

CRITICISING THE ABRAHAM GEIGER'S APPROACH AND CRITICISM OF THE QUR'AN AND THE PROPHET



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Abstract

The primary purpose of this paper is to explain the approach or method used by Abraham Geiger in criticizing the Qur'an and the Prophet Muhammad. This paper is essential to see the consistency of the approach and method of criticism that Geiger uses and how it influences perspectives in understanding the Qur'an and the Prophet Muhammad. Aside from being an Orientalist whom Judaism greatly influenced, Geiger was the first Western thinker to criticize the Qur'an and the Prophet Muhammad in his dissertation. Through document studies, this paper analyzes Geiger's point of view, who concludes that the Qur'an is a book adapted by the Prophet Muhammad from Judaism. This claim is scientifically criticized because it is not based on logical arguments and solid evidences. Even though Geiger's methodology is irrelevant, his influence is widespread. Furthermore, this paper introduces and criticizes Geiger's post-modern approaches, which continue the legacy, free thought ideas, and renew human life by refuting traditional Jewish, Christian, and especially Islamic teachings considered static and difficult to change.

Abstrak

Tujuan utama dari tulisan ini adalah untuk menjelaskan pendekatan atau metode yang digunakan oleh Abraham Geiger dalam mengkritisi al-Qur'an dan Nabi Muhammad. Tulisan ini penting untuk melihat konsistensi pendekatan dan metode kritik yang digunakan Geiger dan bagaimana pengaruhnya terhadap perspektif dalam memahami al-Qur'an dan Nabi Muhammad. Selain sebagai seorang orientalis yang sangat dipengaruhi Yudaisme, Geiger adalah pemikir Barat pertama yang mengkritik al-Qur'an dan Nabi Muhammad dalam disertasinya. Melalui kajian dokumen, tulisan ini menganalisis sudut pandang Geiger yang berkesimpulan bahwa al-Qur'an adalah kitab yang diadaptasi oleh Nabi Muhammad dari agama Yahudi. Klaim ini dikritik secara ilmiah karena tidak didasarkan pada argumen logis dan bukti yang kuat. Meskipun metodologi Geiger tidak relevan, pengaruhnya tersebar luas. Lebih lanjut, tulisan ini memperkenalkan dan mengkritisi pendekatan post-modern Geiger, yang meneruskan warisan, gagasan kebebasan berpikir, dan memperbaharui kehidupan manusia dengan menyangkal ajaran tradisional Yahudi, Kristen, dan khususnya ajaran Islam yang dianggap statis dan sulit diubah.

INTRODUCTION

At the beginning of their appearance, the Orientalists cast skepticism that the Quran was not a revelation from Allah but merely Prophet Muhammad's invention. Their efforts failed because every statement in the Qur'an can be explained and proven true with historical evidence, relevant facts, and the promise that Allah Himself will take care of it (Abd. Rahman, 1997). Allah said as follows:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it." [Qur'an, al – Hijr/15: 9]



According to M. Muzayyin (2017), there are two theories for understanding the elements of hatred against Islam which are influenced by the teachings of Judaism, namely: First, the hatred of the Orientalists towards the Qur'an is caused by the belief that the Qur'an was not from Allah but was written by the Prophet Muhammad. The argument generates sentiments of hatred towards Islam. This hatred increased after the Crusades and was exacerbated by their efforts to spread information that the Qur'an had criticized doctrinal errors contained in Christianity, including the notion that Christ was the son of Allah.

Second, the negative assessment of the Prophet Muhammad himself. This negative assessment was initially spread in 1120 after several Western European scholars did a literature review. They portray the Prophet as a bringer of darkness, and the name Muhammad itself is a name that refers to evil. No less, some consider the Prophet as a 'Legendary Heresy'.

This study aims to explain matters related to the approach or method used by Abraham Geiger in criticizing the Qur'an and hadith. To gain a deeper understanding of Geiger's thought background, the beginning of this paper describes Geiger's short biography before explaining his approach. Furthermore, this study also explains the role of Orientalists in forming doubts about the Qur'an and the hadith of the Prophet.

ABRAHAM GEIGER BIOGRAPHY

Abraham Geiger was a German – born scholar. He was born in Frankfurt on May 24, 1810, and died in Berlin on October 23, 1874. He was the son of Rabai couple (Jewish teacher), Michael Lazarus Geiger and Roeschen Wallau. Abraham Geiger was one of the leading proponents of Jewish reformism, author, historian and critic. He was a lover of the Jewish religious sciences; this prompted him to become an editor in Jewish academic investigations and a teacher at the Berlin Hochschule (now Lehranstalt) (Singer & Hirsch, 1880).

According to Muslihah (2020), Geiger has been proficient in the Bible and Talmud since his teenage years. He was well – versed in Greek and Latin. In 1832 he was appointed as a Rabai in Wiesbaden. Since childhood, Geiger has studied with his father to be well – versed in the Hebrew Bible, Mishnah and Talmud. From a young age, the traditional teachings of Judaism confused Abraham Geiger; he saw a sharp difference between classical history and the Bible's statements about divine authority.

Geiger was very active in writing the Mishnah, a comparison of the facts found between the Talmud, the Bible, and the Hebrew – Mishnaic Dictionary, when he was 17. Geiger began studying philology, archaeology, philosophy and the Bible at the University of Heidelberg in April 1829. He did not complete his studies at the University of Heidelberg because he decided to move to the University of Bonn. At the University of Bonn, he began to associate with some of his peers and joined the Jewish youth aiming to become a Rabbi. Finally, in 1832, he was appointed Rabai in Wiesbaden.

An essay written by Geiger in German, entitled: "*Was Hat Mohammed Aus Dem Judenthume Aufgenommen?*" is an essential writing highlighting the approach or method he used to claim the Qur'an as the work of the Prophet Muhammad. The writing of his dissertation resulted from his intensive study of the Eastern world, and then his seriousness was implemented into his work. His dissertation has won awards and made him famous as an expert on the Eastern world. The dissertation also qualified him to receive a Doctor of Philosophy degree at the University of Marburg. After that, the method

of historical criticism began to be used by him in his claims against the authenticity of the Qur'an. The hard work of Geiger and his supervisor, Leopold Zunz (1794 – 1886), succeeded in reforming the Judaism by collapsing the religious concept that was purely ritual to a more open and relevant religion.

Next, Geiger joined with David Einhorn by chanting the idea of the freedom of women's rights which was previously considered to have suffered a severe decline because the teachings of the Judaism were considered to stifle women. The effect of this idea in 1838, the Orthodox Jews pressured Geiger simultaneously; he was also pressured to give up his position as Rabbi. This insistence and insistence gave the Orthodox Jews an advantage until Geiger moved to Breslau. Breslau was not a place of deadlock for his thoughts or ideas; on the contrary, he increasingly loudly criticized the practices found in the teachings of Orthodox Judaism, especially such as the dietary tradition (reduced eating), the use of *kippah*, *tallit* (sash ritual), and removing the *tefillin*. He thinks these are all practices that need more productivity and are useless.

Although accusations and criticism are always pressing, Geiger remains firm and consistent with his efforts to express his views through writing, among others, about the influence of Jewish teachings on Christianity and Islam. His insistence is apparent that Christianity and Islam have taken the original teachings of Judaism and adapted them into their religion. Finally, he decided to return to being a Rabbi because there was no room for him to become a professor for the Jews in Germany at that time. *Wissenschaftliche Zeitschrift fuer Juedische Theologie* (1835 – 1839), *Juedische Zeitschrift fuer Wissenschaft und Leben* (1862 – 1875), and *Nachgelassene Schriften*. (1875 – 1878) are among his writings that have attracted the attention, reference and research of the world until today (Husna, 2017; Parwanto, 2019; Wani, 2018).

ABRAHAM GEIGER CRITICISM OF THE JEWS

According to Ilim Abdul Halim (2017), Jews are a combination of religion, race, culture, and race of descent. From the point of view of historical facts, Jews also have spiritual, intellectual and identity characteristics. Judaism is categorized as a religion because it has religious characteristics such as belief, experience, worship and a community of believers.

In the beginning, the Jews were a nation of the descendants of Israel who did not mix with other nations and descendants. Today's Jews are said to be Jews who have mixed with other races. They practice the teachings left by the prophet Moses which have been modified a lot. This interbreeding is mentioned in the Jewish Old Testament. In this book, there is mention of the entry into Judaism from Arabs, Persians and Romans. This mixed descent is still called the Jewish race. Their identity, attitude, thoughts and morals are the same because they received education from the same Rabai. In the book of the Talmud, it is stated that the Jews are the most special and the best in the eyes of Allah. They are better than angels and other creatures. For them, a Jew is part of God. Therefore, if a Jew is carried, it is as if the majesty of God is struck. Their position that non – Jews are enemies in the book of Talmud is taught that they should not pity their enemies. They are forbidden to pay respect to other nations, and they are encouraged to deceive other nations (Salleh, 1994).

According to Tafsir Ibn Kathir, verse 154 of Surah al – Nisa' explains the disagreement of the Jews. Muhammad bin Ka'ab al – Qurazi, al – Suddi and Qatadah said, "The Jews asked the Messenger of Allah, peace and blessings be upon him, to send down to them a book from the sky as the Torah was revealed

to Moses, peace be upon him, in writing. Ibn Jarir said, "They asked him, so that revealed to them the *ṣuḥuf* from Allah in writing to so – and – so to justify the teachings he brought"; which is mentioned in the following Surah al – Isrā/17: 90.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

"And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us."

Therefore, Allah said, "Indeed they have asked for a bigger mosque. They said, "Show us, God, with us in reality". So, they were struck by lightning because of their injustice. "That is because of their injustice, their rebellion, their arrogance, and their defiance. This is interpreted in Surah al – Baqarah (Al – Mubarakfuri, 2007, p. 718). Allah said:

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً ۖ فَأَخَذْنَاكُمُ الْأَصْعَقَةَ وَأَنْتُمْ تَنْظُرُونَ ٥٥ ثُمَّ بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on. Then We raised you up after your death that you may give thanks."

According to Tafsir Mubin, Surah al – Nisā' verse 154 also means God has raised Mount Tursina over the heads of the Jews because they refused to accept the Torah and disobeyed their covenant of obedience to obey the Torah. They have also been authorized to enter the city of Jerusalem through its gates by humiliating themselves and bowing their heads to Allah. However, they violated the command of Allah and then entered Jerusalem by crawling while saying "Hintah" by humiliating the command from Allah (Abdullah, 2009, p. 8).

"Hintah" means a grain of wheat that is contrary to what Allah commanded who told them to call "Hithah", which is a quote, "Oh Allah wipe away our sin for abandoning jihad and we turned away from it, until we were lost in the desert for 40 years," (Al – Mubarakfuri, 2007, p. 720). In addition, the Jews are also forbidden to fish on Saturday, a prohibition of one day a week. But they also violate the prohibition. Allah takes from them a firm obligation agreement that requires them to do Allah's prohibition (Abdullah, 2009, p. 8). The Jews had committed a crime by worshipping the image of a calf when it was abandoned by Prophet Moses, who was praying to Allah (Dasuki & Kafrawi, 1993, p. 349).

The conflict between the attitude of the Jews and Allah's response to them is also explained in Surah al – Nisā' verses 160 to 162. According to Tafsir al – Quran, after Allah explained the badness of the Jews and their humiliation acting in the previous verses, in verses 160 to 162, Allah explained the consequences in this world. They are forbidden good food that was permitted before and in the hereafter prepares for them a painful torment.

That is why, when the sinful Jews found out about a significant violation, such as worshipping the image of a calf, they repented even though their repentance was accepted. However, because of that violation, Allah forbade them from some good foods that were previously halal. They do not admit that good food is forbidden because of their sins; they even say it has been forbidden since Noah, Ibrahim, and the Prophet who came later (Dasuki & Kafrawi, 1993, p. 351). This agreement to obey Allah's command is strong, but they disobeyed it. Due to violating their agreement and actions, Allah locked their hearts (Al – Syaokani,

2008, p. 171). According to *Tafsir Fathul Qadir*, after Allah mentioned the hypocrites and polytheists, Allah mentioned the unbelievers of the People of the Book, i.e. Jews and Christians, for denying the Prophet Muhammad. It is the same as denying all the Prophets and all the books that were revealed, and disbelief against them means disbelief against Allah (Al – Syaukani, 2008, p. 164).

ABRAHAM GEIGER'S CRITICISM OF THE LEGACY OF HANIF'S TEACHINGS

Geiger made a historical – critical approach to the Qur'an and Kraemer, Gibb, John Wansbrough, and others. Kreamer says that part of the content of the Qur'an is derived from the Old Testament, while the Day of Judgment is unknown to the Arabs, originally from the religion. There is also Gibb in his book "*Bunyah al-Fikr al-Dīnī*", which says Islam is built on various beliefs held by the Arab community. One of the reference sources is Shaykh Shah Waliyullah al – Dahlawi in *Hujjatullāh al-Bālighah*. It turns out that it is a wrong interpretation of the word al – Dahlawi.

What is meant by al – Dahlawi is very different from what Gibb says. Al – Dahlawi said that Prophet Muhammad was sent as a messenger by bringing the Hanif teachings rooted in Ismail. Furthermore, the Prophet Muhammad fixed it, removed the broken part, and return back his teachings instead of borrowing or imitating 'the teachings'. That is what Allah stated in the Qur'an as 'the religion (*millah*) of your father Ibrahim'. Because of that, the teaching principle should be accepted. They still hold this teaching until the arrival of Amr bin Luhayy. He was the first to introduce idolatry to Arab lands. Geiger said that the Prophet accepted Jewish teachings for specific reasons, among which are the following;

1. When the Prophet Muhammad preached in Medina, the Prophet faced the Jews, who used to have a strong influence on the local community. Moshe Pearlman also acknowledged this point in his statement against Geiger's work; he said that the Jews who lived in the Arabian Peninsula in the age of ignorance already had a superior economic, political, intellectual, agricultural, and handicraft foundation. According to him, Prophet Muhammad deliberately took advantage of this opportunity to attract their sympathy and loyalty to follow the teachings of Prophet Muhammad (Lestari, 2014, p. 53).
2. Prophet Muhammad had a close relationship with the Jews around him, such as Abdullah bin Salam and Waraqah. Initially, they used to be educated Jews who already knew Hebrew and its scriptures. Likewise, Habib bin Malik was a mighty Arab king and Jew. However, in the end, they all became followers of the Prophet Muhammad. It proves that Prophet Muhammad had ample opportunities to interact with Jews. So, Geiger concluded that Muslims learn Jewish teachings only through chat, not through the scriptures. Naturally, the Prophet Muhammad preached many things outside the actual Jewish teachings. Evidence of interaction between Islam and Judaism, Geiger cites Q.S. al – Baqarah 2: 76 as a basis, as follows:

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ ۖ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

"And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed

to you that they may contend with you by this before your Lord? Do you not then understand?"

3. Prophet Muhammad did not know Jewish scriptures. However, it does not mean that Prophet Muhammad lost his source. He can learn about the Jews from the information of those around him who have deeply understood the richness of the Jewish tradition. In response to Geiger's statement above, several denials are proposed by Muslim scholars among them. First, Prophet Muhammad had travelled to Syria, but only twice. First, he was still around 9 or 12 with his uncle, Abu Talib and Quraish. According to the narration quoted by Ibn Hisyam from Ibn Ishaq, the meeting between Muhammad and the priest Buhaira only happened briefly. After that, Prophet Muhammad never met the priest again.

This reason concludes that, first, the Prophet Muhammad could not receive many teachings from priests until only one short meeting. Second, Maisarah and the Quraysh sold Khadijah's merchandise when he grew up. During this journey, Prophet Muhammad never met the priest Buhaira again. In addition, there is no history to say that he and his entourage had discussions with Christian priests about their religion and religious scriptures. Third, in addition to having met Buhaira priests, the Prophet also often met Jews and Christians, both in Mecca and Medina (Lestari, 2014, p. 55).

In Mecca, he met with Waraqah bin Naufal and Zibr ar – Rumi. The Prophet's meeting with Waraqah happened before he received the first revelation of the Qur'an. In that short meeting, Waraqah could only say a word or two in response to the story of the Prophet's experience in Hira's cave. As for meeting him with Zibr only because he wanted to see how to make weapons, not to learn. Related to this, Qur'an itself has denied the allegations through them, Surah al – Naḥl 16: 103.

Fourth, although there are many similarities between Jewish and Islamic teachings, there is much information in the Qur'an that is contrary to Jewish teachings, such as:

1. In the Old Testament, Exodus 2:5 – 6, it states that the one who invited Moses was Pharaoh's daughter, while in the Qur'an, it was Pharaoh's wife;
2. In the Old Testament, the one who made the statue of the calf was Prophet Harun, while in the Qur'an, his name was Samirī. The Prophet Muhammad never read the books of the Old Testament and the New Testament; how did the Prophet Muhammad know it? It is confirmed by the Qur'an in Surah al – Ankabūt 29: 48 as follows:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَأَرْتَابَ الْمُبْطِلُونَ

"And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted."

Suppose it is true that the Prophet Muhammad had studied with Buhaira, why did the Quraysh—who witnessed a meeting between the Prophet Muhammad and the learned scholars of Buhaira—never say so, even though they were fierce enemies of the struggle of the Prophet Muhammad? The Qur'an is not from the Prophet but from Allah. This is proven by several arguments as follows:

1. Prophet Muhammad was always in a hurry to memorize the verses of the Quran that Jibril was reading. He only stopped rushing when Allah assured him his memorization would be kept in his memory;

2. In the Qur'an, many verses contain criticism or criticism of some parties the attitude of the Prophet Muhammad;
3. Some verses were initially unknown to the Prophet in the Qur'an. He only understood it after dropping another verse that explained it.

In the matter of worship, Geiger explained that the teaching of cleaning the body before praying in Islam, using water or *tayammum*, is a rule in the Talmud. Abraham Geiger said: "This person cannot perform the prayer before washing with water, for which cleansing is recommended as a general rule before prayer both in the Qur'an and the Talmud. So, in the Talmud: "He cleanses himself with sand, and then it is enough".

Geiger also discusses the stories of the Qur'an from the Jewish tradition. In his book, he compares the story of the Prophet with the story in his Gospel. There are four categories of stories in the Qur'an that Abraham Geiger originated from Jews: First, stories of ancestors and prophets sent by Allah for his people. It covers the story of Adam to Noah, the story of Noah to Abraham, and the story of Abraham to Moses. Second, is the story of Moses. Third, three kings whose power is not limited, namely King Thalut, Daud, and Sulaiman. Fourth, the saints were sent after the reign of Sulaiman. One of the examples of the comparison made by Geiger is the story of Adam and Noah. In the Qur'an, the creation of Adam is described with: *When your Allah said to the angels, "I will create on earth a substitute"*. In the Hebrew verse, it corresponds to: *When the Holy One blessed him! was going to create man, he consulted with the angels, and said to them, "We will make man in our image"*. This is one example of the comparison in the story of the Prophet. In this way, it is as if the Qur'an practices Jewish teachings but differs from the words of the Prophet.

GEIGER'S METHODOLOGY IN CRITICISING THE QUR'AN AND THE PROPHET

Nowadays, various methods are created, enacted, and used towards starting or increasing the level of reciting the Qur'an. Among those methods are *Iqra'*, *Qira'ati*, *al-Baghdādī*, and others. After mastering reading, the improvement efforts continued to memorize the Qur'an. Then the method of memorizing the Qur'an was born, like the typical method of reading repeatedly. This method is used to obtain an approach to understanding the meanings of the verses of the Qur'an that are read and memorized. Departing from that purpose, the approach or method of Arabic linguistics, *Naḥwu*, *Ṣarf*, *Balāghah*, and *Mantiq*, have appeared. Hence the method or approach used is growing, including the approach of history, science, and culture. It has produced the goal to be achieved, which is understanding the meaning of the Qur'an.

Similarly, at the beginning of his writing, Geiger used the approach of text and content between the Qur'an and the Bible. He tried to find similarities between the Qur'an and the Bible until he managed to find the answer that the Qur'an is an adaptation of the teachings of Judaism (Wani, 2018).

1. Method of Historical Criticism

Geiger was the first Orientalist thinker to research the Qur'an. In 1833, he completed his dissertation entitled, 'Was hat Mohammed aus dem Judenthume

aufgenommen?' He argues that the teachings of Judaism in the Qur'an can be found through some vocabulary, theological concepts, and worship. Geiger further supported his historical research method as evidence to strengthen his argument through the story of the Prophet going to meet and face to – face with a priest from Buhaira'. As a result, he concluded that the sources in the Qur'an were influenced or taken from the teachings of Judaism and Christianity. Scholars who emerged after Geiger made his writings the primary reference to distort people's understanding of the Qur'an (Lailaturrokhmah, 2017).

According to Kurdi Fadal (2011), Abraham Geiger believed that the Qur'an is not an original holy book; it is due to the presence of some teachings from the Judaism that were taken by the Islam. There are three main things, according to Geiger, that the Prophet has taken from the teachings of the Judaism: (a) Verses related to the doctrine; (b) The stories in the Qur'an; (c) Views on life; (d) Verses of legal and moral regulations.

2. Method for Identifying Verses of the Qur'an that Have Resemblance to the Biblical Texts and Rabbinical Literature

An example of the findings from this approach is Geiger's study on prayer position. According to him, there are similarities between Judaism and Islam in prayer, especially when standing. Another similarity is the prohibition of drunkenness in prayer. Both of these religions strictly forbid their followers to get drunk during prayer. A slight difference is that drunkenness was not prohibited in early Islam. After enforcing the prohibition of drunkenness, Islam not only forbids it during prayer but also in all places and circumstances. The next similarity between Judaism and Islam is the obligation to purify oneself before prayer. Purification must be performed; if there is no water, purification must be done by using dust (especially for travellers who find it difficult to get water). From comparing these similarities, Geiger believed that the Prophet Muhammad deliberately changed or abandoned Jewish teachings so that the Jews living in Medina would not understand his teachings. This situation can be found because the Prophet Muhammad may have mistakenly recorded or understood the verbal information (Parwanto, 2019).

3. Method of Storytelling in the Qur'an

According to Wendi Parwanto (2019), Geiger explores the storytelling approach contained in the Qur'an. Geiger found four types of narratives in the Qur'an through this approach, which are said to have been taken from Judaism. Especially the story about men as leaders (patriarch). The first story involves: (a) The story starts with the Prophet Adam A. to Noah; (b) The story starts from the Prophet Noah A. to Ibrahim; (c) The story starts from the Prophet Ibrahim to Musa. The second story is about the leadership of the Prophet Musa. The third story is about the three sultans, namely Thalut, the Prophet Daud, and the Prophet Sulaiman, all of whom were given God's unlimited leadership and power. And last, the fourth story is about the religious group who became messengers after the Prophet Sulaiman. Geiger claims the four stories in the Qur'an to be imitations by the Prophet Muhammad from those in the Jewish scriptures.

4. Method of Vocabulary in the Qur'an

Rizki Ulfahadi and Reynaldi Adi Surya (2020) explained that through this vocabulary study approach, Abraham Geiger found as many as fourteen vocabulary words that were

allegedly plagiarized by the prophet Muhammad from the Jewish language. The vocabulary is not from pre – Islamic Arabic. The vocabulary is as follows:

- a. *Sakinah*
- b. *Taaghu*
- c. *Furqan*
- d. *Ma'un*
- e. *Masani*
- f. *Malakut*
- g. *Darasa*
- h. *Tabut*
- I. *Jannatu al-Adni*
- J. Taurat
- k. *Jahannam*
- l. Rabbani
- m. *Sabt*
- n. *Ahbar*

The writing entitled *The Foreign Vocabulary of the Qur'an* by Arthur Jeffery has researched and listed 322 foreign words claimed to be in the Qur'an. Eleven of them are those mentioned by al – Imam al – Suyuthi (Azmi, 2019).

According to Nihayatul Husna (2017), Geiger's reasoning that why Prophet Muhammad plagiarized Jewish teachings is because:

- a. Prophet Muhammad deliberately chose Medina because there were Jews who had advanced economically, intellectually, politically, and even agriculturally. The Prophet also took the opportunity of the diligent attitude of the Jews so that he could facilitate and expand his influence;
- b. The Prophet established a close relationship with those who became the key person to the Jewish nation, such as Abdullah bin Salam bin Waraqah and Habib bin Maliki. These people are intellectuals and also have a position among the Jews;
- c. The Prophet did not have any knowledge of Judaism. He learned Judaism only through the people around him. According to Ahmad Sanusi Azmi (2012), the claims of Western Orientalists apart from the people of Mecca and Medina who became informants to the Prophet in plagiarizing the Qur'an, the Prophet was also helped by his wives as informants. The Prophet's two wives were not from Arab nations, namely Safiyyah bint Huyai bin Akhtab (daughter of the Jewish Bani Nadhir leader) and Mariah al – Qibtiyah (servant woman gifted to Rasulullah by Muqauqis from Egypt). Mariah was an informant who taught the Prophet about the story of Mariyam—who who wanted to get dates by shaking the tree.

Scientifically, Islam rejects the method of interpretation done by Geiger. Tafsir and takwil are the approaches used by Islam to understand the meaning of the Qur'an. Qur'an is the primary source of knowledge in Islam. The interpretation of the meaning of the Qur'an cannot be done at will but must be referred first to other references according to the order of priority that has been set:

- a. Referring to the interpretation of other verses (*al-Qur'ān bi al- Qur'ān*);
- b. Referring to the hadith of the Prophet (*al- Qur'ān bi al-hadīth*);
- c. Referring to the testimony of the companions of the Prophet;
- d. Referring to *Tābi'in*;
- e. Refers to an authoritative scholar/Ulema.

According to Zulhamdani (2017), regarding the discovery of Jewish vocabulary in the Qur'an, Imam Jalaluddin al-Suyuthi confirmed some non-Arabic vocabulary but had been Arabicized so that they became fully Arabic vocabulary. For example, the word *jahanam* was taken from the Persian and then Arabicized—but there is also an opinion that said the vocabulary was Arabic from the Gehinnom vocabulary, which was referred to from Hebrew.

CONCLUSION

If viewed from an Islamic perspective, Geiger is not an ideal figure that can be referred to in interpreting the Qur'an. However, his courage and earnestness in finding similarities between Judaism, Christianity, and Islam should be considered challenging for Islamic scholars in facing Geiger's current of thought, which is still developing in this post-modern era. The approach used by Geiger is a scientific approach that is considered even though it initially received criticism from the Orthodox Jews. The argument about the existence of a foreign language in the Qur'an and the relationship between the Prophet and the Jewish key person is not a significant problem, but only as a marker that Islam is a religion that celebrates the diversity of languages and ethnicities. Historical, linguistic, phenomenal and textual approaches are indeed orientalist's primary and powerful weapons in doubting Islamic teachings. The role of all parties, especially Islamic scholars, is significant as an academic counter to doubts about Islamic teachings.

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