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Problems of Texts In Quran and Torah: Suspicions of Quotation and the Originality of the Provisions

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Abstract

The present paper concerns the religious beliefs and spiritual concepts. The paper attempts to be neutral and stands away from the religious and mythology sides. This is to achieve the scientific and objective approach and to be neutral between the Qur'an and Torah as heavenly texts. It is worthy to say that over a long time, both of them have been subjects to be analyzed and criticized. The researchers should be neutral in tackling and analyzing the Biblical and the Qur'anic text, and to determine the suitability of each one in dealing with the contemporary event in terms of religious judgment according to the principles of interpretation and its significance to the addressees. The problem of the study may be summarized in the following questions: 1. Does the quotation in the religious text from human heritage (literary and ideological) have negative reflections on the originality of the idea? 2. Do the Qur'anic and Biblical verse include literature issue or it is merely affecting with the old mythology? 3. What are the factors that lead to those quotations? And have the time and the place any effect in those quotations? The paper aims at: a. Identifying the motives that lead the contemporary thought to consider the holy texts and to find out whether this consideration is to gain special benefits or it may cause perditions .b. Specifying the hermeneutique arise from the Western renaissance projects. This curriculum which came from the Western culture has been attached the religion texts spreading the atheism speech. The present study follows the historical method and the descriptive analysis reach to the objective fact.

Keywords

Holy Qur'an, Jewish Literature, Bible, religious text, Argumentation of the text, thoughts roots of religions.

Problemas De Textos En El Corán Y La Torá: Sospechas De Citas Y La Originalidad De Las Disposiciones

Resumen

El presente trabajo se refiere a las creencias religiosas y los conceptos espirituales. El documento intenta ser neutral y se mantiene alejado de los lados religiosos y mitológicos. Esto es para lograr el enfoque científico y objetivo y ser neutral entre el Corán y la Torá como textos celestiales. Vale la pena decir que durante mucho tiempo, ambos han sido temas para ser analizados y criticados. Los investigadores deben ser neutrales al abordar y analizar el texto bíblico y el coránico, y determinar la idoneidad de cada uno para tratar el evento contemporáneo en términos de juicio religioso de acuerdo con los principios de interpretación y su significado para los destinatarios. El problema del estudio puede resumirse en las siguientes preguntas: 1. ¿La cita en el texto religioso del patrimonio humano (literario e ideológico) tiene reflexiones negativas sobre la originalidad de la idea? 2. ¿El verso coránico y bíblico incluye un tema de literatura o simplemente está afectando a la antigua mitología? 3. ¿Cuáles son los factores que conducen a esas citas? ¿Y el tiempo y el lugar tienen algún efecto en esas citas? El documento apunta a: a. Identificar los motivos que llevan al pensamiento contemporáneo a considerar los textos sagrados y averiguar si esta consideración es para obtener beneficios especiales o puede causar pérdidas .b. Especificando la hermenéutica surgen de los proyectos del renacimiento occidental. Este plan de estudios que proviene de la cultura occidental se ha adjuntado a los textos de religión que difunden el discurso del ateísmo. El presente estudio sigue el método histórico y el análisis descriptivo llega al hecho objetivo.

Palabras clave

Sagrado Corán, literatura judía, Biblia, texto religioso, argumentación del texto, pensamientos raíces de las religiones.

1.1 Quoting the Qur'anic Text from the Humanist and Religious Heritage (Suspicious and Responses)

After the claiming that the Qur'an is a¹ quotation from the Holy Book (Torah) or from human heritage, this paper will tackle this subject through the argumentation of suspicious² and response. When some say that the Holy Qur'an is not more than speech produced by a man Muhammad (PBUH))

this means that Muhammad used his sentimental perception and emotion in revealing the occults and in telling the scientific truths.

The fact to be said is that Muhammad (PBUH) was very well known among his people as illiterate and with no psychological inspiration, whereas the Holy Qur'an is more than be mental deriving or sentimental perception. Furthermore, before the prophetic mission, no one knew that Muhammad (PBUH) is with paranormal or metaphysical sciences.(Enaya;1996:34)

It is well known that in terms of Godly speech there are different aspects in which the mental deriving or sentimental perception can do nothing, for example, the Holy Qur'an presents every details and numbers in the story of Prophet Noah and the people of the cave. With these details, no rational person can say that Muhammad (PBUH)) pretended them from his mind.(Ibraheem;2011:30). As for the metaphysical facts, the Holy Qur'an explains them in details, describing the starting of creation and its ending, the paradise and the hell, angels, etc. Again no rational person can say that Muhammad (PBUH)) pretended them from his mind.(Ibid.)

When some of the commentators claim that the Quran is a revelation of the soul of the Prophet (PBUH), and the development of mental and emotional perception, expressed in his style and statement and language and his intelligence and his stupidity, he used these things in the narration of the gibes and fabricating the news, and the scientific facts.(Al Hameed:42-43)

We are aware that Prophet Muhammad (PBUH)) did not know that he had the inspiration of his soul, and was known to his people the right to know, and the Quran transcends everything attributed to the Prophet (PBUH)) of qualities and paranormal, but beyond all mental development or a sentimental perception, will not know about the Prophet (PBUH) before the mission he until paranormal news and the occult science.

It is well known that in revelation there are many aspects where there is no room for mental reasoning or intelligence, for example, where the Quran stood in the most accurate details of the first centuries, and in front of those precise details, even in the figures (in the story of Noah and the story of the

¹ Quotation in language means a small portion of fire is taken from a great fire. Scientifically, it refers to the great benefit which is obtained from certain information to support a certain idea.(AlJirJany ;816:107)

² The concept of suspicious refers to anything which is not settled whether it is halal or taboo, right or wrong, allowed or forbidden.(Al Firooz Abadi ;817:564)

cave owners) That the Prophet (PBUH)) inspired by his mind, there is no way in front of these news only the transfer, not the mind, as well as the religious facts of the strange

Quran explained the limits of faith detailed, describing the beginning of creation and end of paradise and bliss and fire and torment and angels to the last of these things, On any given mental basis, these exact facts are built. That the contemplator of the nature of what was included in the first meeting Between Prophet Muhammad and Jibril .

The Prophet (PBUH)) suffered from fear and to know that all this witness the sincerity of the separation of the source of revelation about himself and his imagination, as well as his dialogue with Jibril. If the Holy Quran of the words of Prophet Muhammad (PBUH)) was his style and style of conversations either, it is recognized by the people of literary view and the specialists of the language.

It is impossible for a single person to have in his statement two approaches that differ radically from one another .It is said that Prophet Muhammad (PBUH)) learned the Quran from the Buhera bin Rahib or Waraqa Bin Nofal.

Researchers say that Prophet (PBUH)) did not meet the Christian monk in a lake except once in his life and at the age of twelve years with his uncle Abu Talib when he accompanied him in his trade to Basra, in Sham, and this was in a very short period, to learn what was belonged to him.(Muqdad;1995:7)

All the correct narrations confirmed that Prophet Muhammad (PBUH)) did not contact Waraqa bin Nawfal until the revelation came to him. There was no previous connection between Prophet Muhammad and Nawfal and even the idea of contacting him did not come to mind, it was the idea of his wife Khadija.

.(Enaya;1996:34).Nawfal in this meeting , told prophet Muhammed that he wins a victory, and told him the harm of his people to him how they will take them out. Then Nawfil dead, so how could he teach Prophet Muhammad (PBUH))?(Muhammad:53)

another claim that the Quran was quoted by Prophet Muhammad (PBUH)) of the religion of Hanafah, what he pretended to claim this suspicion is just ignorance and fabrication, because it is known from the biography of Prophet Muhammad (PBUH)) that he did not sit for any of these hearing Learn from them, the meeting was momentary, and they are in need of those who see them and guide them to religion, which pleases Allah Al-

mighty.

And the fact that Islam meets Hanafi religion in some things is normal because they have the remnants of the religion of Abraham (PBUH)), and the religion of Ibrahim al-Khalil (PBUH)) and the religion of Islam both from one source, the divine revelation, hence the agreement to call for the oneness of God Almighty And the fight against polytheism of all kinds and the abandonment of the worship of idols, and Islam came all this and more complete and complete and the most comprehensive appearance.(Radwan :48)

As for those who say that the source of the Quran is the ignorant Arabs, the orientalist have built their position on this and other claims that they believe that Prophet Muhammad (peace and blessings of Allah be (PBUH)) used to seek leadership, political and worldly sovereignty that found its constituents.(Jameel:48)

So, the fact that Islam has acquired many of the precepts of ignorance period and good organizations, and abolished the corrupt ones, and this provision does not indicate at all the human Quran because the issue is beyond that and more complex, because the sources of jurisprudence, which Researchers referred to the

custom, the pre-Islamic tradition was the main source of legislation in the Arabian Peninsula. It was also a major source of legislation in many parts of the world. The custom of this legislative status until today.(Alhaj Salam;2002:271)

There are those who saw that Prophet Muhammad took the Quran from the Sabians, where he regarded it as a heavenly religion. He took from it his book. The Sabians are not the religion of the Jews nor the Christians nor the Magi or a religion to follow.(Hadia:32)

The Sabians -Mandaean religious style is the result of the influence and influenced by all religions in the Middle East, including Judaism, Christianity, Babylonianism, Zoroastrianism and Islamism. There is also an influence on Greek philosophy. The Sabians are very introverted and the religious rituals insist on reciting some religious texts in a low voice so that they can not one last heard.(Getan;2012:13)

The existence of some laws in the Quran that are compatible with other religions, whether heavenly or status, this is not evidence that it is taken from them, the Holy Quran did not come to destroy everything but came to correct the error and the recognition of the right, honesty, courage, generosity, dream, compassion and pride all these meanings exist in the

Makkah unbelievers, with this came Islam and did not change anything but bless and urged them, it is not such a book of guidance to denounce all the situation that was before it, and before humanity. It is natural that Islam recognizes some laws, Position or habits and customs of people.(Al Mutayree;2006:224-225)

The idea that Quran is derived from Zoroastrianism, and the idea of paradise, hell, the cross and the five prayers is taken from it(Radwan:282). Zoroastrians divide the world into two parts: the army of light, the army of good headed by the glorious A hura, and the army of darkness, which is evil headed by the martyrs and the army of Darkness (Berna;2013:413-414). They also believe in the Rebirth and the doomsday(Al Mahi :283) .The similarity between the two concepts is the existence of Paradise and Hell, all religions are not free to mention these things, they were mentioned in the heavenly religions and agreed what is stated in the Quran and the Sunnah, Zoroastrianism is a religion of its heavenly origin, but it is a letter as it contradicts the Torah and the Torah, it was sent to the Majus, and that Zoroaster was a prophet, but his faith was distorted.(Radwan:283)

Prophet Muhammad was illiterate, it is not reasonable to be familiar with the books of the ancient Persians, and to improve their language, and that he traveled to the Persians to read their books and then quotes them and adds it to the Quran. And even those who say that the Quran is taken from the Roman law, Prophet Muhammad (PBUH)) was illiterate does not know to read and write to see this law and this is certain, and claimed the existence of similarity is just a slander because Islamic law based mainly on the Quran, it is the divine revelation while Roman law is based on the human mind, the connection between them is broken.(Naja;1993:125) . Islamic law contradicts Roman law in moral and social values, and violates a long-term violation of the view of man and all life.(Al Gazali;2005:67)

2.1 The Suspicion of the Biblical Quotation of the Human and Religious Heritage (authenticity of the source and the deviation of the book).
Escape from the atmosphere of the fundamentalist ideology promoted by the churches of blasphemy is to the myth is closer and tops the scientific platforms and contemporary intellectual forums Hymns

This is what insists on the academic discourse in the Western and Islamic universities to put the Old age with the myths and legends containing it under the microscope of thought and originality in the verdicts.(Ibid.)

2.2 Authenticity of the Biblical Text and its Provisions

It is not hidden from the researcher in the science of religions that the sacred text especially the biblical exposure and still to a lot of criticism and anatomy and study and before Researchers engage in the authenticity of the biblical text of the Islamic reality they must mention the Western schools that studied the Torah and headed in two directions(Barth etal;1984:10)

i. Schools that look at the biblical text in terms of origin, including the school of textual criticism, the school of drafting history and the history school of the inherited text. The aim of these schools is to provide evidence that the current text did not arise in a specific historical period but went through

several stages until Researchers have reached the oldest manuscript of the text of the Torah.

ii. A group of schools that discuss the issues related to the development of the Torah text, the most important of which is the School of History and Formal Issues, and the School of Historic Places Issues, which aims at defining the stage or stages of the biblical text.

What is done here in terms of subordination of the biblical text of the study and the statement of its impact and impact in others is not exclusive to Islamic studies, but Western studies were the first to begin. Before the actual introduction of the course and its details, Researchers must highlight the Bible as the document containing the Torah and the rest of the sacred texts and as a sacred religious charismatic authority enjoyed by the Bible, there are those who are seen as a sacred theological text, complex construction and multi-source and tributaries, With difficulty in the face of scientific accountability and strict monetary disclosure. (ibid)

Any scientific attempt aimed at exploring the Bible may encounter religious obstacles that make research difficult for two reasons, either for its religious authority and its spiritual sanctity for its followers or for its being a text that is subjected to many translations or input from the Bible.(Ibid.)

The Old age is also a code of speech, but it is not just plain words, it is: a text, a sacred text. The sacred text, like the Qur'anic text, is the result of that complex process called revelation; that is, the concrete physical form resulting from that metaphysical process that produces the texts of the Bible.(Ibid.)

2.2 Identification of the Bible

If the Holy Book (Torah) is the essence of both Jewish and Christian, the Bible is their container. This is because the Bible contains a religious law that affects them and is affected by them. (Bucay;1990:31-32)

Furthermore, the Bible is the more argumentative Book over time, and it is the Hebrew name by which the Pentateuch is known from the Old Testament. According to the Hebrew language, this name means guidance and directing. The

Holy Qur'an refers to the same meaning and is mentioned as "The Book, The Panels (Al-Alwah), and Al-Suhuf". However, the five Pentateuch of Musa (May the peace of God be (PBUH)) is dubbed as Bible and figuratively the thirty-nine Pentateuch also called Bible. (ibid:31)

The name "pages of Bible" is the semantic noun and the Latin phrase which is dubbed to the Pentateuch of Musa (May the peace of God be (PBUH)) which means a book authorized from five chapters: Constructing, Emergence, pontiffs, Number, and Deuteronomy. These chapters construct the first five elements from the collection of the 39 books from the Old Testament. Some make them six chapters when they add Yashou' chapter, but the common is the first five chapters.

According to the Jewish traditions, the Bible is called Sharia Pentateuch or Musa's Pentateuch or Musa's Law (Namous Musa), and they are Constructing, Emergence, pontiffs, Number, and Deuteronomy. These are the basic chapters in the Holy Book (Torah) on which all the later chapters depend on them. Furthermore, they are the main source of all Jesuit Gospels and all studies.

The term Musa's Law (Namous Musa) is dubbed on the five chapters of the Sharia. They claim that Musa himself wrote them. The word Law (Namous Musa) is equal to the Bible in Hebrew. This is confirmed in John (Johanna) Gospel "I said that you are a goddess? It is written in your Law, isn't it?" Abdul jaleel and Hwedi:17)

All the versions of the Bible agree about this meaning because it occurs in this sense in the Hebrew Bible, Samaritan, and Seventies. It is also well-known as Law (Namous Musa) in the seventieth translations and the new age. In fact, it is a Greek term means good behavior or Sharia. All these meanings refer to the general meaning of the Bible which is guidance and directing. (ibid.)

The importance of the five Pentateuch of Musa arises from being the center around which all the chapters of the Old Testament are spinning and the books of the new age as well. The fact is that the Old Testament

can be recognized in three terms: the five books of Musa (Constructing, Emergence, pontiffs, Number, and Deuteronomy). While prophets are two types: the early and the late terms and the books are Mazamier, Sulaiman Nasheed, Ra'outh, etc.

Many names were dubbed to the Old Testament and the Bible, but the most common name is BPW (Al-Tanakh). This name is constructed by gathering the initial letter of the basic word of the Jewish Book. It is the B from the Bible, the P from prophets, and the W refers to the written pages. In so this name is an abbreviation to the parts of the Old Testament which may be written through hundred years before the Israelis entering Palestine (14 BC), and even after their coming from Babylon (6 BC) and after.(ibid.)

In so, BPW (Al-Tanakh) is a collection of Jewish Sharia which developed during the time of the Babylon captivity and the first century of the nativity. This means that the rabbis who share in forming and constructing the final shape of the Holy Book (Torah) did not include some texts which are considered as outermost. These outermost texts are called Al-Abukrifa and are treated as not divine, so they excluded them from BPW (Al-Tanakh). In so, Al-Abukrifa are illegal and are fourteen chapters, and the most famous are Sifir Yahoudate, Tobia, and Yasho' Bin-Sirah.(Safan;1988:139) These chapters include moral tales with much of historical mistakes. They are neglected and are mostly lost because of the doubts around them as they are not divine.(Ibid.)

2.3 The Religious Roots of the Bible

Jewish pretend that the five Pentateuch of Musa (May the peace of God be (PBUH)) are written by Musa himself. It is not easy to prove this pretending especially when all the persons who interest with the Holy Book (Torah) say that roots of the Old Testament are related to the time of the exile to Babylon. Furthermore, it is well-known that the time of the down of the Bible on Musa after a long time of the Babylon captivity to the Jewish, in so there is a large gap of time exposes the original Holy text to a chain of amendments to be considered and cannot be with a blind eye.(Deep:20)

In fact, the five Pentateuch of Musa (May the peace of God be (PBUH)) are in the position of criticism to the text. The clearest example is the amendment by people over the history of Jewish and to the oral tales and the texts which are taken from the previous generations. These amendments are in a position of

argumentation among who concerns with the Bible over the history(Muharb:22)

According to the Jewish and Christian traditions, the Bible refers to the pages of Musa (PBUH)), and are the initial texts which came down in a perfect form. They are written on sacred sheets called Musa's sheets (PBUH)). However, by no means, these sheets are associated with the name of Musa ((PBUH)) and all people stick to this theory and defend it.(Bucay:34)

The thing which supports this theory is the Bible itself. In Al-KhuruJ chapter, God says to Musa "Write this as a souvenir in the Book and make it audible to the people of Yasho', I will erase the mentions of the giants who are under the sky". By Bible, it is meant the chapters of the Holy Book (Torah) which include clear references about the divine source and the time of the coming down.

Centuries after the death of Musa (PBUH)) the first five chapters are attributed to Musa including the chapter of Yasho'. This is because this chapter is considered apart of them. In this sense the Bibles and the letters of the saints of the new age talk about the connection between the Bible and (PBUH)).

According to the Jewish and Christen beliefs, Musa ibn Amram ibn Qahat ibn Lawi is the book of the five Pentateuch except for Al-Ashah from the chapter of At-Tathnia which deals with the news of consolation and burial of Musa (PBUH)). The students believe that Yasho' bin Noon is the person who wrote it, and this is the dominated belief among Jewish and Christians. This by itself may form a big issue to be argued resulting in important discussions in grasping and interpreting the texts of the Holy Book (Torah).

Many Biblical texts confirm this pretending and equalize it with the opinion which says that Musa (PBUH)) is the author of the Bible. It is one text and written and presented as one entity. Some have objection on this opinion pretending that who may read the Samaritan, Hebrew, and Greek Bible soon will recognize that it is not Musa (PBUH)) is the author of this book. It is someone else. It could be (Ezra) who wrote it during the time of the Babylon captivity. According to their appreciation, the Bible is a priest-made. The priest who came a long time after Musa (PBUH)) are the authors of the book.(Ibid.:31)

Because of their enthusiasm and defense about the divine source of the Bible which Musa (PBUH)) brought it, the French, Priests, and the writers

of the *Afflatus* tend to fill the gaps and to solve the contradictions and to find an appropriate interpretation of the issues manifest in the Bible due to their imaginations and convictions (Hijazi;1978:21) For this, the Biblical tale came to fill the gaps and to find convincing answers to the questions about the texts of the Holy Book (Torah) (Bucay:1988:33)

For Jewish, Musa (PBUH) was a Hero. His task is to speak in place of (Yahoa). The French may recognize the weak point of the tale they pretend which is the absence of any witness about any event except Musa (May the peace of God be (PBUH)), so the presented the meetings between Musa and Yagoa as a secret meeting. This procedure was the order of Yahoa himself. They pretended that Yahoa gave such instructions in order no one spies. (Deep:30)

There is a clear statement in *Al-Khuroj* chapter justifies the secret circumstances. God said to Musa (go to the people and consecrate them today and tomorrow, let them wash his clothes, make them ready to the third day because in the third day God will come down in front of the eyes of the people on Sina' mountain. Let the people make boundaries from all directions, saying: take care, do not climb the mountain or touch it even. Anyone touches the mountain will be killed). If this pretend is correct for the advocates of Musa and the Bible, then the writing of its texts by the priests and the writers are also a matter of inspiration. It is done as a religious practice called "*Afflatus*" which refers to the great effect of God soul on the writers of chapters of the Holy Book (Torah). (Ibid) This effect guarantees that what was written by the writers is exactly what God meant. In so, the writing of the Holy Book (Torah) and the amendments on its original version which resulted in different and contrasted copies are from the soul of the original text.

According to their history, it is well-known to the Jewish that when God gave the Book to Musa (May the peace of God be (PBUH)) Sibt Lawi wrote 13 copy, one copy was put in the coffin and the other 12 copy were delivered to 12 Sibt. Accordingly, the Holy Book (Torah) remained pure without any changing until the time of the Babylon captivity.

It is also well-known that all the copies the Holy Book (Torah) had been lost during the Babylon captivity, so Ezra (one Israeli priest) had written it according to his imaginations and memories. Ezra displayed it to them, and they took it. Centuries later, differences and contradictions had appeared resulting in the Hebrew, Samaritan, and Greek Books. In so, Bani Israel got different copies. Later on, and after the appearance of Christian-

ity, these three different copies are collected and unified to be the version of nowadays. (Kamel:58)

The critical analysis of the Holy Book (Torah) reveals that it may be constructed during several phases, or one phase and in historical circumstances other than the circumstances told by the text itself. Furthermore, the texts are of several sources which represent a serial chain demolition and building processes in terms of time and place by the effects of different human factors (AlBasha;1999:20-21).

All these points refer that the original text of the Holy Book (Torah) has been distorted in terms of dismantling, combination, and developing. These procedures find the Holy Book (Torah) of nowadays which is considered a subject of large and complex argumentations (Kamel:53)

These five Pentateuch represent a subjective entity started by the tale of the creation of the universe for the sake of man and the creation of the man himself, the first sin, the way to the earth, the way of his living on the earth to test him. Furthermore, how God chose his prophets: Ibrahim, Isaac, and Jacob to save man especially Bani Israel. The Pentateuch also tells the tales of rebellion, swagger, and the wrongness. But the five Pentateuch differ in their subjects and style, they contain history, persons, rules, philosophy, poetry, proverbs, etc.

Generally, the Book has one aim that links together its parts. The aim is revealing the way of safety. The five Pentateuch declare the ways of how to build a good relationship with God and, how to live a good life. The noticeable thing in the Bible is that the theme of all the tales is mingled with faith and doctrine.

The other noticeable thing in the Bible is that it is not difficult for the reader to recognize the problems of the text in the five Pentateuch. Moreover, the scientists say that the oldest two tales written in the Holy Book (Torah) are the so alike and separated two tales in the chapter of At-Taqueen. One of them talks

about Yahoah the creator, while the other talks about the same subject but with Alwahim name.

The scientists believe that the tales about Yahoah are written in Yahoah, while the tales about Alwahim are written in Efraim. They also believe that after the fall of Samaritans both tales mixed with each other to be one tale. (Dyourant:368) This raises different questions about the circumstances under which the Holy Book (Torah) has been constructed especially the texts about creation, prophets and the tale of the great appearing.

2.4 Paganism in the Torah:

This similarity between Judaism and pagan religions in defining the concept of the God is perpetuated by archeological studies day after day, a similarity sometimes reaching the limit of conformity, and can not be simply returned to mere coincidence, as much as cultural friction and ideological acquaintance between adjacent doctrines, Historical stages are very distant and sometimes unconscious, because of the length of the friction and its social depth. Such as the calf incident in Sinai, mentioned in the Torah and the emphasis on its ideological importance in the history of the Jews, which emphasizes a form of cultural and ideological transition, and a form of religious overlap between cultures and religions.(Safan;1988:162)

It is not unlikely that the concepts of the pagan god will be passed on to their faith through their oral texts and their liturgical rituals in later stages when they are written in the Bible and the Old Testament. It is also not unlikely that the scriptures of priests and inks will be influenced by the cultures of neighboring peoples. Foreign relations related to the Lord and his qualities and names, and without the doctrines, stories, legends and legends of the pagan religions that they have experienced and occupied in their long history.(Ibid.)

In addition to the pagan sources that are likely to enter the Torah texts, the biblical sources themselves are numerous, different, contradictory and distant in time and place from each other And” the multiplicity of sources calls for differences and repetitions of the overlap of different traditions related to the creation and the

Cain’s descendants, the flood, the abduction of Joseph (PBUH)) and his adventures in Egypt, and the differences of names related to the same character and different presentations of important events.(Bucay :34;Safan:1988:163)

Researchers certainly have been written texts of the Old Testament of Various sources, spaced out over a period of more than ten centuries, are a very long time for a sacred text that believers claim to be inspired: one source, found in areas very far from their first home where they first appeared. It also raises deep questions about the secret behind the organized and coor-

minated form in which the texts of the Torah are revealed, especially in the narrative texts, with precise details of the organization and the p At least four sources have been identified: the source of the Elohim, about 850 BC, in the Kingdom of Judah, also called because it uses the name Jehovah. (Ibid.)

The Elohim source because it uses the name Elohim, and it is about 770 BC, in the Northern Kingdom. These two sources were combined into one group around 650 BC. The source of Deuteronomy was declared and found to be the time of King Josiah, king of Judah in 620 BC, and the priestly source, dating back to the time of Ezra, and was incorporated into the earlier sources around the end of the fifth century BC. “The diversity of sources and their differences explains many contradictions and inconsistencies “(Kamal:52)

In the accounts of the Old Testament, such as the name of God (Jehovah, Elohim, the Lord), the genealogies of the prophets and their names, and even the religious beliefs and laws that have become the subject of disagreement between the different texts.

Purpose of which can not be overlooked. The multiplicity of Biblical sources is a historical fact that is not denied even by the most fanatical proponents of the Torah. However” ,Catholic scholars agree that the five books may have been collected from various sources and may have included late changes and additions, but insist that they were originally from Moses “.(Ibid.)

The latter is of Mussoi origin, dating back to the sacred tablets that first appeared at the time of the Exodus, or in the worst of circumstances after the time of the

Exodus, a remnant of the commandments recommended by the Lord to His chosen people. For this reason, these books are attributed to prophet Moses (PBUH)) and are called by his name, not because they are from his position and his composition in the literal sense, but because they are inspired by them and quoted from their texts. But these textual amendments, which are the source of the Torah’s rulings and despite their recognition, are the same as those that present the problems of the scientific and critical research of the biblical text. These are problems related to the attempt to

separate what is divine and what is human, between what is inherent in the sacred text and what is intruder it. The separation between them is closely related to the understanding of large parts of the sacred text, and understanding parts of the story narrative, and the latter constitutes the bulk of the biblical text in particular. (Ibid.)

The systematic and deliberate human intervention represented in the jurisprudence of the priests and the Torah scholars in their original texts is the most correct and reasonable explanation capable of understanding some of the narrative phenomena that characterize the story in the Bible. These are the narrative phenomena characteristic of the texts of the Torah stories, As mentioned above, to the nature of conditions contributing to the construction of the sacred text in general, as Researchers saw in the texts of the Quran.

2. 5 Bible Quotations of the Human Heritage:

Perhaps more complicated is when Researchers link the previous problems with the problem of language in the sacred text; that is, the language of the Torah. The latter raises new textual problems in addition to other textual problems, especially the problems posed by translation, re-translation, translation, etc., which the Torah has likely passed through its history of events.

If Researchers assume the correct view of the Mosaic of the Five Books of the Old Testament, namely that Moses is its author and author, it is possible that the Torah first appeared in a language other than Hebrew, probably the ancient Egyptian language". The writing on the tablets is likely to have been in the ancient Egyptian that Moses knew by virtue of its inception "(Safan;1988:140).

The hypothesis of the translation of the Torah into Hebrew is thus proposed from the ancient Egyptian language, which is considered the mother tongue of the sacred text. But the Torah is likely to be the Hebrew language, the language of the original Jews, based on what is common in the history of religions (Ibid.)

The Hebrew language was the greatest language on the earth, and its words

were full of strong musical tones, even though it had ring letters “Renana described it as” a canana full of arrows and brass trumpets in the air “,not very different from the language of the Phoenicians or Moabites . The Jews used to write in alphabetical letters closely related to the Phoenician letters, and some scholars believe that they are the oldest known characters.(Durant;1991:329). (Malak Muharb :25)confirms

The Jews are also known as the people of the Holy Scriptures. Their language is the original language of the text. The books that came after the Torah were told the New Testament and the Holy Quran in more than one place they had written the book; hence the book is in their language and language. The Torah is the Hebrew language because it is associated with the Jews and the Jews are connected to it. The Torah and their holy books are still written in it. From ancient Hebrew, the Old Testament was translated into other languages” .The original text of the Old Testament was written in the Hebrew language except for a few parts of the books of Ezra and Daniel, and one verse of the Book of Jeremiah written in Aramaic “.

If this latter hypothesis is correct, this means that it was translated in later eras into the original language. , And this opens the door for a wide debate about the reliability and credibility of translations and their ability to preserve the original text of loss and distortion. Although Researchers assume that the Hebrew language is the original language of the texts of the Old Testament Bible, especially as Moses (PBUH)) of the Hebrews and addressed his people in their language, came his call in their tongue (Ibid.(“

The oldest Hebrew text dates back to the ninth century AD, and there are two texts in Greek dating back to the fourth century AD, one in the Vatican Library, the other in the British Museum, and the Aramaic and Syriac codes are incomplete “. (safan;1988:135)The Hebrew texts translated into other languages and returned The Greek version of the Torah, known as the Septuagint, is a version that was passed from Hebrew to Greek and then from Greek to Hebrew, And a lot of textual discrepancies with the Hebrew and Samaritan versions, which are in the last one of the sources of the compromise Torah, which was agreed in the form of final texts.

Another issue of great importance to scientific discovery relates to the oral form of the sacred text and the appearance of the biblical version of the

restricted code in writing. “The Old Testament was a collection of folkloric works that only supported memory, Ideas. This heritage was sung. “We must first realize that the texts of the Torah in its first origin are oral texts, and even though we are handed down, they are written in the holy tablets that Allah revealed to the Prophet (PBUH)) for the first time.(ibid.)

There is a clear historical gap between the moment of the revelation of the Torah or its appearance and the moment of its codification. According to our available versions, we can estimate this gap of time by at least five centuries. “The oldest texts of the Hebrew Bible date back to the ninth century before Christ. This is a time gap sufficient to make fundamental textual adjustments to the original text, especially if we consider the hypothesis of the Oral Transcendence of the Torah to be passed down through generations in a historical period of about ten centuries before it is rooted in the three versions we know.(Bucay ;1990:24- 25)They were preserved in the collective Hebrew imagination and were transmitted through speeches or oral inheritance throughout the generations for a little less than ten centuries. Before it became a collection of books, it was a folk tradition that spontaneously recited from memory, which was originally the only means of trading ideas.(Ibid.)

In the primal stage, the prose systems precede the prose, and therefore the singing was performed by every people, in Israel as in others

“The people of Israel, driven by historical circumstances, sang a great deal and, at the height of their enthusiasm and despair, contributed to everything that happened to them. (Ibid.)

Today is the form of oral texts that are transmitted across generations Preserved in the memory of the Jewish collective for centuries, under historical circumstances the most important characteristic is the Babylonian captivity of the Jews. However, the oral form of the most dominant Torah in the culture of the Jews remained a matter of time. Oral culture may have been a kind of religious and ritual practice related to education(HI-jazi;1978:6).The text of the Torah and its intergenerational transmission, rather than merely a means of preserving this sacred text because of their lack of knowledge of writing

“ .There is room for thinking that after the stability of the Jewish people in the land of Canaan, at the end of the thirteenth century before Christ, writ-

ing was used, without precision, to convey and maintain tradition, even for the laws that people believe are more durable “He explains the delinquency of the Hebrews in the days of Moses (PBUH)) To believe in her descent copied in the holy tablets, and thus appeared the tendency to write the Torah in the panels, and transmitted through the generations along with its oral form.(ibid.)

In general, oral culture is at the heart of Judaism, a religious tradition rather than a social and cultural need. We know what the Talmud has a great influence on the essence of the Jewish faith and law of the Hebrews. Despite the codification of the Bible, oral culture still has an impact on Jewish culture and faith.

No matter how much confidence we have in the strength of the collective portfolio of the children of Israel, and whatever the collective memory of the Hebrews is of the utmost precision, strength and honesty in the preservation. Whatever hypotheses support the view of keeping the original text of the Torah oral, the sociological circumstances experienced by the Israelites The exile, the separation and the displacement of the land, the cultural friction with the neighboring religions ...) deepens our fears about the extent of preserving the integrity of the original text of the Torah.

“The Old Testament includes three groups of books, written for nearly nine centuries, , Depending on the heritage transmitted orally, has corrected and completed most of these travel, because of events occurred, or special necessities, in times of distant times”(Safan;1988:136). This may have prompted bloggers and scribes to restrict it in writing, even after a long time was sufficient to change and modify, What the Holy Qur’an faced in its appearance is not long in comparison to time Which took the Torah to record its texts.

Conclusions

There is no philosophical Jewish thought purely original source and provisions, but is the impact and emotions and emotions reflect the Jewish self and developments experienced by the successive circumstances of the population, and the quotations of the ideas of the people that lived, and later translated under the name of Jewish thought and philosophy, where The

sacred text in it is almost a form of serious dialectic and led to the overlap of its provisions and instability, which is the inverse text of the Quran, which has established the proof of reality and history in terms of source and provisions, and therefore we identify the most important points:

1. The Orientalists' claim that the Holy Qur'an is originally derived from the Bible is an allegation that the aim and purpose of it was to prove that their book is devoid of any distortion or alteration.
2. Orientalists tried to prove that the Quran is not divine source.
3. The resemblance mentioned by orientalists is merely an allegation based on a lack of objectivity, logic or understanding that depends on a careful, balanced and comprehensive reading that is not divided into the Qur'anic text or the whole picture.
4. Muslims believe that there is an apparent resemblance that we believe in some things between the books of heaven, because they are from one source, which is from God. However, there is no quotation of the Holy Quran from the present Bible in terms of text, ideas or presentation. .
5. The Qur'an did not quote any of the things that existed before the advent of Islam, but some of the noble values and good morals that he approved and approved can be described as a universal human value
6. The Torah has been subjected to many documents or mythological legends to many additions or deletions to its texts because of the times that have passed through its history and the political and religious desires of its writers.
7. The influence of the biblical text on the pagan roots or the historical quotations of the ancient religions is due to the period of time between the descent of the text and its codification, which introduced the Jewish self into a source vacuum that led to this manipulation.

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