

The Christian Origins of the Quranic Text: A Historical Investigation of Monk Bahira and Warakha son of Nofil's influence on Muhammad (PBUH)

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Abstract

This research article aims to assess the assumptions of orientalists and western academicians about Bahira or Bohaira as the origin, fundamental source of the Qur'anic text, and teacher of Prophet Muhammad (PBUH). According to their findings, Qur'an is not revealed by Allah but Muhammad (PBUH) was really the author of the Quran. They also affirm and claim that material in the Quran is composed in a Christian environment. Muhammad (PBUH) also taught biblical metaphysics from Bahira, Warakha son of Nofil, Abdullah son of Salam, Salman Persian, etc., who played such a larger role in the compilation of Muhammad's Qur'anic text. According to Muslim scholarship and historical data, the Qur'anic text is revealed by Allah and Prophet Muhammad (PBUH) did not learn any single word from any human teacher. Assumptions of the Orientalists are being critically analyzed and also presented the opinions of those orientalists who are not ready to accept their meetings and borrowing materials, which played an important role in the formation and composition of the Qur'anic Text.

Keywords: Orientalist, Quranic Text, Human Sources, Bahira, Judeo-Christian

Introduction

According to the reasoning conclusions of western academics, particularly Orientalists, the Qur'an is the Holy Prophet's personal work, and the stories of qur'anic prophets, including some biblical legends, are derived from Christian informants or teachers. Among these Christian teachers and informants are the monks Bohaira or Bhaira, and Warkha son of Nofil, who has been considered very important in the formation of the Qur'anic text. The western scholars of Qur'an, orientalists and polemicists present the verses of the Holy Qur'an as evidence to prove their point of view of derivation and utilization of material obtained from these Christian monks in the composition of the Qur'anic text. Those verses are as follows:

" وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۖ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ " ¹

"And, indeed, full well do We know that they say, "It is but a human being that imparts [all] this to him! - [notwithstanding that] the tongue of him to whom they so maliciously point is wholly outlandish, whereas this is Arabic speech, clear [in itself] and clearly showing the truth [of its source]."

" وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ " ²

"Moreover, those who are bent on denying the truth are wont to say, "This [Qur'an] is nothing but a lie, which he [himself] has devised with the help of other people"

In the perspective of above cited qur'anic verses, the western critics alleged that the people of Macca also had doubts, and the text of the Qur'an itself is the authentic textual and historical reference for these doubts. It also was deduced from these verses that the composition of the contents of the Qur'an was only made possible with the cooperation of

Christian teachers, informants and personal learning meetings. Richard Bell says:

" only in a very few passage does Mohammad speaks in His own person, in xxii 93 ff. We must therefore be chary of assuming that passages in Quran are in Mohammad's own word."³

The earliest critic of Islam is John of Damascus⁴ believes Islam the first heretical religion and thought to have evolved in the wake of Christianity. John believes that the prophet's strong association with an Arian monk led to his acquaintance with both the Old and New Testaments. John's thesis that a Christian monk inspired the prophet is expanded by another Christian monk Abdul Masih ibn Ishac Al-Kindi. Many of the tales found in the Qur'an, according to him, were given to prophet by a Nestorian monk and two Jews named Abdallah and K'ab. Later polemicists were greatly influenced by John's approach. Other scholars, Peter the Venerable, Ricoldo of Montecroce, John of Segovia, and Nicholas of Cusa, are the primary persons who have reproduced the narratives of Jhon and Al-Kindi. The number of works on the Prophet Muhammad and Islam published in Europe throughout the seventeenth and eighteenth century rose quickly. There was mostly a repetition of past writings by earlier generations, which were full of slander and falsehoods against Islam and its prophet. According to famous western contemporary writer Karen Armstrong, the entire conglomeration of myths that had been created in Europe from the Middle Ages by bellicose crusaders by generations of churchmen fearful of a threatening and all-powerful Islam, by reforming men of the Christian Church, by flamboyant Renaissance writers, by proponents of Reason in the Enlightenment, by all are echoed in this provocative work by writers, poets, and painters intoxicated by the imagined desire of the exotic Orient, by serious biographers unable to

shake off their own Christian view of the world: the Venerable Bede, John of Damascus, Paul Alvarus, , Mandeville, Luther, Prideaux, Pitts, Abbe de Vertot, Voltaire, Richard Bell, Hugo, Diderot, Gibbon, ⁵ William Muir, Byron, Abraham Gieger, Rev Clair Tisdal, Kenneth Cragg, and most recent writer Gabriel Reynold.

Monk Bahira's Influence on Prophet Muhammad (PBUH)

Monk Bahira is the one significant figure among the Qur'anic scholars, to the formulation and support of Muhammad (PBUH) in his early childhood. Barbara Roggema displays their daily meetings until the composition of Quranic text in his Ph.D dissertation:

“M. (Muhammad) was a humble boy cheerful, good-natured, clever and eager to learn. He accepted Bahira's teaching (ilm Bahira) and observed it, and he came to Bahira day and night, until the Qur'an was written. He continued to visit Bahirā frequently and to consult him about his affairs and to do what he said. And he visited him every day and he continued that consistently | until Bahirā died.” ⁶

A Concise Encyclopedia of Islam, under "Bahira" says:

" Bahira (Aramaic: chosen) The name of the Syrian Christian monk who, when Muhammad traveled as a boy with his uncle Abu Talib to Syria, predicted his prophecy. In the various accounts of the event, the monk is supposed to have found a mark of prophecy on Muhammad's body or seen a branch move to provide him shade regardless of where he moved. He said that he had found a prediction of Muhammad's advent in his scriptures and warned Abu Talib to protect the boy from harm. This event took place, according to some traditions, when Muhammad was twelve years of age, the same age as Jesus when he encountered the

rabbis in the Temple. The figure of Bahira is found in Greek, Syriac, and Christian Arabic literature Bahira as a heretic monk who aided Muhammad in the composition of the Qur'an. These polemical works date from the early Islamic period and reflect the attitudes of some of the Christians of the time to the Islamic conquest" ⁷

Lesley Hazleton elucidates meaning of word 'Bahira':

" The solitary ascetic who would now play such a vital role in the legend of Muhammad's childhood was known as Bahira, a strange name for a desert dweller since it comes from the Arabic bahr, sea. Perhaps he'd once been a seaman, or perhaps the name indicated that he had a sea of knowledge at his fingertips, specifically in the form of a book that was rumored to be old beyond knowing, handed down from one generation of monks to the next. At a time when few people could read or write, the very existence of this book was iconic. It was thought of as a kind of oracle, its power projected by osmosis into its guardian or possessor. In fact Bahira's book was most likely a parchment copy of the Bible in one of the many variants still current at the time, and since parchment was perishable, he was one of those who had devoted his life to the painstaking task of copying it, letter by letter, verse by verse, in order to preserve it."⁸

She also narrated the story of child Muhammad's meeting with Christian legend Bahirā on the behalf of Ibn-Ishaq's account:

" As ibn-Ishaq tells it, with his usual sprinkling of caveats such as "it is alleged," Bahira had never before paid any attention to passing camel trains. But as abuTalib's section of the Damascus-bound one approached, the hermit saw a

single small cloud in the otherwise cloudless sky, hovering low over one particular point in the caravan. Recognizing it as an omen, he broke with his usual habit, went out, and invited everyone to be his guest and to come share what food he had. Abu-Talib and the others accepted, leaving the ten-year-old Muhammad behind to watch over the camels and the goods. But no sooner had they all entered the fortress walls than Bahira sensed that someone was missing. He questioned them closely, at which they acknowledged that, well, yes, there was always the camel boy. But surely the invitation didn't include him? It did. Bahira insisted that the boy be brought in, then had him stand still while he examined his torso, searching for the "seal of prophethood" foretold in that mysterious tome of his—in varying accounts either a third nipple, as some say is found in each reincarnation of the Dalai Lama, or a birthmark between the shoulder blades "like the imprint of a cupping glass." Whichever it was, he found it, then turned to Abu-Talib and announced: "A great future lies before this nephew of yours."⁹

In order to prove the acquisition of knowledge from Bahira, Orientalists present evidences from the books of hadiths and biographies of Prophet Muhammad (PBUH) to strengthen their argument, all these evidences are the same in terms of meaning. On his first journey towards Syria, the Prophet ﷺ traveled with his uncle Abu Talib and met Monk Bahira on the way to Syria. It is narrated in Sunan Al-Tirmidhi:

“ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى ، عَنْ أَبِيهِ قَالَ : خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ ، وَخَرَجَ مَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَشْيَاحٍ مِنْ فُرَيْشٍ ، فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ ؛ هَبَطُوا

فَحَلُّوا رَحَالَهُمْ، فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ، وَكَانُوا قَبْلَ ذَلِكَ يَمْرُونَ بِهِ، فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَقِئَتْ، قَالَ : فَهُمْ يَحْلُونَ رَحَالَهُمْ، فَجَعَلَ يَتَحَلَّلُهُمُ الرَّاهِبُ حَتَّى جَاءَ، فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ : هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ، يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ، فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ : مَا عِلْمُكَ ؟ فَقَالَ : إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ ؛ أَلَمْ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا، وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ، وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفٍ كَتَفِهِ مِثْلَ النَّفَّاحَةِ، ثُمَّ رَجَعَ، فَصَنَعَ لَهُمْ طَعَامًا، فَلَمَّا أَتَاهُمْ بِهِ - وَكَانَ هُوَ فِي رَغِيَةِ الْإِبِلِ - قَالَ : أَرْسَلُوا إِلَيَّ، فَأَقْبَلَ وَعَلَيْهِ غَمَامَةٌ تُظِلُّهُ، فَلَمَّا دَنَا مِنَ الْقَوْمِ ؛ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فِيءِ الشَّجَرَةِ، فَلَمَّا جَلَسَ مَالِ فِيءِ الشَّجَرَةِ عَلَيْهِ، فَقَالَ : انْظُرُوا إِلَى فِيءِ الشَّجَرَةِ مَالِ عَلَيْهِ، قَالَ : فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ، وَهُوَ يُنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ، فَإِنَّ الرُّومَ إِذَا رَأَوْهُ ؛ عَرَفُوهُ بِالصِّفَةِ فَيَقْتُلُونَهُ، فَالْتَفَتَ، فَإِذَا بِسَبْعَةٍ قَدْ أَقْبَلُوا مِنَ الرُّومِ، فَاسْتَقْبَلَهُمْ، فَقَالَ مَا جَاءَ بِكُمْ ؟ قَالُوا : جِئْنَا، إِنَّ هَذَا النَّبِيَّ خَارِجٌ فِي هَذَا الشَّهْرِ، فَلَمْ يَبْقَ طَرِيقٌ إِلَّا بُعِثَ إِلَيْهِ بِأَنَاسٍ، وَإِنَّا قَدْ أَخْبَرْنَا خَبْرَهُ، فَبِعِثْنَا إِلَى طَرِيقِكَ هَذَا، فَقَالَ : هَلْ خَلَقْتُمْ أَحَدًا هُوَ خَيْرٌ مِنْكُمْ ؟ قَالُوا : إِنَّمَا أَخْبَرْنَا خَبْرَهُ بِطَرِيقِكَ هَذَا، قَالَ : أَفَرَأَيْتُمْ أَمْرًا أَرَادَ اللَّهُ أَنْ يَقْضِيَهُ، هَلْ يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ رَدُّهُ ؟ قَالُوا : لَا. قَالَ : فَبَايَعُوهُ وَأَقَامُوا مَعَهُ، قَالَ : أَنْشُدْكُمْ بِاللَّهِ : أَيُّكُمْ وَلِيُّهُ ؟ قَالُوا : أَبُو طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِلَالًا، وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكُعْكِ وَالزَّبِيتِ. هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. " 10

“ Narrated Abu Musa Al-Ash'ari: Abu Talib departed to Ash-Sham, and the Prophet (ﷺ) left with him, along with some older men from the Quraish. When they came across the monk they stopped there and began setting up their camp, and the monk came out to them. Before that they used to pass by him and he wouldn't come out nor pay attention to them. He said: They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allah (ﷺ). Then he said: 'This is the master of the men and jinn, this is the Messenger of the Lord of the worlds. Allah will raise him as a mercy to the men and jinn.' So some of the older people from the Quraish said:

'What do you know?' He said: 'When you people came along from the road, not a rock nor a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple.' Then he went back, and made them some food, and when he brought it to them, he [the Prophet (ﷺ)] was tending to the camels. So he said: 'Send for him.' So he came, and there was a cloud over him that was shading him. When he came close to the people, he found that they had beaten him to the tree's shade. So when he sat down, the shade of the tree leaned towards him. He (the monk) said: 'Look at the shade of the tree leaning towards him.' He said: So while he was standing over them, telling them not to take him to Rome with him - because if the Romans were to see him, they would recognize him by his description, and they would kill him - he turned, and there were seven people who had come from Rome. So he faced them and said: 'Why have you come?' They said: 'We came because this Prophet is going to appear during this month, and there isn't a road left except that people have been sent to it, and we have been informed of him, and we have been send to this road of yours.' So he said: 'Is there anyone better than you behind you?' They said: 'We only have news of him from this road of yours.' He said: 'Do you think that if there is a matter which Allah wishes to bring about, there is anyone among the people who can turn it away?' They said: 'No.' He said: So they gave him their pledge, and they stayed with him. And he said: 'I ask you by Allah, which of you is his guardian?' They said:

'Abu Talib.' So he kept adjuring him until Abu Talib returned him (back to Makkah) and he sent Abu Bakr and Bilal with him. And the monk gave him provisions of Ka'k (a type of bread) and olive oil."

Historical Analysis of Christian Influence on Prophet

The perspective of monk Bahira's scholastic effect on the Prophet (PBUH) will be examined in this part in the context of the three key-aspects listed below.

1. Original name of Bahira
2. Meeting with Prophet of Islam

Analysis of Infulence

Original name of Bahira

Here an important question arises: whether Sergius the Monk, Nastor, and Behira are the same person or separate people. Richard Gotthiel answers that Behira and Nastor are the names of one and the same person; he writes:

" In the oldest Arabic accounts of Muhammad's interview with his teacher, the later is not mentioned by name. He is simply called *Rahib*) (= Monk, anchorite) At a later time, he is called Nastor, which may mean nothing more than that the monk was a Nestorian) and *Bahira*)."¹¹

Regarding the name of Bahira, Richerd relies on the historian Al-Masudi, who first mentions the name of Bahira "Sergius" and writes:

"Al Masudi is the first one to identify him with Sergius."¹²

Meeting with Prophet of Islam

Muhammad's first trip to Syria was with his uncle Abu-Talib when he was thirteen years

old. They met for a short time with a specific monk by the name of Sergius or Bohaira.¹³ It was a very limited and insufficient meeting, and it is impossible to utilise such a little interaction, according to Dr. Khalifa:

“Not only was this encounter too brief but it occurred too early to favour the surmise of the monk's assistance with the revelations, which began about thirty years later.”¹⁴

Analysis of Influence

It is incorrect to use by western polemicists and orientalist the hadith that says Muhammad (peace and blessings of Allah be upon him) travelled to Syria with his uncle Abu Talib and met the monk, which is mentioned in the books of Hadith and Sira. Imam Dhahbi has declared this hadith to be false.¹⁵ Thomas Car

“I know not what to make of that Sergius [Bahira or Buhayra, whatsoever the pronunciation be, has also been called as Sergius], the Nestorian Monk whom Abu Thalib and he are said to have lodged with; or how much any monk could have taught one still so young. Probably enough it is greatly exaggerated, this of Nestorian Monk. Mahomet was only fourteen according to the tradition he was either only nine or, at the most, twelve]; had no language but his own: much in Syria must have been a strange unintelligible whirlpool to him.”¹⁶

Jhon.B Noss & David S. Noss also not agree to accept Bahira's influence on Prophet, refutes:

“... The venerable tradition that he learned about Judaism and Christianity during caravan trips to Syria, the first when he was twelve in the company of Abu Talib and the second when he was twenty-five and in the employ of Khadija,

whom he subsequently married, must be set aside as untrustworthy."¹⁷

All of the aforementioned claims have a flaw in that they offer no proof of Bahira's impact on the Prophet (PBUH), and neither moderate western academics are prepared to accept these polemical erroneous assumptions. Regarding Bahira Richard Gottheil has concluded that this story is one of the myths:

"The story of the Christian Monk Bahira and his meeting with Mohammed is made the basis for a series of apocalyptic visions and of prophecies designed to show that there was nothing at all original in the teachings of the prophet, that he was an arch-fraud, and that he was instigated to practice this fraud by his mentor, who wished in this manner to bring the ignorant Arabs to the knowledge of one God."¹⁸

Warakha son of Nofil's Influence on Prophet Muhammad (PBUH)

Second most influential Christian legend is Warakha or Waraqa converted to Christianity after leaving Mecca's paganism in quest of his Hanifite (Abraham(P)) ancestry. It was even asserted that he was the author of the Qur'an or Qur'anic content is owed to this teacher. David Samuel Margoliouth continue to claim that:

"Warkah son of Naufal, cousin of khadijah, is likely to have had much to do with the beginnings of Islam. He is credited with having translated the Gospel or part of one, into Arabic; it was probably the Gospel of Nativity and was afterwards useful to the prophet."¹⁹

The Warakha nearest to the prophet Muhammad is described by Karen Armstrong. she says:

" Muhammad had close links with three of the leading hanifs of Mecca. Ubaydallah ibn Jahsh was his cousin and Waraqah

ibn Nawfal was a cousin of Khadijah: both these men became Christians. The nephew of Zayd ibn 'Amr, who attacked the pagan religion of Mecca."²⁰

In Muslim accounts, Muhammad bin Isamil Al-Bukahr narrated:

“وَرَقَّةُ بْنُ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنُ عَمِّ خَدِيجَةَ - وَكَانَ أَمْرًا تَنْصَرَفَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ”²¹

“Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight.”

3.1 Historical Analysis of Warakha's Influence

In this section, the three key factors listed below will be considered in relation to the perspective of Warakha son of Nofil's impact on the Prophet (PBUH).

1. Religion of Warakha
2. Meeting with Prophet of Islam
3. Analysis of influence

3.1.1 Religion of Warakha

According to historical accounts of Warkha bin Nofil's religious beliefs, he was a Hanefite. He had read the book and thought deeply about the Torah and the Gospel. In addition to this, Dr. Ali Jawad notes that he formerly wrote poetry:

“ورقة بن نوفل بن اسد: الشاعر صاحب العلم في الجاهلية وكان قد قرأ الكتب وتبحر في التوراة والانجيل، وهو الذي لقينته خديجة في امر النبي ﷺ”²²

“Warkha bin Nofil bin Asad: The poet who Knowledgeable in Jahiliyyah (the pre-Islamic era) and had read books and

thought deeply into the Torah and the Gospels, and he is the one who met Khadija in the matter of the Prophet (PBUH)."

Western scholars have offered three different perspectives about his religion:

3.1.1.1 First Perspective: Christian legend

According to Richard Bell,

"Waraqa b. Naufal, who is said to have been a cousin of Khadija the Prophet's wife, and to have been a Christian;"²³

3.1.1.2 Second Perspective: Converted Christian legend

Rev Clair Tisdall claimed his conversion:

"The concluding chapter tells us of a few inquirers in Arabia, called Hanefites, just before the time of Muhammad. There were four at Mecca, of whom one became a Christian, another a Muslim, and a third joined Caesar. The fourth, Waraca, was first a Jew and then a Christian." ²⁴

3.1.1.3 Third Perspective: Jewish legend

Abraham Gieger writes:

" Waraka, the cousin of Khadija, who was for some time a Jew, a learned man and acquainted with the Hebrew language and scriptures;" ²⁵

Above statements shows that warakha was

3.1.2 Meetings with Prophet of Islam

Warakha bin Nofil and the Prophet of Islam first interacted when his foster mother, Halimah Sadia, visited Macca to leave him. He got lost somewhere the last night before his submission, Halimah Sadia told her grandfather Abdul Muttalib. Warakha bin Nofil and a Qureshi took him to Abd al-Muttalib when he was in prayer near the Kaaba and informed him that he had found your grandson in Higher Mecca. Ibn-e-Hisham narrated this fist interaction:

” ان حلیمة السعدية لما قامت به مكة اضلها في الناس وهي مقبلة به نحو اهلها، فالتسته فلم تجده، فانت عبد المطلب، فقالت له: اني قدمت بمحمد هذه الليلة: فلما كنت باعلى مكة اضلني، فوالله ما ادري اين هو- فقام عبد المطلب عند الكعبة يدعو الله ان يرده؛ فيزعمون انه وده ورقة بن نوفل بن اسد ورجل من قريش، فاتيا به عبد المطلب، فقالا له: هذا ابنك وجدناه باعلى مكة، فاخذه عبد المطلب، فجعله على عتقه، وهو يطوف بالكعبة يعوده ويدعو له، ثم ارسل به الى امه آمنه“ ²⁶

“When Halima Saadia was bringing him to Makkah to his family, he lost Halima among the people. Halimah looked for him and did not find him, so she went to Abdul Muttalib and said: "I came with Muhammad (PBUH) last night. When I was in Mecca, I did not know where he was, so Abdul Muttalib stood by the Kaaba and called to God to return him. People have the opinion that he was Warakha bin Nofil bin Asad and a young man from the Quraysh who came and said: "This is your son and we found him on the higher macca, so Abdul Muttalib took him and carried him on his shoulders. He started Tawaf of the Kaaba. He seeks refuge and prays for him, then sends her safely to his mother. “

The second meeting took place when the first revelation was revealed to the Messenger of Allah (PBUH). At that time, your wife Khadija went with you to Warakha. As narrated by Sahih Bukhari:

" . فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي زَمِّلُونِي " . فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوَغُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي " . فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلَ الرَّجَمَ، وَتَحْمِلَ الْكُلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزْزِيِّ ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ

صلى الله عليه وسلم خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى
صلى الله عليه وسلم يَا لَيْتَنِي فِيهَا جَدًّا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ
اللَّهِ صلى الله عليه وسلم "أَوْمُحِرْجِي هُمْ". قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ
إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُؤْفَى
وَقَتَرَ الْوَحْيَ.²⁷

"Then he went to Khadija bint Khuwailid and said, Cover me! Cover me! They covered him till his fear was over and after that he told her everything that had happened and said, I fear that something may happen to me. Khadija replied, Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones. Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, Listen to the story of your nephew, O my cousin! Waraqa asked, O my nephew! What have you seen? Allah's Apostle described whatever he had seen. Waraqa said, This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out. Allah's Apostle asked, will they drive me out? Waraqa replied in the affirmative and said, anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when

you will be turned out then I would support you strongly.
But after a few days Waraqa died and the Divine Inspiration
was also paused for a while."

This narration undoubtedly prove that this meeting was very short and consisted of few partial inquiries. The third time meeting was during the circumambulation of the Kaaba. In this meeting, Waraqah spoke and said, "by the One in Whose Possession is my Life." You are the Prophet of this Ummah. He also mentioned his support during the times when he was denied, harassed, expelled from Macca, and fought. ²⁸

3.1.2 Analysis of | Influence

In Mecca, Warakha bin Nofil's brilliance as a poet was acknowledged.²⁹ It is exaggerated that he is an authority on the Torah and the Gospel. Orientalist Lesley Hazleton is not ready to consider Warakha bin Nofil as an expert on the books of Christianity and Judaism, she writes:

" We know of six of them by name, including Waraqa, who was reputed to have studied both the Hebrew and the Greek bibles deeply. By some accounts he was actually a Christian, by others a rabbi. More likely he was neither, the attribution being merely the result of the human need to categorize. The whole point, after all, was that the hanifs resisted categorization. Their search was for a purer form of monotheism, untainted by the sectarian divisiveness rife in the Middle East of the time. They were deliberately unaffiliated with any one sacred practice."³⁰

According to the hadith quoted above, Waraqa was an old person who passed away soon after Muhammad (P) had received the Qur'an's revelation. While the Prophet (P) was getting the revelation in numerous

places and even while he was among his Companions, the Qur'an's revelation continued for more than twenty years after Waraqah bin Nawfal's passing. His death year is in the book of pre Islamic Christian poets "Shuara-un-Nasraniyyah Qabl Al-Islam" 592 AD.³¹

Conclusion

First of all, this Bahira's incident is fabricated and Warkha son of Nofil's influence story is false, and moreover, it is extremely difficult to accept this fact on rational grounds because it is impossible to get the structure and content of the entire Holy Quran in a short meeting. The second aspect is that the meeting with Bahira has taken place collectively and the meeting with Warakha has been done with his wife, Khadija. If the Prophet's material gathering was really being reported in these meetings, it would have spread throughout Arabia. The third and most important point is that the opinions of those orientalists who are not ready to accept Christian influence and collecting materials, which played an important role in the foundation and composition of the Qur'anic Text.

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