

Types and Issues of Parables of Holy Quran

DOI: <https://doi.org/10.47175/rielsj.v3i4.615>

| Farid Ahmad Fazly¹ | Mohammad Kazem Hasti² |

^{1,2} Ghazni University,
Afghanistan

ABSTRACT

Stories are a prominent piece of prose literature. Stories coming from Quran are the best of the stories according to their kinds based on the sayings from Quran. They are divided into two types of long stories and partitioned stories. The first part of this article discusses these kinds of stories while the second part discusses some fundamental aspects of Muslim humans such as the story and belief, story and mission, story and worshipping and story and morality. The entire purpose of these topics is motivating the human beings towards good deeds for example, integrity, truthfulness, having visions and other deeds. In general, this article analytically explains these topics and relies on a library research as well.

KEYWORDS

Quran; story; literature; prose, summon; morality, belief

INTRODUCTION

As it is clear to all, the stories have an important place in the literature, especially the stories of the holy books. The stories in the holy Quran are of the religious stories which according to their status and number are divided into short and long stories. The long stories, in turn, sometimes brought in a single chapter, and sometimes in different chapters. The themes of the partitioned stories are got only when the reader collect them from the relevant chapters. For instance, the stories of Noah, Saleh and Loot are divided into different chapters, among which we have focused on the story of Noah (PBUH). On the other hand, the story of Yousef is the only one brought in a single chapter. The story of Yousef is one of the stories that contain the whole elements of the story. Quran also contain some short stories such as AlNahl 'the bees', AlNaml 'the ant', and Alhodhod 'the hoopoe'. These stories sometimes contain some elements of the story, and sometimes include the whole elements of the story.

Partitioned long stories

Most of the long stories of the holy Quran are divided into several chapters. We take the story of Noah (PBUH) as an instance which is partitioned into AlA'raaf, AlMomenoon, AlShoaraa, AlQamar, Noah, Yonus, AlAnbiyaa, AlForqaan, AlSaffaat, AlZaariyaat, AlNajm, and AlAnkaboot. Besides the core objective, the story aims to convey various messages in different chapters. For example, in Noah chapter we read {we had certainly sent Noah to his people, and he said "Oh my people! Worship Allah! There is no god other than him (Allah) for you. Indeed, I fear for you the punishment of a tremendous day. The elite of his people said: "indeed we see you in an obvious astray". He said "hey my people! I am not going astray, I have been sent by the Lord of the worlds to convey you the message of my lord, and give you advice. Because of the instructions of Allah, I know what you do not know. "are you astonished that the message of your lord is brought by a man out of you to warn you, so that you avoid evils, and be blessed?" his people said you are lying, but we

rescued him and his followers by an ark, and drowned those who denied our signs (messages). Indeed, they were bling lot} (AlA'raaf, verses 59-64)

The part of the story in this chapter reveals that the following points: 1) Noah (PBUH) calls on his people to worship Allah. 2) His people denies him and calls him a misfit.

The same story is brought in another chapter (Chapter of Hood) in the holy Quran with different details. The story covers from 25 to 49th verses of the chapter. The chapter starts with the main focus on the mission of Noah (PBUH) as the messenger of Allah who is guiding his people to the right path, asking them to believe in Allah and avoid the punishment of denial. The story continues with the refusal of Noah (PBUH) by his people for being a man, arguing a messenger of the god should not be a man like the others. His people not only called him but his followers fool and a misfit. In response, Noah (PBUH) kept guiding the people, adding he did not ask for any wages, but wishing them luck and finding the right path. Finally, his people did not believe in Allah but a few number of them, for which Allah addresses Noah (PBUH) not to be sad for the refusal of the people. Subsequently, Allah, first, orders the flood to cover them, and next, commanded {hey the earth! absorb the water and hey the sky}. This way, Allah punished the infidels (Tebri, 1907, p. 46). The details of how the flood came, and the people who sank in the flood is brought in Almomnoon Chapter.

Quran says {*we ordered him to build a ship ...*}..(المؤمنون، 27)

The next part of the story is brought in the Shoaraa Chapter where the story continues with the refusal of his people, and where Noah (PBUH) asks Allah to save him and his followers from those people.

Quran says {*hey Noah, if you are not going to stop, you will be*}

Alqamar is the other chapter telling the story when the people refuses Noah (PBUH) and tease him. Then Noah (PBUH) asks Allah for help. Then the story is continuing with the details of the punishment of the people.

Quran says {*prior to them, the people of Noah denied him.*}..(القمر، 9-16)

The story in AlAnbiyaa Chapter says: Noah (PBUH) was teased, but he asked Allah for help. In the Ankaboot Chapter, Allah warns the people who deny the messages of Allah, and mention the story of Noah (PBUH) as an example. In some chapters, the story is quoted briefly, but in some other chapters, it is brought in details. The chapters of Alanbiyaa, Younos, Forqaan, AlSaffaat, AlNajm, AlDariyaat and AlAnkaboot contain the story in brief, the chapters of Hood, Almomnoon, Alshoaraa quote the story in details, but the full story is brought in Noah Chapter.

The long stories that are brought completely

The only instance of the story brought completely is the story of Josef which is brought in the chapter of Josef. This story includes advices how to deal with the wrong feelings of the people, be them the jealousy of one's brothers, or the sexual attraction of a high ranking lady. It also tells about the will of Allah that brings ease and prosperity after hardship, or even the comeback of the youth to an old lady.

The readers may ask the question why this story was not divided into parts, and what is the reason behind it? The reasons are this that the other stories mainly focus on the monotheism. The main theme in the other stories is the call of the messengers for monotheism, but the chapter of Josef, in addition to this, covers some other tips such as

dealing with the human feelings. First, Josef (PBUH) is envied by his brothers to the extent that they throw him in well to get rid of him, but eventually, Josef (PBUH) forgives his brothers. Second, the wife of a highly ranked authority of Egypt demand Josef to sleep with her, but Josef (PBUH) denies. Then Josef (PBUH) is punished for this denial. Since the story is narrating the intimate feeling of Zuleika, the wife of the prime minister of Egypt towards Josef (PBUH), this story is not repeatedly brought. Another reason is this that the holy messenger of Islam, Mohammad, challenged the infidels who thought the stories are made up by Mohammad (PBUH) to partition the story of Josef (PBUH) and see how it changes. (Khalfullah, 1984, 314)

This story is not only engaged with the different feeling of the human being, but also it includes various elements of a story. Another characteristic of this story is the logical continuity that begins from a dream, follows by jealousy of the brothers, then the hard days, followed by good days, followed by another phase of hardship, and eventually the ease and success in the mission. (Nafra, 1971, 509-510).

Some more points highlighted in this story is as the following:

- The ultimate win of the rightness over the evil, and the moral against the evil as was illustrated in the victory of Yosef (PBUH) over the conspiracy of the wife of the PM of Egypt,
- Realization of the sin by the sinful people, as was shown in the return of Yosef's brothers as well as Zuleika, and acknowledging to their wrongdoing

Short stories

Although these stories of Quran are complete in terms of the elements of the story, are short, and some of these stories are brought in a single chapter, such as the story of AlHodhod 'the hoopoe', Alnaml 'the ant', Alnahl 'the bee' and the like. Here we take the story of Alnaml 'the ant' as an example. Quran says: {*until they got to the ...*}. As it is seen, this story is complete in terms of the elements. Also the story is very clear in terms of the theme. When we read the interpretation of the Quran, we see Solomon and his army arrives the valley of the ants, Solomon hears a female ant orders the other ants to enter their houses to save themselves from the feet of the army of Solomon. When Solomon hears the order of the ant, smiles. (النمل، 18-19)

Quran says {he smiled laughing}, and regarding how Solomon smiled as wide as a laughter, the interpreters of Quran believe it was for two reasons: first, because the ant said "... they will step on you without knowledge", second, he wide smiled to thank Allah for giving him ability to know the language of the animals, ants. (Alrazi, 1999: 188).

The theme of the stories of Quran

The stories of Quran are closely related to the human lives, both the current and the after-life. Because of this, I chose this to let the readers know about the theme of the stories of holy Quran, especially when Quran addresses the faith as the key element of the calmness and confidence of life. Here I want to give further details about the stories of Quran and their relation with other issues.

The stories and the faith

For further clarification, I bring a definition of the faith. The faith (aqida) lexically means to assemble something from the sides. It also means the use of hard things, such as hardness of the rock or a building. (Alasfahani, 1961: 341)

Quran says: {*he will not punish you on ...*} (المائدة، 89)

In theology, faith is the theoretical part of the belief system that is undoubtedly accepted. The faith in this meaning is the first thing that the whole messengers of Allah has asked the people to accept it. There are enough examples of this in Quran (Goldsthir, 2019: 22). The messengers ask people to think about the creatures and think about the creator, Allah. In Chapter Noah in Quran we read

{haven't you seen how Allah created the seven layers of sky one on the other ...} (20-15, نوح).

The faith that Quran introduces has the following bases;

- The belief in Allah
- The oneness of the god, both the oneness in rabubiat and in asma wa sefaat
- The belief in the messengers of Allah
- The belief in the books they brought
- The belief in angels (malaika)
- The belief in the doomsday
- The belief in qadha wa qadr
- The belief in the judgement day

The stories and the messengers

Allah sent the messengers to the people to convey them both the message of good news (the result of their good deed), and bad news (the result of their evil deeds. Allah sent any nation a messenger to talk to them in their own language. Quran says {we sent no messenger to people but [to talk to them] in their language} (Chapter Ibrahim, verse 4). Quran also details on how the infidels argue the messenger of Allah;

- They deny the messenger being a human who eats food, and walk among them in bazar. They expect the messenger to be an angel. They were arguing Saleh (PBUH) saying {you are somebody like us. Provide us an evidence that you are right} (Alshoaraa: 154). Quran quotes Hood (PBUH) addressing his people {are you wondering when the message of Allah, the threat of the bad result of your deed, is brought to you by someone like you?} (AlA'raaf: 69). (Tebari, 1907, v.19, p. 102) interprets that his people were saying you are somebody like us who eats and drinks like us. You are not an angel; then, why we should belief in you?
- They argue that the messengers should be of the highest rank, such as the kings. They believed that the messages from a poor man cannot convince but the poor. We read in the story of Noah (PBUH) {we see that nobody follows you but our} (Alrazi,1999, v 17, p. 212) says that their arguments that believed that the right messages come from the high ranking people were nonsense, because there is no relation between the cast of the people and the truth of their words. The messengers came to say that there is an after-life, and to encourage people to do good things for the after-life. Then, how could they stick to the current life?

The stories and the worship

Needless to say that the worship is the backbone of any religion. In Islam also it is highly emphasized.

Quran says {I have not created the human and the ... but for the worship} (الذاريات، 58-56)

The main forms of the worship in Islam include Alsalaat 'prayers', Alsaum 'fasting', Alzakaat 'one tenth tax' which are ordered to organize the life of individuals and the societies

on ethics, honesty, cooperation, sympathy and other humanitarian values (Riza, 1947, v.1, p. 56).

The main points in the mission of the messengers are calling the people to know the god and to worship him humbly. The worships that the messengers ask people to are of two types.

- Those that are of the fixed forms, and do not accept any changes, such as AlSalat ‘prayers’, AlSaum ‘fasting’, etc. which are ordered for the prosperity and luck of the worshipers.
- Those that do not have a fixed form, and changes according to the situation (Ghaloosh, 2005, p. 156). Ibrahim (PBUH) asks Allah let him and his descendants be the doers of prayers (سوره ابراهيم، 40)
- and Ismail (PBUH) was instructing his family do prayers (Chapter Maryam: 55). Quran commands Mohammad (PBUH) {direct your family to do prayers and be patient (Chapter Taha: 132). The first order that receives Moses (PBUH) is {this is me Allah, there is no god but me, thus worship me and do prayers for me} (Chapter Taha: 14). When Loqman (PBUH) is making his will, the first thing he is asking his children is the prayers for Allah (Chapter Loqman: 17). Thus, prayers are the type of the worship that call for monotheism, and are strengthening the determination. The prayer is the first thing the Jesus (PBUH) was ordered to (Qutb, 1981, v.5, p. 275), and the last thing he was ordered to do throughout his life (Chapter Maryam: 31).

The stories and the moral

The messengers were the first teachers who guided people to the morality, and were ordered by Allah to be the ideal sample of moral among the people. The stories in Quran also concentrate on the morality. So, the morality is defined by Ferozabady as “the habits, manhood, methods, nature, and characteristics” (Ferozabady, 1952, v. 3, p. 236). AlGhazali writes: “the fundamentals of morality in Islam are four things; they are wisdom, courage, justice, and virtue, except for the messenger (PBUH), nobody has achieved them altogether. Others, based on their efforts vary from one to another” (AlGhazali, 198), v.3, p. 54). Generally, the messengers were calling people for morality in two ways:

- Based on the theory; through conveying the messages of Allah to the people, and advising them. The messengers were sent to the people who were deviated both in terms of ideology and in practicing the morals. As an example, we read in the story of Noah (PUBH) who was sent to his people to call them for true virtues. Quran quotes his words with his people {worship Allah and ...} (Chapter Noah: 4). Similarly, Hood (PUBH) asked his people {hey the people! ask your lord for forgiveness, ...} (Chapter Hood: 52). Saleh (PUBH) also was calling his people for turning back to the right path, and ask Allah for forgiveness. He said {hey the people! Worship Allah ...} (Chapter Hood: 61). Other messengers such as Shoaib, Moses, Loat also were calling people for the similar ideas.
- The second method is the practical method in guiding the people. What the messengers were asking people to do was reflected in their own actions. In other words, the messengers were practicing what they were asking people properly. So, people could take them as examples of morality. As an instance, the messenger of Islam was called Ameen ‘trustee’. So, it is not acceptable for the people to be advised by somebody who is not a trustee by himself. Noah (PUBH) addresses his people {I am the trustee messenger to you} (Chapter Alshoaraa: 107). Hood (PUBH) in the verse number 125, Saleh (PUBH) in the verse number 143, Loat (PUBH) in the verse number 162, and Shoaib (PUBH) in the verse number 178 in the same chapter say the same sentence to their people. The other property of the messengers was the

honesty. Quran also introduces the messengers as the honest people {mention Edrees in the book who was an honest messenger} (Chapter Maryam: 56). Regarding Josef (PUBH) who was addressed as the honest man Quran says {*hey the honest man*} (Chapter Josef: 46). So, as was said, Quran introduces the messengers as the honest, trustee, wise, and obedient to Allah.

CONCLUSION

This paper discussed the two kinds of long and short the stories in Quran . It was mentioned that those long stories were divided into some other kinds in turn. First one was long stories which are divided into different sections and purposes, and each section is mentioned in a separate part of the Quranic verses. Another kind of long stories was the stories mentioned as a whole and are not partitioned. The instance for this was the story of Yousef which is the only story mentioned as a whole. The partitioned stories were divided and each part of them is mentioned in a separate part and separate verse. However, the next part of these kinds of stories is completing the previous part of the story which together makes a complete story if joined.

In addition, it was discussed that the stories of Quran are beautified with important concepts required by all human beings Muslims in particular. For instance, the story and belief and mission. Majority of these stories focus on the significance of belief. In addition to having the elements of belief and mission, these stories have the goal of summoning. They insist on the value of summoning people to perform good deeds such as worshipping. Another lesson these stories are meant for is summoning people towards morality. This part focuses on morality in two aspects of practice and theory of people especially messengers of Allah. To sum, there are special and significant lessons included in these Quranic stories. Some of these lessons are summoning Muslims to monotheism, value of morality, worshipping only one God, and other good deeds. In addition, these stories title the Allah messengers as truthful, sincere, clean and humble personalities.

REFERENCES

- Alasfahani, alragheb. (1961). *Almofradaat*. Beirut: Dar olmarefa.
- Alfirozabadi, M. Mohammad. (1952). *Alqamus ol moheet*.
- Alghazali, Mohammad. (1982). *Ehya'o olumeddeen*. Beirut: Dar olMarefa.
- Alnadawi, A. Ali. (1980). *Alnabowwa wa alanbiyaa fi dhaw ilQur'an*. Damascus: Alqalam.
- Alsalabi, Mohammad. A. (2009). *Alsira alnabawiya*. Damascus: Dar ibn Kathir.
- AlUlushi, Shuhabuddin. (1978). *Roh olma'ani fi tafseer ilQuran iladhim wa alsab'olma'ani*. (?): Dar olfekar.
- Ghaloosh, Ahmad. (2005). *alda'wat ulIslamia*. Cairo: Dar ulketab ulmesri.
- Goldstair, A. (2019). *Alfalsafat ol Islamia*.Ed, Dar olkateb almesri.
- Khalafullah, Mohammad. A. (1984) *alfan alqesasi fi alQuran alkarim*. Ed. Maktaba Anjilo,Egypt.
- Nafra, Altahas. (1971). *Sikolojiat ol qessa fi alQuran alkarim*.. Ed. Dar alfikr: Algeria University.
- Quran
- Qutb, Sayed. (1981). *fi dhelaal ilQur'an*. (?): dar o alsharq, Egypt.
- Razi, Fakhr. (1999). *Altafsir olkabeer*. Ed: Dar ottorath alarabi.Egypt.
- Reza, Mohammad Rashid. (1947). *Tafseer ol Munaar*. Ed. 3.Bil Ovest
- Siuti, Jalaluddin. (1987). *AlEtqaan fi ulum el Quran*. Ed. 4.
- Tebri, Abo jaafar Mohammad.*Tafseer Tebri*.Ed.Maktaba Ibn Taimia, Alqahira.