

William Montgomery Watt as an Interpreter of the Holy Qur'an

Dr. Tariq Aziz

Assistant Professor of Islamic Studies, Govt. Graduate College, Bhalwal, Pakistan

Dr. Hafiz Muhammad Abrar Awan

Ph. D Islamic Studies, Sheikh Zayed Islamic Center, Punjab University, Lahore, Pakistan

Prof. Dr. Muhammad Shahbaz Manj

Professor of Islamic Studies, University of Education, Lahore, Pakistan

Dr. Ahmad Hassan Khattak

Assistant Professor Department of Islamic Studies Hitec University Taxila, Pakistan

Dr. Saima Munir

PhD Islamic Studies, University of Sargodha, Sargodha, Pakistan

Abstract

Majority of the Orientalists consider the Holy Qur'an as the primary source of Islamic faith, worship and teachings, so most of them have tried their best to make Qur'an unauthentic and contradictory. For that purpose, they have directed to devote all their efforts to prove it an unauthentic book. Quranic commentaries (*tafāsīr*) have always been at the center of Islamic intellectual history, the prism through which the Quran has been mediated to believers. In this regard, Montgomery Watt is a Scottish Orientalist who has published his commentary of the Holy Qur'an. In this paper, efforts are made to present an evaluation of his Qur'an interpretation. The present assessment aims at bringing out strengths and weaknesses of his Qur'an Commentary. It is perceived that the Holy Qur'an is free from any human error and textual amendment but at that point, Montgomery Watt tries to get benefit from diverse and somehow weak Tafāsīr literature. Therefore, this study recommends that Muslim scholars must respond to the objections and reservations of the western scholars such as W. Montgomery Watt in their research work. In this study, analytical research methodology has been adopted with a qualitative approach.

Keywords: Watt, Qur'an, commentary, assessment

Introduction

There has been a blossoming in recent years of English translations and commentaries of the Qur'an due to the growing Muslim communities in English-speaking countries and academic interest in Islam. The Holy Qur'an stresses its Arabic nature and Muslim scholars believe that any *tafsīr* cannot be more than an approximate interpretation, intended only as a tool for the study and understanding of the original Arabic text.¹

Early Translations and Commentaries of Qur'an

The early English translators attempted to debunk Islam and aid in the conversion of Muslims to Christianity. Alexander Ross was the first translator of the Qur'an into English language.² Interestingly, Ross did not speak Arabic and relied on secondarily translating from the French, a language in which he was not well-schooled. Among the Orientalist translators, Alexander Ross (1592–1654) did not know any Arabic yet he produced the first English Commentary of the Qur'an.³ He, therefore, based his interpretation on a problematic rendition by Andrew Du Ryer.⁴ Most eighteenth and nineteenth century translations were undertaken by authors without strong background in Islam. As they were goaded by the urge to answer Christian polemic, their forgettable works do not reflect any intellectual depth. George Sale (1697–1736), John Rodwell (1808-1900), Edward Palmer (1840-1882), and Sir William Muir (1819-1905) are included in the list of such authors.⁵ Of these, Sale was probably the most important because he wrote a detailed critique about earlier translations.⁶ His work became the standard reference for all English readers until almost the end of the nineteenth century.⁷ While Sale gave the impression that he based his translation on the Arabic text, others have suggested that he relied on an earlier Latin translation.⁸ The early twentieth century reaction spurred a lasting translation and interpretation trend. There have been successive new English commentaries ranging from mediocre to reservedly commendable. The most famous translation of Qur'an ever was Arthur Johns Arberry's translation which was finished in 1955. He was outstanding in the field of translation, except when it came to translating the Holy Qur'an. To Orientalists, as Pickthall observes, the Qur'an seemed "a mere parody of the Bible", "an imposture", containing "hardly anything original".⁹ William Montgomery Watt's Qur'an commentary is included in such commentaries of Qur'an that is based on Arberry translation.

"Companion to the Qur'an"

Montgomery Watt wrote on different topics pertaining to oriental learning. He wrote on Islamic mysticism, Islamic civilization and orientalism. He devoted a lot of time to comprehend the Holy Qur'an and tried to present it in English with integrity. Watt considered Professor Arberry's translation as greatest literary distinction.¹⁰ So in 1967, he published "Companion to the Qur'an: Based on Arberry's Translation" in which he included interpretation of the Holy Qur'an based on Arberry translation.¹¹ This was followed by a second edition. According to some scholars, Montgomery Watt basically wrote explanatory notes for the words and terms of the Qur'an based on Arberry's translation.¹² Although his Commentary saw the light of day in 1967 but he presented his views about Qur'anic interpretations in his article, "On Interpreting the Qur'an," that was published in *Oriens* (1976).¹³ Nonetheless, his work published many years ago has been remarkably successful to this day. One of the other Orientalists John Burton admires his commentary in these words,

“The care with which the author has approached his task is exemplified by the number of occasions on which he has been driven to suggest corrections to the host translation.”¹⁴ In this regard, Dr. Sultan Shah writes that if the translation of Arberry is published with Watt's explanatory note, it will be more useful for the readers.¹⁵

Need and importance of Qur'anic Commentary

Watt admits that in his time in Europe “there is a growing interest in other religions, especially in their mystical aspects, and so it would seem that in deciding on their aims scholars should give a central place to the production of a translation of the Qur'an for ordinary non specialist readers who are chiefly interested in its spiritual aspects. The present Companion mentions ¹⁶ a few of the alternatives in order to illustrate this richness of the Qur'anic language. A similar difficulty occurs where an Arabic word has connotation which cannot be brought out by a simple English word.”¹⁷

Responsibilities of the Qur'anic Scholars

Montgomery Watt mentions the responsibilities and duties of the Qur'an scholar that may occur in this noble task. He writes: “The task of scholars with regard to the Qur'an is to be seen as part of this far larger task.”¹⁸ Watt is also of the view that the interpretation of the Qur'an is not something that can be achieved by one man and one book. In his opinion it is a cumulative effort of many men, each building on what his predecessors have accomplished. He considers it “a continuing effort, since each generation has its own peculiar needs, and the primary duty of the scholar is to his own time.”¹⁹ He mentions that, “The present Companion mentions a few of the alternatives in order to illustrate this richness of the Qur'anic language. A similar difficulty occurs where an Arabic word has connotation which cannot be brought out by a simple English word.”²⁰

Foreword and Introduction

He wrote “Foreword” in the start of his commentary consisting of three pages. He also presents his point of view about the Qur'an that “Muhammad genuinely believed that the message he received (and which constitute the Qur'an) came to him from God.”²¹ However, it is too brief and skipping some important relevant details. He wrote this commentary to create mutual understanding and “hoped that Muslims and Christians could work together to promote peace, justice and morality.”²² In the beginning, he has written an introduction in four pages that contains a brief review of this work. He writes in the “Introduction” that the aim of this commentary is to provide The English reader with the chief background material needed to facilitate the understanding and appreciation of the Qur'an in translation.”²³ Watt mentions that such material falls under two heads, namely, that the concerning questions of translation, and that concerning questions of interpretation.²⁴

Watt's target readership are “English readers” evidently include non-Muslim readers, most of whom being ignorant of the Qur'an constitute a readership, which is markedly different from “English Muslims” possessing a distinct mindset, belief system and responsiveness to the

Qur'an. The bibliography list given by Watt manifests that he had consulted vast literature to the Qur'an in European languages.²⁵

Titles of Sūrah and verse numbers

Watt has translated the titles of some sūrahs in quite a different way. In the following table, these names are quoted from Pickthal and Yousaf Ali, other two interpreters of the Qur'an:

Sura h No.	Arabic	Watt's Rendering	Pickthall's Rendering	A.Y. 'Ali's Rendering
7	Al-A'raf	The Battlements	The Heights	The Heights
25.	Al- Furqan	Salvation	The Criterion	The Criterion
30.	Ar-Rum	The Greeks	The Romans	The Roman Empire
39.	Az- Zumar	The Companies	The Troops	The Crowds
45.	Al- Jathiyah	Hobbling	Crouching	Bowing the Knee
56.	Al- Waqi'ah	The Terror	The Event	The Inevitable Event

Introduction to Sūrahs

Notwithstanding the lack of any gloss over the persons, places, events, history and geography mentioned in the Qur'an, he prefaces each of one hundred and fourteen Qur'anic Sūrahs with a note, mostly a brief one, on the circumstantial setting of each Sūrah. Disappointingly these are too brief, and marred further by an unhelpful drift. Instead of preparing readers mentally for grasping better the theme and subject matter of each Sūrah, his notes are generally restricted to discussing the dating of these Sūrahs and the event/s which might have occasioned their revelation by Allah. He at times presented a twisted rendering of the Qur'anic text which could mislead unsuspecting English speaking readers who did not know any Arabic to grasp the Qur'anic text. He begins with the first sūrah of the Book, al-Fatihah, in his words: "This is the longest sura. Most of the passages composing it belong to the first two or three years after the Hijra."²⁶ Watt has told about the period of revelation of each sūrah. He has also given Arabic titles of sūrahs. Arberry has used a simple form of transliteration of Arabic names but Watt adopted a scholarly system of transliteration. If Watt's translation is published along with Watt's exegetical notes, it would be more useful for readers. Each sūrah should also contain its Arabic title and all verses should be numbered properly so that researchers can consult it easily.²⁷

Sources of Qur'an

Watt's most basic approach in revealing his view of the Qur'an is that the Qur'an has a human effect as well as a divine book. The source of the Qur'an in his imagination is divine. In its historical process, it has a human side. With this idea, the Qur'an is a book shaped according to historical conditions. It emphasizes that it is a divine message sent by focusing on the perceptions and cultures of the Arabs, who were the first addressees of the Qur'an. 170. Watt comments about the sources of Qur'an as, "Various names, such as those of Christian or Jewish slaves, are given

for the person alleged by the Meccans to be helping Muhammad to produce the Qur'an; this verse does not deny that Muhammad had meetings with such a person, but insists that the person in question could not have helped to produce the text of the revelations since he was 'barbarous', a foreigner (Ar. A'jami) and not a native Arabic speaker.²⁸

Views about Qur'an

One of Watt's definitions in terms of understanding the Qur'an is about Islam. He thinks that Islam came to revive Arabs in a certain period by dealing with them. He argues that the verses about Christianity are about the Christians of that period and not those of today.²⁹ He thinks that Qur'an got the present form in the period of Hazrat Uthman as he writes, "This 'Uthmanic recension gave the Qur'an the form in which we now have it in respect of its order, contents and main division."³⁰ But he thinks that, "The division into suras (Ar. Sura) probably goes back to Muhammad himself. There have also been variations in the division of the suras into verses, and consequently in the numbering of the verses."³¹ He also refutes the unity of the Quran as he writes, "Of all the longer suras of the Qur'an this is most nearly a unity."³² He also refutes Qur'anic claim of pure Arabic as he mentions, "This is in line with the insistence that the revelations to Muhammad constitute an Arabic Qur'an."³³

Views about Revelation and Prophet Hood

God sends His words to humanity through an imperceptible message called as wahy.³⁴ The imperceptible message has played a role in the formation of Islamic civilization and also like many other concepts in terminology of Islam. Wahy has also be part of victim to the innumerable misunderstanding.³⁵ Thameem Ushama mentioned that Watt has arrived at conclusion that Prophet Muhammad (PBUH) may have been mistaken in believing The Qur'an to be a divine message³⁶ and described The Qur'an as "the Product of Creative Imagination".³⁷ The fact is wahy is neither the sudden visions of great poets and artists claim for themselves; nor the apostolic inspiration of the writers of sacred scripture; nor the illuminative intuition of the sages and people of discernment.³⁸ Watt writes that, "at the time of the revelation Muhammad is engaged in producing a Book comparable to those of Jews and Christians; in earlier revelations he had been commanded to proclaim messages to his fellow citizens or to his followers".³⁹ Israr Ahmad Khan put a question for this allegation: "if it was Muhammad himself who developed the book, why he did not, attribute it to his name?"⁴⁰ Prophet would have undoubtedly hailed by his compatriots as well as the world today as the most remarkable literary genius for producing the work with extraordinary language and messages.⁴¹ Watt sees and evaluates the revelation on 'event'.

The meaning of evaluating in this way is to see the revelation in the form of event and to determine the divine hope from the events that took place in history.⁴² In other words, Watt tries to understand the Qur'an through historical events as can be understood from here. Watt writes that Prophet Muhammad "became convinced that these passages were messages or revelations from God which he had to communicate to the people of Mecca."⁴³

Theory of ‘Satanic Verses’

Watt’s most controversial view is his theory of ‘Satanic verses’.⁴⁴ He claimed this while interpreting the verses of surah al-Najm .Watt said that: “it is assumed in Islam that all such Satanic alterations in the Qur’an have been discovered and corrected...”⁴⁵and “...Satan had managed to slip in the false versus of the first version without Muhammad noticing it...”⁴⁶ Dr.Watt thinks that there have been alteration in the Quran as he writes: “This passage is a justification for some previous alteration in the text of the Qur’an; one strand of tradition holds that it applies to verses originally proclaimed as following but later removed on the ground that they had been falsely inserted by Satan; the verses permitted intercession to pagan deities, and were said to have come to Muhammad as he was earnestly desiring to find some way of making his religion acceptable to the rich merchants of Mecca.”⁴⁷

But the Qur’an already stated that it is impossible.⁴⁸ According to Israr Ahmad Khan, the incident involving those versus is totally different with the story rose by Watt. He corrected Watt as in 5A.H., when a number of early Islamic community took refuge in Abbysina, Prophet after having received the complete surah al-Najm (the Qur’an: 53) from Allah, recited it to a large audience comprising the companions and non-believers. In the end as the last word demand for doing prostration, Prophet made it and followed by the others including the non-believers. The Quraysh, later on felt ashamed of their joining in doing prostration to Allah with Prophet (PBUH), and to wash off this stigma fabricated the story that they follow the later in prostration because they heard Prophet Muhammad praising their idol.⁴⁹ The scholar also in his commentary to this matter said that almost all the Orientalists described the Prophet as a genius, but Muhammad S.A.W as an intelligent person cannot realize the nature of the two opposite messages which one is allegedly Satanic verses and the other is genuinely divine versus: the former appreciates the Arab’s chief goddesses and the latter condemn them as falsehood. These two views are too distinct to escape even an ordinary person’s mind.⁵⁰

Views about Muslim commentaries and exegeses on the Qur’an

W. Montgomery Watt does not rely on Muslim commentators while interpreting the Qur’an. He thinks that they provide post- Qur’anic ideas as he writes and favors Orientalist Rudi Paret commentary in these words, “He occasionally mentions a Muslim commentator, but mostly only for a lexicographical matter. He would justify this neglect of the commentators by the fact that they necessarily introduce post-Qur’anic ideas.”⁵¹

Paragraph Headings

W Montgomery Watt adopts the pattern of paragraph heading of Richard Bell and A.R.Arberry in his commentary. The researcher divides a Sūrah into different headings and elaborates a set of verses under a specific heading. He supports this methodology in these words: “Modern readers, too, have become accustomed to typographical aids, such paragraph headings. The use of these in translations of the Qur’an, as was done by Richard Bell (though his were complicated by the question of dating), helps the reader to see the structure of the suras.The breaking up of verses into short lines, as was done by Arthur Arberry, has also

something to commend it. It is probably also helpful to the reader who is going to work his way through the Qur'an and not simply refer to some passages.⁵²"

Occasions of Revelations

The interpreter who wants to deal with the Qur'an must be conversant with occasions on which the verses were revealed. The commentator must have good knowledge in understanding the rules of it and the reasons behind such legislation. He must be able to understand the rhetoric of it in order to be very close of the source meaning when translating it. Watt is one of the Orientalists who claimed that they understood Arabic but they were unable to understand the language of the Holy Qur'an even though they claimed the opposite. Dr. Watt does not depend on occasions of revelations described by Muslim commentators as he writes, "Many of these are certainly correct; others are dubious, being probably only the conjectures of scholars who lived a century or two after Muhammad. The most assured of these 'occasions' have been mentioned. These are supplemented by the biographies of Muhammad."⁵³ He favors the commentary of another orientalist Rudi Paret who "pays no attention as a general rule to the material about 'occasions of revelation'."⁵⁴

Qur'anic doctrines of Miracles

Watt rejects the Islamic/ Qur'anic doctrines of miracles. His interpretation of Prophet Muhammad being an ummi (an unlettered person) reflects his views as he writes, "Later Muslim apologetic, to enhance the miraculous character of the Qur'an, insisted that Muhammad was illiterate, and supported this by interpreting 'ummi as illiterate'. While most scholars now agree that Muhammad had not read any Jewish or Christian writings, the original meaning of ummi was rather 'gentile'."⁵⁵

So doing, he refutes the divergent opinion of "some modern critics". While describing the Prophet's miracle of night journey he mentions that: "This presumably describes a vivid dream or other mystical experience of Muhammad, though Muslim scholars have usually regarded it as physical experience; traditionally, after reaching the Furthest Mosque Muhammad was carried up into the seven heavens, and there are elaborate descriptions of this 'ascension'."⁵⁶

Rights of women

He draws attention to the Islamic concept of polygamy by as he mentions, "One or two cases are mentioned of men having up to ten wives, but it is not clear within what social system this occurred. The verse of the Qur'ān on which the restriction is based appears to be encouraging men to have more than one wife."⁵⁷ Prof. Watt elaborates the Quranic verses in his own way when he writes, "It is to be noted that this verse, on which the permission for a Muslim to have four wives is based, does not restrict a previous unlimited polyandry. Some modern Muslims argue that, since no man can be impartial between several women, this virtually prescribes monogamy."⁵⁸

However, he stops at that point, without elaborating how the Qur'an ushered in gender justice

in the seventh century Arabia in which woman was a non-entity.

Sources for commentary

The learned scholar does not mention any Hadith while interpreting the verses of the Qur'an. Most of the times, he has relied on English translation of Ibn-Hisham and his own books on Sirah.⁵⁹ He has also presented views of many other Orientalists in his commentary to strengthen his point of views. Ahmad Kamal book has been consulted while describing the night journey of the Prophet. While interpreting the passages of the Qur'an, he benefited from Tafsir al-Baydawi and Tafsir al-Jalalayn. In addition, while translating the verses, he took into account the work of his teacher Richard Bell, Marmaduke Pickthall and Rudi Paret.

Brevity and shortness

Montgomery Watt's Qur'anic commentary is too short. For example, following the translation of Surah Al-Takathur of Arberry, the interpretation of Montgomery Watt consists of the following words:

"Meccan (Probably)".

1. Rivalry: especially an emulous desire to multiply one's wealth.
2. The tombs: the thought is that man can take nothing with him into the grave.
3. True Bliss: Literally 'the pleasant'; It could also mean the pleasure they had experienced in this life. "⁶⁰

Although Montgomery Watt introduces the book, its purpose is to provide an understanding of the Qur'an to those who speak English. But with such a brief explanation, it is very difficult for the reader to get a complete understanding of the Qur'anic message.

Religious Harmony

In the first period of his life that was before the beginning of the 1980s, he defended Christianity in particular, the religious in general and therefore Islam, against various forms of materialism that were active in that period. He mentions his point of view in the opening lines of his book that "it is now widely and increasingly recognized that it is of the utmost importance for the future of the human race that the world's great religions draw closer to one another."⁶¹

Index

A laudable feature of Watt's work is that besides its "Index to the Commentary", it also carries a subject-specific "Index of Proper Names And Arabic Words in The Qur'an". At the end of

1

the book, Montgomery Watt gives an index of important names and Arabic words in the Qur'an, as well as some Arabic words and their English alternatives, and some specific titles. According to John Burton, Professor Montgomery Watt has included in his book an index of appropriate names in the Qur'an and a separate index for commentary. His book is definitely very useful and should be recommended to all students.⁶²

Short Comings and Drawbacks

As no human work is completely free from errors and shortcomings so Watt's Qur'an commentary also has some lacunae. Some Muslim scholars have pointed out some errors, distortion and mistranslation in his work. His commentary contains many of the mistakes and misinterpretations characteristics of the Orientalists. Firstly, it does not contain Arabic text because it was mainly intended for English readers. Secondly, the numbers mentioned against the verses are incorrect as he has used the Arabic text from Gustavus Fluegel's which has different verse numbering.⁶³ Thirdly, he has not followed proper system of transliteration. Under the influence of his predecessors, he transliterated the Al-Hijr as el-Hijr, Luqman as Lokman and Quraysh as Koraiish.⁶⁴ Fourthly, he did not add footnotes anywhere. Lastly, it is also difficult to understand many of the passages of the commentary independently of the text.

Apart from these shortcomings of Watt's rendering, we cannot deny the fact that the interpreter made a sincere and diligent effort. He was a great scholar who tried his best to present the Holy Qur'an as he understood it. That is why many authors of the east and west have praised his Qur'anic commentary. His renderings of some verses can be criticized but his intension should not be objected. As an interpreter of the Qur'an he would always be remembered not only in the West but also by the scholars of the East and his translation would be regarded as an authoritative version of the Muslim Scripture among the English speaking Westerners. Another orientalist admires his commentary in these words: "The care with which the author has approached his task is exemplified by the number of occasions on which he has been driven to suggest corrections to the host translation."⁶⁵

Conclusion

It is a pity that Montgomery Watt's full length work on the Qur'an does not contain any refutation of the offensive comments of which he was well aware. Since such a rejoinder was the need of the hour and he had the competence. Once again, it is regrettable that notwithstanding his discerning knowledge of the meaning and message of the Qur'an he did not dilate upon any of these Qur'anic commands by way of critically examining their rationale, their underlying spirit, and their efficacy and relevance or otherwise in his day. But it is obvious that Watt seems different from previous commentators of the Holy Qur'an.

Reference

- 1 Mahmoud Ayoub, *The Awesome News* (Hiawatha, Iowa: Cedar Graphics, 1997), xi.
- 2 Abdur Rahim Kidwai, "Translating the Untranslatable: A Survey of English Translations of the Qur'an," *Muslim World Book Review*(Summer 1987): 66-71.
- 3 Nabil Matar, "Alexander Ross and the First English Commentary of the Qur'an", *Muslim World* 88: 1 (January 1998): 82 and 85;
- 4 Khaleel Mohammed , "Assessing English Translations of the Qur'an," *Middle East e Quarterly* (Spring 2005):58-71.
- 5 John Rodwell, *The Koran—Translated from the Arabic* (London: J.M. Dent & Co., 1909); Edward Palmer, *The Qur'an* (Clarendon: Oxford Press, 1880); Sir William Muir, *The Coran* (London: Society for Promoting Christian Knowledge, 1878).
- 6 George Sale, *The Koran Commonly Called the Al-Koran of Mohammed*, vii-xii.
- 7 Arthur Arberry, *The Koran Interpreted* (New York: George Allen & Unwin Ltd, 1955), 11.
- 8 Thomas B. Irving, *The Qur'an: First American Version* (Battleboro, Vt.: Amana Books, 1985) p. xxii.
- 9 Marmaduke Pickthall, "The Qur'an", *The Islamic Review* 7 (1919): 9–16.
- 10 Dr.Muhammad Khalifa,*The Sublime Quran and the Orientalism*(Karachi:International Islamic Publications,1989),65.
- 11 W.MontgomeryWatt, *Companion to the Qur'an: Based on the Arberry Translation* (London: George Allen & Unwin Ltd., 1967).
- 12 Ahmed Gumaa Siddeik, "A Critical Reading of A. J. Arberry's Translation of the Meanings of the Holy Qur'an (Koran Translated)," *International Journal on Studies in English Language and Literature* 6 no.5 (2018):56.
- 13 W.Mongomery Watt, "On Interpreting the Qur'an," *Oriens* 25/26 (1976):41-47.
- 14 John Burton, Review, *Bulletin of the School of Oriental and African Studies*32, no.2 (1969):387.
- 15 Dr. Muhammad Sultan Shah, "Arthur John Arberry as an Interpreter of the Holy Qur'an" *Abhath* 2 no. 6 (2017):16.
- 16 Watt, "On Interpreting" ,44.
- 17 Watt, *Companion*,11.

- 18 Watt, "On Interpreting," 44.
- 19 Watt, "On Interpreting," 44.
- 20 Watt, Companion, 11.
- 21 Watt, Companion, 9.
- 22 Watt, Companion, 5.
- 23 Watt, Companion, 10.
- 24 Watt, Companion, 10.
- 25 Watt, Companion, 12.
- 26 Watt, Companion, 15.
- 27 Sultan Shah, "Arthur John Arberry", 16.
- 28 Watt, Companion, 133.
- 29 Watt, Muslim-Christian Encounters, (Champan and Hall Inc1991), 6.
- 30 Watt, Companion, 09.
- 31 Watt, Companion, 10.
- 32 Watt, Companion, 119.
- 33 Watt, Companion, 124.
- 34 Israr Ahmad Khan, Qur`anic Studies: An Introduction (Kuala Lumpur: Zaman Islam Media), 35.
- 35 Khan, Qur`anic Studies 35
- 36 Thameem Ushama, Issues in The Study of The Qur`an, (Kuala Lumpur: Ilmiah Publisher, 2002), 71
- 37 W. Montgomery Watt, Muhammad: Prophet and The Statesman (Oxford: Oxford University Press, 1948), 61.
- 38 Syed Muhammad Naquib al-Attas, Prolegomena to The Metaphysics of Islam: An Exposition of The Fundamental Elements of The Worldview of Islam (Kuala Lumpur: ISTAC, 1995), 6.
- 39 Watt, Companion, 142.
- 40 Khan, Qur`anic Studies, 16.
- 41 Khan, Qur`anic Studies, 16.
- 42 Ersin Kabakci, " W. Montgomery Watt's Revelation and Perception of the Qur'an ", Hitit University Institute of Social Sciences, Master's Thesis, Çorum, 2013), 43.
- 43 Watt, Companion, 9.

- 44 W. Montgomery Watt, *What Is Islam*(Beirut: Library of Lebanon, 1990),46
- 45 Watt, *What Is Islam*, 223.
- 46 W. Montgomery Watt, *Muhammad: Prophet and The Statesman*, (Oxford: Oxford University Press, 1948), 61.
- 47 Watt, *Companion*, 156.
- 48 al-Haqqah 69: 44-46
- 49 Israr Ahmad Khan, *Qur`anic Studies: An Introduction*, Kuala Lumpur: Zaman Islam Media, 2000.. 50
- 50 Khan, *Qur`anic Studies*, 51.
- 51 Watt, "On Interpreting," 45.
- 52 Watt, "On Interpreting," 45.
- 53 Watt, *Companion*, 12.
- 54 Watt, "On Interpreting," 45.
- 55 Watt, *Companion*, 23.
- 56 Watt, *Companion*, 134.
- 57 W.Montgomery Watt, "Women in the Earliest Islam." *Studia Missionalia* 40, (1991):174.
- 58Watt, *Companion*, 62.
- 59 Watt, *Companion*, 12.
- 60 Watt, *Companion* , 322.
- 61 Watt, *Companion*, 3.
- 62 John Burton, "Review of *Companion to the Qur'an: Based on the Arberry Translation* by W. Montgomery Watt, "Bulletin of the School of Oriental and African Studies," University of London32 no. 2(1969):387.
- 63 Watt, *Compannion*, 10.
- 64 Watt, *Compannion*, 7.
- 65 John Burton, "Review of *Companion to the Qur'an: Based on the Arberry Translation* by W. Montgomery Watt, "Bulletin of the School of Oriental and African Studies," University of London32 no. 2(1969):387.