

Orientalist Critiques of Quranic Authenticity: A Critical Analysis of Abraham Geiger and Theodore Nöldeke

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Abstract

Orientalist studies of the Quran have given rise to various criticisms that question the authenticity and originality of the revelation, one of which is the allegation that the Quran's language is derived from Jewish traditions and earlier religions. Abraham Geiger and Theodore Nöldeke were Orientalist scholars who argued that certain vocabulary, religious concepts, laws, and stories in the Quran are closely linked to Jewish traditions and other foreign languages. This study aims to analyze Geiger and Nöldeke's views on the allegations of linguistic duplication in the Quran and to examine Muslim scholars' responses to these views. The study employs a qualitative method using a content analysis approach. Data were obtained from primary sources the works of Orientalists and secondary sources, including books, journals, and relevant literature on the sciences of the Quran (*ulumul Quran*). Data analysis was conducted using content analysis and descriptive-critical analysis. The results of the study indicate that the allegations of linguistic duplication in the Quran stem from a historical-philological approach that highlights similarities in vocabulary and traditions between the Quran and Jewish and Christian texts. However, Muslim scholars argue that these similarities are part of a process of acculturation and Arabization of language that does not diminish the authenticity of the Quran as a revelation from Allah. Thus, the existence of vocabulary that bears similarities to other languages cannot be used as a basis for denying the originality and miraculous nature of the Quran.

INTRODUCTION

The Quran is the primary source of Islamic teachings, believed by Muslims to be a revelation from Allah whose authenticity and integrity have been preserved throughout the ages (Aziba et al., 2025). However, as the study of Islam has developed in the West, various Orientalist critiques have emerged that question the historical, linguistic, and authenticity aspects of the Quran. One widely discussed issue is the allegation that certain vocabulary and narratives in the Quran are the result of adoption or duplication from Jewish and Christian traditions.

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Abraham Geiger, in his work *Judaism and Islam*, argued that terms such as *Taurat*, *Tabut*, *Jahannam*, and *Rabbani* originate from Hebrew and indicate a Jewish influence on the Quran. This view was later developed by Theodore Nöldeke and a number of other Orientalists who assessed that the Quran is a product of prior cultural and religious interactions. This perspective sparked a lengthy debate between Western scholars and Muslim scholars regarding the concept of revelation, the process of revelation, and the relationship between the Quran and earlier religious traditions. These findings ensure that the study of allegations regarding linguistic duplication in the Quran remains relevant for critical examination from the perspectives of exegesis and the sciences of the Quran (Rois, 2024; Muttaqin, 2022; Nur et al, 2024).

Current trends indicate that Orientalist criticism of the Quran is not only an academic discourse among Western scholars but has also spread widely through digital media, international journals, and various online platforms accessible to the Muslim community. The accusation that the Quran adopts language, theological concepts, laws, and stories from Judaism and Christianity is often used to cast doubt on the authenticity of the Quranic revelation. Some Orientalists, such as Geiger, Nöldeke, and Mingana, argued that the presence of non-Arabic vocabulary in the Quran serves as evidence of significant foreign influence on Islam's sacred text (Mingana, 1927; Nöldeke, 1904). On the other hand, Muslim scholars such as al-Shafi'i, al-Tabari, and al-Suyuti assert that the presence of vocabulary sharing similarities with other languages does not negate the Quran's identity as an Arabic text, since the process of Arabization had already taken place long before the revelation (Al-Suyuti, 2008). These differing viewpoints reflect an ever-evolving intellectual dynamic and require a more comprehensive study to provide the Muslim community with a balanced understanding.

A study of allegations of duplication in the language of the Quran is of great urgency because it is directly related to Muslims' understanding of the authenticity of the revelation and the authority of the Quran as the source of Islamic teachings. Amid the public's increasing access to Orientalist literature and digital media, there is a need for academic research capable of objectively explaining the differences between linguistic acculturation, linguistic borrowing, and allegations of plagiarism in religious texts. According to Rahman (1980), Orientalist studies of the Quran have become a key theme in modern Islamic studies, influencing how scholars view the history of revelation. Furthermore, this study is important for strengthening Islamic literacy, particularly in the fields of exegesis and Quranic sciences, so that Muslims can understand that the existence of similarities in vocabulary or traditions with previous religions does not automatically prove that the Quran is the result of adoption from other sources. Therefore, this research is important as an academic effort to explain the Quran's position within the contexts of history, language, and revelation in a more comprehensive manner (As'adah, 2022; Izzuddin, 2025; Ahmad et al., 2022).

Previous research has generally focused on mapping Orientalist thought regarding the origins of the Quran, particularly the ideas of Abraham Geiger, Theodore Nöldeke, and other Western scholars who highlighted Jewish and Christian influences on the Quran. For example, Geiger (1898) placed greater emphasis on philological analysis of Quranic vocabulary believed to derive from Hebrew, while Nöldeke (1904) developed studies on the chronology of the Quran and the use of foreign terms in the revelatory text. On the other hand, research conducted by Muslim scholars such as (Syamsuddin, 2003) and (Ichwan, 2002) focuses more on Orientalist methods in Quranic studies as well as critiques of the assumptions they employ. However, there remains a lack of research that specifically examines allegations of linguistic duplication in the Quran through an integrative approach that simultaneously combines linguistic analysis, the history of the Arabic

language, and the perspectives of *ulumul Quran*. Most studies remain descriptive of Orientalist thought or take a normative approach in presenting rebuttals. Therefore, research is needed that can critically and academically explain the differences between the process of loanword adoption, the Arabization of vocabulary, and claims of linguistic duplication in the Quran, thereby yielding a more objective understanding of the Quran's relationship with pre-Islamic linguistic and cultural traditions.

METHODS

This study employs a qualitative research method using a content analysis approach. The research was conducted through the review and analysis of various literary sources related to Orientalist thought regarding allegations of duplication in the Quran, particularly the views of Abraham Geiger and Theodore Nöldeke. The primary data sources in this study include works by Orientalists such as Abraham Geiger's *Judaism and Islam* and Theodore Nöldeke's *The History of the Quran*, while secondary data sources were obtained from books, scholarly journals, articles, and *ulumul Quran* literature discussing Orientalist critiques of the Quran. Data collection was conducted through documentation by identifying, classifying, and examining various data relevant to the research theme. Data analysis employed content analysis and descriptive-critical analysis, specifically by describing the Orientalists' arguments regarding claims of Jewish and foreign linguistic influences in the Quran, and then critically evaluating and comparing these with the perspectives of classical and contemporary scholars in the fields of Quranic studies and Arabic linguistics. Through this approach, this study aims to gain a comprehensive understanding of the allegations of linguistic duplication in the Quran and to clarify the position and scholarly response of Islam to such Orientalist critiques (Masruchin et al., 2025; Ahmad, 2024; Efendi et al., 2026; Engkizar et al., 2026).

RESULT AND DISCUSSION

Quranic Orientalism (A Study of the Thought of Abraham Geiger)

Abraham Geiger was born in 1810. He was a figure in the Jewish Reform movement who began his work in Breslau, Frankfurt, and Berlin. At the age of 17, Geiger was already actively involved in writing the *Mishnah*, examining the differences between Talmudic law and the Bible, and compiling a Hebrew-Mishnaic dictionary. In April 1829, Geiger began his studies at the University of Heidelberg. There, he studied philology, archaeology, philosophy, and biblical studies extensively. After one semester, he chose to transfer to the University of Bonn. There, he and his peers joined a group of Jewish youths being trained to become rabbis. He was subsequently ordained and appointed as a rabbi in the city of Wiesbaden in 1832.

He conducted an intensive study of the Eastern world and later channeled his dedication into the work *Was hat Mohammed aus dem Judenthume aufgenommen?*. This essay won a contest and catapulted his reputation as an expert on the Eastern world. It was also through this essay that he earned his Ph.D. from the University of Marburg. That essay also became his magnum opus on the historical-critical analysis of the concept of the origin of the Quran. Known as a Jewish reformer, Geiger, together with his mentor Leopold Zunz (1794–1886), sought to reform Judaism to move away from a ritualistic conception of religion. Geiger also pioneered the recognition of women's status in social and ritual spheres, where they had previously been marginalized within Jewish tradition. Together with David Einhorn, he worked to open up public spaces for women and promote the idea of women's freedom a concept previously viewed as degrading. Due to these liberal views, in 1838 Geiger's ideals came under attack from Orthodox Jewish groups, and he was ordered to relinquish his rabbinical title. Consequently, he moved to Breslau (Spiro, 2008). In his new home, Geiger's movement did not weaken; on the contrary, it grew even stronger. He vigorously

attacked Orthodox Jewish rituals and traditions, such as dietary laws (restrictions on food), wearing a kippah (Jewish skullcap), wearing a tallit (prayer shawl), and removing tefillin (phylacteries). He viewed such practices as counterproductive or mere futility (Wilhelm, 2011).

Together with Samuel Holdheim, he developed the concept of a socialist, modern, and integrated Jewish society. He sought to devise regulations to shape the identity and standards of Jewish society as part of urban society and as a group within the global Jewish network. After painstakingly building a career in academia and after fulfilling what he considered to be a struggle for socialist Jewish reform, Abraham Geiger finally passed away in Berlin in 1874.

Among Geiger's works are: 1) *Was hat Mohammed aus dem Judentume aufgenommen?* Bonn, 1833 (translated as *Judaism and Islam: A Prize Essay*, F. M. Young, 1896). 2) *Das Judentum und seine Geschichte von der Zerstörung des zweiten Tempels bis zum Ende des zwölften Jahrhunderts*. In *Twelve Lectures*. With an Appendix: An Open Letter to Professor Dr. Holtzmann. Breslau: Schletter, 1865–71 (translated as *Judaism and Its History: In 2 Parts*, Lanham [et al.]: Univ. Press of America, 1985. ISBN 0-8191-4491-6). 3) *Posthumous Writings*. Reprint of the 1875–1878 ed., published in Berlin by L. Gerschel. Vol. 1–5. New York: Arno Press, 1980. ISBN 0-405-12255-1.

Abraham Geiger's views on the Quran are outlined in his book *Judaism and Islam*. Geiger explains that the Quran was influenced by Judaism in the following areas: i) linguistics, faith, and doctrine; ii) legal and moral regulations; iii) views on life; and iv) the stories in the Quran. The following are some descriptions of Geiger's views on the influence of Jewish tradition on the Quran.

According to Geiger, there are 14 Quranic terms 15 adopted from Hebrew, including: *sakinah*, *taagut*, 16 *furqan*, *ma'un*, *masani*, *malakut*, 17 *darasa*, 18 *tabut*, *jannatu 'Adn*, 19 *taurat*, *jahannam*, 20 *rabbani*, 21 *sabt*, and *abbar*. *Tabut*, in Jewish teachings. The word *tabut* appears twice in Jewish teachings. One instance is in the story of Prophet Moses (peace be upon him), whom his mother placed in a basket. *Jannatu 'Adn*: The word 'adn in Arabic means pleasure or happiness (the name of a paradise). According to Geiger, this word essentially derives from Hebrew. In Judaism, "and" is the name of a region inhabited by their ancestors, Adam and Eve. The part of the region they occupied was a garden of trees commonly referred to in the Gospel as the "*Garden of Eden*." Over time, the meaning of this word no longer refers to the name of a specific place but is used to denote heaven, although in practice, the Jewish people still refer to the Garden of Eden as a specific location as well. *Jahannam* this word is also claimed to have Jewish origins. The word "*Jahannam*" refers to the Valley of Hinnom, a valley filled with suffering. Because it symbolizes suffering, the term "*hinnom*" was later transformed into "*gehinnom*" in the Talmud to denote hell. *Rabbani*: This word is considered to have Jewish origins due to the suffix "an" attached to the word "*rabb*," which means "our Lord" or "teacher." According to Geiger, such an "an" suffix is common in Jewish languages to denote a priest (monk), as seen in the words "*rabbān*" and "*rubban*."

Sabt: This word is used to refer to Saturday (the weekend day) by Muslims, Jews, and Christians. In Exodus 16:1, Ben Ezra offers his view that in Arabic, there are five days named according to numerical order: the first day (*abad*), the second day (*isnin*), the third day (*sulasa'u*), the fourth day (*arbi'a'u*), and the fifth day (*khamis*). However, this is not the case for the sixth day. Instead, Islam uses the word "*sabt*," which is considered the holy day of the week. Therefore, according to him, the word "*sabbat*" in Arabic where the letter Shin is pronounced like the Hebrew letter Samech was adopted into their language. Torah: It means "law." This term is used exclusively to refer to the tradition of divine revelation in Judaism. Prophet Muhammad, with his oral tradition, could not definitively distinguish the differences in the meanings of these words. In

fact, Prophet Muhammad incorporated the meaning of “Pentateuch” into this word.

Concepts of Islam (Faith and Religious Doctrine)

Abraham Geiger believed that there were several aspects of faith and religious doctrine that the Prophet Muhammad adopted from pre-Islamic teachings, such as: First, the creation of the heavens and the earth, along with all their contents, in six days. He stated that in this regard, the Prophet Muhammad’s thinking aligns with the teachings of the Bible. However, in another verse, the Prophet Muhammad also stated that the earth was created in two days. According to Abraham, this verse contradicts the first one. Therefore, he concluded that the Prophet Muhammad had very limited knowledge of the Bible, which ultimately led to inconsistencies. Furthermore, he says that although the Prophet Muhammad acknowledged the existence of the seventh day the Sabbath he refused to acknowledge the sacredness of that day. In his view, the Prophet Muhammad offended the feelings of the Jewish people and rejected their belief that God rested on that seventh day.

Second, the seven levels of heaven. The scriptures state that there are seven levels of heaven, all of which have been named. This is mentioned in Chagiga 9:2. Similarly, in the Qur’an, the Prophet Muhammad also mentions the same thing, as in Surah al-Baqarah [2]:29. Third, the belief in retribution on the Day of Judgment. Jews believe in this, as well as in the rewards of heaven and hell. Geiger notes that this concept also appears in Islam. In Isaiah, v. 14, it is mentioned that the rulers of hell ask every day, “Give us food, so that we may be satisfied.” The Qur’an also contains a similar statement, albeit with slightly different wording, in Surah Qaf [50]:30. Additionally, there is the belief in Yajuj and Ma’jui, angels in the graves, parables of the righteous, and so on.

First, Legal and Moral Rules. Prayer. There are several aspects of the prayer ritual that Geiger considers to be similar to Jewish teachings, namely: i) The concept of prayer out of fear (*shalat khauf*). According to him, the Prophet Muhammad was like a rabbi who determined the standing position for prayer. As Geiger quotes from the words of the Prophet Muhammad, “Stand when facing your Lord, but if you are afraid, perform [prayer] while walking or riding” (Geiger, 1998). These three positions are also mentioned in the scriptures. In other words, the concept of prayer in dangerous situations or during war (at times of fear) exists in both Judaism and Islam. It is this similarity that Geiger considers a “borrowing” of tradition. ii) The prohibition against praying while intoxicated. Regarding the critical conditions mentioned in the first point, concentration during prayer is of the utmost importance for a Muslim. Therefore, according to Geiger, the Prophet Muhammad forbade his followers from performing prayer while intoxicated. This prohibition is also found in Talmudic teachings. iii) The legitimacy of tayammum. In Talmudic teachings, water is one of the means of purification. If water is unavailable, sand can serve as the primary alternative. Similarly, in Islam, tayammum is permitted as a means of purification.

In addition to the three points above, there are also other Islamic teachings that Geiger believes were adopted from Judaism, such as: the invalidation of wudu upon touching a woman, the etiquette of congregational prayer, and the rules governing the observance of fasting. Religious rules pertaining to women include: the three-month ‘iddah period and the two-year breastfeeding period. Worldview According to Geiger, there are several similarities between Islam and Judaism in terms of worldview, such as the hope for a *busnul khatimah* (a good ending). The Quran states, (*wa tawaffana ma’al abrar*).²⁸ Similarly, in Balaam, it is written, “Let me die the death of the righteous.” The etiquette of making promises. In Islam, a person is encouraged to say “*Insha’Allah*” when promising to do something. The same applies in Jewish teachings. Judaism recognizes the concept of reward for good deeds. This is mentioned in Baba Kamma 92. This is also consistent with Quranic Surah An-Nisa [4]: 85. Second is “*amal jariyah*” (ongoing charitable deeds). Jewish teachings state that when a person dies, they leave

everything behind except their acts of worship. Similarly, the Prophet (peace be upon him) once said the same thing: three things will accompany a person at the time of death two will return, and one will remain with them. These three are family, worldly success, and acts of charity. Family and (worldly) success will return to the living, but charitable deeds will remain with the deceased (in the grave).

There are four categories of stories in the Quran that Geiger considers to have originated from Jewish sources, namely: First, stories about male leaders (patriarchs) that is, the prophets whom Allah sent to His people including the stories from Prophet Adam to Prophet Noah; from Prophet Noah to Prophet Abraham; and from Prophet Abraham to Prophet Moses. Second, the story of Prophet Moses. Third, the three kings whose power was unlimited: King Saul, Prophet David, and Prophet Solomon. Fourth, the holy men sent after the time of Prophet Solomon.

Fazlur Rahman, in his book *The Major Themes of the Quran*, notes that there are three types of Orientalist works regarding the Qur'an. First, works by Orientalists who seek to prove that the Quran was influenced by Jewish and Christian traditions; second, works by Orientalists who place greater emphasis on discussing the historicity and chronology of the Qur'an; and third, works by Orientalists that discuss specific themes in the Quran.

Of the three types mentioned above, Abraham Geiger can be classified as belonging to the first type, as evidenced by several of his ideas discussed earlier. Generally speaking, the classic argument put forward by this first type is that the Quran is nothing more than a product and creation of Muhammad, compiled based on the Bible as it had evolved by that time in Mecca. In other words, based on the evidence of influence discussed above, Geiger argues that the Quran is not a transcendent text, as it "evidently" contains combinations and duplications of various Jewish, Christian, and even pre-Islamic (*Jahiliyyah*) traditions. According to him, the Quran is merely Muhammad's reflection of the traditions and conditions of Arab society at that time (a simplification of the Bible) and is therefore cultural in nature and not transcendent.

Nöldeke on the Issues of the Quran's Chronology and Linguistic Duplication

In Islamic teachings, the Qur'an must be recited in its original form (Q.S. al-Muzzammil [73]:4), and reciting the Qur'an correctly earns one reward. The language of the Quran is studied meticulously to derive its precise meaning so that it can be practiced and internalized as part of enjoining what is good and forbidding what is evil. Consequently, in the study of the Arabic language, various branches of Arabic linguistics have emerged, such as *balāghah* (*badī'*, *ma'ānī*, *bayān*), *ṣarf*, *nahw*, and others. In the effort to uncover the precise meanings of the Quran, *ʿUlum al-Qurʾān* and its branches emerged. Orientalists, in their studies of the language of the Quran, have argued that the Quran was heavily influenced by foreign vocabulary. Abraham Geiger (1810–1874), a founding figure of Liberal Judaism in Germany, claimed that the Quran was significantly influenced by Judaism. In one of his essays, he argued that Hebrew vocabulary had a considerable influence on the Quran.

Geiger's essay was submitted as part of the 1832 entrance exam for the University of Bonn, and he won the competition. In 1833, the essay was published in German under the title: *Was Hat Mohammed aus dem Judenthume aufgenommen?* (What Did Muhammad Borrow from the Jews?). Words found in the Quran such as: *Tabut*, *Taurat*, *Jannatu*, *Jahannam*, *Akbbar*, *Thagut*, *Ma'un*, and *Malakut* originate from Hebrew. Geiger's study was later expanded upon and praised by Theodor Nöldeke, a German Christian pastor, who stated: "We desire, for example, a comprehensive classification and discussion of all Jewish elements in the Quran; the first steps toward this were taken by Geiger at a young age in his essay 'What Did Muhammad Borrow from the Jews?'" Nöldeke argued that Muhammad misapplied Aramaic expressions. For instance, "*furqān*," according to him, actually means "redemption," but for Muhammad, that meaning in Arabic became "revelation." "*Millah*" should mean

“word,” but in the Quran it means “religion.”

It didn't stop there; Noldeke then summarized the views of Abraham Geiger and Siegmund Fraengkel, who had pointed out Muhammad's errors in using foreign terms in the Quran, and then wrote a work containing two chapters that addressed the issue of the influence of foreign vocabulary in the Quran, namely, “Foreign Words in the Koran Which are Employed Arbitrarily and Improperly” and “Derivatives in and from the Ethiopian Language.”

One of Noldeke's references in his study was Siegmund Fraengkel (d. 1925), who wrote a slim volume in Latin titled “On Foreign Vocabulary in the Qur'an,” published in 1880. Fraengkel also wrote a book titled “Aramaic Vocabulary in Arabic,” published in 1886. In addition to Fraengkel, Hartwig Hirschfeld later also emphasized the importance of tracing foreign vocabulary in the Quran. According to Hirschfeld, this philological study would shed light on the originality of Islam. Theodore Noldeke, *Sketches from Eastern History* In another essay, written in 1927 by Alphonse Mingana (d. 1937), a Christian priest from Iraq, it was argued that there is 100% foreign influence in the Quran. 5% comes from Ethiopian sources, 10% from Hebrew, 10% from Greco-Roman sources, 5% from Persian, and 70% from Syriac. The Syriac influence in the Quran consists of six elements.

First, regarding the names of figures such as Solomon, Isaac, Jacob, Ishmael, Noah, Zechariah, and Mary; second, regarding religious terms such as *Kāhin*, *Māsīh*, *Qissis*, *Dīn*, *Ṭagūt*, *Rabbānī*, *Qurbān*, *Malakūt*, *Jannah*, *Malak*, *Rūb al-Quds*, and others; third, common words such as *Qur'an*, *Hushan*, *Muhaimin*, *Nūn*, *Tūr*, *Bāriyah*, *Misk*, *Maqālīd*, and others; fourth, orthographic features that betray Syriac influence; fifth, sentence structures such as those found in certain verses of the Quran; and sixth, foreign historical references such as the legend of Zūlqarnain (Alexander the Great), Majūsī, Nasārā, Ḥanīf, and Rūm. The claims made by Orientalists regarding the duplication of language in the Quran, as outlined above, have been met with objections and even refutations from several scholars, both classical and contemporary. Among the classical scholars who rejected the presence of foreign vocabulary in the Quran were Imam al-Shafi'i (204/820), Abu Ubaidah (209/825), Ibn Jarir al-Tabari (d. 310/923), and Ibn Faris (d. 395/1004). One of their reasons is that the Quran was clearly revealed in Arabic. Imam Shafi'i categorically rejected the idea that the Qur'an was influenced by foreign languages. Abu Ubaidah said: “Indeed, the Quran was revealed in clear Arabic. Anyone who claims that there is anything other than Arabic in it has exaggerated, and anyone who claims that the word *kiṣṣāban* (Q.S. al-Naba' [78]:38) originates from the Nabatean language has exaggerated.”

According to al-Tabarī, Ibn Abbās, and others, the words in the Quran are not interpreted in terms of Persian, Ethiopian, Nabatean, or other languages. These languages are interrelated. The Arabs, Persians, and Ethiopians spoke with a single tongue. The rejection by the aforementioned scholars of any foreign influence in the Quran stems from Quranic verses that explicitly state that the Quran was revealed in Arabic. (Q.S. Yusuf [12]:2, Fussilat [41]:2 and 44, al-Zumar [39]:28, al-Ra'd [13]:37, al-Nahl [16]:103 indicating that even if the vocabulary of the Quran originates from other languages, nevertheless). Furthermore, the meaning of these words does not necessarily require that their meanings be traced back to the original source of those languages. This is because Islam brings new meanings. Islam has corrected and Islamized the erroneous teachings of the pre-Islamic era, as well as those of Judaism and Christianity. Islam has imbued them with new meanings and teachings. Therefore, according to al-Attas, the Arabic of the Quran is Arabic in a new form. Although the same words in the Quran were used in pre-Islamic times, they do not necessarily carry the same roles or concepts.

From a linguistic perspective (i.e., linguistic acculturation), the study conducted by Geiger has actually also been undertaken by other scholars of *‘Ulum al-Qur'an*, such

as Az-Zarkasyi in his work *al-Burhan fi 'Ulum al-Qur'an*, As-Suyuti in *al-Itqan fi 'Ulum al-Quran*, Muhammad Az -Zarqani in *Manahi al-'Irfan 'Ulum al-Quran*, and others. From the author's review of the above literature, it is evident that all three do indeed acknowledge the role of other languages in the verses of the Quran. For example, Imam as-Suyuti mentions that there are 120 words that do not originate from Arabic. He states that the presence of such vocabulary in the Quran serves to demonstrate that the Qur'an encompasses both the knowledge of past generations and that of future generations. To strengthen his argument, as-Suyuti cites the opinion of Ibn Naqib, who explains this point unequivocally.

Ibn Naqib said, "One of the distinctive features of the Quran compared to Allah's other scriptures is that the Qur'an was revealed in the language of the people to whom it was revealed, and nothing was revealed in any language other than theirs." Furthermore, regarding the influence of the Quran's vocabulary on foreign languages whether from Judaism, Christianity, or other foreign languages this is indeed a reality that is well understood by the Muslim community, given that the Quran itself was revealed within the socio-cultural context of Arab society at that time where, notably, the languages they used were not all purely native to the local Arab community. Persian and Hebrew are among the foreign languages found in some verses of the Qur'an, and in fact, these had already become part of the "Arabic" language (i.e., Arabized). In recent Islamic intellectual tradition, this Quranic statement along with other similar verses was adopted by scholars of *usul al-fiqh*, who subsequently established a branch of legal theory known as "*syar'u man qablana*," and this has become one of the legal justifications for Islamic law documented in the literature of Islamic *usul al-fiqh*.

Meanwhile, the empirical and practical evidence of the pre-Islamic Arab traditions followed by the Quran is highly varied and relates to at least three areas: first, rituals of worship, including those inherited from Arab tribes, such as veneration of the Ka'bah, performing the Hajj, observing the month of Ramadan, and observing the fast. Second, socio-political rituals, such as incantations, camel husbandry, polygamy, slavery, and punitive rituals such as *al-Aqilah* and *al-Qasamah* as well as war rituals such as the one-fifth share of war booty, *al-Salb*, and *Ash-Syafiyy* and political rituals, such as the caliphate and *shura*. Third, ethical rituals both social and religious such as generosity, courage, loyalty, honesty, charity, and patience.

To examine the influence of the Quran on pre-Islamic religious traditions from an empirical-practical perspective, it is interesting to note what Muhammad Arkoun as quoted by Zuhri stated: that the structure of Islamic tradition consists of two concepts, namely the *Jahiliyyah* tradition a tradition that was already established in a society undergoing a transformation toward a religious society and the scriptural tradition, which is a tradition established by a religious community. The scriptural tradition, which is a tradition established by a religious society.

Thus, the arrival of Islam did not immediately destroy all aspects of pre-Islamic Arab culture (Fauzan, 2015). However, among these sociocultural institutions, some were rejected and others were modified. From an empirical-practical perspective, it is interesting to note what Muhammad Arkoun as quoted by Zuhri stated: that the structure of Islamic tradition consists of two concepts of the *Jahiliyyah* tradition namely, a tradition that was already established in a society undergoing transformation toward a religious society. The scriptural tradition, which is a tradition established by a religious society. Thus, the arrival of Islam did not immediately destroy all aspects of pre-Islamic Arab culture. However, among these social and cultural institutions, some were rejected and others were modified.

CONCLUSION

Based on the discussion above, it can be concluded that there are indeed some terms in the Quran that are the same as those in Judaism. Regardless of whether this

is purely acculturation from the Jewish language or whether there are similarities between the language used in the Quran and that used in Judaism, it must be acknowledged that Islam did not emerge in a historical vacuum many social institutions already existed before Islam appeared. Therefore, it is highly likely that there was acculturation of language, traditions, and culture from other religions with Islam as the religion that came later. Nevertheless, this cannot be said to alter the authenticity of the Quran or Islamic doctrine, because Islam did not come as an “opposition” but as a “completion” of the previous religions.

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