of works have been published which present a distorted picture of the Qur'an and Islam without references to authentic sources based on the scholarly tradition of Islam. IEQ is regarded as the first English-language reference source to encompass fourteen hundred years of Muslim intellectual study on the Qur'an. It introduces contemporary readers to the centuries-long intellectual tradition of the Qur'an. A moderate and reliable scholarly approach is presented to ensure that this encyclopaedia is securely based on well-documented scholarship from primary sources.

There is no standard and authoritative reference work on the Qur'an in the English language that takes as its primary argument that the Qur'an is a revealed text. The editors of The Integrated Encyclopaedia of the Qur'an have compiled it in the English language to ensure its accessibility to readers who are not familiar with it.<sup>621</sup>

<sup>619</sup> Integrated Encyclopedia of the Qur'ān, <https://iequran.com/project/index.php> (as accessed on Oct. 08, 2022)

<sup>620</sup> Muzaffar Iqbal, Integrated Encyclopedia of the Qur'ān (IEQ): Raison d'être and Project Summary, *Islamic Studies*, Vol. 47, No. 4 (Winter 2008), pp. 537-543 .

<sup>621</sup> Integrated Encyclopedia of the Qur'ān , <https://iequran.com/faq.php> (as accessed on Oct. 8, 2022).

Its distinctive feature is that it is decorated with both classical and contemporary references. An attempt has been made in contemporary times to gather such a big academic heritage in the English language in one location; such authentic academic work has not been done in any western language so far. Those responsible for the encyclopaedia say that this reference work, based on the fourteen hundred-year-old scholarly traditions of the Muslims. It is also a comprehensive and well-reasoned answer to the doubts spread by the Orientalists in light of the extensive tradition of interpretation of the Holy Qur'an, the sciences of Hadith, and other Islamic sciences.

This encyclopaedia is an important source and guide for Muslims, non-Muslim seekers of truth, and serious researchers, as well as impartial writers and scholars. General Editor Dr. Muzaffar Iqbal writes:

“Conceived as a reference work based on fourteen centuries of Islamic scholarship, The Integrated Encyclopaedia of the Qur'an (EQ) strives to bring to the English-speaking world a unique blend of classical and contemporary Islamic scholarship on the Qur'an in an accessible and reader-friendly format. It is meant for both Muslim and non-Muslim general readers who are looking for an authentic source of in-depth and scholarly knowledge on the Quran and its message, as well as academic scholars.”<sup>622</sup>

Researchers, teachers, writers, common Muslim readers, and all those who want to understand the Quran and its message will benefit from this scholarly work. Joseph Lumbard, Professor of Hamad bin Khalifa University and a renowned Qur'anic scholar, writes about that:

“The entire first volume is essential reading for everyone in the field of Islamic studies. The breadth of sources employed for each article is exemplary. If the remainder of the volumes are of the same quality as the first, the IEQ will reshape the field of Qur'anic studies in the Western academy for generations to come. The quality of scholarship demonstrates

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Muzaffar Iqbal, *Integrated Encyclopedia of the Qur'ān (IEQ): Raison d'être and Project Summary*, *Islamic Studies*, Vol. 47, No. 4 (Winter 2008), pp. 537-543.

that one can do superb scholarship in the manner of Western academia without adopting the premises of its secular worldview.”<sup>623</sup>

The first volume is essential reading for anyone in the field of Islamic studies. The brea Muzaffar Iqbal, Integrated Encyclopedia of the Qur’ān (IEQ): Raison d'être and Project Summary, *Islamic Studies*, Vol. 47, No. 4 (Winter 2008), pp. 537-543.

The of sources used for each article is exemplary. If the remaining volumes are of the same quality as the first, IEQ will reshape the field of Qur'anic studies in the Western academy for generations to come. The quality of the scholarship demonstrates that one can produce outstanding scholarship in the style of the Western academy without adopting the premises of its secular world-view.

### **5.5.8. The aim of IEQ**

The majority of non-Muslims are unfamiliar with the Holy Quran, resulting in a profound sense of alienation in their capacity to understand its messages. Furthermore, serious explorers seek help from books designed to help them understand the message of the Holy Quran, yet they usually fall victim to Orientalists' strong opinions and confused writings. Some object to them because they are written by Muslims, but they disagree with their underlying assumptions regarding language, style, substance, and writing style.

Under these circumstances, the complete encyclopaedia of the Holy Qur'an will be a valuable resource for such honest non-Muslims. As its over 650 entries will portray the message of the Holy Qur'an in a way that will appeal to minds raised by Western education. As a result, a complete and integrated encyclopaedia based on the great collection of the previous fourteen centuries is planned for the Center for Islamic Sciences:

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<sup>623</sup> What are scholars saying, <https://iequran.com/pdf/Endorsements.pdf> (as accessed on Oct. 09, 2022).



1. Muslim readers who cannot benefit directly from the Arabic language and religious traditions for understanding the Qur'an.
2. Non-Muslims who sincerely want to understand the message of the Holy Quran.
3. Muslim and non-Muslim researchers, whether they are specifically researching on any topic related to the Holy Qur'an or whether the focus of their academic and research activities is related to Islam in general.<sup>624</sup>

The fundamental goal of this project is to present the Qur'an as a revealed text, rather than as a treasure trove of genuine Qur'ān knowledge, while upholding the encyclopedia's high scholarly standards.

#### **5.5.9. Quran, Academia, and IEQ**

One of the aims of preparing the Encyclopedia of the Qur'an is to pave the way for scholars, researchers, and teachers to be aware of it. Also benefit from this great scholarly tradition of the Qur'an and Qur'anic studies who are engaged in teaching and research in universities. Nowadays, the direct use of Arabic language related to Islam and Islamic sciences in modern educational institutions is not equal, due to which Quranic discussions and its message are not presented from original sources. The Qur'an and Al-Qur'an sciences rely heavily on secondary sources. This is a major tragedy for the original Quranic scholarship. In order to remove this deficiency, the IEQ have planned to publish the encyclopedia so that the seekers of truth related to the Quranic sciences can gain knowledge from the original discussions and subjects of the Holy Quran.

The Orientalists' writings on the Holy Quran reflect the Prophets' and the Quran's irrationality. Their literary material, books, and references clearly express the misconceptions and false knowledge they have about the Quran. Based on the Islamic tradition of the last 14 years, no such work exists in the English language from a purely Islamic point of view. This encyclopedia, therefore, identifies hundreds of new sources

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<sup>624</sup> Integrated Encyclopedia of the Qur'ān, A<https://online.iequran.com/> (as accessed on Oct. 09, 2022).

and provides authoritative material on all the subjects of the Qur'an. Academicians and researchers who are working on the Holy Qur'an, as well as those interested in the Islamic intellectual tradition in general, will benefit from this encyclopedia. It is believed that this encyclopedia will be helpful in opening up new avenues of scholarly research and will provide new sources for researchers. Since this encyclopedia is being written mostly by the scholars and researchers, who recognize the Holy Qur'an as Allah's Word. Therefore, this is assumed to be the first reference work in the English language on the Quranic studies, written in the Western academic scholarly tradition, that will open new opportunities to access the fourteen hundred-year old knowledge.

### **5.5.10. First Authentic Work**

According to the editor and his contributors, IEQ is a unique reference work in the scholarly world that represents authentic Islamic knowledge. Its basic position is that the Qur'an is a revealed text and upholds scholarly principles and standards. It provides a foundation for authentic Islamic scholarships and the traditional Islamic approach to the contemporary world. In this regard, IEQ is the only such work in the field of Quranic studies. Further, the general editor and his colleagues insist that Islamic academics will appreciate this reference book. It is viewed as an authoritative scholarly work based on fourteen centuries of Islamic scholarship. The Integrated Encyclopedia of the Qur'an (IEQ) is the first English-language reference work based entirely on primary sources with high scholarly and research quality. Its coverage of traditional Islamic sources, including the Qur'an, hadith collections, and commentaries, as well as biographical sources and articles based on contemporary Quranic literature, attracts scholars and intellectuals throughout the world. No such encyclopaedic work had been produced in a Western language before. The specialty of IEQ is that it presents the primary source material on several levels in a coherent and systematic manner. It also integrates Islamic scholarly traditions on the divine text, the conceptual structure of the Qur'an, and its overall message into a coherent theory. The work presented here is a lovely blend of contemporary and classical scholarship.

It has been declared necessary for IEQ that its contributors are Muslims. Only Muslim scholars and writers are invited to write their entries. Authors work together with an editorial team, and their work is peer-reviewed by other scholars. Therefore, this encyclopedia represents the belief of Ahl-e-Sunnah wal-Jamaat and is the consensus of all four Sunni schools of thought on matters of jurisprudence. It takes into account the diversity of Ash'ari-Matridi beliefs. The officials of IEQ have certain principles for the authors like: firstly no opinion outside the scope of the Quran and Sunnah will be accepted; secondly personal opinions of authors are not accepted in relation to entries. Further, references to the Holy Qur'an (whether authoritative or of a jurisprudential nature) will be included entirely within the criteria set by the encyclopedia. Moreover, only authentic hadiths are used. In addition, IEQ is not a commentary on the Qur'an but rather that provides details on the sciences of the Qur'an based on 1400 years of Muslim scholarship in which Pre-modern works are preferred. Ever more, attempts are made to use the earliest sources available and to trace materials and ideas back to their first appearance in the tradition.<sup>625</sup>

### **5.5.11. Contents structure of an Encyclopedia**

This encyclopedia was designed with the original text of the Holy Quran in consideration. Its editors have given special attention to the fact that the Holy Quran's themes, arguments, and details all revolve around its text. Articles in the encyclopedia have been thematically within the circle of alphabets. There is a lengthy discussion on each issue in each subject, and academicians are not left out of the study. For example, a comprehensive article on animals has been produced, which includes information on all 32 distinct species of animals mentioned in the Qur'an. Many more articles are similarly valuable in every aspect and are utilized to enhance a variety of life difficulties and educational topics<sup>626</sup>. Dr. Muzaffar Iqbal, General Editor, describes the structure and organization of the Encyclopedia as follows:

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<sup>625</sup> Frequently asked questioned <https://iequran.com/faq.php> (as accessed on Oct. 09, 2022).

<sup>626</sup> <https://iequran.com/faq.php> (as accessed on Oct. 09, 2022).

“The editors have identified approximately 650 entries and several hundred cross-references covering all concepts, places, and persons mentioned in the Qur'an. Entries have been divided into five categories: special, major, medium, minor, and short according to their word count and assigned to Muslim scholars specializing in various fields of Qur'anic studies.”<sup>627</sup>

## Findings

The findings of the thesis are as follows:

- **Deviation from the facts**

While studying the works of the Orientalists it is understood that they are not objective about presenting the facts. Their research studies deviate from the facts. If the scale and quality have been established, there is a lot of swing in it.

- **Believing in partials**

The orientalists presented a partial discussion of the topics. While reading content in the articles in the encyclopedia one can find very little research.

- **Not using the original source**

The Orientalists presented only general statements in their research and have drawn definite conclusions without using the original sources. Thus, there is generally a lack of primary sources in their research and if a few of the orientalists have used the primary sources, even then the element of partiality is missing in their researches

- **Arguing in academic guise**

The objections raised by the Orientalists have not been changed, and they are the same as were in the beginning. But in the context of the 21st century, the objections are presented in an academic and modern western approach. In modern times the

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<sup>627</sup> The Integrated Encyclopedia of the Qur'ān (IEQ) <https://iequran.com/index.php>  
Muzaffar Aqbal, Integrated Encyclopedia of the Qur'ān (IEQ): Raison d'être and Project Summary, *Islamic Studies*, Vol. 47, No. 4 (Winter 2008), pp. 537-543 .

academic class is affected by the context of the Qur'an given by the orientalists or western writers.

- **Working in haste**

The Orientalists from the past centuries till today are working fast. Numerous research institutes and universities and the departments for studying religions and Islamic studies have been established and are continuously being established. Western scholars are taking great interest in these institutions and fields.

- **Being frivolous**

The Orientalists have shown irresponsibility in the name of research in the field of Quranic studies and this process continues in the 21st century as well. They rejected the basic premises of the Quran and its teachings. However, there has been a lot of change in this attitude in the twenty-first century.

- **Literary point of view**

In the twentieth century the Orientalists started taking interest in studying or researching the Qur'an from a literary point of view and this trend has become common in the twenty-first.

- **Response from Muslim Scholars**

While making the Quran as the subject of their research, the Orientalists have raised numerous objections to the Qur'an studies to which the Muslim scholars have given reasoned answers. Among them Dr. MoharAli, Dr. Mustafa Al-Azmi, Dr. Abdul Rahim Qadwai Qal and Dr. Muzaffar Iqbal are a few Muslim scholars to mention here who have responded with the reasonable response to the objections raised by the Orientalists

- **There is no special addition in Quranic studies**

The work done by Orientalists at the academic level with reference to Qur'anic studies has not resulted in a new addition to Qur'anic studies. The literature written and published by the orientalists under the influence of colonial and western thought cannot be said to be an authentic addition to the Qur'anic studies or the understanding of the Qur'an.

## Recommendations

The following recommendations and suggestions are presented

- The Quran is the last message of Almighty Allah to humanity which is free from all kinds of defects and distortions. This book has a profound impact on human beings and society. There is a need for time to clarify the authenticity of this book so that every person in the world can benefit from it.
- The Orientalists have made the Qur'an as the centre of criticism and have tried to distort it as well as create doubts among the Muslims. For this the literature based on the Qur'an has been developed in colonial and western dialects and styles. Thus, there is a need to respond to these objections in English and other international languages as well in a reasoned manner based on research and modern methods in accordance with contemporary requirements.
- The Orientalists have worked on the translation of the Qur'an and Quranic studies for the sake of passion, having the lack of mastery of Arabic language and understanding of the Qur'an and its translations. In this regard, in order to work on translations of the Holy Qur'an and Quranic studies the familiarity as well as the command over the Arabic language sources of the Quran should be the precondition.
- The important classical Arabic and other basic literature on the Qur'an should be translated into the English language so that the people of the West and the modern educated class benefit from it. Thus, the standard translation of the basic literature on Qur'an is made available for the Western writers and Orientalists to easily refer to these sources.
- Orientalist literature on Qur'anic studies should be critically evaluated on the basis of scientific principles. Also, there is a need to critically evaluate the research of those Muslim modernists who adopted the practices of the Orientalists and in the Muslim and Western world.

- Students and research scholars in the fields of Quranic studies should not be bound by the principle to rely on the writings of Orientalists in their studies and research only.
- Numerous orientalists have written on Qur'anic studies and there are many areas of research that need to be worked on from different angles. Their works and thoughts should be made the subject of research
- Every country should establish research institutions on the Quran and its translation in line with King Fahd School of Translation in Morocco, the Islamic Institute of Translation in Sudan, and the Department of Qur'anic Studies in Azhar University in Egypt.
- The current study is not the final research on the topic. There are several other aspects for further research. Among them one is that the Encyclopedia of Qur'an needs to be researched in all respects. Second that a critical evaluation of the trends of Orientalists in the context of the 21st century can also be chosen as a topic in the research PhD studies.



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## ثریا بیگم شحنہ کی تفسیری خدمات

اور تدریسی خدمات پچاس سال کے عرصہ پر محیط ہیں، اور اس پوری نصف صدی میں آپ نے انتھک محنت کی ہے، ہم ان خدمات کو نو زمروں میں تقسیم کر سکتے ہیں: (۱) ہفتہ واری دروس قرآن و سنت، (۲) انفرادی دعوت، (۳) خواتین کے لیے سالانہ جلسوں کا اہتمام، (۴) رمضان میں مکمل ترجمہ سنانے کا سلسلہ، (۵) ترجمہ قرآن سکھانے کی کلاسیز، (۶) دعوتی اسفار اور دورے، (۷) خاندان کی اصلاح، (۸) تصنیف و تالیف، (۹) تفسیر تبیین القرآن کی تالیف۔  
درس قرآن کا اہتمام

ثریا بیگم نے یادگیر اور کرنا تک میں کئی اہم مقامات پر خواتین میں ترجمہ قرآن سنایا ہے اور انھوں نے اپنی تربیت یافتہ بچیوں سے بھی اس عظیم کام کا اہتمام کروایا ہے، اور اب یہ سلسلہ ان کی کئی شاگردوں نے جاری رکھا ہے۔ ہفتہ واری درس قرآن کا اہتمام ثریا شحنہ صاحبہ نے قرآن فہمی کو عام کرنے کے لیے آغاز میں ہفتہ واری درس کا اہتمام کیا جس میں وہ خواتین کے سامنے درس قرآن دیتی تھیں۔ درس کا اہتمام کئی گھروں میں ہوا کرتا تھا، کسی کے گھر میں ایک سال تک درس کا سلسلہ چلا اور کسی کے گھر میں پچیس سال تک جاری رہا۔ مولانا نذیر مدنی صاحب کا کہنا ہے کہ تمام پور میں لگ بھگ دس بارہ گھروں میں اور اسی طرح شورا پور میں بھی

ثریا شحنہ بیگم دور حاضر کی ممتاز مترجمہ قرآن و مفسرہ اور داعیہ تھیں۔ آپ جنوری ۱۹۴۱ء میں یادگیر کرنا تک میں پیدا ہوئیں۔ آپ نے دسویں جماعت تک کی تعلیم یادگیر، گلبرگہ اور حیدرآباد میں حاصل کی۔ اس کے بعد انھوں نے میسور اوپن یونیورسٹی سے اردو زبان میں ایم۔ اے کی ڈگری حاصل کی۔ وہ بچپن ہی سے نہایت ذہین و فطین تھیں اور قرآن مجید سے بے حد محبت و عقیدت اور گہرا شغف رکھتی تھیں۔ علوم اسلامیہ میں انھیں ملکہ حاصل تھا لیکن ان کی فکر کا اصل محور قرآن اور بس قرآن ہی تھا۔ انھوں نے قرآن مجید کو سنجیدگی کے ساتھ پڑھا، سمجھا اور عمل کیا اور دوسری خواتین تک اس کے پیغام کو پہنچایا۔ گویا قرآن مجید ہی ان کی فکر و عمل کا اوڑھنا پھوٹا تھا۔ صبح و شام خواتین اور طالبات کو قرآن مجید پڑھاتیں، سکھاتیں اور اس کو سمجھنے اور اس پر عمل کرنے کے لیے ابھارتی تھیں۔ جنوبی ہندوستان میں بالخصوص کرنا تک کی حد تک قرآن مجید سنانے اور درس دینے کا سلسلہ شروع کیا ان کے بعد دوسری خواتین اور دینی تنظیموں سے وابستہ خواتین نے اسی سچ پر خواتین میں کام کرنا شروع کیا۔ ثریا بیگم نہایت محنتی، بے باک عالمہ و داعیہ تھیں۔ قرآن مجید کے درس و تدریس اور دعوتی اسفار میں ہر وقت مصروف رہتی تھیں۔ ان کی دعوتی جدوجہد کے بارے میں مولانا نذیر عمری لکھتے ہیں کہ دعوتی

ترجمہ اور آیات کی تفسیر احادیث مبارکہ سے ہے۔ یہ تفسیر ۱۳۳۶ صفحات پر مشتمل ہے جس سے اس کی ضخامت کا پتا چلتا ہے۔ یہ ترجمہ و تفسیر پہلی بار ہارس ٹریڈنگ کمپنی، حیدرآباد سے ۲۰۱۲ء میں شائع ہوا۔ زیر نظر تفسیر مسیح انٹرنیشنل، رگم پیٹھ، انڈیا سے دوسری بار ۲۰۱۳ء میں شائع ہوا اور اس کے علاوہ اس کے کئی ایڈیشن بھی شائع ہو چکے ہیں۔ ثریا شخنے صاحبہ قرآن کے ترجمہ و تفسیر کے فن اور باریکیوں سے بخوبی واقف تھیں اور ان کا اس میں پندرہ سال کا وسیع تجربہ شامل ہے یعنی پندرہ سال اسے لکھنے میں صرف ہوئے۔ انھوں نے طویل عرصہ سے سینکڑوں طالبات اور بچیوں کو قرآن کا ترجمہ پڑھایا اور سکھایا۔ ان کے سامنے تفسیر بیان کی، اس تجربہ کے بعد انھوں نے اس کو ضبط تحریر میں لایا۔ اس کے بعد اس مبارک کوشش کو عوام الناس تک پہنچایا۔ ثریا صاحبہ نے تفسیر کے مقدمہ میں ترجمہ و تفسیر کا اسلوب بیان کیا ہے۔ محترمہ ثریا صاحبہ کا تفسیر کرنے کا انداز اس طرح ہے کہ وہ سب سے پہلے آیت کا لفظ بہ لفظ تحت السطور ترجمہ کرتی ہیں، اس کے بعد اس آیت کی تفسیر تحریر کرتی ہیں۔ اس ترجمہ و تفسیر کی خوبیوں کو کئی علماء نے سراہا اور اپنے قیمتی تاثرات کا اظہار کیا۔ اس پر نظر ثانی کا کام ان کے فرزند مولانا نذیر عمری مدنی نے عرق ریزی سے کیا اور علمی اور تحقیقی انداز سے کام کیا ہے۔ تحریر کی شکل دینے کے بعد اس کو بار بار پڑھا اور ہر لحاظ سے اس کو بہتر بنایا۔ اس کا اعتراف ثریا شخنے نے خود کیا ہے۔

### تفسیر القرآن بالحدیث کا التزام

انھوں نے آیت کی توضیح و تشریح میں احادیث سے بھرپور استدلال کیا ہے۔ یوں اس تفسیر میں احادیث کا ایک بڑا ذخیرہ جمع ہو گیا ہے۔ قابل ذکر بات یہ ہے کہ اس تفسیر میں صرف مستند احادیث کا التزام کیا گیا۔ جہاں جہاں آیات

ثریا بیگم شخنے کی تفسیری خدمات

دس بارہ ہفتہ واری اجتماعات کا سلسلہ جاری رہا۔ آغاز میں ان کا درس ایک محلے تک محدود تھا لیکن اس کے بعد کئی محلوں اور دروازوں علاقوں میں اس کا اہتمام ہونے لگا۔ ہفتہ واری پروگرام کے ذریعہ سے خواتین کو قرآن مجید سے شغف پیدا ہوا اور وہ ثریا صاحبہ کے درس میں بہت ہی دلچسپی اور شوق سے شرکت کرتی تھیں۔ ان ہفتہ وار اجتماعات میں قرآن و سنت اور اصلاح و تہذیب کی بھرپور دعوت دی جاتی تھی۔ ثریا صاحبہ خود کہتی ہیں کہ اللہ کے فضل و کرم سے ہر ہفتہ دو تین گھروں میں اجتماعی محفل منعقد ہوتی رہتی ہے، تقریباً چالیس سال سے ہر اجتماع میں پہلے قرآن کی تلاوت و ترجمہ ہوتا، اس کے بعد تفسیر و تشریح ہوتی، آخر میں صحیح بخاری اور صحیح مسلم پڑھی جاتی ہے۔

ثریا صاحبہ ایک مثالی داعیہ اور مفسرہ قرآن تھیں، خواتین اور طالبات کی بڑی تعداد کو انھوں نے قرآن کریم کا ترجمہ سکھایا۔ ان کے درس قرآن اور ترجمہ قرآن اور دعوتی اجتماعات سے خواتین نے بھرپور استفادہ کیا۔ چونکہ انھوں نے درس و تفسیر قرآن کے علاوہ تصنیف و تالیف کا کام بھی کیا اور ان کی تین اہم کتابیں بھی شائع ہو چکی ہیں۔ ان میں سے ایک اہم کام ”تفسیر تبیین القرآن“ ہے جو ایک مکمل ترجمہ قرآن و تفسیر ہے۔ ان کی دوسری کتاب ”تکلف یا دوں کے“ عنوان سے ہے جس میں دعوتی واقعات بیان کیے گئے ہیں۔ ان کی تیسری کتاب ”سیرۃ النبی“ پر ہے جو سیرت کے مختلف تقاریر کا مجموعہ ہے۔

### تفسیری خدمات

ثریا شخنے نے قرآن مجید کا عام فہم ترجمہ و تفسیر لکھی۔ سرورق پر اس تفسیر کا عنوان اس طرح سے لکھا گیا ہے: تبیین القرآن فی تفسیر القرآن۔ قرآن کریم کا لفظ بہ لفظ آسان اردو

مجتبیٰ فاروق

اس نے اپنی کتاب میں لکھا اپنی ذات کے متعلق، جو اس کے پاس عرش پر رکھی ہے، میری رحمت میری غضب پر غالب رہے گی۔ (بخاری، کتاب التوحید، مسلم کتاب التوبہ)۔ کے درج ذیل آیت کی توضیح کرنے کے سلسلے میں آیت کے نیچے دیئے گئے حدیث کو پیش کرتی ہیں:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ (البقرہ: ۱۱۰)

[تماز قائم کرو اور زکوٰۃ دو، تم اپنی عاقبت کے لیے جو بھلائی کما کر آگے بھیجو گے اللہ کے ہاں اسے موجود پاؤ گے۔]

”حضرت ابو ایوب انصاریؓ روایت کرتے ہیں کہ ایک اعرابی نے پوچھا: یا رسول اللہ مجھے ایسا عمل بتائیں جو مجھے جنت میں داخل کر دے، آپ نے فرمایا: اللہ کی عبادت کرو اس کے ساتھ کسی کو شریک نہ کرو، تماز قائم کرو اور زکوٰۃ دے اور صلہ رحمی کرو۔ (بخاری کتاب الادب، باب فضل صلۃ الرحم ۵۶۳)۔“ ۸۔ شریا شخنے حدیث کو نقل کرنے سے پہلے حواشیوں میں بعض جگہوں پر کوئی مختصر سا جملہ لکھ دیتی ہیں۔ مثلاً سورۃ آل عمران کی آیت وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا (آل عمران: ۱۰۵) کے حاشیہ میں لکھتی ہیں: ”اور تم تفرقہ پیدا نہ کرو“۔ ابو مسعود انصاریؓ سے روایت ہے کہ نبیؐ نے فرمایا ”آپس میں اختلاف نہ کرو، ورنہ تمہارے دل مختلف ہو جائیں گے۔ (مسلم کتاب الصلوٰۃ، رقم الحدیث: ۱۰۰۰)“ ۹۔ تفسیر کے مصادر

۱۔ تفسیر طبری، ۲۔ تفسیر الکشاف، ۳۔ تفسیر ابن کثیر، ۴۔ تفسیر جلالین، ۵۔ تفسیر سعدی، ۶۔ تفسیر جزائری، ۷۔ التفسیر المیسر شریا شخنے نے معروف تفسیر تفہیم القرآن سے بھی بھرپور

شریایکم شخنے کی تفسیری خدمات

کی تفسیر میں اختلاف پایا جاتا ہے، وہاں انھوں نے تفسیر میں اپنے افکار و نظریات پیش کرنے سے حتی الامکان گریز کیا ہے۔ ایسے میں اس تفسیر کو پیش نظر رکھا گیا ہے جس سے کسی صحیح حدیث سے تائید ہوتی ہے، یا صحابہ یا مفسرین سلف سے صحیح اسناد سے وارد ہے۔ اس تفسیر کو اختیار کیا گیا ہے جس کو جمہور مفسرین نے ترجیح دی ہے۔ اس کو اگر تفسیر القرآن بالحدیث کی ایک بہترین مثال ہے۔ مفسرہ اس تعلق سے تفسیر کے مقدمہ میں یہ بات صراحت کے ساتھ لکھتی ہیں کہ قرآن پاک کو اچھی طرح سمجھنے کے لیے احادیث رسولؐ کی اہمیت سے کسی کلمہ گو مسلمان کو انکار ہرگز نہیں ہو سکتا، اور ہرگز ہونا بھی نہیں چاہیے۔ احادیث مبارکہ درحقیقت قرآن کی تفسیر و بیان ہیں، اسی مناسبت سے ہم نے اس ترجمہ اور تفسیر کا نام تبیین القرآن رکھا ہے۔ یہ تفسیر القرآن بالحدیث کی بہترین مثال ہے۔ مفسرہ نے اس تفسیر میں احادیث کے ذخیرہ سے بھرپور استدلال کیا ہے اور آیات کی تشریح و توضیح میں جگہ جگہ صحیح احادیث کو نقل کیا ہے اور احادیث کے سلسلے میں حوالوں کا بھرپور اہتمام کیا گیا ہے۔ انھوں نے اس بات کی بھرپور کوشش کی ہے کہ ہر آیت کی تشریح اور ہر مسئلہ کا حل حدیث کے تناظر میں کیا جائے۔ الرَّحْمَنِ الرَّحِيمِ کی تفسیر کا ایک نمونہ ملاحظہ کیجیے۔ ”ابو ہریرہؓ سے روایت ہے کہ اللہ کے رسولؐ نے فرمایا: اگر مومن کو پتا چلے گا کہ اللہ کے پاس کیسا عذاب ہے تو پھر وہ جنت کی تمنا نہیں کرے گا اور اگر اس کا فرکو پتا چلے گا کہ اللہ کے پاس کس قدر رحمت ہے تو اس کی رحمت سے کوئی مایوس نہ ہوگا۔ (بخاری، کتاب الرقاق، مسلم کتاب التوبہ) حضرت ابو ہریرہؓ سے روایت ہے کہ اللہ کے رسولؐ نے فرمایا جب اللہ تعالیٰ نے اپنی مخلوق کو پیدا فرمایا تو

مجتبیٰ فاروق

کے ساتھ مترجمہ ثریا شحہ اور تصحیح کا کام انجام دینے والوں کی دیانت داری پر مجھے بھروسہ ہے اور میں کہہ سکتا ہوں کہ ان شاء اللہ یہ ترجمہ اور تفسیر کسی فاش غلطی سے محفوظ ہوگا۔<sup>۱۲</sup>

**تفسیر کی خصوصیت**

قرآن مجید کتاب ہدایت ہے اور یہ شریعت اسلامی کا بنیادی ماخذ ہے۔ اس میں سینکڑوں کی تعداد میں ایسی آیات ہیں جو احکام و قانون سازی سے متعلق ہیں۔ اسی وجہ سے اکثر مفسرین ان آیات کی توضیح و تشریح کرتے وقت فقہی مسائل و احکام پر بھی بحث کرتے ہیں۔ اس سلسلے میں بعض تفسیر فقہی منہج پر ہی لکھی گئی ہیں۔ عربی زبان میں ایسی کئی تفسیر ہیں جن میں فقہی مباحث زیادہ پائے جاتے ہیں۔ اسی طرح اردو زبان میں بھی ایسی کئی تفسیر ہیں جن میں فقہی احکام و مسائل کو زبردستی بحث لایا گیا ہے۔ اس تعلق سے مولانا مفتی محمد شفیع صاحب کی تفسیر معارف القرآن بطور نمونہ ہے۔ لیکن ثریا شحہ کی تفسیر میں فقہی مباحث بالکل بھی نہیں پائے جاتے ہیں۔ انھوں نے دانستہ طور پر اپنی تفسیر میں فقہ و فتاویٰ سے گریز کی راہ اختیار کی ہے۔

### قرآن مجید کی ایک عمدہ تفسیر

اس ترجمہ و تفسیر کی صحت و افادیت اور خوب سے خوب تر بنانے کے سلسلے میں ان کے لائق فرزند مولانا نذیر عمری نے اہم کردار ادا کیا ہے۔ انھوں نے انتہائی لگن سے اس تفسیر کو معتبر بنانے میں کوئی کسر باقی نہیں چھوڑی۔ خاص کر اس میں انھوں نے علمی اور تحقیقی اپروچ کے ساتھ کوئی مصلحت نہیں کی۔ احادیث کی تخریج کا کام بھی انھوں نے ذمہ داری کے ساتھ انجام دیا اور زبان میں یہ کسی خاتون کا لکھا ہوا اولین تراجم و تفسیر میں شمار ہوتا ہے۔ نیز یہ وہ ترجمہ و تفسیر ہے جو مکمل بھی ہے اور عوام کا بڑا طبقہ اس سے مستفید ہو سکتا ہے

ثریا بیگم شحہ کی تفسیری خدمات

استفادہ کیا ہے۔ اس کے بارے میں مفسرہ لکھتی ہیں کہ بہت سی تفاسیر اور تراجم دیکھنے کا موقع ملا۔ ابوالاعلیٰ مودودی کا ترجمہ و تفسیر بھی قابل ذکر ہے۔ انھوں نے ترجمانی کی ہے جب کہ میں نے ترجمہ کیا ہے۔ لہذا قرآن مجید میں کئی مقامات پر آیات کی تفسیر میں اختلافات پایا جاتا ہے، ایسے میں اس تفسیر کو پیش نظر رکھا ہے جس کی کسی صحیح حدیث سے تائید ہوتی ہے، یا صحابہ یا مفسرین سلف سے صحیح اسناد سے وارد ہوئی ہے یا پھر اس تفسیر کو اختیار کیا ہے جس کو جمہور مفسرین نے ترجیح دی ہے۔

### ترجمہ کی خصوصیات

ثریا شحہ صاحبہ نے قرآن کا ترجمہ کرنے کا فریضہ خود انجام دیا ہے۔ یہ نہایت آسان اور عام فہم زبان میں لفظی ترجمہ ہے۔ اس میں قرآنی ترکیب کو باقی رکھنے کی بھرپور کوشش کی گئی ہے تاکہ کم سے کم عربی جاننے والا بھی آسانی سے قرآن مجید کے معنی سے واقف ہو سکے۔ اس ترجمہ کے بارے میں شیخ التفسیر جامعہ دارالسلام عمر آباد ڈاکٹر سعید احمد عبداللہ عمری لکھتے ہیں محترمہ ثریا شحہ نے حضرت شاہ رفیع الدین کے طرز پر تحت اللفظ اور تحت السطور ترجمہ کا طریقہ اختیار کیا ہے، ترجمہ میں حتی الامکان قرآن مجید کی آیات و کلمات کی ترتیب باقی رکھنے کی کوشش کی ہے البتہ ترکیب اضافی اور ترکیب توصیفی اور حرف ربط کے مواقع پر اردو زبان کی رعایت کرتے ہوئے ترجمہ میں تقدیم و تاخیر سے کام لیا جو قابل گرفت نہیں۔ لہذا یہ یہ کہ اردو میں یہ ترجمہ و تفسیر بہت ہی معیاری اور خوبصورت ادائیگی کے ساتھ لکھا گیا ہے۔ ظہیر الدین لاٹری لکھتے ہیں کہ اردو جیسی فصیح و بلیغ اور شیریں زبان میں جس کا اپنا اسلوب اور رنگ ہے۔ اس میں غیر زبان کے مفہوم کو اسی زبان کے رنگ و آہنگ میں ادا کرنا تو اور مشکل ہے۔ اسی

مجتبیٰ فاروق

قرآن مجید کا فہم اور اس کے پیغام سے خود بھی آگاہ ہو سکتی ہیں اور دوسروں کو بھی آگاہ کر سکتی ہیں۔ انھوں نے خواتین میں قرآن فہمی پیدا کرنے کے سلسلے میں خواتین کے لیے دور حاضر میں عظیم مثال پیش کی ہے۔ انھوں نے اپنے طرز عمل سے دکھایا کہ خواتین کس طرح سے اپنے اوقات کو منظم کر کے گھر بیٹھ کر اور دیگر مصروفیات کے باوجود قرآن پڑھنے اور سمجھنے کے لیے کوشش کریں۔

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اور بالخصوص خواتین کے لیے یہ ایک بہت بڑا تحفہ ہے اور یہ قرآن فہمی اور فکری انقلاب پیدا کرنے کا اہم ذریعہ بھی ثابت ہوگا۔ شریا شخنے صاحبہ نے ملت اسلامیہ کے نصف یعنی طبقہ نسواں کے جمود کو توڑنے کی کوشش کی ہے اور زبان حال سے یہ پیغام دیا ہے امت صالحہ سے ہی امامت صالحہ کی توقع رکھی جاسکتی ہے، نیز خواتین کی ہمت افزائی کی ہے کہ اگر وہ چاہیں تو خانہ داری کے امور انجام دیتے ہوئے بھی اسلام کی خدمت اچھی طرح سے کر سکتی ہیں۔ وہ آسانی کے ساتھ

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 (دستخط)