

Analytical Study of Morgoliouth's views regarding the Sequence and Reoccurrence of Quranic Commandments

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Abstract: Islam is not only a set of believes and worships, rather it guides its followers in every span of life. On one side it has given a social system and at the same time it has provided a complete economic system. How to earn money and then how to spend. It orders the rulers to collect the compulsory charity calls Zakat and then determines how to spend it. Islam cares the needy people and their economic matters so that they could live with their needs furnished. Many Orientalists have made the economics system of Islam their topic while some others have chosen other aspects. Morgoliouth is well-known among the orientalist. His essays on Islam reveal that he was well-versed on the subject. Unfortunately, he uses his expertise against Islam and criticizes its many aspects. He made several claims against the sequencing and recurrence of the Qur'an's enactments, in addition to other parts of Islam. According to him, enactments on a single issue are dispersed and not displayed in one location. He also claims that there are no rules for how these events should be performed. He used the case of permitted and prohibited foods mentioned in the Qur'an to substantiate his enacting arguments. As a result, his self-serving arguments caused a severe problem in religious study and comprehension of Islam. In light of Islamic sources of knowledge, the current article provides grounds to refute Morgoliouth's statements.

Key words: Morgoliouth, Enactments, Sequence, Disperse, Economics. Zaka. Self-Contradictory.

Orientalism as an academic movement launched by Westerns to malign and dogmatize basic Islamic principles, economic system, social system, culture, civilization and academics. To consolidate their

malicious viewpoint and misguide Muslims as well as the West, they interpret Islamic ideology according to their own whims. European historians portray a negative picture of the morals of the Holy Prophet (Peace Be upon Him). On one hand they invite their scholars to study Islamic arts and work, while on the other hand their motive is to create an ambiguity in the Islamic fabrics and pave way for their ideology. Throughout the Islamic world books by western authors are being taught to the Muslims which is an ample proof of western penetration.

Amir Afzal Khan writes that mostly books on War philosophy and strategies written by Westerns are being read by our military officers and youth¹. Some of these orientalist have targeted the economic system of Islam, *Khiraj*, *jizya*, *zaka*, other expenses and even the *Bait-ul-Maal* of the Muslims. Similarly, Jihad (Holy war) and Mujahedeen (Muslim fighters) are presented to us in negative sense. According to Qazi Abdul Dayem: West has drawn the horrible picture of Mujahedeen-e-Islam (Muslim fighters) to frighten the world². In the row of these preachers one name is Morgoliouth.

David Samuel Morgoliouth was born on October 17, 1858 in London. He was a priest in an England's church. He was a professor of Arabic at Oxford University from 1889 to 1937. He wrote many books on Islam e.g. *Mohammad and the rise of Islam*, *The Eclipse of Abbasid Caliphate*, *The Early Development of Mohammedanism*, *The Relation between Arabs and Israelites*³. He is among the compilers of Encyclopedia⁴. His ancestors were Polish Jews but later converted to Christianity⁵. His biography shows that Morgoliouth was having command over many languages. He also had a thorough study of Islamic literature. His biased approach towards Islam deteriorated the actual teachings of Islam. According to Allama Shibli Nomani, Morgoliouth's expertise is to interpret the simplest event in dubious style⁶. This type of writing has not only been discouraged by Western Scholars but also by Muslim alike⁷. Morgoliouth has interpreted Quranic injunctions in the following words:

*"But whether the collection of Surahs was intended as a manual of either rituals, law (civil and criminal), or of ethics, its utility was decidedly limited. In the first place there is no principle of arrangements, whence whole book must be perused in order to find the enactment on any subject. In the second place the enactments on the same subject are apt to be numerous and contradictory. We may take the case of lawful foods... Since the verse in Surah VI is abrogated. It ought either to have been omitted, or some chronological notes have been appended"*⁸.

To prove his biased and erroneous interpretation he has chosen the example of lawful and unlawful foods in Quran to be contradictory⁹.

In this study the philosophical and intellectual aspects of Sequencing of Quranic injunctions and its repetition will be investigated thoroughly.

Sequence and reoccurrence of the Quranic Injunctions:

The Holy Quran was not revealed at once in a written form rather it has been revealed through colloquial intercourse on different occasions in a span of 23 years. Whenever the holy prophet needed guidance in preaching God has commanded him accordingly. To counterblast the objection of pagans regarding the intermittent revelation of the holy Quran, the Almighty says: "They (the infidels) ask, why the Quran was not revealed in totem at once, So, O prophet, the reason is that your heart gets strong whenever they ask you new ideas we reveal the explanatory answers to their queries"¹⁰. In the same manner on another occasion it is said, "And it is a Quran which we have divided into parts, in order that you might recite it to men in intervals"¹¹.

The intermittent revelation has many reasons. First and foremost is the satisfaction of the holy Prophet to nullify the objections of the infidels and to be read to the people in intervals. This is the reason the revelation of the holy Quran is in parts in different verses. Ibne Katheer writes, the main logic of revelation in parts of the holy Quran is to facilitate the people by its enforcement in their lives and to remember it and to make it easier for acceptance (12). It's obvious if the holy Quran were revealed in voluminously in the form of book, the people would not be able to act upon it. Arab society was alien to these Divine commandments in those days of ignorance. The people's intellect was not nurtured to the level of acceptance. The nature wanted their mental level to grow first and get it ready for the revelation. It was indeed a blessing from the Almighty. In this regard when Hazrat Aisha RA was asked she replied, "If the prohibition of liquor would have been promulgated in the beginning of Islamic society formation, the people would have rejected it to obey and would decline to forego drinking. If they would have been prohibited from adultery they would say, we cannot give up adultery"¹³.

Since Arab society was highly corrupt society and the people were not ready to so no to vices. That is why, in the beginning they were introduced to faith to strengthen their belief in the virtue and piety. Later on they were invited to follow the pillars of Islam by worship. When their intellect grew to the level of maturity all the wrong doings were prohibited gradually. The society was ready to accept it in spirit. If the strict fundamentals were promulgated in the start they would have not accepted it.

To study the holy Quran, one must keep in mind that it is neither a book of science, philosophy or history. This is not a man written book having chapters and segments of an author's whims collecting all information about one topic or subject. However it is the word of God with the sole purpose to guide and ameliorate the whole humanity. The holy Quran is not like other written or compiled books and is on its highest form of sublime eloquence. It has an attractive impact on the minds which is an ample proof of its being the word of supreme being, the almighty God. According to Abdrahman Nasir". The order and sequence of the holy Quran are different from otherbooks; they are fresh and distinctive in their communication, which reaches a high level of rhetoric and persuasiveness. It has a new style and unique effectiveness. Hence making it clear evidence of its holiness¹⁴".

It is also important to be kept in mind that the subject matter of the holy Quran is the man (human being). Human as a sublime creature needed a manual to lead a satisfactory life, all these principles have been revealed in the holy Quran from time to time. Maulan Gohar Rahman writes: "The subject of Quran is human being in the capacity of being Mukallaf. That is why all the things pertaining to his life have been discussed. What he has to follow or to refrain from, what is lawful or unlawful beneficial or injurious whether it is belief, deeds or moral"¹⁵. Maulana Maududi also writes, "the subject of the holy Quran revolves around human being. As a creature bound by scripture to choose right from the wrong in his own interest"¹⁶. Dr. Mehamood Ahmed Ghazi elaborates thus: "To ponder over the holy Quran it is clear that human being is the subject matter of the divine scripture. It guides him towards success in life here and hereafter"¹⁷.

In the course of studying the holy Quran we come to the conclusion that the holy Book has never been deviated from the core subject. Different topics herein the scripture are specifically co-related with its main topic i.e. Adam and Eve. The Holy Quran along with the creation of the universe inform Adam and Eve of the purpose of their creation. It explores the secrets of the universe and laws of nature. It also elaborates the metaphysical and supernatural phenomena and occurrences whenever needed. It also provide guidelines regarding permissible and forbidden doings. It also shows road to success and failure. A person, without having the historical and psychological knowhow of the time when the Holy Scripture was revealed cannot thoroughly understand the message of the holy Quran.

The Holy Quran as a source of guidance for the prophet: The process of the revelation of the holy Quran on different occasions establishes the truth that it was a source of guidance for the prophet and his followers. In the nascent days of Islam the holy prophet, the last messenger of God was commanded to start preaching that too from his kith and kin first. To help him start from his own clan and tribe in his ancestral abode he was guided through the scripture accordingly. These commandments included to prepare himself for the appointed divine task with the highest form of character and traits of the prophet hood. To warn and prefigure the people about the truth of this life and the hereafter. Surah Alaq, Surah Al Muzammil and sura Al Mudassir contain these instructions in the beginning verses. In the later verses the holy prophet is assigned the task to widen the scope of his preaching with absolute guidance from God. Consequent upon a conflict arose between the prophet and the ignorant tribal chiefs of that time. The opponent of the holy prophet conspired numerous tactics to stop him from the spread of Islam and resorted to physical harm and torture of the Muslims. They even proclaimed a social and economic boycott to compel the followers of the prophet to dislocating from their ancestral abode. In these times of displacement the revelation continued for keeping Muslims morale high and encouragement and were told to be patient in hard times. When the life of Muslims in Macca became miserable, the holy prophet was commanded by God to migrate to Madina. Upon reaching Madina the Muslims established, a small unit of governance with its own peculiar demands. In the series of event God constantly revealed guidance through Quranic verses wherein the Muslims received light to strengthen economic, social, political, legal, ethical and cultural structure of their society. In Madina Muslims also have to deal with hypocrites as well as with the believers of other divine scriptures. So it was also important to warn the Muslims about other religions. That is the time when the Muslims were allowed to fight against such communities who destroy the peaceful fabric of their society. On such occasions the Muslims were taught war's strategies and maneuver. The holy prophet regularly received God's guidance in this regard. These verses were either precepts for those non-believers many a times or a warnings to get them aware of consequences their devilish actions. The formidable punishment in hell in the life of hereafter and the blessings of paradise were highlighted vigorously so that all humans become righteous and get salvation from their worries. Muslims were trained intellectually to treat non-Muslims even their enemies with love and wisdom. They were taught rights of the non-Muslims and minorities. All the principles for establishing Divine Caliphate were conveyed to the Muslims through Quranic injunctions. Their weaknesses were pointed out directly and were chastised on the spot. They were taught how to live in peace and prosperity and observe patience in hard times. In a nutshell they were guided according to the prevailing circumstances in a period of 23 years reaching its completion. Al Zarqani Says:

"The revelation started at the time of advent of prophet hood till the apostle breathed his last"¹⁸. Maulana Maududi writes, "From the start to its completion in 23 years the process of revelation continued according to the required guidance in different parts. It is evident that its order cannot be matched with the thesis of a scholar pursuing doctorate degree"¹⁹. Many a people criticize Quran in comparison to other written books on the basis of its order and negate it to be the word of God. Zarqani says: "Contrary to this criticism among other books the uniqueness of the holy Quran is its sublimity and beauty. It is not a drawback of the revelation or the God. The chronological order of the holy Quran makes it the word of God. It is not the work of human which has been written chapter wise. It has been revealed from God as a light of wisdom and hikma inviting intellect to the secrets described in detail. The order of its surahs make it a miracle like it words and meaning. Quranic injunctions and its order makes it correlated and this coherence is its beauty"²⁰.

Dr. Mehmood Ahmad Ghazi writes; “The words in the holy Quran are like pearls which have been woven in one thread as pearls in one neckless. If a single pearl is removed the beauty of the whole ornament is affected. In the same way its style will also be affected if the order of the word is reshuffled. Every point has been elaborated on its proper and suitable place which is part and parcel of a book”²¹. According to Khalil ur Rehman Chishti “A strong and well-connected articulation also starts with the repetition of suitable words. Which can be termed demanding evidence. The holy Quran has been divinely decorated with such a style”²². It makes it clear that the holy Quran carries a beautiful and distinguishing style which cannot be found in any written book.

THE PURPOSE OF REOCCURANCE: There are two basic reasons to address a person. One to know the things that are unknown. Secondly what is known must be always remembered and not to be forgotten. To achieve this goal, repetition of the saying is needed. In this regards the holy Quran guides the man. “Allah has sent down the best of discourses, a Book all whose parts are uniform in style and whose themes have been repeated over and over again”²³.

AllamaibneKathir explained in these words: “God praising his own scripture which has been revealed by Him, all the contents are similar with repetitive verses making it familiar to the wisdom” (24). AllamaQurtabi says, “The best word of God has been revealed. Similarity means that all the topics herein are correlated and there is no discrepancy”²⁵. In the same way he explains Masaanithat stories, advices and injunctions which have been repeated²⁶.

The same has been elaborated by Allama Alusi.“Masaani means repetition. Masaani has been derived from Tasniya which means saying something again and again”²⁷. Mufti Mohammad Shafi writes “Similarity in the Quran means that the subject matter in the holy Quran are similar and likewise to each other. One verse explains and validate the other accordingly. There is no contradiction. *Masaani* is also the plural of *Masna*. Meaning repetition for inculcating a subject in the minds so that the implementation becomes easier”²⁸. These injunctions have been narrated in the holy Quran in this way: “We have expounded (the truth) in diverse ways in this Quran that they might take it to heart”²⁹. AllamaAlusi explains this “It is derived from the word Inflection which means conversion of a thing from its one state to another”³⁰. A verse has different aspects for getting it understood to their satisfaction. Because repetition satisfies the soul and makes belief stronger. In the same manner Allama Qurtabi says, “We have made it clear and it has been articulated that we have repeated it. Inflection means converting a thing from one direction to another. It is called repetition namely we have used our address in different ways so that human get the lesson”³¹. It makes it crystal clear that repetition of the commandments is meant for conveying the message to the people to their satisfaction and consolidation of their belief. About the variant description of the subject in the holy Quran Shah Waliullah writes: “If someone asks the question that why five sciences in the holy Quran do has been repeated? And why God didn’t mention it in one place? We will reply that a listener shall be benefitted in two ways, first the listener must be informed of the unknown things. When he listens to it he will get closer to the hidden things and will get ready for exploration. Secondly his knowledge becomes logical and rational”³². It is important for the person to be informed repeatedly on different occasions. A long speech can be easily forgotten by the listeners and often the message conveyed is missed proportionately. On the other hand repeated instructions on a suitable occasion remain fresh in the minds of people. And the guideline for leading a purposeful life becomes crystal clear. The holy Quran provides this guidance according to the psyche of human being.

He further explains that many a people ask the question that why these five sciences have been described in scattered places? The mention of Allah in totality and then His creation was needed to be revealed in the scripture

To answer the question Shah Waliullah RA elaborates that Allah being an Omnipotent and Omniscient could do so. The revelation of the holy Quran is according to the minds of Arab, unaware of the writing skills. They would never accept a scripture as the word of God, had been in sequential order revealed in a single volume. Another reason is keeping the message fresh and revived in minds. By sending it in pieces intermittently, Shah Waliullah writes: "The aim is fulfilled in a better way by non-sequential and frequent occurrences"³³.

In a nutshell the order of the holy Quran at the time of its revelation has many hidden meanings which can be achieved by deep study and ponder.

The holy Quran revealed in its order according to the commandments of God:

The point must be kept in mind that the holy Quran has been compiled by the holy Prophet (Peace Be Upon Him) commanded by God. The same scripture has been inscribed by God on a heavenly sheet called Loh-e-Mehfooz by Muslim commentators. Literally it means well-guarded from any alteration or interference of others. It has been recited in the same organized order by the holy Prophet (Peace Be Upon Him) in prayers followed by all believers repeatedly without change to date. Any attempt ever by anyone will deface its genuine order and will transgress from the right path of the holy Prophet (Peace Be Upon Him). Whenever verses would be revealed from God Almighty to the messenger, He would call the scribe among His companions to write and include the verse in a specified Sura (Chapter) accordingly. Allama Alusi writes: "Whether the sequence and order of sura has is concern there is no disagreement among Islamic Jurists about the organized order of them (chapters). But most of the traditional theologians have different view. Abu Bakr Anbaari says, God sent the holy Quran to heavens first, then He revealed it bit by bit in the span of more than 20 years whenever guidance was needed. Which would answer the queries of the people. Anyone who tempers the order of the scripture he is a guilty of distortion. Kirmani says, the order of the Surah (Chapters) is according to its predestined revelation which the holy Prophet (Peace Be Upon Him) received in pieces from God Almighty through the archangel; the holy Gabriel in a period of more than 20 years till the holy Prophet (Peace Be Upon Him) breathed his last. It was revealed twice in that year"³⁴. The holy Prophet (Peace Be upon Him) would revise it with archangel every year. This excerpt clarifies that the existing order of Surahs in the holy Quran is according to its inscription on the Loh-e-Mehfooz. The same order has been preserved in all times and will remain till the doomsday guarded by God Almighty. About the order of verses, Allama Jalaluddin Siyothi writes; "All verses in specific Surahs have been organized on the instructions and guidance of the holy Prophet (Peace Be Upon Him). There is no disagreement among the Muslim theologians"³⁵. Another scholar Maulana Shamsul Haq Afghani writes referring to the sequence of Surahs that "All these Surahs have been arranged as commanded by God Almighty which is final and unchangeable. It is an authentic argument"³⁶.

These are a few examples from Muslim jurists and theologians who have elaborated in details that the Muslim Ummah has no differences regarding the order of Surahs in the holy Quran.

Morgoliouth's objection and criticism proves to be invalid and absurd about the predestined order of Surahs. This order is a symbol of judicious and meaningful discourse.

Different context to reference of Commandments in the holy Quran:

Another objection of Morgoliouth is that laws concerning to injunctions of the holy Quran are different and contradictory. However, the fact is that all injunctions in the holy Quran have been divinely uttered on different occasions. One command explains the other. These injunctions are correlated to each other by explanation or brevity. At one place something has been described summarily and the same has been mentioned in detail on other occasion. A deep study of these injunctions and different context to its reference clarify the motive. The stories of other prophets and their times mentioned in the holy Quran can be easily understood by a reader. One of the repeated stories is that of Adam and Devil. This story is available in Surah Baqara (The Cow), Surah Aaraaf and Surah Swaad. The theme of the story is the same but has been mentioned in different style and diction according to the circumstances. For example, at one place the creation of a human being from clay and his dignified status due to knowledge has been described. Or sometime the human being is guided how to beseech forgiveness from God Almighty through repentance in case of committing the greatest sin. Sometime the mankind is warned how to protect oneself from the Devilish intrigues and schemes. In short different tone and style has been used divinely to convey the message according to the event. Abdur Rahman bin Nasir says, "It glorifies the importance of knowledge. When the angels came to know that human being is preferred due to knowledge, so they bowed down in respect. It also gives the lesson that when God blesses someone with knowledge, he or she must be thankful. It also explains that malice, prejudice, and greed are immoral deeds and human being must refrain from such vices. Whenever a person fall prey to these evils he or she must repent in true sense"³⁷.

The repetition of the moral story of Adam and Satan is a beauty itself and cannot be found in man written books. So it becomes clear that all the injunctions in the holy Quran which have been described at different places are not contradictory but are explanatory to one another at one place or have been mentioned on different occasion in different tone. About explanation of Quran with Quran Allama Ibn-e-JareerTibri says:

"The best interpretation among all commentaries of the holy Quran is in the light of Quranic injunctions"⁽³⁸⁾. He further writes:It is the clarification of difficult meaning. Connected means the interrelation between the speaker and the words while distanced is the opposite of it. Connected word of God in the holy Quran can be understood by giving the example of the verse in Surah Baqara; And eat and drink until the white line of dawn becomes visible to you from the black line of darkness (dusk). The white and black line has been distinctively defined by dawn (morning). The example of distanced verse is "the cattles are made lawful for you" it has been mentioned briefly while it has been explained in another verse. Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars"³⁹.

In the same way some commandments are general while others are particular and has been mentioned with exemption for more clarification. Allama Ibn-e-JareerTabri has discussed this point under the title of "Takhseesul Aam" (Particularizing the common). "The phrase means exemption of the few with proof. For example, the verse in Surah Al-nisa then marry other women of your choice" but in other place marrying some women has been forbidden like one's mothers amd daughters"⁴⁰ In the verse women is a commonly used to be your spouse but in the following verse restrictions have been mentioned to relatives like, mothers, sisters, neieces, paternal and maternal aunts and foster children. Marriage with these relatives is taboo. In Tibyannul Quran one quality of the brevity and details are mentioned as the sublimity of Quranic style "It further elaborates that inflection beautifies the meaning

of words and uses. Sometimes it is concise and sometimes expresses detail with no diversity⁴¹. The same is the case with the revelation of Surahs in chronological sequence. Many a Surahs revealed in Maccan era consist of verses revealed after Hijra and vice versa. No complete Surah compulsorily has been revealed at once nor in a particular chronological order. Allama Alusi has given an example from Surah Al Haj mentioning that it has been narrated by Ibne Abbas and IbneZubair, Surah AlHaj is Madani (revealed after Hijra from Makka). It has also been narrated by Zahaak and Mujahid. The later claimed that the whole Surah is Makki except for 3 verses. But the authentic narration is that this Surah is the combination of verses revealed both in Makka and Madina. These are the features that makes the holy Quran a word of God Almighty and makes it prominent among books authored by human being. No human can ever author such a book which has been revealed in parts on different occasions but has an organized sequence and eloquence. The style of the holy Quran is distinguished from that of a human's.

Lawful and Unlawful Food's issue:

Morgoliouth has presented as example of Lawful and unlawful food in the holy Quran to be contrasting the following discussion will clarify that no discrepancy is found in these verses. Moreover, it's based on logic and rationality. These verses occur in Surah Al Baqara, Sura Al Maida, Surah Al Anaam, Surah Al Nahl and Surah Al Haj. All these are separately discussed here in details with reference to context.

In Surah Al-Haj God Almighty commands "That all castles are lawful to eat except those which have been aforementioned"⁴². It has been mentioned earlier that this Surah consists of Makki and Madani verses. To some commentators it is a Madani Surah and to some it's Makki. When it's studied with reference to its context we know that this command is under the commands of Haj (Pilgrimage). Allama Qurtabi's explanation is that: "All forbidden foods include carrion and strangled to death and animals fallen from height. This has been mentioned with commandments of Haj, because one ritual of Haj is sacrificing an animal. So the animals to be slaughtered for food have been mentioned here"⁴³. An important point has been explained by Allam Ibn-e-Jareer in this context: "That carrion, blood, pork and any animal slaughtered in the name of others than God Almighty, or killed by predators or fallen from height or killed in fight all are forbidden in the holy Quran, because all these includes in "Rijs"⁴⁴. Allama Ibne AlJawzi writes, "Only those cattles have been made lawful which have been mentioned in Surah Al Maidah"⁴⁵. The same point has been discussed in Kashaful Al Quran: "The verse in Surah Al Maidah forbids eating carrion or an animal killed by suffocation"⁴⁶. There are two aspects of these commentors. First, that this command combines with the injunctions of Haj. Secondly its mention is not in detail. The detailed explanation is in Surah AlMaidah where the commands of Haj are also ordained. It testifies that these verses are not contradictory to each other. It is only a matter of brevity and elaboration.

If we ponder deep over the verses in Surah Al-Anaam we come across to the fact that there the command is in another context. Before this verse the viewpoint of non-believers has been mentioned who had their own custom and ideology of food whether to be lawful or unlawful. They had made many fruits and cattles forbidden under inherited superstitions. They would keep saying that those cattles and corps are prohibited and only authorized for those whom they wanted to use. Some cattles' back was forbidden some animals could not be used for God Almighty. For this scandalisation they would be punished by God Almighty very soon. These non-believers would further claim that the infants in the pregnant animals were for their men only and taboo for their women. And if animals give birth to dead babies, all the men and women could use these collectively. They will be punished for their concocted theories very soon. Indeed, God is Omniscient and Wise⁽⁴⁷⁾. Such baseless beliefs and

stories have been fabricated by non-believers. According to Syeed Qutb, They had no reasonable answer to this Why? The only reason seemed to be the interest of their tribal chiefs or legislature power⁴⁸. Following this verse God Almighty commands: “Tell them (O Muhammad): I do not find in what has been revealed to me anything forbidden for anyone who wants to eat unless it is carrion, outpoured blood, and the flesh of swine all of which is unclean or that which is profane having been slaughtered in a name other than that of Allah. But whosoever is constrained to it by necessity neither desiring to disobey nor exceeding that limit of necessity your Lord is surely All-forgiving, All-compassionate” (49) Ibn-e-Jeerer referring to Imam Taos says, “Arabs before the advent of Islam used to make some commodities lawful or unlawful. That is why, God Almighty commands the holy Prophet (Peace Be Upon Him), Say, which you make lawful or unlawful, I do not find...⁽⁵⁰⁾” According to Ibn-e-Jareer In this verse the non-believers are being addressed. He writes, “Say O Muhammaad to those people who specified some parts of their corps and animals for Allah and some for His partners (according to their well) and there saying of the sentence that these corps and animals are prohibited and these are not allow for anyone except they want to allow” (51). They claim only authorized for those whom they wanted to use. This explanation clarifies that non-believers have been told that they had no authority to specify lawful and unlawful what God Almighty has created everything. Only God Almighty has the power to prescribe something forbidden or lawful. Everything belongs to Him. He is the Omnipotent the One without any partner having the absolute authority to make laws. All the laws made by you are false. Allama Ibne Jawzi writes to explain the verse: “warn them that Lawful and unlawful are verified through revelation⁽⁵²⁾”. The non-believers have been told that it is not their duty to make something lawful and unlawful. If we study Surah Al Maidah wherein Allah prohibited eating carrion and prescribed rules for performing pilgrimage (Hajj). Here the permissible animals have been mentioned with other signs of God Almighty which shall not be tampered with followed by the the mention of all forbidden things. Although in this verse and some other verses the point of concisness and details exists. In other verses the lawful and unlawful have been explained under carrion. Here the carrion has been elaborated which include animals killed by means aforementioned. For example Allama Ibne Jawzi writes, “That the explanation of the verse is given in Surah Al-Baqrah⁽⁵³⁾”. The same applies to Surah Al-Hajj which elaborates Surah Al-Maidah. Morgoliouth’s one biased point is that Surah Al-Anaam is contradictory to Surah Al-Maidah. If Surah Al-Anaam stands null and void, it must have not been in lauded in the compilation of Quran or there should have been a footnote. The foremost point is there is no discrepancy between these verses. It is a matter of brevity and elaboration. The carrion mentioned in Surah AlAnaam has further been elaborated in Surah AlMaidah explaining the cattles’ being killed by different modes. Similarly in Surah AlMaidah and other there is the mention of blood. The explanation in Surah AlAnaam is that blood means not only blood but in running state. There is no doubt that these verses are testifying one another and are not contradictory. Secondly there is no specific reason for nullifying Surah AlAnaam. Ibn-e-Jawzi writes, “This is a validated verse in all respects for their reasons. 1. This is a news, and news cannot be overruled. 2. It’s a suitable reply to the query 3. The forbidden food has been mentioned after the question is answered. The validation of the verse is established and cannot be revoked⁽⁵⁴⁾”.

Morgoliouth also raised an objection regarding Surah AlAnaam that the commandment of lawful and unlawful should have been made final. However, there is another commandment in the same Surah. So far as this objection is concerned Morgoliouth has ignored the series of revelation and has objected on the compilation of the holy Quran. This point has already been discussed in details and a deep study of the order of the holy Quran and its compilation would wash away these objections. Secondly there is no other commandment to nullify this verse. It is the last commandment regarding lawful and unlawful

food and has been included subject wise in this Surah. All commentators agree that there is no commandment regarding lawful and unlawful food after this verse. Ibn-e-Jareer writes, "This verse was revealed on the Yom e Arafah (the day of Arafah) and no other verse regarding Lawful and unlawful food was revealed after this⁽⁵⁵⁾". Why had this verse been included in the middle of Lawful and unlawful, Syed Qutub writes: The path of God is an accomplished system in its totality and cannot be separated in parts. One part is connected to another systematically. If it is the matter of belief or ideology or worship or customs of a society or even a matter of international affairs all come in the domain of this system called Deen which have been mentioned in this verse. From Surah AlBaqar (The Cow) to Surah AlMaidah basic laws and injunctions of Deen-e-Islam (Islamic System) have been mentioned. Since the lawful and unlawful food is also an important issue of life which cannot be solved without the commandments of the Creator and thus has been included subjectively in this Surah. So that the code of conduct for leading a peaceful life is accomplished⁽⁵⁶⁾.

Historical Footnote:

Morgoliouth says there should have been a historical footnote to know the time of these Surahs (Chapters). So far as this objection is concerned footnotes are the prerequisite of human written books. The scripture of God Almighty has exception in this regard. The holy Quran is the book of principles which consists of verses elaborated through other verses or through examples from the life of the holy Prophet (Peace Be Upon Him). No footnotes are required. The time of the revelation of these Surahs can be known in the light of Muslim Jurists and theologians. That period has been thoroughly explained in all commentaries and exegesis.

In these verses one of the last verses is in Surah Al-Baqar carrying the same subject is also worth mentioning. Allah the Almighty commands, God has forbidden carrion, blood and pork as well as those animals slaughtered in others name⁽⁵⁷⁾. First of all we must keep in mind that Surah AlBaqar has been revealed in Madinah soon after the flight. The believers have been taught different laws in this period. Among these laws is the rule of lawful and unlawful eatables.

AllamaQurtabi notes it down that: "Surah AlBaqar in many parts is the first Surah among the revealed Surahs in Madinah on different occasions⁽⁵⁸⁾". The reference to its revelation is different. Before the verse of forbidden foods the beliefs of non-believers have been mentioned. Later the believers have been instructed to eat the lawful food only. It is a direct address to the believers that they should not follow the non-believers in their food nor should make lawful things forbidden for themselves. This veers has been explained in other verses of the same nature accordingly. It has been mentioned above. According to Allama Ibn-e-Jareer here is a direct address to believers; "O you believe in Allah and the holy Prophet (Peace Be Upon Him) Do not make unlawful those animals for you which are lawful. We have forbidden carrion, blood and those animals killed invoking personalities other than Allah⁽⁵⁹⁾".

This discussion is an ample proof that there is no contradiction among these verses and a verse is elaborated through other which have been suitably accumulated in its proper order and sequence.

Conclusion:

Style of the holy Quran is not written, it has been revealed orally. Which has been revealed bit by bit to the holy Prophet on different occasions in the period 23 years according to the requirement. All the verses have not been accumulated according to its revelation. But according to the commandments of Allah the Almighty to the holy Prophet (Peace Be Upon Him) followed by his companions. The God never commanded the holy Prophet (peace be upon Him) to keep the holy Quran in the order as it was revealed to Him. So that order was not preserved in the life of the holy Prophet (Peace Be Upon Him).

The present order has been given by the prophet PBUH according to the instructions of Almighty Allah which has been transferred from generation to generation by all Muslims of the world without any alteration and tampering. It has been recited and read in the same order and sequence. The same has been preserved on Loh e Mehfooz. There is no dispute regarding the order and sequence of Surahs among all sects of Muslims.

The language and diction of the holy Quran is sublime and has no match among human written books. Different topics have been repeatedly mentioned in different verses for keeping the divine message fresh and alive all the time and the lesson is never forgotten. There is no contradiction among these verses, rather any verse elaborates the meaning of other having mutual topic. This repetition, brevity and explanation are meaningful and a wise creation of the Supreme Being, the One God. All the injunctions regarding lawful and unlawful foods have never been nullified. This discussion displays Morgoliouth's partiality and motive of Orientalism. It becomes crystal clear that Morgoliouth's objections are biased, baseless and proved to be invalid.

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