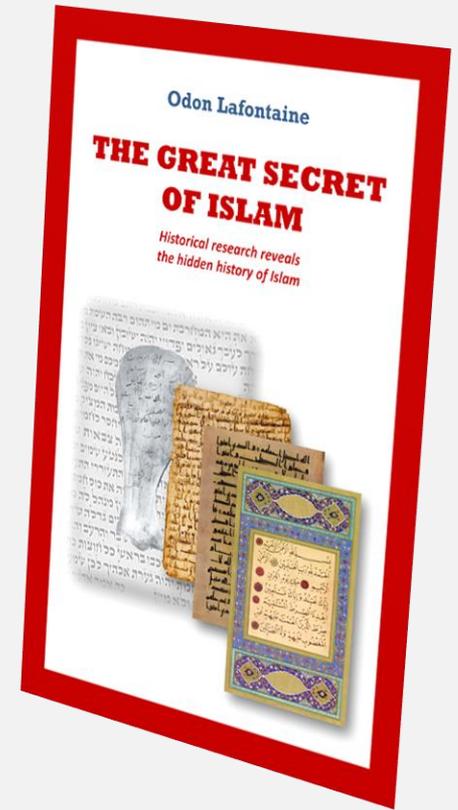


A "Nazarene" reading of the Quran



Odon Lafontaine (Olaf), author of **The Great Secret of Islam**
www.thegreatsecretofislam.com

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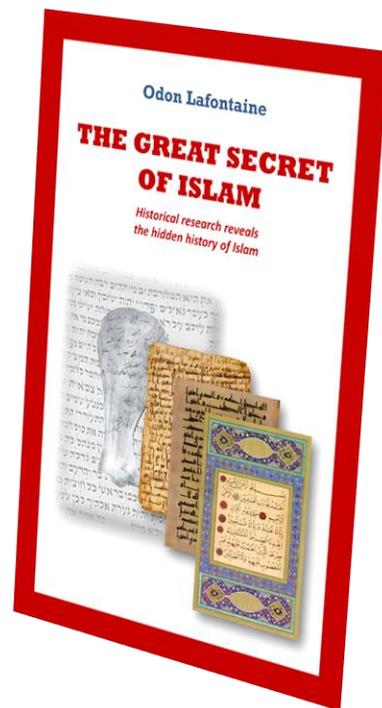
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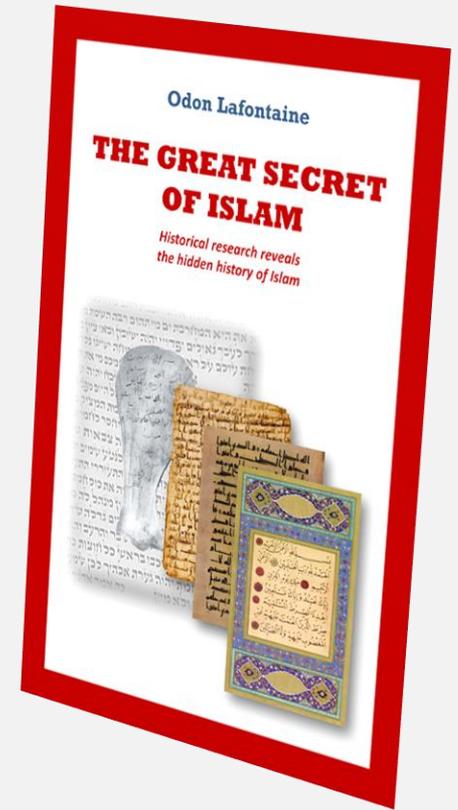
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***A "Nazarene" reading
of the Quran - part I***

**The people
of the Book**



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1 - Who does the Quran speak of?

2 - Who are the *kuffar*?

3 - Who are the *mushrikun*?

4 - Who are the people of the book?

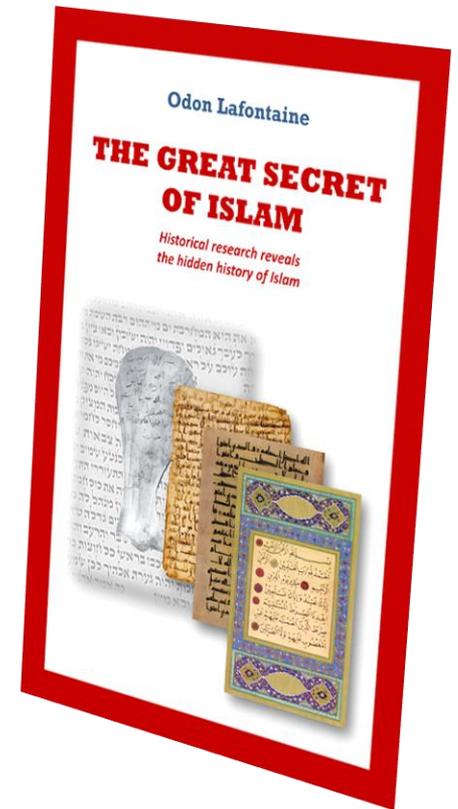
- a) The great offences of the people of the book
- b) The major offences linked to the use of the book
- c) The people of the book have written and sanctified the Talmuds
- d) There is a good community and a bad community among the people of the book
- e) What is this good community among the people of the book?
- f) What did the good community among the people of the book teach the believers?

Video : <https://www.youtube.com/watch?v=iKCH1UcRTrc>

5 – Who are the Quranic "Nazarenes"?

6 – What is the grand venture the Quran is about?

7 – What is the Quran?



1 - Who does the Quran speak of? (1/4)

The Quran tells us about its **writers** and hence **the preacher or preachers** whose preaching seems to be the basis of the Quranic text: their language, their ethnicity, their community, their cultural environment, their religious training, their knowledge, their objectives and motivation...

Examples:

- Gehenna - *ġahannama* ("Valley of Hinnom", in Jerusalem)
= synonymous with Hell and punishment in the Jewish and Christian tradition
= synonymous with Hell in the Muslim tradition (76 occurrences in the Quran: Q2,206; Q3,12; Q3,162; Q3,197; Q4,55; Q4,93; Q4,97; Q4,115; Q4,121; Q4,140; Q4,169; Q7,18; Q7,41; Q7,179; etc.).)
- Mother of God = Holy Spirit (Q5,116)
- Etc.

1 - Who does the Quran speak of? (2/4)

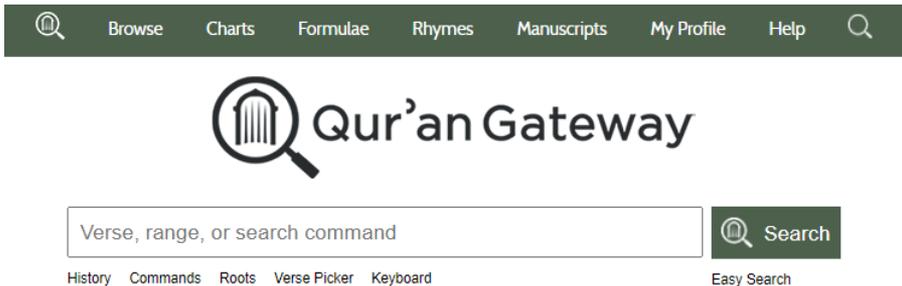
The Quran also tells us about **the audience** of the preacher (or preachers): according to what the preacher decides to tell them and not to tell them (which tells us what they already know), according to what needs to be explained and taught to them, according to what comes from their remarks, their objections or their assent

1 - Who does the Quran speak of? (3/4)

Specifically, the Quran names **categories of people**. Understanding their definition is essential to understand what the Quran is about.

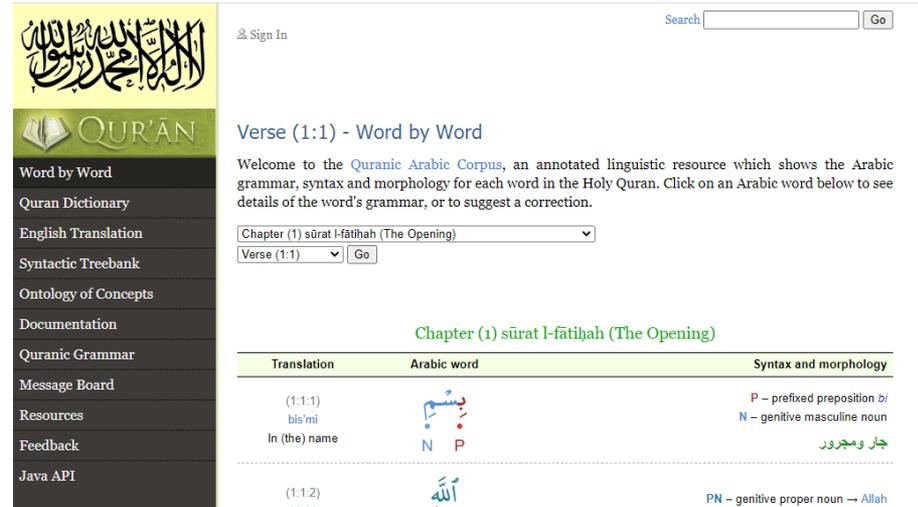
Two very useful websites to get the gist of the Quranic text:

<https://qurantools.mst.edu.au/home.php>



The screenshot shows the top navigation bar of the Qur'an Gateway website with links for Browse, Charts, Formulae, Rhymes, Manuscripts, My Profile, and Help. Below the navigation bar is the site logo, a magnifying glass over a building icon, and the text "Qur'an Gateway". A search input field contains the text "Verse, range, or search command" and a "Search" button. Below the search field are links for History, Commands, Roots, Verse Picker, and Keyboard. At the bottom right of the search area is a link for "Easy Search".

<https://corpus.quran.com/>



The screenshot shows the Quranic Arabic Corpus website interface. At the top right is a search bar and a "Go" button. Below the navigation bar is a large calligraphic header for the Quran. A sidebar on the left lists various tools: Word by Word, Quran Dictionary, English Translation, Syntactic Treebank, Ontology of Concepts, Documentation, Quranic Grammar, Message Board, Resources, Feedback, and Java API. The main content area is titled "Verse (1:1) - Word by Word" and includes a welcome message. Below the message is a dropdown menu for "Chapter (1) sūrat I-fāṭihah (The Opening)" and a "Verse (1:1)" dropdown with a "Go" button. A table displays the word analysis for "In (the) name" (bis'mi) in verse (1:1:1). The table has three columns: Translation, Arabic word, and Syntax and morphology. The Arabic word is shown with its diacritics and a morphological tree diagram. The morphology column explains the prefix "bi" and the noun "name".

Translation	Arabic word	Syntax and morphology
(1:1:1) bis'mi In (the) name		P – prefixed preposition bi N – genitive masculine noun جار ومجرور

1 - Who does the Quran speak of? (4/4)

- **KFR** root (as in *kuffar*: "coverers"): **491 occurrences**
- **SRK** root (as in *mushrikun*: "associationists"): **165 occurrences**
- **KTB** root (as in *ahl al-kitab*: "people of the book"): **78 occurrences**
- Judeans (*Yahud*), *Hud* and people of *Hud* (**HWD** root)
 - *Yahūd*: **9 occurrences**
 - HWD root / *Hud*: **13 occurrences** to denote Jews, **2** for the people of *Hud* (also Jews)
- Sons of Israel: **11 occurrences**
- Nazarenes (*Nasara* - **NSR** root): **15 occurrences**
- Believers (*Mumin*) and submitters (*Muslim*)
- People of Pharaoh: **13 occurrences**
- People of the Gospel: **1 occurrence** (Q5,47)
- No mention of "etymologically correct" Arab Christians (*masihi*)
- And also Romans, Sabeans, hypocrites, those who became Judaized, the people of Noah, the people of the Aad, the people of the Tamuds, the people of Abraham, the people of Madyan, and the people of the overthrown cities (Q9,70), the people of the Cave and of *ar-Raquim* (Q18), the people of the Ark, the people of Yathrib, the people of Ukhdud, the people of the Elephant, etc.

2 - Who are the *kuffar*? (1/2)

The "coverers", "those who cover" - *kâfir-kuffar* (KFR root)

- **27 occurrences** of the word *kâfir*
- **464 other occurrences** of the different forms of the KFR root in the sense of covering, disbelieving, denying, rejecting, and also forgiving (total of 525 occurrences of the KFR root in the Quranic text)

MISBELIEVERS ACCORDING TO THE STANDARD ISLAMIC NARRATIVE

2 - Who are the *kuffar*? (2/2)

- Islamic tradition: infidel, misbeliever, non-muslim (insult)
- Hebrew and Aramaic meaning of the KFR root = to cover
 - Noah "*kafars*" the Ark (the *bitumen covering* - Gn6,4)
 - Derived meanings:
 - to cover [the fault] = to forgive, to make atonement
 - to cover [something] = to keep silent, to pass over in silence, to conceal, to deny, to apostatize
 - Cover, lid, pitch, bowl
- Similar meanings in Arabic
 - To cover → to mask, to shield → to forgive
 - To cover → to deny → to disbelieve → to be an infidel
 - Q47,1a: Those who "*kafar*" and obstruct the path of God
 - Q47,2d: He "*kaffars*" their wrong deeds and reforms their thinking
 - Q66,7: O ye the "*kafarers*"!... You will only be paid for what you did.
 - Q66,8: O ye who believe! Perhaps your Lord will "*kaffar*" your evil deeds

3 - Who are the *mushrikun*? (1/2)

The "associationists", "those who associate", those who commit *shirk - mushrikun* (**SRK** root)

- **44 occurrences** of the past participle of the verb in the 4th form *mushrik* (having given associates)
- **71 occurrences** of the verb in the 4th form *mushrik* (to give associates)
- **168 occurrences** of the SRK root, 165 of which concern associationism

**POLYTHEISTS ACCORDING TO
THE STANDARD ISLAMIC NARRATIVE**

3 - Who are the *mushrikun*? (2/2)

- "Polytheists" according to the Muslim tradition
 - SRK root
 - Sha'rik*: partner
 - Shi'rk*: associationism
 - Ashraka*: associating, giving partners
 - Past participle active form: *mushrikun*, etymologically: those who have *associated*, the associationists
 - Giving God a partner or partners
- Basically, an attack on the Christian faith in the incarnation of God in Jesus and the Trinity
- As a figure of speech: idolatry
- Even more figurative meaning: polytheistic (but meaning ≠ from any Arabic etymology! And a very awkward meaning from the point of view of logic and history).

mushrikun = CHRISTIANS, in all logic

(trinitarian Christians)

- Hypothesis : the Quranic preacher(s) and the audience consider themselves as the true *masihi* – genuine disciples of the *masih*, Jesus

4 - Who are the people of the book? (1/2)

The "people of the book" - *ahl al kitab* (**KTB** root)

- **32 occurrences** as *ahl al kitab*
- **46 other occurrences** (at least) in which the word *kitab* is used to define a community, a group of people according to their use of the *kitab*.
- Total of 260 occurrences of the word *kitab*

**JEWES AND/OR CHRISTIANS AND/OR MUSLIMS
ACCORDING TO THE STANDARD ISLAMIC NARRATIVE**

4 - Who are the people of the book? (2/2)

- Traditional interpretation in Islam: "*it is mainly Jews and Christians, and in general all those who claim to possess a revealed book*" [also muslims, then] (*The Holy Quran*, Albouraq, note 2, p.34, French edition)
- *kitab*: etymologically, not exactly a book (*mushaf*) but **what has been put in writing, what has been prescribed, what has been ordained**
 - The "Law" (in the sense of the Torah) → The "revealed book"

Cf. Biblical Hebrew *tōrā^h*, "instruction, teaching, doctrine; law, the Law of Moses (the Pentateuch)", verbal name of *hōrā^h*, "show, indicate; direct, teach, instruct", hiphil form (causative) of *yārā^h*, "throw".
- How come could this expression also designate Christians (what then of the "People of the Gospel" of Q5,47)? Could it refer only to Jews?

The people of the book in the Quran

(32 occurrences of the expression)

4 - Who are the people of the book?

- Q2,105** Not those who cover among the **people of the book**, nor the Associates, appreciate that a blessing from your Lord should be brought down upon you, whereas God reserves His Mercy for whomever He wills.
- Q2,109** Many from the **people in the book** would appreciate, out of jealousy on their part, being able to make you collectors after you have believed.
- Q3,69** Some of the **people in the book** would have liked to lead you astray. But they only lead astray themselves, and they are not aware of it.
- Q3,70** O **people of the book**, why do you not believe in the verses of God, while you are witnesses?
- Q3,72** Thus says one part of the **people of the book**: "Believe at the beginning of the day what has been brought down on those who believe, and be unbelieving at the end of the day! Perhaps these people will come back [from their error]."
- Q3,110** If the **people of the book** believed, it would be better for them, there are some who have faith, but most of them are perverts.
- Q3,71** O **people of the book**, why do you mix the false with the true and knowingly hide the truth?
- Q3,64** "O **people of the book**, come to a common word between us and you: that we worship only God, without associating anything with Him, and that we do not take one another as lords apart from God". Then, if they turn their backs, say: "Be witnesses that we are submissive".
- Q3,75** And there are some among the **people of the book** who, if you entrust a qintar to him, give it back to you. But there are also some who, if you entrust him with a dinar, will only give it back to you if you force him to do so. All this because they say: "Those (Arabs) who have no book have no way of compelling us." They speak lies against God when they know.
- Q3,98** "O **people of the book**, why do you not believe in the verses of God, when God is witness of what you are doing?"
- Q3,99** O **people of the book**, why do you obstruct the way of God to him who has faith, and why do you want to make that way crooked, when you are witnesses of the truth?
- Q3,65** O **people of the book**, why do you dispute about Abraham, when the Torah and the Gospel did not come down until after him? Do you not reason then? 3,67. Abraham was neither a Jew nor a Nazarene. He was entirely subject to God. And he was not one of the Associates.
- Q3,113** But they are not all the same. Among the **people of the book**, there is an upright community that recites the verses of God in the hours of the night, prostrating itself.
- Q3,199** Certainly there are among the **people of the book those** who believe in God and in what has been brought down to you and in what has been brought down to them. They are humble towards God, and do not sell the verses of God at a low price.
- Q4,123** This depends neither on your desires nor on the **people of the book**.
- Q4,159** There will be no one among the **people of the book who** will not have faith in him [Jesus] before his death. And on the Day of Resurrection he will be a witness against them.
- Q4,171** O **people of the book**, do not exaggerate in your religion, and say of God only the truth.
- Q4,153** The **people of the book** ask you to bring down a Book from heaven.
- Q5,15** O **people of the book!** Our Messenger has certainly come to you, exposing to you much of what you have been hiding from the book.
- Q5,19** O **people of the book!** Our Messenger has come to enlighten you after an interruption of the messengers, so that you may not say: "There has come to us neither forewarner nor warner".
- Q5,59** Say: "O **people of the book!** Do you reproach us for anything other than believing in God, in what has been brought down to us [Gospel] and in what has been brought down before [Torah]? But most of you are perverted."
- Q5,68** Say: "O **people of the book**, you can stand on nothing, until you conform to the Torah and the Gospel and to what has been sent down to you from your Lord". And certainly what has been sent down to you from your Lord will increase many of them in rebellion and disbelief. Therefore, do not torment yourself for the people who cover up.
- Q5,65** If the **people of the book** believed and practised piety, We would certainly cover their misdeeds and certainly introduce them into the Gardens of Delight.
- Q5,77** O **people of the book**, do not exaggerate in your religion, opposing the truth. Do not follow the passions of people who have gone astray before, who have led many astray and who have gone astray from the straight path.
- Q5,5** You are allowed to eat the food of **the people of the book**.
- Q29,46** And discuss only in the best way with the **people of the book**, except with those who are unjust.
- Q33,26** And He brought down from their strongholds those of the **people of the book** who had supported them, and He cast fear into their hearts; and a company of them ye slew, and a company ye took prisoner.
- Q57,29** So that the **people of the book may** know that they have no access to God's grace and that grace is in God's hand; He gives it to whomever He wills, and God is the Holder of immense grace.
- Q59,11** Have you not seen the hypocrites saying to their brethren who have covered among the **people of the book**
- Q59,2** He it is He who expelled from their homes those of the **people of the book who did** not believe at the time of the first exodus.
- Q98,1** The collectors among the **people of the book**, as well as the Associates, will not cease to disbelieve until they are given clear evidence
- Q98,6** The Collectors among the **people of the book and** the Associates will go into the fire of Hell, to dwell there for ever.

46 other occurrences of the word *kitab* ("Book") in the Quran describing a community, depending on the use it makes of it (excluding the "people of the book")

- Q2,78** And there are among them [the people of Moses] clans that know of the book only their own claims, and they only make conjecture.
- Q2,79** Woe, then, to those who with their own hands write a **book** and then present it as coming from God in order to make a vile profit out of it!
- Q2,85** Do you therefore **believe in** one part of the book and reject the rest?
- Q2,101** And when a messenger came to them from God confirming what was already with them, some to whom the book **had been given**, threw the book **of** God behind their backs as if they did not know!
- Q2,121** Those to whom We have given the book, **and** who recite it as it should be, believe in it.
- Q2,144** Behold, those to whom the book has been given know that this is the truth from their Lord. And God is not unmindful of what they do.
- Q2,145** True, if you were to bring all the evidence to those to whom the book was given, they would not follow your tradition (qibla)!
- Q2,146** Those to whom we have given the book recognise it as they recognise their children. But some of them hide the truth, even though they know it!
- Q2,174** Those who hide what God has brought down from the book and sell it at a low price, they fill their bellies with nothing but Fire.
- Q2,213** People (originally) formed one (believing) community. Then God sent prophets as heralds and warners, and He sent down with them the book **of** Truth to settle their differences among the people. But those to whom it had been brought began to dispute over it, after the evidence had come to them, in a spirit of rivalry. Then God, by His Grace, guided those who believed to this Truth over which others disputed.
- Q3,19** Those to whom the book was brought did not quarrel, out of aggressiveness among themselves, until after they had received the science .
- Q3,20** And say to those to whom the book has been given, and to the illiterate [the Goyim]: "Have you embraced Islam [have you submitted]?"
- Q3,23** Have you not seen how those who have received a part of the book, and who are now invited to the book of God to settle their differences, act, how a group of them turn their backs and dodge?
- Q3,78** And there are some among them who roll up their tongues when they read the book to make you believe that this is from the book, **when** it is not from the book; and they say, "This is from God", when it is not from God. They knowingly speak lies against God
- Q3,79** It would not be fitting for a human being to whom God has given the book, the Understanding and the Prophecy, to say to people afterwards: "Be my worshippers, to the exclusion of God"; but on the contrary, [he should say]: "Become learned, obedient to the Lord, since you teach the book and study it".
- Q3,100** Ó the believers! If you obey a group of those to whom the book has been given, He will make you recoverers after you have had faith.
- Q3,119** You love them, even though they love you not; and you have faith in the whole **Book**.
- Q3,186** You will hear many unpleasant words from those to whom the book was given before you, and from the Associates.
- Q3,186** God took this commitment from those to whom the book was given: "Expose it, certainly, to the people and do not hide it". But they threw it behind their backs and sold it at a low price.
- Q4,44** Have you not seen those who have received part of the book buy straying and seek you to go astray from the [right] path?
- Q4,47** O ye who have been given the book, believe in what We have sent down, confirming what ye have already prophesied.
- Q4,51** Have you not seen those to whom part of the book has been given, putting faith in magic and taghout, and saying in favour of those who do not believe: "These are better guided (on the way) than those who have believed"?
- Q4,131** This is what We have enjoined on those to whom before you the book was given, as well as on yourselves. And if you do not believe (this does not harm God, for) verily to God alone belongs all that is in the heavens and on earth.
- Q4,140** In the book he has already revealed this to you: when you hear that people deny God's verses and make fun of them, do not sit down with them until they begin another conversation.
- Q5,5** You are permitted) virtuous women of the believers, and virtuous women of the people who received the book before you.
- Q5,44** We have sent down the Torah, in which there is guidance and light. It is on its basis that the prophets who submitted themselves to God, as well as the rabbis and teachers judge the affairs of the Jews. For they have been entrusted with the custody of the book **of** God, and they are the witnesses of it. Fear not therefore the people, but fear Me. And do not sell My teachings at a low price. And those who do not judge by the things which God hath brought down, these are the collectors.
- Q5,57** Don't adopt as allies those who mock and play your religion, among those to whom the book was given before you and among the collectors.
- Q6,20** Those to whom We have given the book recognize as they recognize their own children.
- Q6,89** To them have We brought the book, wisdom and prophecy. If these others do not believe in them, at least We have entrusted these things to people who do not deny them.
- Q6,114** Those to whom We have given the book know that it came down with the truth from thy Lord.
- Q7,169** Then followed them the successors who inherited the book, but who preferred what life on earth offers, saying, "We shall have forgiveness".
- Q7,170** And those who abide by the book and perform Salat, We do not let the reward of those who amend be lost.
- Q9,29** Combat to death those who believe neither in God nor in the Last Day, who do not forbid what God and His messenger have forbidden and who do not profess the religion of truth, among those who have received the book.
- Q10,94** And if you are in doubt as to what We have sent down to you, then ask those who read the book revealed before you.
- Q13,36** And those to whom We have already given the book rejoice at the fact that We have sent down to you. But some factions reject some of it (the deniers).
- Q13,43** And those who do not believe [the collectors] say, "You are not a messenger". Say: "God is sufficient as a witness between you and me, and those who have knowledge of the book".
- Q21,7** So ask the scholars of the book, if you don't know.
- Q23,62** We impose on no one but according to his ability. And with us is a **Book** that speaks the truth, and they shall not be wronged.
- Q29,47** Those to whom We have given the book believe in it. And among them are some who believe in it. And who rejects Our Verses but the coverers?
- Q35,29** Those who recite the book of God, and perform Salat, and spend in secret and in public of what We have bestowed on them, hope thus to make a trade that will never perish.
- Q42,14** Those to whom the book was given as an inheritance after them [the associates?] are truly in troubling doubt about it.
- Q57,16** Has not the time come for those who have believed, that their hearts may humble themselves at the mention of God and at what has come down from the truth? And not to be like those who received the book before them. And they found time long enough and their hearts hardened, and many of them are disobedient.
- Q62,2** He it is He who has sent to the **unlearned**, a Messenger from them, who recites to them His verses, purifies them and teaches them the book and Wisdom, though they were before in evident error,
- Q62,5** Those who have been entrusted with the Torah but have not applied it are like the donkey carrying **books**.
- Q74,31** We have not assigned as guardians of the Fire but the Angels. But We have not appointed the number of them except to test the Collectors, and also that those to whom the book has been brought may be convinced, and that the faith of those who believe may grow, and that those to whom the book has been brought and those who believe may have no doubt, and that those who have some disease in their hearts and the Collectors may say, "What then has God willed by this parable?"
- Q98,4** And those to whom the book was given were not divided until after the proof had come to them.

a) The great offences of the **people of the book** (1/2)

Q2,105 Neither **those who cover [KFR]** among the **people of the book**, nor the associationists [*people of the book* ≠ *associationists*] appreciate that a blessing from your Lord should be sent down upon you, whereas God reserves His Mercy for whomever He wants it.

KFR

Q3,69 Some of the **people in the book** would have liked to **lead** you **astray**. But they only lead astray themselves, and they are not aware of it.

Deceptives

Q3,72 Thus says one part of the **people of the book**: believe at the beginning of the day what has been brought down on those who believe, and be **coverers [KFR]** at the end of the day! Perhaps these people will come back from their error.

**Refusal to believe
in the evidence**

KFR

Q3,70 O **people of the book**, why **do you cover [KFR]** the verses of God, while you are witnesses?

**Refusal to believe
in the evidence**

KFR

Q3,98 O **people of the book**, why **do you cover [KFR]** the verses of God, when God is witness of what you are doing?

KFR against God

a) The great **offences** of the **people of the book** (2/2)

Q3,110 If the **people of the book** believed, it would be better for them, there are some who have faith, but most of them are **perverts**.

They have no faith

Q4,159 There will be no one among the **people of the book** who **will not have faith in him [Jesus]** before his death. And on the Day of Resurrection he will be a witness against them.

Refusal of the Messiah

Q5,59 Say: "O **people of the book!** Do you reproach us for anything other than believing in God, in what has been brought down to us [Gospel] and in what has been brought down before [Torah]? But most of you are **perverted**"

Refusal of the scriptures

Q59,11 Haven't you seen the hypocrites saying to their brethren who **covered [KFR]** among the **people of the book**.

KFR

Q2,109 Many from the **people of the book** would appreciate, out of jealousy on their part, being able to make you **coverers [KFR]** after you have believed.

KFR

b) Major **offences** in the use of the book (1/2)

Q2,78 And there are among them (Moses' people) **clans that know of the book** only their own **claims**, and they are only **conjectures**.

False testimony

Q2,79 Woe, then, to **those who** with their own hands **compose a book and** then **present it as coming from God in** order to make a vile profit out of it!

Forgery

Q2,101 And when a messenger [Jesus] came from God confirming what was already with them, **some of those to whom the book had been given** **threw** the book **of God behind their backs** as if they did not know!

Refusal to recognise the prophecies announcing the Messiah

Q2,146 Those **to whom we have given the book** recognise it as they recognise their children. But some of them **hide the truth**, even though they know it!

Trickery

Q2,174 **Those who hide** what God has brought down from **the book** and **sell it at a low price**, they fill their bellies with nothing but fire.

Trickery

b) Major **offences** in the use of the book (2/2)

Q3,78 And there are some among them who roll up their tongues while reading the book **to make you believe that this is from the book, when it is not from** the book; and they say, "This is from God", when it is not from God. They knowingly speak **lies against God**

False testimony

Q3,100 O the believers! If you obey a group of those to whom the book has been given, He will make you **coverers [KFR]** after you have had faith.

KFR

Q5,44 We have brought down the Torah in which there is guidance and light. It is on its basis that the prophets who submitted to God, as well as the rabbis and teachers, judge the affairs of the Jews. For they have been entrusted with the custody of the book **of God**, and they are the witnesses of it (...). **And those who do not judge according to what God has sent down, these are the coverers [KFR].**

KFR

c) The **people of the book** have written and sanctified the Talmuds.

Q3,71 O **people of the book**, why **do you mix the false with the true** and knowingly hide the truth?

Q2,75-79 Well, do you [audience] hope that such people [Jews] will believe with you, when in fact a **group of them**, after hearing and understanding the word of God, knowingly **altered** [HRF root] it. And when they meet believers, they say, "We believe"; and when they are alone with each other, they say, "Will you entrust to them [Muslims] what God has revealed to you to provide them with an argument against you before your Lord! Are you then without reason?". What, do these people not know that God knows what they are hiding and what they are disclosing? And there are among them illiterate people who know nothing of Scripture except pretensions and they only speculate. Woe, then, to **those who write scripture with their own hands** and then say "this is from God" to make a vile profit out of it!

Q3,78 And there are among them [the **people of the book**] some who roll up their tongues when they read the book to make you believe that **this is from the book, when it is not from the book**; and they say, 'This is from God', when it is not from God. They knowingly speak **lies against God**

Q4,46 There are some among the Jews who are **diverting** [HRF root] words from their meaning

Q5,13 They [the sons of Israel, cf. Q5,12] **divert** [HRF root] from their meaning and forget part of what they have been reminded of. Thou shalt not cease to discover their treachery, except a few of them

KFR ≠ to misbelieve
KFR = to cover the Torah with the Talmuds
KFR = to hide Jesus' messiahship

d) There is a **good community** and a **bad community** among the people of the book (1/2)

Q2,105 Neither **those who cover [KFR] among the people of the book**, nor the associationists [*people of the book ≠ associationists*] appreciate that a blessing from your Lord should be sent down upon you, whereas God reserves His Mercy for whomever He wants it.

Q59,11 Haven't you seen the **hypocrites** saying to **their fellows who covered [KFR] among the people of the book**

Q3,78 And there are **some among them** [people of the book] who distort the the book with their tongue that you you may consider it to be of the book; and **they** say, "This is from God", while it is not from God. **They** knowingly speak lies against God

Q3,100 O you who believe! if you obey **a party from among those who have been given the book**, they will turn you back as coverers [KFR] after you have believed.

Q3,110 If the people of the book believed, it would be better for them, there are **some who have faith**, but **most of them are perverts**.

Q3,113 Not all of them are alike. Of the people of the book are **a portion that stands** (for the right): They rehearse the verses of God all night long, and they prostrate **themselves** in adoration. **They** believe in God and the Last Day; **they** enjoin what is right and forbid what is wrong; and **they** hasten (in emulation) in (all) good works: **they are in the ranks of the righteous**.

d) There is a **good community** and a **bad community** among the people of the book (1/2)

Q3,199 Surely there are among the people of the book **those who believe in God and in what has been brought down to you and in what has been brought down to them. They are humble towards God, and do not sell the verses of God at a low price.**

Q5,59 Say: "O people of the book! Do you reproach us for anything other than believing in God, in what has been brought down to us (Gospel) and in what has been brought down before (Torah)? But **most of you** are perverted.

Q98,1 The **coverers** among the people of the book, as well as the associationists [*people of the book ≠ associationists*], will not cease to disbelieve until **they** are given clear evidence

Q29,46 And discuss only in the best way with the **people of the book**, except with **those who are unjust.**

Q29,47 And among these there are **some who** believe in it. And **who** rejects Our verses but the **coverers**?

PEOPLE OF THE BOOK	BAD JUDEANS: <i>yahud, kuffar</i> , rabbinic, talmudic, archenemies of the good Judeans
	GOOD JUDEANS: non coverers, non talmudic, believers → who are they? what do they believe in?

e) What is the **good community** among the people of the book?

- The "good Judeans" are opposed to rabbinic Jews (Q2,105). They command "*the decent*", forbid "*the blameworthy*" (Q3,113)
 - **They are Judeans who belong to the "right Judaic religion" ; they abide by Moses Law**
- They recognized Jesus as the Messiah (Q2,101; Q4,159) but they are not Christian since the people of the book are not associationists (Q98,1) and are opposed to Christians (Q2,105)
 - **They refuse Jesus' divinity**
- They hold the Torah and the Gospel sacred, and still have their unaltered texts in their possession (Q2,75-79; Q5,59) ; they have the "*true faith*" (Q3,110), believe in God, believe in the "*Last Day*" and in its imminence
 - **Hence do they believe in the imminent coming of the Messiah Jesus**

f) What did the **good community** among the people of the book teach the believers?

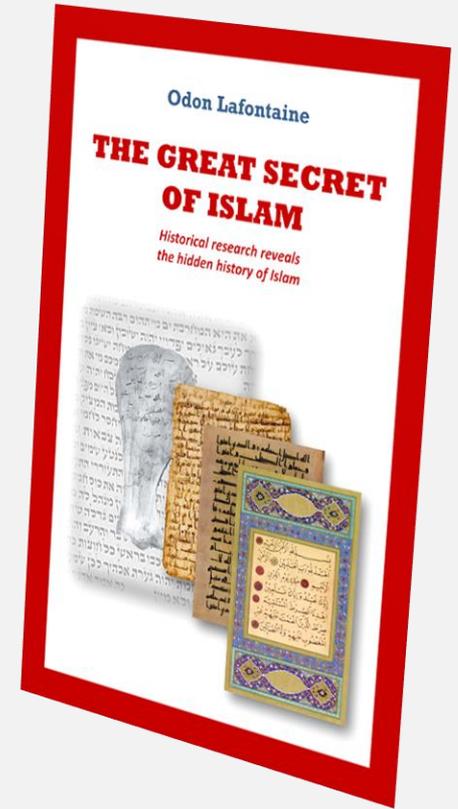
- They teach their faith to the believers (the Arab audience) and are friends with them ; they share the same food, as the believers are taught by them to abide by the same food laws (a kind of modified jewish *kashrut*)
Q5,5: The food of the people of the book is permitted to you, and your own food is permitted to them...
- The believers are invited to marry "good judean" women, and hence do they form matrimonial alliances
Q5,5: ...and the chaste from among the believing women and the chaste from among those who have been given the Book before you
- The believers have regular contacts with the "bad" Jews ; they are taught to stay clear of them or to challenge their wrong creed
- The believers have also regular contacts with "regular" Christians (*mushrikun*), and are invited not to join them and not to acknowledge their wrong creed
Q24,3 : The fornicator shall not marry any but a fornicatress or a Christian [*mushrikatan*], and (as for) the fornicatress, none shall marry her but a fornicator or a Christian [*mushrikun*]; and it is forbidden to the believers.
Q2,221 : And do not marry the Christian women [*mush'rikāti*, those who have "associated"] until they believe (...) and do not give in marriage your women to the Christians [*mush'rikīna*] until they believe

→ **The believers and the "good Judeans" form a one of kind community (*umma*)**

The believers are urged to a **grand venture**: to "emigrate" (*hijr*) in God's path, to take over Jerusalem (*haji*) and to rebuild its Temple (*bayt*) → **to be developed...**

***A "Nazarene" reading
of the Quran - part II***

The Quranic Nazarenes



Odon Lafontaine (Olaf), author of **The Great Secret of Islam**

www.thegreatsecretofislam.com

1 - Who does the Quran speak of?

2 - Who are the *kuffar*?

3 - Who are the *mushrikun*?

4 - Who are the people of the book?

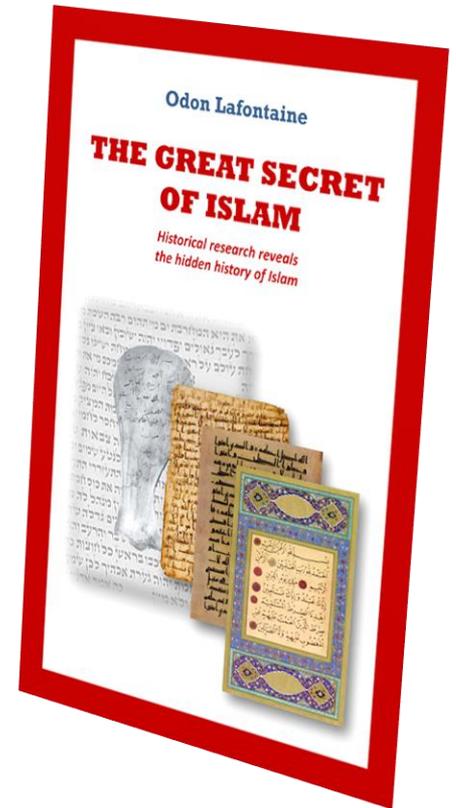
5 – Who are the Quranic "Nazarenes"?

- a) The "Nazarenes" are not Christians
- b) The "Nazarenes" belong to the people of the book, but are different from most of the Jews
- c) The "Nazarenes" are (used to be?) the friends of the believers
- d) The "Nazarenes" are not the friends of the believers (anymore?)
- e) The case for a "jewish-nazarene" correction of the early pre-Quranic folios
- f) The evolution of the relationship between the Quranic Nazarenes and the believers

Video : <https://www.youtube.com/watch?v=hCmpvITzSPQ>

6 – What is the grand venture the Quran is about?

7 – What is the Quran?



5 - Who are the Quranic "Nazarenes"?

The "Nazarenes" – **15 occurrences** as *nasara / nasrani*

- a very odd word : NSR root pertains to "help", "support", "protection"
 - 45 other occurrences of the NSR root as *ansar (helper, protector, ally, auxiliary)*
 - *nasara* in the Quran does not fit the "helper" meaning but some *ansar* occurrences could refer to the nasara (Q9,100 ; Q9,117)

CHRISTIANS ACCORDING TO THE STANDARD ISLAMIC NARRATIVE
(but even Muslims acknowledge that it does not fit every mention of *nasara* in the Quran)

5 - Who are the Quranic "Nazarenes"?

According to linguists, *nasara* is a direct transliteration of the Aramaic word *natsraya* (Hebrew : *notsri* / *nōṣrī*) into Arabic

nâtsrâyâ is a very complex word with many meanings ; the Aramaic NṢR root (=NTsR, ≠NZR) is very different from the NSR Arabic root, pertaining to "keep", "watch with care", "protect", "preserve" or "conserve" ; it has many derived meanings

- Derived1 : the "branch" as in Isaiah 11,1: "And there shall come forth a rod out of the stem of Jesse and a branch (*netser*) shall grow out of his roots"
- Derived2 : the branch is the royal blood of Jesse and David – the *netser* is the prince, descendant of David, with a claim to kingship
 - Derived3 : the prince is the messiah to come – the *natsraya* are the messianic people, who long for the coming of the messiah – Nazareth (Aramaic : *Natsrath*) is the city of the messianic people
 - Derived4 : the messiah is Jesus – the *natsraya* are the first (jewish) disciples of Jesus
 - Derived5 : the Christians adopted the "Christian" denomination, meaning disciples of the messiah, "messianic" (*m'shyhayé*) and so those who kept the *natsraya* denomination are the jewish disciples of Jesus who were not Christians (except for some originally Aramaic Christians, such as the Nasrani from India)
 - Up until the 5th. c. : sources about "Nazarenes" being of Jewish descent and accepting Jesus as Israel's Messiah "in such a way that they do not cease to observe the old Law" (Jerome)

→ Were there Christian *natsaraya* in the 7th c. Middle East? Are the Quranic Nazarenes Christians?

The Nazarenes in the Quran (15 occurrences)

- Q2,62** Surely those who believe, and those who judaized, and **the Nazarenes**, and the Sabians, whoever believes in God and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve
- Q2,111** None shall enter the garden (or paradise) except he who is a Jew or **a Nazarene** [*hūdan aw naṣārā*]
- Q2,113** And the Jews [yahūdu] say: **the Nazarenes** rely on nothing and **the Nazarenes** say: the Jews rely on nothing while they recite the book. Like unto their word is what those say who know not; but God will judge between them in their quarrel on the Day of Judgment.
- Q2,120** And the Jews will not be pleased with you, nor **the Nazarenes** until you follow their religion
- Q2,135** Be Jews or **Nazarenes** [*hūdan aw naṣārā*], you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the Christians [*mushrikīna*]
- Q2,140** Do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Jews or **Nazarenes** [*hūdan aw naṣārā*]?
- Q3,67** Ibrahim was not a Jew [yahūd] nor **a Nazarene** [naṣrāniyyan] but he was completely subject to God [ḥanīfan musliman], and he was not one of the associationists
- Q5,14** And with those who say, we are **Nazarenes**, we made a covenant, but they neglected a portion of what they were reminded of, therefore we excited among them enmity and hatred to the day of resurrection; and God will inform them of what they did
- Q5,18** And the Jews and **the Nazarenes** [*yahūdu wa-l-naṣārā*] say: We are the sons of God and His beloved ones.
- Q5,51** O you who believe! do not take the Jews and **the Nazarenes** [*yahūdu wa-l-naṣārā*] for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely, he is one of them; surely God does not guide the unjust people.
- Q5,69** Surely those who believe and those who judaized and the Sabians and **the Nazarenes**, whoever believes in God and the last day and does good - they shall have no fear nor shall they grieve.
- Q5,82** Certainly you will find that the most violent of people in enmity to the believers are the Jews and the Christians [Iadhīna ashrakū]. Certainly you will find that the closest of them in affection to the believers are those who say, 'We are **Nazarenes**.' That is because (there are) priests and monks among them, and because they are not arrogant.
- Q9,30** The Jews say, 'Ezra is the son of God,' and **the Nazarene** say, 'The Messiah is the son of God.' That is their saying with their mouths. They imitate the saying of those who covered [KFR] before (them). (May) God fight them. How are they (so) deluded?
- Q22,17** Surely those who believe and those who judaized and the Sabeans and **the Nazarenes** and the Magians and those who associate - surely God will decide between them on the day of resurrection

a) The "Nazarenes" are not Christians

Q3,65-67 O people of the book, why do you dispute about Abraham, when the Torah and the Gospel did not come down until after him? Do you not reason then? (...) Abraham was **neither** Jewish [*yahūdiyy*] **nor** Nazarene [*naṣrāniyy*]. He was entirely subject to God [*hanifan musliman*]. **And he was not one of the associationists.**

Q5,51 O you who believe! do not take the Jews and the Nazarenes [*yahūdu wa-l-naṣārā*] for friends; they are **friends of each other**; and whoever amongst you takes them for a friend, then surely he is one of them.

Q5,82 Certainly you will find that the most violent of people in **enmity** to the believers are the Jews **and the associationists** [those who associate, *lladhīna ashrakū*]. Certainly, you will find that the **closest of them in affection to the believers** are those who say, 'We are Nazarenes.' That is because (there are) priests and monks among them, and because they are not arrogant.

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**Nazarenes ≠
associationists
(Christians)**

**Jews and Christians
were enemies in the 7th c.**

**The associationists (Christians)
loathe the believers
≠ Nazarenes are close to them**

**Nazarenes ≠ those who
associate (Christians)**

b) The "Nazarenes" belong to the people of the book, but are different from most of the Jews

Q2,111 None shall enter the garden (or paradise) except he who is **a Jew or a Nazarene** [*hūdan aw naṣārā*]

Q2,120 And **the Jews** will not be pleased with you **nor the Nazarenes** until you follow **their religion**

Q2,135 Be **Jews or Nazarenes** [*hūdan aw naṣārā*], you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the associationists [Christians, *mushrikīna*]

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Q5,82 That is because (there are) **priests and monks** among them, and because they are **not arrogant**.

**Common religious
ground between Jews
and Nazarenes**

Same book

Common ethnicity

J. And N. are friends

**Priests and monks?
Not arrogant?**

c) The "Nazarenes" are (used to be?) the friends of the believers

Q2,62 Surely **those who believe**, and those who judaized, **and the Nazarenes**, and the Sabians, whoever believes in God and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve

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**Common religion with
the believers**

"the closest"

**The Quranic "Nazarenes" are "believers"
They are "good Judeans"
Since then, they must be "non Talmudic"
Are they the "good community" among the people of the book?**

d) The "Nazarenes" are not the friends of the believers (anymore?)

Q9,30 The Jews say, 'Ezra is the son of God,' and the Nazarene say, 'The Messiah is the son of God.' That is their saying with their mouths. They imitate the saying of those who covered [KFR] before (them). **(May) God fight them.** How are they (so) deluded?

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Q5,51 O you who believe! Do not take the Jews and the Nazarenes [*yahūdu wa-l-naṣārā*] for friends; they are **friends of each other**; and whoever amongst you takes them for a friend, then surely he is one of them; surely God does not guide **the unjust people**.

**Have Nazarenes and
kuffar become Christians?**

**The "covenant" is over: no
more friendship**

**Nazarenes have become
friends with the enemies of
the believers**

Apparent contradictions about the Nazarenes being friends and enemies of the believers, that could be explained by a change in their relationship with the believers

e) The case for a "jewish-nazarene" correction of the early pre-Quranic folios

Q5,51 O you who believe! do not take the Jews and the Nazarenes [*yahūdu wa-l-naṣārā*] for friends; they are **friends of each other**; and whoever amongst you **takes them for a friend**, then surely he is one of them.

≠ **Q5,82 (also 2,62 & 5,69)**

Q8,73 Those who cover [KFR – *alladhīna kafarū*] are **friends of each other**

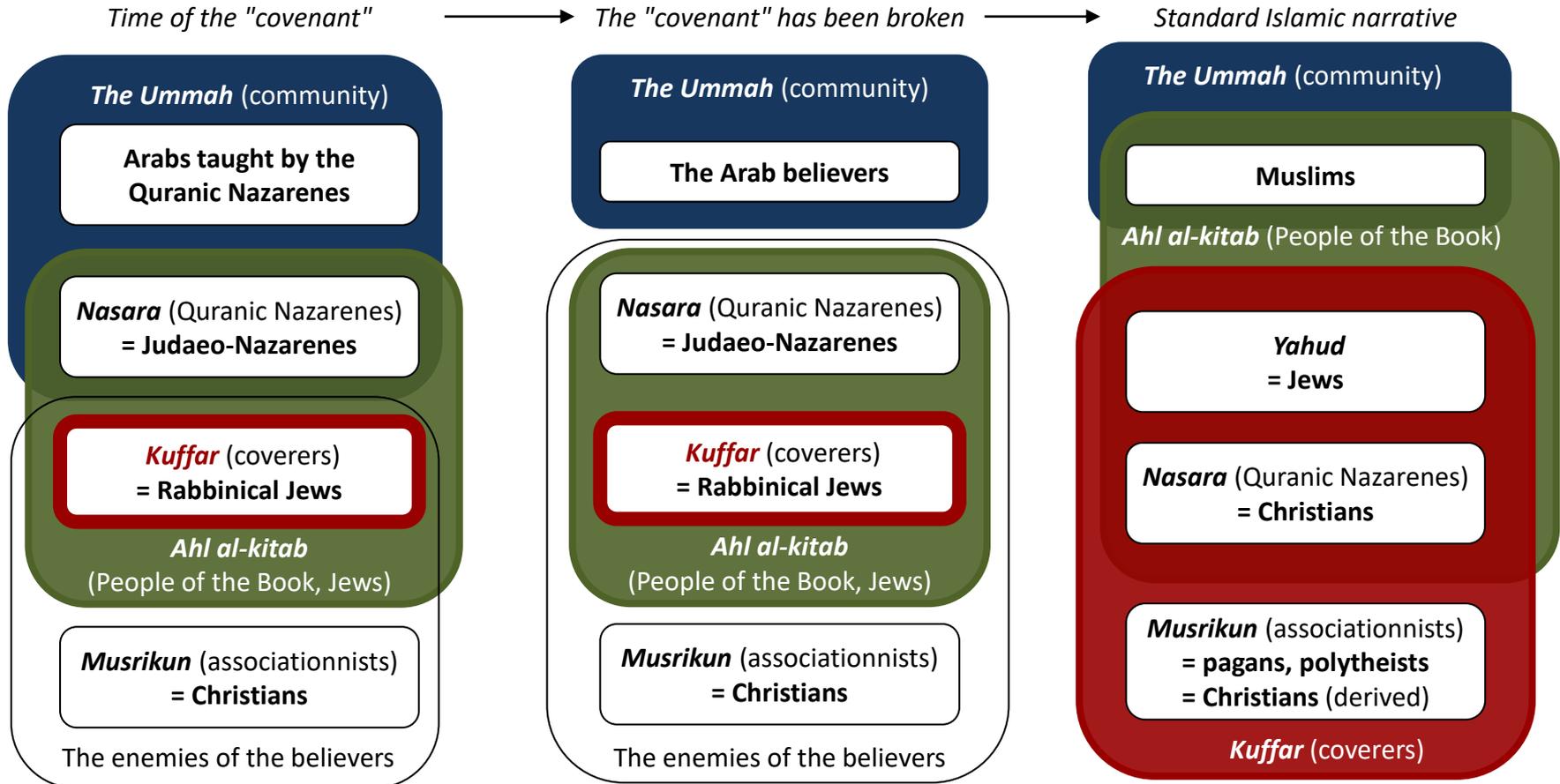
Q4,89 They [the hypocrites, *munāfiqun*] would like you to cover [KFR] as they have covered [KFR] But **take not friends** from their ranks until they emigrate in the way of God

Original version of Q5,51? : “O you who believe! **do not take the Jews for friends**; they are friends of each other”

What to think then of the others mentions of a good relationship between Jews and Nazarenes?

The breaking of the "covenant" might explain some corrections and interpolations: the Nazarenes were friends, but something happened that made them such enemies to the believers that the texts had to be changed, or that condemnation verses had to be added

f) The evolution of the relationship between the Quranic Nazarenes and the believers



Conclusion (part II)

The Quran talks about a **Jewish polemic** between two currents of Judaism: **Judaeo-Nazarenism** and **Rabbinism** (Talmudic Judaism), in which the Arabs who listen to the preaching are dragged along.

The Quran talks about the **existence of a forgotten Jewish group**, called "**Nazarene**" by the text (*nasara*).

- Who defines itself as the "*right community*" among the Jews (Q3,113)
- Who recognised Jesus as the Messiah (Q2,101; Q4,159)
- Who is opposed to rabbinical Jews and Christians (Q2,105)
- Who holds the Torah and the Gospel sacred, and has the unaltered texts (Q2,75-79; Q5,59)
- Who has "*true faith*" (Q3,110), believes in God and in the "*Last Day*", commands "*the decent*", forbids "*the blameworthy*" (Q3,113) and is humble towards God (Q3,199)
- Who established a "*covenant*" (Q5,14) with some Arabs, taught them their faith and urged them into a grand venture – this covenant was then broken (Q9,30 ; Q5,14 ; Q5,51)

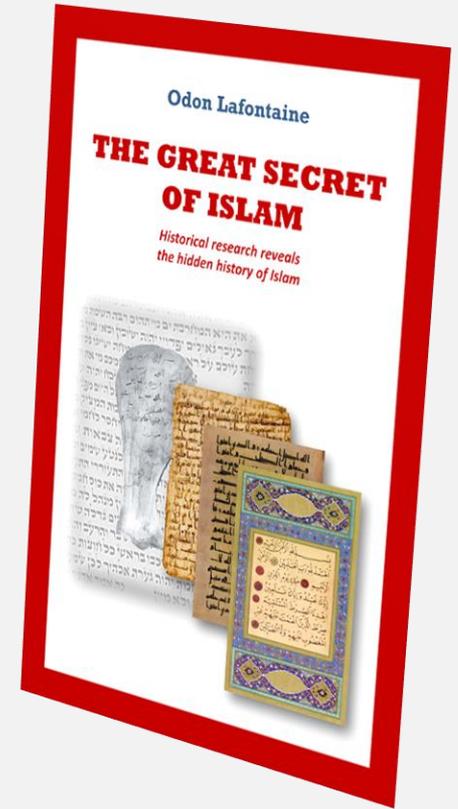
The existence of the Quranic Nazarenes is established by the Quran itself, apart from any other source. One could then form the hypothesis that those Nazarenes might have something in common with other Nazarenes from sources older than the Quran (as did Édouard-Marie Gallez in *Le Messie et son Prophète*, 2005-2010, Ed. de Paris)

Subsequent questions:

What and why did the Quranic Nazarenes teach the believers? What happened? Why was the covenant broken? Why was their name erased from muslim memories? How and why was the Standard Islamic Narrative written?

***A "Nazarene" reading
of the Quran - part III***

**Jerusalem
& Mecca**



Odon Lafontaine (Olaf), author of **The Great Secret of Islam**

www.thegreatsecretofislam.com

1 - Who does the Quran speak of?

2 - Who are the *kuffar*?

3 - Who are the *mushrikun*?

4 - Who are the people of the book?

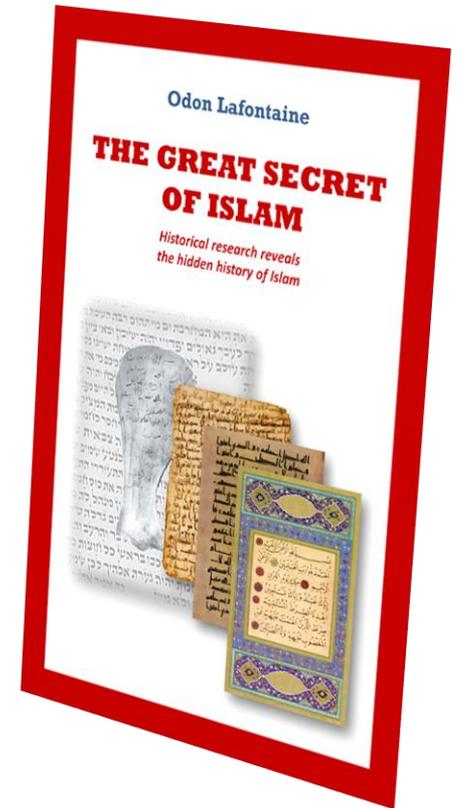
5 - Who are the Quranic "Nazarenes"?

6 - What is the grand venture the Quran is about?

- a) Jerusalem or Mecca?
- b) The *bayt* & the *masjid al-haram*
- c) The place of Abraham
- d) The *qibla*
- e) The *hajj* & the *umrah*
- f) The covenants
- g) The grand venture

Video : <https://www.youtube.com/watch?v=7o4N8UKknxI>

7 - What is the Quran?



a) The tale of an ancient city: Jerusalem or Mecca?

1. A place where Abraham attempted his son's sacrifice.
2. A place where he stood and prayed and circumambulated around it (7 times).
3. A place which was known to be "the Place of Abraham".
4. A place of which exist "clear signs" (or "clear verses") describing all of this.
5. A place which was the location of the first Temple for the true believers.
6. A place which was the place of worship and pilgrimage for the true believers: prayers, sacrifices, circumambulation (7 times).
7. A place which was the direction of prayer and right tradition for the true believers.
8. A place which was said to be the "place of gathering" and became grounds for a major city (*maybe the mother of all cities*).
9. A city which fell to the rule of associationists, who established their associationist religion there.
10. ...hence the desecration of the place of the Temple and the oblivion of the pilgrimage for the true believers; this sacred place of worship became forbidden.
11. ...then there were some preaching made towards some Arabs to teach them the true religion as a reminder, to purify the Temple, to re-establish the true pilgrimage, and to pray towards and at the sacred place of worship.
12. ...those who attempted this were at last expelled by the associationists (*or maybe by other believers: not "true believers" but somehow believers*).
13. A city which remained then to the hands of associationists who forbid it to the true believers (and forbid them the pilgrimage).
14. ...hence one or several attempts were made to rule over the city in order to do re-establish the true religion.
15. ...a strong enough force was mustered, so that the associationist ruler of the city had to open its doors, and the true believers were able to seize the city without violence.
16. A city which Temple was at last purified from any associationists' influence and restored to the true religion: the true believers were able to come back and settle there, sacrifices and pilgrimage were re-established.

6 - What is the grand venture the Quran is about?

What and why did the Quranic Nazarenes teach the believers? What was the covenant about? What happened? Why was the covenant broken? What does the literal quranic text tell about this?

ACCORDING TO THE STANDARD ISLAMIC NARRATIVE (SIN)

- *bayt* & *masjid al-haram* → the Kaaba & the sacred mosque (in Mecca)
- *maqam ibrahim* → the "place of Abraham" (in Mecca) : Ishmael's sacrifice, where Abraham "stood", the Kaaba, the foundation of Mecca
- *hajj* & *umrah* → the pilgrimage (to Mecca) & the small pilgrimage
- *qibla* → the tradition, the direction of prayer
- *ahid* → the covenant(s)
- *sadda* & *ikhraj* (*min diyarihim*) → the obstruction of the way of God (to Mecca) & the expulsion (from Mecca)

**b) The *bayt* &
the *masjid al-haram***

What are the *bayt* & the *masjid al-haram* ?

6 - What is the grand venture the Quran is about?

- ***bayt*** (Arabic): 65 occurrences in the Quranic text
 - "the" temple (as the "unique" house of God) - 16 occurrences (at least)
 - a house (as a building) & other temples: 48 (more or less)
 - *beit* (Heb. & Aramaic): house → temple → the Temple of Jerusalem
 - Derived: "house of something" → Beit Rome (Rome); Beit Iounai (Greece); Beit Din (house of judgement – nowadays: rabbinical court)
- ***masjid***: 28 occurrences (including 13 as *masjid al haram*)
 - any place of prostration, of adoration, of worship
 - from the Arabic verb *sajada* (Aramaic : *sejid*) : to prostrate, to bow down
 - Derived: mosque
- ***haram***:
 - forbidden, unlawfull (\neq *halal*); derived: sacred (because it is forbidden) in the ancient sense, as in taboo
- ***masjid al-haram***: 13 occurrences
 - "Forbidden place of worship"
 - Derived: "the sacred place of worship" → place surrounding the Kaaba according to the SIN

The *bayt* in the Quran (16 occurrences as a "unique" place of worship)

Q2, 125. And when we made **the Temple** a place of return for mankind and (a place) of security and (said) : "Take **the standing place of Abraham** (as) a place of prayer" and we made a covenant with Abraham and Ishmael that "You both purify **my Temple** for the ones who go around (it), and those who are devoted and those who bow down, and those who prostrate."(...)

Q2, 127. And when [then] Abraham and Ishmael were raising [will raise] the foundations of **the Temple**: "O our Lord, accept this from us! For Thou art the Hearer, the All-Knowing".

Q2, 158. As Safa and Al Marwah are indeed among the sacred places of God. Therefore, whoever makes **the pilgrimage to the Temple** or makes **Umrah** does not commit a sin by going back and forth between these two mounts.

Q3, 96. Indeed, **the first Temple** set up for the people is the one of Bakka, blessed and a guidance for the worlds.

Q3, 97. (...) And it is a duty to God to go on **the Pilgrimage to the Temple**. Who is able able to finds a way,

Q5, 2. (...) Do not violate the rites of God and not the sacred month and not the sacrificial animals and not the garlanded and not those coming to **the Sacred Temple** seeking bounty of their Lord. (...)

Q5, 97. God instituted the Kaaba, **the Sacred Temple**, as a place of gathering [standing] for people. (He instituted) the holy month, the offering (of animals,) and the garlands, so that you may know that truly God knows all that is in the heavens and on earth.

Q8 35. And their prayer [of those who cover-KFR, cf. Q8:30], near **the Temple**, is only hissing and clapping of hands: "Taste ye then the chastisement, because of your disbelief [KFR]"

Q14,37. O our Lord! I [Abraham] have settled some of my descendants in a valley without agriculture, near **Your Sacred Temple**, that they may perform prayer.

Q22,26. When we settled **the place** [*makān* : the place [as the place of what has been, ≠ *maqām*]of the **Temple** for Abraham: "Do not associate anything with me but purify my **Temple** for the ones **who go around** (it), and **the ones who stand**, and the ones who bow, (and) the ones who prostrate themselves."

Q22,29. then let them end their prescribed duties and fulfil their vows and **circumambulate the Ancient Temple**.

Q22,33. (...) then their place of sacrifice is at **the Ancient Temple**.

Q52,4. And by **the Temple** frequented!

Q106,3. So let them worship the Lord of **this Temple**

Other *bayt* occurrences that might point to "the" *bayt* : 11:73 & 33:33 - *ahl al-bayt* (Abraham & wife, "wives of the prophet")

The *masjid al-haram* in the Quran (13 occurrences)

- Q2, 144.** (...) So turn your face **towards the forbidden place of worship** (...)
- 149.** And from wherever you start forth, turn your face towards **the forbidden place of worship** ...
- 150.** And from wherever you start forth, turn your face towards **the forbidden place of worship** ...
- Q3, 191.** (...) But do not fight them near **the forbidden place of worship** until they fight you there.
- Q2, 196.** And perform for God **the Pilgrimage** and **the Umrah** (...) This is prescribed for him whose family does not live near **the forbidden place of worship** .
- Q2, 217.** They ask you about fighting in the holy months. - Say: "Fighting therein is a great sin, but more grievous in the sight of God is to obstruct the path of God, **the forbidden place of worship** and to be ungodly [KFR] to Him and, and to expel there from His people. Oppression [*fitna*] is worse than murder."
- Q5, 2.** (...) And let not incite you the hatred for a people as they stopped you from **the forbidden place of worship** that you commit transgression (...)
- Q8,34.** What is it that they have that God does not punish them, while they hinder (the believers) from **the forbidden place of worship**, though they are not its guardians, for its guardians are only the pious.
- Q9,7.** How can there be for the associationists a **covenant** that is accepted by God and His Messenger? Except for those with whom you have made a **covenant** near **the forbidden place of worship** . As long as they are upright to you, then you be upright to them.
- Q9,19.** Do you make the providing of water to **the pilgrims** and the **maintenance of the forbidden place of worship** comparable to that of one who believes in God and the Last Day and fights in the way of God ? They are not equal in the sight of God, nor does God guide the unjust.
- Q9,28.** The associationists are unclean: let them not approach **the forbidden place of worship** after this final year,

- Q17,1.** Glory and Purity to Him who by night made His servant [Moses?] travel from **the forbidden place of worship** to the Far Mosque (...)
- Q22,25.** Indeed those who disbelieve [KFR] and obstruct the way of God and of **the forbidden place of worship**, which We have established for the people: both those who reside therein and those who pass through... Whoever seeks to commit sacrilege therein unjustly, We shall make him taste a painful punishment
- Q48,25.** They are the ones who disbelieved [KFR] and hindered you from **the forbidden place of worship** and prevented the offerings from reaching their place of immolation.
- Q48,27.** Surely, you will enter **the forbidden place of worship**, God willing, in safety, having shaved your heads or cut your hair, without any fear

Other *masjid* occurrences that might point to the *masjid al haram*:
Q17:7 as Jerusalem's Temple (and its 70 destruction of the second Temple by Titus)

Q9:107 as the third Temple built around 638?

c) The place of Abraham

What is the place of Abraham?

6 - What is the grand venture the Quran is about?

- ***maqām Ibrahim***: the place where Abraham "stood"
 - **QWM root** [qāf wāw mīm - ق و م]: to stand – 660 occurrences in the Quranic text, many derived forms
 - ***qāma***: to stand; to stand for (to defend); to stand before God; to stand firm; to stand in prayer
 - 4th form ***aqāma***: to stand and "having stood" as in performing the standing prayer; to rely on
 - Q2,238. "Guard strictly on the prayers and the middle prayer and **stand up** [*qūmū*] for God devoutly obedient."
 - Q2,43. "And **establish** [*aqīmū*] the prayer [perform the *salat*] and give alms [*zakat*] and bow down with those who bow down."
 - ***maqām***: the place, the location (as the place where one stood)
 - 2 occurrences of ***maqām Ibrahim***
 - Q2,125. And when we made **the Temple** a place of return for mankind and (a place) of security and (said) : "Take the **standing place of Abraham** (as) a place of prayer"
 - Q3,96-97. Surely **the first Temple** laid down for the people was indeed that at Becca, as a blessed (house) and a guidance for the worlds. In it are clear signs : **the standing place of Abraham**.
 - Some other occurrences of the QWM root (qāf wāw mīm - ق و م) pointing to the "place of Abraham" according to the context:
 - Q5,97; Q14,14; Q17,79; Q22,26; Q44,51 (and maybe others)

The *maqam Ibrahim* in the Quran

Q2,125 And when we made **the Temple** a place of meeting and security for the people, and (said), 'Take **the standing place of Abraham** as a place of prayer.

Q3,96 Surely **the first Temple** laid down for the people was indeed that at **Becca**, as a blessed (house) and a guidance for the worlds.

Q3,97 In it are **clear signs** : **the standing place of Abraham**. and whoever enters it is safe.

Q5,97 God instituted the Kaaba, **the Sacred Temple**, as **a place of gathering** [*qiyāman* – "a standing"] for people. (He instituted) the holy month, the offering (of animals,) and the garlands, so that you may know that truly God knows all that is in the heavens and on earth.

Q17,79 And from the night so wake up and pray with it, as additional for you, maybe that your Lord [*rabb*] will raise you to a **desired standing place** [*maqam mahmud* – "praiseworthy" according to the SIN].

Q22,26 When we settled **the place** [*makān* : the place (as the place of what has been, ≠ *maqām*)] of the **Temple (bayt)** for Abraham: "Do not associate anything with me but purify my **Temple (bayt)** for the ones who go around (it), and **the ones who stand**, and the ones who bow, (and) the ones who prostrate themselves."

The *maqam Ibrahim* in Mecca

The "clear signs" of the "standing place of Abraham"?



The *bayt* & *masjid al-haram* & *maqam Ibrahim* are in Jerusalem

- According to the Quran, *bayt* & *masjid al-haram* & *maqam Ibrahim* are in the same place
- Some "clear verses" of the "standing place" of Abraham (Q3,97 : *ayatun bayyinatun*, meaning "clear verses" and not "clear signs", as in Q24,34 ; 26,2 ; 27,1; 28,2) and of the first Temple (*bayt*)

Gn 22 2. "Take your son," God said, "your only son Isaac, whom you love, and go to **the land of Moriah**. Offer him there as a burnt offering on **one of the mountains**, which I will show you." (...) **9**. When they arrived at the place God had designated, Abraham **built the altar** there and arranged the wood. He bound his son Isaac and placed him on the altar, atop the wood. [cf. Q37,101]

2 Chr3 1. Then Solomon began to build the Temple [Heb.: *beit*] of YHWH in **Jerusalem** on **Mount Moriah**, where (YHWH) had appeared to his father David. This was **the place** [Heb.: *maqom*, "the standing place"] that David had prepared on the threshing floor of Ornan the Jebusite.

[see also Sunan an-Nasa'i 693, Book 8, Hadith 6: ""When Sulayman bin Dawud finished building **Bayt Al-Maqdis**..."]

- **The Quran recognizes the Temple of Jerusalem as "legit"** (referring to its **sanctuary**, the "Holy Place")
Q3,37-39 : (...) Whenever Zachariah visited her (Maryam) in the **sanctuary** [*mirhab*] (...) Then called him the angels when he was **standing** (in prayer) [*qā'imun*] in the **sanctuary** [*mirhab*] (...)
Q19,11 : So he (Zachariah) came out to his people from the **sanctuary** [*mirhab*] (...)
Q38,21 : And has (there) come to you (the) news (of) the litigants when they climbed over the wall of the **sanctuary** [*mirhab*] (...)

Nothing to do with Mecca... everything points to Jerusalem

d) The *qibla*

What is the *qibla*?

6 - What is the grand venture
the Quran is about?

- ***qbl*** [*qāf bā lām* - ق ب ل]: before
- ***qibla***: what is before
 - the tradition
 - the tradition concerning the prayer
 - the direction of the prayer
 - Heb. *qabalah* [קַבָּלָה]: the tradition from the ancestors
 - the Qabalah/Kabbalah/Cabala
 - ***qib'lat*** : the tradition, as in the tradition of a direction of prayer
- **The turning** (of oneself, of the face) : *tuwallū wajhu & taqalluba wajhika*

The *qibla* in the Quran (and the "*turning*")

Q2, 115. The East [sunrise] and the West [sunset] (belong) to God, so wherever **you turn**, there is **the face** of God. Surely God is embracing, knowing.

Q2, 142. The fools among the people will say, "What has **turned** them from **the tradition** [of the prayer direction] which they were used to?" Say: "The East [sunrise] and the West [sunset] (belong) to God. He guides whomever He pleases to a straight path."

Q2, 143. And this we made you a community (of the) middle way so that you will be witnesses over the mankind and the apostle will be a witness on you. And not we made **the tradition** which you were used to except that we made evident who follows the apostle from who turns back on his heels. And indeed, it was certainly a great (test) except for those who (are) guided by God. And not will God let go waste your faith. Indeed, God is full of kindness, most merciful.

Q2, 144. Indeed we see the **turning of your face** towards the heaven so we will surely **turn you** (according to) **a tradition** you will be pleased with. So **turn your face** towards the direction of **the forbidden place of worship** and wherever that you are, **turn your faces**

in its direction. And indeed those who were given the Book [Jews] surely know that it is the truth from their Lord [*rabbi*] and God is not unaware of what they do.

Q2, 145. And even if you come to those who were given the Book with all the signs [*ayatin*, verses], not they would follow **your tradition**, and not (will) you (be) a follower (of) **their tradition**. And not some of them (are) followers (of the) **tradition** (of) others. And if you followed their desires after what came to you of the knowledge, indeed you (would) then (be) surely among the wrongdoers.

Q2, 146. Those who were given the Book [Jews], they recognize it like they recognize their sons. And indeed, a group of them, surely they conceal the truth while they know.

Q2, 147. The truth is from your Lord [rabbi], so (do) not be among the doubters.

Q2, 148. And for everyone (is) a **turning of his face** so race to the good (...)

Q2, 149. And from wherever you start forth, **turn your face** in the direction of **the forbidden place of worship** and indeed, it (is) surely the truth from your Lord [*rabbi*]. And not (is) God unaware of what you do.

Q2, 150. And from wherever you start forth, **turn your face** in the direction of **the forbidden place of worship** and wherever that you are **turn your faces** in its direction so that not will be for the people against you any argument except those who wronged among them; so (do) not fear them but fear me, and that I complete my favor upon you and so that you may (be) guided.

Q2, 151. as we sent among you an apostle from you (who) recites to you our verses and purifies you and teaches you the Book and the wisdom and teaches you what not you were knowing.

Q2,177. It is not [the] righteousness that you **turn your faces** toward the East [sunrise] and the West [sunset]

Q10,87. (...) And we inspired to Moses and his brother that: "Settle your people in Egypt (in) **Temples** [*buyūtan*, houses] and make your Temples according to **the tradition** and perform the prayer and give glad tidings to the believers.

What was the direction of the *qibla* ?

The first *qibla*

Q2, 115. The East [sunrise] and the West [sunset] (belong) to God, so wherever **you turn**, there is **the face** of God. Surely God is embracing, knowing.

Q2, 142. The fools among the people will say, "What has **turned** them from **the tradition** [of the prayer direction] which they were used to?" Say: "The East [sunrise] and the West [sunset] (belong) to God. He guides whomever He pleases to a straight path."

Q2, 144. Indeed, we see the **turning of your face** towards the heaven

Q2, 177. It is not [the] righteousness that you **turn your faces** toward the East [sunrise] and the West [sunset]

**Is this a direction of prayer towards Jerusalem?
Who prayed according to a direction given by
the sunrise and the sunset ?**

The new *qibla*

Q2, 144. (...) So **turn your face** towards the direction of **the forbidden place of worship** and wherever that you are, **turn your faces** in its direction. And indeed, those who were given the Book [Jews] surely know that it is the truth from their Lord [*rabbi*] and God is not unaware of what they do.

Q2, 145. And even if you come to those who were given the Book [Jews] with all the signs [*ayatin*, verses], not they would follow **your tradition** [praying towards the place where Jesus will return], and not (will) you (be) a follower (of) **their tradition**. And not some of them (are) followers (of the) **tradition** (of) others. And if you followed their desires after what came to you of the knowledge [the return of Jesus], indeed you (would) then (be) surely among the wrongdoers.

**This is a direction of prayer towards Jerusalem, as
the Jews already abided by it... but the believers
did not adopt this new qibla to become like them**

e) The *hajj* & the *umrah*

What are the *hajj* & the *umrah*?

6 - What is the grand venture the Quran is about?

- **hajj** [ḥā jīm jīm - ح ج ح]: the great pilgrimage to Mecca, during the sacred month (no logical connection to the Arabic etymology HJJ – "to argue")
 - 1 occurrence of the verb *ḥajja*: to perform the Hajj
 - 9 occurrences of the noun *ḥajj* + 1 occurrence of *ḥijj*
 - 1 occurrence of *ḥāji*: pilgrim
- **umrah** [‘ayn mīm rā - ع م ر]: "to visit a populated place"; the small pilgrimage to Mecca (no logical connection to the Arabic etymology aMR – "to maintain", "to build")
 - 2 occurrences of the noun *um'rat* (عُمْرَة): Umrah
 - 1 occurrence of the verb *is'ta'mara* (أَسْتَعْمَرَ): to perform Umrah
 - 4 other occurrences of the ‘MR root linked to the *masjid al haram* or the *bayt*: Q9,17,18,19 (the "maintaining" of the Sacred Mosque); Q52,4 (the "frequentation" of the *bayt*)
 - + Q30,9 (2 occurrences pertaining to a "building")?

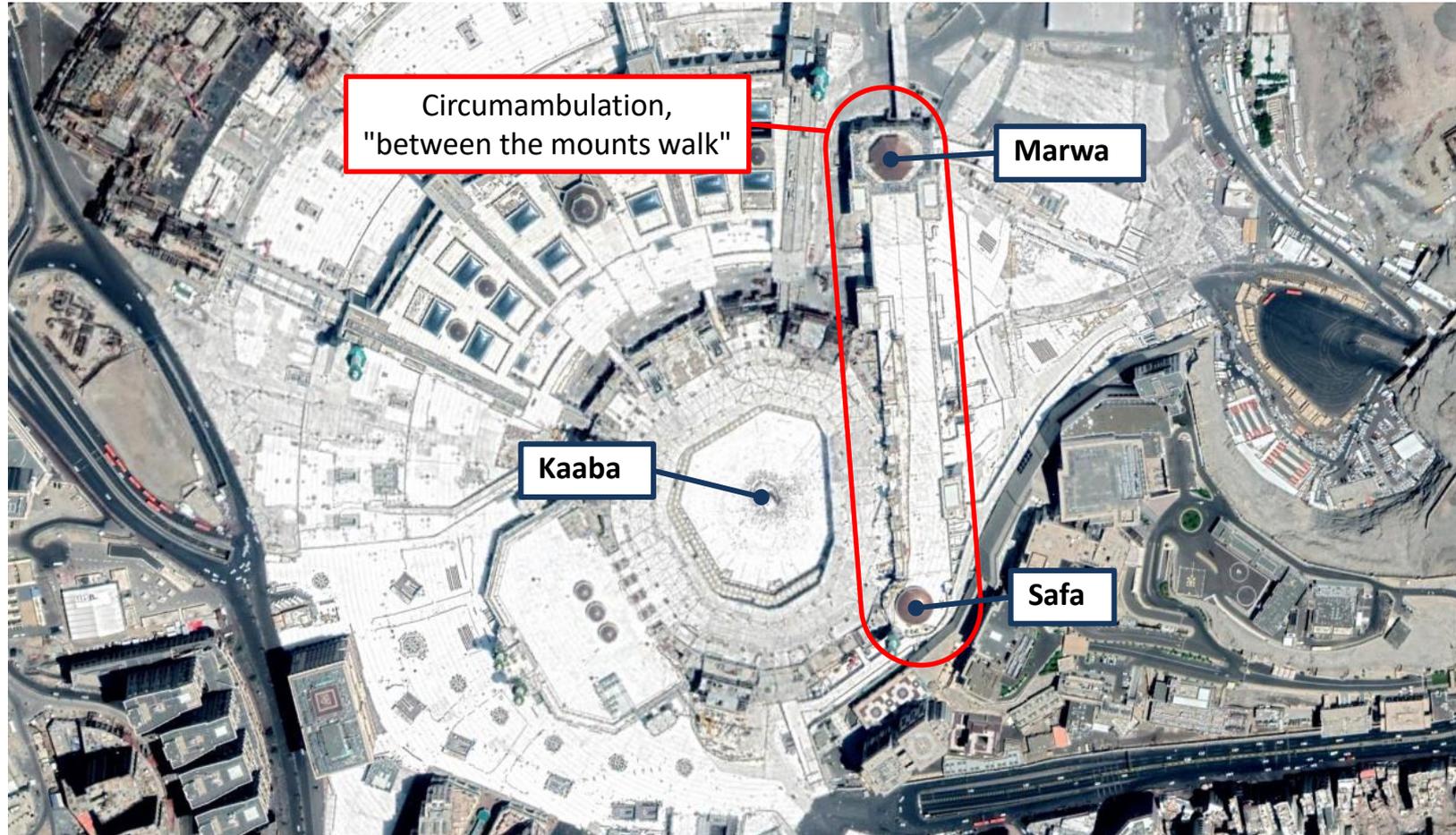
The *hajj* & *umrah*

- 2 **158.** Indeed, the **Safa** and the **Marwah** (are) from (the) symbols (of) God. So whoever performs **the Pilgrimage** (of) **the Temple** or performs **Umrah** so no blame on him that **he walks between** (both of them).
- 2 **189.** They ask you about the new moons [sacred months]. Say "They (are) indicators of periods for the people, and (for) **the Pilgrimage**."
- 2 **196.** (...) And complete **the Pilgrimage** and **the Umrah** for God. And if you are held back then (offer) whatever (can be) obtained with ease of the sacrificial animals. And (do) not shave your heads until reaches the sacrificial animals (to) its destination. Then whoever is among you ill or he (has) an ailment of his head then a ransom of fasting or charity or sacrifice. Then when you are secure then whoever took advantage of **the Umrah** followed (by) **the Pilgrimage**, then (offer) whatever (can be) obtained with ease of the sacrificial animal. But whoever (can) not than a fast (of) three days during **the Pilgrimage** and seven (days) when you return. That (is) for (the one) whose not is his family present (near) **the forbidden place of worship**.
- 2 **197.** (For) **the Pilgrimage** (are) months well known, then whoever undertakes therein **the Pilgrimage** then no sexual relations and no wickedness and no quarreling during **the Pilgrimage** (...)
- 3 **97.** In it are clear signs: the **standing place of Abraham**. Whoever enters it is secure. **Pilgrimage to the Temple** is (an obligation) on the people to God – (for) anyone who is able (to make) a way to it
- 9 **3.** (...) And an announcement

The circumambulation

- 2 **125.** And when we made **the Temple** a place of return for mankind and (a place) of security and (said) : "Take **the standing place of Abraham** (as) a place of prayer" and we made a covenant with Abraham and Ishmael that "You both purify my **Temple** for the ones **who go around** (it), and those who are devoted and those who bow down, and those who prostrate."
- 22 **26.** When we settled **the place** [*makān* : the place [as the place of what has been, ≠ *maqām*]of the **Temple** for Abraham: "Do not associate anything with me but purify my **Temple** for the ones **who go around** (it), and **the ones who stand**, and the ones who bow, (and) the ones who prostrate themselves."
- 22 **29.** then let them end their prescribed duties and fulfil their vows and **circumambulate the Ancient Temple**.
- 9 **19.** Do you make the providing of water to **the pilgrims** and the **maintenance of the forbidden place of worship** comparable to that of one who believes in God and the Last Day and fights in the way of God ? They are not equal in the sight of God, nor does God guide the unjust.
- 22 **27.** And proclaim the **pilgrimage** among the people. Let them come to you on foot and on every lean animal. They will come from every remote mountain pass
- 52 **4.** By the **inhabited Temple** [*bayt al-mamuri*]
- from God and his apostle to the people (on the) day of **the Pilgrimage** that God (is) free from obligations (of) (to) the associationists and so is his apostle.

Safa and Marwa in Mecca



Safa and Marwa in Mecca

6 - What is the grand venture the Quran is about?



Safa

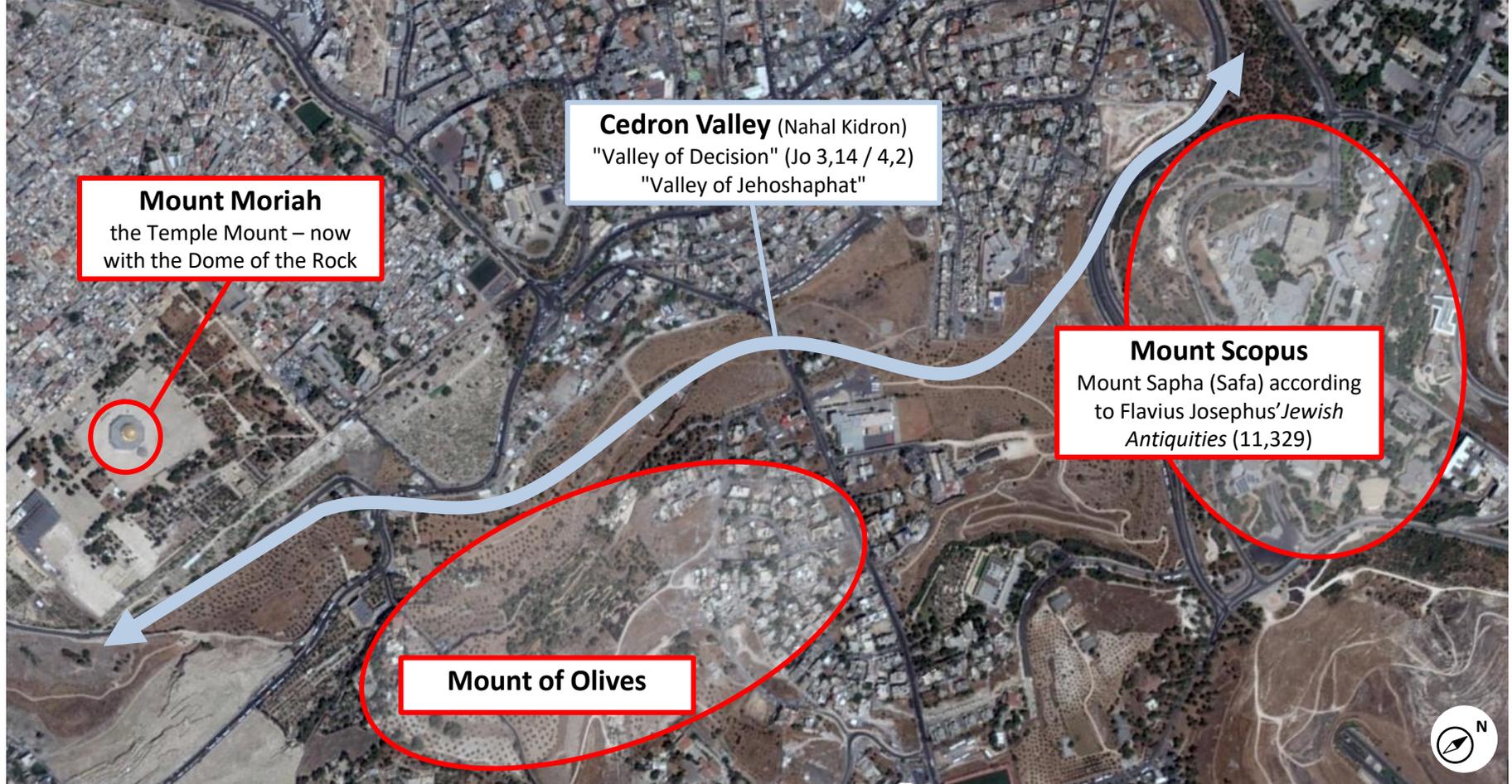


Marwa



Circumambulation
(al masaa)

Mount Scopus and Mount Moriah in Jerusalem



What are the *hajj* & *umrah*?

6 - What is the grand venture the Quran is about?

- ***hajj* & *umrah*** "constitute borrowing from Aramaic" (Robert Kerr, "Aramaisms in the Qur'ān and their Significance", *Christmas in the Koran*, Edited by Ibn Warraq, 2014)
 - *hajj* (Heb אָדָּ: **to circle, to go around**): feast, festivity, religious festival at the Jerusalem Temple (circumambulation)
 - *umrah* (Aramaic 'mr): to dwell, to lead a monastic life → devotion, consecration (similar in a sense to *ihram*, which is also a borrowing from Aramaic)
- **The Jewish *hajj* of *Shavuot*** ("weeks")
 - 7 x 7 days + 1 (≈ jubilee of weeks) after Passover (*pessah*)
 - Feast of the "first fruits"
 - The giving of the Torah
 - Jubilees 16,31 : "And Abraham took branches of palm trees, and the fruit of goodly trees, and every day **going round the altar with the branches seven times** [a day] in the morning, he praised and gave thanks to YAHWEH his Sovereign Ruler for all things in joy."
 - The Christian feast or solemnity of Pentecost
- **How can a Nazarene or a believer perform the *hajj* with the Christian rule over Jerusalem? Or any non-Nazarene rule ?**

f) The covenants

What are the covenants?

6 - What is the grand venture the Quran is about?

- **'HD root** [ʿayn hā dāl - ع ه د]: the covenant, the pact, the alliance – 46 occurrences in the Quranic text
 - *ʿahida*: to make a covenant, to promise – x6
 - *ʿāhada*: to make a covenant – x11
 - *ʿahd*: the covenant – x29
- **D_hMM root** [dhāl mīm mīm - ذ م م]: the protection (for the *dhimmi*), the “covenant” of protection – 4 occurrences
 - *dhimmat*: the “covenant” of protection – x2 occurrences
- **Several types** of covenants and engagements described by the Quranic text
 - The ancient (“biblical”) covenants between God and men (or some men), or between the false divinities and their worshippers
 - Between God and some specific men (Adam, Abraham, Moses...)
 - Between God and the Jews
 - The pacts and covenants between men
 - A covenant with God (or maybe several) which was effective at the time of the Quranic preaching
 - Between God and the believers
 - Between God and the Jews (at least the “good ones”, meaning the Nazarenes)
- **WT_hQ root** [wāw thā qāf - و ث ق]: the bond, the promise, the engagement, the covenant – 34 occurrences in the Quranic text
 - *wāthaqa*: to bound – x1
 - *yūthiqu*: to bind – x1
 - *mawthiq*: the promise - x3
 - *mīthāq*: the covenant - x25
 - *wathāq*: the bond - x2
 - *wuth'qā*: binded - x2

The ancient **covenants** (“biblical” covenants)

- Q2, 40.** O children of Israel, remember my favor, which I bestowed upon you, and fulfill my **covenant** [*ahdi*], I will fulfill your **covenant** [*ahdi*], and me alone fear (me).
- Q2, 63.** And when We took your **covenant** [*mīthāq*], and We raised above you the mount [Sinai?], hold what We gave you with strength and remember what (is) in it, maybe you (would become) righteous.
- Q2, 124.** And when his Lord tested Abraham with words and so he fulfilled them, (He) said: “Indeed I am making you to the people a leader” He (Abraham) said: “And from my offspring?” He said: “not reach my **covenant** [*ahdi*] (to) the wrongdoers.”
- Q3, 81.** And when God took **covenant** [*mīthāq*] (of) the prophets. “Certainly, whatever I gave you of a Book and wisdom, then comes to you an apostle confirming that which is with you, you must believe in him, and you must help him”. (...)
- Q3, 183.** Those who said: “Indeed God has taken **promised** [*ahida*] from that not we believe in an apostle until he brings to us a sacrifice – consumes it the fire”. Say, “Surely, came to you apostles from before me with the clear signs [or verses] and with what you said, so why (have) you killed them, if you were truthful?”
- Q4, 154.** And we raised over them the Mount for their **covenant** [*mīthāq*], and we said to them: “Enter the gate prostrating”. And We said to them: “Do not transgress in the Saturday (Sabbath)”. And We took from them a **covenant** [*mīthāq*] solemn.
- Q4, 155.** Then because of their breaking (of) their **covenant** [*mīthāq*], and their disbelief [KFR] in the signs [or verses] of God and their killing (of) the prophets, without right, and their saying: “Our hearts (are) wrapped.” But God has set seal on their (hearts) for their disbelief [KFR], so they do not believe except a few.
- Q7, 134.** And when fell on them the punishment, they said: “O Moses, invoke for us your Lord by what he has **promised** [*ahida*] to you, if you removed the punishment from us, surely we will believe (for) you, and surely we will send with you the children of Israel.”
- Q12, 66.** He said: “Never will I send him with you until you give to me a **promise** [*mawthiq*] from God that surely you will bring him to me unless that you are surrounded.” And when they had given him their **promise** [*mawthiq*], he said: “God over what we say (a) guardian.”
- Q12, 80.** So when they despaired of him, they secluded themselves (in) private consultation, their oldest said: “Did you not know that your father, had taken on you a **promise** [*mawthiq*] from God and before that you failed concerning Joseph (...)”
- Q20, 86.** Then Moses returned to his people, angry and sorrowfully. He said: “O my people, did not **promise** [*ya'id*] you your Lord you a good **promise** [*wa'dan*]? Then, did seem long to you the **promise** [*ahdu*] or did you desire that descend upon you (the) Anger of your Lord, so you broke (the) **promise** [*maw'idī*] to me?”
- Q20, 115.** And verily we made a your **covenant** [*ahdi*] with Adam before, but he forgot (...)
- Q33, 7.** And when We took from the prophets their **covenant** [*mīthāq*] and from you, and from Noah, and from Abraham, and Moses, and Jesus son of Mary, and We took from them a strong **covenant** [*mīthāq*].
- Q36, 60.** Did I not **enjoin/entrusted** [*a'had*] upon you O children of Adam that do not worship the devil, that he truly is for you a clear/evident enemy?

The covenant between God, Abraham and Ishmael (1/2)

6 - What is the grand venture the Quran is about?

- **A covenant between God, Abraham (the Quranic Nazarenes) and Ishmael (the Arab Believers)**

- To teach the ways and religion of the Nazarenes to the Arabs: Torah, qibla, food laws, prayer, etc.
- To rebuild the Temple in Jerusalem
- To trigger the Apocalypse

Q2, 125. And we [God] made a **covenant** [*ahid*] **with Abraham and Ishmael**: ‘**Both of you purify** my **Temple** [*bayt*] for the ones who go around (it), and the ones who are devoted to it, and the ones who bow, (and) the ones who prostrate themselves.’

Q2, 126. And when Abraham said, ‘My Lord, make this land [*balad*, city] secure

Q2, 127. And when Abraham raised up [*yarfa’u* : will raise] the foundations of **the Temple** [*bayt*], and Ishmael [with him]

→ So, **Abraham will raise** the **Temple** from its foundations **with the help of Ishmael**

Q52, 1. By the mountain,
2. and a Book written
3. on parchment unrolled,
4. by the **inhabited Temple** [*bayt al-mamuri*] (...)

→ Régis Blachère: by the serviced **Temple** (serviced by priests)
7. Surely the punishment of your Lord is indeed going to fall (...)
9. On the Day when...

The divine covenant between God, Abraham (the Quranic Nazarenes) and Ishmael (the Arab Believers) has been broken

Q5, 14. And with those who say, we are Nazarenes, we made a **covenant** [*ahid*], but they neglected a portion of what they were reminded of, therefore we excited among them enmity and hatred to the day of resurrection; and God will inform them of what they did

Another covenant has been made with some Christians of Jerusalem pertaining to the Temple Mount (masjid al-haram)

Q9, 7. How can there be for the associationists [the Christians] a **covenant** [*ahid*] with God and with his apostle except those with whom you made a **covenant** [*ahid*] near **the Sacred Mosque** [*masjid al-haram*]? So long as they are upright to you, then you be upright to them.

Jerusalem was the place of the Apocalypse

- **Ibn al-Murajjā (10th cent.), *Faḍā'il Bayt al-Maqdis wa-al-Khalīl wa-Faḍā'il al-Shām***
 - **105.** "The rock of Jerusalem is one of the rocks of paradise"
 - **113.** "We find in the Torah that [God] said to the Rock of Jerusalem: *'You are my lowest throne, and from you I ascended into heaven, and below you the earth is extended, and all the water that flows from the tops of the mountains comes from below you'*."
 - **117.** "The fresh water and the winds that bring rain come from a source [located] below the rock of Jerusalem."
- **Ibn al-Faqīh (10th cent.), *Mukhtasar Kitāb al-Buldān***
 - "Jerusalem is the land which God has chosen from among the other lands"
 - "Whoever chooses to die in Jerusalem dies as if he died in heaven"
 - "All fresh waters have their origin under the rock (of Jerusalem)"
 - "The rock is the navel of the world".
 - "God will destroy Gog and Magog in Jerusalem"
 - **"The gathering and resurrection of the dead will take place in Jerusalem"**

g) The grand venture

The forbidding of the forbidden place

6 - What is the grand venture the Quran is about?

- **Historical context: the 614 taking of Jerusalem by an alliance of Jews, Persians and Arabs**

- **The 614 expulsion of the Arabs from Jerusalem**

– The expulsion: *ikhraj*

- **The way of God became hindered**

– The hindering: *sadda*

Q8, 34. But what plea have they that God should not punish them, when they **keep out** (men) [*sadda*] from the **forbidden place of worship** [*masjid al-haram*] - and they are not its guardians? No men can be its guardians except the righteous;

35. Their prayer at the **House** [*bayt*] is nothing but whistling and clapping of hands. So, taste the punishment for what you **disbelieve** [KFR] !

Q2, 217. They ask you about the sacred month – (about) fighting during it. Say: 'Fighting during it is a serious (matter) but **keeping** (men) **from the way of God** [*sadda*] and **covering** [KFR] Him and the **forbidden place of worship** [*masjid al-haram*], and **expelling** [*ikhraj*] its people from it, (are even) more serious in the sight of God. Persecution [*fitna*] is more serious than killing.'

Q48, 25. They are those who **covered** [KFR] and **kept you from** [*sadda*] the **forbidden place of worship** [*masjid al-haram*], and (also) the offering, (which was) prevented from reaching its lawful place. If not for (certain) believing men and believing women, whom you did not know, or you would have trampled them, and guilt smitten you without (your) realizing (it) because of them – so that God may cause to enter into His mercy whomever He pleases – if they had been separated out (clearly), We would indeed have punished those among them who **covered** [KFR] with a painful punishment.

Q22, 25. As to those who have **covered** [KFR] and would **keep back** (men) [*sadda*] from the way of God, and from **the Sacred Mosque** [*masjid al-haram*], which we have made to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most grievous penalty.

26. And [whereas] we gave to Abraham the site of **the House** [*bayt*] (saying): "Associate not anything (in worship) with Me; and sanctify my **House** [*bayt*] for those who compass it round, or stand up, or bow, or prostrate themselves".

Jews hindered the Arabs and the Nazarenes from accessing the Temple Mount and performing something there

What is the grand venture the Quran is about?

- Performing the *hajj* and the *umrah*
- Making a covenant with the Christians ruling over Jerusalem
- Rebuilding the Temple
- Waiting for "the Day"...
- ... something went wrong
- The alliance between the believers and the Nazarenes shattered

Q22, 27. And proclaim the **pilgrimage** [*hajj*] among the people. Let them come to you on foot and on every lean animal. They will come from every remote mountain pass (...)
29. Then let them bring an end to their ritual state, and fulfill their vows, and go around the ancient **Temple** [*bayt*].

Q2, 196. Complete the **pilgrimage** [*hajj*] and the **visitation** [*umrah*] for God. But if you are prevented, (make) whatever offering is easy to obtain. Do not shave your heads until the offering has reached its lawful place.(...) That is for the one whose family is not present at the **Sacred Mosque** [*masjid al haram*]

Q9, 7. How can there be for the associationists [the Christians] a **covenant** [*ahid*] with God and with his apostle except those with whom you made a **covenant** [*ahid*] near **the Sacred Mosque** [*masjid al-haram*]? So long as they are upright to you, then you be upright to them.

Q9, 107. And those who take a **mosque** [*masjid*] (to cause) harm and covering [KFR] and **division among the believers**, and as a place for whoever warred against God and his apostle before – they will indeed swear, 'We wish nothing but the good!' But God bears witness: 'Surely they are liars indeed!'
108. Never **stand** in it ever ! A **mosque** founded on the righteousness from the first day is more worthy for you to stand in it. In it are men who love to purify themselves, and God loves the ones who purify themselves.

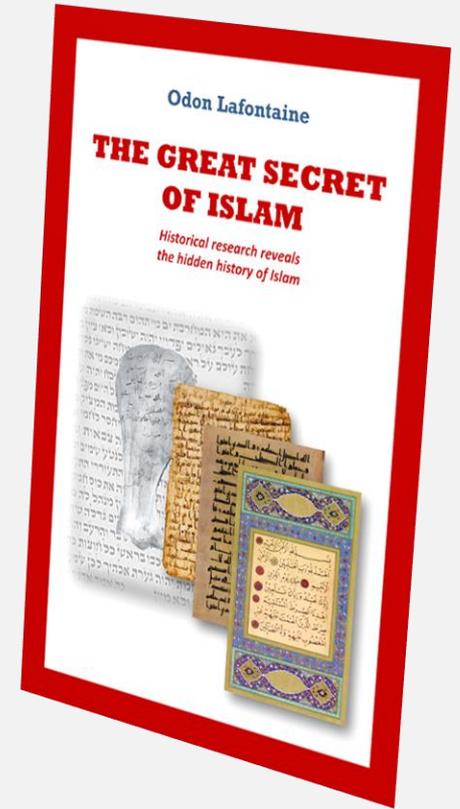
Q5, 14. And with those who say, we are Nazarenes, we made a **covenant** [*ahid*], but they neglected a portion of what they were reminded of, therefore we excited among them enmity and hatred to the day of resurrection; and God will inform them of what they did

The Quranic text tells the story of an alliance between some “Nazarenes” (judaeo-Nazarenes) and some Arabs (the believers). One understands then that the Quran is not about Islam or its revelation. It is not even an Islamic text: the Quran is a pre-Islamic text that the Standard Islamic Narrative has forced into an islamic understanding.

- *What happened exactly around 636-640 at the Temple Mount?*
- *What can we get from other material?*
- *Why was the name of the Nazarenes erased from muslim memories?*
- *How and why was the SIN written?*

***A "Nazarene" reading
of the Quran - part IV***

**What is the
Quran?**



Odon Lafontaine (Olaf), author of **The Great Secret of Islam**

www.thegreatsecretofislam.com

1 - Who does the Quran speak of?

2 - Who are the *kuffar*?

3 - Who are the *mushrikun*?

4 - Who are the people of the book?

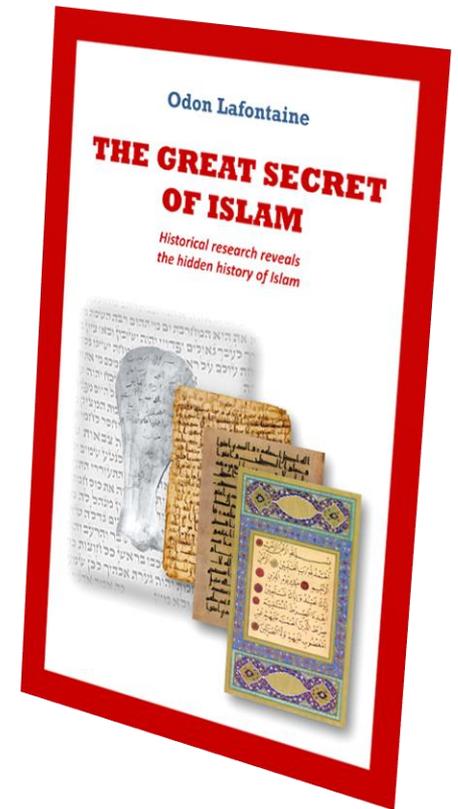
5 – Who are the Quranic "Nazarenes"?

6 – What is the grand venture the Quran is about?

7 – What is the Quran?

- a) A first overlook of the Quran
- b) What is the word “*quran*” in the Quranic text?
- c) A global exegesis of the word “*quran*” in the Quranic text
- d) The Quran of Islam was made from notes and drafts written by the teachers and the preachers
- e) The making process of the Islamic Quran

Video : <https://www.youtube.com/watch?v=b1LWYAYpBMM>



**a) A first overlook
of the Quran**

The Quran is not a book but a corpus

A collection of various written texts, with different types, different styles, different literary genres

- Sermons, proclamations, exhortations, homilies
- Instructional discourses
- Narratives: biblical commentaries, para-biblical stories, apocalypses
- Different narrators:
 - A “speaking” preacher(s)
 - A “speaking” teacher(s) (God?) who teaches the preacher(s)
 - A “narrative writer”
- Some passages hint at an orality tradition, others show a scripture tradition
 - But the Quranic text as a whole comes from a scripture transmission as we find evidence within the text of an editing process & re-writing process (and also because of the “corpus” nature of the Quran)

As it is:

- Not a lectionary, even though parts of the text could have come from a lectionary
 - Lectionary: a book containing a collection of scripture readings that were selected for rituals and worship, according to a ritual calendar (for masses, personal prayer, collective prayer...)
- Cannot be seen as a “divine text” as a whole: “God” only speaks in some parts, a “divine origin” is proclaimed only in some parts, many passages obviously cannot be from “God” (for example the passages where God is addressed to by the narrator)

The Quran is not a standalone book

- An “Arabic apocryphon”
 - Stephen J. Shoemaker (University of Oregon), “A New Arabic Apocryphon From Late Antiquity : The Quran”, in *The Study of Islamic Origins: New Perspectives and Contexts (Issn, 15)*, De Gruyter, 2021
 - Guillaume Dye & Mohammad Ali Amir-Moezzi, *Histoire du Coran* (History of the Quran), Le Cerf, 2022
- A book with many sources and influences: was there an “Urquran”? A pre-canonical redaction as a book?
 - Christoph Luxenberg & Gunther Lüling proved the existence of an Aramaic background, of Aramaic translations (or adaptations) and of Aramaic transliterations into Arabic (see also Robert Kerr)
 - Guillaume Dye & *Le Coran des Historiens* (“*The Historians’ Quran*”, Le Cerf, 2019)
 - Guillaume Dye: Christian & Jewish sources and influences (The seven sleepers of Ephesus, The legend of Alexander, The Protoevangelium of James, The Life of Adam and Eve, The Testamentum Domini...)
 - Muriel Debié, “Les apocalypses syriaques” (Syriac apocalypses), in *Le Coran des Historiens*
 - David Hamidovic, “Les écrits apocryphes juifs et le Coran” (*Jewish apocryphs and the Quran*), in *Le Coran des Historiens*
 - Rémi Gounelle, “Les écrits apocryphes chrétiens et le Coran” (*Christian apocryphs and the Quran*), in *Histoire du Coran*
- A book that is also mostly circumstantial (dependent on historical circumstances)
 - Relates to the specific situations of the preacher(s) and his audience
 - Reacts to historical events
 - Teaches how to react to critics, mentions those critics (Q17,47 : “Not you follow but a man bewitched”)
 - **So, definitely not a lectionary!**

b) What is the word
“*quran*” in the quranic
text?

What is the word “*quran*” in the quranic text?

- QRA root (qāf rā hamza - قرأ): to recite, to read
 - A recitation, a reading (a lectionary?)
 - Aramaic: *qorono* or *qer'yana* (lectionary)
 - 88 occurrences of the QRA root in the quranic text (84 relate to a “*quran*” or a recitation)
- According to the Standard Islamic Narrative: “the Quran”, as the one and only Quran, the sacred book of Islam, the word of God preached by the prophet Muhammad
 - Should *quran* be then understood as a proper noun? Many *quran* occurrences do not fit this explanation
- Other quranic expressions in relation to a “recitation”:
 - To recite: *talā* (TLW root - tā lām wāw - تلا) - 63 occurrences (to recite, recitation)
 - To narrate: *qaṣṣa* (QSS root - qāf ṣād ṣād - قصص) - 20 occurrences of the verb *qaṣṣa*, 6 occurrences of the noun *qaṣṣa* (narration, story)
 - To recite: *rattal* (rā tā lām - رتل) – 4 occurrences (to recite, recitation)

c) A global exegesis of the
word “*quran*” in the
quranic text

84 QRA occurrences in relation to a “quran” or a recitation (1/3)

- Q2,185** The month of Ramadhan [is that] in which was revealed **the quran**, a guidance for the people and clear proofs of guidance and criterion.
- Q4,82** Then do they not reflect upon **the quran**? If it had been from [any] other than God, they would have found within it much contradiction.
- Q5,101** O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while **the quran** is being revealed, they will be shown to you. God has pardoned that which is past; and God is Forgiving and Forbearing.
- Q6,19** Say, "What thing is greatest in testimony?" Say, "God is witness between me and you. And **this quran** was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with God there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."
- Q7,204** So when **the quran** is **recited**, then listen to it and pay attention that you may receive mercy.
- Q9,111** Indeed, God has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of God, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and **the quran**. And who is truer to his covenant than God?
- Q10,15** And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us **a quran** other than this or change it." Say, , "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed, I fear, if I should disobey my Lord, the punishment of a tremendous Day."
- Q10,37** And it was not [possible] for **this quran** to be produced by other than God, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds**the quran** .
- Q10,61** And, , you are not [engaged] in any matter or recite any of **the quran** and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.
- Q10,94** So if you are in doubt about that which We have revealed to you, then ask those who have been **reading** [or reciting] the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.
- Q12,2** Indeed, We have sent it down as an Arabic **quran** that you might understand.
- Q12,3** We relate to you the best of stories in what We have revealed to you of **this quran** although you were, before it, among the unaware.
- Q13,31** And if there was **any quran** by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this quran], but to God belongs the affair entirely.
- Q15,1** *Alif, Lam, Ra.* These are the verses of the book and a clear **quran**.
- Q15,87** And We have certainly given you seven of the often repeated [verses] and the great **quran**.
- Q15,91** Who have made **the quran** into portions.
- Q16,98** So when you **recite the quran**, [first] seek refuge in God from Satan, the expelled [from His mercy].
- Q17,9** Indeed, **this quran** guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.
- Q17,41** And We have certainly diversified [the contents] in **this quran** that mankind may be reminded, but it does not increase the disbelievers except in aversion.

84 QRA occurrences in relation to a “quran” or a recitation (2/3)

- Q17,45** And when you **recite the quran**, We put between you and those who do not believe in the Hereafter a concealed partition.
- Q17,46** And when you mention your Lord alone in **the quran**, they turn back in aversion.
- Q17,60** And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] **in the quran**. And We threaten them, but it increases them not except in great transgression.
- Q17,78** Establish prayer at the decline of the sun until the darkness of the night and [also] **the recitation** of dawn. Indeed, **the recitation** of dawn is ever witnessed.
- Q17,82** And We send down of **the quran** that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.
- Q17,88** Say, "If mankind and the jinn gathered in order to produce the like of **this quran**, they could not produce the like of it, even if they were to each other assistants."
- Q17,89** And We have certainly diversified for the people in **this quran** from every [kind] of example, but most of the people refused [anything] except disbelief.
- Q17,93** And [even then], we will not believe in your ascension into the sky until you bring down to us a book we may **read**.
- Q17,106** And [it is] **a quran** which We have separated [by intervals] that you might **recite** it to the people over a prolonged period. And We have sent it down progressively.
- Q18,54** And We have certainly diversified in **this quran** for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.
- Q20,2** We have not sent down to you **the quran** that you be distressed
- Q20,113** And thus We have sent it down as an Arabic **quran** and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.
- Q20,114** So high [above all] is God, the Sovereign, the Truth. And do not hasten with [recitation of] **the quran** before its revelation is completed to you, and say, "My Lord, increase me in knowledge."
- Q25,30** And the Messenger has said, "O my Lord, indeed my people have taken **this quran** as [a thing] abandoned."
- Q25,32** And those who disbelieve say, "Why was **the quran** not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.
- Q26,199** And he had **recited** it to them [perfectly], they would [still] not have been believers in it.
- Q27,1** *Ta, Seen*. These are the verses of **the quran** and a clear book
- Q27,6** And indeed, , you receive **the quran** from one Wise and Knowing.
- Q27,76** Indeed, **this quran** relates to the Children of Israel most of that over which they disagree.
- Q27,92** And to recite **the quran**." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners."
- Q28,85** Indeed He who imposed upon you **the quran** will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."
- Q30,58** And We have certainly presented to the people in **this quran** from every [kind of] example. But, , if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."
- Q34,31** And those who disbelieve say, "We will never believe in **this quran** nor in that before it." **Q36,2** By the wise **quran**.
- Q36,69** And We did not give him knowledge of poetry, nor is it befitting for him. It is not but a message and a clear **quran**
- Q38,1** *Sad*. By **the quran** containing reminder.

84 QRA occurrences in relation to a “quran” or a recitation (3/3)

Q39,27 And We have certainly presented for the people in **this quran** from every [kind of] example - that they might remember.

Q39,28 [It is] an Arabic **quran**, without any deviance that they might become righteous.

Q41,3 A book whose verses have been detailed, an Arabic **quran** for a people who know,

Q41,26 And those who disbelieve say, "Do not listen to **this quran** and speak noisily during [the recitation of] it that perhaps you will overcome."

Q41,44 And if We had made it a non-Arabic **quran**, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?"

Q42,7 And thus We have revealed to you an Arabic **quran** that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

Q43,3 Indeed, We have made it an Arabic **quran** that you might understand.

Q43,31 And they said, "Why was **this quran** not sent down upon a great man from [one of] the two cities?"

Q46,29 And when We directed to you a few of the jinn, listening to **the quran**. And when they attended it, they said, "Listen quietly." And when it was

concluded, they went back to their people as warners.

Q47,24 Then do they not reflect upon **the quran**, or are there locks upon [their] hearts?

Q50,1 *Qaf.* By the honored **quran**...

Q50,45 We are most knowing of what they say, and you are not over them a tyrant. But remind by **the quran** whoever fears My threat.

Q54,17 And We have certainly made **the quran** easy for remembrance, so is there any who will remember?

Q54,22 And We have certainly made **the quran** easy for remembrance, so is there any who will remember?

Q54,32 And We have certainly made **the quran** easy for remembrance, so is there any who will remember?

Q54,40 And We have certainly made **the quran** easy for remembrance, so is there any who will remember?

Q55,2 He taught **the quran**

Q56,77 Indeed, it is a noble **quran**

Q59,21 If We had sent down **this quran** upon a mountain, you would have seen it humbled and coming apart from fear of God. And these examples We present to the people that perhaps they will give thought.

Q72,1 Say "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing **quran**.'

Q73,4 Or add to it, and recite **the quran** with measured recitation.

Q73,20 He has known that you will not be able to do it and has turned to you in forgiveness, so **recite** what is easy [for you] of **the quran**. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of God and others fighting for the cause of God. So **recite** what is easy from it and establish prayer and give zakah and loan God a goodly loan.

Q75,17 Indeed, upon Us is its collection and **its recitation**.

Q75,18 So when We have **recited** it , then follow **its recitation**.

Q76,23 Indeed, it is We who have sent down to you, , the quran progressively.

Q84,21 And when **the quran** is **recited** to them, they do not prostrate [to God]?

Q85,21 But this is an honored **quran**

Q87,6 We will make you **recite** and you will not forget

Q96,1 **Recite** in the name of your Lord who created

Q96,3 **Recite**, and your Lord is the most Generous -

There were many “qurans” at the time of preaching,
but the preacher(s) focused on a specific one: the “quranic text’s Quran”

Q6,19 Say, "God is witness between me and you. And *this quran* was revealed to me that I may warn you thereby and whomever it reaches.

Q10,15 And when our verses are recited to them as clear evidences, those who do not expect the meeting with us say, "Bring us *a quran* other than *this* or change *it*."

Q25,30 And the apostle has said, "O my Lord, indeed my people have taken *this quran* as [a thing] abandoned."

Q27,76 Indeed, *this quran* relates to the Children of Israel most of that over which they disagree.

Q85,21 But *this* is *an* honored *quran*
Q85,22 in a Preserved Slate.

What is the “quranic text’s Quran” according to the quranic text?

→ There were many “*qurans*” (lectionaries, recitations of religious teachings) at the time of the quranic proclamations, but these aimed at **introducing a new quran**, the “quranic text’s Quran”

The “quranic text’s Quran” was an Arabic book

- Q12,2** Indeed, We have sent it down as *an Arabic quran* that you might understand.
- Q20,113** And thus we have sent it down as *an Arabic quran* and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.
- Q39,28** [It is] *an Arabic quran*, without any deviance that they might become righteous.
- Q41,44** And if we had made it a non-*Arabic quran*, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger/preacher]?"

- Q42,7** And thus we have revealed to you *an Arabic quran* that you may warn the Mother of Cities [Makkah? Jerusalem?] and those around it and warn of the Day of Assembly, about which there is no doubt
- Q43,3** Indeed, We have made it *an Arabic quran* that you might understand.
- Q26,192** And indeed, it is the revelation of the Lord of the worlds. **(193)** The Trustworthy Spirit has brought it down **(194)** Upon your heart - that you may be of the warners – **(195)** In *a clear Arabic language*.

What is the “quranic text’s Quran” according to the quranic text?

- There were many “*qurans*” (lectionaries, recitations of religious teachings) at the time of the quranic proclamations, but these aimed at introducing a new quran, the “quranic text’s Quran”

- Unlike the others, it was **an Arabic quran**

Q41,26 "Do not listen to *this quran* and speak noisily during [the recitation of] it that perhaps you will overcome."

Q55,1-2 The most merciful, he taught *the quran*

Q73,20 so recite what is easy [for you] of *the quran*.

Q47,24 Then do they not reflect upon *the quran*, or are there locks upon [their] hearts?

Q41,44 And if *we had made it* a non-Arabic quran...

Q50,1 By *the honored quran*

Q42,7 And thus *we have sent down to you an Arabic quran*

What is the “quranic text’s Quran” according to the quranic text?

- There were many “*qurans*” (lectionaries, recitations of religious teachings) at the time of the quranic proclamations, but these aimed at introducing a new quran, the “quranic text’s Quran”.
- Unlike the others, it was an Arabic quran.

- The “quranic text’s Quran” already existed at the time of the quranic proclamations: hence, **the “quranic text’s Quran” cannot be the Quran of Islam.** It is another book.

The “quranic text’s Quran” was a lectionary of previous sacred scriptures

- Q10,37** And it was not for this quran to be produced by other than God, but [it is] a confirmation of what was before it and **a detailed explanation of the book** [kitab] **about which there is no doubt**, from the Lord of the worlds.
- Q12,1** *Alif, Lam, Ra. These are the verses of the explicit book* [kitab].
- Q12,2** We have sent down a quran in Arabic, that you may understand.
- Q12,3** We relate to you **the best of stories** [story of Yusuf/Joseph] in what we have revealed to you of this quran although you were, before it, among the unaware.
- Q15,1** Alif, Lam, Ra. These are **the verses of the book** [kitab] **and a clear quran**
- Q27,1** *Ta, Seen.* These are the verses of the quran and of **a clear book** [kitab]
- Q41,3** **A book whose verses have been detailed, an Arabic quran** for a people who know
- Q43,2** **By the explicit book** [kitab] !
- Q43,3** **We have made it an Arabic quran** for you to reason.
- Q43,4** It is **taken from [fi]** the mother scripture with us sublime and full of wisdom.
- Q56,77** Indeed, it is surely a noble quran
- Q56,78** **taken from [fi] a book** [kitab] well-guarded;
- Q56,79** None touch it except the purified.

What is the “quranic text’s Quran” according to the quranic text?

- There were many “*qurans*” (lectionaries, recitations of religious teachings) at the time of the quranic proclamations, but these aimed at introducing a new quran, the “quranic text’s Quran”.
 - Unlike the others, it was an Arabic quran.
 - The “quranic text’s Quran” already existed at the time of the quranic proclamations: hence, the “quranic text’s Quran” cannot be the Quran of Islam. It is another book.
- The “quranic text’s Quran” was **an Arabic lectionary made from excerpts of the biblical sacred scriptures** (Torah, gospel, other texts). It is not to be confused with the Quran of Islam.

The “quranic text’s Quran” was taught to the preacher(s) by “teachers”

- S10,94** So if you are in doubt about that *which we have revealed [taught] to you*, then ask those who have been reading the Scripture before you.
- Q41,44** And if *we had made* it a non-Arabic quran, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [preacher]?"
- Q15,87** And *we have certainly given you* seven of the repeated/repetition and *the great quran* (...)
- Q15,90** Just as *we descended* those who separated, (91) those who have made the Quran into portions (...)
- Q15,94** So proclaim of what you are commanded and turn away from the associationists.
- Q75,16** Move not your tongue with it to hasten with it [you will not hasten the Day of Judgment by preaching it]
- Q75,17** Indeed, *upon us* is its collection [the gathering of the verses from the Sacred Scriptures] and its recitation [in the Quran].
- Q75,18** So when *we have recited it*, then follow its recitation.
- Q75,19** Then *upon us* is its clarification.
- Q76,23** Indeed, *it is we who have sent down* [taught] to you the quran progressively.
- Q76,24** So be patient for the command *of your master* [rabbi] and do not obey from among them a sinner or coverer [KFR].

Other verses showing the existence of the Arabic lectionary & its the teaching process

Q11,13 Or they say, "He has fabricated it".
Say, "Then bring/produce ten surahs like it that have been fabricated and call upon [for assistance] whomever you can besides God, if you should be truthful."

Q16,103 And we certainly know that they say, "It is only a man who teaches him".
The tongue of ***the one they refer to is foreign***, and this is [in] a clear Arabic language.

Q25,4 And those who cover [KFR] say, "this is a falsehood, he invented it, and ***another people*** assisted him in it." But they have committed an injustice and a lie.

Q25,6 And they say, "Tales of ***the former peoples*** which he has written down, and they are dictated to him morning and evening."

Q76,23 Indeed, ***it is we who have sent down*** [taught] to you the quran progressively.

Q76,24 So be patient for the command ***of your master*** [rabbi] and do not obey from among them a sinner or coverer [KFR].

What is the “quranic text’s Quran” according to the quranic text?

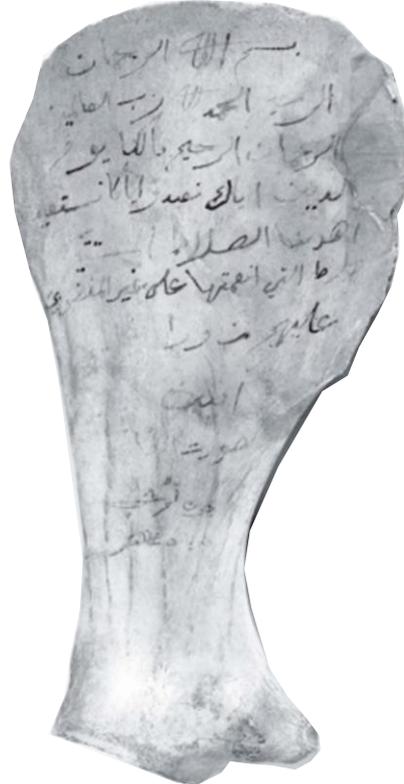
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- The “quranic text’s Quran” was an Arabic lectionary made from excerpts of the biblical sacred scriptures (Torah, gospel, other texts). It is not to be confused with the Quran of Islam.
- The **Judeo-Nazarene* Arabic lectionary** was taught by “masters” (rabbi) to Arabic preachers who were sent to the Arab audience, exhorting it to adopt the new lectionary.

→ What is then the Quran of Islam?

**according to what was featured before in the “Nazarene reading of the Quran”*

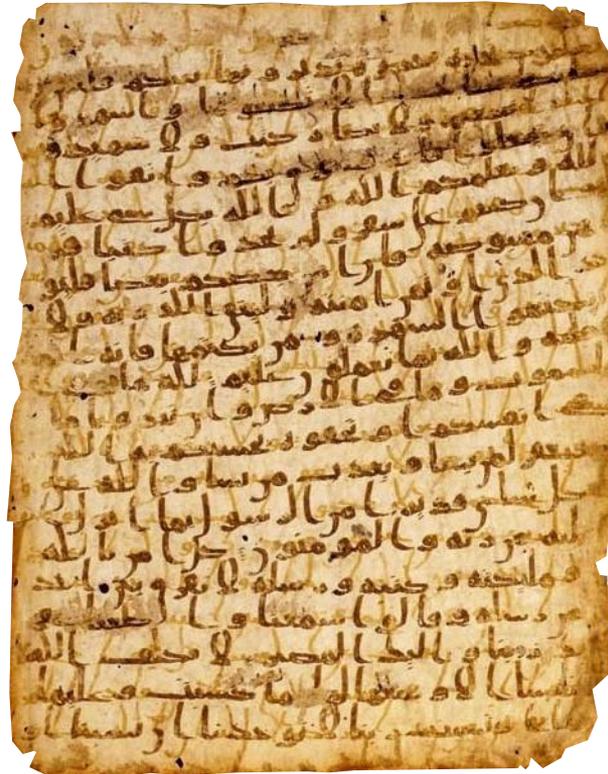
d) The Quran of Islam was made from notes and drafts written by the teachers and the preachers

The Islamic tradition talks about the gathering of **makeshift writings on makeshift supports**



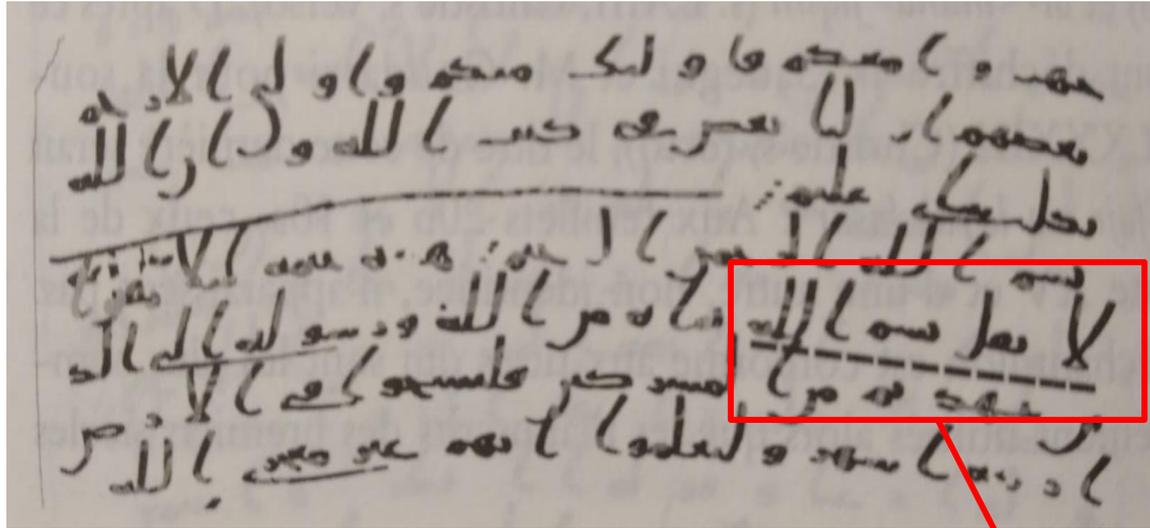
A modern reconstruction of a quranic passage written on a camel shoulder blade bone

The first quranic fragments were **willingly** written in a *scriptio defectiva*



A Sanaa manuscript
(Sotheby's 1992 David 86-2003, verso
– same *mushaf* as DAM 01-27.1)

The **teacher's instructions** were written in the first quranic fragments



Sanaa quranic manuscript, Dar al-Makhtutat, 01.21-1, f5a, scriptio inferior reconstituted by Hadiya Gurtmann (equivalent to Q8,75 to Q9,2)

Cf. François Déroche, *The One and the Many: The Early History of the Qur'an*, Yale University Press, 2022
& François Déroche, *Le Coran, une histoire plurielle*, Seuil, 2019,

la taqul basmala
(do not say
bism'allah)

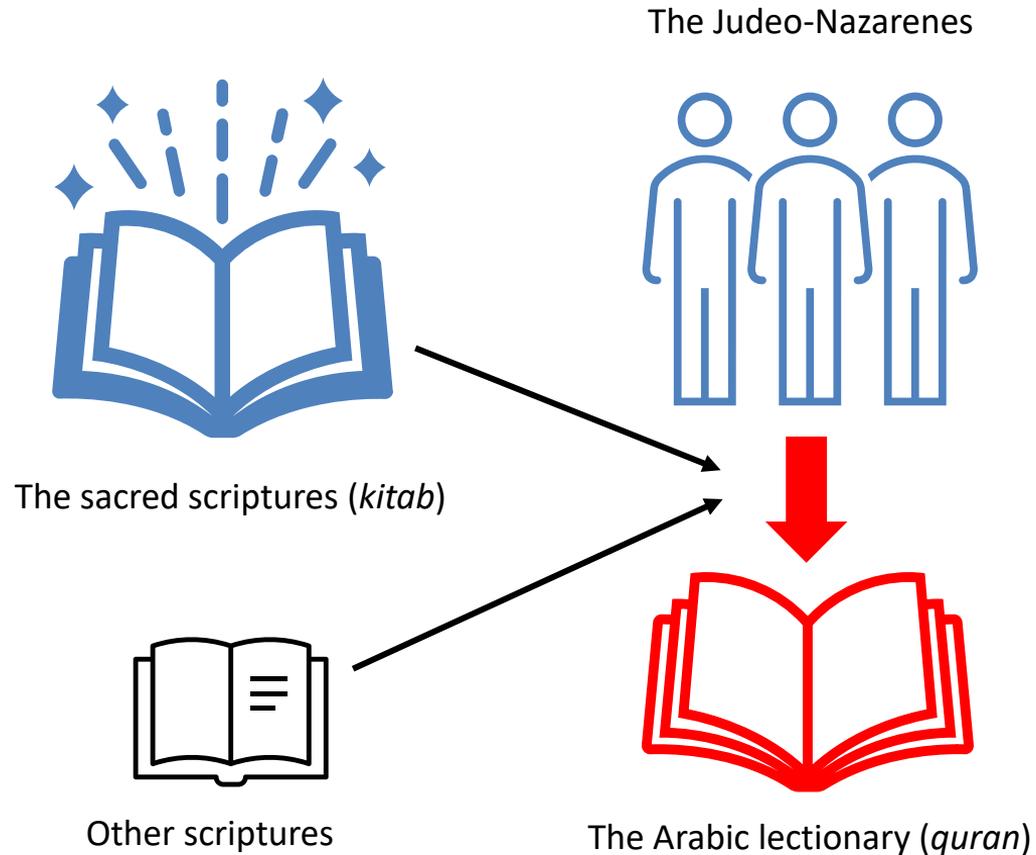
What is the Quran of Islam?

- The Quran of Islam was mostly made from notes, drafts and instructions written by preacher(s) and their Judeo-Nazarene teachers (and maybe other texts).
- Those notes, drafts and instructions were preparations (or on-the-fly note taking) for proclamations that were uttered to an Arabic audience in order to teach them the “true religion” (and to have them join a divine alliance with the Judeo-Nazarenes).
- The basis for this “true religion” was an Arabic lectionary (a “*quran*”) that those proclamations aimed to present to the Arab audience of the preacher(s).
- This Arabic lectionary had been made by the Judeo-Nazarenes ; it was a collection, a digest, of their biblical sacred scriptures (Torah, Gospel and probably other texts) that they translated into Arabic. It was another book, different from the Quran of Islam.
- The turmoil of the 7th cent. events led to the destruction of the Arabic lectionary and of the Judeo-Nazarenes.
- The Quran of Islam was assembled and edited from what remained of the original proclamations in order to justify the new religion of the Arab conquerors (the future Islam) ; a forced reading was imposed which changed the meaning of its words, especially the word “*quran*” which is nowadays understood as the Quran of Islam itself, even though it pointed originally to another book.

**e) The making process
of the Islamic Quran**

The making process of the Quran (1/6)

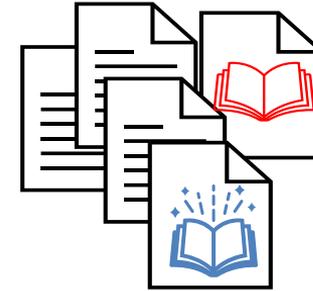
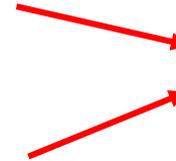
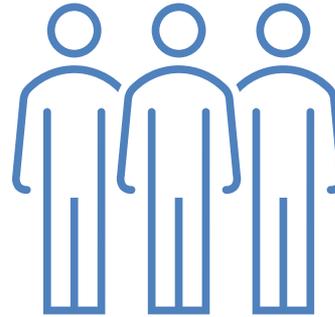
The Judeonazarenes translated a selection of their sacred texts into Arabic as a lectionary



The making process of the Quran (2/6)

The Judeo-Nazarenes trained and taught Arab preacher(s) to present their lectionary to the Arabs

The Judeo-Nazarenes

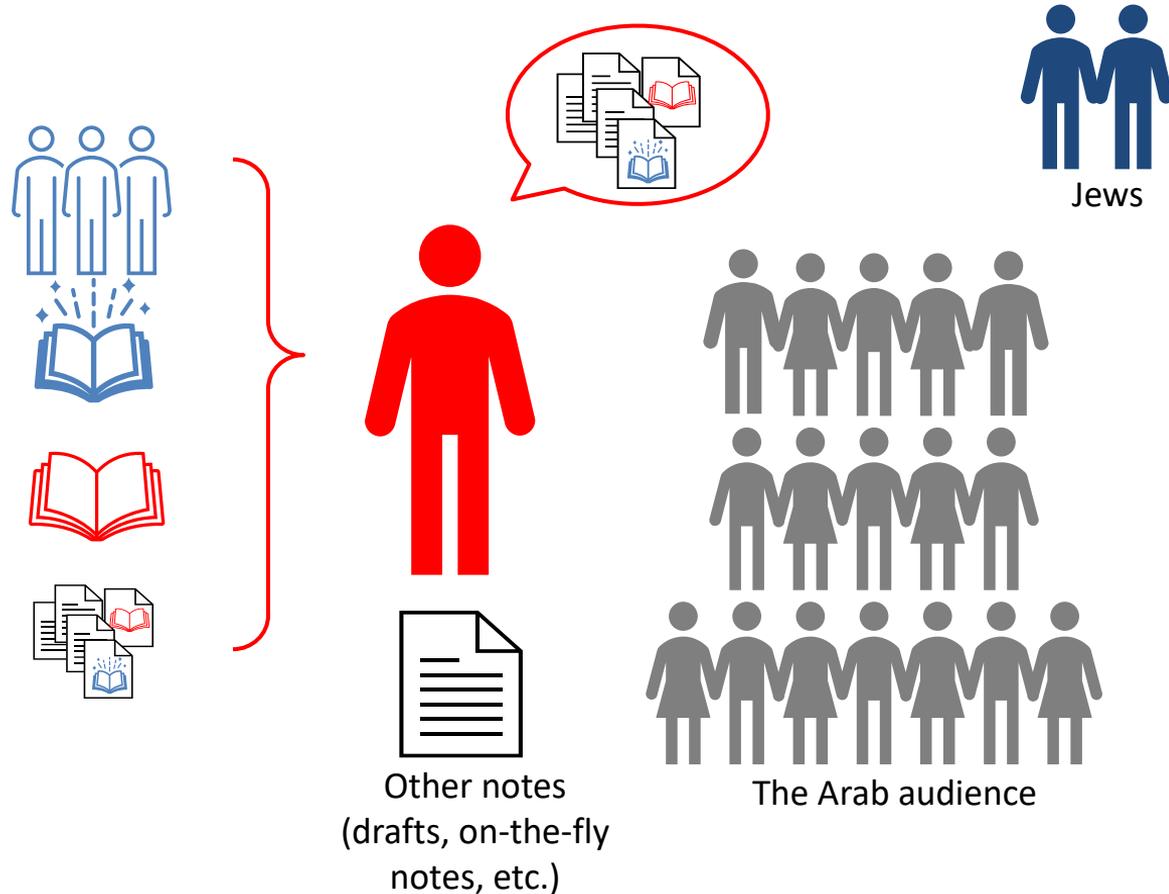


Notes, drafts and instructions for proclamations and sermons

The Arab preacher(s)

The making process of the Quran (3/6)

The Arab preacher(s) preach(es) the Arab audience the “true religion” (and the holy alliance with the Judeo-Nazarenes)



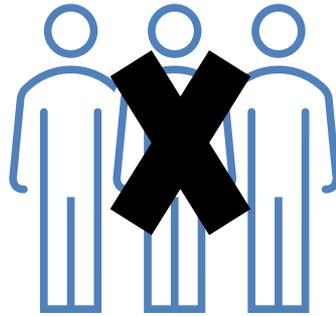
The making process of the Quran (4/6)

The Judeo-Nazarenes and their texts are eliminated (from 640)

The image of the preacher(s) is reviled

What remains are memories (material for future hadith) and Arabic texts (the notes, drafts and instructions)

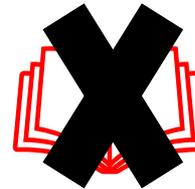
The Judeo-Nazarenes



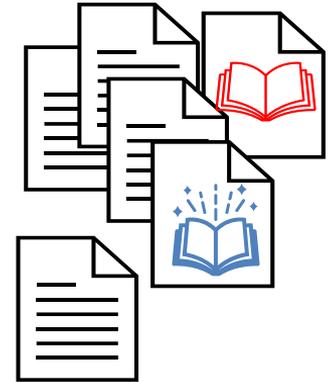
The Arab preacher(s)



The sacred scriptures (*kitab*)



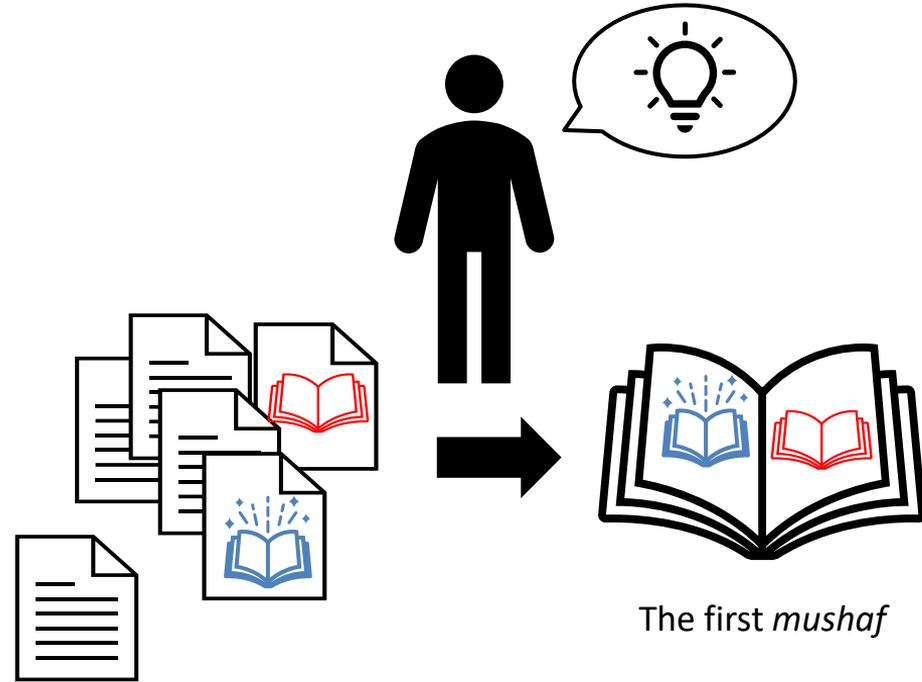
The Arabic lectionary (*quran*)



Notes, drafts and instructions for proclamations and sermons

The making process of the Quran (5/6)

The Arabic notes are collected, edited and published in the form of a book for religious instruction (mid-7th-8th c.)



Notes, drafts and instructions
for proclamations and sermons

The first *mushaf*

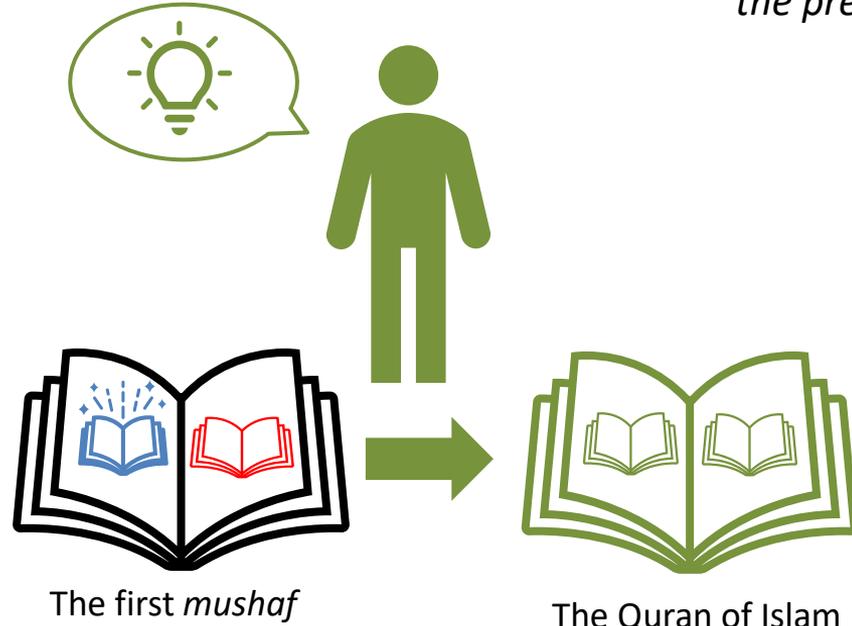
The making process of the Quran (6/6)



The quranic's text "*kitab*" & "*quran*" words became understood as the Quran of Islam



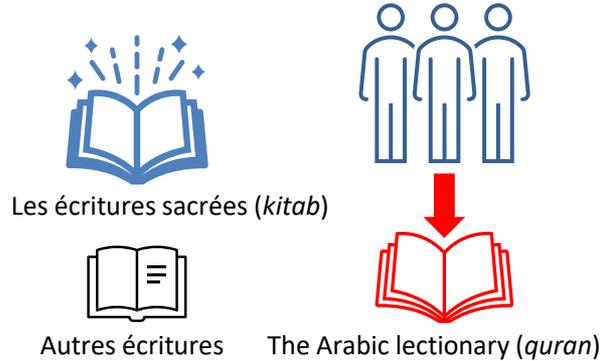
The *sira* and the the "circumstances of the revelation" are invented



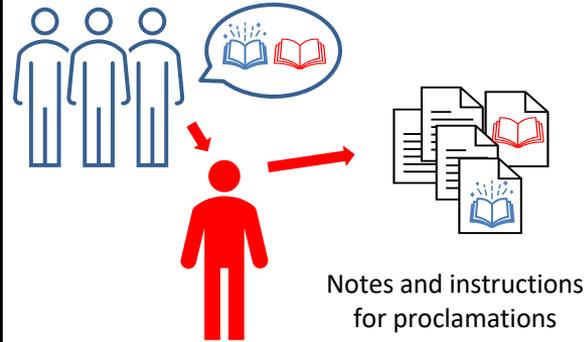
The book become "Islamized": deified and transformed into the Quran of Islam (8th c. to the present day)

The making process of the Islamic Quran

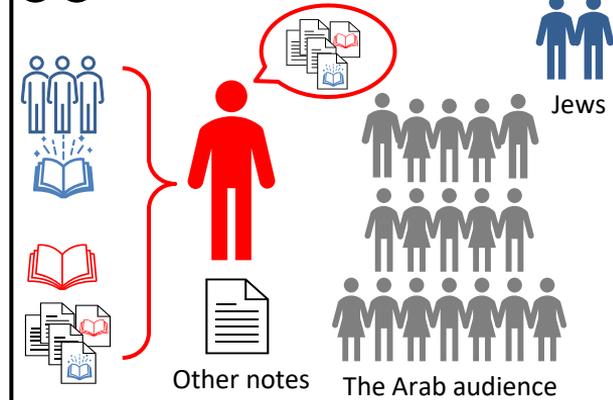
1 The Judeonazarenes translated a selection of their sacred texts into Arabic as a lectionary



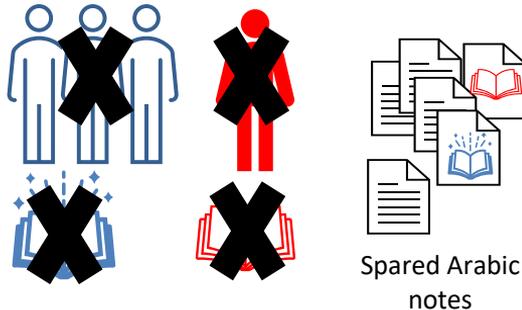
2 3 They trained and taught Arab preacher(s) to present their lectionary to the Arabs



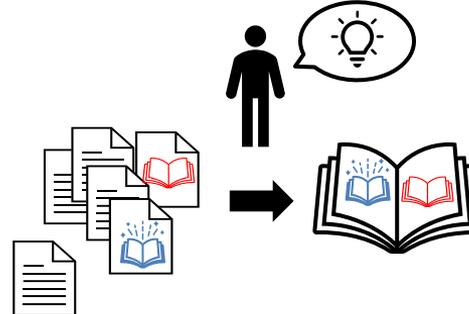
2 3 The Arab preacher(s) preach(es)



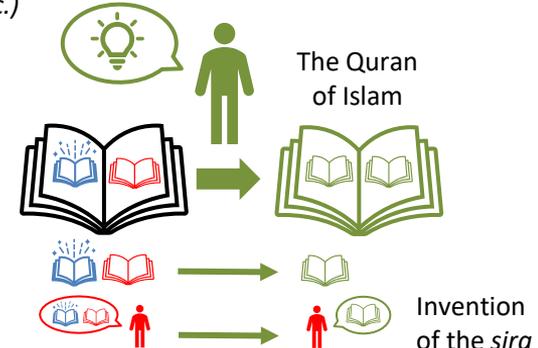
4 The Judeo-Nazarenes, their texts and their preacher(s) are eliminated (from 640)



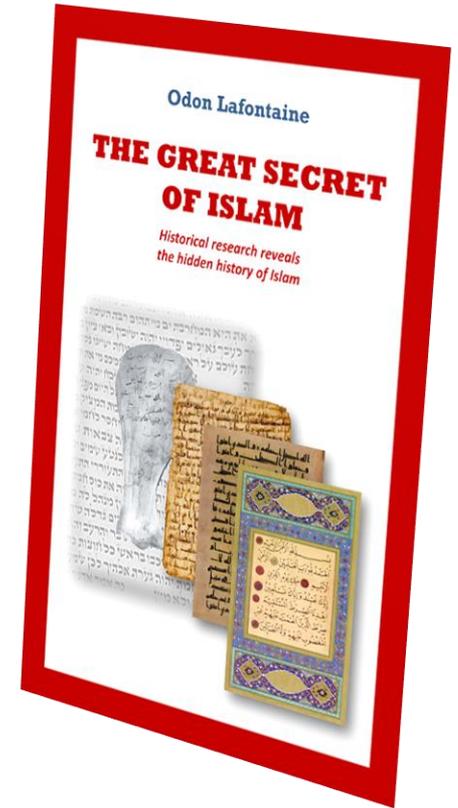
5 The Arabic notes are collected, edited and published in the form of a book for religious instruction (mid-7th-8th c.)



6 The book become "Islamized": deified and transformed into the Quran of Islam (from 8th c.)



...to be continued...



Odon Lafontaine (Olaf), author of **The Great Secret of Islam**
www.thegreatsecretofislam.com