DISCOURSE ON THE BIBLE COMPILATION FRAMEWORK TIMELINE: A RELATION WITH THE DEVELOPMENT OF ISLAMIC SOURCES

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Abstract

There were several attempts by some Jews and Christians to explain how the biblical authors insisted that God dictated the text to Moses. However, later the intellectual journey looks at Bible with commentaries which began at 2nd century in Palestine when the interpretation done in classical commentaries in Aramaic then in Hebrew. However, in 20th century the impact of Orientalist` commentaries pointed out the first chapter of Genesis did not describe a literary sequence. In fact, the commentaries of different centuries from different countries having testimony to the common ground of understanding between them and this process is still not ending until now. According to Avigdor Bonchek the pseudo interpretation is a result of lacking in depth of understanding on the rules of interpretation. The interpretation must work from the original Hebrew; therefore, he believes that the interpretation does not delve further into the understanding of the original source. However, this is typical 'escapism' of the literary sources. The major problem is not the translation of the Bible itself but the interpretation of sources referred. Thus, the paper focuses on some deviations of information in the scriptures either Old Testament or New Testament of the Bible with a reflection on the Islamic sources such as the compilation of Quran and Hadith. Then, an analytical and critical study are made to present a methodological approach in the writing of this paper to provide a manifestation of the reflection that some ideas of the verses in the Bible might have been transferred from Islamic sources such as the Quran.

Keywords: Commentaries, Scriptures, Timeline, Interpretation, epistemology

Introduction

Western Civilization observed that none has proven the old and new testaments as a canon of scripture. However, some scholars believe from different perspectives as mentioned by Maurice Bucaille '*it is not possible that the gospel narrative may not be history but the collection of a folk tradition that relied on human memory or passing on idea.*'[1] This idea is supported by Kramer who is confident that the story of Big Flood in Genesis was originated from the tablet eleven of the Epic Gilgamesh.[2] Then, he assumed that probably the code of Moses[3] originated from the Code Hamurabbi which was 800 years earlier than the period[4] of Moses which was significantly extensive. Correspondingly, the canonical of Four Scriptural Books; Luke, Matthew, Mark and John are still in debate either by historians or academicians on its` originality and authenticity. Nevertheless, the writing of Moses and Jesus themselves are never an issue, because both of them never wrote anything. The books that eventually came to be collected into the sacred canon were written by a variety of authors over a period of sixty or seventy years after the death of Jesus otherwise the Five books of Old Testament were compiled, written, edited and established completely about 3rd BC[5] or some believe in Persian period (c. 538-332BC).[6]

To deliberate the discussion, in what way to detect the forgeries of the Scriptures? As declared by Bart D-Ehrman[7] that these scriptures although differing from one another in significant ways represent forgeries; three of them were ancient (Mark, Matthew and Luke) and one of them modern (John). He believed to the extent that may be a large number of fabricated accounts were known from the early Christian centuries, even some were recognized as forgeries already in antiquity.[8] Principally, thinking about such literary texts, undeniably many of them were lost, misunderstood, misplaced, mislaid and missing. The only alternative forms were assisted by archaeological discoveries such as; building, coins or art work that can contribute to the knowledge of historical background and

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1 Bucaille, Maurice (2002), *The Bible, The Quran and The Science*, Kuala Lumpur: A. S. Noordeen,, p. 11.
2 See Samual Noah Kramer (1959), *History Begins At Sumer*, USA: Samuel Noah Kramer. Kramer, History Begins At Sumer, p.150.
3 Most probably the real code of Moses had broken due to the angry of Moses on his people deviation ``The Jews` misunderstanding, the authors maintain, can be traced to the very beginning, when Moses received the Law of God on Mount Sinai. Learning that the people, who had just been delivered from their slavery in Egypt, had already turned to worship foreign gods, Moses angrily smashed the two tablets containing the covenant given him by God. For this author, once the covenant was broken, it was never restored – until the coming of Chris and the formation of the true people of God, his followers (4:6-8, 14:1-5). The Jews, on the other hand, were excluded from their covenant and misled by evil angel into thinking that they were members of God`s covenantal community and that the laws they inherited were to be interpreted literally`. See Bart D.Ehrman, *Lost Christianities* (2003), Oxford: University Press, p.146.
4 Ibid, pp. 51-59.
5 Richard Elliot Friedman (1989), *Who Wrote The Bible*, Canada: Fitzhenry & Whiteside Limited.Friedman, p.33.
6 Ibid, p.155.
7 Bart-D-Ehrman, *Lost Christianities*, p.7.
8 Ibid, p.7.

circumstantial evidences. In addition to that, the invention of ancient Greeks announced by historians in a conference on Monday at National Geographic Society mentioned that they had `entirely fabricated` ancient Greece, was or a long time taken as the intellectual basis of Western civilization. The group acknowledged that the idea of a sophisticated, flourishing society existing in Greece more than two millennia ago was a complete fiction created by a team of some two dozen historians, anthropologists and classicists who worked nonstop between 1971 and 1974 in order to forge Greek documents and artefacts.[9]

Some questions emerged: In what ways connection between Greek civilization and the forgeries of the scriptures can be established? Who made the decision to recognize the four of early books sacred and regarded as scripture? When did this happen? How can we be sure that they were right? What about the other scripture books which are not recognized as canonical books? To answer all the above questions a thorough discussion from the historians` perspective of early Christianity is necessary in order to gather views by tracing their lineage through the apostles to Jesus. This requires justifications via historically timeline development, linguistic approach. In order to get a balanced argument in evaluating the sources, the researcher would like to open the discussion on the development of Islamic sources on Islam, its history and its timeline in proving the authenticity of Islamic sources` epistemologies. The researcher also hopes that the discussion will be able to throw some significant points on the topic mentioned.

The Expansion and Development of resources on Islam

The debate between the Muslim Scholars and the Western Scholars never ends; the study of Islamic origins whether focusing on the Quran, Hadith, exegesis, the prophet`s life, jurisprudence, Arabic language or *Tawhid* has been largely confounded by a growing scepticism and suspicion. The critique on the Quran and *Hadith has triggered* principle discussions on Islam by the Orientalists. The receiving of the revelation in Islam is mentioned in the Quranic verse (*al-Baqarah*) 2:185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

The month of *Ramadhan* [is that] during which the Qur'an was revealed

And in verse (*al-Qadr*) 97:1,

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Indeed, We sent the Qur'an down during the Night of Decree.

For twenty-three years, the Quran was revealed gradually in stages; thirteen years in Mecca and ten years in Medina. The revelation came in different forms; as conversation when Harith bin Hisham inquired `*O Messenger of Allah, how does the revelation come to you*`? He replied '*sometimes it comes like the ringing of a bell, and that is the hardest on me, then it leaves me to retain what it said. And sometimes the angel approaches me in human form and speaks to me, and I retain what he said.*'[10] We note that to preserve the verses revealed, several methods were used such as memorizing, teaching, compiling, recording and explaining the data, and those who engaged in this process were called *Huffaz*. Ibn Abbas is considered among the authentic interpreter on revelation because he had lived all his life in Mecca and ever since he was a child, he was an eyewitness of the revelation process.

However, the West has chosen to focus on the adulteration of the Quran and *Hadith* more than on the development of exegesis in early Islam, especially on the transmission of data from one companion to another after the death of the Prophet, and on Ibn Abbas' position. The attack of the *isnad* procedure among the companions by the Orientalists on the transmission has become a major discussion among them, especially regarding the transmission of the *Hadith*. Their strange attitude on Islam is being propagated such as on the role of eyewitness among the companions and the transmitter of the *Hadith*.

In comparison with existing propagation, they silently acknowledge the '*Pseudonymous Writing*' in the Bible where there are contradiction of the verses and redundant issues mentioned. It is probable that this kind of attitude is a result of the subjective thinking approach in the academia war. To examine briefly, Genuine Islamic writing should come only from a devout Muslim writer, who should, otherwise, be rejected if he/she lacks merit in Islamic principles. Figure 1 elaborates the above-mentioned:

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[9] Please see article published October 7, (2010), *http://www.theonion.com/article/historians -admit-to-inventing-ancient-greeks*
[10] Al-Bukhari (n.d.), Sahih, Vol. 1, No. 2 https://www.sahih-bukhari.com/Pages/Bukhari_1_01.php.

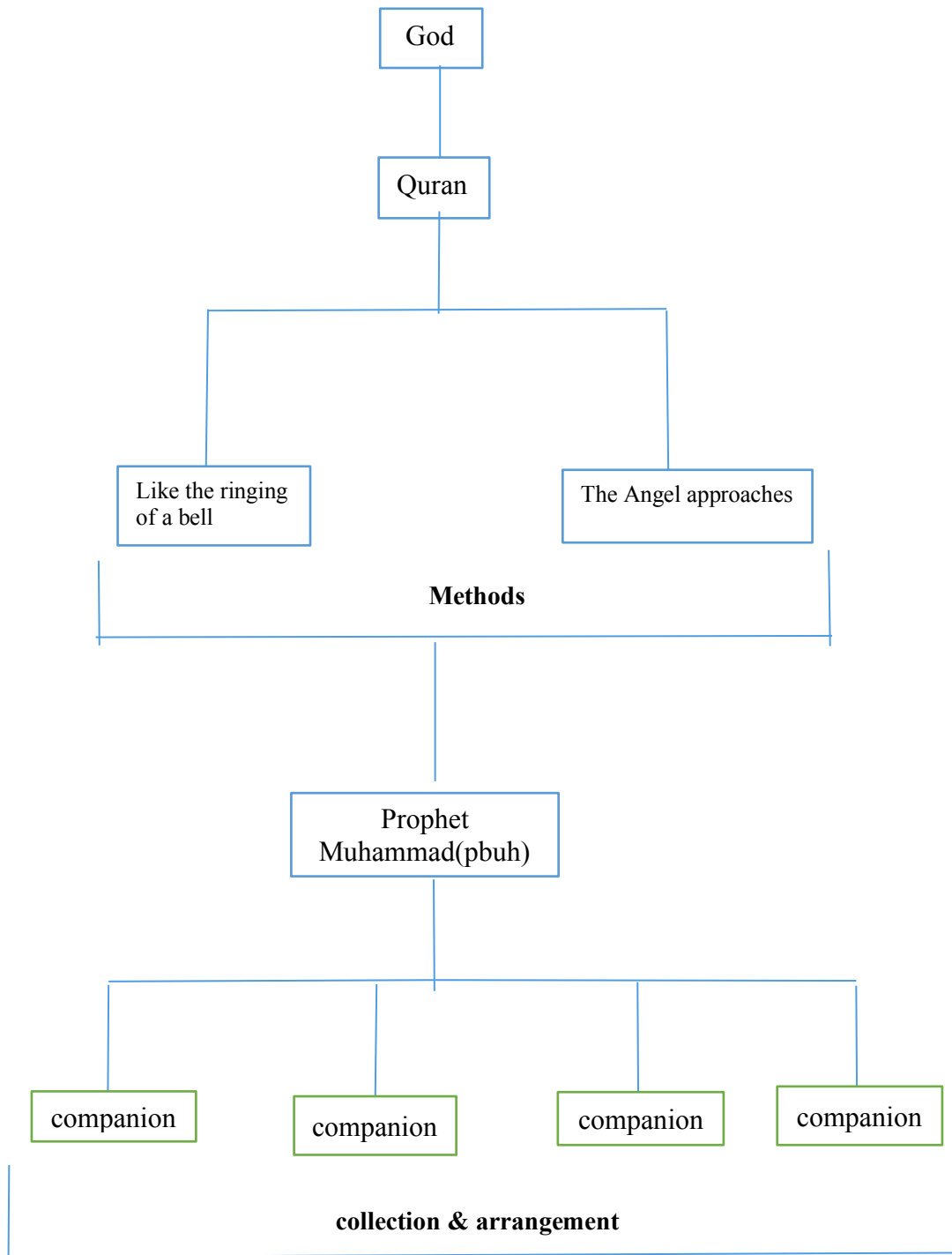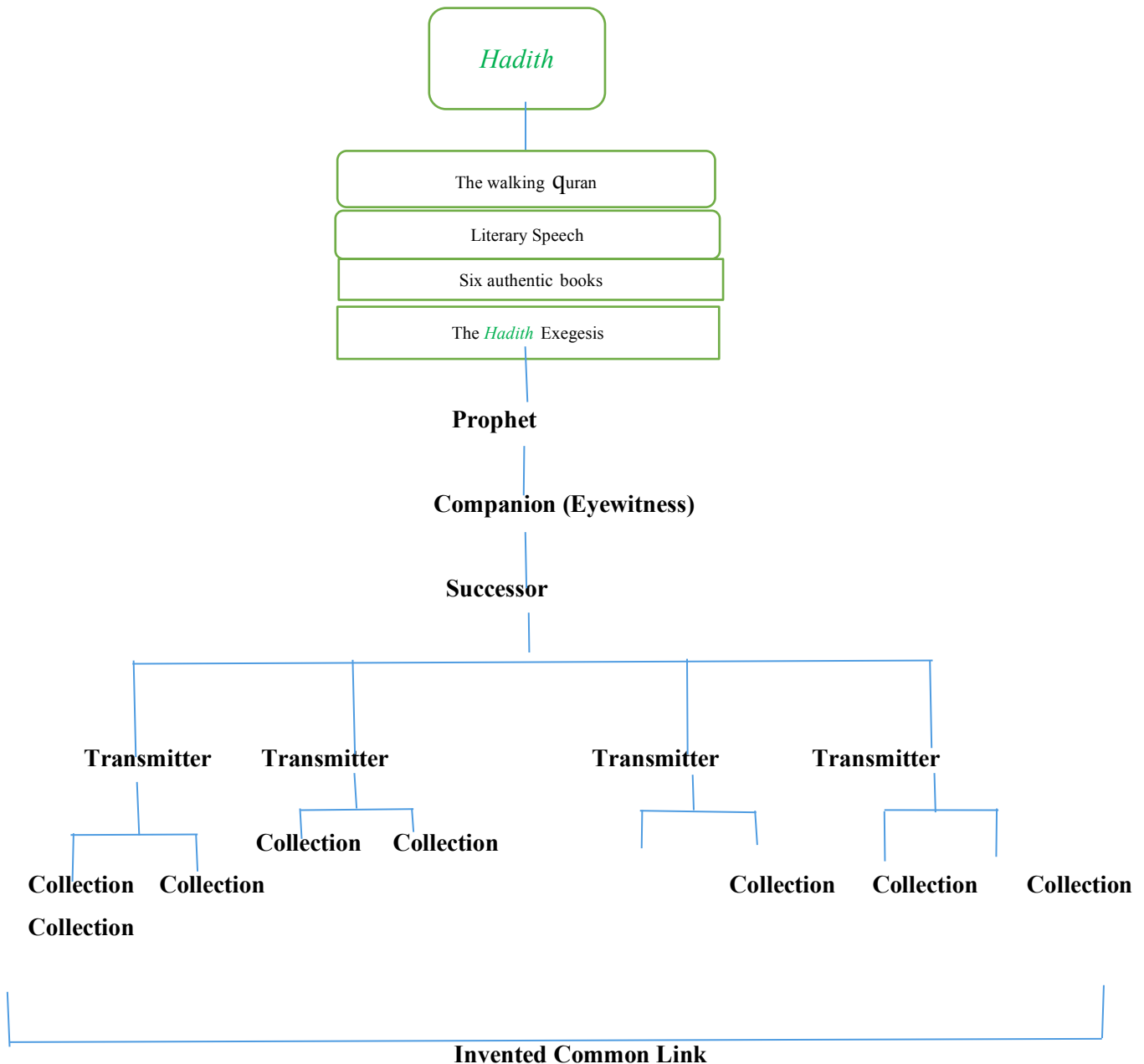**Figure 1:** The Transmission Process of Islamic Sources for Quran

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                        ┌──────────┐
                        │   God    │
                        └────┬─────┘
                             │
                        ┌────┴─────┐
                        │  Quran   │
                        └────┬─────┘
                             │
           ┌─────────────────┴─────────────────┐
    ┌──────────────────┐              ┌──────────────────┐
    │ Like the ringing │              │ The Angel        │
    │ of a bell        │              │ approaches       │
    └──────────────────┘              └──────────────────┘
           └──────────────  Methods  ──────────────┘
                             │
                   ┌──────────────────────┐
                   │      Prophet         │
                   │  Muhammad(pbuh)      │
                   └──────────┬───────────┘
          ┌───────────┬───────┴───────┬───────────┐
   ┌───────────┐ ┌───────────┐ ┌───────────┐ ┌───────────┐
   │ companion │ │ companion │ │ companion │ │ companion │
   └───────────┘ └───────────┘ └───────────┘ └───────────┘
          └──────────── collection & arrangement ──────────┘
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Figure 2: The Transmission Process of Islamic Sources for *Hadith*

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                          ┌──────────────────┐
                          │     Hadith       │
                          └────────┬─────────┘
                                   │
                  ┌────────────────────────────────┐
                  │       The walking Quran         │
                  ├────────────────────────────────┤
                  │       Literary Speech           │
                  ├────────────────────────────────┤
                  │       Six authentic books       │
                  ├────────────────────────────────┤
                  │       The Hadith Exegesis       │
                  └────────────────┬───────────────┘
                                   │
                               Prophet
                                   │
                        Companion (Eyewitness)
                                   │
                               Successor
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Prophet

Companion (Eyewitness)

Successor

Transmitter	**Transmitter**	**Transmitter**	**Transmitter**

Collection **Collection** (under first and second Transmitter)

Collection **Collection**

Collection

Collection **Collection** **Collection**

Invented Common Link

The most authentic sources in Islam are the Quran and *Hadith*. The Quran was revealed from God to Prophet Mohammad directly in different methods, either in whispers, inspiration or sometimes via *Gibril* live. However, some western scholars are denying the authenticity of methods mentioned above. To them, the concept of transmission directly from God to a person is questionable as they have declared in their analysis on the authenticity of Ibn Abbas in *Tafsir at-Tabari*.[11] The exegesis of the Quran is a vital aspect in understanding the authenticity of the *Hadith*. The attack on Ibn Abbas as a most authentic person that can be relied on because of his status as an eyewitness companion makes him a micro system to the other transmitters of the sources. Both these authentic sources (Quran and *Hadith*) have become the literature that serves as a basis of Muslim understanding in laying a monotheistic law as foundation of the *Tawhidi* concept. Other Islamic sources focus more on constructing the development of Islamic law such as *Qiyas (analogy)* and *Ijma' (consensus)*. These four sources have become the main references of Islamic Law with the Quran preceding the *Hadith* in priority. However, these sources still need to be explained by the exegesis approach, either for the Quran or *hadith*. Those who are against Islamic Law have tried to pinpoint the inadequacy of these sources as well as the Quran and *Hadith*. They reject all reports that relate to the recording and compilation of the Quran during Prophet Muhammad's lifetime and have even denied any final compilation that occurred during Abu Bakr's reign.

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[11] Herbert Berg (2000), *The Development of Exegesis in Early Islam*, Britain: Curzon Press, pp. 3, 65, 129.

However, the way of Bible's compilation is still in debate on its authors, actually it is difficult to assign their writing and impossible to definite the accurate dating. As mentioned by M.Azami '*strangely, many biblical scholars deem the text of the Old testament to be historically viable even though some of the OT books were maintained purely as an oral tradition for up to eight centuries.*'[12] To highlight issues in association with the biblical study, the research discussion will elaborate on a fundamental level of understanding in a timeline historical discussion.

The Muslim World is already providing enough space to those interested in Islam. Such as the Quranic and Hadith epistemological originality to establish a revealed knowledge.[13] What is the meaning of Quranic epistemological? It is at least an understanding of the Arabic language including syntax, morphology, rhetoric and the ability to recite the Quran properly. This epistemology – without doubt – has created an Islamic culture indirectly whilst this culture cannot be found in western universities. The revealed knowledge deals with theory to propagate the concept while the Islamic culture is a model to be propagated. In other words, without a strong fundamental theory in the Islamization of knowledge, research on the theory is lacking and it becomes an issue to be speculated. However, this positive aspect becomes a nightmare when a surface understanding of the Islamic culture and propagation leads to a misunderstanding of certain Islamic epistemologies.

Historical Timeline in Proving the Scriptures Sources

Perhaps, the Muslim World lacks a study on sacred scriptures including the ancient inscriptions, why? The existence of Quran is more than enough to mobilize the Islamic principles after the decease of Prophet Mohammad (pbuh). As a result of this situation, the Muslim World is left behind in ancient research, thus, it is no wonder that most Muslims believe that the `Islamic World` only began in the time of Prophet Muhammad (pbuh). Correspondingly, the canonical Four Scripture Books: Luke, Matthew, Mark[14] and John[15] are still in debate either by historians or academicians on its` originality and authenticity. Nevertheless, the writings of Moses[16] and Jesus[17] themselves were never an issue, because both never wrote anything as mentioned before. Then, who wrote the Bible? The Christian and Jew scholars believe that the collections of data either in Old Testament or New Testament are questionable especially on its transmission of the narration and its timeline. The books that eventually came to be collected into the sacred canon were written by diverse authors over a period of sixty or seventy years after the death of Jesus. Otherwise, the Five books of the Old Testament were compiled, written, edited and established completely about 3rd BC[18] or some believe during the Persian period (c. 538-332BC)[19] as mentioned by Julius Welhausen (1844-1918) who points out four basic origins: *Y*(the Yahwistic Prophetic narrative, *c.* 850B.C.); *E(the* Elohistic Prophetic narrative, *c.* 750s.c.); *D* (Deuteronomy and Deuteronomic notes elsewhere, *c.* 600 B.C.); and *P(the* Priestly Code, represented especially in Leviticus and in reformations elsewhere, *c. 400* B.C.).[20] To deliberate the discussion, in what way can we detect the forgeries of the Scriptures? As declared by Sir Edwyn Hoskyns and Noel Davey (….)

> *If it has been found difficult, in spite of a certain amount of evidence, to give names to the authors of the synoptic gospels, it is much more difficult to assign their writing to definite dates. Here there is no clear evidence at all; and accurate dating is simply impossible. The terminus ad quem must be somewhere about A.D. 100.*[21]

Hoskyns and Davey believe that there may be a large number of fabricated accounts known from the early Christian centuries, even some recognized as forgeries which are already well designed in antiquity[22]. Principally, thinking about such literary texts, although undeniably many are lost, misunderstood, misplaced, mislaid and missing, the only alternative forms that exist are the archaeological discoveries such as buildings, coins or artworks that can contribute to the knowledge of the historical background and circumstantial communiqué. Who made the decision to classify the four of these early sacred books of scriptures as canonical? When did it start? How can we be sure that they were right? What happened to the other scriptures which are not recognized as the

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[12] M.M. Al-Azami (2011), *The History of the Quranic Text*, Second Edition, UK: UK Islamic Academy, p. xviii.
[13] Ibid, p.128.
[14] Written just after 70 C.E. See Reza Aslan (2013), *Zealot*, New York: Random House, p. 29.
[15] Composed between 100 until 120 C.E. See Ibid, p. 28.
[16] By degrees, Moses was being eliminated almost entirely from the authorship of the Pentateuch. See Laura Knight-Jadczyk (2005), *The Secret History of the World*, Canada: Red Pill Press, p. 354.
[17] The Q material (Gospel of Jesus the work originality by Jesus' earliest followers). See Reza Aslan, *Zealot*, p. 29.
[18] Richard Elliot Friedman (1987), *Who Wrote the Bible*, New York: Perennial Library, p.33.
[19] Ibid, p.155.
[20] *Dictionary of the Bible*, p. 104. See M.M. Al-Azami (2011), *The History of the Quranic Text*, Second Edition, UK: UK Islamic Academy, pp. 272-273.
[21] Sir E. Hoskyns and N. Davey (1963), *The Riddle of the New Testament*, Faber& Faber, London, p. 196.
[22] Ibid, p.7.

canonical books? To answer these questions, a thorough discussion on the historians` perspective of early Christianity which relies on views that trace the lineage through the apostles to Jesus need to be justified via the historically timeline development, linguistic approach and verse comparison among other non-recognized Gospels as a canonical level of Christianity such as the Gospel of Barnabas.

Otherwise, the Quran was revealed in Arabic *Fushah*, also known as 'the dialect of Quraish'; Umar rebuked Ibn Mas'ud when he taught in *Hudhail* dialect in Iraq during his caliphate by saying that, "The Quran was revealed in the dialect of Quraish, so teach according to the dialect of Quraish and not that of *Hudhail*."[23] How was the Quran collected? The Prophet Muhammad (SAW) did not bind all the Surah and Ayah together in one volume, as mentioned by Zaid bin Thabit, 'The prophet was taken (from his life) whilst the Quran had not yet been collected into a book'. As-Sayuti mentioned that the Quran had indeed been written down in its entirety during the Prophet Muhammad's lifetime, but had not been collected together nor were the Surahs arranged.[24] To establish a master copy of the Surahs was a challenging period, which affect the legal provisions or wordings of certain verses, whilst requiring proper inclusion. However, a loose page format also greatly simplified the insertion of new verses and new Surahs, it took place a short while before the death of Prophet Muhammad.[25]

The discussion focuses more on stylistic features of the Quran and its language authenticity that was discussed by al-Jurjani in his major contribution to the discussion about the *i'jaz al-Qur'an* he concentrated on *ma'ani* (meaning) and *lafz* (expression). The *fasohah* style will not produce a coherent sentence unless they combine the group of words according to their concurrence followed by the meaning. Starting from here, we know that he focused more on the system of *nazm* and movement among the words after their combination. This means that the production of eloquence or *fasohah* is not depended on single words only in producing a meaning. Both concepts have been subject to debate between logicians and grammarians. According to logicians, the meanings are the logical ideas that were signified by the expressions. Otherwise the grammarians concentrated on the functions of the words. According to him, *makna* was what determined the quality of style, and it would be absurd to attribute qualities of eloquence to the expression as such:

واعلم أنّك كلما نظرت وجدت سبب الفساد واحدا وهو ظنهم الذي ظنوه في اللفظ وجعلهم الأوصاف التي تجري عليه كلها أوصافا في نفسه ومن حيث هو لفظ وتركهم أن يميّزوا بين ما كان وصفا له في نفسه وبين ما كانوا قد أكسبوه إياه من أجل أمر عرض في معناه

"Know that whenever you look into this (corruption of taste and language) you find that it has only one cause, namely their view about the expression and the fact that they assign to the expression attributes (...) without properly distinguishing between those attributes that they assign to them because of something that belongs to its meaning".[26]

Such as mentioned in verse أَنَّ اللهَ بَرِيءٌ مِنَ الْمُشْرِكِيْنَ وَرَسُوْلُه.[27] The famous recitation is in the nominative case *rasūluhu* 'His messenger' as a primate or a governee of the moral governor i.e. the primacy, so the meaning will be that God is free from all obligations to the polytheists and so His messenger. And the less famous recitation is in the accusative case *rasūlahu* as an attracted noun to the noun of the confirmation particle *anna* which is the oral governor for both, and the meaning is that both God and His messenger are free from all obligations to the polytheists. Another opinion is suggested by az-Zamakhsharī[28], he says that the governor in this accusative case is the particle of concomitance *wa* 'and', so the governee *rasūlahu* is a concomitant object, and the meaning of the verse is that God with His messenger are free from all obligations to the polytheists. But the irregular recitation was *rasūlihi* in the genitive case as an attracted noun to the genitive noun *al-mushrikīna* 'the polytheists' which is a governee of the preposition *min* 'of', and it is irregular because the related meaning of it, is that the messenger would be included in the group of addressed idolaters, and this is impossible (Al-Khatīb 2002: 3: 343). To embark the concept of meaning structure on, the constitutes a specific case of connection or disconnection due to meaning expression discovered in verse: مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنَ 'They have no certain knowledge, they follow nothing but speculation'.[29] The disconnection of the governor constitutes a legitimate and authoritative reading variant. *Ittibā'a* 'following' in the accusative case would mean speculation *a-dhann* in contrast to definitive knowledge *'ilm*, and the governor here is oral, it excludes the particle *illa* 'except'. On the other hand, *ittibā'u* read in the nominative case as recited by Banū Tamīm means that the speculation is a kind of knowledge, and the governor

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[23]Ibn Hajar (2009), *Fathu al-Bari*, quoting Abu Dawud, Beirut : Maktabah al-'Asriyah, ix: 9.
[24]As-Suyuti (2013), *al-Itqan Fi Ulum al-Quran*, Saudi Arabia: Wizarat al-Shu'un al-Islamiyyah wa-al-Awqaf wa-al-Da'wah wa-al-Irshad, 1: 164.
[25]M.M. Al-Azami, *The History of The Qur'anic Text*, p. 83.
[26]Jurjani, Abdul Qahir, (960), *Dala'il `ijaz*, edit. by Sayid Muhammad Rashid Redha, Cairo: Maktabah Muhammad Ali Subaih wa Aulaad, p.256.
[27]At-Tawbah 3.
[28]Az-Zamakhsharī (1998), *Al-Kashāf*, vol. 1, Riyadh: Maktabat al-'Ubykān, p. 11.
[29]An-Nisā' 157.

here is moral, it is the meaning of primacy which governs the primate *ᶜilm*, because the word *ittibāᶜu* is an alternate of it[30].

Again the sophisticated stylistic structure is highlighted in the occupation case which means that a noun proceeds on a verb governs its pronoun, e.g. وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا 'And after that He spread the earth'.[31] The recitation of the noun *al-ard* 'earth' has two ways. The accusative case *al-arda* as a governee (object) of an eliminated governor (a verb) explained by the mentioned verb *dahā* 'spread', i.e. *wa daha al-arda baᶜda thālika dahāhā*, and it is not possible that the mentioned verb *dahā* can be the governor, because it is connected with the governee i.e. the pronoun of absent *hā* which is returning to the noun *al-ard*, this is according to syntactical rule says: "There is no governor for both pronoun and its apparent."[32] Otherwise, there is the nominative case *al-ardu* which is nominated by a moral governor i.e. meaning of primacy, because it is a primate. The difference in meaning of these two cases determined by the repetition of verb *dahā* even the repetition is a figurative repetition, thus, the accusative case is more confirmative than the nominative case, especially the confirmation of land spreading.[33]

The story of Big Flood the main focus of al-Quran is in mentioning the Big Flood of Noah (PBUH). The issue of Morality provided by any circumstances mention in the Quran is a backbone of the discussion. The moral could be divided into moral to God as a creator (the primary target in life), moral to creatures which including human beings, animals, plants and etc. This comprehensive meaning comprising the righteousness, good character and moral values prescribed the Islamic Principles Standard imposing upon a good Muslim in observance of faith. Here is a quote from Surah al-Ankabut verse 14-15, Surah Hud verse 25 and Surah Noah verse "1" beginning with the word أرسلنا نوحا is a direct speech from the above without any intermediary in past tense level of communication. The word أرسلنا itself providing the vast imagination of the super power control without limit, means only Him able to do that none could challenge Him. Then, the word فأنجينا again the supremacy of power control applied and instigated. This word also produces the sense of righteousness and justice indicating its genuineness.

In Surah Hud verse 26, the using of لا then إلا called التوكيد الكلامي or so-called article of exclusion semantically impose to strengthen meaning of Him the only God. Then He mentioned a warning for those who do not obey Him. This strong introduction and high moral righteousness just to inform us that there is a super power observer. In the verse 29, the character of Noah (PBUH) has started when he mentioned he is the representative of God by using the sentence ويا قوم لا أسألكم عليه مالا، إن أجري إلا على الله, again the eliminated include and not include or التوكيد الكلامي mentioned to show the high moral value avoiding from greed. Direct conversation between Noah (PBUH) and his people mentioned in verse 32 قالوا يا نوح قد جادلتنا again the moral issue focuses on the righteous of Noah (PBUH). The verse 37 is a direct speech between God and Noah (PBUH) illustrates in the word واصنع so-called فعل الأمر or imperative word applied. Verse 38, word ويصنع is a فعل مضارع or called conform verb used indirectly, means the person who revealed the word ويصنع is having a great knowledge on how the ark was built and sailed. Another direct speech which include a great knowledge illustrates in verse 40, حتى إذا جاء أمرنا وفار التّنّور قلنا احمل فيها من كل زوجين اثنين وأهلك إلا من سبق عليه القول ومن آمن وماۤ آمن معه إلا قليل. The question raises how could we know the concept of وفار التّنّور other than coming from the above meaning from God's command? According to Ibn Abbas in his commentary[34] التّنّور means `the condition of earth` full of with water, also mentioned in verse 42 وهي تجري بهم في موج كالجبال ونادى نوحٌ ابنَه وكان في معزلٍ يا بنيَّ اركب مَّعنا ولا تكن مع الكافرين and verse 43 قال سآوي إلى جبل يعصمني من الماء، قالَ لا عاصمَ اليوم من أمر الله إلا مَّنْ رَحِمَ، وحال بينهما الموج فكان من المغرقين. Without great knowledge no one could explain this situation except the super power. In verse 49, direct speech imposed when the imperative word applied يا نوح اهبط بسلام... with the confirmation for those who obeyed will be exempted from pain. The above mentioned are on the authenticity of language use bound to the semantic and logic approaches to ensure coherence and concurrence to the story revealed. All of these concept in combination result in eloquence (*fasohah*), meaning (*ma`ani*) and expression (*lafz*) of quality style in expressing the different meaning by using the theory of *nazm* as mentioned by Jurjani.

The bible stylistic feature is different such as mentioned in Genesis 37:18-36 on 'The Sale of Joseph', there are some strange repetitions, awkward transitions and apparent gaps. However, this idiomatic expression could plausibly be attributed to the authorial style.[35] Similarly, in verse 18, '*they conspired to kill him*' in contrast to verse 22, which is in dialogue phrase 'let us kill him'. Another contradictory point is in verse 22, '*Cast him into*

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[30] Al-Khatīb, Abdullatīf (2002), *Muᶜjam al-Qirāʾāt*, vol. 1, Damascus: Dār Saᶜduddīn, pp. 194-195.

[31] An-Nāzᶜiāt 30.

[32] Ibn ᶜAqīl (1998), *Sharh Ibn ᶜAqīl*, vol. 1. Beirut: Dār al-Fikr. p. 131.

[33] Al-Khatīb, Abdullatīf (2002), *Muᶜjam al-Qirāʾāt*, vol. 10, Damascus: Dār Saᶜduddīn, p. 289.

[34] Sakiz, H (1989), *Ẓomatul bābil Mūjiz al-Haḍoraḍh wādā Dajlah wal-Furāt al-Qadīmah*, Iraq: Mousul University, p. 35.

[35] Joel S. Baden (1977), *The Composition of the Pentateuch*, London: Yale University Press, p. 3.

the pit that is instead of killing him with our hands', again there is another contradictory point in verse 27, *'let us not do away with him ourselves literally, let our hands not be against him.'* Frankly, the interpretation and story flow of the occasions above present a challenge to the reader's mind. Even the discussion on whether the Ishmaelites or Midianites (originated from Abraham & Qaturah's descendants)[36] sold Joseph? the contradictions were apparent in the use of different names as stated in verse 28, *'Then Midianite traders came along and they pulled Joseph up, brought him out of the pit and they sold Joseph for 20 dollars to the Ishmelites, and they conducted Joseph to Egypt',* in verse 36, *'The Midianites sold him in Egypt to Potiphar, a courtier of Pharoah, the captain of Royal Guard.'* However, in the book of Jubilees, chapter 34:11, *'the Midianites and the abduction of Joseph are removed from the story entirely; Joseph's brother sell him to the Ishmaelites, who bring him to Egypt and sell him to Potiphar'* has been eliminated from the book itself.[37] However, in the Testament of Joseph, it states that Joseph is sold by his brothers to the Ishmaelites.[38] Conversely, Rashbam, a Jewish priest, brought the evidence in Genesis itself by saying that Ishmaelites and Medanites were the same people; his interpretation of the genealogy as noted was based on Genesis 25: 2, 'that Medan and Midian were like the mention of Ishmael as one of the sons of Abraham from Qaturah, the third wife'.

The incomplete verses and contrast of each other also discovered in Mathew 10:34 *'Don't think that I have come to bring peace on earth. I have not come to bring peace, but the sword.'* Or is it logical that Moses could describe his death! Luke 13:31 *'At that time certain Pharisees approached Him, saying `Get out of this place, for Herod intends to kill you` it was a Pharisee who warned Jesus that his life was in danger,'* John 19:40 *'Then he took the body of Jesus and wrapped it with the spices in the linen clothes.'* Or the explicit evidence of Deuteronomy text in saying that Moses was in Palestine when referred to what Moses did on the east side of the Jordan[39] *'These are the words which Moses spoke to all Israel on the other side of the Jordan, in the wilderness in the Arabah opposite Suph, between Paran on the one hand and Tophel, Laban, Hazeroth and Di-Zahab on the other'* (Deuteronomy 1:1). In contrast to philosophical linguistic Moses Himself was never supposed to have been in Palestine in his life as mentioned in another verse of Deuteronomy *'Then Moses the servant of the Lord died there in the land of Moab in agreement with the Lord`s word. And he buried Him in a valley in the land of Moab opposite Beth-peor, and to this day no man knows the location of his grave'* (Deuteronomy, 34: 5-7). Another view reflected from the research analysis is how the numbers, date, years and counts are accepted in Biblical studies if the data comes from ordinary men called "Redactors"? such as *'In the six hundred and first year, in the first month, the first day of the month, the waters had dried off the earth, Noah removed the ark`s covering, looked out and behold, the surface of the ground was dry. On the twenty seventh of the next month the earth was thoroughly dried'* (Genesis 8: 13-14). How did the redactors come to know precisely about the counts and numbers! If the verse was not from God or any mentioned document from Moses himself? The same case occurs in the age of Adam as mentioned in Bible `Adam at 130 got a son in his image, after Seth`s birth he lived 800 years and got sons and daughter Adam lived 930 years and he died` (Genesis 5: 3-5) also mentioned the age of Enoch, Seth, Noah and etc. The question is how the exact numbers were accepted? What is the supporting evidence? Most historians, linguists and ancient philosophers believed that the traces either writing or pictures drawing on clays were destroyed because of the big flood. We notice that most of the ancient sources by Jews and Christians originated from Josephus Flavius (37 A.D. until 100 A.D).[40]

How Islamic Sources Connects with Orientalism

According to Edward Said in his *Orientalism*, the term 'Occident' means the west (England, France and the United States) while the `Orient` is the term for the romantic and misunderstood Middle East and Far East (the Middle East & Asia are viewed with prejudice and racism). The Orientalists of the 19th century built collections at the Museums of the European Institutions dedicated to the study of the East. To enhance the collections, art and artefacts were stolen from the East, for instance, the Parthenon (Elgin) marbles in the British Museum were not a gift from the people of Greece. Should they be, as many demand, returned to Greece![41] However, we observe that research on the Orientalism issue by Muslim scholars is lacking, and this may be due to the language barrier. Most Arab scholars, for instance, write in Arabic except for those who study abroad. The orientalists, however, mostly wrote in English, German, French, Latin and in the other European languages. This dilemma has resulted in an unfair competition on literary research and documentation records while the European governments are also

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[36]Ibid, p. 6.
[37]Ibid, p.4.
[38]Chapter 10:6 .Ibid, p. 4.
[39] Ibid, p.20.
[40]Jewish priest, scholar, and historian who wrote valuable works on the Jewish revolt of 66–70 and on earlier Jewish history. His major books are *History of the Jewish War* (75–79), *The Antiquities of the Jews* (93), and *Against Apion*.
[41] https://wmich.edu/dialogue/texts/orientalism.htm

aggressively providing grants for Oriental study so their scholars can dominate, restructure and have an authority over the Orient. Edward Said believes that without examining Orientalism as a discourse, one cannot possibly understand the enormously systematic discipline by which the European culture is able to manage and even reproduce the Orient politically, sociologically, military-wise, ideologically, scientifically and imaginatively during the post-enlightenment period.[42]

To say the relationship between the Occident and the Orient is a relationship of power dominating the culture hegemony as described by Said is a sign of European-Atlantic power over the Orient by emphasizing on creating of a body of theory and practice in which, for many generations, there has been considerable material investment.[43] In addition, this desire has prompted many investments in several expeditions to conquer the Orient mind and wealth, the first of which was in 1731-1805 by Abraham Hyacinthe Anquetil Duperon, an eccentric theoretician of egalitarianism (equal opportunity) who reconciled Jansenism with orthodox Catholicism and Brahmanism in order to prove the actual primitive existence of a chosen people and Biblical genealogy. His approach, however, did not make a big impact to the journey. The second journey was corresponded by Napolean Bonarparte who invaded Egypt in 1798 and his expedition to Syria had led to the greater consequence for the modern history of Orientalism. In 1783, another expedition by William Jones who was already master of Hebrew, Arabic and Persian and who was also a poet, a jurist, a polyhistoric, a classist and a distinguished scholar[44] opened a new paradigm of concurring (is it conquering??) the Orient. The objective of the Orient invasion was to expand Biblical teachings in promoting Christian knowledge and to propagate the Gospel to foreign lands.

The Orientalists' focus is to destabilize the authenticity of the main sources in Islamic principles: the Quran and *Hadith*. As stated by Toby Lester '*…the Koran has seemed for Christian and Jewish scholars particularly to possess an aura of heresy...*'[45] Lester, in his academic striving, quotes Gerd-R. Joseph Puin, associated with the restoration of old Quranic fragments in Sana'a, Yemen by saying '*the only way to break through this wall is to prove that the Koran has a history too. The Sana'a fragments will help us to do this.*'[46] Another supporting source for his point was quoted from Andrew Rippin who states: '*Variant reading and verse orders are all very significant… the text was less stable, and therefore had less authority, than has always been claimed.*'[47] However, all their substances are negating such as Puin himself who wrote a letter to al-Qadi Ismail al-Akwa. The entire letter, hand-written in Arabic, is five pages long, undersigned by Dr.Gerd R.Puin dated 14th February 1999[48] and mentions that the Yemeni fragment does not touch on the Quran itself, and there are differences in the way words are spelled. The criticism on the authenticity which relates to the transmission of the Quran and *hadith* from one person to another and from one place to another has become a major discussion on Islam. Among them are A. Mingana and A. Smith in '*Leaves from Three Ancient Quran…,*' T. Noldeke in his article in the Encyclopedia Britannica, G. Bergstrasser '*Plan eines Apparatus Criticus Zum Koran,*' O. Pretzl '*Die Fortfuhrung des Apparatus Criticus Zum Koran,*' A, Jeffrey '*The Quran as Scriptures,*' Ignaz Golziher in his *advocacy of Skepticism*, Schacht in *fictitious Legal hadith*, Stetter on *Topoi* and *Schemata* in *Hadith*. However, the reaction against them can be considered as a review or a restructured aspect of the Orientalist standpoint such as the review written by N. Abbott on '*Early Continuous Written Tradition,*' F. Sezgin '*the Cataloguing of Early Texts*' and M.M. Azami in his article '*the Critique of Schacht.*' Nevertheless, the development of idea construction has produced another angle to embark the studies, some of them built the new approach to cover their stand (not clear) points such done by G.H.A. Juynboll in '*the Refinement of Schacht`s Methods,*' F. Rahman '*an Attempt to save the Sunna,*' G. Schoeler '*the Oral /Written Distinction,*' H. Motzki '*the Implausibility of Fabrication*' as well as the works done by J. Horovitz, J.W. Fuck, J.Robson, N.J. Coulson and U. Rubin as mentioned by Herbert[49] on their critique on Golziher and Schacht '*…though it is part convincing, needed to be tempered.*'

Based on the above discussion, the Orientalist contributions are undeniable. The smart strategy in concurring and invading the Orient; culture, religious, language, politic, economy, social and education were successful. However, the credential of personalities in the construction and development of the Islamic studies are still not able to penetrate in influencing the Islamic sources. Even though the Orientalism ideology has great influence upon the mind of the Orients especially in Muslim lands, the principle of knowledge in Islamic sciences remained intact. This is because no one has succeeded to modify and transform the verses of the Qur`an. Linguists had

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[42] Edward W. Said (1978), *Orientalism*, UK: Routledge, p. 3.

[43] Ibid, p. 6.

[44] Ibid, p. 100.

[45] Toby Lester (1999), "What is Koran?", *The Atlantic Monthly*, Vol. 1 No. 1, January, pp. 43-56. See also M.M. Al-Azami, *The History of the Quranic Text*, p.4.

[46] Ibid, p. 44. See M.M. Al-Azami, p.4.

[47] Ibid, p.45. See M.M. Al-Azami, p.5.

[48] For the text of his complete letter, see "at-Thawra" (1999), *The Yemeni* newspaper issue 24.11.1419 A.H/ 11.3.1999. See M.M. Al-Azami, p.12.

[49] Herbert Berg, *The Development of Exegesis in Early Islam*, p.38.

pointed out that the strength of *'Ilmu bayan* in Qur`an is "the knowledge of the expression of one meaning in different ways" by referring to it more or less clearly, which serves to avoid mistakes in the application of speech to the full expression of what one wishes to say."[50] This implies that the science of *bayan* provides the final touch to the conveying of information and cannot be separated from the science of meaning.[51] In other words, the discussion on the introduction of semantic elements needs to be related to the technicality of grammatical aspects. Thus, we know that the academic credential is important to penetrate the issue which does not rely on surface textual reading but also considers its legitimate merit. Anyone can write on Islam but only a devout Muslim has the legitimate prerogative to write on Islam and its related subjects. However, one may say that this is biased and may question as to why only Muslims have a legitimation on Islam when it should be globalized for a balanced view.

Conclusion

The Islamic sources can be defined as documentations written before or after the revelation of the Quran while the biblical study consists of verses of storytelling with many of its scholars believing in the '*Pseudonymous Writing*' in Bible. Some biblical scholars are still searching for the original sources of the Bible, either the Old Testament or the New Testament, its contents and the authors involved in its compilation. However, the gap between the biblical contents and Islamic sources is not too wide except that the stylistic usage in both scriptures are totally different, either in direct or indirect language. Thus, the Orientalists' objective of empowering the East to spread Bible teachings succeeded through its critical penetration into the Islamic sources such as its critique on the Quran and *Hadith* as mentioned earlier. Nevertheless, most of their writings focus on the legitimization of Islamic principles which needs to be questioned in relation to its validity of the semantic understanding of the exegesis sources written in Arabic. The misunderstanding may have been generated either by Muslims themselves because they lack legitimate merit or by the orientalists, especially with regards to their claim that the writing on the Yemeni fragment is similar to that which is written in the Quran. This claim is to propagate that the Quran originated from the ancient languages as proven by the Yemeni fragment. However, the claim has been negated while the letter sent to al-Qadi Ismail al-Akwa by Dr. Gerd R. Puin in hand-written Arabic mentions that it is an invalid claim by the Orientalists. This occasion proves that the writings on the ancient inscriptions are totally different from the language used in the Quran. To embark on the study, the research focuses on a discussion on epistemology which relates to the theoretical concept in the Islamization of knowledge whilst in producing the genuine theory of Islamic knowledge, the researcher emphasizes the concept of *Tawhid* which can be categorized as the search for knowledge (research) and Islamic culture. The negative impact normally produced from a misunderstanding and misinterpretation of the Islamic cultural paradigm resulting from the usage of negative epistemology which can be traced to the lack of a deep understanding of word usage or the semantics of the referral language.

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[50]Kees Versteegh (1997), *Landmarks in Linguistic Thought 111*, London: Routledge, p. 124.
[51]Solehah Yaacob, et. al (2014), Alternative Paradigm For Language Acquisition, *Open Journal of Modern Linguistics*, Vol. 4, No. 3, p. 102.

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