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Research Paper

A Critical Study of the Sources of the Holy Quran and Its Origin from the Perspective of Orientalists

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Abstract

This research is based on the role of Orientalists in undermining the holy scriptures, specifically the Quran. Many of them have been prejudiced against the Prophet Muhammad (peace be upon him) and have greatly exaggerated their hostility towards the Prophet and the Quran. According to their claims, the Quran owes its existence to previous heavenly teachings and religions that preceded it. They argue that Muhammad (peace be upon him) relied on these sources to compose his book. McDonald said: "The Quran is not from God," followed by, Charles Wells (1838), who suggested, "Muhammad created the Quran." Le Bon did not stray far from the previous Orientalists, stating, "The Quran is from Muhammad and authored by him." They further claimed that the divine revelation has multiple sources, including the Torah, the Gospel, the Hanif religion, and pre-Islamic poetry or Muhammad's intellectual and literary genius, which they say contributed to the formulation of the Quran. This research will expand on the discussion of the sources of revelation, focusing on the influence of pre-Islamic poetry and the Jewish and Christian religions. Despite over fourteen hundred years since the Prophet's mission, discussions on this topic continue, and Islam remains subject to distortion. One of the important results of this research is that the Quran is divine; there are many pieces of evidence and testimonies to this effect. It is the final heavenly message, and naturally, it is closely connected with previous scriptures. The claims of Orientalists were born out of deep-seated animosity towards the Prophet and Islam. We used descriptive, historical, and analytical methods to evaluate these sources from the perspective of Orientalists. We then attempt, by referring to the verses of the Quran - this divine and superhuman miracle - and other authentic sources, to critique some of the biased and unrealistic views of the Orientalists and to respond to the misconceptions they presented regarding the sources of divine revelation, whether they claimed it to be from pre-Islamic literature, Judaism, or Christianity.

Keywords: Orientalists, Quran, Sources, Heavenly Religions, Pre-Islamic Literature.



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Introduction

1. Statement of the Issue

God has endowed the East with heavenly religions that, despite their differing names and paths, aim to cultivate the heart through the dynamics of good and evil and to tame dark desires in contrast to the noble ones that elevate humanity. These religions call people to aspire towards what is better and higher. Among these religions is Islam, in which God concluded His teachings for humanity, calling them to goodness, love, and to avoid conflict. It urges not to exploit religion for worldly purposes, but to seek God's pleasure through the satisfaction of His Messenger, the noble Prophet Muhammad (peace be upon him), He is the city of knowledge, and his teachings are the path to guidance towards God.

Amidst the pervasive conflict in the Arab region before the prophetic mission and divine revelation, did the Prophet escape criticism? Did people believe in him and the revelation sent to him? What role did Orientalism play in all of this? This research will attempt to answer these questions in light of the theories of some Orientalists who did not practice Orientalism as it should be and as we understand it in our Arabic language.

2. Importance of the Subject

The importance of this subject lies in its reference to the message of the Prophet Muhammad (peace be upon him) and his call to Islam, a religion that calls for the unification of the Lord of the Worlds who created the universe and mankind to worship and thank Him for all the blessings He has bestowed at all levels. Through the Quran, which encompasses the revelation revealed to the Prophet in the Cave of Hira, He illustrates the conditions of societies that were in conflict over power, influence, and wealth, and which largely adopted the principle of "the end justifies the means." The teachings of the Quran remain a subject of debate between the West, atheists, and Muslims to this day, necessitating a constant readiness to respond to their suspicions and attacks on our Prophet and religion. This underscores the significance of addressing these issues in the present time and place, as moral and religious chaos imposes itself on our Islamic societies.

3. Reasons for Choosing the Research

It is evident to the astute observer that Islam and Christianity, amidst technological advancements and artificial intelligence, are under fierce attack by those hostiles to the prophets and their heavenly books. Recent issues from the West, such as homosexuality, family disintegration, and moral and value decay due to social media and other causes, exemplify this. These phenomena explain people's drift from their religions and their immersion in materialism.

Moreover, there is a keen interest in understanding the views of some Western scholars and how they perceive us and our religion. Do they view it with respect and appreciation? Additionally, there is a desire to delve into this type of study to enhance our knowledge as a researcher. These reasons, among others, have motivated our choice of this topic in an attempt to uncover the claims of Orientalists who assert that Islam merely borrowed verses from the Torah and the Gospel and that the Quran is a book devoid of value and importance to many of them. The focus will be on a select few Orientalist views and highlighting certain verses specifically, as the scope does not allow for more extensive coverage.

4. Research Objectives

4/1. The research aims to refute the opinions of some extreme Orientalists who are hostile to Islam, based on some of their writings about the Prophet, claiming that he was not divinely inspired and that he authored the Quran and the teachings of Islam himself. The research will present some antagonistic views of Western scholars.

4/2. The research seeks to demonstrate that Islam has spread to the farthest corners of the earth despite the many hostile books written against it and that it remains the final heavenly message to humanity.

4/3. The research intends to address and correct the misconceptions put forth by these Orientalists regarding the sources of divine revelation, whether they claim it to be from pre-Islamic poetry, Judaism, or Christianity, and to clear away the falsehoods and deceit.

5. Previous Studies

Many books, articles, and academic theses have been written about the sources and

origins of the Quran from the perspective of Orientalists. Many critics have already examined the views of Orientalists regarding revelation, its sources, and the controversies surrounding their opinions. In this research, we will attempt to review some of these studies to highlight the importance of the Quran to humanity, and respond to and critique these views. Despite all that has been said about revelation since the beginning of the message until today, the Quran remains the focus of scholars' attention, and they have not been able to undermine it. As time progresses, its honor and strength only increase. Some of the previous studies include:

5/1. Research "Forms of Understanding the Quranic Text in Orientalist Studies, Israeli Orientalism as a Model" (2014) by Ahmed Salah, published in the Journal of Orientalist Studies, First Year, Issue 2.

This research applies the theory of "understanding" to several selected examples of Israeli Orientalist writings about the Quran, identifying the reasons for the misunderstanding of the Quranic text in these writings and the manifestations of this misunderstanding. It also provides a critical scientific view of these issues in an attempt to refute them and uncover their true causes, presenting the position of the Quran among the interests of Israeli Orientalism and its topics. It clarifies the relationship between Israeli Orientalism, Western Orientalism, Jewish Orientalism, and Zionist Orientalism.

5/2. Study "Orientalists and the Holy Quran" (1433 AH) by Ali Alnamlah., *Thaqafatuna Magazine*, Issue 30.

This study addresses some of the efforts of Orientalists in dealing with the Holy Quran and critiques them. It discusses the translation of the Quran into Latin and European languages, highlighting the legitimacy of these translations and then recounting the history of Orientalists' efforts in translating the meanings of the Quran.

5/3. Study "Quranic Studies from the Perspective of Orientalists" (2018) by Asaad Abbas Al-Miyahi, *Lark Journal of Philosophy and Linguistics*, University of Wasit, Issue 6, Number 10

This study presents some of the misconceptions issued by Orientalists regarding their views on the Quran and their positions and suspicions against Islam in

general and the Quran in particular. The study attempts to respond to these issues scientifically.

5/4. The study "The Impact of Orientalism on Quranic Studies" (2021) by Sherihan Samih, *Journal of the University of the Holy Quran and Islamic Sciences*, Issue 19.

This study aims to examine the impact of Orientalism on Quranic studies, discuss the concept of Orientalism, highlight the interests of Orientalists, and clarify the main methodologies they adopted in their studies. It also examines the state of contemporary Orientalism and highlights their most significant contributions to Quranic studies.

5/5. Study "Orientalists' Views on the Holy Quran: Between Fairness and Prejudice" (2010) by Abdullah Muhammad Al-Jayousi, *Al-Manarah Journal*, University of Sharjah for Sharia and Legal Sciences, Issue 1, Volume 7.

This study reveals the validity of the methodology followed by Orientalists in their criticisms of the Quran, highlighting the inconsistencies in their approaches to studying the Quranic text. It addresses one of the issues discussed by some Orientalists and demonstrates how those advocating for it deviate from scientific methodology, emphasizing the viewpoints of Muslim scholars on the matter.

In addition to the previous studies, our research will examine revelation and its sources, differentiating our study from others. Specifically, we will investigate the critical methods used by Orientalists in studying the sources of the Holy Quran.

6. Research Methodology

This study will rely on the "historical method," which is one of the oldest methodologies used by researchers. Like other methodologies, it has evolved. The historical method involves the researcher establishing the relationship between the author and society, discussing opinions and ideas, and confirming the validity of works attributed to their authors.

The historical method results from the relationship between analysis, research, and verification tools. It sheds light on external knowledge surrounding the studied work to prepare for uncovering the truth we seek. In this context, it should be noted that we cannot rely solely on this method. It must be accompanied by the "artistic method," as we

need an artistic judgment alongside the historical judgment. For instance, when studying the historical phases of a particular topic, we must collect knowledge, texts, and sources, arrange them chronologically, attribute them to their authors, and then gather the opinions of various critics. We also study the environment and all factors that accompany the work. The historical method clarifies the political, religious, and social conditions, helping us determine that the discussed topic is a product of its environment and that the text is the fruit of its author.

7. Research Problem

The problem addressed in this research is the claim made by some Orientalists that the Quran is plagiarized from multiple sources and cannot be relied upon as a sacred book to guide our lives. They argue that the Prophet himself authored it and was ignorant of the religions that preceded him, as he did not read about them. Additionally, they claim he was influenced by the environment surrounding him at that time, particularly by magic and sorcery, which he allegedly used to establish his new religion .

In this context, the question arises: Do Muslims indeed follow a man who was ignorant and whose primary concern was to falsely claim prophethood?

8. Research Questions and Hypotheses

Based on the preceding discussion, the following hypotheses are proposed:

- Can a sacred book be built upon previous heavenly books, as some Orientalists claim?
- Could heavenly religions be subjects of mockery and disdain by some Westerners who harbor prejudice and benefit from division and fanaticism? What is their goal, particularly concerning Islam and its prophetic mission?
- Is it possible that the Quran was formulated without a specific purpose or defined teachings? If so, why has no one been able to produce a verse like its verses? Why has it endured until today? What has preserved it from distortion?

B. Introduction to the Research

Naturally, studies comparing religions are numerous and varied, and there are many exchanged opinions about the relationship between them. Is it a good or bad relationship?

The debate continues without a definitive conclusion, and skeptics have not set any boundaries. This necessitates looking at some of these studies to highlight the importance of the relationship between religions and the significance of Islam to the world. Islam marks the culmination of God's social, political, religious, and historical teachings to humanity. This research will examine studies such as:

1. **Carl Brockelman's Study:** "History of the Arab Peoples," translated into Arabic by Nabil Mounir Faris and Munir Al-Baalbaki (1974), Beirut: Dar Al-Ilm. This study provides a broad view of the Arabs' reality, their conflicts, and their social and religious life before Islam. When Brockelman discusses Muhammad (peace be upon him), he covers various aspects of his life, from birth to death. Brockelman notes, "The spiritual elevation known to the Prophet in those early years of his mission is evident in the style of the verses themselves, rich with magnificent imagery, imbued with a rhetorical spirit resonating with musical harmony and genuine poetic sentiment. They were also like the short, intense exhalations of pagan soothsayers, prefaced by unusual oath forms." He also discusses the Prophet's tribe's ingratitude towards him, suggesting that Muhammad found consolation in the stories of previous messengers, especially Moses. Brockelman argues that Muhammad's knowledge of the Bible was superficial and filled with errors, potentially influenced by Jewish legends in Talmudic stories (Brockelman, 1986, p. 37). From this book, it becomes clear that Brockelman draws from the German Orientalist Theodor Nöldeke, known for his animosity towards Arabs and Muslims.

2. **St. Clair Tisdall's Study:** "The Original Sources of the Quran" (2019), translated by Adel Jassim, Baghdad: Al-Jamal Publications. Tisdall attempts to explore the sources of the Quran, starting from pre-Islamic times. He suggests that the Prophet was influenced by many prevalent beliefs before the revelation, incorporating them into the Quran and imposing them on people. Tisdall emphasizes the influence of the Sabians and Jews, focusing particularly on the stories in the Quran, which he links to those found in the Torah and the Bible to assert that the Prophet plagiarized

them. He also discusses other heavenly teachings and Islamic sects. This study will be used to highlight some stories claimed to have been included by the Prophet merely to attract followers to his new religion, countering that Islam honored and encompassed these stories to complete divine teachings for humanity, based on the verse: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion" (al-Maida: 3).

3. The Study by English Orientalist W. Montgomery Watt: "Muhammad: Prophet and Statesman" (1947). Watt highlights that Muhammad, like all creative personalities, was influenced by external circumstances surrounding him, while also forging a new path amid the prevalent ideas and beliefs of his time. This exceptional role of Mecca is evident in all stages of Muhammad's life. Watt argues that Muhammad succeeded because he was one of the Meccans. It appears that the Meccans' opposition to him was not due to their attachment to religion or reluctance to believe, but more so due to political and economic reasons.

4. Sources of Divine Revelation from the Orientalists' Perspective:

1. Pre-Islamic Poetry as a Source of Revelation

The idea of the Quran being influenced by pre-Islamic poetry was proposed by some European Quranic scholars such as Bauer, Tisdall, Louis Sheikhlou, Springer, and Coleman Aver, with the main reason being the resemblance between some Quranic verses and the principles of celestial religions or the words of pre-Islamic poetry. In this regard, Muslim scholars rejected this claim by confirming documentation and evidence, such as Omar ibn Ibrahim Radwan in his book "Views of Orientalists on the Quran and Interpretation" (1992), Nazim Mahmoud Ghazat in "Quranic Revelation from a Strategic Perspective" (2001), Salem al-Hajj Sassi in "Critique of Strategic Discourse" and Ahmad Shawqi Daif in "History of Arabic Literature" (1384 AH).

We will start with this source since the Quran was revealed in the Arabic language, and it is stated in the Quran: "Indeed, We have sent it down as an Arabic Quran that you might

understand." (Surah Yusuf: 2), which indicates that the Arabic language is one of the noblest and most eloquent languages, and the most capable of conveying meaning.

The Arabic language has attracted considerable attention from Orientalists, enabling them to access Quranic verses and link them to pre-Islamic poetry, some of whom claimed that the Quran was derived from some pre-Islamic poets. The Orientalist Toshihiko Izutsu also believes that alongside the emergence of Islam, Arabic poetry was very rich, stable, and artistic. Renowned poets such as Imru' al-Qais, Zuhayr bin Abi Sulma, Tarafa, al-Nabigha, and others were considered in the pre-Islamic era as strong literary figures (Izutsu, 1361, p. 295).

Some Orientalists have claimed that the Quran was influenced by the phenomenon of poetry. Tisdall went so far as to suggest that the Quran was derived from verses of Imru' al-Qais when he says:

دَتَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ
أَحْوَرَ قَدِ حِرْتُ فِي أَوْصَافِهِ
عَنْ غَزَالٍ صَدَّ عَنِّي وَنَفَّرَ
سَاحِرِ الطَّرْفِ بَعَيْنِيهِ حَوْرَ
فَرَمَانِي فَتَعَاطَيْ فَعَقَّرَ
مَنْ رَأَاهُمْ كَهَشِيمٍ مُحْتَضَرٍ
إِذْ هُوَ يَوْمًا غَابَ عَنِّي سَاعَةٌ
كَأَنَّتِ السَّاعَةُ أَدْهَى وَأَمْرَ

English translation of these verses from Arabic poetry:

The hour drew near and the moon split,
From a gazelle who turned away and fled.
I became infatuated with his attributes,
The sorcerer of the glances conversed with his eyes.

Whoever sees him flashing an ominous glance,

Strikes me down with arrows from his eyes.
They left behind, in their glances, arrows,
Whoever saw them would liken them to a parched date branch.

When he was absent from me for an hour,
That hour was the most dreadful and harsh.

According to Tisdall, these verses resemble Quranic verses such as in Surah Al-Qamar (54):

"The Hour has come near, and the moon has split [in two].

And if they see a miracle, they turn away and say, 'Passing magic'.

And they denied and followed their

inclinations. But for every matter is a [time of] settlement".

And also, in other surahs like Surah Ad-Duha (1-2), Surah Al-Anbiya (96), and Surah As-Saffat (61), with slight variations in wording but not in meaning (Tisdall, 2019, p. 42). The truth is that these verses belong to Ibn Sahl Al-Andalusī (Diwan, poem number 227), not Imru' al-Qais.

It can be argued in response to this claim that the Quran may have drawn inspiration from the poetry of Imru' al-Qais in certain aspects:

The First aspect: These verses are not found in the collection of Imru' al-Qais's poetry, regardless of the various editions, copies, and narrations.

The second aspect: Imru' al-Qais and other poets have had numerous poems attributed to them, not just verses. Some even have entire stories attributed to them without any reins or constraints. The practice of attributing poetry and assigning it to ancient poets is a well-known phenomenon that cannot be denied. If the verses in question were attributed to Imru' al-Qais without any evidence or proof, then undoubtedly they would be considered spurious and fabricated. Additionally, some studies have proven that these verses were borrowed from the Quran, not the other way around and that they were written during the Abbasid era and others, then falsely attributed to Imru' al-Qais as part of the phenomenon of interpolation in Arabic poetry, where some narrators, like Hammād ibn Hirmiz and Khālid al-Aḥmar, would compose poems themselves and attribute them to pre-Islamic poets (Al-Saqar, 1436, p. 78).

The third aspect: The Orientalist Tisdall himself (the first to raise this suspicion) retracted his claim in his book "The Original Sources of the Quran", denying that the Quran had borrowed from Imru' al-Qais. He even denied attributing the verses to Imru' al-Qais himself, noting that in pre-Islamic Arabic culture, comparing the beauty of women to the full moon upon its completion was common, not the splitting of the moon, which differs from the style and formulation of Imru' al-Qais. Any criticism directed towards some of the verses attributed to Imru' al-Qais highlights their weak composition, loose structure, weak meaning, and frivolity of some of their constructions.

The fourth aspect: Returning to this claim, it is incorrect because Imru' al-Qais died around the year 540 CE, while the Prophet Muhammad was not born until 570 CE (the Year of the Elephant) (Sunni; 1989, p. 3).

The fifth aspect: Researchers have denied attributing these verses to Imru' al-Qais and criticized the Orientalist Tisdall for attributing them to him, considering it foolishness resulting from ignorance of the arts of Arabic poetry.

Nöldeke claims that this verse, attributed to Imru' al-Qais al-Kindi, aligns with Surah Al-Abasa (17): "Man is not satisfied with one condition; killed the man, what made him ungrateful" (Nöldeke, 2000, p. 367). He relied on what Al-Munawi mentioned in his book (Al-Munawi, 1983, vol. 2, p. 187):

"Man is not satisfied with one condition; killed the man, what made him ungrateful."

To refute this blatant falsehood, it must be noted that this poetry is attributed to Imru' al-Qais al-Kindi and is never proven to be his for several reasons:

1. Imru' al-Qais's diwan, even after a thorough investigation, does not contain these verses. Furthermore, these verses do not exist in language and literature books and have not been mentioned in any source before what Al-Munawi mentioned here, indicating a time gap of about 1100 years between Imru' al-Qais and the poetry attributed to him. Al-Munawi died at the beginning of the eleventh century, while Imru' al-Qais lived a hundred years before the Prophet Muhammad's (peace be upon him) life. So, there is no reliable source for this poetry, and how did it suddenly appear after 1000 years of disappearance?

Nöldeke claims that this verse, attributed to Imru' al-Qais al-Kindi, correlates with Surah Al-Abasa (17): "Man is not satisfied with one condition; killed the man, what made him ungrateful" (Nöldeke, 2000, p. 367). He relied on what Al-Munawi mentioned in his book (Al-Munawi, 1983, vol. 2, p. 187):

فهو لا يرضي بحال واحد قتل الإنسان ما أكفره

English translation of this Arabic poem:

"He is not content with one state,

Man is killed by what ingratitude he shows."

To respond to this blatant lie, it should be noted that this poem is attributed to Imru' al-Qais al-Kindi, but it's never been confirmed

because:

1. Imru' al-Qays' Diwan, even after a thorough investigation, lacks these verses. These verses do not exist in any language or literature books and have not been mentioned in any source before what Al-Munawi mentioned here. This indicates a temporal gap of about 1100 years between Imru' al-Qays and the poetry attributed to him. Al-Munawi died in the early 11th century, while Imru' al-Qays lived 100 years before the Prophet's (peace be upon him) life. So, what's the source of this poetry suddenly appearing after 1000 years of disappearance?

2. Al-Munawi's book "Fayd al-Qadir" is an explanation of Hadith, not a literary book, and Al-Munawi is a Hadith scholar, not a poet. These verses are not found in any of the Diwans of Imru' al-Qays al-Kindi.

3. The Quraysh disbelievers were knowledgeable about poetry and eagerly awaited any slip from the Prophet (peace be upon him). Despite this, they declared that the Qur'an did not resemble any of the Arab poetry. Moreover, it's documented that the early believers who converted to Islam did so because of the Qur'an .

4. Arabs are very sensitive to literary theft and don't respect its perpetrators. How then did all these people convert to Islam without anyone saying to the Prophet (peace be upon him), "You're taking poetry from Imru' al-Qays?"

5. If these verses have an ancient origin, they don't predate the time of Hammad al-Rawiya, who was accused of being among the major fabricators of pre-Islamic poetry and attributing it to others (Sunni, 1989, p. 3).

Therefore, the resemblance between some Quranic verses and poems attributed to Imru' al-Qays is attributed to the fact that the Quran was a miracle for people skilled in the arts of poetry and literature. It had to be suitable for what they were known for to serve as evidence against them. The Quran itself repeatedly mentions that its language and words were prevalent among the people. Hence, the use of words like Allah, paradise, hell, etc., was due to the Arabs' familiarity with these words, influenced by remnants of previous religions such as the Abrahamic religions in the Arabian Peninsula. However, the meanings of these words in the Quran and pre-Islamic poetry are not the same, as the Meccan polytheists

believed in Allah, though idols were a means of approaching Him (Az-Zumar: 3).

Moving on to the claims of orientalist, we reach the French orientalist Clément Huart, who claimed that Imru' al-Qays' poetry was one of the sources of the Quran. Some orientalist even allege that the Prophet (peace be upon him) "took some of his Quran from the poetry of this poet" (Abi al-Salt, 1974), and some say that the Prophet and Waraqah both derived from the same source.

إن آيات ربنا ثاقبات لا يمارى فىهن إلا الكفور
خلق الليل والنهار فكل مستبىن حسابه مقدور

English translation of this Arabic poem:
The verses of our Lord are penetrating,
None can dispute them except the disbelievers.

He created the night and the day,
each in an orbit, its course predetermined.

"Then he pursued it until he reached the rising of the sun." (As-Saffat: 10); "And He it is who created the night and the day and the sun and the moon." (Al-Anbiya: 33); "That is their recompense because they disbelieved, and they rejected Our signs. And who can be more unjust than one who denies the signs of Allah?" (Saba: 17).

Clément Huart compared the poetry of Umaya ibn Abi al-Salt with the verses of the Quran. He concluded the authenticity of this poetry from the differences noted between it and what is mentioned in the Quran regarding the details of some stories, such as the accounts of Thamud and Saleh. He argued that if this poetry had been plagiarized, there would have been complete conformity between it and the Quran. Then he claimed that the Prophet's use of it in the composition of the Quran was a challenge to the Muslims to resist and erase it, aiming to influence the Quran with its seriousness. It's thus correct to say that the Prophet received revelations exclusively from heaven (Al-Tihami, 1985, Vol. 1, p. 33).

"Some of those who have lost their guidance and modesty thought they could discredit Islam, its Messenger, and its Book with falsehood. They began to claim that the Quran was plagiarized from the poetry of Umaya ibn Abi al-Salt due to these similarities in the call to monotheism, descriptions of the Hereafter, and the narration of the stories of

ancient Arab prophets. However, some prominent scholars of pre-Islamic literature among the orientalist before the Arabs and Muslims saw the opposite. They said that these poems attributed to Umayya bear similarities to what is mentioned in the Quran about the creation of the universe, heavens, and earth" (Ibn Hisham, 1355, Vol. 1, p. 40).

"Although William Muir compared Quranic verses with the poetry of Abu Sufyan, he believes that these ethical poems have been corrupted, although they may be the same moral lesson, they lack the necessity, emotion, and stimulation that Quranic imagery (such as paradise and hell) possess and have no apparent effect on the soul, unlike the majority of the Quran".

"Umayya ibn Abi al-Salt died before the Prophethood; he was aspiring for prophethood, envied the Prophet, never embraced Islam, and never encountered the Prophet" (Ibn Qutaybah, 1423, Vol. 1, p. 450). The Prophet (peace be upon him) said about him: "His poetry believed, but his heart disbelieved" (Al-Asfahani, 1952, Vol. 4, p. 129).

"These orientalist did not suffice with such allegations; some of them went into finer details in the Quran to the extent that some came to believe that they were more Arab than the Arabs themselves" (Gibb, 1962, p. 280).

"These individuals, in their fabrications regarding the grammar and linguistics of the Quran, replaced linguistic scholars who are still studying their sciences to this day. They took the place of Sibawayh, al-Farra, Abu al-Aswad al-Du'ali, and others among the grammarians who took great care in refining the Quran and presenting it in the best form to the world, as Ibn Khaldun says: "The Arabs were amazed by the eloquence of the Quran's words and style, and for this reason, they saw their own poetry as extremely inferior compared to the speech of Allah, and they couldn't write a poem that could match it" (Ibn Khaldun, 1408, p. 104). To the extent that this heavenly book became the basis for the formation of Arabic grammar and the classification of its rules in the years following revelation, enriching and spreading the Arabic language further".

"Additionally, Ignaz Goldziher, the Jewish orientalist, doubts the divinity of the Quranic text, describing it as confused and inconsistent, linking it to Jewish and Christian elements in

religious knowledge and opinions. Goldziher attempts to undermine the eloquence of some Quranic passages, especially in the civilizational era, through comparisons with superficial and banal expressions, claiming that the eloquence in this revelation becomes weak and pale, sometimes even reaching the level of ordinary humans" (Goldziher, 1946, p. 14).

In the opinion of some, punctuation marks were not appropriately placed, and the repetition within the same surah occurred because the Prophet was allegedly experiencing some psychological disturbances, and he did not feel embarrassed by this repetition. Adjusting their positions in the Quranic verses was also influenced by his surrounding circumstances. Even the arrangement of the surahs was not systematically organized according to the time of their composition or their content; rather, it was subject to the personal opinion of the Prophet. They base all of this on some sources that date back to the Islamic era, and their hearts are filled with resentment towards Islam and Muslims.

From the perspective of orientalist, the formation of the language of the Quran relied on pre-Islamic Arabic, which was classified into three linguistic and semantic levels: 1. Primitive and ancient vocabulary reflecting the language of desert dwellers. 2. Commercial and trade-related vocabulary influenced by Mecca's economic relations. 3. Jewish-Christian vocabulary with religious terminology. (Torrey, 1892, p. 45).

In contrast to those orientalist who are hostile towards the Quran, it is worth mentioning in this context that some orientalist viewed Islam, the Prophet, and the Quran with a realistic perspective, far from bias and animosity, after immersing themselves in the study of the Arabic language. This is because it is an expressive reflection of the society speaking it and it "has excelled over other languages and is commendable" (An-Nasrawi, 1437, p. 51). This means that the language of the Quran differs significantly from the language of poets in terms of impact and thought. This is another evidence that refutes the lies of the detractors. In this regard, the German orientalist Johann Wiek states: "The language of the Quran differs significantly from the language of

poets; it presents, in terms of linguistic impact, a unique form that is not matched by any linguistic effect in Arabic at all ..." (Fück, 1950, p. 5). Thus, "the influence of language in shaping the semantic structure of the Quran and understanding its intricacies, as the Quran was revealed to the heart of the Prophet (peace be upon him) in a clear Arabic tongue, without deviation or error, ... and it remains miraculous to this day, unmatched by anyone" (An-Nasrawi, 1437, p. 53). It differs from poetry in multiple aspects:

A. The relationship between "the sender and the recipient is vertical, and there are multiple intermediaries between the speaker of the revelation (Allah) and its recipients (the people).

People ← Prophet ← Gabriel ← Allah

B. "The internal structure of the Quran differs from the internal structure of poetry" (Dalal, 200, p. 94).

In other words, how can Islam be an extension of what was known from the confusion of pre-Islamic times, where there was no distinction between right and wrong, halal and haram? The language of the Quran has liberated itself from traditional Arabic methods, and the Quran came with multiple styles that the Arabs enjoyed, indulging in its meanings with pleasure and joy. The Quran was not restricted in its composition by rhyme and meter, nor did it adhere to the poetry of soothsayers in the pre-Islamic era. We cannot compare the Quran and poetry due to the vast differences in their themes and styles.

Bouazza says: "Muhammad (peace be upon him) was not just a prophet but a social reformer as well. His message brought about fundamental changes in the Arab society at the time, the effects of which are still visible in Islamic society" (Bouazza, 1983, p. 99).

Some others believe that Muhammad (peace be upon him) created the Quran due to his intellectual and literary genius, considering the cultural, religious, and social interactions and exchanges of his time, as well as his understanding of the individual and social needs and weaknesses of that society (Nöldeke, 1864, p. 17).

Boodley, an English orientalist, speaks of paradise as a reflection of what Muhammad saw of bliss outside the Arabian lands during his travels, while hell is a depiction of the

hardships of the scorching desert surrounding Mecca (Boodley, 1948, p. 118). Watts asserts that Islam is based on a dialectical-historical view that focuses on analyzing historical events based on economic factors (Watt, 1977, p. 33).

Brooklyn, an English scholar, studied Quranic verses as if they were literary texts open to criticism and response, stating: "In the early stages of his religious call, Muhammad used to utter what came to his mind spontaneously. He was sincere in his immersion and trance, expressing it in powerful sentences marked by brevity and conciseness, reminiscent of soothsayer's verse. He retained this rhetorical pattern when he gradually transformed from the overwhelmed dominant nature to the nature of a preacher, and he would recite in longer sentences than before his warnings and instructions, which were heavily imbued with stories from the Old Testament" (Brockelman, 1986, p. 57).

Hamilton Gibb, an English orientalist, claimed that Islam came to overlay with religious qualities on that ancient Arabian vitality woven by customs and environment, as Muhammad could not rid himself of the spiritual superstitions such as belief in magic, astrology, and soothsaying (Gibb, 1962, p. 239).

Orientalists claim that one of the sources of inspiration prevalent in pre-Islamic society and Meccan society was poetry, and the Prophet was influenced by these aspects and benefited from them in establishing his new religion. Toshihiko, a scholar, distinguished between inspiration and poetry after discussing the reasons for accusing the Prophet of poetry (Abdo, 1969, p. 96).

Among them is Arberry who described the Quran as complete in its composition and rich in its precise narratives and advanced meters, reaching perfection after pre-Islamic literature. Therefore, the quantity of subjects, images, and visions was comprehensive (Arberry, 1995, p. 84).

In this context, we notice that some orientalist relied on the accusations leveled against the Prophet by the polytheists, which are addressed in the Quran: "And it is not the word of a poet; little do you believe" (Al-Haqqah: 41); "And We did not teach him poetry, nor is it suitable for him ..." (Ya-Sin: 69).

The primary goal in the Quran is to humanize revelation, making divine revelation human, which are claims that bear the influence of some modern Western philosophical propositions that adopt the principles of hermeneutics seeking to transform theology into anthropology, ultimately leading to the rejection and abandonment of revelation.

How can Islam be a reflection of the ignorant society and influenced by its reality, as claimed by Gibb and others, when Islam constituted a moral, social, and ideological revolution that undermined all aspects of ignorant beliefs? It elevated the Arab nation from warring tribes shedding blood for trivial reasons, perhaps even for a verse of poetry mocking one another, to Islam, which stemmed their bloodshed, protected their dignity, and restored the value of human life. It endeared former enemies to one another, making them equal brothers in the religion of God, where superiority lies only in righteousness. "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy" (Al-Hujurat: 10); "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted" (Al-Hujurat: 13).

Taking from Judaism teachings:

It's difficult for those who don't understand revelation or its jurisprudence to believe that it descended upon Prophet Muhammad from Allah, according to Arabic dictionaries which define it as originating from the root (waw, ha, ya), signifying hidden knowledge.

In this context, some Orientalists claimed that the source of revelation was Judaism. They attempted to study what had befallen the Jews outside and within the Arabian Peninsula. They aimed to prove that what Prophet Muhammad conveyed in the Quran was rooted in Jewish influences. They focused largely on certain stories abundant in the Quran, each of which had its religious reference point for them.

Among these Orientalists was the English scholar George Sale, who stated: "Many diverse sects seeking refuge from persecution

by the emperors gathered on the Arabian Peninsula. Muhammad incorporated many of their beliefs into his religion". They had a strong influence during that era in the Arabian lands, having arrived after the destruction of Jerusalem. Therefore, Muhammad had to accommodate them at first. "He adopted many of their articles and practices to appeal to them". (Sale, 1913, p. 72)

Based on the aforementioned, Brockelman suggests: "The issue of revelation stems from the ideas that Muhammad formed, in addition to what he learned from Judaism and Christianity, which were of paramount importance in the birth of his new religion" (Brockelman, 1986, p. 69). Nöldeke also presented this suspicion, stating: "The primary source of the revelation that descended upon the Prophet, according to the beliefs of the Middle Ages and some contemporaries, is undoubtedly what is contained in Jewish writings. Muhammad's teachings, particularly in the earliest chapters, contain unmistakable references to their source. Therefore, there's no need for analysis to reveal that most of the stories of the prophets in the Quran, indeed much of its teachings and obligations, have a Jewish origin" (Nöldeke, 2000, p. 7). He asserts that the primary source of Quranic revelation is Jewish writings.

Based on the foregoing, it's evident that most opinions of the new Orientalists did not contradict those of their predecessors but were based on them. What Sale, Tisdall, Brockelman, and Wilhelm states is merely a continuation of what Brockelman, Nöldeke, and others have left.

Moving on to a story that clearly shows the Quran's indebtedness to Jewish legends, namely the noble verse: "And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], 'Take what We have given you with determination and remember what is in it that you might fear Allah'" (Al-A'raf: 171). According to Tisdall, relying on the interpretation of Al-Jalalayn and others, he states: "Allah lifted the highest mountain (Sinai) from its base and foundation, placing it over the heads of the Children of Israel in the wilderness, threatening to fall upon and crush them if they did not accept the commandments in Moses' law. This story is found in the Jewish book 'Abodah Zarah',

chapter two." (Tisdall, 2019, p. 60). "We were told that during that incident (so that Allah's words to the Children of Israel are represented), He covered you with the mountain like a cover". Here, the Orientalist diverges completely from the preceding Quranic verse. Such a myth originated from the misinterpretation of the Jewish commentator, who misunderstood the scriptures. In another part of the Quranic verses, what is mentioned: "They said: "We did not break our promise to you by our will but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw". (Ta Ha: 87). In this verse, according to Tisdall, the Quran mentions the calf that they made to worship while Moses was absent, and when he returned and reproached them for their action, it was mentioned in the preceding verse. Muhammad took this from Jewish sources (Exodus: 31-32); what was mentioned in the Quran was only to widen the spread of his religion and gain the trust of those around him. The fabrications are numerous, and they never cease.

In this context, researchers believe that Orientalists exaggerated in their conclusions: "Because Jews by nature are a closed group and do not allow anyone to adopt their religion, and this closedness extends to social issues. So, how could the Prophet have been exposed to their religion? Historical facts indicate the Jews' harsh stance against the Messenger" (Al-Araj, 1436, p. 20).

Some Orientalists have noticed these fallacies attributed to the Quran while expressing their opinions on its miraculous nature. Among them is Emil Dermenjian, who said: "The Quran is Muhammad's unique miracle. Its miraculous style and the strength of its research, which remains a puzzling mystery to this day, provoke those who recite it. Muhammad challenged humans and jinn to produce something like it, and this challenge is the most conclusive evidence of Muhammad's truthfulness in his message" (Dermenjian, 1988, p. 272). As we notice, this fair-minded Orientalist did not approach the Quran and others "believing in the divinity of the Quran but judged based on the overall intellectual stimuli in the blessed text, leading to a correct conclusion" (Al-Dessouki, 1996, p. 59). He intended to respond to "the criticisms of the

fanatics among them towards Islam and its prophet in his prophethood and his connection to the Quran ... and to refute their opinions, and to reveal the truth behind the religious or scientific covers of colonial purposes, or crusading tendencies, because their only goal is to belittle Islamic teachings and diminish their human values and instill doubts in the hearts of Muslims ..." (Al-Tihami, 1985, vol. 1, p. 33); Add to the above, wasn't Prophet Muhammad carrying a message with which he would seal the teachings of those nations that preceded the Islamic religion? Weren't there Jews in Medina and Christians on the outskirts of the Arabian Peninsula? "Then it is very natural for Islam not to deny its connection to Judaism, Christianity, and the Hanifism doctrine, and the traditions of the Arabs, but that does not mean that it is just a part of these elements" (Ayad, 1969, p. 479) and that he turns to them to encompass them with his care. This is some of what is taken from the teachings of Judaism, so what about taking from the teachings of Christianity?

So, every prophet must come with a miracle by which his people recognize him, but they are incapable of producing the like of it, like the people of Moses, so his miracle was the staff and the white hand, and likewise all the prophets. If the Quran were from what the Arabs composed of poetry and prose, why did they fail to produce something similar? "And if you are in doubt about what We have revealed to Our servant [Muhammad], then produce a surah like it and call upon your witnesses other than Allah, if you should be truthful" (Al-Baqarah: 23), and also other verses like (At-Tur: 34) and (Yunus: 38).

Taking from Christian teachings:

It has been mentioned previously that Judaism and Christianity spread in the Arabian Peninsula, so they exploited this to attack the source of revelation. In this context, the Englishman Isaac Taylor says: "The superstitious beliefs were terrible, paganism was rampant, while the teachings of the Church were extremely arrogant, and its practice was completely magical and childish to the extent that it made the Arabs feel their power anew, inspiring them with the feeling that they were messengers of God to hold humans accountable for their mistakes and authorized to exact divine revenge to punish

the Christian apostate" (Taylor, 1840, p. 266). It seems that they were ready to distort the image of the religions from which the noble Prophet (peace be upon him) took, to undermine the importance and existence of the Quran, as if they were saying that what is built on falsehood is false.

The spread of idol worship and other sins paved the way for Muhammad's strength later to persecute the Eastern Church. They analyzed, explained, and referred to many stories, including the story of the Prophet Joseph in Egypt during the time of the Pharaohs, the story of the People of the Cave, the exodus of the Prophet Moses from Egypt, the story of the flood during the time of the Prophet Noah, and the story of Lady Mary, which is completely taken from the forged Gospels and other works of this kind, yet the Prophet interpreted another element of error in the story" (Tisdall, 2019, p. 128). So, in Surah (Maryam: 28-29), "O sister of Aaron, your father was not a man of evil, nor was your mother unchaste", it became clear to them that Mary is confused, so she pointed to him. They said: "How can we speak to one who is in the cradle of a child?" In Muhammad's mind, Mary was confused with Miriam, the sister of Moses and Aaron, which he discovered more clearly, and he made her the daughter of Imran, according to their analysis, this name is the Arabic form of Imran who is called in the Torah Aaron and Moses and Miriam their sister (same source). Thus, Muhammad must have confused between two women, one of whom is the mother of the Messiah, and the other lived 1570 years before his birth.

I do not know how Tisdall managed to reach this excessiveness and ridicule and attribute them to the Prophet Muhammad (peace be upon him) and to the verses of the Quran, have they not previously mentioned that there was no writing in the past, and does any rational person believe that a sent prophet would leave a prophetic message to the world, having based it on myths and legends he heard from people's mouths?!

And an enlightened person can't accept this talk, so is not someone aware, as they express it, to write, and is he really without accurate knowledge of the preceding religions?! Tisdall takes the noble Prophet out of his humanity, exaggerates too much in his explanations and hypotheses, and wants to say that Islam on

earth is a mixture of myths and legends that have reached us from bygone eras, and we practice them unconsciously and without guidance.

It can be said that what has been mentioned in this discussion is not related to the truth, as how can our Prophet leave the writing of revelation to those he does not trust, who were in conflict and disagreement while he was alive? And how will he ensure the security of his message and his religion? "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian" (Al-Hijr: 9).

Books by ancient historians of Islam confirm that the Prophet himself was keen to write down the revelation to preserve and protect it, and Coldzhir says: "Islamic rituals are inspired by other religions, ... so the ritual of prayer, which was originally in the form of standing and reading, including bowing, prostration, and preceded by ablution, is connected to Eastern Christianity" (Goldzhir, 1946, p. 17) and this applies to the rest of the rituals.

Some Christians go to the discussion of "the disconnected letters in the beginnings of the chapters as abbreviated symbols of Syriac phrases condensed in an organized manner, claiming that Waraqa bin Nawfal translated them for the Prophet Muhammad (peace be upon him)" (Qasha, 2011, p. 274).

In light of these lies, Morris Bouquet believes: "The Qur'an presents a comprehensive narrative that does not raise any criticism from a historical perspective" (Bouquet, 2004, p. 250). He studied the stories and their fabrications carefully, each story individually, and concluded that all the Quranic stories do not conflict with any form of sound scientific approach, such as the story of the exodus of the Prophet Moses, the story of creation, and many others.

For example, the French orientalist Rodinson, the German orientalist Brockelman, and the Swedish orientalist Tor Andrae and Karl Nallino saw that the methods of the Holy Quran were taken from Christianity in southern Arabia, or as Charles Lyall says: "The Arabs' approximate familiarity with religious ideas and concepts before the emergence of Islam is that there are glimpses of the subjects of Christianity, Judaism, Hanifism, and Sabianism, which are celestial religions before Islam, that can be found in the Holy Quran

because the Holy Quran is a continuation and a complement, so it is considered" (Lyall, 1930, p. 120).

And we say in response: "The Arabs did not have even a tenth of what the Holy Quran brought in terms of its wonderful information".

And how did the Muhammadan message find acceptance and belief among non-Arabs and tens of millions of people outside the peninsula believed in the Quran? Would the Quran address their minds and hearts and make them enter the religion of Allah in multitudes?

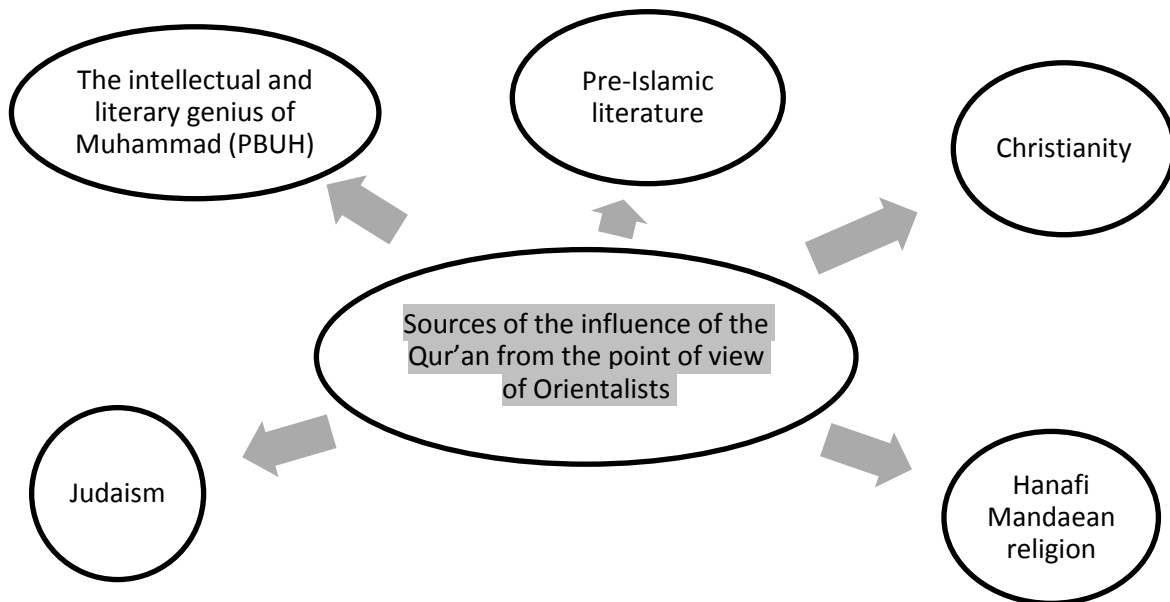


Fig. 1. Sources of the Qur'an from the Perspective of Orientalists

Results

- In response to some orientalists regarding the sources of the Holy Quran derived from Judaism, Christianity, Hanifism, and Sabianism, it should be said that the Holy Quran descended as a confirmation and completion of the previous religions, as the most perfect religion based on the monotheism of Allah: "Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves" (Al Imran: 19). It removed false deviations attributed to these religions, such as the Trinity and the Cross, "And do not say, 'Three'; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as Disposer of affairs" (An-Nisa: 171). The Quran did not hide its strong relationship with the religions that preceded it and also emphasized the necessity of compassion and sympathy among those religions' followers. They were all equal

in practicing rituals and ceremonies. It was revealed to humankind to be a source of unity, not division, and conflict, as is happening today in our countries and all suffering: "And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers" (Al Imran: 103). As a divine book, the Prophet Muhammad challenged them in a verse to bring something similar: "Say, if mankind and the jinn gathered to produce the like of this Quran, they could not produce the like of it" (Al-Isra: 88). But they could not do so, which is another proof that Muhammad is the prophet of guidance, piety, guidance, and great character: "And indeed, you are of a great moral character" (Al-Qalam: 4).

- In response to some orientalists regarding the sources of the Holy Quran derived from pre-Islamic literature, it should be said that the Holy Quran is a source of revelation that differs greatly from pre-Islamic literature in wording and meaning. It includes linguistic

and spiritual miracles. In the field of linguistic miracles, it must use prominent words full of eloquence and elegance, at the peak of eloquence, which include poetry and prose. Pre-Islamic poets, orators, and eloquent speakers have not been able to produce anything like it until now. In the field of spiritual miracles, the Holy Quran distances itself from prevalent ethical vices in a primitive society, such as bloodshed, gambling, alcohol consumption, feminizing women, hatred, and breaking contracts. Instead, it promotes integrity, and unity, and is full of firmness, addressing high-level monotheistic themes, outlining the path of life in this world and the Hereafter, and guiding individuals or societies to live a healthy life, including commitment to human rights, women's rights, sacrifice, fidelity, brotherhood, and peaceful coexistence among Muslims and other religions.

- In response to some orientalists who consider the descent of the Holy Quran as a linguistic miracle, it should be noted that the nature of this divine revelation is unlike the miracles of other prophets like Jesus and Moses. It perfectly conforms and aligns with the conditions of language and literature among the Arabs before Islam, as language and literature were essential parts of their lives. They reflected emotions and internal conditions and were important tools for preserving the individual's and tribe's status and security. The reason for choosing the Arabic language and the language of the Quraysh was the noble literature, which was rare in eloquence and rhetoric, to the extent that they called it "al-Muzahib," "al-Mu'allaqat," and "as-Samawat". With the increase in matters such as trade and communication with other nations in Mecca, and cultural and social confrontations, the status of this language rose. And the Arabs did not have even a tenth of what the Holy Quran brought in terms of its wonderful information.

- In response to some orientalists who view the Holy Quran as a spiritual and meaningful miracle, it has revolutionized the reform and improvement of common concepts and meanings among other religions and also the Arab society, making it one of the spiritual miracles, in addition to its effective individual and social teachings based on the following Quranic verse: "Indeed, it is We who sent

down the message [i.e., the Quran], and indeed, We will be its guardian" (Al-Hijr: 9). This means that the Holy Quran, revealed to the Prophet Muhammad, was revived to be a divine constitution for humans to learn from in their lives, to organize them in all aspects, whether political, religious, social, or doctrinal. And to leave the final decision to them whether they want to go to Paradise or Hell. These are decisive verses that no one can produce anything like them. Did he challenge them with that, as it came in His saying: "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof.

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