

The Development of Dalail Nubuwwa Literature: An Emblem of Interreligious Dialogue in Early Islam

Ahmad Sanusi Azmi
Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia,
Nilai, Negeri Sembilan, Malaysia

Abstract: This study analyses the factors that stimulate the inception of dalail literature in early Islam. Indeed, the lack of early textual sources on dalail literature obscures the debate considerably and have led to assertions that the nature and conventions of dalail arise from internal and external influences. This study investigates meticulously the factors that could be considered as reasons that lead to the emergence of dalail literature. It also scrutinizes possible reasons that trigger the development of this literature in its socio-religious contexts. This research is qualitative in nature in which the researcher will employ both descriptive and source-critical approaches. The present study in its findings argues that there are clear and established references in Hadith literature which suggest strongly that the dalail arose spontaneously out of a Muslim context. In particular, the early Muslim scholars were fired by a deep spiritual need to acquire details about their beloved prophet. It also asserts that the external challenges from non-Muslims in their interreligious dialogue contribute significantly to the development of systematic arguments in the later work of dalail.

Key words: Muslim-Christian relationship, dalail nubuwwa, Muhammad's Prophethood, interreligious, meticulously, approaches

INTRODUCTION

After the death of the Prophet Muhammad, this monotheist faith spread rapidly to the region of Roman and Persian territories, swiftly reaching communities that embraced different belief systems. Christianity and Judaism were rooted deeply in these multicultural societies. It was to be expected that each religion will definitely believe that they are the conveyer of the ultimate truth and accepting other's religions implies compromising the truth of their religion. The situation becomes more intricate when religion is substantiated as an official emblem of a political constitution. Defending religion and its dignity could be considered as a legitimate task of each individual citizen. Islam was not excepted from this well-recognised phenomenon. The contact between Muslim conquerors and the residents of subdued provinces created the grounds for each religious party to launch a defensive mode. Each religious authority endeavoured to serve their religion in their own best interests. One of the earliest religious reactions records alarm at the advance of the Arabs and its religious motivation. This is engraved in the Greek apologetic work entitled *Doctrina Jacobi* as (Hoyland, 1997). As purportedly composed in 12/634, 2 years after the death of Muhammad, this document did not avoid discussing the veracity of his Prophethood. The researcher outlined the

characteristic of the true Prophet in a dialogue form, recording the view of a man who is well versed in scripture, saying that: "He is false for the Prophet does not come armed with the sword" (Hoyland, 1997).

Arguing the Prophethood of Muhammad: The arguments on the Prophethood of Muhammad, aggravated consistently over several centuries were engendered due to the lack of evidence of Muhammad's Prophethood (Azmi, 2017 a-d). According to Camilla Adang, two major arguments against Muhammad's Prophethood were identified as levelled by opponents of Muslims, questioning the veracity of his mission. The first concerned the absence of previous scripture's testimony on the Prophethood of Muhammad. The second argument seems similar to Muhammad's Meccan contemporary reflection his mission was not corroborated by any miracle (Adang, 1996). Muslims were not passive in their response to safeguard the dignity of the Prophet and of Islam. Probably one of the earliest texts demonstrating the theological response from the Muslim side is the letter of Abu al-Rabi Muhammad Ibn al-Layth which he wrote for al-Rashid to the Byzantine Emperor constantine. Based on Barbara Roggema's analysis, this compilation of letters was not only defending Muhammad's Prophethood; it worked as a multifunctional device, revealing the shortcomings of Christianity, reminding the

Byzantines of a duty to pay tribute and explaining theological issues from the Islamic point of view. In defence of Muhammad's Prophethood, several quotations from the Bible were adduced to convince the reader that he fulfilled biblical prediction. As well as more than a few evidentiary miracles were recorded in these letters such as his ability to envisage future events he was bestowed with skills to communicate with trees, animals and other parts of nature and a small portion of food sufficed to feed a group through his blessing (Azmi, 2017a).

Early Muslim reaction: It is because of this challenging reaction from the non-Muslim world to the Islamic mission, that a specific pattern of literature has come into being (Azmi, 2017b). Kister suggests that the advance of Muslim penetration to the territories of those possessing ancient cultural and religious creeds and equipped with a rich lore of prophetic beliefs and stories, contributes to the emergence of literature concerning the miracles of the Prophet. Kister proposes that the letter sent by Harun al-Rashid to the Byzantine Emperor should be regarded as evidence to confirm the cause of the appearance of this particular literature. The letter, however, contains a general sketch of arguments in defending Muslim beliefs before these were developed systematically by later Muslim scholars.

Like Kister, Sidney Griffith delves into more details exploring the Christian response to the claims of Islamic prophetology. His reading identified the Mutakallimun as of the Muslim community as the community who started to develop an apologetic line of argument in defence of the truth of the Prophethood of Muhammad (Griffith, 2008). These arguments of Mutakallimun as fortifying the veracity of Muhammad's Prophethood, were compiled in works known as Dala'il al-Nubuwwa as (proofs of Prophethood). Kister refers to two others names that this literature was familiar with Amarat al-Nubuwwa as (signs of Prophethood) and A'lam al-Nubuwwa as (indications of Prophethood). In general this literature was designed to provide a considerable range of evidence utilised by Muslims to prove the Prophethood of Muhammad. The research was padded with verses from the Quran, Prophetic traditions, logical reasoning, Biblical references and practical arguments exemplifying the characteristics of a true prophet. In the next study, we will discuss in more detail the nature of this literature before exploring the references in this research to the Quran and Muhammad.

The definition of Dala'il as and its names: Dala'il as is one of the genres of early Islamic literature. The word is a

plural form of Dalalah as or Dilalah as which denotes a sign indication, guidance, symbol or symptom (Rohi, 1995). It was derived from the Arabic root word of d-l-l (Zamakhshari and Al-Balaghah, 1998) which means to prove, establish or verify. Dala'il al-Nabawiyya as means the proofs of prophethood in Islamic literature this term refers to the traditional account that assembles and embraces all types of evidence related to the Prophet Muhammad, signifying the veracity of his prophecy (Hammadah, 2003). It is relevant to note here that rather than using the term 'dala'il as', some Muslim scholars employed other terms for their works bearing the same meaning and similar objectives to the composition of Dala'il as. Ithbat al-Nubuwwa as (the confirmation of the Prophethood) for instance was used by al-Shafi'i (d.204/820) and Abu al-Husayn al-Zaydi (d.421/1030) for their works. A'lam al-Nubuwwa as (the signs of Prophethood) was the term employed by Al-Ma'mun (d.218/833), Sulayman al-Farra' (d.269/882) and others. El Ali al-Madaini (d.224/838) entitled his book Ayat al-Nabi as (the evidence of the Prophet) while al-Ayat al-Bayyinat as (the clear evidence) was used by Ibn Dihya al-Kalbi (d.633/1235). And Amarat al-Nubuwwa as (the indications of the prophethood) used by al-Juzajani (d.259/872). Among these terms, the word Dala'il al-Nubuwwa as was the most popular term used by Muslim scholars within this genre. The traditions of Islamic scholarship show that in every century, there be a work entitled Dala'il as with a two-fold purpose: a response to non-Muslim scholarship and to bring into effect a specifically Muslim commentary which is educational in terms of its ability to increase and widen contemporary understanding of the Quran and Hadith.

The origin and development of Dala'il as literature: It is hard to say how and when this literature was begun when most of the earliest works on this subject have not survived (such as Ithbat al-Nubuwwah as by al-Shafie, al-Hujjah fi Ithbat al-Nubuwwah as by Bislr Ibn al-Mu'tamir al-Mu'tazili, Ayat al-Nabi as by Ali al-Madaini and A'lam al-Nubuwwah as by al-Khalifah al-Ma'mun al-Abbasi). However, it is very likely the result of the development of the concept of prophethood in Islam. Sahifah Hammam Ibn Munabbih (d.101/719), compiled at least five hadith as relate to the Muhammed's Prophethood which have been the subject of commentary in later Dala'il as. All of these Dadith as were then developed by al-Bukhari (d.256/868) in a specific chapter named chapter of the signs of Prophethood in his work, al-Sahih as (al-Bukhari). Sahifah Hammam contained only 139 hadith as originating, crucially in the second century following the death of the Prophet. For this reason, the

events recorded in it directly concern actual events in the life of the Prophet. Such events being included in this account suggest that these Hadith as indicated the concept of Prophethood as having a specific, significant value to Hammam the Hadith as compiler. At this time, Dala'il as was not redacted in the form of a complete and coherent composition as in later ninth century editions (Stroumsa, 1985).

THE EMERGENCE OF PROPHETHOOD DISCOURSE

The earliest compilation of the proof of Prophethood was initiated by Ma'mar Ibn Rashid (d.153/770) in his al-Jami. He designated one specific chapter entitled al-Nubuwwa as (the Prophethood) to bring together traditions that have been considered as evidential proof of Muhammad's Prophethood. This chapter provides a clear example of early Muslim thought on the standards and conditions of true Prophethood in an entire chapter was dedicated to preserve evidence-based proof of Muhammad's Prophethood. It contains four specific miracles performed by Muhammad and one physical sign of Prophethood. The author acknowledges Muhammad's phenomenal for knowledge and foretelling of future events his miracle in which he produces water from his own hand for a believer his producing as a result of his blessing of a small portion of food that is sufficient to feed a large number of people; how he turned a stick to a sword in the battle of Uhud and the manifest physical sign of prophethood that was located between his shoulder. This chapter comprises 'the evidence but without any comment or explanation from its author. It shows that Ma'mar's method of writing pursues the conventions of early hadith as literature which compile traditions according to topic with no explanation. The way he selected the traditions is remarkable. By assembling the proof of Prophethood in one chapter, entitled 'Prophethood', the researcher indicates the significance of his endeavour to verify the legitimacy Muhammad's Prophethood. Accordingly, his research also helps us to identify and understand an early development of the concept of prophethood and Dala'il as in Muslim community. There is no indication of a foreign influence that specifically leads Ma'mar to create this specific chapter on prophethood in the presentational framework and literary conventions of Dala'il as. Moreover, Fikh Akbar, the theological work attributed to Abu Hanifa, already mentions the doctrine of the Prophet's signs (ayat as). This reveals that the concept of Dala'il as was already established in the milieu of Muslim community during the mid-eight century.

Regional factor: Concurrently, with the expansion of Muslim territory, the non-Muslim communities' reactions to the denials of the Prophethood of Muhammad created an impact on the development of Dala'il as's literature. Vigorous refutations from non-Muslim community, specifically the Jews, Christians, Brahmins and the philosophers (the Falasifa as) urged Muslims to develop a solid mechanism in defence of the status of their beloved Prophet. Already in the early 8th century, the challenge against Muhammad's Prophethood had been expressed by John of Damascus (d.105/724) in his *De Haeresibus as* (Hoyland, 2000), repeating the claim of Muhammad's being a false Prophet as was stated earlier by the researcher of *Doctrina Jacobi as* (Hoyland, 1997). As not only familiar with the Quran and hadith as it has been said that John was also involved in the debate at the Caliph's court in the Caliph's presence (Hitti, 2002). It is hard to confirm, however, whether this research has had a significant effect on the development of Dala'il as, since, there is no clear indication of a Muslim response to his challenge. However, the argument posed consistently by the non-Muslim not in agreement with the Prophethood of Muhammad, undoubtedly played a role in shaping the development of Dala'il as. The diplomatic dialogue that occurred around 163/780-168/785, between Timothy I (207/823) and al-Mahdi (d.168/785) was another instance of discussion concerning Islam and the status of the Prophet (Hoyland, 1997).

The earliest Muslim response to the polemical encounters between Muslim and non-Muslims was recorded in the letter of Abu al-Rabi Muhammad Ibn al-Layth (d.c.203/819) which he wrote on behalf of al-Rashid (d.193/809) to the Byzantine Emperor constantine in 179/796 (Roggema, 2001). Even though the letter was not specifically or explicitly identified by the researcher as Dala'il as the letter was presented in the framework of the literary and structural conventions of dalâ'il as literature, providing evidence to prove beyond doubt the Prophethood of Muhammad apart from other religious topics. Later in 213/829, the odore Abu Qurra' (d.c.214/830), a Melkite Bishop of Harran reinforced established notions of the characteristics of a 'true' prophet. These included, the question of miracles and other theological discourse in the debate which occurred in the presence of Caliph al-Ma'mun. Purportedly written in 214/830, Abd al-Masih Ibn Ishaq al-Kindi, composed an apologia as to his Muslim friend, Abd Allah b. Ismail al-Hashimi who invited him to embrace Islam. Al-Kindi replied to the invitation with rigorous and challenging response which comprised in part, a refutation of some of al-Hashimi's arguments and a further explanation and clarification

of the theological issues raised by al-Hashimi. The particular ways in which al-Kindi employed the Bible, the Quran, the Hadith as and rational reasoning imply his expert knowledge in this subject. The systematic arguments he utilised within the structure of argument in his letter suggest that the conventions employed in dialectical debates concerning theological issues between Muslim and Christian had already become established in this period.

Internal factor: At the crux of the issue of the factors which have influenced the inception of dala'il as literature is the question of its earliest influences. The difficulty persists around the question of earliest sources. Indeed, the lack of early textual reference to the sources which have influenced Dala'il as literature obscures the debate considerably and have led to assertions that the nature and conventions of Dala'il as arise from external influences, especially Christian influences. There has arisen the understanding that Dala'il as literature is in fact, a response to a Christian critique. Nevertheless, there are clear and established references in hadith as literature which suggest strongly that the Dala'il as arose spontaneously out of a Muslim context. In particular, the early Muslim scholars were fired by a deep spiritual need to acquire details about their beloved prophet. Al-Asbahani (d.430/1038), the researcher of Dala'il al-Nubuwwa as explains in his introduction his purpose of writing. According to him, his pupils were asking him to accumulate all tradition related to al-Nubuwwa as (the Prophethood), al-Dala'il as (the proofs of Prophethood), al-Mu'jizat as (the miracles) al-Haqa'iq as (the trueness) and al-Khasais as (the Prophet special features). As a result, he produced his own Dala'il as. Furthermore, the establishment of Dala'il as was clearly a part of the swift development of the hadith literature (Azmi, 2017c). Most of the works of the hadith produced in the ninth century contain one specific chapter discussing or collecting evidence for the proof of Muhammad's Prophethood. For example, Ma'mar entitled the chapter as al-Nubuwwa, al-Bukhari named it as 'Alamat al-Nubuwwah in al-Tirmidhi, it was known as Bab Ayat Ithbat al-Nubuwwa, it was also mentioned in Sahih Ibn Hibban and al-Mustadrak by al-Hakim. The persistent disputation from non-Muslim communities, arguing against the veracity of Muhammad's Prophethood, has undoubtedly only served to contribute to the steady growth of Dala'il as literature.

DALA'IL AL-NUBUWWA AS IN THE FORMATIVE PERIOD

As discussed earlier, the theological discourse concerning the veracity of Muhammad's Prophethood

had a considerable impact on the development of Dala'il as literature. Discussions regarding the concept of Prophethood in Islam had already begun in the middle of the 8th century in the work of Abu Hanifa and Mahmar ibn al-Rashid. At the same time, Wasil Ibn Ata' (d.131/748) also established his concept of Prophethood by suggesting that Prophethood is a gift (amanah as) from God; something that could not be gained by any other means (al-Himyari, 1948). The concept of Amanah as is 'trustworthiness', the trust which God places in humans and requires to be fulfilled. In contrast, Abu Khalid al-Hamdani proposed that prophethood can be obtained by good deeds alone. The later scholars of Mu'tazilite such as Bisr ibn Mu'tamir (209/825), Abu Ishaq Ibrahim al-Nazzam (d.220-230/835-845) and Abu Huzayl al-Allaf (d.226/840), show their support for Wasil's concept. This notion could be viewed as a reaction to the emergence of the Muslim false prophets of that period. Bayan Ibn Sam'an (d.119/737) and al-Mughirah ibn Sa'id were amongst the figures that claimed Prophethood as belonging to them. Both were subsequently killed and burned by Khalid Ibn Abdullah al-Qasri (d.126/743) for their claim to Prophethood. In the reign of al-Rashid (d.193/809), the conversation about Muhammad's Prophethood also attracted the attention of the Indian's court when they asked al-Rashid to send a Muslim scholar in order to explain Islam to them. The prophethood of Muhammad was one of the issues raised by them (Al-Murtadha, 1961).

In the 9th century, the scholar's debate on the concept of Prophethood deepened and widened. The Mu'tazilite, the group that always limited their discussion to within its own five pillars, expressed their enthusiasm in this topic by incepting ideas on the conventions of prophethood within Islam. In defending the authenticity of Muhammad's Prophethood, miracles (mu'jizat as) were regarded as one of the main instruments to measure and verify the veracity of his Prophethood. Most Muslim scholars believe that the Quran was the major evidence (al-mu'jiza al-Kubra as) of Muhammad's Prophethood (Al-Ash'ari, 1413). In contrast with the majority's opinion, al-Nazzam and al-Murdaq (226/841), however, deemed that the human with his or her own intellectual faculty is capable of composing and structuring a book that is equivalent to the level and quality of the Quran. This thought, consequently, compromised the miraculous nature of the Quran. Furthermore, the greatest miracle of the Quran has also been discarded from being one of the proofs due to its nature of its 'createdness' (al-a'radh as) (Rahman *et al.*, 2017). Rejecting the Quran as the proof of Muhammad's Prophethood, Hisham al-Fuwati (218/833) and 'Abbad ibn Sulayman (c.210/825) considered the Quran as an 'accident' (al-a'radh as), one of the elements

of createdness which according to them is not fit to offer proof of the Prophethood of a person. This vigorous discussion concerning the topic of Prophethood occurred in the ninth century and illustrates some pictures of Muslim thought on the concept of Prophethood. At the same time, this intellectual theological discourse prepares Muslims scholar, especially, Mu'tazilite with a strong basis of thought when composing work in defence of the veracity of Muhammad's Prophethood. It is not therefore, an unusual phenomenon when most of the Mu'tazilite figures in the same century possess a work related to the Dala'il as's conventions.

The earliest work known that resembles the concept of Dala'il as in the 9th century was Ithbat al-Nubuwwa as by al-Shafi'i. In the words of Abu al-Mansur al-Baghdadi, al-Subki narrated that al-Shafie produced a book in defence of the Prophethood of Muhammad. The research is actually al-Shafie's attempts to pacify the refutation of the Brahmin's thought (al-Barahima as) on the Prophethood of Muhammad. The term al-Barahima as always appeared in the Kalam as debates, arguing for the necessity of prophets. They assert that, the prophethood was neither necessary nor real for according to them, one could acknowledge the existence of God through reason alone without any need to recognise the Prophethood. This idea appears to penetrate Muslim theological discourse and has an impact on them. According to al-Dhahabi, al-Nazzam, one of the Mu'tazilite figures, seems to be influenced by this notion; but he concealed his beliefs deliberately, possibly worried about its consequences. The Mu'tazila doctrine promoted by the Abbasids where reason and logic were used as a basis of thought would have had indirect support for the acceptance of Brahmins logical arguments. It is because of this intellectual influence that Muslim scholars including al-Shafi'i had to compose a book to refute the notion spread by Brahmins. Al-Mawardi (d.450/1058) was another Dala'il as author that makes a brief comment on the Brahmin's thought, rejecting their arguments regarding the Prophethood.

Before al-Shafi'i composed his work preventing the prophethood in Islam, Abu Khalda had already been sent by al-Rashid as a delegate of the Muslim court to explain to the Indian's ruler about Islam and the Prophethood. Even though it is unclear whether Indian ruler (or rulers) at that period were practising Brahminical asthought, the readiness of the Abbasid court to send their man indicates a strong bond between the court and its scholars in defending Islam and its creed. It is clear that, apart from the support from Muslim higher authority, the external challenges from non Muslims contribute considerably to the development of systematic arguments

in the later work of Dala'il. The Abbasid court seems to give serious attention to safeguarding the Prophethood of Muhammad. Not only did the Muslims scholars have their own Dala'il, the Caliph himself also produced a book of Dala'il as. According to Ibn al-Nadim, Caliph al-Ma'mun wrote a Dala'il as book known as Risala as fi as A'lam al-Nubuwwa as (Al-Nadim, 1970). Even though this book is not extant at present and not much information can be found regarding this research, it can be assumed that the work has motivated Mu'tazilite scholars, the official advisors of the Caliph's court, to produce a similar genre of literature. It is not unusual to see that most Mu'tazilite prominent scholars have produced something about Prophethood in the Dala'il as framework. This includes such works as Bishr Ibn al-Mu'tamir 210/825 in his Kitab al-Hujja fi Ithbat al-Nabi alayhi l-salam as Abu Ishaq al-Nazzam 836/845 in his Kitab ithbat al-rusul as (Confirmation of messengers), Abu Huzayl al-'Allaf 225/840-850 in his Kitab fi al-Nubuwwa as, Abu Bakr Ibn Shahib with his Kitab fi al-Nubuwwa as and Abu Uthman al-Jai 244/869 CE in his Kitab al-Hujja fi Tathbit al-Nubuwwa as.

External factors: Muslim sources have shown that the intra-Muslim discourse on prophethood already existed and was well-developed in 2nd/8th and 3rd/9th centuries. Mu'tazilite discussions about God's justice, Abu Hanifa's doctrinal text and the Muhaddithun's compilation of hadith as of Prophethood were among accounts that survived, recording Muslim understanding of Muhammad's Prophethood. Apart from Muslim internal discourse, the 9th century witnessed active encounters between Muslim and non Muslims, regarding the Prophethood of Muhammad.

There is salient evidence bearing witnesses to Muslim and non Muslim encounters concerning the Prophethood of Muhammad. Corrie block has recorded at least ten Christian researchers perspectives on the subject of Muhammad and his Prophethood between the 7th and 8th centuries.

Doctrina Jacobi (c.13/634) illustrates Muhammad as "He is false Prophet for the Prophets do not come armed with a sword". History of Sebeos (Pre-41/661), according to Block (2011) in this text, the teachings of Muhammad are affirmed as he is called a "preacher," "by God's command". The Chronicle of John bar Penkaye (67/687) opines on Muhammad whom John calls Mhaddyana. To Muhammad's teachings John attributes the Islamic honouring of Christianity.

The disputation of the Monk of Bet Hale and the Arab Notable (c.101/720), the monk attributes Muhammad's monotheism to the influence of Sargis

Ba'ira. The addendum to the Chronicle of 640 (w.c.105/724), also known as The Chronicle of Thomas the Presbyter. What is most compelling about this text is the section title: "A notice of the life of Muhammad, the Rasul of God.

John of Damascus in *De Haeresibus* (d.ca.754) designates to Muhammad the title of 'false Prophet' and suggests that Muhammad knew Christian doctrine through direct contact with the old and new testaments and through the influence of an un-named Arian monk. The Qur'an is to John a fabrication of Muhammad and composed of "ludicrous doctrines."

In the Chronicle of 741, Block explain: "the researcher description of Muhammad is interesting. Muhammad is described as the leader of the Saracens, of noble birth and as one who can see the future. The researcher seems to have an empathetic view of the Muslim Prophet."

In on the unified trinity (137/755), the Christian researchers reverses a Qur'anic phrase which refers to Muhammad, "mercy and guidance," to read "guidance and mercy" in reference to Jesus, creating a curious parallel between Jesus and Muhammad. This phrase refers three times to Moses and ten times to Muhammad in the Qur'an. In the discussion between Umar II (r.717-720) and Leo III, Leo addresses the accusation of the falsified Paraclete directly, on etymological grounds.

In 164/781 Caliph al-Mahd asks Timothy I about the corruption of the Gospel, again centering his argument around the Biblical concept of the Paraclete as a prophecy of Muhammad in the Gospels, revealed in Q7:157 and 61:6. He was regarded variously as a trader, a king, a monotheist revivalist, a lawgiver and a false Prophet by the Christians. Writing in Syriac, Theodore Bar Koni expresses his beliefs regarding Muhammad and his teaching. First he argued Muhammad's teaching on baptism. His comments suggest that Muhammad's message could not have been from God. Furthermore, he asserts that Muhammad might have been influenced by his teacher, Bahira (Samir, 2001).

There exists not only textual evidence but also a series of verbal encounters recorded by non-Muslim researcher. As mentioned previously, it has been said that John of Damascus (d. 105/724) was involved in the debate at the Caliph's court in the Caliph's presence (Hitti, 2002). The diplomatic dialogue that occurred around 163/780-168/785, between Timothy I (207/823) and al-Mahdi (d.168/785) was another instance of discussion concerning Islam and the status of the Prophet (Hoyland, 1997).

CONCLUSION

The persistent disputation from non-Muslim communities arguing against the veracity of Muhammad's Prophethood has undoubtedly served to contribute to the

steady growth of Dala'il as literature. The use of Biblical verses and intensifying Dala'il as with evidentiary miracles indicates the researcher's endeavour to pacify the argument launched by the non-Muslim. The works of Ibn al-Layth and Ibn Rabban are among the instances of products initiated by Muslims to confront non-Muslim arguments (Azmi, 2017d, e). At the same time, there are clear and established references in hadith literature which suggest strongly that the Dala'il as arose spontaneously out of a Muslim context.

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