

## The Status and Position of the Qur'an: An Analytical Discussion

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### ABSTRACT

*The aim of this article is to explore two different views held by the traditional Muslims and the modern Western scholars regarding the status and position of the Qur'an. It is extremely obvious that the traditional Muslim views uphold the Qur'an as the sacred book of Islam, which is divine in origin where the words of God are revealed, word by word, through Prophet Muhammad s.a.w to be the guidance to all mankind and jinn. Meanwhile, the modern Western scholars apparently reject the divine origins of the Qur'an. In their views, the Qur'an was either directly written by Muhammad, or at least altered here and there by him. However, the analytical discussion of this article shows that the rejection of the divine origins of the Qur'an by the modern Western scholars is nothing but a lack of understanding on their part upon the Qur'an itself as well as the nature of the revelation in Islamic perspective. Should they have thoroughly researched the content as well as the whole language and literary structure of the Qur'an, they would find infallible evidence that no human being, including Muhammad, could have written, administered or altered even a single word of the Holy Qur'an.*

### INTRODUCTION

It is an unavoidable fact that any attempt to explore the position and status of the Qur'an will encounter with two pole-apart viewpoints offered by the muslim's sources on one hand and the non-muslims, especially modern western scholars, on the other. This diametrical variance is found, as we shall see in more detail later in current discussion, as a result of the existence of a set of different goals and intentions held by both parties.

### I

With regard initially now to the traditional Islamic viewpoint on the Qur'an, it is obvious that, as stated in the Qur'an itself and elaborated

then by the Hadith,<sup>1</sup> the Qur'an is firmly believed as the word or speech of God (*Kalam Allah*). In the Qur'an there is a direct term of *Kalam Allah* as in the verse: "If one amongst the pagans ask thee for asylum, grant it to him, so that he may hear the Word of God (*Kalam Allah*). ....", (Qur'an, 9:6) in which this term of *kalam Allah* is certainly referred to the Qur'an, (al-Tabarī 1323H., 10:57; Ibn Kathīr 1981, 2:127). In spite of that the Qur'an, in several places (Qur'an, 39:1, 40:11,11.1) throughout its pages mentions for example that al-Kitāb which is definitely referred to the Qur'an (Ibn 'Abbas 1377H., 5:32,2:80; al-Tabarī 1323H., 23:122, 13:120, 3:110, 8:85) come directly from God, which also of course in this context indirectly means that Qur'an is no other than the word of God.

This word or speech of God is then believed that word by word and even together with its meaning<sup>2</sup> was revealed, as historical fact shows, in instalments to the Prophet Muhammad through the angel Gabriel as the agent of God. This fact is included in several verses mentioned here and there throughout the Qur'anic pages (Qur'an, 39:1, 14:1, 3:110, 7:1, 26:193, 2:97).

From the above explanation we may, up to this stage, understand that, in the traditional Islamic viewpoint, the Qur'an, in term of origin, is absolutely divine. Accordingly, we may also infer that in this traditional view the real author of the Qur'an is God Himself and therefore places the Prophet in this framework to the status of no more than a recipient of that divine message.

Furthermore, it may be added that the Qur'an in this traditional viewpoint is also seen as the book of guidance, glad tidings, mercy as well as healing particularly to those who faithfully fear and believe in God (Qur'an, 17:9-10,72,82;72:1-2;40:30;2:1-5,27:1-3,77;61:44). Even more than that the Qur'an is considered as contained everything (al-Suyuti 1368H., 2:129) and the source of everything in the life of every true believer.<sup>3</sup>

Then, at the opposite pole of the above traditional Islamic viewpoint on the Qur'an comes the opinion of the non-muslim which represented by medieval and especially modern western scholars.

With regard to the case of the Qur'an in this non-muslim viewpoint<sup>4</sup> it is extremely clear, as manifested in various works of western scholars, that the sole goal behind those endeavours is to, as academically as possible, refute the divinity of the Qur'an. This general goal may be discerned in at least two main domains: That the Prophet Muhammad was the real author of the Qur'an and that the Qur'an was edited or added here and there by human agent.

Considering initially the above first domain, we may find the perfect example represented in the eighteenth century's view of George Sale who firmly declares: "That Muhammad was really the author and chief

contriver of the Koran is beyond dispute" (Sale n.d., 68). In the first half of this century then the real gist of Sale's view was repeated by H. Lammens when he in his *Islam: Beliefs and Institutions* stated: "The Quran, as it has come down to us, should be considered as the authentic and personal work of Muhammad"<sup>5</sup>

Close examination of several materials makes us then know that the second domain is seen as actually happened because of whether it was done by the Prophet himself or by the later compilers of the Qur'an. In spite of the above view that the Qur'an was the personal work of Muhammad, Lammens also asserted that "certain portions (of course, of the Qur'an) were revised and altered by the Prophet himself" (Lammens 1929, 38). A like line of Lammens' idea is then found in the statement of W.M. Watt as declared in his *Muhammad: Prophet and Statesman*: "Muhammad's belief that the revelations come to him from God would not prevent him rearranging the material and otherwise amending it by omission or addition" (Watt 1964: 17). Whereas the view that the Qur'an was added or edited by the compilers may be represented, among others, by E. W. Lane at the end of the last century and J.M. Rodwell in the beginning of this century. Lane in his *Selections From The Kur'an*, among other things, explained that "they put the longest chapters first and the shortest last; that is to say, they inverted, roughly speaking, the true order, for the early soorahs were short and the later ones long" (Lane 1879, cii). Whereas Rodwell in several places in his *The Koran* also mentioned this fact. In one place he stated (Rodwell 1909: 61):

It is highly probable that the whole passage from verse 24 to 60 did not originally from a part of this chapter but was added at a later period, perhaps in the recension of the text under 'Othman .....

Yet in another, for example, Rodwell asserted that in Surah 74 a word *saqar* disturbs the rhyme, therefore it may have been inserted by a mistake of the copyist for the usual word which suits it (Rodwell 1909: 61).

If we make some conclusions up to this stage we may sufficiently be satisfied with the fact that the western non-muslim scholars are trying to refute the divinity of the Qur'an. In their way of thinking we may understand that when human interference directly or indirectly involves, the criteria of divinity must be at least questioned or even deservedly rejected. Having been exposed to the way that they deal with the whole case, we then reach to another conclusive understanding that some of them altogether reject the Qur'an as the word of God, but some others seem to accept it even though they strongly declare that its divinity has been deranged by terrestrial agent.

Furthermore, it is a matter of a great important to mention that there is hardly any western non-Islamic literature on the Qur'an which has left out the discussion of Judaeo-Christian influence in the whole structure of the Qur'an.<sup>6</sup> It is evidently clear that they resolutely try to trace the access of those influences through the channel of the Prophet and therefore suit the above theories of the origin of the Qur'an. To illustrate this particular fact and simultaneously try to identify the way this issue being approached, it is sufficient to quote an early sixties' tackle of Prof. Watt (1964: 39-40):

The earliest passages of the Qur'an show that it stands within the traditional of Judaeo-Christian monotheism with its conception of God the Creator, of resurrection and judgement, and of revelation. In later passages the dependence on the Biblical tradition becomes even more marked, for they contain much material from the Old and New Testament. First of all, we have to consider the form in which Judaeo-Christian influences may have affected Muhammad. The possibility of his having read the Bible or other Jewish or Christian books may be ruled out. The form of the Biblical material in the Qur'an however, makes it certain that Muhammad had never read the Bible; and it is unlikely that he had ever read any other books. Such knowledge, then, as he had of Judaeo-Christian conceptions must have come to him orally. Here there are various possibilities. He might have met Jews or Christians, and talked about religious matters with them. There were Christian Arab on the borders of Syria. Christian Arabs or Abyssinians from the Yeman may have come to Mecca to trade or as slaves. Some of the nomadic tribes or clans were Christian, but may still have come to the annual trade fair at Mecca. There were also important Jewish groups settled at Medina and other places. Thus opportunities for conversations certainly existed.

As a matter of fact the above guesswork form of approach to the case at issue may be considered as a typical way usually taken by western scholars.<sup>7</sup> That being the case may make us convincingly formulate that a form of uncertainty is dominating the western thought as to the which channel the Judaeo-Christian tradition obtain its access to the Prophet even though—to borrow the statement of Ernest Renan – “the life of Muhammad is as well-known to western people as those of the Reformers of sixteenth century” (Lewis 1970: 36).

## II

After exploring, to a considerable length, both viewpoints of traditional Islam and non-Muslim, it is the time now to offer some kind of evaluation to the matter concerned. Then, due to the fact that the challengers in this connection are the western non-Muslim scholars, the suitability of the evaluation of course must be mainly focused on their

views with a view to examine of how far the tenability of their arguments in trying to challenge a set of established Islamic norms.

To embark on this evaluation, it is considered to be of some interest, first of all, to discuss in a few lines the general phenomena of western non-Muslims scholarship in dealing with Islam as a whole, in as much as those phenomena, beyond any doubt, affected the specific field of Qur'an.

As a matter of fact, the western scholars make no secret of their involvement in special course of missionary project. The presence of scholars of whom we may categorise as included in whether priest-scholars or minister-scholars of such as – to name some out of several – H. Lamens, J.N. Rodwel, D.B. Macdonald and W.M. Watt definitely attest this. This involvement, beyond and doubt, makes their product of works, at best, less objective and less scientific if not entirely damaging the whole legacy of their scholarship. This is because the whole methods, approaches and eventually interpretations and conclusions of such works must serve to that special course, as among others being alluded to in the following Macdonald's statement:

The missionary will not be a controversialist, although he must know controversy and be able with dialectic to give a reason for the faith that is in him. Often he will find that it is not best to attack Muhammadanism directly, but to let the new ideas eat away its foundations. An attack, however valid and logical, arouses resistance; but the conclusions which we have reached for ourselves from given and accepted premises are our own.<sup>8</sup>

Despite the above phenomena, the western scholarship on Islam is also eclipsed by inadequate and distorted sources on which they rely upon (Lewis and Holt 1962: 12), which then leads to an inevitable condition of ignorance and, sometimes, prejudice and bias. The special character is mirrored, for instance, in the urge of Norman Daniel in his *Islam and the West* in which he asked the Christians to rationally adopt a fair attitude towards Muhammad and see him as the Muslims do (Daniel 1962: 305). Moreover, this fact is also found to be still applicable even in the last late seventies when, for instance, the official announcement of the World of Islam Festival held in London in 1976 clearly declared that among the festival's objectives are "to contribute towards a new understanding of Islam "and to remove" the ignorance and prejudice that have characterized the western approach to Islam which are still widely held" (Tibawi 1979: 27).

On the basis of this unscientific treatment of Islam, it is therefore not surprising to find, and can even lead us to a definitive understanding as to the reason behind some fierce reactions and counter-attacks in this matter

as demonstrated by some thoughtful Muslims of such as Muhammad Kurd 'Ali in his *al-Islam wa al-Hadarah al-'Arabiyyah* and 'Abbas Mahmud al-'Aqqad in his *Haqa'iq al-Islam wa Abatilu Khusumihi* (Tibawī 1979: 23-24).

From the general phenomena above we now then move, in this attempt of evaluation, to specific provinces of the Qur'an. Touching the territory of the Qur'an, we will in this connection try, in order to be as just as possible, to cover both the Qur'anic internal as well as historical and related external evidences.

Exploring the Qur'an itself internally may make us fully realize that almost every theory projected by the western non-Muslims on the Qur'an seems to be quite lack of genuine originality. This is especially due to the fact that they usually represent a kind of repeated voices, perhaps a slight different or new way and approach, of the bygone accusations which had been boldly advanced by the people who had rejected the Qur'anic truth during the Prophet's lifetime as permanently recorded here and there throughout the Quranic pages. The general attitude of sceptical towards the divinity of the Qur'an, for example, may be found in various Qur'anic verses of such as ii:23; x:38; Iii:33-34. So also the main accusation which entails the Prophet had tried to forge and made himself, in a couple of ways, the real composer or author of the Qur'an.<sup>9</sup> Therefore, it is obvious that there is factually nothing new in the works of the western non-Muslim scholars on the Qur'an.

Being then involved in careful perusal of the whole content of the Qur'an put us perhaps in a very suitable position to question the wisdom and sincerity behind the projection of the main theory which assume that the Prophet was whether the real author or at least accountable for the editing works of the Qur'an. The rational of this suitability of questioning can be surveyed from at least the following three dimensions:

1. It is clear that the Qur'anic approach to the case at issue is directed towards defending and even endorsing both the divinity of the Qur'an as well as the authenticity of Muhammad's prophethood. This special direction can, among others, be understood from the Qur'anic allusion to a case which is said that Muhammad neither anticipated his becoming the Prophet, nor deliberately prepared himself to become one (Qur'an, 28:85-86, 42:52). It is also mentioned then in the Qur'an that the Prophet was not the learned man before he received the revelation (Qur'an, 29:48). All of this indicate that the Qur'an as if wishes to declare of how can such a person as Muhammad, by virtue of his only own ability for example, may suddenly claim himself as a God's messenger and simultaneously produces such an amazing Book as the Qur'an, and therefore, beyond any doubt in this Qur'anic viewpoint, conversely attested that

Muhammad is a true Prophet and the Qur'an is a divine message and nothing to do with Muhammad's interference.

Nevertheless, logically speaking the only above way of Qur'anic treatment to the case still cannot cease one to argue that there is an ample room of possibility of at least making insertion, here and there in the Qur'an, several needed verses in order to keep the opponents silence. But it is extremely difficult to imagine that Muhammad – if he was actually the composer or at least having even a slightly share in editing the Qur'an – may let the content of the Qur'an not only criticises his certain deeds but also sometimes warns and threatens him (Qur'an, 80:1-15;75; 16-19, 17:73-75, 86-87, 42:15-16).

2. That the human inimitable literary style of the Qur'an is a factual evidence which can be traced both internally in the Qur'an itself as well as externally in history. There are some verses here and there in the Qur'an (Qur'an, 2:23-24, 10:38, 11:13, 17:88,52:33034) which emphatically challenge its opponents to bring forth one surah, and even only one verse, like those of the Qur'an and to call upon anyone except God in order to accomplish that particular task. But it is clear in historical records – despite the well – known strong opposition to the Prophet's message – that there is no any piece of human work which exists as a result of that Qur'anic challenge. Conversely, we may, in this connection, find the record concerning the conversion of, for instance, one of the greatest wits in Arabia in the Prophet's time, Labib Ibn Rabi'ah, as result of only reading a few lines of Qur'anic verses which spontaneously made him struck with admiration and declaring that such words could proceed from an inspired person only (Sale n.d., 65). Based on this fact, it is, therefore, quite funny to recall the illogical courage of the western scholars who, due to the fact that Arabic is not their language and of course know much less about Arabic, come forward and advocate something which diametrically oppose to the view of the Arab like Labib, who really knows Arabic.

3. Even though the Qur'an, strictly speaking, is not a book of natural science of any kind, the scientific facts contained in it are very remarkable. It is in the Qur'an, to mention some instances out of several, the discussion concerning the creation of the heavens and the earth with a scientific information of the basic process of the formation of the universe and the resulting composition of the worlds (Qur'an, 21:30, 41:11, 23:17, 67:3, 71:15-16, 78:12-13, 65:12, 20:6, 15:59, 32:4, 50:38). There are astronomical facts of such as nature of heavenly bodies, celestial organization, evolution of the heavens and the conquest of space mentioned here and there throughout the Qur'anic pages.<sup>10</sup> There are also in the Qur'an some scientific data as to the water cycle, the earth's atmosphere, the origins of life, the animal and vegetable kingdoms as well

as human reproduction.<sup>11</sup> It is tested then that those scientific data and information are found to be completely in line with the most firmly established modern knowledge. And even a large number of facts contained in the Qur'an were still not discovered until modern times (Bucaille n.d. "preface"). All of these inevitably lead us to a fundamental question of how can such too advance and reliable scientific facts may be produced by the 7th century A.D. human mind, no matter of how creative and imaginative the mind concerned. So, fully understanding all of this facts brings us to a position of having, as if, no choice other than to infer that the Qur'an is of course the product of a supra-human power who knows everything, that is God.

Furthermore, the other theory which assume the existence of the Qur'an as it is, is a result of Muhammad's encounter with the Judaeo-Christian tradition seems not based on a firm and established historical evidences.<sup>12</sup> In this connection, despite Watt and Lewis's quesswork as mentioned earlier, F. Rosenthal in early sixties revealed his view more frank when he, in this case, concluded that this theory is merely based or no more than speculation and preconceived ideas (Rosenthal 1962, 36). Additionally, in spite of the absence of historical evidence for the existence of any sizeable population of Jews and Christians in Mecca, it is quite difficult for us to achieve a state of peace of mind in this case when we especially encounter with the well-known fact that the relationship between the Prophet and the Madinan Jews was in a series of continuous tension. We may probably understand that the Jew's attitude was perhaps motivated by political and leadership purposes, but the question presumably still need to be asked – especially when historical evidence tells us, in the case of Khaybar for example, that the Madina Jews tend to collaborate the polytheists Mecca rather than the Prophet – of how can this whether masters or elder brothers, if the case is really like that, may with all of their heart forsake the welfare of an even adopt such disloyal attitude towards their novices or younger brothers. The absense of such feeling of obligation as it was showed by the Jews to the Muslims gives us some logical foundations to, at least, cast some doubt on the reliability of the above theory. Therefore, the Qur'anic solution to the problem of Biblical elements in the Qur'an seems to be more resonable to be considered, that is to say that according to the Qur'an all scriptures stem from and are parts of a single source (Qur'an, 42:15; Rahman 1980, 136-137) and of course in this view-point it has nothing to do with the situational condition in Arabia.

Another condition which pave the way for us to question the tenability of the whole western scholars' conclusion on the Qur'an lies in what which may best to describe as a sort of lack of communication. This



condition may, at least, be discerned in the following two dimensions:

1. Close examination of various writings of western scholars unveils an undeniable fact that a kind of language barrier exists in the middle which put them quite far from the spirit of the Qur'an as well as make the direct contact to the Qur'an quite difficult to be freely accomplished. The evidence of this fact can be observed in a simple mistake in translation of the Qur'anic verses as well as in using only translation in trying to formulate some theories on the Qur'an. The work of Rodwell, for instance, can be adduced as an ideal example in this connection. For example in translating the verse "*absir bihi wa asm'*" (al-Qur'an, 18:26) Rodwell construes it as "Look thou and hearken unto Him alone", (Rodwell 1909, 183) whereas the nearest translation should be "How clearly He sees and how finely He hears (everything)" So also his view on the word *saqar* (al-Qur'an, 74:27), in which he asserted that the word disturbs the rhyme and therefore it, according to him, may have been inserted later by the copyist (Rodwell 1909: 23). Nevertheless, when we carefully check the Arabic text of the Qur'an, we cannot find any element of disturbance as stated by Rodwell, because the set of verses before and after the word concerned are respectively ended by the character "rar" as the word *saqar* itself (Qur'an, 74:18-30). Realizing all of these lead us to conclusive understanding that Rodwell perhaps in this case did not refer to the Arabic text, but the translation instead.

2. As corollary to the above language barrier, it is quite reasonable for us to furthermore cast some doubts on their ability to master various prerequisite sciences in order to understand the content of the Qur'an. In this connection for example, Jalal al-Din al-Suyuti, the first Muslim Scholar who writes the book on the Sciences of the Qur'an, classifies in his *al-Itqan fi 'Ulum al-Qur'an* the related sciences to the Qur'an into eighty groups, which he discusses them in detail all over the two volumes of that book. It is of course naturally quite questionable as to the ability of people who even have problem in mastering the Arabic language to go more further to master the other various branches of sciences – of such as the literary style, metaphores, tropes, syntactics and semantics – which deeply buried in the marrow of that language.

As a whole, viewed from situational factor, we may sufficiently understand why those western Scholars tend to formulate those theories concerning the Qur'an as discussed above, that is to say that they live in a religious atmosphere where the absolute divine composition of a holy book is totally nonsense. Their own holy books of Gospels for example (Gruneboom 1955: 90) are firmly believed as being written by a human free agent who preserves his own style and mentality as well as his own

ideas and methods of historiography, though under the guidance of the Holy Spirit.

### III

As a whole, therefore, it seems that several theories adduced by the Western scholars on the Qur'an, in one way or another, are at least still questionable and not definitive. With such status, it is of course quite difficult to those theories to boldly challenge the established Islamic norm concerning the status and position of the Qur'an as especially held by the Muslims.

### NOTES

1. It is necessary to be mentioned in this connection that, with a view to avoid from being trapped in the charge of lack of objectivity or complaint of misrepresentation, any attempt to explore the traditional Islamic view in any subject-matter whatsoever must first of all acknowledge that the Qur'an and the Hadith are the basic sources of Islamic belief and therefore must be always be taken into account. Cf. A.L. Tibawi, English-speaking Orientalists: A Critique of Their Approach to Islam and Arab Nationalism", *The Islamic Quarterly*, 8 (1964): 31.
2. It must, however, be mentioned that the statement that the Qur'an was revealed to the Prophet word by word and even together with its meaning is not unanimously agreed among the Muslims. As mentioned by al-Suyuti in his *al-Itqan fi 'Ulum al-Qur'an*, despite the above view there is another which maintains that only the meaning of the Qur'an was revealed to the Prophet. Based on the meaning, the Prophet then expressed it in Arabic. This latter view based its argument on the face value of the words '*ala qalbika*' of the Qur'anic verse: with it came down the Spirit of Faith to thy heart (*'ala qalbika*) ... (al-Qur'an, 26:193-194). This view as if tried to argue that how can the revelation being revealed together with words if it had been only revealed to the heart of the Prophet. But when we carefully examine the interpretation of this words – '*ala qalbika*' – in classical Tafsir of such as Ibn 'Abbas and al-Tabari, we find that Ibn 'Abbas for example interpreted this words as "to the extent of your memorization" Whereas al-Tabari in this connection referred to the words concerned as "that the revelation is recited to you until you remember it through your heart" This all indirectly indicates that both Ibn 'Abbas and al-Tabari tended to agree that the Qur'an was revealed in words and meaning, because their emphasis in the interpretation on the Prophet's memory is more reasonable to be referred to both words and meaning rather than the merely meaning. Perhaps, because of this then urged al-Suyuti to conclude his discussion in this matter by supporting the view of al-Juwayni who clearly declared that the Qur'an was revealed both in words and meaning. All of this therefore lead us to conclusive understanding that the

majority of traditional Muslim scholars hold the view that the Qur'an was revealed both in words and meaning to the Prophet. Cf. Jalal al-Din al-Suyuti, *al-Itqan fi 'Ulum al-Qur'an*, 2 vols (Misr: al-Maktabah al-Tijariyyah, 1368), ii: 44-45; Ibn 'Abbas, "Tanwir", iv:98-99; and al-Tabari, *Jami'*, xix:68.

3. This stand is particularly based on the statement of one of the Hadith that describes the Qur'an as follow: "The book of God. In it is the record of what was before you, the judgement of what is among you, and the prophecies of what will come after you. It is the decisive; not a case for levity. Whoever is a tyrant and ignores the Qur'an, will be destroyed by God. Whoever seeks guidance from other that it will be misguided. The Qur'an is the unbreakable bond of connection with God; it is remembrance full of wisdom and the straight path. The Qur'an not become distorted by tongues, nor can it be deviated by capries; it never dulls from repeated study; scholars will always want more of it. The wonders of the Qur'an are never-ending. Whoever speaks from it will speak the truth, whoever rules with it will be just and whoever holds fast to it will be guided to the straight path" Cf. al-Darimi, *Sunan al-Darimi*, ii:435 (Kitab al-Fada'il al-Qur'an, Bab Fadl man qara' al-Qur'an); and Mohammad Khalifa, *The Sublime Qur'an and Orientalism* (London & New York: Longman, 1983), p. 5.

4. It may be of some interest to note that, historically speaking, the western interest on the Qur'an may be traced to medieval time. The first Qur'anic traslation into a western language for example had been carried out as early as in the middle of twelfth century. In the middle of sixteenth century the western Qur'anic translation had appered in published form. Then, as early as in the first half of the seventeenth century the plan to refute the Qur'an has been able to be traced, especially when we find that the very first holder of the Chair of Arabic at Cambridge University, which was founded in 1634, had made the refutation as one of his main task. Cf. Khalifa, *The Sublime*, pp. 64-65; and Tibawi, "English-speaking Orientalists", p. 27

5. H. Lammens, S.J., *Islam: Beliefs and Institutions*, trans. E. Denison Ross (London: Methuan & Co. Ltd., 1929), p. 38. In this connection it is, moreover, perhaps worth mentioning that, in a quite different way, there are some views which consider the Prophet as a special type of Arab poet who composed the Qur'an with the themes which ordinary Arab poet hardly touched. Cf. Richard Bell, *The Origin of Islam in Its Christion Environment* (London: Frank Cass & Co Ltd., 1968), p. 97; and Maxime Rodinson, *Mohammed*, trans. Anne Carter (Harmondsworth, Middlesex: Penguin Books Ltd., 1971), p. 94.

6. In this connection it, however, appears that the matter is sharply divided between two camps, one contending, represented for example by such people of Richard Bell, that the main historical source of the Qur'anic teaching was Christianity, the other, represented especially by C.C. Torrey, insisting that Judaism was the chief historical antecedent of the Qur'an. Cf. Bell, *The Origin*; Charles Cutler Torrey, *The Jewish Foundation of Islam* (New York: Jewish Institute of Religion Press, 1933); and Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: Bibliotheca Islamica, 1980), p. 150.

7 To make this fact clearer we may adduce an early fifties' view of Bernard Lewis who on this case states: "It is clear that he was subject to Jewish and Christian influences. The very ideas of monotheism and revelation and the many

biblical elements in the Qur'an attest this. But Muhammad had not read the Bible. The Muslim tradition tells us that he was illiterate. This may or may not be the case, but his version of Bible stories suggest that his biblical knowledge was indirectly acquired, probably from Jewish and Christian traders and travellers....” See Bernard Lewis, *The Arabs in History*, 5th ed. (London: Hutchinson University Library, 1970), pp. 38-39.

8. D.B. Macdonald, *Aspects of Islam* (New York: The Macmillan Company, 1911), p. 13. In this connection it is worthwhile to be added the following same spirit's statement made by J.M. Rodwell: “A line of argument to be adopted by a Christian missionary in dealing with a Mohammadan should be not attack Islam as a mass of error, but to show that it contains fragments of disjointed truth that is based upon Christianity and Judaism...” See Rodwell, *The Koran*, p. 14; and Cf. Amir Sultan, “Muslim and Orientalists Views of Qur'an”, *The Muslim*, 18 (1982), p. 8.

9. Among the verse which recorded this particular accusation are as follows: 42:24; 11:35; 25:4-5; 21:5; and 26:103.

10. Cf. al-Qur'an, 25:61, 71:15-16; 78:12-13; 86:1-3; 24:35; 11:33; 26:40;37-38; 7:54; 31:29; 34:5; 413:2; 4:33; and 15:14-15.

11. Cf. al-Qur'an. 50:9-11, 23:18-19, 13:15:22; 35:9; 25:48-49; 6:125, 99; 13:12-13, 3;24:43,45; 16:48, 10-11, 21.30; 20:53; 22:5; 16:5-8,4; 53:45-46; 71.14; and 75:37

12. In this particular case, Prof. Watt for example, in his attempt to support his theory concerning the Judaeo-Christian origin of the Qur'an tries to put forward that the Judaeo-Christian ideas were in the air of Arabia particularly in Mecca during the lifetime of the Prophet. But carefully perusal his writings, especially his *Muhammad at Mecca*, shows that Watt in this case obviously fails to adduce any specific and definitive evidence. Cf. Watt, *Muhammad at Mecca* (Oxford: The Clarendon Press, 1953), pp. 27-29

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