



The Study of William Federer's Viewpoint on Non-Revelatory of the Qur'an

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Abstract

One of the most important points about the holy Qur'an is its «revelation». The revelation of the Qur'an meaning that the words of the Qur'an, and also the meaning of them, were revealed to the Prophet (s) by the Lord. The authenticity of the revelation of the Qur'an is accepted by various Islamic sects. But a number of orientalists have scrutinized this fundamental Islamic belief with a negative and dubious attitude since long time ago. They believe that the verses of the Qur'an are a non-revelatory text which originated from the books of the previous religions, culture, customs and traditions of the "Jahiliyya". «William Federer», the contemporary American author and historian, like many previous orientalists, has not accepted the authenticity and revelation of the Qur'an. The present study, by a descriptive-analytic method, discusses the various aspects of Federer's claim. According to Federer, the similarity of the provisions of the verses of the holy Qur'an and the holy texts of other religions indicates the adaptation of the Qur'an from those texts. It is obvious that the similarity between two texts does not necessarily mean the adaptation of the latter text from prior text, especially if the latter text is excellent, and beyond of the incompetency of the prior text. The result of this research shows that, contrary to Federer's claim, the adaptation of the Qur'an from any internal and external sources is unreasonable and dismissed. The result of this research has clear usage in the field of Qur'anic studies, orientalism, and also in theological and exegetical discussions.

Keywords: *The Revelation of the Qur'an; The Sources of the Qur'an; Orientalists' Skeptics; William Federer; Jahiliyya Culture*

Introduction

The Holy Qur'an is the word of God that was revealed to the Prophet (s). The Qur'an itself points out this fact in several verses (Qur'an 42:51-52; 53:4; 18:110). Most Muslim scholars also believe that the Holy Qur'an is God's saying that revealed to the Prophet(s) (Tabataba'ee 1374 Sh, 18: 72; Feyz kashani 1415 AH, 4: 381; Siyūti 1404 AH, 6:13; Ibn Ashoor 1300AH, 25: 204). This general belief has long been denied or at least questioned by many orientalists. Always and throughout history, a number of Christians have opposed the Qur'an. The Christians' opposition have gradually been organized by "The Church"

since Medieval, and especially from the nineteenth century orientalists have taken different approaches for harming, confronting and weakening Islam. The most important viewpoint of non-Muslim scholars about the source of the Qur`an is that Muslims` Book being influenced by culture of *Jahiliyya*, the *Hanif* rituals, and the religions of Judaism and Christianity (Gibb 1962, 36-38). And even other scholars believe that some character of the Qur`an had been adapted from the Zoroastrianism (Jarrar 2002, 456-458).

In the context of denying the revelation of the Qur`an, others claimed that Muhammad the Prophet (s), under the influence of the Arabic culture of pre-Islamic era, Zoroastrianism, Judaism, Christianity, and various rituals of Hijaz, recited Qur`anic verses (Tisdall 2006, 11; Jeffery 2007, xiv&2; Al-Haddad 2010, 173-200).

One of the most important reasons of orientalists is the similarity of some subjects and vocabulary used in both the Qur`an and the Bible. William Federer, the famous contemporary American author and historian, being influenced by previous orientalists` viewpoints, in approving such a view, has written a critical book about the Qur`an. With a skeptical approach, Federer wrote "WHAT EVERY AMERICAN NEEDS TO KNOW ABOUT THE QUR'AN", which because of content, and also cultural-political support of president of the United States, Barack Obama, attracted the attention of the authors of this article. Federer believes the Qur`an is a compilation being influenced by the culture and customs of the Arabia peninsula, and the teachings of other religions such as Zoroastrianism, Judaism, and Christianity.

Although before Federer, there had been written some books in rejecting the divinity of the Qur`an by famous western writers such as Geiger ¹ (1833), Noldeke ² (1860), Smith ³ (1879), Hirschfeld ⁴ (1902), Tisdall ⁵ (1905) and Goldziher ⁶ (1917), for the first time, in this article we tried to examine Federer's claims on the issue of the revelation of the Qur`an, based on Qur`anic, rational, narrative, and historical evidence. The present article will seek to answer these questions;

- To what extent Federer's Claims are reasonable?
- Are the sources he cited valid?
- What answers can be made to his claims based on Shi'i texts and sources?

Considering the wide influence of Federer's views among English-speaking audience, and because of the comprehensive support of anti-Islamic systems on this kind of Ideology, and also entering these thoughts in the field of the study of Muslims familiar to foreign language in Iran and other countries, it was necessary to review Federer's discourse carefully.

William Federer's Biography⁷

William J. "Bill" Federer is an American writer, and a national known speaker. Federer was born October 1, 1957, and raised in the south of St. Louis, Missouri, the fifth of eleven children. He graduated from Saint Louis University in 1980 with a degree in Accounting/Business Administration.

¹ - Was hat Mohammed aus dem Judenthume aufgenommen ?

² - Geschichte des Qoran

³ - The Quran Narratives

⁴ - New researches into the composition and exegesis of the Qoran

⁵ - The sources of Islam

⁶ - Mohammed and Islam

⁷ For more information about Federer and his career activities, you can refer to the following websites:

www.americanminute.com

www.amerisearch.net

www.biblio.com

www.minister-best-friend.com

Federer has written 20 books, including “America’s God and Country Encyclopedia of Quotations” “Miracles in American History”, “What Every American Needs to Know About the Qur’an”: A History of Islam and the United States, “Islamic Conquest - Past and Present”, and “Change to Chains, the 6,000 Year Quest for Global Control”. Bill’s American Minute radio feature is broadcast daily across America and on the Internet. His website is www.AmericanMinute.com. A former U.S. Congressional Candidate, Bill has appeared on CSPAN, FOX, NPR, MSNBC, 700 Club and has been interviewed on thousands of radio programs.

Bill gained national recognition for lecturing and writing, receiving an Honorary Doctorate of Humanities from American Christian College in 2004. Bill has spoken across America, at events from Mount Rushmore to the Lincoln Memorial to the U.S. Capitol. He has addressed audiences with Congressmen, Senators, Candidates, Sports Stars, Military Officers spoken at political conventions, debates, U.S. House Conference Committee, U.S. Military Bases, State Capitols, and so on.

This book, "What Every American Needs to Know About the Qur'an": A History of Islam and the United States, first was published in 288 pages (2007), but in 2016 the book was published in 326 pages.

Orientalism and Its Brief History About the Sources of the Qur'an

Istishragh is derived from the word «*shargh*» in Arabic, and «*shargh*» is the ascension of the sun (Awâd 1425 AH, 21). Orientalism is a modern term compared to the history of orientalism. And its emergence dates back to the late seventeenth century, when it was referred to one of the people who knew some Eastern languages. At the end of the eighteenth century, this word entered the English dictionary, and after it was evolved, the alien term "orientalism" was translated into *Al-Istishragh*, entered the Arabic dictionary. Then it was used in France for the first time in 1799, and later at the Academy of France in 1838 (Al-Mahjoubi 2010, 16).

In idiomatic meaning, «orientalism» has been defined variously such as: "Orientalism" is the Western studies of beliefs, history, customs and other affairs of the East (Rizvan 1992, 23). Also «Edward Sâid», a Palestinian-American cultural critic, in his known book «Orientalism» writes: Anyone who teaches, writes about, or researches the Orient-and this applies whether the person is an anthropologist, sociologist, historian, or philologist- either in its specific or its general aspects- is an Orientalist, and what he or she does is Orientalism (Sâid 1979, 2).

With the spread of Islam to the lands outside of the Arabian Peninsula, motives of *the People of the Book* (Arabic: *أهل الكتاب* / *Ahl al-Kitāb*) scholars have increased to study about and confront Islam. They were interested in exploring the character of the Prophet of Islam and the Qur'an. And especially after the conquest of Spain (714 AD / 92 AH) by Muslims, the West world considered Islam as a serious threat to their survival. After the domination of «The Church» in the West world, the hostility with Islam changed to a new form, so that «The Church» began studying Islam, especially the Quran, in the eighth century with religious motives.

Christians were quick to see the challenge that the new faith posed to the universal claims of their own faith. Early church leaders such as John of Damascus (fl.second/eighth century) seem to have spent a good deal of time studying the Qur'an(either directly or indirectly through informants) in order to critique it. One of the best known and more searing critiques is that found in a book known as *The apology of al-kindī*, said to have been written in the year 215/830 as a defence of Christianity against Islam (Rippin 2007, 238).

A lot of orientalists believe that, the sources and origins of the Holy Qur'an should be searched in two sections. First; "Internal sources", and then "External sources". "Internal sources" mean the Holy Prophet (s) adopted the Qur'an from sources of geographical area, and socio-cultural life in the Arabian

Peninsula; and "External sources" mean the Holy Prophet(s) adopted the Qur`an not only from revelation from God (Allah), but also from the oral and written sources of the religions of Zoroastrianism, Judaism, Christianity, the teachings of Manichaeism, the beliefs, customs and traditions of other nations that the Holy Prophet(s) was associated with, in various forms from his adolescence era.

Many orientalist like Abraham Geiger (1810-1874), Josef Horovitz (1844-1910), Friedrich Schwally (1863-1919), Ignaz Goldziher (1850-1921), Theodor Nöldeke (1836-1930), Gotthelf Bergs-rber (1886-1933), Hartwig Hirschfeld (1854-1934), Alphonse Mingana (1878-1937), Otto Pretzl (1893-1941), Richard Bell (1876-1952), Arthur Jeffery (1892-1959), Rudi Paret (1901-1983), Wilhelm Rudolph (1891-1987), Edmund Beck (1902-1991), John Wansbrough (1928-2002), Maxime Rodinson (1915-2004), Günter Lüling (1828-2014), Patricia Crone (1945-2015), Michael Cook, Sidney Griffith, Claude Gilliot, Christoph Luxenberg claim that; Muhammad has composed the Qur`an with the information that he has obtained from the sources of Jews and Christians orally or with the help of translation through Syriac, Hebrew, Aramaic or Ethiopian languages (Yashar 2017, 37).

For example, we can refer to «Theodore Noldeke». «Noldeke» has a special position among orientalist; in his famous book «*Geschichte des Qorans*» (or the history of the Qur`an), counted many things that indicate the Qur`an was adopted from «Torah» and «Gospel». «Noldeke» claims: "A closer investigation of the apparent Jewish and Christian elements in the Koran will lead to the conclusion that the primary elements shared by Christianity and Islam are of Jewish colouring. For example, the familiar Muslim creed, لا اله الا الله is derived from a Jewish formula; verse II Samuel 22:33 = Psalms 18:32 מִי־אֵל מִבְּלַעֲדֵי יְהוָה and appears in the Targumas יי ליה אלהא אלא and also in the Syriac Peshitta" (Noldeke 2013, 5). Or he wrote: Some ancient Arab legends, which we frequently come across in geographic names and old poetry, refer briefly or in abbreviated forms to `Ad and Thamūd, to the [سبيل العرم: *sayl al-`Arim*]etc. Muḥammad adopted these but changed them so completely in accord with his Jewish histories of the prophet so that little remained of the originals (Noldeke 2013, 15).

Also «Ignaz Goldziher», the famous Jewish orientalist, regarding the adoption of the Qur`an from other religions writes: The proclamation of the Arabian Prophet is an eclectic composition of religious views to which he was aroused through his contact with Jewish, Christian and other elements, by which he himself was strongly moved and which he regarded as suitable for the awakening of an earnest religious deposition among his people (Goldziher, 1917, 20).

In this regard, «Henry Smith», in his speech ⁸ on Qur`anic sources, has claimed repeatedly the effects of the Old and New Testaments on the Qur`an and writes: The dependence of the Koran upon the Bible- whether the dependence be mediate or immediate we do not require- is evidence at a glance. There is not a page whose language does not remind us of the Old Testament or of the New (Smith, 1897, 60).

Another famous orientalist, bishop «William St. Clair Tisdall» (1859–1928) was a British historian and philologist who served as the Secretary of the Church of England's Missionary Society in Isfahan, Persia. «Tisdall» was fluent in several Middle Eastern languages including Arabic, and spent much time researching the sources of Islam and the Qur`an in the original languages. He also wrote grammars for Persian, Hindustani, Punjabi and Gujarati ⁹.

He pointed out the effects of «*Jahiliyya*» culture on the Qur`an, and writes: We are then informed of a variety of local customs in vogue among the heathen Arabs, some retained in Islam, as family restrictions in marriage, Hajj to the Kaaba with its various practices, visiting Safa and Marwa, throwing stones in Wady Mina, ablution, and several minor matters... and Somewhere else he concludes: we find that the first "Source" of the Qur`an and Tradition consisted of the notions, customs, and religious beliefs, existing around Muhammad. «Tisdall» believes the poems of great poets of Arabian peninsula are the

¹- The Qur`an Narratives

⁹ - adapted from https://en.wikipedia.org/wiki/William_St._Clair_Tisdall

source of Qur`an: It is interesting also to note that some verses of the Qur'an have without doubt been taken from poems anterior to Muhammad's assumption of the prophetic office, in proof of which two passages in the Sabaa Moallaqât of Imra'ul Cays etc. are quoted, in which several verses of the Qur'an occur, such as, "The hour has come, and shattered is the moon (Tisdall, 2006, 7-9).

Another famous scholar who was eager for studying the sources of the Qur`an, «Abraham Geiger», a German Rabbi, who in a Latin-language research (1833), «What did Muhammad take from Judaism?», showed «The Bible» is the main source of the Holy Qur`an. First; his book translated into German named «Was hat Mohammed aus dem Judenthume aufgenommen?», and then in 1896, F.M. Young translated this book into English, with the title "Judaism and Islam" ¹⁰. «Geiger», in this book in three different sections, pointed out the conceptions, views, and stories which Qur`an borrowed from Judaism (Young 1896, 31-44).

«Hartwig Hirschfeld», a Jewish scholar and fanatical English Orientalist against Islam, has a strange claim too. He writes critically: It is now almost superfluous to demonstrate in detail that "*iqra` bismi rabbbika*" is nothing but the literal translation of the Biblical phrase which the Jews read: "*wayyiqra b'shem adonay*", and the (Syrian) Christians "*waqra bash meh d'marya*". It makes no difference whether the former or the latter furnished Muhammed with the original, probably they did both, but a Presbyter or sword-maker in Mecca certainly had no hand in it (Hirschfeld 1902, 32).

And the well-known contemporary orientalist «Uri Rubin» in his article, Mohammad`s message in Mecca: warnings, signs, and miracles, referring to the warnings of the Day of Judgment, which is contained in the opening verses of revelation in Mecca, gives examples of the Qur`an as witness, then he concludes by comparing the Qur`an and the holy books; that the Qur`anic verses are an adaptation of those scriptures. He claims: Such calamities are already described in a biblical apocalypse. In Joel 2:30-1 [3:3-4 in the Hebrew Bible] God says: "I will show portents in the heavens and on the earth; blood and fire and columns of smoke. The sun shall be turned to darkness and the moon to blood, before the great and terrible day of the Lord comes." The same recurs in the New Testament, and later on the Qur`an has embedded these eschatological warnings into the Arabian context of Muhammad's antipolytheistic campaign" (Rubin, 2010, 42).

Federer and Allegation of Non-Revelatory Verses of Qur`An

Historically speaking, when many contemporaries of the Qur`an revelation heard the verses, they were attracted by Eloquence, Rhetoric and *Ma'ariful Qur'an*, some obeyed the instruction of Islam immediately, and accepted its revelation, like Usayd ibn Hudayr (Arabic: أُسَيْدُ بْنُ حُضَيْرٍ) and Sâ d ibn Mu`adh (Arabic: سَعْدُ بْنُ مُعَاذٍ), who were converted to Islam by Mus'ab ibn'Umayr`s propagation in Yathrib-even without meeting Prophet(s) - and after Sâ d, all his clan became Muslim (sobhani 1385 Sh, 264). Or «Lebid» [the famous Jahiliyya poet] was so overcome by the first few verses as to declare that they could only have been produced by the inspiration of God himself, and he forthwith embraced Islamism (Davenport 1882, 66). However, a number of the first audience of the Qur'an called the Holy Prophet(s) a "magician" or a "crazyman"! (Qur`an 51: 52), and a "soothsayer" or a poet" (Qur`an 52: 29). Even the most stubborn enemies of the Prophet(s) such as Wâleed who confessed to beautiful style and unique song of the Qur`an, considered the Qur`an as a mortal word that did not relate to divine revelation, or they claimed that other Jewish and Christian people helped Him for reciting the Qur`an.(Tabrasi 1360 Sh, 7: 253)

William Federer has also questioned and denied the revelation of the Qur`an in numerous positions in this book. In his opinion, Mohammed the prophet(s) could not read, so Qur`an is what he

¹⁰ - adapted from <http://Encyclopedia of Jewish.com>, Abraham Geiger.

adopted from stories and oral traditions he heard of Zoroastrianism, Judaism, Christianity, Manichaeism, Sabeans and Arabian pagan customs. Federer's claims are sporadic in this book, but this article tries to discuss Federer's words on the effects of various sources on Qur'an from the affecting religions chronologically. Hence, we survey Federer's claims in the context of Zoroastrianism influence on Qur'an first, then The Jew and Christendom.

1 A) Qur'an: Zoroastrian Influence

Orientalists have done a lot of researches to prove that the Qur'an being influenced by Zoroastrian sources, like bishop «Clair Tisdall» on the fifth chapter of his book, "The Sources of Islam", refers to elements in the Qur'an that are an adaptation of Zoroastrianism and Hinduism. He writes: «Certainly as the Arabs used to read of the ancient sovereigns, they could not have been ignorant of stories such as those of Jamshid, the ascent of Ahriman out of darkness, Artâ Vîrâf, the bridge Chinavad, and such like. Our object is by careful search to ascertain whether these stories and the like had any effect on the Qur'an and Tradition» (Tisdall 2006, 76). He claims somewhere else: «Muhammad's Mirâj or Ascent to heaven, the origin of the Burâc (ethereal horse), and the four rivers of Paradise, the Garden of Eden was such stories may have been derived from Zoroastrian or Hindu sources» (Tisdall 2006, 79-81). Also «Arthur Jeffery» knows the belief in the angels of heaven is from Zoroastrianism and Christianity. He writes: «Western scholars are in general agreed that the conception of the Houries of Paradise is one borrowed from outside sources, and the prevalent opinion is that the borrowing was from Persia...it does seem certain that the word "حور" in its sense of whiteness, and used of fair-skinned damsels, came into use among the Northern Arabs as a borrowing from the Christian communities, and then Muhammad, under the influence of the Iranian {hurüst, meaning beautiful}, used it of the maidens of Paradise (Jeffery 2007, 119-120).

Along with other orientalists, and perhaps being influenced by them, William Federer insisted on proving his claims, referred to the derivation of the Qur'an from Zoroastrianism. Referring to the similarity of some of the doctrines and beliefs between Zoroastrianism and Islam, he points out the teachings of Islam are just an adaptation of Zoroastrianism: «The Zoroastrians or Magians of Persia believed in one uncreated Creator, with seven heavens and seven hells. The old Pahlavi Book of Arta Viraf had a story of the priest Arta Viraf flying on a journey through seven heavens, similar to Mohammed's "Mi'raj" a purported miraculous night journey to the 7th heaven» (Sura 17:1). Then Federer writes: «Zoroastrians had the concept of *jiḥād*, a continual struggle of dualism-good fighting evil, and focused on ritual cleanliness. Mohammed adopted the Zoroastrian term for demon called "Jinn" or "Genie"» (Sura 72 Al-Jinn)...Zoroastrians believed there was a tree in Paradise called "humaya", similar to Islam's lote-tree "sidrah". Zoroastrian Paradise was sensual with wine and women called "Faries" or "Houris". The Pahlavi name "Houris" is used several times in the Qur'an's sensual description of Paradise, referring to "bashful virgins," "fair as coral and ruby," "dark eyed youths," "high bosomed maidens": We shall join them to fair women with beautiful, big, and lustrous eyes (Sura 44:54) (Federer, 2016, 25).

Reviewing and Criticizing the Claim

As seen, Federer has not provided a clear and concrete reason to prove his claim, and he has sufficed with generalization and repetition of the claim. Federer may have expressed such an opinion due to the latter revelation of the Qur'an versus Zoroastrianism- which the history of the emergence of Zoroastrianism dates back before Islam - and the similarity of some of its concepts and propositions. But the reality is that any similarity between the former and latter religions does not imply that the latter religion imitated the former religion. But it can also confirm a common principle, such as "belief in angels" in two religions. «Martyr Mutahhari» in his book, *Khatme Nabovat* (The Seal of Prophethood), explains about the affinities of divine religions: «The Qur'an accepts the difference of laws and religions in some matters, although recognizing religions as a unit. In Sura Ma'idah, verse 48: " For every one of

you We appoint a law and a certain way ". But since the prophets called for similar reflecting and practical principles, and all of them invited people toward a unit goal, the difference of religions and minor rules in essence and nature, which is called "Islam" in the logic of the Quran, has no effect» (Mutahhari, 1354 Sh, 15). Also, the similarity of some Qur`anic words with other heavenly books, can also be derived from the unity of the source and divinity origin, and necessarily does not witness the effectiveness of other religion texts or rituals on the Qur`an - as Federer and other Orientalists state and insist on it. Meanwhile The foreign vocabulary involved in the Holy Qur'an like "Houris", as Federer pointed out explicitly, considering that the stem of these words are alien, is acceptable. But it should be noted that the Qur`an used these words after they were already spoken in Arabic language.

B) Qur`an : Jewish influence

One of the most important criticisms that most orientalist have cited in it, is the meeting of the Prophet(s) with the Jew, Christian and other religion scholars. They believe, the Prophet(s) obtained some information in this meeting, and used them in the compilation of the Holy Qur`an. For example, bishop «Tisdall» claims: «Comparing, now, this Jewish story with what we saw of it in the Qur'an, little difference will be found; and what there is no doubt arose from Muhammad hearing of it by the ear from the Jews. What makes this the more likely is that Abraham's father is in the Qur'an called Azar, while both in the Midrash and Torah he is called Terah»(Tisdall, 2006, 22). Also, the famous German orientalist «Abraham Geiger» claimed about the Prophet's adaptation from Judaism: «It is evident that Muhammad sought to gain the Jews to his side, and this could best be done by approximating to their religious views; it is also evident that he had ample means of acquainting himself with these views; and lastly, that other considerations favoured rather than hindered such a borrowing from Judaism. And now the chief work remains to be done, and that is, to demonstrate by careful reference to the Qur`an that borrowing from Judaism has actually taken place (Young, 1896, 25).

Meanwhile, Federer writes about the effect of Jewish books on the Qur`an: «In Mohammed's day, Jewish scriptures were hand-copied, protected in synagogues, and unavailable to common people. What Mohammed knew of Judaism was from Jewish law oral commentaries called Midrash, and oral traditions called Talmud, Mishnah and Gemara, with stories like The Book of Enoch and The Apocalypse of Abraham. Mohammed's Qur`an mentioned Old and New Testament characters, like Adam, Noah, Abraham, Moses, David, the angel Gabriel, and Jesus, but the story line is changed from the promise of forgiveness and redemption to building a case that when Allah's prophets are rejected, Allah will punish those who reject the prophet (Federer, 2016, 34).

2 Reviewing and criticizing the claim:

William Federer tries to show that the Qur`an had been influenced by human resources around the Prophet of Islam (s), unaware of the fact that, despite the similarity of the principles and foundations of stories and characters in the Qur`an and Torah, the propositions of the Torah are so contaminated that are incomparable to the pure propositions of the Qur`an. This fact is explicitly confirmed in Qur`an that the Torah was distorted, and non-bias Orientalists affirmed it too. For answering the question; "Why is not Torah compatible with Qur`an at His time?" Muhammad replied that the Jews had forgotten some of the revelations (Qur`an 5: 15), hid some (Qur`an 2:174), and replaced some and distorted (Qur`an 4: 46) (Petrushevsky 1350, 110). With this explanation, how can he claim that the Prophet (s) heard oral interpretations of Jewish books in connection with Jewish scholars? Did the Prophet (s) need to know the Jews' corrupted and distorted beliefs? The Holy Qur'an order Muslims not to take the Jews and the Christians for friends (Qur`an 5: 51), and also in some verses in the Qur'an, Allah clearly condemns the Jewish people for the ingratitude of blessings (Quran 2: 211); perjury (Quran 2: 83, 93, 100), the denial of verses and miracles (Quran 4: 155), the murder of divine prophets (Quran 2: 61, 91), the denial of some prophets (Quran 5: 70), taking the calf to worship (Quran 2: 51, 54, 92, and 4: 153), taking usury (Quran 4:161), attribute lies to God (Quran 3: 75), hostility to Gabriel (Quran 2: 97, 98). And even the

Qur`an orders the Muslims to fight those who do not have faith in God nor[believe] in the Last Day, nor follow the true religion (Qur`an 9: 29). This deed has been due to the superstitious and atheistic beliefs of the Jew, not because of being Jewish. Therefore, If we pay more attention in these verses, we will find that the deviation in their beliefs and deeds led Muslims to be banned from friendship with the Jews, and the insistence on heresy, loss and disobedience of the right caused the Lord to turn Muslims into fight with those who deserve it. Also, the style of the prophets' stories in Qur`an is different from the Torah. «Among many excellencies of which the Koran may justly boast are two eminently conspicuous ; the one being the tone of awe and reverence which it always observes when speaking of or referring to the Deity, to whom it never attributes human frailties and passions ; the other the total absence throughout it of all impure, immoral and indecent ideas, expressions, narratives, &c., blemishes, which, it is much to be regretted, are of too frequent occurrence in the Jewish Scriptures» (Davenport 1882, 78).

C) Qur`an: Christian influence

Some orientalist have questioned the use of Prophet Mohammad (s) from holy texts. They raised the possibility of adapting these teachings from the Torah, the Gospel, and other earlier celestial books, and insisted on this possibility. To prove their claims, they have looked for evidences in order to show that the Qur`an is plagiarism, and is not a divine revelation.

Among those who have preceded Federer in this regard, «Goldziher » and «Tisdall» can be mentioned. Bishop «Clair Tisdall» after writing a paragraph about the «Gospel of Infancy», in the first chapter of his book: "Now if we compare the above, taken from this ancient Arabic work on the Infancy of our Saviour, with the Qur`an, it will be at once apparent that Mohammad has adopted the story, with its very words, changed only so far as to bring them into accord with his own belief and teaching; and doubtless it was all taken from this ancient apocryphal treatise"(Tisdall, 2006, 59). Also «Goldziher » claims that Qur`an verses have a Christian origin. He says: "Just as the Christian elements of the Koran reached Mohammed largely through the apocryphal traditions and heresies disseminated throughout oriental Christendom, similarly many of the elements of oriental Gnosticism found an entrance into Islamism" (Goldziher, 1917, 30).

William Federer explicitly states the claim that the Qur`an being influenced by the Gospel too (Federer 2016, 27). «Christian schisms in Mohammed's day were over the nature of Christ. This confusion is reflected in Islam»(Federer 2016, 28). He repeats the similar claims in this book once again: «Many apocryphal and heretical stories that Mohammed heard were reflected in the Qur`an. The Qur`an's description of Hell is very similar to the Homilies of Ephraim, a Nestorian Christian preacher of the 6th century» (Federer, 2016, 35).

It should be noted that Federer does not have a constant view, and contradictory sentences in this book are obvious. On the one hand, he believes that the Prophet Muhammad (s) is influenced by Christianity , but on the other hand he shows that Islam is in clear contrast with Christianity¹¹.

¹¹ Federer writes: Islam allows a non-rational mental disconnect, teaching that Jesus did not have a "human" father, being conceived in Mary's womb by the will of God, yet Islam claims that God was not Jesus' father, that Jesus is not the son of God. This belief is blasphemy, punishable by death. (Federer, 2016, 28) ... And we have seen and do testify that the father sent the son to be the Saviour of the world. Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God. (Federer 2016, 29)

These verses refer to those who took the birth of Jesus Christ without father, a reason for being his filial of God, or his deity.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ*

Surely the likeness of Isa is with Allah as the likeness of Adam He created him from dust, then said to him: Be, and he was *

And with this brief and clear argument, the Qur`an responds to their claim that it is not surprising if Christ was born without father, And it is not the reason of being filial of God or being God, because the creation of Adam was even more wonderful, he was born without parents, Then he understands the unaware that everything for God's will is easy, He just says to it, " Be!" and it is.

3 Reviewing and criticizing the claim:

It is not surprising that the Abrahamic religions have a common origin, namely; monotheism, prophecy, future life, and the resurrection of the dead, awaiting the promised, angels, heavenly books, some religious rulings and religious laws such as fasting, prayer, and ...with disparities in all of them, for example, prescribing fasting that existed in the past religions (Qur`an 2: 183), or retaliation which was in the Torah (Qur`an 5: 45). All aspects of similarity in religions show the fact that the origin and source of divine religions are celestial, and it should not be surprising that these religions in relation to some issues are similar.

Mr. «Ma'rifat» declared a main point about the criticism of the Western writers. He says: "The convergence and unanimity of the heavenly religions must inevitably lead to a logical reason, which is one of the following three; 1. Having a common origin 2. Or because some have been taken from the others, and because they pass from past to present, we are seeing a consistency among them 3. Or that this similarity is accidentally and there is no conscious reason in it. There is no doubt that the third option cannot be accepted, because this possibility is not compatible with the wisdom of God - as the revelator of heavenly books. The wise person does not work unreasonably or accidentally. But the first two options; the question is, why does this congregation ignore the first option and support the second option? The possibility of these two options is the same, however, they take the option that is close to their view point and willingness, and ignore the second option that is really true. Their causeless choice is Contemplative." (Ma'rifat, 1392, 27).

In addition to what has been said, his claim, based on other evidence is not acceptable. Because it is necessary for the claimants to respond the following questions, and if they are unable to answer these questions their oration has no validity and correctness. Some of the important questions are: What is the necessity of adaptation from Christian sources like the Bible and Apocrypha for the Prophet (s)? And under what circumstances, where and when did they learn this? Is this learning from external, weekly, and monthly resources, or continually being till the time of starting the prophecy? Where are the documents related to this claim?

If Federer claims that the Qur`an is influenced by Christian books, then why are there numerous differences in the teachings of the two religions? And the Qur`an has questioned many beliefs of the Christians and the distorted gospel, then rebuked them several times. Superstitious beliefs such as: Trinity (Qur`an 5: 73), the adoption of the Jesus (Qur`an 9: 30), overstate in religion (Qur`an 4: 171), heresy in religion and monasticism (Qur`an 57: 27), deviation and vice (Qur`an 57: 27), and forgetting divine treaties (Qur`an 5: 14). So how can Qur`an reciprocate Christians, and also is influenced by them?

Conclusion

Absolutely, The Holy Qur`an, has introduced itself revelatory in so many verses, so that the Prophet of Islam(s) has not spoken except divine revelation,« It is naught but Revelation that is revealed (to Prophet Mohammad) (Qur`an 53: 4), and the best reason for the revelation of the Qur'an and its descent from God is the miraculous aspects of the Qur'an that no Human and Jinn have been able to bring similar to it. Denying the revelation of the Qur'an, and the adoption of teachings of the Qur'an from previous celestial books, and also the *Jahiliyya* culture being claimed by orientalist, is more based on the Intentional or inadvertent neglect of many teachings of the Islam (the Qur'an and Hadith), prejudices and

Basically, difficulty and easiness are for creatures that have limited power, but whoever has his unlimited power does not make sense to divide things into difficult and easy. For Him, the creation of a leaf, or the creation of a forest in thousands of kilometers is identical, and the creation of a piece of soil and the Solar system is equal.

In the second verse, it emphasizes about what happened in previous verses: * الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ (This is) the truth from your Lord, so be not of the disputers (sura 3: 59-60).(Makarem Shirazi 1374sh, 2:576)

dispositions than being documented by scientific evidence. Of the issues being discussed in the context of Federer's doubts about the revelation of the Qur'an and the divinity of the mission of the Prophet Muhammad (s), arise that his claims are without deep reflection in authentic Islamic sources, including the Qur'an itself and the doctrine of the Ahlul-Bayt (s), and some of his remarks are based on hostility and prejudice to the religion of Islam. Since Islam is the religion of nature, it confirms what is consistent with nature in previous religions (such as many religious devotions... etc), and opposes distorted doctrinal, moral, and Religious law in The Bible and contemporary Arab culture (like polytheism, alcoholism, idolatry, the Trinity, and the crucifixion of Jesus), and Items that were not universal and appropriate for that time have been replaced by genuine rulings in accordance with time and place. Therefore, it cannot be said that the Qur'an is derived from Arabic, Jewish or Christian culture.

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