

The Views of William Muir in the Belief of Qur'anic Sources from the Bible: A Critical Evaluation

Aliyu Kabir

Universiti Sultan Zainal Abidin (UniSZA)

aliyukabirakas02@gmail.com

Mohammed Muneer'deen Olodo Al-Shafi'i

Universiti Sultan Zainal Abidin (UniSZA)

mmolodo@unisza.edu.my

Abstract

One of the earliest claims made by medieval Christian missionaries is that the Prophet Muhammad (saw) derived the Glorious Qur'Ēn from the Judeo-Christian tradition, even the most learned among them agreed with this idea, and believed it to be true. This assertion was also supported by Muir while discussing the sources of the Glorious Qur'Ēn. Although this claim is debatable, it needs to be supported by accurate, concrete and convincing evidence, but Muir lacked this and instead relied on some weak evidences. The aim of this paper is to examine, analyze, and evaluate Muir's views regarding the sources of the Glorious Qur'Ēn in the light of Islamic perspectives and historical fact. This study will be conducted using qualitative method, specifically in a library-based setting. According on the findings of investigation, the idea that the Glorious Qur'Ēn comes from Judeo-Christian sources can in no way be considered reasonable or true. This is due to the fact that upon closer examination, many channels through which, as Muir suggested, the Prophet (saw) encountered the Jewish and Christian traditions, lack sufficient evidence to support their authenticity. In fact, they have been proven wrong in every conceivable perspective.

Keywords: The Glorious Qur'an; Sources from the Bible, Bases of Muir, Refutation.

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* Corresponding

Authors:

Aliyu Kabir

E-mail:

aliyukabirakas02@gmail.com

الملخص:

من أقدم ادعاءات المبشرين المسيحيين في العصور الوسطى هو أن النبي محمد (ص) اشتق القرآن الكريم من التقاليد اليهودية المسيحية، وحتى أكثرهم علماً وافقوا على هذه الفكرة واعتقدوا بصحتها. وقد أيد موير أيّ ضا هذا التأكيد أثناء مناقشته لمصادر القرآن الكريم.

ويدل جميع ادعاء موير هذا على أنه لم ينظر إلى القرآن كوحى إلهي منزل حَق، حيث أنه أخذه بشكل كامل مجموعة نبويّة مستمّدة من مصادر إنجيلية عديدة ومتنوعة. على الرغم من أن هذا الادعاء قابل للنقاش، إلا أنه يحتاج إلى دعم بأدلة دقيقة وملموسة ومقنعة، ولكن موير افتقد ذلك واعتمد بدله على بعض أدلة ضعيفة. وفي نهاية المطاف، فإن الفكرة بأن القرآن الكريم جاء من مصادر يهودية ومسيحية لا يمكن اعتبارها معقولة أو صحيحة بأي حال من الأحوال. ويرجع ذلك إلى أنه، عند الفحص الدقيق، فإن العديد من القنوات التي التقى من خلالها النبي صلى الله عليه وسلم بالتقاليد اليهودية والمسيحية، كما اقترح موير لدعم صحتها، تفتقد أدلة كافية. و فقد ثبت في الواقع خطأهم في كل وجه من الأوجه.

كلمات المفتاحية: منظور وليام موير، مصادر القراءان، الإنجيل، التقويم.

Introduction:

The concept of incorporating Biblical texts into the Glorious *Qur'Ēn* has a long background. During the medieval period, Christian scholars wrote treatises about the Glorious *Qur'Ēn* to discredit it and question its authenticity among the general public. Hence, false theories and erroneous claims were developed in various Christian writings. The first group of non-Muslims who wrote about Islam and the *Qur'Ēn* raised the issue that the Prophet of Islam had adopted his teachings from those contained in the Bible. A clear example of their ill-considered and distorted accounts on the Glorious *Qur'Ēn* was Jacob van Maerlant. He emphasized that the Glorious *Qur'Ēn* transmitted by MuĀammad was not revealed by God in the beginning, but rather was derived from the Old and New Testaments. (Claassens, 218-219). In the eighth century AD, John of Damascus, a Christian scholar, stated that the Prophet of Islam learned his religion from the Bible and the Torah through a Christian priest. (Desouki: 84).

Maerlant believed that Prophet MuĀammad (saw) was educated and converted to Nestorianism by Sergius (BahĒrah), who allegedly directed the writing of the *Qur'Ēn*. He said that after MuĀammad was educated by Sergius, he claimed to be a messenger from God. (Claassens: 221). Almost the same opinion was created by San Pedro who asserted that MuĀammad was actually taught by false monk, after that, he (MuĀammad) claimed that God revealed to him through the angel Gabriel (Jibril) and then convinced

KhadĒjah to believe him that the angel Gabriel (Jibril) had commanded him to guarantee her redemption. (Daniel: 50).

The beginning of the 18th century marked a dramatic shift in Western discourse about the Glorious *Qur'Ēn*. But later started to change into a positive and academic understanding due to the extensive encounters between Muslims and Christians in the West and the East, which is free from any theological affiliations. (Buaben:15). There were a number of reasons for this, such as the increasing number of scholarly and comprehensive studies on Islam, specifically on the Glorious *Qur'Ēn* and in light of new scientific developments and the increasing Muslim presence among Christians. This more positive attitude appears to be the result of developments in Christian-Muslim relations at the official level since the 1960s.

William Muir is a modern Christian scholar who focuses on Islamic studies. He was a Scottish orientalist who worked as a colonial administrator. Muir gained recognition for his strong connection to the missionary community during his stay in India. He was an evangelical Orientalist who wholeheartedly supported their goals. However, Muir was a close friend of Carl Gottlieb Pfander. To carry out its missionary efforts in North India, the Church Missionary Society (CMS) appointed German Pietists. Muir quickly began his work on the biography of the Prophet Muhammad (saw) soon after getting encouragement letter. (Daniel: 1966). Moreover, it is noteworthy that Muir has articulated the various contributions made to the advancement of Orientalist ideas regarding Islam. It is necessary to point out that Muir's writings and those of other colonial scholars, such as Seale's *The Doctrine of Islam* and Thomas P. Hughes' *Dictionary of Islam*, served as a standard reference works for the purposes of Orientalist studies in general and missionary circles in particular. (Guenther: 1997).

Problem Statement

The idea of sources of the Glorious *Qur'Ēn* is one of the most contentious problems in relations between Muslims and Christians scholars. Most Orientalists confirm that it was institutionalized as a fixed principle in their widespread writings. According to Muir, the Glorious *Qur'Ēn* is the essence of Muġammad's words recorded in his life and which originated from the Bible. (Muir: 37) However, there is an urgent need for a critical evaluation of his idea in order to determine whether is diverging or

convergent with historical reality and the Islamic perspective. Therefore, Muir's views on the sources of the Glorious *Qur'Ēn* require further critical review in which both his evidences and the implications of his assertions.

However, the works of Aloys Sprenger (1813-1893), Theodor Noldeke (1836-1930), Julius Wellhausen (1844-1918), Goldziher (1850-1921), David Samuel Margoliouth (1858 1940) are among the most controversial treatises which negatively depicted the Sources of the Glorious *Qur'Ēn* and Prophet Muġammad (saw). (Richard: 2001).

Research Question

1. How does Muir present his views on the Sources of the Glorious *Qur'Ēn* in his work?
2. To what extent is Muir's portrayal of the Sources of the Glorious *Qur'Ēn* contrary to the Islamic teachings and historical reality?

Research Objectives

1. To investigate and analyze Muir's views on the Sources of the Glorious *Qur'Ēn*.
2. To critically evaluate Muir's views on the Sources of the Glorious *Qur'Ēn*.

Literature Review

The discuss on the sources of the Glorious *Qur'Ēn* is believed to be the main focus of interactions between Muslims and Christians. Muslim and Christian scholars have done much research on this topic. Muir is a highly intellectual writer with an interest in Christianity. Despite his numerous discussions and writings on Islam, his views have not been comprehensively evaluated. it turns out that most of writers in Orientalism and Orientalist ignored it. Even the works available on him seem very superficial and descriptive. However, the Islamic evaluation of Muir's views on the sources of the Glorious *Qur'Ēn* still remains unabridged. Some of the literature dealing with the Sources of the Glorious *Qur'Ēn* include the following:

First, in the article of Ghulam Hussain Babar and Muġammad Ferozud-Din Shah Khagga, "*Attentive Muslim reflections on Orientalists' conception of Sirah*" The authors described how Muslim historians became

interested in Orientalist approaches to the biography of the Prophet Muhammad (saw) after Muir's work in the second half of the nineteenth century. The authors highlighted Syed Ahmad Khan's opinions and refutations in William Muir's book. However, the authors did not provide a detailed and critical evaluation of his views. Therefore, the discussion appears descriptive rather than evaluative. (Ghulam H. B and M. Feroz-ud-Din, Vol.7:7).

Second, Abdul Hadi Fegghi zadeh and Nasser Shamsbakhsh "*Critical Analysis on the Bases of Orientalists in the Belief of Quranic Adoption from the Old and New Testaments*" Studying Orientalists' perceptions about the adoption of the Glorious Qur'Ēn. The author discusses the Orientalists' bases in Qur'Ēnic adoption. However, he does not highlight Muir's views on the sources of the Qur'Ēn per se. This article will be useful in understanding the Orientalists' point of view on the Glorious Qur'Ēn. (Abdul hadi and Nasser Vol.4: 669)

Third, Nusairah Binti Ramli in her article "*Misconception against the Prophet and Qur'an in the Orientalist literature*". The author highlights the opinions of some Orientalists, such as David S. Margoliouth, William Montgomery Watt, and Richard Bell, in misinterpreting verses of the Glorious Qur'Ēn and claiming that the Prophet Muhammad (saw) had a hand in Qur'Ēnic composition. The article makes a significant contribution to exploring Christian attitudes toward the Glorious Qur'Ēn. Therefore, no critical evaluation of Muir's views has been found. (Nusairah Binti Ramli, e-ISSN: 2550-7-11).

Fourth, *Orientalism on the revelation of the Prophet: the cases of W.Montgomery Watt, Maxime Rodinson, and Duncan Black MacDonald*. It is another important article written by MuĀammad Benaboud in the field of Christian-Muslim engagement. Benaboud traces the views of some Orientalists and their positive discussions about the revelation of the Prophet (saw) and describes the formation of Western attitudes towards the Glorious Qur'Ēn, and the author highlights issues such as revelation and the biography of the Prophet (saw). The author's exploration provides insight into the relationship between two of the world's great religions, and lays a solid foundation for research.

Fifth, Jabal MuĀammad Buaben's "*Image of the Prophet MuĀammad in the West*" Presents the general nature of Western studies on the life and achievements of the Prophet MuĀammad (saw). He traces the remnants of the negative image of the Prophet MuĀammad (saw) in

polemical works from the medieval until the twentieth century. The author discusses many issues raised in contemporary Christian writings with particular reference to Muir, Margoliouth, and Watt. However, Buaben's work is a description on Muir, Margoliouth and Watt, without further evaluation of their views based on Islamic views and historical context. Hence, there is still a lack of critical evaluation. This may be for two reasons: The first is that it brought together three controversial and influential orientalists, and explored their views. In doing so, it is difficult to have an in-depth discussion. Second, Buaben did not bother to critically investigate Muir's evidence. (Buaben: 1996)

Six, in Muslim scholarship on the Glorious Qur'Ēn and Prophet MuĀammad (saw) extensive works have been published. *Islamic Concept of Prophethood* written by Sayyed Abu al-Hasan al-Nadwi is considered one of the most widespread works, especially among Muslims, about the status of the Prophet in Islam. The author discussed the various dimensions of prophethood, starting with highlighting the need for prophethood for humanity and civilization, and the distinctive characteristics of the prophets. Al-Nadwi devotes his deliberations on the Prophet MuĀammad to chapters five, six, seven, and eight, which are valuable for our assessment of Muir's views on the Glorious *Qur'Ēn* from historical facts and Islamic perspective. (S. Abul Hasan Al-Nadwi: 1995).

Seventh, "*al-Jawab al-Sahih Liman Baddala Din al-Masih*" by Ibn Taymiyyah is another important work that is also useful for this paper, especially in evaluating Muir's views from an Islamic perspective. It is a comprehensive study in which the author not only refutes Christians' claims about Islam, but also raises the contradictions of some Christian beliefs, even refuting their doctrinal principles. The work is originally Ibn Taymiyyah theologian's response to a treatise entitled *A Letter to a Muslim from Cyprus* written by Paul of Antioch containing all the excuses and petitions used by Christian scholars to defend their religion. The book will be helpful in evaluating Muir's views about the Glorious *Qur'Ēn*. (Ibn Taimiyyah: 1999).

In conclusion, the researcher discovered that many writers choose to evaluate other Christian intellectuals instead of William Muir. A few of them refer to him, but they do not provide a comprehensive analysis of his views in light of historical facts and Islamic perspectives. As a result of the extensive literature, Muir's views remain without in-depth and critical

evaluation, especially when viewed from an Islamic perspective and historical reality.

Methodology

This is a library-based study, which means that the paper will be conducted using qualitative study in nature. Creswell, defined qualitative research method as a systematic process of investigating a particular topic in order to gain a complete understanding of it. (Creswell: 2012), To understand and critically evaluate William Muir's views on the health condition of the Prophet (saw), one must use several major approaches, including descriptive, historical, analytical, and evaluative approaches.

The study will be divided into two separate parts. The first section will focus on Muir's views on the sources of the Glorious *Qur'Ēn*. The second part will include a careful examination and evaluation of his Bases regarding the sources of the Glorious *Qur'Ēn* from the Islamic point of view and historical evidence.

Bases of Muir and his criticism

Although Muir expressed the idea of the Sources of the *Qur'Ēn* in several ways, they are all based on a basic principle that is believed to be the foundation of this thesis.

First Basis: The Prophet (saw) learned Judeo-Christian Traditions at the ŃUkaz Market through listening to Quss Ibn SĒŃidah

Analysis

Muir suggested that the Prophet (saw) may have learned about the Biblical tradition from the speech of Quss ibn SĒŃidah. He stated that Quss, whose name is likely derived from the Syrian mispronounced Kasha "priest," was Bishop of Najran. In the presence of the Prophet (saw), Quss delivered a speech in the ŃUKĒĐ market. He asserted that the speech was similar to the first verses of the *Qur'Ēn*, and the fact strongly suggests that it contributes to the composition of the *Qur'Ēn*.

Muir's Evidence

Muir based his assertion on the yearly fair at ÑUkaÐ which was held in conjunction with the annual trip to Mecca and included poetry readings and rhetoric competitions. At these exhibitions, Muhammad listened to great masters in the art of poetry and rhetoric such as Quss, which stimulated his mind and imagination. According to Muir, in these exhibitions he was also exposed to the kaleidoscope of social and cultural influences. (Muir: 16). Secondly, Muir based his claim on the narration that the Prophet (saw) asked about Quss, when he heard of Quss's death, and he said: I cannot forget him in the ÑUkaÐ market, in the sacred month, on a red camel giving a sermon to the people". (Al-BazzÉr: 5347)

Second Basis: The Prophet (saw) Pick up Judeo-Christian Traditions through his interaction with Arabian Christian and Jews

Analysis

According to Muir, another conceivable way for the Prophet (saw) to become acquainted with Biblical traditions was through his social interactions with Arabian Jews and Christians. Muir confirmed that it was through these connections that he (the Prophet) obtained some Biblical phrases. Muir said that Prophet Muġammad (saw) listened intently to Jewish and Christian scholars as they expressed their faith and religious opinions. Thus, Muir asserts that Prophet Muġammad (saw) was greatly influenced by the religious practices of those Jewish intellectuals in the ÑUKÉÐ exhibitions, especially Christian scholars. Muir further contends that the Prophet's initial engagements with these Christian intellectuals played a significant role in shaping his concepts for the *Qur'Én*. (Muir:16)

Moreover, it is more likely that Muir suggests that Prophet's interest in Biblical traditions began when he was twelve years old, when he accompanied his uncle Abū Tālib ibn ÑAbd al-Muġġalib on a trip to Syria. (Muir:16). According to Muir, Qur'Énic verse 5:82 is evidence of the compassion and hospitality shown by Syrian Christians towards the Prophet (saw). The way they received and treated the Prophet (saw) had such a positive effect on him that he reflected it in his book (the *Qur'Én*). According to him (Muir), these are the reasons why the Glorious *Qur'Én* speaks about them with respect, and sometimes with praise. (Muir:16)

Muir's Evidence

Muir's fact is based on historical records that showed the Prophet (saw) interacted with Christians who have the intensive knowledge about the Bible. The Prophet (saw) communicated with and listened to Christian scholars and Nestorian Jews, who taught a purer form of Christianity and Judaism. (Muir:16). As a result, during the ÑUkÉz Fair, he (the Prophet) met Jews from Yathrib (also known as Medina) and Khaybar as well as Christians from southern Arabia, specifically Yemen. However, Muir confidently stated that the Prophet MuĀammad (saw) was undoubtedly familiar with the Church of the East, commonly known as the Nestorian Church. This church belongs to the Syriac tradition of Eastern Christianity and is generally referred to as the Church of the East. In addition, Muir interprets verse 5:82 of the *Qur'Ēn* as describing the love and hospitality shown by Christians in Syria to the Prophet MuĀammad (saw). Muir referred to verse 82 of Surah Al-MĒ'idah to prove his assertion.

Thou shalt surely find amongst the people who profess Christianity to be the most inclined to the believers, this cometh to pass because there are priest and monks among them, and because they are not elected with pride (Q. 5:82)

Third Basis: The Prophet (saw) pick up Judeo-Christian Traditions during his various travels

Analysis

According to Muir, another way in which the Prophet (saw) may have obtained some Biblical information was through his many travels. for Muir, the Prophet's interest with Biblical traditions likely began when he was visiting Syria when at the age of twelve, where he was accompanied by his uncle AbĒ Ūalib bin ÑAbdul MuĀĀalib. (Muir: 16). Muir rejects the story of Prophet's contact with the monk BahĒra, which is supported by the *SĒrah* of Ibn IshĒq as well as in other primary and secondary Islamic sources, and by the majority of Muslims. Muir refers to Nestorius as a monk whom the Prophet (saw) met on his journey to Syria, not BahĒra. In addition, he confirms that on his trip to Syria, the Prophet (saw) visited Syrian Christians and used every opportunity to learn more about their beliefs and customs. (Muir: 21).

Muir's Evidence

If Muir's claim is examined more closely, it may be discovered that the Prophet's (saw) travels were the only source of evidence he referred to. Islamic sources show him unequivocally that the Prophet (saw) was familiar with traveling. It was also found that he visited several countries populated by Christians and interacted with some locals there. For Muir, If, according to Islamic sources, the Messenger (saw) travelled to a Christian country such as Syria and met Christians there, it is likely that he obtained information from them. Based on this fact, his travels were only evidence of his contact with Christian traditions, which he picked up and included in the *Qur'Ēn*. When all this is carefully studied, it may become quite clear that the *Qur'Ēn* in question arose from Biblical sources.

The Refutation of Muir's basis

First Basis: Did the Prophet (saw) learned Judeo-Christian Traditions at the ŅUkaz Market through listening to Quss Ibn SĒŅidah?

Despite the historical fame of the above-mentioned *Tarikh* and traditions, critical investigation shows that they are not only weak, but also fabricated. Therefore, it is not correct to rely on it as evidence that the Messenger (saw) listened to Quss and obtained information from him. Ibn al-JawzĒ referred to the hadith in his book *Al-MaudĒŅĒt*, and concluded in the end that "this hadith in all its aspects is a fabricated hadith." AbĒ Al-FatĒ Al-AzdĒ stated that the hadith in question is a spurious fabrication and has no basis on the authority of the Prophet (saw). (*Al-JawzĒ*: 213). However, Al-AlbanĒ carefully examined the various aspects of this hadith in his *Silsilah*, and concluded that it is a fabricated hadith. (*Al-AlbĒn*: 833). Ibn Hajar reached the same conclusion, stating that "all methods of this tradition are weak." (*Ibn xajar*: 552). It was also cited by Al-ShawkĒŅĒ as one of the fabricated traditions. (*Al-ShawkĒŅĒ*: 499).

Based on the above discussion, it is clear that the traditions surrounding the Quss legend are false and cannot be considered as evidence. Most of the scholars asserted that despite the famous assertion that the Prophet (saw) met and listened Quss at the annual fair in the ŅUkĒĐ market, the truth is that Quss died more than a century before the birth of the Prophet (saw). (*The Sublime Qur'Ēn*: 14). Therefore, there is no possibility that the Prophet (saw) met him. Hence, we conclude that the

legend of the Quss was just an illusion and that the Prophet (saw) never met him

Second Basis: Did the Prophet (saw) Pick up Judeo-Christian Traditions through his interaction with Arabian Christian and Jews?

Muir's suggestion that the Prophet (saw) learned through his encounters and engagements with Jews and Arab Christian, it can be seen as a mere assertion. The verse he presented to support his assertion does not include such possibility. There is no doubt that the material they were reading was either the *TaurÉh*, which refers to the Old Testament, or both of the two, the Old and New Testaments together, (Ibn JarÊr, vol.17: 300) but in their language, not in Arabic, because they are not Arabs. (ÑIyÉÌ, 359). Although the narration of *al-IËÉbah* mentions that they are from NajrÉn, (Ibn ×ajar, vol. 4: 418) another source states that they actually originated from Rome. (Ibn KathÊr: 604). Hence, if the text they are reading is in a language other than Arabic, and the Prophet (saw) only speaks and understands Arabic, then how can he derive any advantage or gain knowledge from what they read? Thus, without additional details from Muir regarding the time and place where the Prophet (saw) acquired their language, this assertion will remain devoid of conclusive evidence.

Furthermore, Muir presented a second piece of evidence relating to the Prophet's exposure to the Church of the East, also known as the Nestorian Church. For Muir, the Nestorians were considered a heretical sect. He said that the extravagant practices of the Eutychian and Jacobite Christians provided Muíammad with a wrong and inaccurate understanding of the Christian doctrine, which subsequently led to his wrong beliefs. More importantly, for Muir, it is important to note that the Prophet Muíammad (saw) could have been easily misled, if he had been exposed to authentic Christian practices and beliefs, along with their transformative and revitalizing effects. In such a scenario, it is very likely that he would have embraced the faith of Jesus rather than formulating his own views and ideas, which form the foundation of Islam today. (Muir: 21). In this particular context, the ideological bias of his faith becomes very evident in the way he interprets *Qur'Én* 5:82, which is a manifestation of his Christian evangelical prejudice. In addition to showing his bias against the Glorious *Qur'Én*, Muir also showed his bias against Christians who do not adhere to the principles of Scottish Protestant Evangelism. However,

this partial perspective of Islam and the Prophet Muḥammad (saw) from the standpoint of Christian theology and Western colonial discourse is uncommon among most orientalists. Hence, Muir's depiction of the early life of the Prophet Muḥammad, as inferred from this verse, reveals either his lack of knowledge or his deliberate distortion of the events that occurred in this specific era. Simply put, he lacks knowledge or interest in the historical developments in the Near East that began at least a century before the birth of the Prophet (saw).

In addition, the work conducted by Donner and Hallaq presents an alternative image of the Prophet (saw) in terms of the social and cultural situation of the Near East during the period of his birth and residence, which differs from Muir's description. Donner and Hallaq illustrate the era before the Prophet (saw) as well as the time when he was a life, showing that the Near East and eastern Mediterranean were covered by a much broader cultural world. (Donner: 14). According to Wael Hallaq, Mecca was a key center for religious and commercial activities. It was also a place for establishing relations with the most prominent tribes and regions of the Arabian Peninsula, as well as with the Near East. Mecca was able to promote indirect relations with a variety of cultures, including Sassanian, Eastern, Indian, and Central Asian culture. As a result, Mecca gained knowledge and became familiar with various aspects of Indian culture through these intermediaries. Meccan culture displayed unique attributes to the Arab environment, attracting the attention of diverse individuals such as foreign traders, Singing slaves, African slaves, and travellers, as well as people from poor and oppressed backgrounds. (Hallaq: 15).

Moreover, Hallaq's expression of ṢUkĒz and other markets offers a more comprehensive and nuanced alternative point of view when it comes to understanding the markets and religious customs of the Arabian Peninsula. This alternative perspective questions Muir's unsupported claims. Therefore, Muir's analysis is deficient in terms of a comprehensive examination of the entire market operations, including the ṢUkĒz market. His primary focus was solely on the influence of Christian and Jewish intellectuals on the Prophet (saw). It appears that Muir's emphasis on the connection between the Prophet (saw) and the Nestorian Christians was inaccurate. Hence, Muir's claim is inherently influenced by ideological prejudice and shows a clear bias. This ideological tendency raises questions about Muir's understanding of the social and cultural milieu in which the Prophet (saw) lived. If the author had carefully examined the

historical background of the Near East, the Eastern Mediterranean, and pre-Islamic Arabia, his understanding and evaluation of the aforementioned verses would have been free of any Christian bias. Instead, it could have provided an honest and comprehensive examination of the social, economic and cultural environment surrounding the Prophet (saw).

After a more in-depth analysis of Muir's claim that the Prophet (saw) obtained knowledge through his interacting with Christian Arabs and Jews, it can be said that this claim is devoid of logical coherence and contradicts the Islamic evidence as well as historical reality. Hence, it fails to adequately satisfy our intellectual needs.

Third Basis: Did the Prophet (saw) pick up Judeo-Christian Traditions during his various travels?

Despite the claims of Muir and many Christian missionaries, there is no evidence that the Prophet (saw) was educated by Christians or monks during his travels. (Muhittin: 20). Therefore, it is possible that the idea where the Prophet (saw) sourced Jewish and Christian traditions during his many travels and included them into *Qur'Ēn* was first introduced by Christian missionaries in an attempt to discredit the *Qur'Ēn*. If so, it is possible that the *Qur'Ēn* has been distorted by this claim.

However, in response to this argument, that Prophet Muġammad (saw) traveled to Christian countries and learned about Jewish and Christian traditions. The persistent accusations indicate the lack of comprehensive and honest investigation by Orientalists and Christian missionaries on the travels of the Prophet (saw) and the phenomena associated with them. Furthermore, it means that this assumption remains a remnant of the Judeo-Christian polemics, even in the absence of any supporting evidence.

Moreover, according to Islamic tradition, the Prophet (saw) only traveled on three journeys before beginning his mission. The first trip took place when he was six years old. On the journey described, he followed his mother to the city to visit his uncles, known as the BanĒ al-NajjĒr. (Al-Dhahabi: 6). Given his youth during that period, it would be illogical to assume that he met Christians or Jews living in Medina and subsequently became acquainted with the Judeo-Christian tradition.

The Prophet embarked on his second journey in his early years, that is, between the ages of nine (Ibn JarĒr Vol. 1:519) or twelve (Ibn KathĒr, Vol. 2: 348), when he travelled to Syria. However, historical records

indicate that he accompanied his uncle AbË ÛÉlib along with several members of the Quraysh caravan. When they arrive in BahËra, a certain region in Syria, they encounter a monk named BahËra. This made a prophetic declaration confirming that Prophet Muáammad (saw) would assume the position of Prophet of Allah. (Ibn Hisham, Vol.1: 320). It was reported in historical accounts that Al-BahËrah strongly recommended AbË ÛÉlib to return the Prophet (saw) to his home. (Ibn Hisham, Vol.1: 320). Because of his fear of a possible Jewish to assassinate him when they discovered. Therefore, as soon as AbË ÛÉlib finished his duties in the Syria, he hastened to return the Prophet (saw) back to Mecca. (Ibn KathËr, Vol. 2: 346). What is the full duration of their presence in Syria? Although the narration does not explicitly state this, it can be inferred that they did not spend much time and that the Prophet (saw) was always under the monitoring of his uncle.

However, the comprehensive record of the Prophet (saw) does not indicate any personal dialogue between him and BahËra (the monk) or any other Christian or Jewish person on this specific journey. If it is true that BahËra imparted some Biblical knowledge to the Prophet (saw), then this teaching must have occurred in the presence of his uncle AbË ÛÉlib and the other businessmen who were traveling with them at the time. If BahËra had taught the Prophet (saw) before them, it is likely that they would have informed the Quraysh about BahËra's teachings to Prophet (saw). But there is no historical evidence to indicate that something similar was mentioned in the recorded history of the Prophet (saw). Additionally, we can infer from tradition that the amount of time they spent in Syria was relatively quite short. Did the Prophet (saw) understand the message that he conveyed over twenty-three years? Then it was proven by previous evidence that the Prophet (saw) was nine or twelve years old, that is, thirty-one years or twenty-eight years before his mission. How could a young and inexperienced child understand and incorporate into the magnificent *Qur'Ën* and claimed to have received from God?

Moreover, Muir and other orientalisks can assume that the Prophet (saw) had the opportunity to discover some Biblical information through the dialogue between BaáËrË and ZirËr, TamËm and DarËs. (Ibn HishËm, vol. 1: 322). The story goes that these three people (ZirËr, TamËm and DarËs) chose to harm the Prophet (saw) because they saw in him the same qualities that BaáËrË recognised. However, BaáËrË intervened and reminded them of God and the teachings they had learned in their book

about the Prophet (saw). Then, upon recognising the accuracy of BaĀĒrĒ's information, they abandoned their bad intention to the Prophet (saw). Their conversation, although it was public, and it took place in the presence of all the merchants accompanying the Prophet (saw) during that period. There is no evidence to suggest that any of the individuals involved accused him of obtaining specific information from them, suggesting that he did not receive any written knowledge from BaĀĒrĒ, ZirĒr, TamĒm, or DarĒs. However, does this narration not support the idea of the prophethood of MuĀammad (saw)? If Christians accept the validity of this journey, there is no reason to ignore the validity of BaĀĒrĒ's predictions.

The third journey of the Prophet (saw) began when he was twenty-five years old, heading to Syria. According to Muslim accounts, it is suggested that the purpose of his third trip to Syria was to conduct commercial activities on behalf of KhadĒjah. She was a wealthy and accomplished merchant in Mecca, who employed others to handle her business. When she heard of the morals, qualities, and honesty of the Prophet (saw) she asked him to travel to Syria and do business on her behalf, and she promised him that she would pay him a large sum of money that she had never given to anyone before. The Prophet (saw) accepted her request and went on a journey with her servant Maysarah. When the Prophet (saw) arrived in Syria, he rested under a tree near a monk's shrine. And the monk asked Maysarah. "Who is that person sitting over there, under that tree?" (Al-Nas, Vol.1: 87). He said: "This is from the Quraysh, the people of Harm'." The monk stated that "no one has sat under this tree except a Prophet." Thus, the Prophet (saw) sold his goods, bought what he wanted, and returned to Medina. Khadija expressed her desire to marry the Prophet (saw) after knowing about the incident from Maysarah. The Prophet (saw) agreed and the wedding took place. (Ibn HishĒm, vol. 2: 5).

Moreover, from the story given before, it is evident that the Prophet (saw) did not have a conversation with NasĀĒrĒ, the monk. Thus, no conversation took place between anyone except the monk and Maysarah. Furthermore, there is also a complete absence of any recorded evidence of the existence of a doctrinal dialogue between the Prophet (saw) and the NasĀĒrĒ, the monk, or any other Christian, in Syria. There is a complete lack of any such record! If there had been any, it would have been listed. This is because every event that occurred on that trip, including a misunderstanding between the Prophet (saw) and another merchant in some goods, was meticulously documented. The historians confirmed that

during a dispute with someone whom the Prophet (saw) had a misunderstanding with, the person asked the Prophet (saw) to swear an oath by al-LÉta and al-ÑUzza. He (the Prophet) said: "I never swore to them!" After that, the gentleman expressed: "The confirmation is yours," and entered into a secret dialogue with Maysarah, where he revealed: "I solemnly confirm, through the entity in whose hand is my essence, that this person is a prophet". (Al-Nas, vol.2: 71).

There is no consistent evidence that the Prophet Muġammad (saw) took this particular opportunity to obtain information from the Bible, especially because he was busy with his business. It is absolutely implausible to suggest or acknowledge the idea that the Prophet Muġammad (saw), through short and occasional encounters with Jewish and Christian merchants, acquired extensive knowledge about all aspects of the two religions mentioned in the *Qur'Ēn*. Furthermore, there are some challenges associated with the aforementioned claim, including a lack of clarity regarding the identities of the individual Jews and Christians who were allegedly the sources of knowledge of the Prophet (saw), as he authored the idea in the Glorious *Qur'Ēn*. What exactly did he take from them? Who is the caravan of Quraish merchants responsible for this accusation? Muir should have answer it, and his failure to answer the question would have conveyed to his readers, both implicitly and explicitly, that it was mere speculation.

In addition, there is no concrete evidence to suggest that he was involved in any further business trips to Syria after his marriage to KhadĒjah, either on her behalf or in person. Therefore, it can be inferred that the Prophet's travels to places inhabited by Christian were very limited, and did not occur more than twice. His interaction with the Jewish and Christian groups in that region was quite limited, and focused mostly on commercial matters. There is also no documented evidence indicating that he entered into any discussions with BaĪĒrah or NasĪĒrĒ, the monks, throughout his travels. Given these indisputable facts, it is impossible to simply say that the Prophet acquired certain knowledge of the Bible during his travels.

In the end, the idea that the Glorious *Qur'Ēn* is of Judeo-Christian origin can in no way be considered plausible or correct. This is due to the fact that, upon closer examination, many of the channels through which the Prophet (saw) encountered Jewish and Christian traditions, as suggested by Muir, lack sufficient evidence to support their authenticity. In fact, they

have been proven wrong in every conceivable perspective. Perhaps this is why Richard Bell, despite his strong tendency to borrow, (Bell: 66) was forced by advocates of right to admit that:

It is however, an error to attribute to Muhammad (Muġammad) a too direct acquaintance with Christianity or Judaism or with the Bible at the outset of his career. We do find all sorts of reminiscences of Biblical phrases even in the earliest portions of the Qur'Ēn, but of any intimate knowledge of either of these two religions or of the Bible itself, there is no convincing evidence. Passages and phrases which have been adduced as implying knowledge of Christianity do not stand examination. (Bell: 100)

Findings

After completing the analysis, the researcher sought to verify the validity of the explicit and implicit evidence on which Muir relied. He distinguishes between the explicit evidence or reasons that were specifically mentioned in his writings, and the supposed reasons that were not included in his works but were discovered in the works of other orientalist. Thus, according to the findings of investigation, it is possible to say that Muir's views on the concept of Judeo-Christian sources of the Glorious *Qur'Ēn* ultimately proved useless mainly due to the fact that all of his reasons were inaccurate and did not escape critical examination.

Conclusion

In the context of Muir's views about the origins and sources of the Glorious *Qur'Ēn*, He presented an argument that refutes the idea that the Glorious *Qur'Ēn* originated from a transcendent source. He said that the Prophet (saw) composed it from a wide range of sources, which include traditions from the Bible, and a large amount of other materials. Thus, with regard to the Biblical tradition, he asserted that the Prophet (saw) was in contact with it through a variety of possible means, such as listening to Quss ibn SĒNidah, and interacting with Arab Jews and Christians as well as his contact with Christian Scholars during his various travels to Christian lands. The purpose of this study is to conduct an in-depth analysis and evaluation of each of these statements. After conducting an in-depth analysis of these assertions, it became clear that the Glorious *Qur'Ēn* was initially authored

by divine inspiration. Regarding this matter, the Prophet (saw) was only entrusted with the duty of serving as a messenger.

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Conflicts of Interest

It is declared by the authors that they do not have any competing interests, including financial or personal relationships, in connection with the writing of this paper.

Authors' Contribution

After completing a comprehensive literature review and examining texts on the relevant topic. The researcher confirms that there was a lack of comprehensive examination and evaluation of Muir's views on the Sources of the Glorious *Qur'Ēn*, especially from the Islamic perspective, and looking at the broadest scope of historical truth in its most accurate meaning. The research aims to fill the intellectual gap and contribute to the understanding of Christian perspectives on the sources of the Glorious *Qur'Ēn* in the medieval and modern period.

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