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MA'ARIF-E-ISLAMI (AIOU)

ISSN (Print): 1992-8556

ISSN (Online): 2664-0171

<https://mei.aiou.edu.pk>

An Analysis of the contemporary Western academic works in the genre of Qur'ānic Studies: A case study of "Encyclopaedia of the Qur'ān"

Dr. Iffat Batool

Lecturer, Faculty of Usuluddin (Islamic Studies), Department of Tafseer, IIU, Islamabad

Abstract

An extensive body of literature produced by the contemporary Western academia is an indication of their grave interest in the field of Qur'ānic studies. What increases its significance is the writings of the western scholars that underscore the element of objectivity and impartiality in the recent western academic works on the Qur'ān. Moreover, the participation of some Muslim scholars in the western academia is also highlighted by western thinkers to ensure the objectivity of western Qur'ānic scholarship. More specifically, with the publication of 'Encyclopaedia of the Qur'ān by Brill' the western academia seems to assign these elements to this work vigorously. Being the foremost work of its nature, 'Encyclopaedia of the Qur'ān' has attracted the academicians from across the world yet, with multiple receptions. The present study aims at locating the status of this work in the recent Western scholarship and its contribution towards the subject of Qur'ānic Studies. Through a critical analysis of articles, various features of this work are highlighted.

This work concludes that although Encyclopaedia of the Qur'ān presents wide-ranging and extensive study, yet, it lacks a perfect, rigorous and thorough scholarship of the Qur'ān. Besides, this work argues that because of the marginal contribution of Muslim researchers, the majority conclusions of this anthology are in contrast to the traditional Muslim standpoint.

Key words: Qur'ān, orientalism, academic, objectivity, encyclopaedia

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Introduction

Al Qur'an, being the nucleus of the Muslim world, has been a primary object of vigilant study throughout the Islamic history. From medieval times to the modern and postmodern era, the Western scholars too, have exercised their extreme efforts in the field of Qur'ānic Studies. The history of Western studies of the Qur'an reveals the fact that it has been directed, by and large, by polemic motifs as indicated by many of the Muslim and non-Muslim scholars alike.¹

The classical polemical works Christian writers, had lingering effects in two folds. On the one hand, it influenced the entire corpus of the Western studies of Islam. While, on the other side, it has influenced the Muslim thought in a way that mostly they reject the Western academic scholarship setting it in the same old prototype of old polemic tradition. The Muslim scholars view, that despite the claims of scientific approaches and neutrality, the Western scholars present Islam with their own lens², the fact that is acknowledged by recent Western writers.³

Consequently, it could not gain appreciation and veneration among Muslim societies. It is disapproved vigorously by majority of Muslim scholars.⁴

The fact that the early western studies mostly distorted the image of Islam is observed by many non-Muslim scholars too. It is observed that for many centuries the common image of Islam in the West was based entirely on the distorted reports of fanatical Christians. What was good in Muhammad was entirely ignored and what was not good, in their eyes, was exaggerated.⁵

Another reason behind Muslims reaction is the disparaging attitude of the western authorities towards Muslim scholarship. Abdul Rauf articulates in this regard that they often try to belittle the status of long tradition of Muslim scholarship by applying the terms 'objective', 'scientific' and 'scholarly' to their works only. Moreover, they approach the Muslim works with a skeptical eye and criticism.⁶

With this scenario, many attempts are made by the western thinkers to defend the Western Qur'ānic scholarship and to present it in a new transformed nature. Andrew Rippin, very skillfully, notices the hostile responses to the western Qur'ānic scholarship and describes the causes saying that the general reception of the western scholarship of the Qur'an is based on some negative events in the past.⁷

More significantly, with the publication of EQ, efforts are made to present this work as objective and scientific produced by the joint efforts of non-Muslims and Muslims alike. The back cover of the EQ also describes, rather ambiguously: "hundreds of scholars, both Muslim and non-Muslim, have collaborated in the creation of this work". Moreover, it is declared to be a scholarly, intellectual, scientific work.⁸

It was decided, says the general editor Jane McAuliffe, to create a balanced and cohesive reference work in the field of Qur'ānic Studies and to

generate a work that would be not only the century's great achievement, but, a leading source for the academicians in approaching times too.⁹

Keeping this in view, the present author intends to trace the said elements in Encyclopaedia of the Qur'ān by a close statistical and textual examination of its data. Hence, the core question of this article is as following:

Does the Encyclopaedia of the Qur'ān offer an erudite, academic, self-sufficient and rigorous scholarship of the Qur'ān following the basic principles of research methodology and hence represent an evolution in the Western thought concerning the Qur'ān?

The Encyclopaedia of the Qur'ān

After the publication of 'The encyclopedia of Islam', Encyclopaedia of the Qur'ān is the second work that is compiled after a long and ambitious effort of 13 years. It stands as the only reference work on the Qur'ān in English. If the encyclopedia of Islam' is considered by the West to be a marvelous accomplishment of the 20th century, the Encyclopaedia of the Qur'ān, undoubtedly, is counted as an excellent and remarkable success of 21st century in the western intellectual circles. By looking upon the response to first work, Encyclopaedia of the Qur'ān is designed to be more 'academic' and 'scientific' in approach and style. It is an extensive project related to Qur'ān and Qur'ānic studies. It is enormous and massive having almost 2919 pages in five volumes with an additional index volume of 860 pages. The back cover claims it to be the first multi- volume reference work on Qur'ān with nearly 1000 entries. The pronouncement of the participation of hundreds of scholars from both Muslims and non- Muslims illustrates that the plurality of perspectives abounds in EQ. It combines alphabetically arranged articles about the contents and themes of the Qur'ān that lie within the arena of Qur'ānic studies. By means of first source in the western languages regarding Qur'ān, this Encyclopaedia became an indispensable tool for academics. Frequent references to this work in the recent academic treatises indicate its grave significance for the researchers.

Number of entries

By having a glimpse on the claims and actual numbers of the entries and contributors, one can realize that there is a variance in actual numbers and the number claimed. On the back cover of the EQ, it is stated that it comprises almost 1000 entries. Brill's website also illustrates the same. But the fact is that there are 694 essays in total.

The editor, exploring the reaction of the Muslim world, states delightfully that very few Muslims opposed the plan while majority welcomed this project and hundreds of scholars from both Muslims and non-Muslims have contributed in the formation of the EQ. While when counted; Muslims partaking is roughly seventeen percent in comparison to the entire number. To elaborate further, it is observed that almost 278 contributors have written

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in the EQ. Among them Muslim authors are 50 and overall number of their entries is 111 out of 694. This demonstrates that among the entire material of the EQ, the data coming from Muslim pen is only almost fifteen percent.

Another worth mentioning point is that the participation of the Muslim scholars with regard to the subject matter is peripheral and marginal. While browsing the pages of the EQ, one can realize that the issues of actual importance have been dealt by non-Muslim scholars. For instance none of the essential issues such as related to essential creeds have been inscribed by Muslim pen. In contrast, all significant matters regarding the origin, authorship, compilation and history of the Qur'ān are written by non-Muslims. Muslim scholars dealt the secondary topics such as sand, Samson and the people of the Elephant and Najrān.

It is generally observed by Muslim scholars that the most of the material is produced by the pen of the specific writers having particular perspectives and approaches regarding the Qur'ān. They also opine that even among the Muslim writers, there are some who seem to be strongly influenced by the approaches of Orientalists in their treatment of the Qur'ān as human production and not the sacred text as traditional orthodoxy believes. So there personalities are controversial and generally a question mark is put on the legitimacy of their writings such as Muhammad Arkoun and Nasr Hamid Abu Zaid. The stance might be true with regard to some specific persons but there are some other scholars as well who have a good fame in Muslim circles such as Mustansir Mir and Abdullah Saeed. However, it is a fact that these scholars, as well, are not provided the chance to present their research on the fundamental Islamic issues.

A brief look on EQ material, methodology and sources

1. The articles begin, in majority cases, with a general introduction to the topic, term and concepts with the mention of the number of times it occurs in the Qur'ān followed by establishing its roots. The entries also review the grammatical position of the terminology. Synonyms of the term in the Qur'ān and related ideas are introduced as well. This style has given a uniformity and consistency to the entire EQ. Moreover, illustrations are made to various places in which the term is used with an allusion to implication of expression in that context. In most of the entries, one can notice that a brief, yet inclusive comprehensive, background is given in order to familiarize the general readers to the notion. Thus, the writers effectively attempted to elaborate the Qur'ānic notions or concepts. The length of the articles varies

- to great extent. Some articles are of few lines though they are of much importance and required expansion.
2. While defining the meanings, importance is given to classical Muslim writers with the indication of difference of opinion. Views of all sects are cited in controversial issues. Plenty of space is given to modern Muslim writers as well. In a sense the EQ can be considered a moderate anthology of classical and modern works of Muslim scholarship.
 3. There are certain entries that fulfill the demand of a scholarly research. A comprehensive and thorough examination of the works of classical Muslim and non- Muslim authors along with their biographies is included. Minor details about these works are provided in comparison to other authors. It truly appears that they have exerted pains in data collection.
 4. A very manifest specialty of the EQ is its assertive stance towards modern research of Qur'ān and objectivity. The term 'modern' is elucidated by dispassionate and non- polemical study of the Qur'ān.¹⁰ Moreover, it is defined as the treatment of the Qur'ān separately from the Muslim tradition.¹¹ Majority of the writers are observed fulfilling this very criterion of the modern examination as they mostly attempted to base their independent research separate from the Islamic tradition.
 5. A strong writing usually evaluates other alternative and prevailing arguments too with regard to the specific issue. The mention of the opposing arguments in the entries has increased the worth of writings. But, more often, a favorable tendency towards opposing opinions to mainstream Islam can be witnessed.
 6. An in-depth, thorough and systematic introduction of the history of the Qur'ānic Studies in the West is provided with a blend of appreciative and critical tones in various entries. The detailed evaluation of the works of key western brains is conducted with the mention of their achievements, flaws, and consequences. For instance, in conducting the evaluation of the writings of Noldeke, the writer criticizes him for his view point about the literary style of the Qur'ān which is similar to that of Thomas Carlyle, who considered it a wearisome of confused jumble. In comparison to that, the writer continues, the modern study has considered the beauty of this Book and acknowledged the Qur'ān as highly artful literature.¹² Many of the writers have offered proposals for

- future studies as well. An overview of the works of Classical and Modern Muslim scholarship are provided alike.
7. Various authors use piercing phrases and expressions for Islamic traditional historical records and base their works heavily on the western sources only. Specifically, the entries that raise the slogan of borrowing theme and the uncertainty of Islamic sources announce assertively Islamic notion nothing but a replica of biblical sources. Most of the writers tried to find out the origins of the Qur'ānic terminology either in Christianity or Judaism. Some others found out the roots in Zoroastrianism too.¹³ Azami says that it is both assuming and aggravating that how determined orientalist are to credit other cultures for each and every achievement of Islam- even something as simple as the separating one verse from next with a dot.¹⁴
 8. Numerous references can be located around a specific terminology in several areas. For instance if one is interested to accumulate material about the history of the Qur'ānic text, he can find references in the related issues such as multiple readings and codices as well.
 9. As, it is clear that the core of the research is the Qur'ān, it would have been better to consult primarily the Muslim sources. In cases, where they are cited, the core conclusions are based upon the modern western research. There are entries in which complete negligence of primary Muslim sources e.g. dictionaries and commentaries can be observed.¹⁵
 10. Furthermore, a western scholar and contributor to the EQ, Rippin, describing the features of EQ articulates that the common characteristic of all such works is that it takes its subject seriously and leaves its readers to draw their own conclusions as to whether (or to what extent) the Qur'ān is a work which will be life motivating to the individual.¹⁶ With regard to this facet of the EQ, the views of the present researcher are quite contrary to this. Most of the articles is the treatment of the Qur'ānic notions with vague, uncertain and doubtful expressions. One can discover immensely wording such as 'perhaps', 'it is not clear' it is highly probable' 'it's problematic', 'it remains doubtful' and likewise. It is quite understood that the use of skeptical language put question marks on the competency of the writer and raise doubts concerning his academic experience and skills.

In this regard, a well-known Muslim scholar, while

discussing the work of Orientalists and their works, declares those works as speculative. He further elaborates the point by saying that they base their writings and researches on scraps, clues, inferences and guesswork that are never satisfactory in academic works.¹⁷ One cannot initially identify the nature of this skepticism. As it might be a collective choice of the writers to articulate the like expressions or it can be an innate upshot of the milieu in which the western academy has flourished.

In this regard, it seems that most of the writers are amateur in dealing the Muslim history and the Qur'ānic text as they present frequently these sources as problematic, complicated, ambiguous and confusing.

In the entry, enjoining good and forbidding bad, the writer states:

*“Just what is intended in the relevant Qur'ānic passages is somewhat unclear...we are not told to whom the commanding and forbidding are to be addressed and there are no further specifications of the right and wrong to which they are related”.*¹⁸

The writer of “Illiteracy” finds confusion and uncertainty in the Qur'ān. In his discussion of the plausibility of Prophet's literacy he insists that this issue cannot be established on historical- biographical and Qur'ānic evidences as they are equivocal and unclear.¹⁹ Further, he continues “The core meaning, as well as the *actual etymology of Ummi is problematic*”²⁰.

While defining the meaning of seven letters (Ahruf), the author after quoting some traditions ending to the Prophet, writes that *we are not sure* that Muhammad ever uttered such a declaration, but what interests us here is the point that these traditions were one way to show the conviction that the Qur'ān contains knowledge of all things.²¹

11. Classical Muslim scholarship is cited frequently by way of a demand for scholarly writing, but, it is not given a due status in the sense that in various locales, judgmental remarks are passed regarding traditional Islamic scholarship. It seems that most of the writers have a unanimous approach regarding the role of Muslim exegetes in history. It is declared that the exegetes, out of their desires and longings, were busy inventing legends and making laws to reinforce some specific ideas and readings. While discussing the signs of the last Day, the writer asserts that

later Islamic literary genres *added* other signs to the previous ones.²²

Nevertheless, it can be witnessed that, very frequently, the impression of evolutionary process in Islamic creeds is reinforced. For instance, while discussing the idea of Houris and their connection to Jihad, the writer declares that as early as the first part of second/eighth century, the promise of Paradise virgins was *connected* to the motivation for holy war".²³

Even in the material regarding God, the writer could not refrain from declaring that Prophet Muhammad's vision of god was intertwined with the legends that have been *developed* around his nocturnal journey".²⁴

At another point, Islamic scholarship is considered liable for developing a negative approach towards non-Muslim and the people of the book. The writer updates his readers that the Qur'ān does not show a negative behavior towards the People of the Book. *However, it is the later exegetical literature that has formed the lenses* through which the Qur'ān is viewed. In the exegetical literature, according to him, the Muslims encouraged for a reading of the Qur'ān that can support an antagonistic attitudes towards people of the Book and non-Muslims.²⁵

The writer of "illiteracy" confirms the same image of the Muslim scholarship and declares that the traditional interpretation of Ummi focuses simply on illiteracy. Rather, this interpretation reflects a *post-Qur'ānic approach* that seems to have evolved in some circles of the Muslim learning not before the first half of the second/eighth century and that has been further shaped under the influence of the Muslim apologists.²⁶

12. In many articles, Islamic notions are presented as a product of a gradual development either in Prophet's mind or after him. The role of later generations, particularly exegetes, is determined in this regard as well. This thought is not new as many Orientalists and Isalmists have dealt Islamic concepts with this approach.

In the course of his discussion regarding the notion of God, the writer Isaac Hasson has presented the Prophet as mastermind of the idea in ascribing the title Abdullah to God. He also considers the idea as a gradual product of his mind. The writer says:

"The explicit message of god's oneness, the core of Islamic monotheism, however, increasingly became the focus as the Qur'ānic proclamation progressed throughout Muhammad's Prophetic career".²⁷

In another place the same is reiterated. The belief in the last Day of

Judgment and its characteristics are considered a production of evolutionary process in Prophet Muhammad's mind. It is assumed that Prophet, at the beginning of his career tried to convince the audience by the idea of resurrection and later by considering their reactions he added the idea of the Day of Judgment. The ideas of French Orientalists Paul Casanova regarding the abundance of Qur'ānic references to the Last Day and its impact on the Prophet²⁸ are not only narrated but given an important position without mentioning the fact that Casanova's ideas were rejected even by his own contemporaries.²⁹

13. The western academia, from modern times till now, has established a consensus upon some basic notions regarding Islam. A complete harmony and unanimity in academic works regarding some very core issues of Islam can be perceived. Those issues are the authorship of the Qur'ān, probability of Islamic sources, and compilation of the Qur'ān etc. The EQ, as declared by academia, is an academic and independent work. But, by its heavy dependency on the western sources in deriving the conclusions, it could not prove itself to be a breakthrough in the Western scholarship of the Qur'ān. Numerous reflections of following the stereotypes can be traced with favorable considerations.
14. In some entries, an independent research is conducted without the mention of the earlier western works. For instance, in the article "Alexander"³⁰ even a slightest indication towards Noldeke's view is missing who was of the conviction that the Prophet Muhammad must have heard this story along with other biblical material as they were famous in Makkah.³¹
15. Almost every article in the EQ contains a long list of primary and secondary sources. They are of two kinds. The first kind comprises of the classical and contemporary Muslim sources of diverse nature such as exegetical works, Sīra literature, historical accounts etc. This truly seems a step forward towards understanding Islam and its holy book as its adherents do in the light of Islamic sources. Moreover, being an encyclopedia of the Qur'ān it was a need of scholarly work to base the work on the Muslim sources as well. But, it is observed that the usage of various types of scholarly works having divergent nature of weak or authentic has created a kind of confusion and contradictions. Ultimately, this has led the writers, sometimes, to the claim of inconsistencies and discrepancies in Muslim accounts. Moreover, it has directed the authors to use the skeptical words regarding Muslim accounts.³² It is also noted that there are certain entries that are of very basic nature concerning the

Qur'ān but are based entirely on the western sources without a single mention of the Muslim accounts.³³

16. Moreover, it seems that the old tendency of 'we know better' is still working in the western academia as in the discourses of Qur'ānic sciences, identical illustrations are found. On contrary, the writers, in general, have adopted a complimentary position in respect to the western scholars. Their works are frequently declared as 'outstanding', classics and systematic. Furthermore, a dearth of rigorous and academic scholarship is visible in these entries with regard to the generalization, accuracy of the citation, precision of interpretation and internal inconsistencies.
17. With regard to the primary issues of Qur'ānic Studies such as collection of the Qur'ān, mostly, the writers showed a unanimous approach by expressing their doubts about the Muslim tradition. With slight differences in the approaches, the writers agreed to reject the collection reports of the Muslim accounts. It is stated manifestly that the reports are nothing except forgery. It seems that these scholars have contented themselves with the established western notion about the uncertain nature of the Muslim accounts.³⁴ This methodology appears to be a polite way of rejecting the authenticity of the Islamic historical accounts. The EQ's depiction of the Muslim sources also misleads the reader towards the idea that there are no well-established Muslim works that can be taken into consideration.

Conclusion

The project of encyclopaedia of the Qur'ān was initiated with the desire to producing a collaborative work of both the Muslims and non- Muslims. In order to produce a cohesive work, some of the essential features were set to incorporate in the pages of this compendium. The most important among them are 'plurality of perspectives', 'academic' and 'rigorous'. As far as the presentation of the topic in academic style is concerned, a close scrutiny demonstrates that writers successfully arranged their material and presented their works basing on a variety of sources. Yet, with regard to the conclusions, the findings of the western intellectuals are given precedence.³⁵

In addition, according to the statistical survey of the indices, the Muslim contribution does not appear to be an outstanding feature of the EQ in comparison to the non- Muslim involvement. Besides, it does not stand in conformation to the slogan of participation of hundreds of Muslim scholars in the formation of this work.

Moreover, the recourse to the Muslim sources is also a positive step. However, the claim of drawing the Qur'ānic research on the rich Muslim

intellectual legacy stands in stark contrast as it is limited to the mere mention of the Muslim opinions in many articles. In numerous entries, the Muslim historical sources are interpreted as problematic and uncertain and therefore the conclusions are based on western views.

To position the Muslim scholars in a hierarchal state seems to be the continuation of the previous ideas with the stance that the Muslim scholarship always worked for some specific interests and had read the texts in that scenario.³⁶In this way, a sign of disapproval for the classical Muslim scholars can be very manifestly observed on the behalf of the managing team.

In the discourses of the EQ, an echo of the necessity of re-reading of the Qur'ān with the reinforcement of freedom and liberty in dogmatic premises can be heard. Hence, a need to re-reading of the text is quite essential according to the EQ. In this regard, the majority of the writers show a convivial stance for fresh approaches in the reinterpretation of the Qur'ān. In this regard, the EQ reinforces modern stance towards reinterpretation of the Qur'ān that believes the text as dynamic rather static. Hence, it is believed that it should be reformed and meanings should be reconstructed by the community that deals with it. In addition, it is supposed that humans, in each era, have responded to this text in a way that accorded that period. Likewise, this is true for recent day scholar who should not confuse scholarly activities with religious dogmas.³⁷

The discipline of Qur'ānic studies is presented as static and taboo subject that needs a great deal of reformation. The field is declared to be occupied by some particular authorities who, out of their desire of control, do not allow others to reinterpret the Qur'ān. Therefore, according to the EQ, the discipline of Qur'ānic studies cannot flourish unless it frees itself from the constraints of traditional approaches and styles.

References

¹ Clinton Benner, "New Directions". In Clinton Bennet, ed. *The Bloomsbury companion to the Islamic studies* (Bloomsbury: New York. 2013), 260. Andrew Rippin, "Western scholarship and the Qur'ān", *The Cambridge*, 236. There are countless writers who illustrated to this fact such as Norman Denial, Edward Said, Angelika Neuwirth and others.

² See for instance the works of A. L. Tibavi and Pervaiz Manzur under the caption of "English speaking Orientalist s " and *Method against truth:Orientalism and Quranic Studies. Muslim World Book Review 7 (IV) respectively in this regard.*

³ See for instance. Buland Senay, "Another Introduction to Islam: The Myth

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of Value-free Study of Religion." *The American Journal of Islamic Social Sciences* 15, no. 2, 83-92. 2

⁴ See for instance: Ali bin Ibrāhim Namla, *Al. Ishāmātul Musteshreqin Fi Nathr Et Turāth Al 'Arabīā* (Riyadh: Maktabatul Malik Fahad al Wataniyya, 1996), 15

Ibrahim, *Ishāmāt*. 15. See also: Adnan, Wazzan. *Alisteshrāq waal musteshreqūn*, Introduction.

⁵ Sale, *The Koran*, vii

⁶ Muhammad Abdul-Rauf, "Outsider's interpretation of Islam: A Muslim's point of view". In Martin, Richard C., ed. *Approaches to Islam in Religious Studies* (Oxford: One World. 2006), 185

⁷ Rippin, Andrew. 2012. *The Reception of Euro-American Scholarship on the Qur'an and tafsīr: An overview*. *Journal Of Qur'anic Studies* 14 (1):1-8.

⁸ Arkoun, Muhammad. 2009. *Islam: To reform or to subvert? 1st ed.* New Delhi: Viva Books. 90

⁹ EQ, vol, 1. iii

¹⁰ EQ vol, 4. 187.

¹¹ EQ, vol, 4. 194

¹² EQ, vol, 4. 194

¹³ EQ, vol, 3. 456

¹⁴ A'zami, Mustufa. *The history of the Qur'ānic text, from revelation to compilation*. England: Islamic Academy.

¹⁵ Book , asceticism, Peace

¹⁶ Rippin, Andrew. 2001. *The Qur'an and its Interpretive Tradition*. Great Britain: Ashgate.

¹⁷ Tibavi, *English speaking*, 19.

¹⁸ EQ, vol, 5. 436.

¹⁹ EQ, vol, 3. 492.

²⁰ EQ, vol, 3. 493

²¹ EQ, vol, 5. 321.

²² EQ, vol, 4. 138.

²³ EQ, vol, 3. 457.

²⁴ EQ, vol, 3. 324.

²⁵ EQ, vol, 4. 416.

²⁶ EQ, vol, 3. 499.

²⁷ EQ, vol, 3. 328.

²⁸ Casanova is famous for his views of the last Day of Judgment that he presented in his work under the title "Mohammed et la fin du monde (Paris,

1911-24). He was of the opinion that there is abundance of Qur'ānic material regarding the Last Day. The plenty of references to this theme had led the Prophet to conclude the close end of this world. He announced that the Last Hour will come in his life, but, when his death falsified his prophecy, his followers added some material according to which his mortality could be proven. For this reason of close end of world, Prophet did not appoint a successor. See: Hurgronj, C. Snouck. 1937. *Mohammedanism: Lectures on Its Origin, Its Religious and Political Growth and Its Present State* (New York: G.P. Putnam's sons) <http://answering-Islam.org/Books/Hurgronje/hurgronje1.htm>. 4-5

²⁹ Bell, Introduction. 46-7, 136/4

³⁰ EQ, vol, 1. 61-2.

³¹ Kevin Bladel, "The Alexander legend in the Qur'ān", *The Qur'an in its historical context*" He also has critiqued the recent works for neglecting Noldeke's theory and specifically, he criticizes the entry in the EQ for this reason as , in his view, there was no more appropriate place for the mention of Noldeke's view than the EQ. 175

³² Iqbal, *The Qur'ān*, 36-37

³³ For instance, the entire entry 'Book' describes the meaning of the word Kitāb without any reference to Arabic dictionary.

³⁴ See for instance the entries: *Collection of the Qur'ān, Book, Hadith and the Qur'ān*.

³⁵ There are numerous entries that establish its research or findings on Western views. However one can trace this attitude in the following pages; 200/1, 204/1, 207/1, 4/136.

³⁶ See for instance the works of Kenneth Crag, John Burton and many others who held the similar views about Muslim scholarship.

³⁷ Rippin, *Western scholarship*, 246