

D.B. MacDonald on Qur'ānic Origins: Critical Study

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Abstract: *It is an incontrovertible historical truth that the text of the Holy Qur'ān extant today is, syllable for syllable, exactly the same as the Holy Prophet (PBUH) had offered to the world as the Word of God. Yet a perpetual propagation against Qur'ānic text has been proliferated in the Muslim and Western academic circles particularly in the near past. D.B. MacDonlad is one of the leading Orientalists who contributed with the same zeal and zest creating certain historical labyrinths regarding the Muslim fundamental sacred text i.e. Qur'ān. The study focuses and reviews the thoughts of D.B. MacDonald about the history of origins of the Qur'ān which he presented in his series of lectures delivered at Hartford theological seminary in 1909 and later on, these lectures were published under the title "Aspects of Islam" in 1911.*

Key words: Qur'ānic text, Orientalism, D.B. MacDonald & Textual Criticism.

Duncan Black MacDonald (d.1943 A.D.) was a famous, prominent and legend scholar and Orientalist. A high esteemed gratitude was and is still being venerated to him on his scholarly work and the endeavors in theological aspects and comparative religious studies by the Western research scholars and his successors. He was born on April 9, 1863 at Glasgow, Scotland.¹ He received his early education from Glasgow and later on he got his "Art Degree" from Glasgow University in 1885. Along with this, he won a prize in English literature.² He was primarily known as a scholar in the fields of Islamic theology and religious experience. In eyes of the Westerns, D.B. MacDonald has highly esteemed status in promoting and proving better the Christian-Muslim relations and is considered as a reliable bound in this direction. He was the first man who introduced special courses for preparing the priests and missionaries who were thrilled and excited to work in Muslim soil.³ MacDonald has a keen interest in Muslim history and theology. In order to observe the Muslim culture and rituals and fulfill his lust to visit the Muslim soil, he took one year vacations and he established a foreign tour of Muslim places like Cairo, Palestine, Syria and Beirut. After returning back from this tour, he delivered ten lectures at Hartford theological seminary in 1909 and later on, these lectures were published under the title "Aspects of Islam". In these lecturers, he presented his observation about what he saw and experienced in the Muslim countries.⁴ MacDonald introduced several books on

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different matters belonging from the Western thought, ideology, culture and perspective to the Muslim rituals and creeds but introduced three books specially according the Muslim cultural, social, religious and historical basis. These three books are found in the index of the Western scholars.

1. Development of Muslim Theology, Jurisprudence and Constitutional Theory⁵
2. Religious Attitude and Life in Islam⁶
3. Aspects of Islam⁷

MacDonald has also written articles in different famous Encyclopaedias like Encyclopaedia of Islam, Encyclopaedia of Britannica, Jewish Encyclopaedia and Encyclopaedia of Religion and Ethics.⁸ Besides these articles, different series of articles were rendered by the pen of D.B. MacDonald as well. These articles were published in various leading research journals and put a spectacular influenced among the Western scholars.⁹ His major academic interest was Muslim theology, which led him to the study of *The Thousand and One Nights* (الف ليلة و ليلة), as he believed that the *Night* stories reflected the Muslim popular piety.¹⁰ Macdonald conceded that the education of missionaries could not be ignored, and he used it as a vehicle for advancing scholarship in Arabic studies. He writes to a friend:

“It is my greatest merit as an Orientalist that I discovered that you could smuggle Muslim studies into a theological seminary under the guise of training missionaries.”¹¹

It is important to note that MacDonald considered himself to have been an objective scholar when he studied the *Sīra*. We should relate MacDonald's attitude to his time and to the general attitudes towards Islam that have prevailed in Western circles. For example, the deep influence of earlier Orientalists on him and his close association with contemporary Orientalist circles is implicit in his statement.¹²

Duncan Black MacDonald attributes the formation of his personality according to his social environment, which has led him to ask several questions related to seventh century Arabia and its particular characteristics. He considered that a literary awakening through the development of poetry, a population explosion, the birth of Arab consciousness and religious unrest constituted determining factors in Arabia during the Prophet's life. In these circumstances, Muhammad took birth and these social factors affected his personality. In order to guide his people, Muḥammad himself produced Qur'ān and attributed it to a supernatural authority so he himself was the author of the Qur'ān. In this regard, he discusses two points as under:

Revelation: the Product of his Subconscious:

Muhammad used to go in a cave near Makkah and meditate for hours. During these long meditation sessions, he invented the Qur'ān. So Qur'ān is a

product of his subconscious. According to him “you cannot possibly imagine that these things rose to him from his sub consciousness; that he did not know very well what he was saying and had not his own distinct objects in the way in which he expressed himself.”¹³

At another place MacDonald describes his own vision and thought about Qur’ān that it is the product of his (Muḥammad) subconscious as he says:

But now that we have this book, this Qur’ān, before us, which has been called, and called very well "The Mind of Muḥammad," how are we to read it? How are we to find our way through its labyrinths?¹⁴

The Qur’ān: the Imitation of Previous Scriptures:

The second point regarding the identity of the author of the Qur’ān is that Muhammad got the help from the Jews and Christians who had deep knowledge about the previous Holy Scriptures. The proponent of this hypothesis claims that Muḥammad used to travel in merchant caravans to Syria. There, he was influenced by some Jewish or Christian hermits who told him about the teachings of Semitic prophets and the history of the Jews and Christians. After returning from those trips, Muḥammad used the information he gathered, as a basis for the new religion. D.B. MacDonald describes his hypothesis as “*the way that such things came to him seems to have been very much like this: He got a scrap of history; he got an allusion; he got a telling phrase; he got a hint of a character. He carried that away, and then with that as a center and with his broad idea of the story—generally a very inaccurate idea—as material, he built up for himself again what he had heard.*”¹⁵ D.B. MacDonald is of opinion that the Prophet was used to go the synagogue and church to listen their teachings, benedictions and religious supplications as he states his latent objective saying “*I cannot but believe that here we have a case of the re-appearance on the lips of Muḥammad, in perfectly unconscious fashion, of some phrase which his sub-memory had picked up when he was in a Christian church, which he had heard read at a Christian service.*”¹⁶ At another place, he again describes similar hypothesis that Muhammad might have heard that when Christian services were being performed as he narrates:

“it may have been some scrap of the Scriptures which he had heard once or twice; some bit which he had picked up from hearing the Psalms read; something he had heard at a Christian service of worship, a phrase, perhaps, from the chanting of the Magnificent; there were many fragments of that kind of which the words had caught his memory.”¹⁷

These are what belong peculiarly and naturally to the doctrine of his own person and life. MacDonald describes his case while giving some details of initial prophetic habits according to which Muḥammad used to go to “desert

recesses” and from there what he saw and learned? He is of the opinion that he observed there Christian hermits and they lasted a picturesque and novel impression on the personality of Muhammad. According to him, two things seem especially to have stimulated and pointed this feeling and developed this side of his character. The one was what he saw and learned from the many Christian hermits whom he found scattered through the Syrian Desert...they had made a religious impression upon Muhammad. Their prayers, their night watchings, their fastings, their scourging had touched his heart.¹⁸

This is one thing and what is the other thing? He is of the opinion that Muhammad observed the remaining ruins of previous nations and their everlasting abodes. These nations were obliterated by the hands of God only due to their evil-doing activities. He is of view in his own words as; another thing that affected him, and that perhaps even more strongly, was the multitude of rock-hewn caves that lie along the caravan route which stretches up from Mecca and Medina into Syria proper... They are the tombs of the Aramean and Nabatean trading-colonies ... Muḥammad with his vivid imagination and morbid fancy saw in these all that was left of the dwellings of long bygone tribes who had done evil on earth and had been struck down for it by the hand of God.¹⁹

These two things lasted a novel impression on the mind of Muhammad and as a result, he began to ponder on the matter that he ought to save his people and brethren from such obliteration and disaster and lead them to righteous path so he initially weaved the history of the prophets, their series, their succession, the history of revelation and their literature like religious books and the traditions. D.B. MacDonald describes this:

These were the record, all that was left in written form, of the revelations made to the world by a series of prophets who had come in succession, one after another, but sometimes with long gaps between, from the beginning of creation down to Muhammad's own time. God had never left Himself without a witness; either the witness of the personal guidance of one of those prophets, or the witness of the book which he had left behind him.²⁰

He says that the first prophet of God is Adam by whom Islam as religion has been sent down to the creation and it is the duty of a prophet to teach the humanity in light of that guidance. After his departure, new prophets had been sent down for the guidance of mankind. MacDonald says:

At the beginning of creation, when Allah created Adam he appointed him his representative upon earth, communicated to him the faith of Islam..... Then another prophet came who was commissioned by Allah to restore that primeval faith. After his death mankind lapsed again; then another prophet was sent, and so down through the long

generations you have the continual bringing back and restoration of the one, unchangeable faith.²¹

MacDonald further says that it was the idea of Muḥammad through which he adjusted himself in this story. He adjusted himself in this history of the prophets as a last prophet in prophetic chain. According to him, it is a scheme of the philosophy or the history of revelation... But still, that was the conception which Muhammad held. And what of his part in it? He was simply the last of the prophets; the renewer of the one primeval faith in this age of darkness; the restorer of the truth to mankind.²²

Further he puts up a question about the guidance and its nature as: “what had been sent by means of those prophets and messengers?”²³ He answers this question as whatever sent down by those prophets, is religion Islam. Islam is the religion and component that consisted upon their tenets, their principles and injunctions. As he is of the view:

...It had been the one only true, unchangeable, undevelopable, inflexible faith. It had been Islam.²⁴

It has been approved above that the injunctions, creeds and all the things which Muḥammad brought, are the same as lies in the older scriptures as he puts up a question as what, then... must have been his feeling about the People of Scripture? These Jews, these Christians, whom he met, possessed, ex hypothesis, the sacred books that were left to them by Moses; left to them by Jesus; left to them by David.²⁵

MacDonald replies that those sacred books must contain exactly the same things which he believed that Allah had revealed to him. In those sacred books must lie that same law of Islam; those same practices and rites; that same faith?²⁶

After this, Muhammad (PBUH) wants to tell the reality and fact to the Jews and Christians about what he found and about himself who is he. Along with, he knew that his prophecies have been in older scriptures. He was quite sure that they would recognize him and accept him warmly but unfortunately he came to know that they didn't recognize him, nor that he brought. As MacDonald says under:

...they said, "That is not the true faith; nor do we find in our sacred books any prophecy at all, any description at all of such a one as you are. We see no reason whatever to think that we should leave our ancient positions, the ways in which our fathers walked, and come and follow you." ²⁷

After this, reaction of Muḥammad was that he forbade his followers to listen what Jews and Christians said. He said his followers to go after him. He and what he has brought to them, were sufficient for their guidance. MacDonald describes as under...to the Muslims he said, "You have no more

need of them nor of their books; do not listen to them; do not hear what they have to say; there is no need of it. If they read to you what is written in their books, it is really the same as what I have told you; and if they do not read what is written in their books, then that is a lie. You have the truth in what I have brought; hold by that; it is sure and safe for this world and for the world to come."²⁸ He (Muḥammad) had knowledge of that the sacred books have been revealed to the prophets. After acquiring a bit knowledge from those sacred stories concerning to the old scriptures, he made the history of revelation. MacDonald asserts that he (Muḥammad) knew that the Jews and Christians had their sacred books and that they looked back upon an ordered series of prophets, one following another. He had picked up scattered fragments of the history of the Old Testaments and proceeded to weave together into a whole. To these, too, he made additions. It is evident that in his time there were traditions of prophets who had come to the Arabs themselves. These he wove together with the stories of the Old Testament in strange, broken fragments and confused, anachronistic order, and made them into what has since become to the Muslim Church its canonical history of revelation."²⁹

D.B. MacDonald is also of view that Muḥammad derived information which existed in older scriptures from different places as have been described above. He describes an example which throws light on the similarity of conditions between the older scriptures and Islam as what is supposed to be, what traditionally, at least, is said to be the first revelation to him runs in almost the same words as the words of Isaiah: "The voice said, 'Cry!' and I said, 'What shall I cry?'" So there came to Muḥammad the angel messenger telling him "Cry!" and he said, "I cannot cry!"³⁰ MacDonald declared that he (the Prophet Muḥammad) made the story deriving from what he (the Prophet) heard from these places. In this story, he gave himself central position as he says:

He carried that away, and then with that as a centre and with his broad idea of the story—generally a very inaccurate idea—as material, he built up for himself again what he had heard.³¹

In this story, what is his place? He narrated in another place which has been passed in preceding lines above.³² He (D.B. MacDonald) proclaims that he (the Prophet) have not any intelligible thought about what has been in older scriptures. In his words "Yet I do not mean by that that he had any very clear conception of what being an Old Testament prophet meant."³³

According to MacDonald, this situation remained still as long as Muḥammad remained alive, whatever the difficulties the Muslims found, consulted these with Muḥammad and they gained guidance from him but after his death this situation did not remain as it was before his demise. After his death, they were bound to gain guidance from Qur'ān and from what

Muḥammad said and did. Along with at that time, they started looking towards the older scriptures of Jewish and Christian. MacDonald is of opinion that “when he (Muḥammad) died, they had no longer that absolutely infallible guide. When they wanted to hear what had been the story about this or that person in past generations; when they wanted to know what was the exact bearing and force of this or that theological truth; they could not go to him any longer. They were driven back to the Qur’ān; they were driven back to the memory of what he had said; but they began also to fall back upon those same despised Jewish and Christian Scriptures.³⁴ Examining the possibility of whether Muḥammad was one of the “soothsayers”, a poet or an impostor, MacDonald concludes that he was a mystic who was unable to present his “wavering thought” and that he (Muḥammad) dealt in the most bizarre details of the heavens and the earth and the abyss and all the creatures therein.... Muḥammad was a mystic; he was adrift on the mystic sea; he could not have compared, defined nor explained his wavering thoughts.³⁵ In this way, MacDonald describes that Islām has not its own fundamentals. It stands on the conception, rituals, basis and ideological approach of the older religions and their textual treasure. Hence the Islām is a dreadful and horrible religion and their followers are in grave darkness, so it is the responsibility of Western scholars to provide guidance to Muslim World as he says:

...there lies before the Muslim people a terrible religious collapse. Islam as a religion is not holding its own against the unbelief that is flooding it from the European civilization....And as education spreads and deepens, as history vindicates for itself its place, as the moral feeling becomes more watchful and sensitive, so the legend of Muḥammad will crumble and his character be seen in its true light. And with Muḥammad the entire fabric must go. It is then for the Christian schools and preachers to save these peoples, not only for Christianity but for any religion at all.³⁶

Theory of Divine Origin of the Qur’ān..A Muslim Response:

Duncan Black MacDonald does not believe that the Qur’ān is a true divine revelation. He claims that Muḥammad (PBUH) derived concept of Qur’ān and its contents from the older scriptures. Therefore, he does not believe in Islām as a true religion and he does not believe in Muḥammad (PBUH) as a true prophet from God.

If the history of Qur’ān is briefly analyzed, it will be clear that this objection and opposition is not something new. Same objects were raised by the people of heathen Arabia. Qur’ān has highlighted them and answered them sufficiently, as Qur’ān says:

﴿وَلَقَدْ نَعَلِمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي
 وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾³⁷

We know well that they say, :There is a man who teaches him. The language of the one they refer to is non-Arabic while this is clear Arabic language.

And other place, the Qur'ān describes their notions as:

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا﴾³⁸

The disbelievers said: This is nothing but a lie he (the messenger) has fabricated and some other people have helped him in it. Thus they came up with sheer injustice and falsehood.

At another place, the Qur'ān also narrates their opposition and allegation as:

﴿إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ﴾³⁹

It is nothing but tales of the ancients.

The same objection has deeply rooted in the Orientalists. Some Orientalists put down complete books on this subject. An Orientalist Philip K. Hitti describes about the origin of Qur'ān in his book as; “The sources of the Qur'ān are unmistakable Christian, Jewish and Arab heathen.”⁴⁰ He is of opinion that the stories explained in Qur'ān, have been narrated as independent text and not dependent on other sources as he says: “They may be explained on grounds other than direct dependence.”⁴¹ Philip further says “Far from being a slavish imitator, Muḥammad (PBUH) Islāmized, arabicized and nationalized the material.”⁴² Richard Bell is of opinion in his book “*The origin of Islām in its Christian Environment*” as under: “...much of the Qur'ān is directly dependent on the Bible and stories associated with the Bible.”⁴³ J. Christy Wilson introduces the Qur'ān in his book “*On the Sources of the Qur'ān*” as: “Scholars hold that number of (Qur'ānic stories) may be traced to Jewish apocryphal Talmudic Sources and gospels rather than to the Old and New Testaments.”⁴⁴ Kenneth Cragg narrates in this book “*Call of the Minaret*” as:

The Biblical narratives reproduced in the Qur'ān differ considerably and suggest oral, not direct acquaintance. There is almost complete absence of what could be claimed as direct quotation from the Bible.⁴⁵

H. A. R. Gibb comments about origin of Qur'ān in “*Muḥammadism: A Historical Survey*” that “In view of the close commercial relation between Mecca and Yemen, it would be natural assume that some religious ideas were carried to Mecca with the caravans of spices and woven stuffs, and there are details of vocabulary in the Qur'ān which give colour to this assumption.”⁴⁶

Linden P. Harries presents his viewpoint in his book “*Islām in East Africa*” that Muḥammad (PBUH) himself borrowed from the Bible and

Muslims today consciously or not, borrow much from the Christian ideology even in matters which the Qur'ān does not support.⁴⁷

Similarly, John Wansbrough is of opinion that “the Qur'ān is a reduction in part of other sacred scriptures, in particular the Judeo-Christian scriptures.”⁴⁸

It is also mentioned in New Catholic Encyclopaedia as non-Moslem scholarship has taken a different view of the matter. It has nearly always held that the major influences on Mohammed must have been principally, but not exclusively, Jewish and Christian and that those influences were coloured by Mohammed's own character.⁴⁹ It goes on to say that very probably Muḥammad (PBUH) had improvised translations of the Jewish and Christian scriptures.⁵⁰

The implications of these Orientalists' statements, including Duncan Black MacDonald's, are followings:

1. The theory regarding the identity of the author of the Qur'ān is that Muḥammad (PBUH) got the help from the Jews and Christians who had good amount of the knowledge about the old Holy Scriptures. The advocates of this theory claim that Muḥammad (PBUH) used the information he gathered, as a basis for the new religion.
2. One of these theories is that some Christian Arabs used to visit Makkah from time to time. Muḥammad (PBUH) could have met some of them and was inspired by them. The proponent of this theory mentioned, in particular, the name of Waraqa bin Naufal, an Arab Christian who was a relative of Ḥaḍrat Khadija and who was known to have met Muḥammad (PBUH) several times. They claim that *Waraqa bin Naufal* influenced Muḥammad (PBUH) when he was in Makkah; and after his emigration to Madīna, he was influenced by the Jews who were living in Madīnah and with whom he used to discuss the matters related to religion.
3. Another variation of this theory claims that many Jewish tribes used to live in “*Yathrib*” (Madinah) and some Christians used to live in Najran, a city about 350 km south of Makkah. Muḥammad (PBUH) could have travelled to those places and was influenced by the Jews and the Christians living there.
4. There is a great influence on Islām and especially on Muḥammad (PBUH) by proselytes (people who converted from a religion to another religion) like ‘*Abd-ul-Allah bin Slām (R.A.)*, ‘*Ṣohāib Romī (R.A.)*, ‘*Salmān Fārsī (R.A.)*, ‘*Bilāl (R.A.)* and later on Ka‘b al-Aḥbār.

The above theories share a common claim that Muḥammad (PBUH) himself majorly depended on Christian and Jewish sources and people whom he had met in different places.

However, the Muslims believe that the Qur'ān is a book of divine revelation that was revealed to Prophet Muḥammad (PBUH). The words in the Qur'ān, are the exact words spoken by God to Archangel Jibra'īl who transmitted it to Prophet Muḥammad (PBUH). An eminent Islāmic scholar Dr. Muḥammad (PBUH) Ḥamīdullah says in his book “Introduction to Islām” as under:

The Glorious Qur'ān, the Muslims' religious Scripture, was revealed in Arabic to the Prophet Muḥammad, may God praise him, through the angel Gabriel. The revelation occurred piecemeal, over a period of twenty-three years, sometimes in brief verses and sometimes in longer chapters.⁵¹

The Muslims also believe in the other Holy Books: *The Torah* that was revealed to Prophet Moses, *The Zabūr* that was revealed to Prophet David, and *The Gospel* that was revealed to Prophet Jesus. However, the Muslims believe that all Holy Books before the Qur'ān could not be preserved in their pure form. They had suffered gross distortion over the ages. Consequently, God sent another messenger, Prophet Muḥammad (PBUH), with a new revelation. Prophet Muḥammad (PBUH) is the last messenger because his message and the Holy Book he brought forward, the Qur'ān, are preserved till the Day of Judgment. These theories of the Orientalists and the Western scholars, however, can be refuted using the following arguments:

Muḥammad's (PBUH) Journeys before Prophethood:

Muḥammad (PBUH) travelled outside Makkah only three times in his entire life before claiming to be a prophet:

- The first time, he travelled with his mother to visit some of his uncles who were living in “*Yathrab*”. On that trip, he (PBUH) was six years old.
- The other two trips were to Syria; the first when he (PBUH) was twelve years old with company of his uncle. In this trip, he met with a Christian priest Buḥāira who recognized him by his signs mentioned in their book. The priest insisted to his uncle A'bū Ṭālib on bringing him back and not to go further more to Syria.
- The other trip when he was twenty five years old holding the charge of the caravan of Khadija (R.A.).⁵²

The Holy Prophet Muḥammad (PBUH) traditionally, didn't know how to write and read as Qur'ān says:

﴿وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِآرْتَابِ الْمُبِطِلُونَ ۝ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ﴾⁵³

You (O Prophet,) have never been reciting any book before this, nor have you been writing it with your right hand; had it been so, the adherents of falsehood would have raised doubts. But it (the Qur'ān in

itself) is (a package of) evident signs in the hearts of those who are given knowledge. And no one rejects our verses except the wrongdoers.

The questions that one must ask: First, how much knowledge can a traditional illiterate person gain in these short trips? Secondly, without the aid of writing and reading, how could a person preserve the knowledge he acquired and again reproduce it in its finest details after many years left from the time he acquired it? It is difficult, therefore, to accept the theory that Muḥammad (PBUH) learnt in his trips the knowledge that enabled him to author the Qur'ān.

Meetings of Prophet (PBUH) with Waraqa ibn Naufal:

The historical accounts tell us that Muḥammad (PBUH) met Waraqa ibn Naufal twice only entire in his life. Waraqa was an old man who was blind during the last years of his life.⁵⁴

- The first meeting was held after Muḥammad (PBUH) had received the first revelation. He was terrified and his beloved wife Ḥaḍrat Khadija took him to her cousin Waraqa.⁵⁵
- Their second meeting occurred when Waraqa was going around the K'aba and saw Muḥammad (PBUH). He affectionately kissed his head (as he felt that Muḥammad (PBUH) would grow to be a special person).

((فلما قضى جواره وانصرف، صنع كما كان يصنع، بدأ بالكعبة فطاف بها فلقية ورقة وهو يطوف بالكعبة ، فقال: يا ابن أخي أخبرني بما رأيت وسمعت، فأخبره رسول الله (صلى الله عليه وسلم) فقال ورقة: والذي نفيس بيده انك لنبى هذه الأمة، ولقد جارك الناموس الأكبر الذى جاء موسى، ولتكذبه، ولتؤذينه، ولتخرجنه، ولتقاتلنه، ولئن أنا أدركت ذلك اليوم لأنصرت الله نصرا يعلمه، ثم ادنى رأسه منه فقبل يافوخه ثم انصرف رسول الله الى منزله)).⁵⁶

During the initial stages of revelation in Makkah, the Qur'ān concentrated on building the basic beliefs of monotheism and abolishment of idol worshipping. The religious dogmatic tenants, principles, constitutional laws and the details of the Islāmic systems of life were revealed in the later stages of revelation after Muḥammad (PBUH) emigrated to Madīna. Warqa bin Naufal could not be the source of Qur'ān by these facts:

- i. The Prophet's (PBUH) meeting with Warqa bin Naufal, along with the entire dialogue held between Warqa bin Naufal and the Prophet (PBUH) in both meetings is historically recorded. If the Prophet (PBUH) could seek some information about the religious matters from the Warqa bin Naufal, it would be narrated by the historians. Contrary to it, entire clan of the historians is silent about this matter.

- ii. The point is to be noted that Warqa died three years later while the revelation continued for twenty more years.⁵⁷
- iii. All the Orientalists are muted in this matter because they are unable to give a single example of discussion in which he discuss to Jews and Christians people about Islam for improving Qur'ānic text.

It is evident; therefore, that Warqa bin Naufal could not be the source of the Qur'ān. The proponents of the “Judo-Christian Origin of Islām's theory” may still argue that Warqa ibn Naufel could be the source of the inspirations to Muḥammad (PBUH) when he was in Makkah and the Jews could have been his source of ideas after his emigration to Madīna. However, this argument implies the multiplicity of sources that would most definitely lead to inconsistencies in the beliefs and disparities in the historical accounts. These inconsistencies and disparities do not exist in the Qur'ān.

Conclusion:

The Qur'ān is the most consistent and homogeneous text one can ever find. The theory of getting help from the Jews in his (PBUH) latter life is also refuted by these evidences. In this discussion, it has been established beyond the minute shred of doubt that the Qur'ān we have today is exactly the same Qur'ān that was recited and memorized by the early Muslims at the time of Prophet Muḥammad (PBUH).

Unlike other Holy Books, the text of the Qur'ān was purely preserved and it reached us without suffering a single modification or distortion. Thus the preservation of the Qur'ān in the early days of Islām was based on committing it to the memory and writing it down. In early Islamic period, the methodology utilized for the preservation of Qur'ān was memorizing because the facilities of printing were not available freely. So if emphasized was laid on writing the scripture, then neither a wide publicity was possible, nor a reliable preservation would have been practical.

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- 3 Initially these courses were presented in two languages; Arabic and Syriac languages. Besides this, he sent several missionaries for missionary activities to Muslim soils.
- 4 William Douglas Mackenzie, *Duncan Black MacDonald; Scholar, Teacher and Author*, p. 4.
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- 9 Among these journals, the most famous are the Journal of the Royal Asiatic Society, the American Historical Review, The Proceedings of the American Oriental Society, the Yale Review, The Nation, the Moslem World and the Hartford Seminary Record. See for more detail: Mackenzie, *Duncan Black MacDonald; Scholar, Teacher and Author*, p. 6
- 10 Later on, in the summer of 1908 Dr. Macdonald had the good fortune to discover in the Bodleian Library at Oxford an Arabic manuscript of Ali Baba and the Forty Thieves, whose existence was then unknown. *Ibid.*, 7-9
- 11 en.wikipedia.org/wiki/Duncan_Black_MacDonald accessed on 01.08.2010
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- 22 *Ibid.*, p. 219
- 23 *Ibid.*,
- 24 *Ibid.*, p. 218
- 25 *Ibid.*, p. 219.
- 26 *Ibid.*, p. 220
- 27 *Ibid.*,
- 28 *Ibid.*, p. 222
- 29 *Ibid.*, p. 66

- 30 *Ibid.*, p. 65
- 31 *Ibid.*, p. 214
- 32 He described at the page of 219 as under: And what of his part in it? He was simply the last of the prophets; the renewer of the one primeval faith in this age of darkness; the restorer of the truth to mankind.
- 33 *Ibid.*, p. 66
- 34 *Ibid.*, p. 222
- 35 *Ibid.*, pp. 75-76
- 36 *Ibid.*, p. 77
- 37 Al-Naḥl, 16:103
- 38 Al-Furqān 25: 04
- 39 Al-Anḥām 06:25, The similar implication has been mentioned in following verses: 08:31, 16:24, 23:83, 25:05, 27:68, 46:17, 68:15, 83:13.
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