



2528-9705

Örgütsel Davranış Araştırmaları Dergisi
Journal Of Organizational Behavior Research
Cilt / Vol.: 3, Sayı / Is.: S2, Yıl/Year: 2018, Kod/ID: 81S273



CRITIQUE OF AL-HADDAD'S VIEWPOINTS ON CLAIMING MUHAMMAD'S MISSION AS ADAPTATION OF NAZARENEISM

Rahimeh KANANI ^{1*}, Soraya GHOTBI ², Ali HASANNIA ², Zohreh akhavan Moghadam ³

1. MA, Department of Quran and Hadith Sciences, Shahed University, Iran.

2. Ph.D. in the Sciences of the Quran and Hadith, Assistant Professor of Shahed University, Iran.

3. Ph.D. in the Sciences of the Quran and Hadith, Assistant Professor of Quranic Sciences & Knowledge University –Tehran faculty, Iran.

***Corresponding Author**

ABSTRACT

Youssef Durrah al-Haddad, a Lebanese priest and orientalist, considers the Quran to be an adaptation of the Nazareneism. The foundation of his idea is based on "the viewpoint of adaptation" which has been investigated by other orientalists as well, with this difference that in proving his claim, he has broadly referred to the verses of the Quran. He believes that the Quran itself has admitted to be an adaptation of the Torah and the Bible. He tries to deny the autonomy of Islam as a divine religion which completes the previous religions and corrects their distortions. The present research is an attempt to elaborate and criticize al-Haddad's views on claiming the mission of the Prophet of Islam as an adaptation of Nazareneism through documentary and qualitative analysis methodology. The research community includes the Chapter Four of the book entitled, القرآن دعوة النصرانية "The Qur'an is a Nazaritic Mission". The findings of the research indicate that what has made Al-Haddad to consider the call of the Prophet of Islam as a Nazaritic one is his arbitrary understanding, some incorrect interpretation of phrases, lack of attention to the supplementary verses of the discussion, the register (siyāk) of phrases, indifference towards the rules of Arabic literature, incorrect claim of the Quran distortion, holding a view towards Divine Revelation in disagreement with the Quran, and a claim inconsistent with the history on broad agreement of the Nazareneism with the Quranic Da'wah, etc.

Keywords: *The Holy Quran, Mission; Muhammad, Nazareneism, Youssef Durrah al-Haddad.*

INTRODUCTION

The west is the main source of the theory of how the holy scriptures were influenced by the then culture of the age. Studying the present distorted texts of the Bible and reviewing their history, the western scholars have come to this conclusion that the bibles have been written by individuals such as Mark the Evangelist, Luke, Matthew the Apostle and John the Apostle who years after Jesus Christ have written these texts under inspiration of the ruling culture of their own age. Uhan Barbour claims that some parts of the Torah have been written eight hundred years after the Moses and even the course of the death of Moses, his burial and lamentation rituals have been included in the Old Testament (The Holy Book, Book of Deuteronomy, Chapter 34). The Holy Book has become in many cases in disagreement with science and mixed with superstitious and internal conflicts. Then the theory of influence by the culture of the age which could be to some extent correct in the Holy Book, has been extended to the Quran by the orientalists and the idea of the full influence of Jewish and Christian cultures in the then Arabian

Peninsula on the Quran concurrent with the emerge of Islam was put forth. (Rezaei Esfahani, 2009: 24).

This theory was highlighted further in the nineteen century. These similarities to the culture of the age, were sometimes claimed on all verses of the Quran and sometimes on a part of it. The theory of full impact of Judaism on the Quran was for the first time put in a scientific and research format by Abraham Geige, in 1833 who used to consider the source of the Quran in monotheism, religious laws and stating other materials in Judaism. The word of Geige in the twenty century found other followers such as Lamans, Israel Shapiro and Heinrich Speyer too. In the same century, a book entitled, "Islam, an effort by the Jews" authored by Hanna Zakaria was published in which it was claimed that Islam has been a map and a plot designed by a group of the people from Mecca to convert the Arabs into Judaism through Muhammad and with this book, extremism on the subject matter of discussion reached its ultimate climax. (Badavi, 2004:36).

Opposite to this theory, another theory has been put forth mainly by the Christians and orientalist such as Welhawsen and his pupil, Wensinck and culminated with its theorizing by Tor Andrae. They believed that the source of Islam in the Quran is the Christianity because in their views, the Quran believed in the Jesus Christ and the Bible, a belief which was not associated with the Jews. Richard Bell who was one of the advocates of this viewpoint published two books entitled, "The Origin of Islam in its Christian Environment" and "Introduction to the Quran" in 1926 and 1953 respectively and dealt with proving the Quran being under the influence of the Christianity. (Ibid)

In line with these two theories, there emerged a third viewpoint which considered the Quran has been influenced by both Judaism and Christianity. Nöldeke and Goldziher in their researches dealt with putting forth this viewpoint and advocating it. It has been said that majority of the orientalist believe in this viewpoint. (Al-Haddad, 1982:1066). In introducing the references and sources of the Quran teachings, Theodor Nöldeke states, "The main origin of the inspiration which was sent to the prophet, based on the belief of the Middle Centuries and many of our contemporary figures, with no doubt, have been the writings of the Judaism and the Muhammad's teachings, in the oldest *Surahs* are explicitly pointing to the main sources. So, there is no need to analyze and divulge this issue that most of the stories of the prophets in the Quran, but most of its teachings and decrees have roots in Judaism, but the impact of Bible on the Quran, is much less than it." (Nöldeke, 1919:7).

The fourth viewpoint on the Quran to be fully influenced by the religious part of the culture of the age is the viewpoint of one of the contemporary Christian priest who is from Lebanon. Al-Haddad who has acquired his priesthood rank from the Lebanon church, has allocated tens of years of his research life to search and contemplate on the verses of the holy Quran and pursuing evidences and similarities in the prophetic verses and also traditions and the prophet companions and commentary books on the history of Islam. (Zamani, 2006:151). He believes that Islam and Quran are fully under the influence of the Nazareneism.

Among the non-Muslim Islam scholars, the very broad reference by Yousef Al-Haddad to the Quran in particular and his reference to the Quran commentaries and the works of Muslim thinkers in general, has given an outstanding feature to his viewpoints. On one hand, he intensively calls the Muslims and the Christians towards dialogue, to the extent that he has authored a book entitled, "An Introduction to the Islamic-Christian Dialogue", but on the other



hand, he explicitly believes that the Quran invites towards Nazareneism and with the exception of Bible affirmation, it does not include any new call and new prophet-hood. (Faghih, 2010:80) Youssef Durrah al-Haddad has written the two books entitled, “القرآن دعوه نصرانيه” [The Qur’an is a Nazaritic Mission] and “القرآن و الكتاب- اطوار الدعوه القرآنيه”, The Quran and the Book, [The stages of the Quranic mission] to put forth and prove this very viewpoint in addition to what he has written in his other books on this subject-matter. He is in the opinion that Nazarene belief is different from the Christianity. Nazarenes include only that group of the followers of the Jesus Christ (a) who were from the Israelites (Children of Israel). This group of the Israelites accepted both Moses and Christ as the divine prophets and considered Torah and Bible as two divine sacred books. (Al-Haddad, 1986: 671)

In the book entitled, “The Quran, A Nazaritic Call”, he intends to prove that the religion which is presented to the Arabs by the Quran is the same religion of the Moses and Christ which is based on the faith in the Torah and Bible being put forth as the religion of Islam. Thus, Torah and Bible are the two sources of the Quran and lack of faith in either of these two, and lack of faith in the Christ is in disagreement with the Islam meant by the Quran and in fact, the target of the Quranic call is to confirm and assist with the Nazareneism. (Al-Haddad, 1986:727 and Al-Haddad 1982:109).

Al-Haddad believes that Islam religion does not hold any new message and new call [mission], because the prophet of Islam’s mission was in line with the orientation of the Arabs towards faith in the Holy Book and in other words, call to the religion of Moses and Christ and practice based on the orders of Torah and Bible. And this was the same job which used to be done by the Nazarenes prior to the age of the prophet of Islam. (Al- *ibid*, 59-67) Thus, considering the fact that the full and absolute miracle is with the Christ and it has been included in the Bible, so the Nazarene religion is the seal of the religions and the Christ is the seal of prophets (the last prophet) and the Bible is the most complete and comprehensive divine book. Consequently, based on the view of Youssef al-Haddad, neither Islam is an independent religion and abrogates the previous religions, nor the prophet of Islam is the seal of prophets and nor the Quran is the most complete divine book. (Al-Haddad, 1986: 727; Al-Haddad, 1982: 888-893)

Islamic scientists and researchers have analyzed and criticized some of the Al-Haddad’s views in their books, article or dissertations. For instance, Seraji (2008) in his dissertation entitled “Criticism and Review of the Book” The Bible in the Quran), re-cultivates the method of Al-Haddad and criticizes the doubts or faults put forth about it. Faghih (2010) in a research entitled, “The Viewpoint of Adaptation of the Quran from the Viewpoint of the Orientalists”, has dealt with criticizing the Al-Haddad’s views. Ma’refat (1423 A.H.), in a book, “Doubts and Limits around the Holy Quran”, in which he has dealt with the criticism of the orientalist’s views, states the existing historical differences in the Quran and Old and New Testaments and thereby, he negates the view of adaptation of the Quran in the viewpoint of Al-Haddad. Zamani (2006), in his book entitled, “The Orientalists and the Quran”, below the entry of doubt of the Quran adaptation, criticizes the twelve reasons put forth by Al-Haddad in his book of “The Quran and the Book” from the Quran to prove the view of adaptation. Ahmad Emran (1995), in the book entitled, “The Quran and the Christianity in a Scale”, deals with the criticism and review of Al-Haddad’s views in the book of “The Quran and the Christianity”. Sami Assassa (2003) in the book entitled, “The Quran is not a Nazaritic Call”: Rejecting the Book of Al-Haddad and Al-Hariri (“The Quran, A Nazaritic Call” and “The Priest and the Prophet”, has dealt with rejecting



the work by Al-Haddad and the Book of Hariri which seems to be the main source of the book by Al-Haddad.

The present research work is an attempt to elaborate and criticize the Al-Haddad's views on casting doubt on the Nazarene feature of the mission of the prophet. Using documentary and qualitative method and considering the doubts put forth in the Chapter Four of the book "The Qur'an is a Nazaritic Mission", it tries to study and evaluate the most pivotal doubts which lead to a claim on the Nazarene feature of the prophet mission. The doubts put forth by Al-Haddad on the Christianity of the prophet's call to Islam are proposed in four categories and with documents. As most of the documents of Al-Haddad to prove his theory is from the holy Quran, in their criticism, mainly the Quranic responses and views by the interpreter thinkers have been used and if necessary, the rational and historical documents have been presented as well.¹

Confirmation of Nazareneism and Emphasize on the Establishment of a United Ummah [Community] among them and Islam in the Holy Quran

The First Document:

Based on verse 13, *Sūrat al-Shawrā*, the religion which has been legislated for the Arabs by the God is the same religion of the Abraham, the Moses and the Christ in form of a united religion and without any division and separation. This religion is the same religion of Nazarene which has brought together the Moses, the Christ, the Torah and the Bible:

«شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ».

"The same religion has He established for you as that which He enjoined on Noah - - the which We have sent by inspiration to thee - - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the way (to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)". (*Al-Shawrā*: 13)

There are other verses confirming the same materials such as:

«وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ».(نساء/١٥٢)

"To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their (due) rewards". (*Nisā*: 152)

«قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ».(آل عمران/٨٤)

"Say:" We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in) the Books (given to Moses, Jesus, and the

¹. Of course Al-Haddad puts forth more cases of doubts too, but due to prolongation of the discussion in this work, only this very quantity will be discussed. We believe that criticizing and responding to these very parts will provide responses to other questions and insignificant problems.

Prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam). (*Āl-i Imrān*:84)

«قُولُوا ءَامَنَّا بِاللَّهِ وَ مَا أُنزِلَ إِلَيْنَا وَ مَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مَا أُوتِيَ مُوسَىٰ وَ عِيسَىٰ وَ مَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ». (بقره/١٣٦)

“Say ye:” We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to) all (prophets from their Lord: We make no difference between one and another of them: And we submit to Allah) in Islam). (*Baqarah*:136)

✓ *Criticism of the First Document*

In order to conclude his ideal result from the verse, Al-Haddad believes what has remained from the religion of the Noah and the Abraham is the one which has remained in the Torah and the Bible. So the religion which was legislated for the Arabs (only for the Arabs and not the others), due to fact that the Quran is the same Torah and Bible which has been translated into Arabic (and exclusively for the Arabs nor for others), so that it is the same religion of Moses and the Christ.

In a full indifference attitude towards the phrase: *والذي اوحينا اليك* [The which we have sent by inspiration to thee], he has tried to bring together all religions in the religions of the Moses and the Christ. Whereas the mentioned phrase in addition to confirmation of the inspiration on the prophet, opposite to the al-Haddad’s view, is a sign of the comprehensiveness of Islam which in addition to bringing together all previous religions in itself, encompasses the new inspiration too.

On this case, Allamé Tabatabaí believes:

“The surface of this contrast indicates that by what has been inspired to the prophet of Islam, it means the knowledge and decrees which is specific of his religion. If it has termed it as “ ” *ايحاء* [inspiration], and has stated, *والذي اوحينا اليك* [we have sent by inspiration to thee], but has not employed this phrase for the religion of Noah and Abraham, but has used the word “will”, it is for this reason that will is employed where we want to recommend something which is significant to us out of some other things and this is true about the religion of the Noah and the Abraham, where there is a few decrees. Because in that religion, only the very important issues have been recommended but this is not true in the case of Islam, as this religion includes everything. It includes significant and also insignificant matters. But in those two other religions, only the decrees have been recommended which were the most important and suitable decrees for the *Ummah* [community] and as equal as their talent. (Tabatabaí, 1995:18, 38).

Thus, these verses are neither the confirmation of Nazareneism but following them solely without attention to the religion of the prophet of Islam and even other religions (The Quran considers faith in them to be mandatory), will be a division in the religion. This matter is well clear through the verses which Al-Haddad has referred to.

• *The Second Document:*

According to the Verse of 253, *Surat Baqarah*, the biggest difference between the people of the Book of the Judaism and Nazarenes is on the Christ and the Bible. Based on the Verse 76 of *Naml*, the Quran describes this disagreement of the Israelites [Children of Israel] (Judaism and the



Nazarenes) and in accordance with the verses 14 of *Saf* and 64 of *Nahl*, confirmation, orientation and blessing is for the Nazarenes who have faith in the Christ and the Bible:

«إِنَّ هَذَا الْقُرْآنَ يَفْصُلُ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ - وَإِنَّهُ لَهْدَى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ» (نمل/٧٦ و ٧٧)

“Verily this Quran doth explain to the Children of Israel most of the matters in which they disagree. (Naml:67) “And it certainly is a Guide and a Mercy to those who believe.” (Naml:77)

✓ *Criticism of the Second Document*

One of the missions of the Quran is to fight against disagreements which have been created due to the mixture of superstitions with the truths of the prophets’ teachings and each prophet is dutiful to put an end on disputes resulting from distortions and blend of the truth and false. As this job is not possible via an illiterate person emerging from the environment of ignorance, it becomes clear that it is from the God.

Considering the fact that combating against any kind of dispute and disagreement is a source of orientation and blessing, so in the following verse, as a general principle, He states: “The Quran is a guidance, and blessing for the believers”. Hence, the Quran is a direction and grace to remove disputes and fight against superstitions. (Makarem, 1995:15, 538).

The verse 77 states that orientation and grace is achieved for the people of the faith, because the believer has preparedness to accept the truth and to be submitted to the God. Even if in Al-Haddad’s opinion, the believers are only the Nazarenes, still in these verses there is no confirmation on Nazarenes. It has only been stated that it is the source or their orientation and not their confirmation. The verse 64 of *Nahl* which reads:

«وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ»

“And We sent down the Book to thee so that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.”

Which with regard to the register of its previous verses is about the polytheists, is not concerned to the dispute between the Jews and the Nazarene about the Christ and the Bible. Alame Tabatabai believes that by what they disagree about it means the right religion from the viewpoint of belief or practice. (Tabatabai, 1995:12, 361) So in this verse, there is no confirmation for the Nazarenes.

Concerning the verse 14 of *As-Saf*:

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَاْمَنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتَ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ».

“O ye who believe! Be ye helpers of Allah: as said Jesus the son of Mary to the Disciples," Who will be my helpers to the work of (Allah?" Said the Disciples," We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed against their enemies, and they became the ones that prevailed.”

Which is the last verse of Surat, the emphasize is on “Jihad” which forms the main pivot of the Surat: “O ye who believe, be ye helpers of Allah.” Then it refers to a historical sample to make the Muslims know that this way is not without follower and adds: “As said Jesus the son of Mary to the disciples: Who will be my helpers to the work of Allah?” And the disciples honorably stated: “We are Allah’s helpers” and in this very path, they stood to fight against the enemies of



the truth. Then a portion of the Children of Israel believed and a portion disbelieved. But we gave power to those who believed against their enemies and they became the ones that prevailed: “You are also the disciples of Muhammad and honored to be the helpers of Allah and as the disciples overcame the enemies, you will also succeed.”

This subject-matter was not limited to the helpers and companions of the Prophet of Allah and the followers of the truth are always in a constant conflict with the people of false. They are helpers to God and finally victory will be in their side and God will confirm them. So, as it is clear, this issue is not related to the confirmation of the religion of the Nazarenes.

- **The Third Document**

God believes that the Quran has formed a united *Ummah* with the Nazarenes [*Nisara*] which are common in mission, book and belief. Commonality in the Book is due to the fact that the Quran is the very detailed and translation of the “*Al-Kitab*” [Torah and Bible]. Commonality in belief is due to this reason that the Nazarenes like the Quran believes in the monotheism and servant status of the Christ.

«لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَ لَا الْمَلَائِكَةُ الْمُقَرَّبُونَ» (نساء/١٧٢).

“Christ disdained not to serve and worship Allah, Nor do the angels, those nearest to Allah”, This commonality in *Da'wah* (call to worship Allah) also exists. As the Nazarenes call for faith in God and the Christ, the Quran also has chosen the same call:

«فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَ كَلِمَاتِهِ» (Al-Haddad has chosen the reading of) وَأَتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ» (اعراف/١٥٨)



“So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His Words: follow him that (so) ye may be guided”.

The *Surat of Anbiyā'* and the *Surat of Mu'minūn* reveals this united *Ummah*:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَ أَنَا رَبُّكُمْ فَاعْبُدُونِ» (انبياء/٩٢)

“Verily, this *Ummah* of yours is a single *Ummah*, and I am your Lord and Cherisher: therefore, serve Me (and no other)”.

- ✓ **Criticism of the Third Document**

In the *Surat of Anbiyā'*, where according to al-Haddad, the united *Ummah* is displayed openly, in the verses before that mentioned verse, the name of a group of divine prophets and also Merry (s) and part of their tales have been presented. In the verse under discussion, as a general winding up remarks and conclusion, he says, “These great prophets which were referred to were all one united *Ummah*”. Their plan was one and their goal and destination was also the same. Though due to difference of time and environment, they had different features and methods, but in the end, they were moving in one line. They all were taking a step in the route of unity and struggling against polytheism and calling the people of the world to unity, truth and justice. This unity of plans and goals, was due to the fact that all of them take their origins from the source of the will of the unique God, so that He immediately adds, “I am the creator of all of you. Only worship me”. Thus the united *Ummah* includes the *Ummah* of all prophets from the Adam to

the Seal of the prophets and there is no reason that it should be encircled in the *Ummah* of Islam and Christianity.

Al-Haddad believes that the unity of *Ummah* between the Nazarene and the Quran is based on three pillars of unity in the book, *Da'wah* (call towards God) and belief. Unity in the book-as stated by Al-Haddad- is due to the fact that the Quran is a translation of the book of the Christianity, i.e. Torah and the Bible. Unity in *Da'wah* towards God and Christ in Al-Haddad's view has been stated in the Verse 158. He says that this Messenger has belief in God and his word, the Christ and calls toward it. In order to prove his claim, without any reason, he changes the word "كلماته" [*Kalimatehi*] which means the speech and verses of God into "كلمته" [*Kalimatehi*] which means the God, the Christ and chose this reading. Whereas in any reading, such a thing has not been mentioned, so this unity in call is also rejected. The unity in belief based on the unity of God and servant position of the Christ is established. Al-Haddad believe that his concerned Nazarene and existing formal Christianity believe in God's unity and it is only Jacobean who believe in Trinity and the Quran rejects that one rather than the whole Christianity and Nazareneism. (Al-Haddad, 1986:526).

In another occasion, he considers all the Christians of today as Christian rather than Nazarenes, that is to say, all of them considers the Christ as the son of God. (Al-Haddad, 1986:472). This matter is not correct, because the formal Christianity believes in the Trinity and Divinity of the Christ and considers it as one of its main teachings. So, the belief of the Quran and Nazarenes about the Christ and Unity of God is not common.

Al-Haddad also concludes from the verse: *Nisā'* 172, that the Christ is from the type of angels and his percept is also wrong. The verse means that "Christ disdained not to serve and worship Allah, nor do the angels, those nearest to Allah, those who disdain His worship and are arrogant, the will gather them all tighter unto Himself to answer".

Alamé Tabatabaí states: "The phrase: *ولا الملائكة المقربون* [*Valal Malaikat al-Muqarrabūn*] has extended the words and covers the angels too. Because the mentioned argument is prevailing exactly on angles, therefore it becomes a definite proof against those who used to say like the Arab polytheist: The angles are the daughters of God, so it can be said that this phrase is a digression phrase, i.e. because it was it was proper place for it to be uttered as proverb says: "الكلام يجر الكلام" Words generate words, so it has come in the middle of the verse (Tabatabaí, 1995: 5,246), so there is not a commonality in the belief in the Quran and the Nazarenes on these cases.

Admission of the Holy Quran on Nazarene as the Imam (Religious Leader) and Muhammad and Arabs as those who follow them.

- ***The First Document:***

Verses 91 of *Naml* and 104 of *Yunus* show that Muhammad has been instructed to join the Muslims and believers. Even in the second Surat descended, in the beginning of call, his name has been mentioned:

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (قلم/٣٥)

"Shall We then treat the People of Faith like the People of Sin?"

Whereas the community of Muhammad has not taken shape yet to apply the name of مسلمين [The Muslims] on them. These Muslims are holders of knowledge الوالعلم [*Ulul Ilm*] which stand for

justice (i.e. they are believers with their justice to both Torah and Bible) and have testified to Islam along with God and angels. This اولو العلم is known through Verse 253 of *Baqarah*. The People of the Book are those for whom the Bible knowledge was sent down. A group of them who are the Nazarene had faith in it and the Jews were infidel toward it. Thus, the الوالعم which according to Verse 18 of *Al-Imran* have testified towards Islam are the Nazarenes. Accordingly, the verses which have asked Muhammad to join the Muslim and believers considers the Nazarenes of the Israelites.

All these verses certify that the Muslims have existed before Muhammad and the Quran and Muhammad has been commanded to join them and along with them call people to the Quran.

✓ *Criticism of the First Document*

In the verse of 91 of *Naml*:

«إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَ لَهُ كُلُّ شَيْءٍ وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ»

“For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Wil”.

with the analogy for “وَ لَهُ كُلُّ شَيْءٍ” which refers to dominancy and authority of God on all affairs, the Muslims means those who are submitted. That is to say that the prophet has been instructed to submit to the will and power of God. In the Verse 35 of *Qalam*, the word Muslims which has been put against the word criminals should have a general meaning like the word criminals, so it does not mean the Muslims but it means those who are submitted to the commandments of God.

The Verse 103 of *Yunus* as an analogy for its previous verse

«ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ»:

“For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom) belong (all things: and I am commanded to be of those who bow in Islam to Allah's Wil.”

Which gives the promise of salvation to the messengers and believers asks the prophet to be of the believers to be included within the promise of salvation, thus there is no connection with the Nazarenes.

In the Verse 198 *Āl-Imrān*, there is no analogy that الوالعم are the holders of the Bible knowledge. Al-Haddad considers this term a general term while its meaning is exclusive, i.e. the Nazarenes [Nisara]. Where no other analogy confirms this exclusiveness. The other problem with Al-Haddad is that he considers ‘قائما بالقسط’ for اولو العلم and considers a far from mind meaning for it to serve as a Document on his claim that the اولو العلم who have testified to Islam are the Nazarenes [Nisara].

The commentators have consensus on this phrase قائما بالقسط is the present state of the subject of شهد الله, i.e. present state of الله and agent in this state is the phrase of “شهد”. (Tabatabai, 1995: 3, 179). This verse states the testify of the God, angles and اولو العلم on the unity of God and this testify is not related to Islam which has been put forth in the following verse. Thus if we accept that اولو العلم of The Nazarenes [Nisara] has been meant by the Verse 18, their testimony is to the unity



of God and not Islam. Furthermore, the phrase « إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ » considers Islam in the register of submission and not Islam. As it has been suggested in this verse as well.:

«أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ.» (آل عمران/ ٨٣)

“Do they seek for other than the Religion of Allah? - - while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will) accepted Islam (, and to Him shall they all be brought back.”

For final rejection of this doubt, it should be said that if supposedly these اولوالعلم are meant the Nazarenes[Nisara] and supposedly their testify is on Islam, firstly, only their conversion into Islam is proved and is a denial on the Christianity of the Quran. Secondly this testify and other testifies which in the Quran is in respect of the People of the Book and in the words of Al-Haddad to Nisara is only confirming the truth of the Quran, how they can prove their association in calling towards the Quran and at the level of their being Imam as claimed by Al-Haddad.

The Second Document

عبد الرحمن (Servants of Allah) whose descriptions have been mentioned in the last verses of *Surat Furqān*, are the Nazarenes who asks God to put them as the Imam of the pious people (the Arabs who have faith in Muhammad). The Verse 11 of *Mujā dila* states that the God enhances the degrees of the believers and holders of knowledge. Consequently, these Nazarenes are Imam of the righteous people. The Verse 24 of *Sajdah* also confirms the Imam status of the Nazarenes of the Israelites:

«وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا.»

“And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.”

✓ **Criticism of the Second Document**

In order to prove that Nazarenes are the leader of the Quranic mission (*Da'wah*), Al-Haddad has tried to attribute to the Nazarenes in one way of another whatever in the Quran refers to Imam including the last verses of *Surat Furqān*, عبد الرحمن (Servants of Allah) who ask the God to appoint them as the Imam of righteous people as the Nazarenes. It is interesting that to prove his claim; he considers the متقين the righteous people in his own interpretation as those faithful in Muhammad out of the Arabs where such as thing has no analogy.

Alamé Tabatabaí says, اجعلنا للمؤمنين إماما means that give us success to override each other in doing goods and gaining your graces and consequently the others who are in favor of virtue could learn from us and follow us. As the Holy Quran has stated about them: “then strive together (as in a race) towards all that is good” (*Baqarah*: 148) and also: “Be ye foremost) in seeking (Forgiveness from your Lord” (*Hadīc*: 21) and “And those Foremost) in Faith (will be Foremost (in the Hereafter). These will be those Nearest to Allah” (*Waqi'a*: 11) (Tabatabaí, 1995: 15, 339) If we accept that عبد الرحمن servants to Allah are the Nazarenes, once again the phrase: وَ اجعلنا للمؤمنين إماما does not indicate their Imamate, since it is the only prayer which they demand from the God. The Verse 11 of *Mujā dilah* also does not signify the Nazarene to be Imam.

In the Verse 24 of *Sajdah*, the Children of Israel (the Israelite) have been mentioned. With regard to the phrase of (جعلنا), [we put], it seems more that by Imams, it means the prophets who have been appointed by the God to this position. As the Israelites like other nations – inclined towards



difference after Imams and leaders once again, so in the last verse under consideration, they are addressed with a threatening tone: “Your Lord will judge among them in resurrection day on what they disagreed: and punish whoever for the actions”. (إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا) (فِيهِ يَخْتَلِفُونَ)

As it was observed these verses are related to the nation of the Israelites and according to the materials explained do not indicate the Nazarenes of the Israelites to be Imam.

- ***The Third Document***

The Verse 157 of *Surat Araf* shows that the followers of Muhammad who have faith in him and assisted him, with the analogy of «يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ» (whom they find mentioned in their own -scriptures- in the Law and the Gospel) Are the Nazarenes, because both Torah and Bible are with them. The Verse 159 also confirms this matter (وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ) (يَعْدِلُونَ): Of the people of Moses there is a section who guide and do justice in the light of truth. Because the Nazarenes are from the tribe of Moses (With the analogy of the Verse 14 of *al-Saf* which considers the Nazarenes from the Israelites). And orient towards the truth and thereby observe the justice (Just means justice between Torah and Bible and practicing both of them which among the People of the Book, only the Nazarenes believe in both books). The Verse 108 of *Yusuf* Surat also confirms the help of these followers in the Quranic mission.

- ✓ ***Criticism of the Third Document***

This Verse does not in any form confirm the exclusiveness of the followers of the prophet. In the Verse of 156, the righteous people have been mentioned and the Verse 157 describes them. But in order to achieve his concerned result, he needs to announce the Verse 157 only in describing the Nazarenes. As in proving that Nazarenes are the Imam of the righteous, Al-Haddad has considered the righteous as being the Arabs, so in order to escape from this problem, he says that we need to put [Waw] over the Verse 157, to avoid this description to be used for the righteous which in his view is about the Nazarenes. Thus, he simply allows himself to change the text of the Quran.

The verse is the expression of support and help with the followers in a truth call which has been communicated by the unlettered prophet. If we assume the Nazarenes as a part of these followers, then still their rank will remain at the level of obedience of the prophet and according to the Verse 159, it is not possible to consider them the leaders of the nation. As the Verse 159, according to the register and the next verse is related to the orienteers of the nation of the Moses and its interpretation is like the Verse 24 of *Sajdah* whose explanation was presented. The meaning of *يعدلون* which is intended by Al-Haddad is a subjective self-interpretation which is aimed at proving his view; otherwise it does not have any document.

This verse also rejects the other Al-Haddad's views which make the position of the Messenger of Allah less prominent, because, it directly uses the attributes of the prophet for him and considers the Torah and the Bible as testifiers. The Verse 108 of *Surat of Yousef* also does not have any indication on the Nazarene feature of the followers of the prophet.

- ***The Fourth Document***

Summoning the witness to the scholars of the Israelites (Nazarenes) which is frequently repeated in the Quran (18 *Al-Imrān*, 197 *Al-Shu'ara'*, 43 *Nahl* and 49 *Ankabūt*) is the position of their position in the Quranic mission and trust of the Arabs in Nazarenes. It is to the extent that the



testify of the God and holders of knowledge of Nazarenes exempts the Quran from any other miracle:

«قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.» (رعد/٤٣)

“Say: Enough for a witness between me and you is Allah.”

All these cases show the infinitival relation of the Nazarenes with the Quran.

✓ *Criticism of the Fourth Document*

The holy Quran in many cases have taken the scholars of the People of the Book as a witness to the truthfulness of the prophet and the Quran. This confirmation in the side of the People of the Book is due to the fact that the scholars of the People of the Book grasp this knowledge much better than the divine polytheists. Because it is of the same type of their books and also the good news of the prophetic mission has been registered in their books. These specifications are to the extent accurate as if they knew the prophet like their own child. It is true that their witness is a sign on confirming the book of the God, but this summoning to witness is not considered a position for them and not such that they are his teacher and are the sources of the Quran.

Concerning the issue who are *مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ* [those for whom there is the knowledge of the book], there are much disputes among the interpreters. But in a general response, it should be said: This verse is in proving the mission of the holy prophet. Thus, those who are testifiers and confirmers to this mission apart from the God, should have faith on the prophecy of *Hazrat* and his call. Whereas these Nazarenes not only do not have a faith in the new mission of the Prophet of Allah but also they attribute it to themselves and call it Nazarenes!?

• *The Fifth Document:*

As the Nazarenes are the Imam of the righteous, Muhammad has been commanded to refer to them at the time of any doubt:

«فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ.» (يونس/٩٤)

“If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee.”

• *Criticism of the Fifth Document*

By *مِمَّا أَنْزَلْنَا*, with regard to the previous verses of the same Surat, it means the knowledge related to origin, resurrection, tales of the prophets, story of Pharaoh and Children of Israel (The Israelites) rather than the whole Quran. By *الْكِتَابِ* [*Al-Ketab*], it also means the type of the book which encompasses all divine books. But with regard to the previous verses which are about the Jews, the verse intends mostly the Torah. ان [*In*] the conditional does not have any indication on the occurrence or lack of the occurrence of a conditional phrase or the response of the condition and even in some cases, it has application in rational impossible.

It seems that this verse has the same intention, because taking inspiration from the God which is referred to directly in the verses of the Quran is in conflict with the emergence of doubt in inspirational knowledge. So, the intention of the verse is that there are many reasons on the truthfulness of the Quran, each of which will be sufficient for its prove. One of the reasons which we observe in this verse is the Quranic tales in the book of the past prophets which is a sign for the Quran being a divine and non-human work. (Tabatabai, 1995: 10, 180). Therefore, the main

intention of the verse is not casting doubt in the Quran by the prophet but it confirms the authenticity of the Quran and its divinity feature which the previous books also testify it.

- ***The Sixth Document***

The verse 12 of *Al-Zumar*², 14³ and 163⁴ of *An'ām* states that Muhammad has become the leader of the Nazarenes. This incident took place after the death of *Waraqah ibn Nūwfil* which with his death, Muhammad became his successor (After this incident, inspiration got lassitude and Muhammad decided to commit suicide until he himself became his successor).

- ✓ ***Criticism of the Sixth Document***

In the previous denials, this doubt by Al-Haddad that the Muslims are the Nazarenes of the Israelites was rejected, so this doubt is also automatically rejected that Muhammad achieved the position of their leadership. Also, concerning the succession of the prophet on *Waraqah ibn Nūfil* and claim of his committing suicide, according to the history reiteration and all the historians, such a thing is not true and is one of the forged false stories in the life of the prophet.⁵

- ***The Seventh Document***

After Muhammad, became the Imam of Nazarenes and the converted Arabs into Nazarenes, he was commanded to orient the Nazarenes:

«أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ آفْتَدَهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ.» (انعام ٩٠)

“Those were the) prophets (who received Allah's guidance. Follow the guidance they received; Say:” No reward for this do I ask of you: This is but a reminder to the nations.”

It indicates that as the Book and Wisdom (Torah and Bible) was given, Muhammad should teach the Book and Wisdom to the Arabs.

- ✓ ***Criticism of the Seventh Document***

Prior to the verse under discussion, there is:

أُولَئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ (انعام/٨٩)

“These were the men to whom We gave the Book, and authority, and prophet-hood”.

By *الكتاب [Al-Kitab]*, it means the type of the book and as it has been attributed to the prophets whose names have been mentioned in the previous verses, so the Book contains the religious laws of all of them and not only the book of Nazarenes. Also the pronoun *هم [Hum]* in the verse refers to a prophet whose name has been mentioned in the previous verses. Hence, opposite to the Al-Haddad's comment, the verse does not have any indication that the prophet should have had faith in Torah and Bible and follow the recommendations of their scholars, but it means that it could act in accordance with the method of the prophets.

². And I am commanded to be the first of those who submit to Allah in Islam.

³. Say, Shall I take for my protector any other than Allah. The maker of the heavens and the earth? And He is not fed. Say, Nay, but I am commanded to be the first of those who bow to Allah in Islam and be not thou of the company of those who join gods with Allah.

⁴. Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: They say, according to their fancies: This is for Allah and this for our partners. But the share of their partners reacheth not Allah, whilst the share of Allah reacheth their partners. Evil and unjust is their judgment.

⁵. We will deal with this topic further in the continuation of the discussion.



Reading and education of the book of Nazarenes by Muhammad a reason for the lack of novelty of the Quran inspiration

• *The First Document*

In the third descended Surat (*Naml*), Muhammad is directed to recite the Quran. Definitely, this command does not include the Quran -which has not been sent down, but it means the Quran of the Nazarenes. Also, in the beginning of the mission, Muhammad has been instructed to join the Muslims. He is commanded to recite the Quran too:

«وَأْمُرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ... وَأَنْ أَتْلُوا الْقُرْآنَ.» (نمل/ ۹۱ و ۹۲)

“For me, I have been commanded to serve the Lord of this City... And to rehearse the Quran”. This Quran is the same Quran and the book of the Muslims which Muhammad has joined with them.

✓ *Criticism of the First Document:*

In the *Surat of Muzzammil*, there is no reason that this Quran is the Quran of the Nazarenes. A part of the Quran like its whole, is called the Quran. In *Surat Naml*, the order to recite the Quran with the analogy of its continuation in the following verse:

«فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ.»

“And if any accept guidance, they do it for the good of their own souls, and if any stray, say:” I am only a Warner.”

means the recitation of the Quran to the people. That is to say that “I have been commissioned to read and recite the Quran to the people. Whoever is oriented based on this Quran that you recite to them, that will be in his interest and benefit of his guidance is not gained by me”. Subsequently, this claim that the Quran which Muhammad was commissioned to recite is the Quran of Nazarenes is rejected.

• *The Second Document:*

There are verses in the Quran which show that Muhammad has been reciting the Quran and the Book of Nazarenes and by this recitation, he has overcome the polytheists:

«أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ» (قلم/ ۳۷)؛

“Or have ye a book through which ye learn.” (*Qalam*: 37)

«أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ» (قلم/ ۴۷)؛

“Or that the Unseen is in their hands, so that they can write it down?” (*Qalam*: 47)

«وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُبْقَلُوا وَيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ» (انعام/ ۱۰۵)

“Thus do We explain the Signs by various) ways (: that they may say," Thou hast learnt this) from somebody (," and that We may make the matter clear to those who know.” (*An'ām*: 105)

✓ *Criticism of the Second Document*

In the verse: 'An'ām: 105

لام [Lām] in the verb ليقولوا [Li Yaqūlū] is the لام [Lām] of the end not the لام [Lām] of reason. This matter is provable based on analogy of other verses in which it rejects receive or adaptation of the Quran from other books. That is to say, the opponents finally say that you have learned the Quran through reading other books, so we elaborate the fact for those who are learned and informed. The meaning of this verse is similar to the verse 'Isrā' : 82 in which it states:

«وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا»؛

“We send down (stage by stage) of the Quran that which is a healing and a mercy to those who believe, to the unjust it causes nothing but loss after loss”.

In the mentioned verses from the Surat *Qalam* and verses before and after those, there is no clear reason on the comment of Al-Haddad of these verses. In this category of verses, addressed to the polytheists who make an improper judgment about the fate of just and tyrant person, God states: “Do you have a book to be the evidence for your words or are you aware of unseen.” Thus, the analysis of Al-Haddad is not in agreement with the subject of these verses. At the same time, it is in conflict with many verses which reject the reading and awareness of the prophet from the previous books.

• *The Third Document*

This Quran which is recited by Muhammad was made by *Waraqah ibn Nūfil*, who was dominant on Hebrew and Arabic and had been translated into Arabic. *Waraqah* is the same witness from *Bani Israel* (the Israelites) who had testified the similarity of the Quran and this similarity existed before him. He was a wise and learned person which Muhammad used to learn the Quran from him:

«شَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ» (احقاف/١٠)؛

“and a witness from among the Children of Israel testifies to its similarity (with earlier scripture)”

«وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ» (نمل/٦)؛

“As to thee, thou receivest the Quran from One All-Wise, All-Knowing”.

✓ *Criticism of the Third Document*

Al-Haddad has considered such a character for *Waraqah ibn Nūfil* which does not have any historical document. He considers *Waraqah* the master of Muhammad and knows that he has lived next to him with a Nazarenes belief for many years. He is the same person who had translated the Quran into Arabic. Now this question is put forth here that if the Quran is a Nazarene mission and the *Waraqah* has translated it from the Torah and Bible, why he himself has not undertaken the mission to communicate it, a person which according to the claim of Al-Haddad has been the Imam of the Nazarenes and has shifted all the duties to Muhammad his pupils?

Relying on a tradition from *Sahih Bukhari* on the disconnection of divine inspiration after the death of *Waraqah*, Al-Haddad claims that this tradition shows the prophet being a Nazarene and that he was a pupil to *Waraqah*. It was to the extent that his death caused an interval in the divine inspiration, and the prophet intended to commit suicide. In addition to the fact that the



originality of the tradition is distorted, Al-Haddad has interpreted this distorted tradition wrongly. The tradition only indicates that after the good news by *Waraqa* on the prophecy of the holy prophet, *Waraqa* passed away and an interval took place on divine inspiration.

As a distance has been created between the two last phrases of the tradition with a واو [Wav] of conjunction, according the rules of the Arab literature, this tradition neither indicates the presence of causality between before and after of the واو [Wav] of conjunction and neither shows whether or not immediately after the death of *Waraqa*, an interval had happened on divine inspiration or this incident has happened long time after the death of *Waraqa*. (Faḳīh, 2010:93). Apart from the image which has been presented by Al-Haddad about *Waraqa*, *Dhahabī* and *Masūdī* in their history books have stated: After the emergence of Islam, *Waraqa* was converted into Islam and the prophet admired him. *Abulhassan Burhan al-Din Baqā'ī* also has written a book about the faith of *Waraqa* and has presented some traditions from the prophet about his faith. Testified by the history after Islam, *Waraqa* was alive for a few years and the total of registered meetings in the history between the prophet and *Waraqa* was not more than three or four times. In none of these traditions, there is a reference to using from the courses of *Waraqa* by the prophet, but oppositely, the historical documents verify that *Waraqa* has testified to the prophecy and descending inspiration to the prophet (Sultani Ranani, 2008:138)

As a result, the principle of connection of the prophet with *Waraqa* has been very little and this belief that the prophet has been his pupil for many years and has learned the Arabic bible from him and communicated it to the Arabs under his supervisor is very unlikely.

Concerning the verse 10 of *Ahqāf* and that who is the *Bani Israel* (The Israelites) witness, there are many views. But what is related to the interpretation by Al-Haddad is that based on this verse, he says this person is the same person that similar to the Quran had existed before him and this Quran has been translated from that similar book. Whereas the verse verifies the Quran is from the side of God and a person from the Israelites has verified the similarity of the Quran with Torah. He who has understood the truth, according to the verse, faith in it⁶.

It is interesting that the *Bani Israel* witness at the time of sending down, had found the agreement between the Quran and Torah as a sign of correctness and believed in it but after 14 centuries, Al-Haddad, considers this similarity as a reason for adaptation.

In the verse *Naml*: 96, the word تلقى [Talqī] with تلقين [Talqīn] are almost the same and if it has employed the two attribute of حكيم [Hakim] and عليم [Alim] in an indefinite form, it has been to glorify and also to reiterate that the Quran is from the side of the Almighty God, to be a reason to the mission of the seal and last of the prophets and a confirmation on the knowledge which had been stated before

It could also be a confirmation on the tales of the prophets which will be mentioned soon. If it has mentioned two names of حكيم [Hakim] and عليم [Alim] out of the good names of God, it has been due to the fact to indicate that the descending of this Quran has been from the spring of wisdom. No violator can violate it and no disgrace agent can despise it. It is from the source of science, consequently there is no lie in its news and no room is left for any error in its judgment.

⁶. قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَ كَفَرْتُمْ بِهِ وَ شَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا.

Furthermore, despite the view of Al-Haddad, that the Quran is from God has been reiterated by the verse.

- **The Fourth Document**

Considering the verse:

آيَهُ «وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَأَزْتَابُ الْمُبْطِلُونَ.» (عنكبوت/٤٨)

“And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.” (*Ankabūt*: 48)

Muhammad does not read the book prior to his delegation as a prophet, but he reads it after his orientation to the book.

- ✓ **Criticism of the Fourth Document**

By book in the verse, it means any kind of book not the previous divine books. In fact, the verse tries to deny the ability or habit of reading and writing from the prophet to prove the miracle of the book from an unlettered person. Hence, the false thinkers could not think that he narrates the materials of the other books.

This is a kind of prophecy that despite the fact that there are clear verses on the Quran being a divine book, but people like Al-Haddad insists on it being a human product, so in this verse, there is no feature to prove the Al-Haddad's view.

- **The Fifth Document**

The verses of the Quran testify that the Quran is not a new inspiration and they are the verses of the same book (The Torah and The Bible) which have been expanded, i.e., they have been translated into Arabic.

1- إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى. صُحُفِ إِبْرَاهِيمَ وَمُوسَى. (اعلى/١٨ و ١٩)

“And this is in the Books of the earliest (Revelation). The Books of Abraham and Moses.” (*Al'ā'*: 18-19)

2- أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى. وَإِبْرَاهِيمَ الَّذِي وَفَى. (نجم/٣٦ و ٢٣)

“Nay, is he not acquainted with what is in the Books of Moses. And of Abraham who fulfilled his commandments?” (*Najm*: 36-37)

3- وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا. (طه/١١٣)

“Thus have We sent this down - an Arabic Quran” (*Tāhā*: 113)

4- تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ. (شعراء/٢)

“These are verses of the Book that makes (things) clear.” (*Al-Shu'araā* : 2)

5- وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ... بِلِسَانٍ عَرَبِيٍّ مُبِينٍ... وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ. (شعراء/١٩٢-١٩٦)



“Verily this is a Revelation from the Lord of the Worlds...In the perspicuous Arabic tongue...Without doubt it is (announced) in the revealed Books of former.” (*Al-Shu'ara'*: 192-196)

6- تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ. (نمل/١)

“These are verses of the Quran, a book that makes (things) clear”. (*Namf*: 1)

7- تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ. (يونس/١)

“These are the *āyāts* of the Book of Wisdom.” (*Yunus*: 1)

8- وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَا يَكُنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ. (يونس/٣٧)

“This Quran is not such as can be produced by other than Allah. on the contrary it is a confirmation of) revelations (that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the Worlds.” (*Yunus*: 37)

9- كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ. (هود/١)

“(This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail, -- from One Who is Wise and Well-acquainted (with all things).” (*Hud*: 1)

10- تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ. (يوسف/١ و ٢)

“These are the Verses of the Perspicuous Book. We have sent it down as an Arabic Quran, in order that ye may learn wisdom.” (*Yusuf*: 1-2)

✓ *Criticism of the Fifth Document*

The verses by which Al-Haddad shows that the Quran is not a new inspiration and is in fact the same Torah and Bible which have been translated and expanded into Arabic by the Nazarenes scholars do not indicate clearly the point intended by Al-Haddad. Even at the above and below of the verses which have been referred to, there are phrases which reject his view. There are various verses in the Quran -which rejects the authority of the Torah and the Bible and Nazarenes scholars.

1- وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا. قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا. (فرقان/٦)

“And they say: Tales of the ancients which he has caused to be written and they are dictated before him morning and evening. Say, The Quran was sent down by Him who knows the secret (that is) in the heavens and the earth: verily He is oft-forgiving, Most Merciful.” (*Al-Furqan*: 5-6)

The indication of the mentioned verses on sending down the Quran by the God is clear to the prophet to the extent that there is no need to explanation. These verses also rejects the dictation



of these verses to the prophet (by *Waraqah* or any other person) and also confirms sending it down by the God.

2- فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ. (يونس/٩٤)

“If thou wert in doubt as to what we have revealed unto thee, then ask those who have been reading the Book from before thee. The truth hath indeed come to thee from thy Lord, so be in no wise of those in doubt.” (*Yunus*: 94)

It is interesting that Al-Haddad has used the beginning of such a direct verse to prove the receiving of the Quran teachings from the Nazarenes scholars.

٣- وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَا يَكُنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ. (يونس/٣٧)

“This Quran is not such as can be produced by other than Allah. On the contrary it is a confirmation of revelations that went before it and a fuller explanation of the Book-wherein there is no doubt-from the Lord of the Worlds.” (*Yunus*: 37)

The phrase لا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ and من دُونِ اللَّهِ directly rejects the authority of any person or other book but the God, though it confirms and expands the previous books.

٤- أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا. (نساء/٨٢)

“Do they not ponder on the Quran? Had it been from other than Allah, they would surely have found therein much discrepancy.” (*Nisā* ? 82)

5- وَإِنَّهُ لَنْتَزِيلُ رَبِّ الْعَالَمِينَ. بِلِسَانٍ عَرَبِيٍّ مُبِينٍ. وَإِنَّهُ لَفِي زُبُرِ الْأُولِينَ. (شعراء/١٩٢-١٩٦)

The phrase لَنْتَزِيلُ رَبِّ الْعَالَمِينَ rejects that the Quran is from other than Allah.

6- قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغ. (انعام/١٩)

“Say: What thing is most weighty in evidence? Say: Allah is witness between me and you, This Quran hath been revealed to by inspiration, That I may warn you and all whom it reaches.” (*Anʿām*: 19)

٧- إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ. (نساء/١٦٣)

“We have sent thee inspiration as we sent it to the Noah and the messengers.” (*Nisā* ? 163)

Concerning the verse 12 of *Surat Ahqāf*, for another reason, to prove the truthfulness of the Quran and rejecting the accusation of the polytheist who used to say:

«هَذَا إِفْكٌ قَدِيمٌ» (الاحقاف/١١)

“They will say: this is an old, old falsehood” (*Ahqāf*: 11); the verse has dealt with it and says: “One of the signs of the sincerity of this great book is that prior to the Book of Moses, who was the leader of the people and a grace was sent down by the God and gave the news of the features



of the prophet after him, this Quran is a book in agreement with the signs which have been mentioned in the Torah.”

« مِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ. (الاحقاف / ١٢) »

“And before this, was the Book of Moses, as a guide and a mercy and this Book confirms.” With all these, how it comes that you say that is an old falsehood. Frequently, in the verses of the Quran, this point has been emphasized that the Quran is confirmer of the Torah and Bible, i.e. it is in coordination with the signs which have been included in these two divine books on the prophet of Islam and his divine book. These signs have been meticulous to the extent that the Quran states:

«الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ.» (بقره/٤٦)

“The people of the Book know this as they know their own sons.” (*Baqara*, 146) (Makarem, 1995: 21,320).

As a result, opposite to the claim of Al-Haddad, this verse does not mean that the Torah is the leader and model of the Quran.

That the Quran has existed in the books of the previous prophet, it means that what has been inspired to the prophet is not an innovation as compared with other prophets (قُلْ مَا كُنْتُ بِدْعًا مِنْ) (الرُّسُلُ) (9). This matter also like the previous matters does not show that the Quran is an adaptation but it indicates the righteousness and divinity of it and that it has a divine source like other books.

That the Quran is confirmer of the previous books, it means all the good news and truth signs which have been presented in the divine books prior to the Quran also apply on the Quran and its conveyer. This matter indicates the truthfulness and divinity of it and is not the product of the mind of any human even the prophet himself. This confirmation does not include all parts of the previous books at the time of the sending down the Quran but they confirm the signs of prophet and the Quran which had existed in those books, since the existing Torah and Bible were distorted at the time of revelation.

In the verse of *Mā 'dah*: 48:

«وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ.»

“To thee we sent the scripture in truth, confirming the scripture that came before it and guarding it in safety.”

The verse shows that in addition to the fact that the Quran confirms the previous books, it also has the role of *مهيمن* guarding. By *مهيمن* in respect of two things, it means the first thing controls and dominates over the second thing (Faghih, 2010, 92). That is to say that the Quran protects and guards the principles of the previous books and abolish or completes their decrees and secondary issues. Though the Quran is testifier of the previous divine books, but also it sometimes completes and abolishes some of their decrees, exactly as the Bible had abolished and completed some of the decrees of the Torah.

«وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ.» (آل عمران/٥٠)

“I have come to you to attest the Torah which was before me and to make lawful to you part of what was before forbidden to you.” (*Āl-Imrān*: 50)

Thus, that the Quran being a testifier in addition to proving its divinity feature, or its guardian and authority feature while confirming the originality of the previous books, it also indicates their abolition.

In a detailed meaning, this point is embedded that the Quran, in addition to confirming the materials of the previous books in their principles, as the last divine book expands their precise principles too.

Finally, it should be said that the attestation and expansion of the Quran, indicates the coordination of the Quran with the previous books, all of them having a united origin and that the Quran is more complete than the previous books.

Without any convincing reasons, Al-Haddad has taken the expansion for translation of the book. That is to say, the expansion of the book of the Quran has been considered as the Arabic translation of the Torah and Bible and that *Waraqah* has performed this job with his dominancy of Arabic language. Of course, sometimes he attributes this expansion to the prophet indicating a sign of distress in his mind and speech.

The most important reason to reject the idea of the Quran as a translation of the Book of the Nazarenes, is the deep differences between the Quran and the Torah and the Bible either in epistemological topics or in tales. Ayatollah Marefat, in a book entitled, “Dubious Things and Rejections”, has collected a set of these differences. (Marefat, 2007:102-17)

The Emphasize of the Quran on the Duty of Warning for the Prophet and Calling the Arabs to the Previous Books

- ***The First Document:***

«وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ.» (سورى/٥٢)

“And thus have we by our command, sent inspiration to thee: Thou knewest not (before) what was revelation and what was faith, but we have made the Quran a light, wherewith we guide such of our servants as we will and verily thou dost guide men to the straightway.” (*Shawrā*: 52)

The prophecy of the Muhammad has been his orientation towards the Book and calling towards it. The inspiration which has occurred in this verse is neither a new prophecy nor a new book. This inspiration is apart from the Quranic inspiration which is the expansion of the book and Muhammad used to expand it based on the paradigm which was before the Nazarenes of the Israelites.

In this verse, the reading of *لتهدى* (meaning: you will be guided) is correct. Since it is more in agreement with the phrase: *مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ* Thou knewest not before what was revelation (the book) and what was faith. The role of Gabriel to convey the inspiration to Muhammad remains only at the level of this very verse.

- ✓ ***Criticism of the First Document***

As it was mentioned in the previous parts, there are many verses in the Quran which proves their inspirational feature. It is such that it cannot be accepted that the inspiration has occurred only once and in the beginning of the mission. He considers this inspiration through the Gabriel



which is the lowest degree of divine inspiration in Al-Haddad's view. (in some traditions, it has been sated that the Messenger of God, used to receive the divine inspiration through Gabriel - as he used to take inspiration through Gabriel- which the third type of inspiration is intended by this verse. Also sometimes while sleeping- which is the examples of the second type- he used to receive it and sometimes without an intermediary which is the very first type). He elaborates another type of inspiration through an intermediary with regard to his intellectual atmosphere in which the Torah and the Bible which are direct divine inspiration have been translated through scholars of the Nazarenes into Arabic and the prophet communicates them.

This subject-matter is straightly in conflict with the verses which attributes the inspiration directly to the God and considers the God as the sender of inspiration. These verses have been referred to in the previous sections. In accordance with the verses such as verse 163 of *Nisa'*, prophet like the past prophets used to receive inspiration. In the verse 13 of *Al-Shawrā'*, it has been explained that the divine inspiration of the prophet is more comprehensive as compared with the books of the previous prophets and he is the expander and protector of those books (in attestation and abolition of their materials).

To repulse the position of orientation from the prophet, Al-Haddad believes that the reading of «لْتَهْدِي» in this verse is correct, since it is more compatible with the phrase:

«مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ»:

“Thou knewest not before what was revelation (the book) and what was faith”.

Whereas, nobody has narrated such a reading and Al-Haddad has changed the reading of the verse in order to achieve his concerned result.

- **The Second Document**

Prophecy and the Book are exclusively in descendants of Abraham through Isaac and Jacob. That is to say *Bani Israel* (The Israelites) not *Bani Isma'il* (Ishmaelites).

«وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ».(عنكبوت/27)

“And we gave Abraham, Isaac and Jacob, and ordained among this progeny, prophet-hood and revelation and we granted him his reward in this life and he will be in the Hereafter of the righteous”. (*Ankabūt*, 27)

Muhammad has also been attributed to the prophecy and book which is before the *Bani Isma'il*.

- ✓ **Criticism of the Second Document**

The verse reminds the God grace to Abraham by giving him a son and a grandson, both of the prophets and states that we put the prophecy and the book in the progeny of Abraham, but no exclusiveness has been considered for prophecy in the household of Isaac and Jacob. The verse 54 of Surat Maryam rejects this doubt by Al-Haddad by calling Ismail a prophet:

«وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا».

“Also mention in the Book, the story of Ismail. He was strictly true to what he promised and he was a messenger and a prophet”.



Thus the prophet who is from the generation of Ismail does not need any connection to Bani Israel (The Israelites) for his mission.

- ***The Third Document***

The mission of Muhammad, is not a new call but it is a book-based and old call in which the prophet has only the role of warner:

«هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَى» (نجم/٥٦)

“This is a warner of the series of the warners (admonishers) of old.” (*Najm*: 56)

- ✓ ***Criticism of the Third Document***

That the prophet is a warner is not in conflict with the newness of his call, since all the prophets in addition to being messenger, have also been the warner. As in the verse 2 of the Noah and 25 of *Hūd*, Noah and all the messengers in verses 23 of *Zukhruf* and 44 of *Saba'* have been termed as the one who warns (warner).

CONCLUSION

According to what was mentioned, Al-Haddad has tried to prove the Nazareneism of the Quran in order to prove the theory of Nazareneism of the prophet's mission. Being indifference or intentional lack of attention towards the above and below of some of the verses, is one of the reasons by which Al-Haddad has taken wrong results from the verses. In some cases, the lack of awareness or indifference towards the rules of the Arabic literature causes his false interpretation. The subjective interpretation and improper exegesis is one of the other errors by Al-Haddad which is seen frequently in his statements.

In proving his views, Al-Haddad interprets the addresses of the Quran to the People of the Book from the similarities of their knowledge in his own taste and whenever the People of the Book are to blame, as much as possible, he attributes it to the Jews and when the Nazarenes are mentioned, he attributes them to the Christians and not the Nazarenes of *Bani Israel*.

In some conditions, Al-Haddad claims the distortion of the Quran and states that some of the words such as the “Nazarenes”, where it is in conflict with his view, has been included at the time of collecting the Quran. For this very reason, in his view, the verse under consideration is not in agreement with other verses of the Quran. Sometimes, he claims the distortion of the Quran for being deficient and with his own tastes, he considers some of the letters necessary in order to gain his ideal intention.

In some circumstance, in his view, he proves that some of the verses in the Quran have been displaced and should be returned to their own place. In fact, where he puts forth the claim of distortion and cannot adapt some of the verses with his view, in those conditions, employing his own taste, and instead of casting doubt on his idea, he manipulates the Quran to make it assist with his idea.

Accordingly, it can be said that Al-Haddad has not been successful in proving his theory in any way. He had adopted the same route which had been paved by the previous orientalists to prove the theory of adaptation of the Quran. But the Al-Haddad's job seems to be different with other orientalist in some aspects. For example, in order to prove his claim, he has broadly referred to the verses of the Quran and has concluded that the verses of the Quran themselves admit they have been adapted from the Torah and the Bible and has a duty to call towards their missions.



However, since he has a religious predisposition and in the other side he cannot deny the truthfulness of the Quran, so he has tried to attribute the Quran to his own religious idea, i.e. the Christianity and in his own method, to introduce the Quran as a testifier and cause of its progress. Of course, his interpretation of the confirmed Christianity by the Quran is not the prevailing Christianity, but he means the Nazareneism of *Bani Israel*. That is to say that its followers, in addition to having faith in the Torah, should have faith in the Bible and the Christ and observe the religious laws of both books.

As his unfair attribution to the Quran do not have a correct base, so he himself is doubtful whether or not it is possible to confirm the Quran for the formal Christianity of today based on his theory. For this reason, sometimes he confirms the today's Christianity in the lexicon of the Quran and sometimes nullifies it.

In total, it can be said that though Al-Haddad on this subject and in the whole of his works have not directly denied the prophecy of the holy prophet and the full separation of the verses of the Quran from the inspiration source but he tries to deny the autonomy of Islam as a divine religion which completes the previous religions and corrects their distortions.

Furthermore, he introduces the Quran as a book dependent on the Torah and the Bible which does not have a new speech and is a translation of them. Perhaps, his lack of reiteration in denying the holy prophet's prophetic mission is observing the Muslims' honor and prejudice which has forced him to secrecy.

His main goal for these subjective interpretations is at the end to prove that the Christianity is the seal and last religion and in that event, according to his evidences, Islam is the Arabized version of the Nazareneism for the people Hijaz.

References

- Al-Haddad, Youssef Durrahh (1982), Order of the Quran and the Book, Lebanon, Al-Busayyah Library Publications.
- Al-Haddad, Youssef Durrahh (1986), The Qur'an is a Nazaritic Mission, 2nd Edition, Lebanon. Al Busayyah Library Publications.
- Badawi, Abdur Rahman (2004), Defending the Quran against the orientalist's views, Mashhad, Behnashr.
- Faghih, Hossein (2010), The Viewpoint of the Quran Adaptation from the Perspective of Yussef Durrah Hadad, Theologian Knowledge, no. 1, p. 79-112.
- Makarem Shirazi, Naser (1995), Exemplary Exegesis (Tafsir-i Nimunih), Tehran, Dar al-Kitab al-Eslami.
- Marefat, Mohammad Hadi, (2007), The Quranic Sciences, Qom, Altamhid.
- Rezaei Esfahani, Mohammad Ali and Halimov, Mohammad Allah (2009), The Theoretical Foundations of the Orientalists on the Quran Conflicts, The Quran Researches by the Orientalists, No. 6, p. 105-135.
- Sultani, Ronani, Mahdi (2008), A Review of the Orientalists' Views on the Sources of Divine Inspiration of the Quran, Quran Researches by Orientalists, No. 4, p. 131-143.

Tabatabai, Mohammad Hussein, (1995), *Almizan fi Tafsir al-Quran*, Qom, Office of Islamic Publications.

The holy Quran, English Translation of Yusuf Ali.

Nöldeke, Theodor, (1919), *The History of The Qur'an*, 2nd Edition, Cairo, Ditrish Library and Office for Publications.

Zamani, Muhammad Hassan, (2006), *Western Studies of Islam and The East, (Islam-Shenasi va Sharg-Shenasi-e Gharbian)*, Qom, Boostan-e Ketab Institute.

