

ارزیابی و نقد شبهات جوزف دره حداد پیرامون خاتمت پیامبر گرامی اسلام ﷺ

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چکیده

اطلاعات مقاله

هدف: هدف این پژوهش، ارزیابی، واکاوی و نقد شبهات جوزف دره حداد پیرامون انکار رسالت و خاتمت پیامبر گرامی اسلام ﷺ، رد نظریه اقتباس قرآن از عهدین، و اثبات جاودانگی و شمول جهانی شریعت اسلامی بر پایه ادله قرآنی و روایی است.

روش: این تحقیق بر اساس رویکردی اسنادی و با شیوه توصیفی، تحلیلی و انتقادی سامان یافته است. در این مسیر، آراء و مکتوبات جوزف حداد گردآوری و با نصوص قطعی قرآن کریم، سیاق آیات، روایات متواتر و قواعد علوم قرآنی و کلام اسلامی سنجیده شده است.

یافته‌ها: یافته‌ها نشان می‌دهد ادعای حداد مبنی بر اقتباس قرآن از متون پیشین، مسیحی بودن پیامبر و ترجمه عربی انگاشتن قرآن، بر تأویلات ذوقی، تقطیع آیات و تحریف مفاهیمی چون «خاتم» و «مهیمن» مبتنی است. قرآن کریم وحی محض الهی و مهیمن بر کتاب‌های آسمانی پیشین است و پیامبر اسلام ﷺ آخرین فرستاده الهی است که با بعثت ایشان، شریعت‌های گذشته منسوخ و پرونده نبوت برای همیشه بسته شده است.

نتیجه‌گیری: خاتمت نبوت، اصلی درون‌دینی، قطعی و مبتنی بر بلوغ فکری بشر و کمال نهایی دین است. قرآن کریم نه تنها تأییدکننده پیشینیان بلکه حاکم، مصحح و ناسخ آنهاست؛ از این رو، پس از بعثت پیامبر خاتم ﷺ، تنها مسیر مشروع بندگی، تمسک به آیین اسلام تا روز رستاخیز است.

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۱. مقدمه، پیشینه و چارچوب مفهومی پژوهش

یکی از بنیادهای بی‌بدیل و اختصاصی در منظومه معرفتی اسلام، اصل اصیل خاتمیت نبوت است؛ بدین معنا که با رحلت جان‌سوز پیامبر گرامی اسلام، حضرت محمد مصطفی صلی الله علیه و آله و سلم، پرونده نبوت تشریعی و تبلیغی برای همیشه تاریخ بسته شد و دین مبین اسلام به عنوان آخرین، جامع‌ترین و جاودانه‌ترین برنامه هدایت الهی برای تمامی جهانیان تا دامنه روز رستاخیز تثبیت گردید. با وجود تصریح مکرر و قاطع آیات وحیانی و احادیث متواتر اسلامی بر این حقیقت، همواره گروهی از خاورشناسان، مبلغان مسیحی و به تبع آنان برخی از روشنفکران غرب‌زده کوشیده‌اند با القای شبهات گوناگون، ساحت قدسی رسالت نبوی، خلود شریعت خاتم و برتری معرفتی قرآن کریم را بر دیگر متون دینی با چالش روبه‌رو سازند.

در پیشینه پژوهش‌های کلامی و قرآنی، اندیشمندان بزرگی همچون علامه طباطبائی، شهید آیت‌الله مرتضی مطهری، و در دوره‌های معاصر پژوهشگرانی نظیر آیت‌الله معرفت، دکتر رضایی اصفهانی، حجه‌الاسلام قراملکی و عارف شیرداغی آثار گران‌سنگی در دفاع از مبانی خاتمیت و رد انگاره‌های بیگانگان به نگارش درآورده‌اند. همچنین در حوزه بررسی خاص آثار خاورشناسان، پژوهش‌هایی پیرامون آرای جوزف حداد صورت گرفته است؛ با این حال، نیاز مبرم به واکاوی تخصصی و جامع شبهات خاص وی در باب خاتمیت و تفکیک تحلیلی ریشه‌های انحراف فکری او همواره احساس می‌شد.

در ساحت تبیین واژه‌شناختی، واژه «ختم» در لغت به معنای طبع، نقش بستن، پوشاندن کامل، پایان بخشیدن و مهری است که پس از اتمام نگارش در پای نامه‌ها و اسناد زده می‌شود تا چیزی به آن افزوده یا از آن کاسته نشود. «خاتم» به معنای پایان‌بخش و «خاتم» به معنای ابزار پایان‌بخشی و انگشتی مهردار است. در اصطلاح کلام اسلامی، خاتمیت یعنی پس از شریعت مقدس اسلام، هیچ پیامبر صاحب‌شریعت یا مروج شریعت دیگری مبعوث نخواهد شد و شریعت اسلامی بدون کمترین احتمال انحلال و تغییر تا قیامت برقرار است. از سوی دیگر، «شبهه» به کلام یا باطلی اطلاق می‌شود که برای فریب افکار، صورتی حق‌به‌جانب و مشابه حقیقت به خود می‌گیرد تا با ایجاد شک و تاریکی، تفکیک حق از باطل را بر اذهان عمومی دشوار سازد.

۲. روش‌شناسی پژوهش

این پژوهش بر پایه روش توصیفی، تحلیلی، انتقادی و درون‌دینی و با اتکا به روش مطالعات کتابخانه‌ای و اسنادی تدوین یافته است. در گام نخست، آراء و مدعیات پراکنده جوزف دره حداد در آثار دوازده‌گانه او به‌ویژه در بخش‌های درس‌های قرآنی، مطالعات انجیلی و گفتگوی اسلام و مسیحیت به دقت استخراج و دسته‌بندی موضوعی گردید. در گام دوم، ادعاهای مطرح‌شده با معیار آیات قرآن کریم، سیاق آیات، شأن نزول‌ها، دلالت‌های لغوی زبان عربی اصیل زمان نزول، و نیز روایات فریقین در تفاسیر و منابع حدیثی کهن و معاصر تطبیق داده شد. در گام سوم، با روش عقلی و کلامی، مغالطات ساختاری، استدلال‌های دوری، مصادره به مطلوب‌ها و پیش‌فرض‌های نادرست این نویسنده مورد نقد و ابطال قطعی قرار گرفت.

۳. یافته‌های تفصیلی و مباحث تخصصی پژوهش

یافته‌های تفصیلی این پژوهش مشتمل بر چند محور بنیادین به شرح زیر است:

نخست؛ تحلیل بافت نزول آیه خاتمیت و ابطال ادعاهای واهی پیرامون پیامبر اکرم صلی الله علیه و آله

آیه چهلم سوره مبارکه احزاب در بستر زدودن یکی از سنت‌های غلط و ریشه‌دار دوران جاهلیت نازل شد. اعراب جاهلی پسرخوانده را همانند فرزند حقیقی و نسبی می‌شمردند و ازدواج با همسر مطلقه پسرخوانده را حرام می‌دانستند. خداوند متعال برای شکستن این بدعت ناروا، به پیامبر صلی الله علیه و آله دستور داد تا با زینب بنت جحش، همسر مطلقه زید بن حارثه، ازدواج نماید. پس از این رخداد، منافقان و بدخواهان، زبان به طعن گشودند. در این هنگام، آیه نازل شد و تصریح فرمود که محمد صلی الله علیه و آله پدر هیچ‌یک از مردان شما نیست تا همسر او عروس واقعی پیامبر شمرده شود، بلکه او فرستاده پروردگار و خاتم پیامبران است. این تعبیر آشکارا نشان می‌دهد که رسالت و نبوت با وجود نازنین ایشان به پایان رسیده است و احکام صادره از سوی ایشان، اوامر قطعی الهی و لازم‌الاتباع است که هیچ رسم باطلی تاب مقاومت در برابر آن را ندارد. همچنین این پژوهش با دلایل تاریخی و عقلی، اتهامات ناجوانمردانه خاورشناسان پیرامون بیماری پیامبر را باطل ساخت؛ چراکه اگر چنین توهمی کوچک‌ترین واقعیتی داشت، دشمنان سرسخت قریش و یهود به جای تحمیل جنگ‌های پرهزینه، به چنین حربه‌ای متمسک می‌شدند.

دوم؛ نقد نظریه اقتباس و مدعای مربی‌گری ورقه بن نوفل

جوزف حداد مدعی است که پیامبر اسلام ﷺ نابغه‌ای بود که در فضای مسیحی رشد کرد و به مدت پانزده سال در غار حرا نزد ورقه بن نوفل تلمذ نمود و محتوای اناجیل و تورات را فراگرفت و پس از وفات ورقه و بحیرا، به ریاست مسیحیان حجاز رسید. بررسی‌های تاریخی و قرآنی نشان می‌دهد این ادعا کذب محض است؛ زیرا اولاً ورقه بن نوفل فردی کهنسال و نابینا بود که اندکی پس از آغاز بعثت درگذشت و میان مسلمانان و محققان تاریخی، هیچ گزارشی از ارتباط ممتد و مداوم پانزده‌ساله میان آن دو وجود ندارد. ثانیاً زبان متون اصیل عهدین در آن عصر، عبری، سریانی و آرامی بود و پیامبر امی که نه می‌خواند و نه می‌نوشت، هرگز از کسی آموزش ندیده بود. ثالثاً لحن، فصاحت، معارف بلند توحیدی و نظام تشریعی قرآن کریم چنان برتر و منزّه از خرافات موجود در عهدین و اناجیل تحریف‌شده است که ادعای اقتباس را از اساس ممتنع می‌سازد.

سوم؛ تحریفات واژگانی و مفهومی حداد در واژه‌های کلیدی قرآن

جوزف حداد برای انکار خاتمیت، دست به تحریف معنوی اصطلاحات قرآنی زده است:

(الف) واژه «الکتاب»: حداد ادعا می‌کند که علم خدا یک کتاب واحد بوده که به همه انبیاء داده شده و قرآن نسخه عربی همان است. در حالی که کلمه کتاب در قرآن بارها به خود قرآن کریم، تورات، انجیل، لوح محفوظ و نامه‌های اعمال به صورت مستقل اطلاق شده و کاربرد آن به عنوان حقیقتی مستقل برای قرآن در شصت و نه موضع صراحت دارد.

(ب) واژه «مهمین»: حداد مهمین را صرفاً به معنای «شاهد و گواه خنثی» گرفته تا قرآن را دنباله‌رو اناجیل نشان دهد. در حالی که از منظر لغت و تفسیر، مهمین به معنای مراقب، حافظ، حاکم، مسلط و امین است؛ یعنی قرآن کریم بر کتب پیشین برتری و اشراف دارد، اصول اصیل توحیدی آن‌ها را حفظ می‌کند و موارد تحریف‌شده و شرایع منسوخ آن‌ها را تصحیح و ابطال می‌نماید.

(ج) واژه «خاتم»: حداد سعی دارد خاتم را به معنای مصدق و تصدیق‌کننده پیشینیان معنا کند، حال آنکه خاتم النبیین در زبان عربی و عرف عقلا هیچ معنایی جز پایان‌بخش سلسله پیامبران ندارد. احادیث بی‌شمار نبوی نظیر حدیث منزلت و تمثیل قصر نبوت با خشت پایانی، هرگونه شک و تردیدی را در این معنا می‌زداید.

چهارم؛ پیوند بلوغ عقلانی بشر با کمال نهایی دین

بر پایه آراء علامه طباطبائی و شهید مطهری، خاتمیت نه به معنای بی‌نیازی بشر از هدایت الهی، بلکه نشانه کمال و جامعیت برنامه دین و بلوغ نسبی دریافت معرفتی جامعه بشری است. بشر به مرحله‌ای از رشد عقلانی رسید که توانست متن وحیانی دست‌نخورده را صیانت کند و با به‌کارگیری عقل اجتهادی و تطبیق اصول کلی دین بر نیازهای متغیر اعصار، حیات طیبه خویش را سامان بخشد؛ از این رو نیازی به انگیزش پیامبران تشریعی یا تبلیغی تازه نخواهد داشت.

۴. نتیجه‌گیری و پیامدهای معرفتی

برآیند این تحقیق تحلیلی و کلامی اثبات می‌کند که شبهات جوزف دره حداد پیرامون انکار خاتمیت و تقلیل اسلام به شاخه‌ای از مسیحیت عربی، یکسره باطل، مغرضانه و فاقد پشتوانه علمی و تاریخی است. قرآن مجید وحی مستقیم پروردگار به قلب پیامبر گرامی اسلام ﷺ است و هرگونه ادعای آموزش بشری یا اقتباس از کتب گذشته مردود است. پیامبر اعظم ﷺ آخرین حلقه از زنجیره نبوت الهی است و قرآن کریم با شأن مهمنیت خویش، شریعت‌های گذشته را نسخ کرده و به عنوان یگانه سند معتبر هدایت الهی تا دامنۀ قیامت پایدار خواهد ماند. بر این اساس، تمسک به تکثرگرایی دینی و ادعای اعتبار هم‌عرض شرایع پیشین پس از طلوع اسلام، برخلاف نص صریح قرآن و منطق استوار اسلام است.

An Evaluation of Joseph Haddad's Doubts Regarding the Finality of Prophethood of the Holy Prophet (PBUH)

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ABSTRACT

One of the key issues in contemporary society is the debate over the mission of the Holy Prophet (PBUH), which the Holy Qur'an and hadith (narrations) explicitly address; in the sense that His Eminence was the final prophet of God, and his Sharia (law) and Book represent the culmination of celestial dispensations and the seal of divine books. Regrettably, some figures, such as Joseph Haddad, raise doubts by denying the prophethood of the Holy Prophet (PBUH), proposing religious pluralism, and suggesting human intervention in revelation. They perceive the Holy Prophet as resembling other ordinary human beings and assert that he is neither the chosen messenger of God nor the Seal of the Prophets, attributing such incorrect interpretations to the Holy Qur'an. However, the divine book's objective in asserting the unity of all celestial religions is not to endorse pluralism; rather, such unity represents a general peace. This does not align with the firm and solid logic of Islam, which deems adherence to previous laws invalid after the designation of the Holy Prophet (PBUH). Using a descriptive-analytical method, this study aims to critique Joseph Haddad's doubts concerning the finality of the prophethood (Khatamiyyat) of the Holy Prophet (PBUH) and examine the perspectives of the Qur'an and narrations. Among the results of this research is that, commission of any prophet after the Holy Prophet (PBUH), considers adherence to previous religions is incorrect and invalid.

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Introduction and Literature Review

Based on the verses of the Holy Qur'an and narrations, one of the distinguishing foundations of the luminous religion of Islam is the concept of Finality of Prophethood (Khatamiyyat), whereby the file of prophethood and messengership was closed with the passing of the Holy Prophet (PBUH). Orientalists and even some Westernized intellectuals have continuously sought to tarnish his image and carry out character assassination by introducing prominent doubts regarding his character, exerting significant effort to deny his messengership, the eternity of the Islamic religion, and the supremacy of the Holy Qur'an over other sacred books (Rezaei Esfahani & Karimi, 2021). However, the arguments of the Holy Qur'an present the Holy Prophet (PBUH) using terms such as 'Seal of the Prophets' (Khatam an-Nabiyyin), as well as a bringer of glad tidings and a warner (Rezaei Esfahani & Karimi, 2021), introducing the eternity and universality of Islam to all worlds. In this paper, while critiquing the views of Orientalists, we will examine these arguments in detail.

Regarding the literature review, several books have been written in general on this topic, including: *Finality of Prophethood and New Questions*, Vols. 1 and 2 (2008) by Mohammad Eshaq Arefi Shirdaghi; *Finality of Prophethood* (2001) by Mohammad Hassan Qardani Qaramaleki; *Orientalists and the Greatest Prophet (PBUH)* (2006) by Hossein Abdulmohammadi; *The Seal of Love: The Evolution of Orientalist and Western Views on the Greatest Prophet (PBUH)* (2015) by Seyyed Majid Pourtabatabaei; and *Finality of Prophethood in the Qur'an* (2020) by Nafiseh Abolhasani (Abolhasani, 2020).

Among the articles written in this field, we can mention: an article by Reza Haqpannah titled 'Finality of Prophethood from the Perspective of the Qur'an' (1996) in the *Journal of Qur'anic Sciences and Teachings*; and an article by Moharram Torabi titled 'The Finality of Religion and Human Perfection: On the Necessity of the Perfect Man' (2005) in the *Hamshahri Kheradnameh Journal*. Furthermore, reference can be made to thesis works, such as Asad Shahbazi's thesis titled 'An Investigation of the Finality of Prophethood in Islam and Judaism' (2016), defended at Arak University; and Mr. Mohsen

Eqtedaei's thesis on 'The Foundations and Philosophy of the Finality of the Prophet (PBUH) and a Critique of Its Objections' (2020), defended at the Faculty of Qur'anic Sciences of Maragheh.

In terms of research papers focusing on the subject, several have examined Joseph Haddad's ideas: 'The Perspective of Qur'anic Borrowing from the Viewpoint of Joseph Durrah Haddad (A Review and Critique)' (2010) by Hossein Faqih (Faqih, 2012); 'An Investigation of Joseph Durrah Haddad's Arguments in Denying the Messengership of the Holy Prophet (PBUH) with an Emphasis on His Cited Verses' (2019) by Mohammad Reza Zamiri, Mohammad Hassan Zamani, and Alireza Heydari (Zamiri et al., 2019); 'A Brief Critique of Joseph Durrah Haddad's Thought on the Christian Character of the Holy Qur'an' (2015) by Abbas Homami and Rahmat Shayestehfard (Homami & Shayestehfard, 2015); 'Joseph Haddad's Views Regarding the Allegation of Christianity of the Holy Prophet (PBUH) in the Balance of Critique' (2017) by Mohammad Molavi, Rayhaneh Bastani Parizi, and Mohsen Nouraei; 'An Investigation of Joseph Durrah Haddad's Prophetic Experience Theory' (2020) by Hossein Alavimehr; and 'The Root Extraction and Critique of the Doubt Cast on Verses 43-47 of Surah Saba and Its Preludes by Joseph Durrah Haddad' (2022) by Seyyed Mohammad Reza Hosseininia and Fatemeh Afrasiabi.

However, none of the aforementioned works have specifically and exclusively explored and critiqued the finality of prophethood from the perspective of Joseph Durrah Haddad. Therefore, in this research, using a library-based study and a descriptive-analytical method, we aim to critique and analyze the prominent doubts of Orientalists regarding the finality of the prophethood of the Holy Prophet (PBUH) from the viewpoint of Joseph Haddad and provide an accurate analysis of finality in accordance with Qur'anic verses and narrations.

Conceptual Clarification of Finality and Doubt

From the perspective of lexicographers, Khatm carries the meaning of Tab' (imprinting), sealing, and bringing to an end (Al-Farahidi, 1409 AH, Vol. 4, p. 241; Ibn Faris, 1404 AH, Vol. 2, p. 245). The Holy

Qur'an also states: 'Allah has set a seal upon their hearts and upon their hearing' (Qur'an, 2:7; see also Qur'an, 2:7) and 'He will seal your heart' (Qur'an, 42:24). The use of the terms *Khitam* (seal) and *Makhtum* (sealed) is intended to convey this very meaning (Hendawi, 1428 AH, Vol. 1, p. 278). Some believe that *Tab'* and *Khatm* are synonymous, arguing that *Khatm* means covering an object and ensuring that nothing can enter it (Al-Zubaidi, 1414 AH, Vol. 16, p. 189); others distinguish between the two terms (Mostafavi, 1430 AH, Vol. 3, p. 27).

Some regard the word *Khatm* as the result and effect arising from engraving and sealing (Al-Raghib al-Isfahani, 1412 AH, Vol. 1, p. 275). *Khatim* means 'the one who concludes or seals' (Moin, 1996, Vol. 1, p. 1430; Amid, 2010, p. 469). Meanwhile, *Khatam* refers to the end, as well as the seal placed at the foot of documents and letters after their drafting and writing to conclude them (Mogqari Beyhaqi, 1987, p. 148). A ring is also called *Khatam* because letters are sealed and concluded with it (Qurashi, 2008, Vol. 2, p. 226).

The technical meaning of the finality of prophethood is that after the dispensation of Islam, no prophet—whether legislative (*tashri'i*) or missionary (*tablighi*)—will come (Misbah Yazdi, 2010, Vol. 1, p. 195; Khorramshahi, 1999, Vol. 1, p. 7). However, his Sharia and religion will remain until the Day of Resurrection (Tabarsi, 1993, Vol. 8, p. 566). Ayatollah Morteza Motahhari writes regarding the definition of finality: 'The Seal is he who has completed all levels in their entirety.' Indeed, in terms of what humanity must perceive through inspiration and revelation, nothing has been left out; of course, this does not refer to things that man is duty-bound to achieve through intellect and science. Thus, when all these stages are completed, prophethood naturally concludes (Motahhari, 2010, pp. 57-58). Mulla Sadra writes regarding finality: 'After the cessation of messengership and prophethood, God Almighty leaves the authority of the Infallible Imams (PBUH), bringers of glad tidings, and mujtahids (jurists) to guide the public and issue rulings' (Sadr al-Din al-Shirazi, 2003, p. 436).

Etymologically, Shubhah (doubt/obscurity) means objection, complication, ambiguity, concealment, and resemblance, representing a matter on which one cannot easily pass judgment as correct or incorrect (Al-Farahidi, 1409 AH, Vol. 8, p. 404). In defining Shubhah, Imam Ali (PBUH) states: 'Obscurity is named obscurity because it resembles the truth' (Sayyid Radi, 1996, Sermon 38). Obscurity makes it difficult to distinguish falsehood from truth, causes people to fall into doubt and hesitation, and presents itself as resembling the truth (Abolhasani, 2020, p. 29).

Context of Revelation and Critique of Epilepsy Allegations

The beginning of Verse 40 of Surah Al-Ahzab refers to the story of Zayd ibn Harithah, the adopted son of the Holy Prophet (PBUH), and the conclusion of this narrative signifies the status of finality and prophethood of the Holy Prophet (PBUH). The preceding verses also address the eradication of the corrupt customs and methods of the Age of Ignorance (Jahiliyyah). One of the erroneous traditions of the pre-Islamic Arabs was that they regarded an adopted son as a biological son, treating them like their real children, and if an adopted son divorced his wife, marrying his divorced wife was deemed unlawful. To dismantle these false customs, God Almighty commanded the Holy Prophet (PBUH) to marry Zaynab bint Jahsh, the divorced wife of Zayd ibn Harithah, who was considered his adopted son.

Upon the Holy Prophet's marriage to Zaynab, malevolent and superstitious individuals objected that Muhammad had chosen to marry a woman who was previously the wife of his adopted son. Accordingly, to dispel these incorrect notions, God Almighty revealed Verse 40 of Surah Al-Ahzab. The noble verse clearly specifies that Muhammad (PBUH) is not the father of Zayd, such that Zayd's wife would be considered his daughter-in-law, rendering marriage to her unlawful for him after her separation from her husband. This is because the prohibition of marrying a son's wife is contingent upon actual biological lineage, whereas the Holy Prophet (PBUH) is not the father of any of those men who are not of his biological descent. Therefore, Zayd is one of them, and marrying the divorced wife of Zayd ibn Harithah poses no problem for him.

The verse continues to state: 'but he is the Messenger of Allah and the Seal of the Prophets' (wa lakin Rasūla Allāhi wa Khātama an-Nabiyyīn); he is the envoy and prophet of God, whose instructions are always to be followed, who under no circumstances declares what is lawful as unlawful, and who is the final messenger and seal of prophets, with whose coming the messengership terminates (Tabarsi, 1412 AH, Vol. 7-8, p. 566; Wahidi Naysaburi, 1415 AH, Vol. 3, p. 474). At the end of the verse, it is also specified: 'And Allah is Ever All-Knowing of everything' (wa kāna Allāhu bi-kulli shay'in 'Alīmā); meaning that God Almighty is aware of all things, and what He has stated is based on His infinite knowledge, and He is fully aware of the best interests of His servants (Tabarsi, 1412 AH, p. 567). He also possesses knowledge of the wisdom behind the completion of the Islamic Sharia and its finality (Dimashqi Hanbali, 1419 AH, Vol. 5, p. 558), and has full command over who the first and last prophets should be (Biq'a'i, 1415 AH, Vol. 6, p. 114). Furthermore, He was fully aware of the worthiness and merit of the Holy Prophet (PBUH) to be the Seal of the Prophets (Haqqi Burusawi, 1421 AH, Vol. 7, p. 223).

The denial of the messengership of the Holy Prophet (PBUH) has historical roots. Indeed, one of the most common allegations leveled by opponents of divine prophets against their messengers has been this very claim. In addition to the polytheists of early Islam and the disbelievers of the Quraysh who denied the messengership of the Holy Prophet (PBUH) and regarded him merely as a human being like themselves—'And they keep their talks secret, those who do wrong: "Is this any more than a human being like you?"' (Qur'an, 21:3)—the Holy Qur'an relates similar allegations from the tongues of the peoples of 'Ad, Thamud, Noah, and the prophets after them in their interactions with their respective messengers (Qur'an, 14:9-10). Therefore, this allegation made by Orientalists against the Holy Prophet (PBUH) resembles the accusations that the polytheists and disbelievers of early Islam, out of helplessness and bewilderment, used to hurl at him, calling him a soothsayer, a madman, a poet, a sorcerer, and the like—charges referred to in verses such as Yunus:2, Sad:4, Saffat:15 and 36, Al-Haqqah:41-42, At-Tur:29-30, and At-Takwir:22 (Inayah, 2002, pp. 20-21).

The objection to the assumption that the Holy Prophet (PBUH) suffered from epilepsy (sara') is that if such an assumption were accepted, how is it that the enemies of the Holy Prophet (PBUH)—who utilized every possible tool such as military warfare, economic blockade, etc., to combat him—never seriously employed such an effective weapon against him?! Apparently, the polytheists' use of accusations such as sorcerer, poet, madman, and soothsayer was solely out of helplessness and bewilderment regarding the revelatory teachings of the Holy Prophet (PBUH). Otherwise, if the Orientalists' allegation were serious and real, hostile and stubborn enemies like the Jews and polytheists would never have resorted to highly costly measures like military battles and economic blockades in their struggle against the Holy Prophet (PBUH) (Faqih, 2012, p. 106). No credible historical source indicating any epileptic illness of the Holy Prophet (PBUH) exists; on the contrary, diverse and reliable historical testimonies indicate his mental and physical health to be at the highest level (Asqalani, 1328 AH, Vol. 1, p. 52; Ibn Abd al-Barr, 1422 AH, Vol. 1, p. 531; Draz, 1414 AH, p. 173).

Joseph Haddad's Views on Messengership and the Borrowing Theory

Joseph Haddad (1913–1979 AD) was a Christian priest and writer of Syrian-Lebanese origin. He dedicated 20 years before his death to Qur'anic studies, and the fruit of his endeavors was the authorship of 12 book titles on this subject. Joseph Haddad believed that Muhammad (PBUH) was merely a Christian missionary who expressed the contents of the Gospel (Injil) and the Torah for Arabic-speaking people. In his various books, by citing the noble verses of the Divine Book, he sought to prove this assertion (Homami, 2015, p. 26). Joseph Haddad's studies, published by 'Al-Maktabah al-Bulusiyyah' (The Paulist Press) in Lebanon, are categorized into three sections: (1) Duroos Qur'aniyyah (Qur'an Lessons), (2) Dirasat Injiliyyah (Gospel Studies), and (3) Fi Sabil al-Hiwar al-Islami al-Masihi (In the Way of Islamic-Christian Dialogue) (Haddad, 1993, pp. 425–426).

Some Orientalists, such as Joseph Haddad, consider the Holy Prophet (PBUH) to be a genius who grew up in a Christian environment. They claim that during the period of age 25 to 40 — from the time of the Holy Prophet's (PBUH) marriage to Khadijah (SA) until his designation as a prophet — he learned the Gospel and the Torah from his Christian mentor, Waraqah ibn Nawfal, and converted to Christianity. According to this view, during these 15 years, in the holy month of Ramadan, he engaged in supplication and worship of God Almighty alongside his mentor Waraqah in the Cave of Hira. Furthermore, they claim that after Waraqah's death, he attained the leadership of the Christians of the Hejaz and Mecca, and after Bahira's passing, he succeeded to the leadership of the Christians of the Arabian Peninsula (Haddad, 1982, pp. 31–33, pp. 125–155, pp. 301–305, p. 684, p. 369, p. 722; *ibid.*, n.d., pp. 30–38; *ibid.*, 1986, pp. 1061–1063). They also claim that before his prophethood, the Holy Prophet (PBUH) was a Christian, and for 20 years, as an international and prominent merchant, he traded between the two lands of Yemen and the Levant, becoming familiar with Aramaic and Himyaritic, the languages of the people of the Levant and Yemen (Haddad, n.d., p. 70).

Joseph Haddad believed that the religion of Islam does not encompass a new message or call, since the mission of the Holy Prophet (PBUH) was aimed at guiding the Arabs toward faith in the Bible. In other words, he claims it was a call to the religions of Jesus and Moses (PBUH) and an exhortation to act upon the instructions of the Gospel and the Torah, meaning that the Christians of the Children of Israel performed this exact same task prior to the era of the Holy Prophet (PBUH) (Haddad, 1982 (2), pp. 59 and 67). Hence, considering that in the view of the Holy Qur'an, Christ (PBUH) is the absolute and perfect miracle, and since it calls to Christianity, such a religion is the Seal of Religions, Christ is the Seal of the Prophets, and the Gospel is the most comprehensive and perfect divine book. Therefore, according to Joseph Haddad's theory, there is no religion that can abrogate previous religions and the Holy Prophet (PBUH); consequently, the Holy Prophet (PBUH) cannot be the Seal of the Prophets, and the Holy Qur'an is not the most comprehensive celestial book (Haddad, 1986, p. 727; Haddad, n.d., pp. 888–893; Faqih, 2012, p. 142).

In his book *Al-Qur'an wa al-Kitab: Bi'at al-Qur'an al-Kitabiyyah* (The Qur'an and the Book: The Scriptural Environment of the Qur'an), which consists of 12 chapters, Joseph Haddad cites 12 groups of Qur'an verses in Chapter 11 to demonstrate the sources of the Holy Qur'an and substantiate his borrowing theory, asserting that all of them indicate the Qur'an's borrowing from the Holy Bible (Haddad, 1982, pp. 173–185). Joseph Haddad asserts that the complete corpus of God Almighty's knowledge revealed to the prophets was merely a single book, and each prophet acquired a portion of it: 'Mankind was one single nation, and Allah sent Messengers as givers of glad tidings and warners...' (Qur'an, 2:213); 'And that which We have revealed to you of the Book is the truth, confirming that which was before it' (Qur'an, 35:31). Accordingly, previous religions and Islam are interconnected, and faith in the Holy Qur'an alone was not sufficient; in fact, faith in the Holy Qur'an entails faith in all past divine prophets, and their celestial books are also necessary.

Evaluation, Qur'anic Refutation, and Clarification of Dominance

The indications of the verses cited by Joseph Haddad to support the borrowing theory are invalid, and a multitude of Qur'anic verses, as well as the context preceding and succeeding some of the verses cited by him (Qur'an, 10:37 and 10:94), explicitly declare God Almighty to be the Sender of the Holy Qur'an and its sole origin. In fact, they identify this Book as God's revelation to the Holy Prophet (PBUH) and negate any non-divine origin, including past celestial books, the Torah, or otherwise (Qur'an, 12:2-3; 4:82; 25:4-6). Consequently, such a perspective lacks any Qur'anic substantiation.

The meaning of the term *Al-Kitab* (the Book) in the Holy Qur'an is entirely different from what Joseph Haddad claims. The word *Kitab* is an infinitive noun, and its literal meaning is 'gathering and recording,' which in common parlance refers to a 'written text' (i.e., in the sense of a passive participle) (Sadr al-Din al-Shirazi, 1403 AH, Vol. 2, pp. 11–13). The Holy Qur'an mentions the word *Kitab* 319 times with its derivatives and 250 times on its own. Indeed, the word *Kitab* in the verses of the Holy Qur'an is explicitly and clearly applied to the Holy Qur'an itself 69 times in

indefinite and definite forms, as a noun and adjective, singular and plural, and in possessive constructions. It is mentioned 31 times in possessive construction with the word *Ahl* (People) in the phrase *Ahl al-Kitāb* (People of the Book), and in many instances, it is applied to the Gospel and the Torah (Faqiḥ, 2012, p. 101).

Furthermore, one of the aspects explaining the meaning of the word *Tasdiq* (confirmation) is Verse 48 of Surah Al-Ma'idah, which states: 'And We have sent down to you the Book in truth, confirming the scripture that came before it, and dominant over it...' (*wa anzalnā ilayka al-Kitāba bi-al-haqqi musaddiqan limā bayna yadayhi mina al-Kitābi wa muhayminan 'alayhi*). In addition to highlighting the confirming role of the Holy Qur'an, this verse indicates that the Qur'an is dominant (*Muhaymin*) over previous celestial books. Being *Muhaymin* means that the first entity possesses authority, stewardship, preservation, and right of disposal over the second entity. The Holy Qur'an stands in this relation to past celestial books; it is in harmony with them in terms of fundamental principles, guards and preserves those principles, and completes or abrogates certain secondary laws present in previous divine religions (Tabarsi, 1412 AH, Vol. 1, p. 101; Tabatabaei, 1393 AH, Vol. 5, pp. 347–349).

Khatam: Through groundless interpretations, Joseph Haddad equates the word *Khatam* in Verse 40 of Surah Al-Ahzab with similar Qur'anic terms to argue that, based on his belief, due to the lack of context and evidence, it does not possess a clear meaning. Then, focusing on verses that present the Qur'an as confirming past celestial books, he takes *Khatam an-Nabiyyin* to mean 'the confirmer of the prophets' (*musaddiq an-nabiyyin*), claiming that this is the sole status of the Holy Prophet (PBUH) (Haddad, 1982 (2), pp. 888–889). 2. *Muhaymin*: Joseph Haddad translates the word *Muhaymin* in Verse 48 of Surah Al-Ma'idah, which is mentioned in description of the Holy Qur'an, as meaning 'witness' (*shahid*). In his view, the role of the Holy Qur'an is merely to confirm the past celestial books (the Gospel and the Torah) and witness to their truthfulness and validity (Haddad, 1986, p. 72).

Hadith (narrations) also support the supremacy and abrogative role of the Qur'an. For example, the Holy Prophet (PBUH) states: 'Indeed, Allah, the Mighty and Majestic, has made my Book dominant (Al-Muhyamin) over their books and an abrogator of them' (Majlisi, 1404 AH, Vol. 16, p. 329; Vol. 9, p. 292); truly, God Almighty has placed my Book as dominant and abrogating over previous scriptures. In another narration, it is recorded: 'And of the grandeur of his status is that Allah abrogated all other laws with his Sharia, while He did not abrogate his Sharia' (ibid., pp. 336 and 414). Likewise, when the Holy Prophet (PBUH) saw sheets of the Torah in the hands of Umar ibn al-Khattab, he became angry and stated: 'By Him in Whose Hand is the soul of Muhammad, if Moses were now among you and you followed him and left me, you would have undoubtedly gone far astray' (Al-Haythami, 1408 AH, Vol. 1, p. 174; Al-Muttaqi al-Hindi, 1409 AH, Vol. 1, pp. 163 and 180; Motahhari, 1999, p. 327).

The Relation of Finality to Human and Religious Perfection

The late Ayatollah Tabatabaei (ra) associates finality with human perfection. However, this perfection does not entail independence from the religion of Islam; rather, it refers to a state of perfection whereby humanity, relying on the teachings of religion, is capable of organizing its life in accordance with divine instructions: 'The religion which is considered the Seal of Religions establishes a boundary for human development, because it deems its Sharia as un-abrogatable and the Holy Prophet (PBUH) as the final prophet, and it must be said that the social and individual development of humanity is at a level where the laws and teachings of the Qur'an suffice it, and it stands in need of nothing further' (Tabatabaei, 1417 AH, Vol. 2, p. 133).

On the other hand, Ayatollah Tabatabaei believes that religion, upon reaching its state of perfection, contains within itself everything that humanity requires. He states: 'The religion of God is ever-progressing toward perfection, to the extent that it encompasses all laws and instructions that cover all of humanity's needs in life. In such a situation, religion is concluded, and no other religion comes from God. On the contrary, when a religion is the finalizer of religions, it

must be inclusive and comprehensive of all human needs, and God Almighty states in Verse 89 of Surah Al-Nahl: "And We have sent down to you the Book as an exposition of everything" (Tabatabaei, 1417 AH, Vol. 2, p. 130).

Based on this, it can be asserted that finality rests upon two main pillars: the perfection of man and the perfection of religion. Ayatollah Motahhari states regarding human perfection: 'The reason for the renewal of laws... was that humanity was incapable of receiving its comprehensive and general program. With the emergence of such capacity and possibility, the comprehensive plan was placed at humanity's disposal, and the reason for the renewal of laws and prophethoods was eliminated' (Motahhari, 1999, Vol. 2, p. 184). Paying attention to these points, it can be said that the finality of prophethood does not mean that humanity's need for divine teachings and revelatory guidance has ceased, or that prophethood concluded because of human self-sufficiency (Motahhari, 2000, Vol. 3, pp. 185–186).

Conclusion

Although Joseph Haddad underwent significant efforts in his Qur'anic studies and dedicated many years of his life to this path despite not being a Muslim, he fell into critical errors in his research, which has been subjected to scholastic critique. Finality of Prophethood (Khatamiyyat) means that after the Islamic dispensation, no legislative or missionary prophet will come. The meaning of 'Seal of the Prophets' (Khatam an-Nabiyyin) is that the record of prophethood and messengership has closed with the Holy Prophet (PBUH), while his Sharia and religion remain enduring and eternal until the Day of Resurrection. The issue of finality is an intra-religious one, and the source of belief in it is the Qur'an and the narrations of the Infallible Imams (PBUH). If the Holy Qur'an and mutawatir (successive) narrations had not unveiled this truth, humanity would not have been able to verify or refute it solely by relying on rational arguments, for such capacity does not exist in pure reason alone.

According to Joseph Haddad's perspective, the words Tafsil, Mufassalan, and Fussilat mean 'Arabization,' 'Arabized,' and 'translated into Arabic,' claiming that the Holy Qur'an is merely an Arabic version of 'the Book' whose teachings the Holy Prophet (PBUH) learned from Christian scholars and then taught to the Arabs in Arabic. This claim is completely invalid and rejected by clear textual and historical evidence. Several verses of the Holy Qur'an refer indirectly and through implicative indication to the issue of finality. Successive narrations from the Infallible Imams (PBUH), the statements of major commentators of the Holy Qur'an, and scholars in interpreting the verses of finality all unanimously agree on the completion of prophethood with the Holy Prophet (PBUH) and his eternity.

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