Qurʾānic Parables: An Analysis of Their Originality and Profundity and a Refutation of Orientalist Claims

Muhammad Ahmad Ibrahim AlJahsh[1]

Abstract

This study examines the profound theological and ethical dimensions of the Qurʾānic parables, affirming their divine origin and refuting Orientalist assertions of derivation. Employing a multidisciplinary approach that encompasses textual and comparative analyses that engage classical and contemporary Islamic scholarship, the research illuminates the Qurʾān's unique literary artistry, cultural rootedness, and theological underpinnings. It acknowledges the challenges of translation across linguistic and cultural boundaries while revealing the parables' depth, sophistication, and centrality to Islamic teachings. Key findings underscore the Qurʾān's creative engagement with earlier narrative traditions as it consistently recasts shared motifs in a distinctly Islamic framework, inviting believers to reflect on the nature of divine reality and the path of ethical conduct. This research aims to enrich the field of Qurʾānic hermeneutics, contribute to interfaith dialogue, and open new avenues for exploring the reception history, spiritual impact, and contemporary relevance of these timeless narratives.

Keywords: *Qurʾān, Parables, Orientalism, Islamic Hermeneutics, Comparative Religion*

INTRODUCTION

The Qurʾān employs a rich array of literary devices to convey its profound religious and moral teachings to readers seeking spiritual understanding. Among these devices, parables (*amthāl*) hold a distinctive place, serving as powerful tools for explaining complex theological concepts and ethical principles. As Allāh, the Almighty, states, "And indeed We have put forth for men, in this Qurʾān every kind of parable, in order that they may remember" (Qurʾān 39:27). While the use of parables as a pedagogical tool is common across all religious traditions, the Qurʾānic parables are distinguished by their unique literary artistry, cultural embeddedness, and theological depth, reflecting divine wisdom and the Prophet Muhammad's eloquence in conveying the universal message of Islam.

Despite the integral role of parables in the Qurʾānic verses, their originality and authenticity have been questioned by some Orientalist scholars, who suggest that these narratives may have been appropriated or adapted from earlier religious traditions, most notably Judaism and Christianity. These claims are rooted in the broader Orientalist tradition that has tended to view Islam through a lens of presumed inferiority and derivation (Said, 1979). They thus risk diminishing the distinct theological and ethical significance of the Qurʾānic parables and may lead to unwarranted skepticism regarding the divine nature of the Qurʾān.

This research aims to address this critical issue through a close examination of three of the most well-known Qurʾānic parables. It seeks to elucidate their distinctive characteristics, the multifaceted roles these parables play in conveying Islamic teachings, and their profound influence on the religious and moral ethos of Muslim communities, both historically and in present times. The study engages with the Orientalist discourse and provides an in-depth analysis of these three parables that affirms their divine origin and contributes to a deeper understanding of their literary and theological import, thereby illuminating their inestimable value.

The study's objectives include distinguishing the Qurʾānic parables from those in preceding religious traditions, particularly Judaism and Christianity, highlighting their unique character through contextual analysis, and examining the influence of foundational Islamic tenets on their interpretation. The research aims to contribute to the current research on Qurʾānic parables by reaffirming their intrinsic divine origin, the uniqueness of their teachings, and their unadulterated authenticity. Ultimately, this research seeks to contribute to a deeper

---

[1] Assistant Professor of Islamic Studies in English, Al- Qasimia University, Sharjah, UAE, E-mail: mibrahim@alqasimia.ac.ae

appreciation of the Qurʾānʾs literary and theological dimensions from an Islamic scholarly perspective while fostering a more informed and respectful dialogue between Islamic and Western academic traditions. Through demonstrating the distinctiveness of the Qurʾānic parables, the study aims to provide a robust response to Orientalist claims of adaptation and promote a more nuanced understanding of these parables that situates the Qurʾān within the broader landscape of religious literature where its enduring significance can be seen.

LITERATURE REVIEW

Scholars from various disciplines have long recognized the significance of parables within the Qurʾānic discourse, making extensive efforts to illuminate the literary and cultural contexts that inform these texts as well as their linguistic and rhetorical dimensions. Abdullah and Edris (2021) delve into the difficulties of translating the Qurʾānic parables, focusing particularly on the cultural and semantic challenges that arise. Their research underscores the paramount importance of possessing linguistic and cultural competence when attempting to convey the essence of these parables in another language. Gulzar et al. (2023) explore the literary and rhetorical dimensions of the Qurʾānic parables, revealing the intricate tapestry of literary devices, such as metaphor, allegory, and symbolism, that are woven into these narratives. They argue that these devices serve a crucial function in conveying the deep spiritual and moral truths the parables contain. Focusing on their use of metaphor, Djamdjuri et al. (2022) employ stylistic analysis to uncover the deeper meaning of the parables. Their approach reveals a rich tapestry of metaphorical expressions that convey abstract spiritual and moral concepts in tangible, relatable terms. The authors argue that these metaphors are carefully chosen to resonate with the cultural and experiential background of their original audience, and they explore how they have evolved and been reinterpreted across different historical and cultural contexts.

In a somewhat different vein, Afsar (2005) takes a literary-critical approach to the Qurʾānic parables that uncovers recurring patterns, motifs, and archetypes which contribute to the overall coherence and unity of the Qurʾānic message. The study also explores the intertextual relationships between the parables and other literary forms of the Qurʾān, and it highlights how these parables shed light on the wider literary and cultural traditions of the Arabian Peninsula. Finally, Kara (2023) offers a comparative perspective on the parabolic resonances between the Gospels and the Qurʾān, employing form-critical analysis to detect crucial similarities and differences between the two texts. The study focuses on the Parable of the Sower in the Gospels and selected Qurʾānic parables, illuminating details about the historical and geographic context in which the two texts originated. Kara (2023) argues that the Qurʾānic text represents a genuine continuation of the biblical text, that these texts share a common narrative heritage, and that the Qurʾānʾs engagement with this method of teaching is innovative and uniquely relevant to its original audience.

While these studies have significantly enriched our understanding of the complex and multifaceted nature of the Qurʾānic parables, further research is needed that explores their theological and ethical implications, as well as their relevance and application in contemporary contexts. To conduct this exploration, interdisciplinary research is required that combines insights from fields such as linguistics, literary studies, cultural studies, theology, and ethics to provide a more comprehensive and nuanced understanding of the role and significance of parables within the Qurʾānic discourse and the broader Islamic tradition. The need for this integrative approach is indicated by the emphasis among Orientalist scholars on the apparent biblical resonances within the Qurʾān. Often, attempts have been made to explain the origins of the Islamic scripture by referring to the presence of Jewish and Christian communities in the Arab world—communities of dubious historical authenticity which have been said to have influenced the Prophet Muhammad. Figures such as Theodor Nöldeke, Alphonse Mingana, and Joseph Schacht have posited critically that the Qurʾān incorporates elements derived from prior religious texts—an assertion that is not only perplexing given their understanding of the Bible as divinely inspired, yet not without scientific inconsistencies, but one that casts doubt on the authenticity of the Qurʾān as a divine revelation (Azmi et al., 2022). The methodology employed by these Orientalist scholars primarily involves a historical-critical, interpretative, and phenomenological approach to the Qurʾān that focuses on amassing evidence to buttress the notion of influence and adaptation, particularly from Jewish-Christian literature and tradition, while exhibiting skepticism towards the Qurʾānʾs divine provenance (Hasan & Uddin, 2020). However, the paucity of unequivocal historical evidence pertaining to the Arabian Jewish

community during the time of Prophet Muhammad (ﷺ), coupled with the ambiguity surrounding his role in the composition of the Qurʾān, renders such facile "influence" theories untenable (Pregill, 2007). As Neuwirth (2019) argues, the Qurʾān's engagement with earlier traditions is not a passive appropriation. Instead, it is more aptly understood as a dynamic conversation with these traditions and a reinterpretation of timeless theological tenets. The distinct focus of the Qurʾān is clearly indicated by its unique theological emphases, literary sophistication, and cultural rootedness in the Arabian milieu, which distinguish it from the religious texts it is purported to have borrowed from (Neuwirth, 2019: 23). Reynolds (2010) concurs with this assessment, arguing that the Qurʾān's transformation of pre-existing narratives and its innovative engagement with shared themes and motifs attest to its distinctive voice and contribution to the broader tapestry of religious literature (p. 18).

Recent scholarship has thus called for a more contextual approach to the study of the Qurʾān, one that recognizes its distinct voice and its dynamic engagement with the religious and cultural landscape of its time (Neuwirth, 2019: 35; Reynolds, 2010: 22). This approach emphasizes the need to study the Qurʾān on its own terms, appreciating its literary and theological uniqueness, while also acknowledging its participation in a shared religious heritage. In summary, while Orientalist scholars have often sought to explain the origins of the Qurʾān by referring to Judeo-Christian influence and scriptural borrowing, recent scholarship has challenged these reductive notions. The recognition of the Qurʾān's unique theological emphases, literary sophistication, and cultural rootedness leads to a more nuanced understanding of its relationship with these earlier religious traditions and points to the need to rediscover its distinct voice and innovative contributions, which previous scholarship has overlooked.

An Analysis of Three Qurʾānic Parables

The Qurʾānic parables serve as powerful tools for conveying profound theological truths and moral guidance. An illustrative example is the Parable of the Two Men, found in Sūrah al-Kahf:

And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms and had put between them green crops (Qurʾān 18:32).

This parable, as al-Qurṭubī explains, is a vivid illustration of the dangers of pride and ingratitude. The man blessed with abundant wealth and lush gardens falls into the trap of arrogance, failing to recognize the true source of his blessings (al-Qurṭubī, 1964, 10:385). Ibn Kathīr (1999) further elaborates on the spiritual implications of this parable, noting that it serves as a reminder of the fleeting nature of worldly possessions and the importance of gratitude towards Allāh (Ibn Kathīr, 1999, 5:158).

Another parable that communicates profound theological truth is that of the Light in Sūrah al-Nūr:

Allāh is the Light of the heavens and the earth. The similitude of His Light is as a niche wherein is a lamp. The lamp is in a glass. The glass is, as it were, a shining star. (This lamp is) kindled from a blessed tree, an olive, neither of the East nor of the West, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light. Allāh guides unto His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything (Qurʾān 24:35).

As al-Ghazālī (1964) elucidates in his Mishkāt al-Anwār, this parable is a profound reflection on the nature of divine guidance and its all-encompassing presence. The multi-layered symbolism of the niche, lamp, glass, and oil points to the transcendent yet immanent reality of Allāh's light, which illuminates the hearts of the faithful (46-52). This parable, as al-Tabari (2001) emphasizes, also draws attention to the Qurʾān's role as a source of guidance and to the transformative power of faith.

The Parable of the Sower in Sūrah al-Baqarah is another powerful example of how the Qurʾān uses imagery to convey spiritual truths and impart moral lessons. In this parable, the imagery is taken from the world of agriculture:

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is All-Encompassing and Knowing (Qurʾān 2:261).

This parable contains a striking analogy that illustrates the exponential rewards which await those who sincerely and selflessly give in the cause of Allah. Just as a single grain, when sown into fertile soil, multiplies manifold times, the act of charitable giving, when done with pure intentions and in accordance with divine guidance, yields an abundance of spiritual blessings and rewards (Ibn Kathīr, 1999, 1:684). Not only does the parable convey timeless truth, but its agricultural setting, deeply rooted in the Arabian world, exemplifies the Qurʾān's cultural specificity and pedagogical efficacy (Saeed, 2006: 42). By drawing upon familiar scenes and experiences from the lives of people living in seventh-century Arabia, the Qurʾān renders its teachings accessible, relatable, and impactful. The use of natural imagery, such as the growth and multiplication of grains, taps into the collective understanding and appreciation of the agrarian society in which the revelation took place. The use of local imagery, idioms, and cultural references serves to anchor the parable in the lived reality of the Arabian milieu, enhancing its rhetorical impact and didactic efficacy.

Comparative Analysis

While the Qurʾān's distinctiveness is thus evident, the Qurʾān also contains thematic parallels with antecedent religious traditions. Narratives revolving around divine retribution, prophetic figures, and spiritual odysseys find striking resonances across a wide array of scriptural texts (Abdel Haleem, 2006: 38-57). These shared motifs attest to the Qurʾān's participation in a broader religious and cultural milieu, reflecting the pervasive influence of certain archetypal stories and themes in the Near Eastern world. However—and this is the central argument of this paper—they do not indicate the type of borrowing that has often been suggested. As noted by prominent scholars such as Muhammad Abdel Haleem and Angelika Neuwirth, the Qurʾān's rendition of these themes is invariably marked by its own unique theological emphases, narrative concision, and cultural contextualization. While drawing upon a common pool of religious imagery and symbolism, the Qurʾān consistently reinterprets and reshapes these elements to ensure alignment with its own distinctive worldview and rhetorical purposes (Abdel Haleem, 2004: 38-57; Neuwirth, 2014).

For instance, the Qurʾānic accounts of divine retribution against recalcitrant nations, such as the people of Noah, Lot, and Pharaoh, share basic plot structures with their biblical counterparts (Tottoli, 2013). Yet, the Qurʾān condenses these narratives, focusing on the core message of God's judgment against oppression and disobedience, while omitting extraneous details found in the Bible (Abdel Haleem, 2006: 38-57). Moreover, the Qurʾān frequently recasts these stories in an Arabian context, employing local imagery and idioms to render them more accessible and impactful for its immediate audience (Abdel Haleem, 2004).

Similarly, the Qurʾān's portrayal of prophetic figures, such as Abraham, Moses, and Jesus, resonates with their depiction in Jewish and Christian scriptures (Wheeler, 2002). However, as argued by Gabriel Said Reynolds, the Qurʾān's primary emphasis is on their role as uncompromising monotheists and bearers of divine revelation, and the Qurʾān often downplays or reinterprets aspects of their personalities and missions that feature prominently in the Bible (Reynolds, 2010). The Qurʾān's prophetology is thus marked by a distinctive theological vision, namely, one that stresses the essential unity of God's message across time and the continuity of the prophetic vocation (Khalidi, 2001).

The theme of the spiritual journey, exemplified by narratives such as the Night Journey of Muhammad (al-Isrāʾ) and the story of Moses and Khidr, also finds parallels in earlier religious literature, including the heavenly ascents found in Jewish apocalyptic writings and the quest for divine wisdom in Hellenistic philosophy (Neuwirth, 2019). Yet, as argued by Mustansir Mir (2020), the Qurʾān imbues these journeys with a uniquely Islamic significance, casting them as paradigmatic experiences of prophetic revelation and spiritual enlightenment:

Context for the Khiḍr episodic narrative begins textually outside of the Qurʾān, in instructive narrations (aḥādīth) ... the Qurʾān offers three narratives in the sūrah all unified by a theme of travel: the companions of the cave flee their home, Dhū l-Qarnayn (possessor of two horns/Alexander) travels from east to west in order to establish his dominion, and Moses travels to seek an illuminating guide. (Mir, 2020: 17-34)

These examples illustrate how the Qurʾān simultaneously engages with and departs from the thematic repertoire of earlier religious traditions. While evidencing a shared religious and cultural heritage in the monotheistic religions of the Near East, the Qurʾān consistently asserts its own distinct voice and perspective, reinterpreting and reconfiguring familiar themes and motifs to serve theological and rhetorical purposes that are unique to Islam (Neuwirth, 2014; Sinai, 2017).

Recognizing these thematic resonances with prior traditions does not, therefore, throw into question the divine origin and authority of the Qurʾān. Rather, these resonances highlight its creative engagement with the religious and cultural landscape of its time and consolidate its place within the broader landscape of Near Eastern religious literature. A close examination of its parables reveals that the Qurʾān is deeply rooted in the spiritual and literary traditions of the Near East, yet consistently transcends and transforms these traditions, forging a new and distinctive religious vision (Sinai, 2017). While the Qurʾān shares significant thematic parallels with earlier religious traditions, its rendition of these themes is invariably marked by its own theological emphases, its narrative concision, and its cultural contextualization. The Qurʾān's engagement with the common religious heritage of the Near East is characterized by a dynamic process of reinterpretation and transformation that attests to the text's divine origin and distinctiveness even as it draws upon a shared reservoir of spiritual and literary motifs.

Through reorganization the narratives found in earlier traditions and focusing on the essential moral and spiritual lessons they contain, the Qurʾān reveals itself to be unique among religious texts. Concise narration heightens the impact of the parables, while contextualization underscores their relevance to its immediate audience. Moreover, the theological emphases within the Qurʾān, particularly its uncompromising monotheism and its stress on the unity and continuity of the prophetic message, shape its rendition of these shared narratives and testify to the Qurʾān's enduring significance as a religious and literary masterpiece (Elhofy, 2022). As Rahman (1989) argues, the Qurʾānic parables, while drawing upon a common stock of religious imagery and symbolism, are consistently realigned to serve the overarching theological vision of Islam (pp. 1-180). Far from diminishing its originality or authenticity, the so-called "borrowing" in these parables thus serves to highlight the ongoing dialogue of faith and the Qurʾān's ability to transcend the boundaries of time and culture (Neuwirth, 2019: 1-536). Recognizing the Qurʾān's distinctive voice and its innovative contributions to the tapestry of religious literature is essential for appreciating its place within the broader landscape of world scriptures and recognizing its continuing relevance to the lives of countless believers across the globe.

DISCUSSION

The Qurʾān employs parables as a powerful pedagogical tool to convey complex religious concepts and moral lessons (Salehi, 2016: 127-133). These parables, in their originality and profundity, serve as a microcosm of the Qurʾān's literary artistry, theological depth, and ethical teachings. As noted by scholars such as Mustansir Mir and Neal Robinson, an unbiased examination of these parables challenges reductive notions of the Qurʾān as derivative or incoherent. Instead, it reveals the Qurʾān to be a profoundly unique religious text, combining spiritual guidance with literary elegance (Mir, 2000). The Qurʾānic parables are able to weave together multiple layers of meaning and to invite readers to reflect deeply on the nature of God, the human condition, and the path to spiritual enlightenment (Mir, 1986: 1-223; Robinson, 2003: 1-256). These benefits of Qurʾānic learning highlight the importance of literary and rhetorical analysis in the field of Qurʾānic studies to enrich our understanding of its multi-faced layers (Alkhatieb, 2022). Through observing the thematic and structural coherence of the Qurʾānic parables, which were compiled over a period of 23 years in varying historical and social contexts, the reader is led to acknowledge the overall unity and integrity of the Qurʾānic message, which attest to its enduring significance (Saeed, 2006: 1-208). This internal consistency challenges accusations of contradictions or inconsistencies in the Qurʾān, highlighting its originality and careful preservation throughout the ages.

Recognizing the uniqueness of the Qurʾānic parables and their centrality within the Qurʾānic discourse has implications for the interpretation and application of the text in contemporary contexts. As Neuwirth argues,

appreciating the rhetorical and pedagogical functions of these narratives enables readers to gain a more nuanced understanding of the Qurʾān's teachings and their relevance to modern life (Neuwirth, 2019: 1-536). Qurʾānic parables play a pivotal role in shaping Islamic moral discourse, providing vivid illustrations of virtuous conduct, social justice, and spiritual devotion (Saeed, 2006: 1-208). They offer practical guidance for navigating ethical dilemmas and cultivating a righteous character in alignment with Qurʾānic injunctions and Islamic principles (Halstead, 2007: 283-296). The parables' emphasis on submission to divine will, gratitude, and the ephemeral nature of worldly pursuits reinforces core Islamic tenets such as Tawḥīd, Taqwā, and Zuhd (Dar, 1963: 155-178), and the ethical principles that emerge from these texts have significant implications for social and interpersonal relations within Muslim communities, promoting unity and shared moral responsibility (Kriger & Seng, 2005: 771-806). Through portraying prophetic figures as exemplars of faith and moral rectitude, the parables serve to inspire and guide modern-day believers in their own spiritual journeys (Afsar, 2005: 481-501).

The implications of Qurʾānic parables also extend beyond personal piety, encompassing broader societal and global concerns. The parables' emphasis on social justice, compassion, and environmental stewardship can serve as a corrective to many social and environmental ills of our time and thus inform Muslim responses to these contemporary challenges (Wijayanto, 2020: 18-30). Moreover, the study of Qurʾānic parables can offer guidance and direction for the ongoing development and refinement of Islamic ethical thought, fostering a more nuanced and contextually-sensitive understanding of moral norms and values (Stewart, 2021: 529). Finally, the Qurʾānic parables can serve as a valuable and much needed bridge for interfaith dialogue since they share thematic elements with narratives from other religious traditions, particularly those from the Judeo-Christian heritage. Comparative studies, such as that conducted by Yazicioglu (2015), reveal the potential for engaging with this shared narrative heritage to foster a more empathetic understanding of the interconnectedness of global faith communities.

CONCLUSION

This study's exploration of the originality, depth, and significance of the Qurʾānic parables affirms their integral role within the Islamic tradition and highlights their enduring relevance in the contemporary world. The findings underscore the power of these narratives as vehicles for conveying profound theological truths, moral guidance, and spiritual enlightenment, and they challenge reductive notions of derivation or appropriation.

Through textual and comparative analyses that engage the Islamic scholarly traditions, the study has highlighted the unique literary artistry and theological depth of the Qurʾānic parables, while also drawing attention to their cultural contextualization. The findings underscore the Qurʾān's creative engagement with earlier narrative traditions and the consistent recasting of shared motifs in a distinctly Islamic framework. Through their in-depth study, the parables emerge as powerful vehicles for conveying spiritual truths and moral guidance, inviting believers to reflect on the nature of divine reality and the path of ethical conduct.

While this study has focused on a select set of parables, ample scope remains for further exploration. Future research would do well to explore the reception history of these parables within Islamic spirituality, their artistic and literary representations across Muslim cultures, and their potential for fostering interfaith dialogue. Ultimately, the Qurʾānic parables stand as a testament to the enduring power and relevance of divine revelation. As Allāh reminds us in the Qurʾān, "And indeed We have put forth for men, in this Qurʾān every kind of parable, in order that they may remember" (Qurʾān 39:27). Through engaging with these timeless stories, we can renew our faith in ways needed today, deepen our understanding of Islam, and strive to walk in the path of righteousness.

As we navigate the complexities of our pluralistic world, the wisdom embedded within the Qurʾānic parables serves as a timeless source of guidance and inspiration, inviting us to reflect on the shared spiritual heritage of humanity and the enduring quest for meaning, purpose, and ethical living.

REFERENCES

Abdel Haleem, M.A.S. (2004). The Qurʾan: A New Translation. Oxford University Press.

Abdel Haleem, M.A.S. (2006). "The Quranic employment of the story of Noah", Journal of Qurʾānic Studies, 8(1), 38-57. https://doi.org/10.3366/jqs.2006.8.1.38

Afsar, A. (2005). "A literary critical approach to Qur\'ānic parables", Islamic Studies, 44(4), 481-501. http://www.jstor.org/stable/20838989

Al-Ghazālī, A. Ḥ. (1964). Mishkāt al-Anwār. (A. al-ʿAlāʾ ʿAfīfī, ed.). Cairo: Al-Dār al-Qawmīyah.

Alkhatieb, A. (2022). "Poetry versus Quran - Disapproval and usage". Al Qasimia University Journal of Sharia Sciences and Islamic Studies, 2(1), 1-44. https://doi.org/10.52747/aqujssis.2.01.123

Al-Qurṭubī, A. ʿA. A. M. i. A. (1964). Al-Jāmiʿ li-Aḥkām al-Qurʾān. Dār al-Kutub al-Miṣrīyah.

Al-Ṭabarī, A. J. M. i. J. (2001). Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān. (ʿA. A. i. A. al-M. al-Turkī, ed.). Dār Hijr.

Azmi, A. S., Ali, M. A. M., & Rahman, M. M. A. (2022). "Verses of scientific nature in the Bible and the Qur'an: A response to Robert Spencer's allegations of scriptural borrowings", Journal of Positive School Psychology, 6(10), 4526-4536. https://journalppw.com/index.php/jpsp/article/view/15376

Dar, B. A. (1963). Ethical teachings of the Qurʾān. In M. M. Sharif (ed.), A History of Muslim Philosophy (Vol. 1: 155-178). Wiesbaden: Otto Harrassowitz.

Djamdjuri, D. S., Zuriyati , Z., & Attas, S. G. (2022). "Metaphor in Parable from the Noble Qur'an: A Corpus Based Stylistic Approach". Jurnal Studi Al-Qur'an, 18(1), 59 - 73. https://doi.org/10.21009/JSQ.018.1.03

Elhofy, F. (2022). "The miracle of the unseen in the Qur'an and its impact on creedal issues". Al Qasimia University Journal of Sharia Sciences and Islamic Studies, 2(2), 1-50. https://doi.org/10.52747/aqujssis.2.2.149

Gulzar, H. U., Parveen, Z., & Fatima, H. Q. ulayn. (2023). "The Parables and Islamic Scriptures: An Analytical Study: Parables in the Quran". Al-Irfan : Journal of Arabic Literature and Islamic Studies, 6(2), 259–273. https://doi.org/10.58223/alirfan.v6i2.6736

Halstead, J. M. (2007). "Islamic values: A distinctive framework for moral education?" Journal of Moral Education, 36(3), 283-296. https://doi.org/10.1080/03057240701643056

Hasan, S. M., & Uddin, M. F. (2020). "Orientalist studies on methodology of repetition in the Holy Quran: A critical study", Maʿālim al-Qurʾān wa al-Sunnah, 16(2), 1-15. https://doi.org/10.33102/jmqs.v16i2.239

Ibn Kathīr, A. a.-F. I. i. ʿU. (1999). Tafsīr al- Qurʾān al-ʿAẓīm (S. i. M. al-Salāmah, ed.). Dār Ṭayyibah.

Kara, S. (2023). "Parabolic resonances in the Gospel and the Qurʾān", Journal of Ilahiyat Studies, 14(2), 255-287. https://doi.org/10.12730/is.1217930.

Khalidi, T. (2001). The Muslim Jesus: Sayings and Stories in Islamic Literature. Cambridge, MA: Harvard University Press.

Kriger, M., & Seng, Y. (2005). "Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions", The Leadership Quarterly, 16(5), 771-806. https://doi.org/10.1016/j.leaqua.2005.07.007

Mir, M. (1986). Coherence in the Qurʾān: A Study of Islahi's Concept of Nazm in Tadabbur-i Qurʾān. Chicago: American Trust Publications.

Mir, M. (2000, May 31). "The Qurʾan as literature", Renaissance, 10(5). http://www.monthly-renaissance.com/issue/content.aspx?id=355

Mir, M. (2020). "The Green Man: What reading Al-Khiḍr as trickster reveals about the Qurʾān", Dergâh Dergi, 30(2), 17-34. DOI: 10.12730/13091719.2020.111.199

Neuwirth, A. (2014). Scripture, Poetry, and the Making of a Community: Reading the Qurʾān as a Literary Text. Oxford: Oxford University Press.

Neuwirth, A. (2019). The Qurʾān and Late Antiquity: A Shared Heritage. Oxford: Oxford University Press.

Pregill, M. E. (2007). "The Hebrew Bible and the Quran: The problem of the Jewish 'Influence' on Islam", Religion Compass, 1(6), 643-659. https://doi.org/10.1111/j.1749-8171.2007.00044.x

Rahman, F. (1989). Major Themes of the Qurʾān (2nd ed.). Beirut: Bibliotheca Islamica.

Reynolds, G. S. (2010). The Qurʾān and Its Biblical Subtext. New York: Routledge.

Robinson, N. (2003). Discovering the Qurʾan: A Contemporary Approach to a Veiled Text. London: SCM-Canterbury Press Ltd.

Saeed, A. (2006a). Interpreting the Qurʾān: Towards a Contemporary Approach. New York: Routledge.

Saeed, A. (2006b). Islamic Thought: An Introduction. New York: Routledge.

Said, E. W. (1979). Orientalism. New York: Vintage Books.

Salehi, A. (2016). "The role of the quranic stories and parables in Islamic education and training", Journal of Islamic Studies and Culture, 4(1), 127-133. https://doi.org/10.15640/jisc.v4n1a15

Sinai, N. (2017). The Qurʾān: A Historical-Critical Introduction. Edinburgh: Edinburgh University Press.

Stewart, D. J. (2021). "Speech genres and interpretation of the Qurʾān", Religions, 12(7), 529. https://doi.org/10.3390/rel12070529

Tottoli, R. (2013). Biblical Prophets in the Qur\'an and Muslim Literature. New York: Routledge.

Wheeler, B. (2002). Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis. London: A&C Black.

Wijayanto, M. E. (2020). "The integration of Islamic values in implementation of learning English: Islamic education students perspective", ETERNAL: English, Teaching, Learning, and Research Journal, 6(1), 18-30. https://doi.org/10.24252/Eternal.V61.2020.A2

Yazicioglu, I. (2015). Understanding the Qurʾānic Miracle Stories in the Modern Age. Philadelphia: Pennsylvania State University Press.

Cheraghalizadeh, R., Dědková, J., & Holendová, J. (2022). Application of social media from the hotel's point of view: How to retain customers. JABS, 8(2), 8-16.

Aziz, S. (2022). Individual characteristics and innovation performance in SMEs: Moderating role of psychological capital. Journal of Advanced Research in Social Sciences and Humanities, 7(3), 122-135.

Garzali Gali, Adnan Khan, Salman khan, Shahzad khalil, Qaim Shah, and Murad Khan, (2023) "Experimental Study on the Effects of Freeze-Thaw Progressions and Performance of Soil with Non-Toxic Bio-Enzyme", J. ICT des. eng. technol. sci. 7(1), 12-20.