

The Unique Storytelling Style of the Qur'an	
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Stories appeal to all ages	The Qur'an's inclusion of stories dispels the assumption that stories are just for children
"Best of stories"	<p>Exegetes point out that Allah did not say qīṣaṣ (stories), but rather qaṣaṣ (storytelling)</p> <ul style="list-style-type: none"> <li>- Allah not only makes the ideal choices on which stories to tell, but also tells them in the most ideal way</li> </ul> <p>ابن عاشور: وقصص القرآن أحسن من قصص غيره من جهة حسن نظمه وإعجاز أسلوبه وبما يتضمنه من العبر والحكم، وليس المراد أحسن قصص القرآن حتى تكون قصة يوسف عليه السلام أحسن من بقية قصص القرآن</p>
Contrast to historical works	<p>The Qur'an omits the names of people, lineages, names of towns and their locations</p> <ul style="list-style-type: none"> <li>- Helps the reader to focus on the lesson itself</li> <li>- Story of the Sleepers does not mention their number, the location of the cave, nor the year of the incident</li> </ul>
Why the Qur'an repeats itself	Because you need to be told a thousand times to clean your room
Reflections on the repetition of stories	<p>The Qur'an avoids misstating the facts of each story despite employing variant wordings</p> <p>There is additional nuance in iterations of a story</p>
Ibn Jamā'ah's <i>al-Muqtanaṣ fī fawā'id tīkrār al-qaṣaṣ</i>	Benefits of repeating stories include: presenting additional nuance, acquainting Muslims of varying levels with the major stories, displaying eloquence by using different terms for the same narrative, to increase circulation of the message by people sharing the stories, and retaining the reader's interest
How to benefit from Qur'anic stories Ibn al-Qayyim	<p>"Indeed in that is a profound reminder for whoever has a heart or who listens while he is present-minded"</p> <ul style="list-style-type: none"> <li>- 3 conditions are mentioned in the verse: the lesson should have intrinsic potency for impact, and the receiver should be sincere and mindful</li> </ul>
Ibn 'Abbās RA	<p>"Certainly there were in the account of Joseph and his brothers signs for those who ask"</p> <ul style="list-style-type: none"> <li>- A person should be inquisitive to be able to derive lessons</li> <li>- When asked how he developed such profound knowledge, he said, "With an inquisitive tongue and a receptive heart"</li> </ul> <p>أنى أصبت هذا العلم؟ قال: بلسان سؤال وقلب عقول</p>
Addressing the claim	Surahs have one or more central themes

that there is no order in the Qur'an	<p>Stories of Prophets came down for different purposes</p> <ul style="list-style-type: none"> <li>- Consoling the Prophet ﷺ during moments of suffering</li> <li>- Showing the commonality of the call of God's prophets</li> <li>- Exposing the baseless, recycled arguments of disbelievers</li> <li>- Disclosing knowledge only Jewish scholars were previously privy to</li> </ul>
Case study of repetition in the genesis narrative	<p>Surah Sajdah: "God is He who created the heavens and the earth and everything between them in six days, and then established Himself on the Throne"</p> <p>Surah Qāf: "We created the heavens and the earth and what is between them in six days, and no fatigue touched Us"</p> <p>Each of the above verses addresses a different truth</p> <ul style="list-style-type: none"> <li>- The first verse indicates that man should never doubt the omnipotence of the Almighty and His power to resurrect the dead with ease (prevalent theme of Surah Sajdah)</li> <li>- The second verse serves to solidify the Prophet's forbearance by hinting at Allah's patience with those who accuse Him of needing to rest</li> </ul>
Added meanings embedded in the text	<p>Surah Qasas: "Then one of the two women came to him walking—bashfully—she said, 'My father is inviting you...'"</p> <ul style="list-style-type: none"> <li>- We can make 'bashfully' a description of her demeanor of walking, or render it a description of the modest manner in which she spoke based on where we stop and begin in the verse</li> </ul> <p>Surah Yūsuf: "This is news from the past that We reveal to you [O Muhammad]. You were not present with them when they plotted and agreed on a plan"</p> <ul style="list-style-type: none"> <li>- Indicates that Allah has privileged Prophet Muhammad ﷺ with previously inaccessible knowledge that testifies to the truth of his prophethood</li> <li>- Also serves as an implicit threat to those who were currently plotting against the Prophet ﷺ</li> </ul>
Significance of stories mentioned only once	<p>Accounts like those of Prophet Joseph AS, Dhu'l-Qarnayn, and the sleepers of the cave are only mentioned once—an indirect reminder that happy endings in this world are the exception and not the norm</p> <p>الإتيان: الحكمة في عدم تكرير قصة يوسف وسوقها مساقا واحدا في موضع واحد دون غيرها من القصص أنها اختصت بحصول الفرج بعد الشدة بخلاف غيرها من القصص</p>
Reframing the narrative	<p>When we study the collapse of civilizations from the Qur'anic perspective, we understand that it was not the natural disaster or strife or non-productivity that brought about their demise; it was their wrongdoing</p> <ul style="list-style-type: none"> <li>- "So these are their houses in utter ruin, for they did wrong.</li> </ul>

	Indeed, in that is a great sign for people who know”
Applying lessons in real-life situations	<p>After the Battle of Ḥunayn, a hypocrite accused the Prophet ﷺ of inequitable distribution of the spoils, he ﷺ consoled himself by saying, “Allah have mercy on Moses. He was abused more than this, and yet he was still patient”</p> <p>البخاري: رَحِمَ اللهُ مُوسَى قَدْ أُؤْذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ</p>

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