

Religious discourse in light of modernist approaches Temptations and limitations

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Abstract

This article attempts to discuss the subject of the study of religious discourse in the light of modernist approaches, focusing on philological and historical approaches, trying to answer the following problematic: to what extent can we rely on modernist methods in re-reading the religious discourse?

After study and analysis, it was found that the adoption of the two approaches in their Western image can not be at all, but if they are adapted according to religious specificity, it is possible to clarify some meanings that do not contradict the spirit of religious discourse

Keywords: Religious discourse, Modernist approaches, Philology approach, Historical approach

Introduction

This article draws its vision from a group of modernist readings of religious discourse, which calls for re-exploration of the archeology of religious discourse, by making use of all the principles of modernity and the concepts adopted by postmodernism, by exceeding the traditional readings of religious discourse

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The modernists have called for transcending the interpretation of religious discourse according to the heritage approaches, which are mainly based on the interpretation of the Qur'an by the Qur'an, or the interpretation of the Qur'an by the Sunnah, or even by opinion. On the other hand, they saw the necessity of adopting modernist critical approaches to reading and interpreting the Qur'anic discourse. As it achieves the true understanding of the Qur'an, the philological approach and the historical method, for example, are enough to be real alternatives to probe the depths of the Qur'an discourse and demonstrate its significance.

In fact, they adopted a projective reading. By relying on these approaches, it made a quantum leap in understanding and dissecting the Bible, whether it was the Old Testament or the New Testament. However, the projection is only in similar matters. So is the discursive structure of the Holy Qur'an the same as that of the Bible, for example?

From this standpoint, the following problem arises for us: To what extent can the modernist approaches be relied upon in studying and interpreting the Qur'anic discourse? Will these approaches enable us to make a qualitative leap to re-study and understand the Qur'anic discourse?? What are the intellectual origins of those approaches? What are their knowledge backgrounds?

On this basis, the axes of this article will be as follows:

The first axis: the methodological justification for adopting modernist approaches in the analysis of religious discourse

The second axis: the modernist curricula, their intellectual origins and methodological mechanisms.

The third axis: Religious discourse and modernist approaches - Application limits and the feasibility of conciliation-

The first axis: the methodological justification for adopting modernist approaches in the analysis of religious discourse

It may come to mind that the call for reliance on modernist approaches to the study and analysis of religious discourse stems from an intellectual luxury brought about by the achievements of modernity from intellectual concepts and methodological mechanisms in the criticism and anatomy of texts. According to some scholars who are fascinated by Western thought, it is an undeniable matter, so, they go beyond the limits of time and place in order to deny the sacred and destroy it in order to join it with the defiled. It is very acceptable, because the culture that they were nurtured, and the concepts they were brought up with, could not deviate from the borders of the circle that were previously drawn

There is a wide difference between the two groups,. Even though they shared the method - which is the application of modernist curricula to religious discourse - the point of difference lies in the purpose of applying these curricula.

In a scientific way, the problem of the origins of the call to apply these methods to religious discourse comes in one of two matters:

The lack of traditional approaches to understanding religious discourse because the Interpretation of the Qur'an with the Qur'an, or interpretation of the Qur'an by Sunnah, or even interpretation of the Qur'an by opinion did not lead to a comprehensive understanding of the meanings of the Qur'anic discourse.

The futility of traditional approaches to understanding religious discourse. This means that the concepts that we have come to do not meet the religious truth aimed at understanding the religious discourse, and this is a radical claim that tries to destroy the heritage by questioning and contesting it.

And both of them share a fascination with the achievements of modernist currents and the concepts they brought about and the mechanisms they raised, and the justification for that is Europe's exit from the world of darkness to the age of enlightenment and modernization.

And if we deal with the first matter, we find it simple to deal with. Modernist currents can be used to bring some meaning into the religious discourse.

As for the second matter, dealing with it is complicated. Because he blew up the inherited achievement, and claimed that it was not valid, since the first premises were incorrect and contested.

It is this matter that makes us obliged to consider the doubts they created, and we can summarize them as follows:

Questioning the nature of the revelation of the Prophet, may God's prayers and peace be upon him:

for them, it is no different from the cases of epilepsy, madness and delirium that came in the Old Testament. The hearing of his contemporaries did not attach the slightest importance to him, because he was beyond their mental perceptions and preoccupations and from the results of his long meditation when he was cut off from people and interrupted in the cave of Hira. First, and to all people through them. " (Abdul Majeed Al-Sharfi, 2001, p 34)

Questioning the Noble Qur'an: The Qur'an that is in our hands is not the Qur'an recited by the Prophet, may God's prayers and peace be upon him, and rather it is the work of those who came after him. "The wording of the Qur'an is not correct to give a truth except to the verbal message that the Messenger conveyed to the group that came to his time. As to what was collected after his death in a specific arrangement and was written between the two covers of a book, it is known that the Companions themselves were not at first agreed on the legitimacy of this gathering that the Prophet did not do or commanded. " (Abdul Majeed Al-Sharfi, 2001, p49) This matter stems from their belief that " there are things that are lost or mutated during the transition from the oral stage. To the writing stage » (Muhammad Arkoun, 1999, P53)

More than this, they "hesitated even in the name they would give to this phenomenon before the matter settled on calling it" the Mus-haf ", similar to - as the news says - with what some of them knew in Abyssinia.

Then the unification of this blog's narration was a political decision during the reign of Othman. When he gathered people together on one Qur'an, and burned unofficial

copies of the Qur'an, for fear that Muslims would disagree in their book like Jews and Christians." (Abdul Majeed Al-Sharfi, 2001, p 49.50)

As for the term book, it is ambiguous in their belief, as "many people think that what is meant by it is the common one when drawing lines on rock, bone, papyrus, paper, sandblasting and other material things. But the Qur'an does not refer at all to this meaning when He talks about the written book, the book of God, the book revealed to Muhammad, or other prophets and messengers, and about the valuable books in the "purified papers" and about the People of the Book. In all these uses, the book is not intended as a material thing that one can touch, copy, open it on a page, close it and put it in a cupboard or on a shelf. Rather, it is the content that God decided to entrust the prophets to convey to humans and there is no evidence for this that the revelation is used. This term and the Prophet did not receive the entire Qur'an, and he came down at intervals. It lengthened or shortened, as is well known ... in the absence of material that facilitates handling, it was only available in the second century AH, when the manufacture of paper was known through China, and the book was popularized in its familiar material sense" (Abdul Majeed Al-Sharfi, 2001, pp. 53-54).

C - Questioning the codification of the Noble Qur'an: This matter, if proven, means one of two things:

The possibility of penetrating the Qur'an, and then removing the aura of sanctification from it, as it was previously removed from the biblical and evangelical text before, in order for Qur'anic studies ... to join its biblical and biblical counterparts, thus reducing the historical disparity between Islamic societies and their Western counterparts" (Al-Hassan Al-Abaqi, 2009, p 125)

The recognition that the structural and linguistic nature of the Noble Qur'an is similar to the biblical and evangelical texts. This means that the three books are distinguished by common and similar semantic, linguistic and semiotic characteristics" (Muhammad Arkoun, 2001, P53).

More than this, some of them said that "some of the basic or essential materials or documents to reach a correct knowledge of the Qur'an have disappeared forever. We must admit that any re-reading cannot arrive at the full historical meaning of the Qur'anic linguistic phrases." (Muhammad Arkoun, 2001, P53)

In the context of the reconciliation between the Holy Qur'an and the Old and New Testaments, a distinction was made between the terms Qur'an and the Mushaf. The Qur'an is everything that was revealed to Muhammad. As for the Mushaf, it indicates "the material thing that we daily hold in our hands, It is completely compatible with the Torah and the Bible." (Muhammad Arkoun, 1995, p189) Then the Qur'an was considered an official codex, and the official meaning was interpreted by saying, "official, because it is the result of a set of decisions taken by spiritual authorities that are recognized by a group" (Muhammad Arkoun, 1999, p57.58).

Skepticism about the codification of the Holy Qur'an reaches its point when they claim that "The Qur'an was not agreed upon as we thought during Uthman's era. Something, or we omit something from it, they treated it as

an integrated work despite the diversity of its surahs, and their differences between them in terms of topics and methods (Muhammad Arkoun, 2001, P114)

All these doubts and fabrications have one goal, which is the necessity of dealing with the Noble Qur'an in the same way that the biblical texts and the Gospel were dealt with, in order to achieve the qualitative leap in urbanization as happened in Western civilization. Evangelism, which we must constantly compare it with, and this delay shows the historical disparity between Islamic societies and European or Western societies" (Muhammad Arkoun, 1999, p22.23)

This saying predicts the obsession that befell the modernist readers of the Noble Qur'an, who were impressed by what these curricula had achieved at the level of biblical and biblical studies.

Faced with this matter, we will be obliged to research the conceptual and procedural nature of those approaches to the two curricula in order to see the extent to which they can be used in re-reading the religious discourse.

The second axis: the modernist curricula, their intellectual origins and methodological mechanisms.

The philological and historical approaches are the most important approaches that modernist studies have adopted on the Bible, and most modern Arabs call for their application to the Qur'anic text, and from here it is necessary to reveal their nature and the foundations of their work.

A-The Philological Approach:

"This term - which corresponds to the philology of the Arabs - consists of two Greek words, the first is philos, which means friend, and the second, logos, which means engagement or speech. It is as if the author of the label noticed that the Philology is based on a love of speech to deepen its study in terms of its rules, origins and history (Sobhi Al-Saleh, 2004, p. 20)

It is defined as: the study of a language in terms of its grammar, history of literature and criticism of its texts. It may also be called and intended to study mental life and its products in general in a nation or group of nations" (Muhammad Ali Wafi, 2004, p14)

As for the origins of this term, it goes back to "the days that followed the fall of Constantinople, that is, around the fifteenth century AD, when the Latin Greek texts were the first texts to be subjected to criticism and scrutiny. Reading ancient texts is what prompted many researchers to study this literature in a great way, working to break the chains of tradition that made their predecessors accept everything left by the fathers without scrutiny or investigation, and the emergence of a critical sense among many of them as a result of their exposure to the research of exploratory trips of civilizations. And nations in the East and West, and their connection with the Islamic civilization led to fruitful intellectual communication" (Youssef Al-Kalam, 2009, p. 23)

As for the foundations on which it depends", it is Taking care of the text and the document, because they are the only witnesses to the absent from these nations, so it became - before accepting the testimonies contained in

it - that it is necessary to first verify the accuracy of the information contained in them, such as verifying the authenticity of the document itself, and the correctness of its attribution to its owner"(Youssef Al-Kalam, 2009, p. 24).

On this basis, the philological approach is based on three foundations, each of which is considered a stage that cannot be bypassed, namely:

- Preparing and printing texts
- Criticizing the authenticity of texts
- Search for text sources

In this way, it includes "dating the text and deciphering it, comparing editions, arranging and explaining errors, monitoring inserted additions to the text, and establishing criteria for verifying the authenticity of texts. All these processes reach their end when preparing a critical edition or publication" (Youssef Al-Kalam, 2009, p. 67).

This means that the philological method cannot be applied unless the following things are available:

The abundance of texts on one issue.

- Different texts about the same truth.

The difference in the actual author of the first text.

But if one of these three things is neglected, then resorting to this method is considered an act of absurdity, and here we ask the following question: To what extent can this method and its applications be used on the Bible

This approach has been adopted in the study of the Bible, and this was not an easy matter. As, under the pretext of how the imperfect criticizes the texts of perfection, the Church Fathers put a barrier in the face of all who wanted to criticize the texts of the Bible, because they know of the many troubles that this book suffers from that makes those who entrusted themselves as guards against it do not wish to submit to criticism; because they are certain that This will diminish its value, and reveal its truth, and then they will lose the position of guardianship and the profits that come to them, so they stipulate that belief in him should not be subject to reason" (Youssef Al-Kalam, 2009, p.28)

The reason for applying this was due to two things:

The first: In the huge number of copies of the Old and New Testaments, for example the number of copies of the Old Testament amounted to about 20 thousand copies, while the copies of the New Testament amounted to about 150 thousand copies, and this makes the declaration of their inaccuracy as a matter for granted, and in return raises the need to search for the right ones from the wrong. And this can only be by criticizing it and studying it all together

The second: multiple scribes; The manuscript in its historical journey is passed on by hands, and the way it is read differs due to the difference in formation and points, for example, in addition to changing letters or inability to read them, which forces him to read them according to his understanding, not as it is actually found in the text, and in the simplest cases the matter is confused between the text and the annotation. , So he puts the footnote in the body of the text, believing that it is from the text

More than this, "the Bible does not have an original text, and all we judge it is translated copies of a missing text." (Youssef Al-Kalam, 2009, p 69)

This approach relies on the following points:

- The author who owns the original manuscript cannot write words without meaning or contradictory words, and knowing this does not require a standard from the critic other than his reliance on logic.
- The author cannot write words that violate the rules of the language in which he is writing, which requires the critic to know the language of the manuscript, its grammar, its syntax, and all its sciences.
- It is not possible for the text to include statements made by its author that contradict what he thinks or believes, or what he does not know at all, so the critic in this case must have historical knowledge of the author and his time.

And if we try to drop these controls on the Holy Qur'an, we find that it is controlled by all of them - which we will refer by study and analysis to the next topic - as for the Holy Book, its matter is different. It is not controlled by any of them, due to the following: -

The problem of language: This is evident in the following levels:

The Bible violates the rules of the language in which it was written

The stark contrast between many of his texts

Absence of knowledge of the original language of the Bible at all: no reference was made to the language in which the books were written, or the language in which the prophets of jews spoke, and all that was mentioned was a reference to the languages spoken by jews and not to the language of the book, and that was In three places:

The first: In his saying: "Then the Rabshakeh stood and called out in a loud voice in the language of Judah,: Hear the words of the great king, the king of Assyria"(second king: 18/29)

The second in his saying: "In those days also I saw Jews who had married women of Ashdod,Ammon,and Moab; and half of their children spoke the language of Ashdod, and they could not speak the language of Judah, but spoke the language of various peoples".(Nehemiah13:24/25)

The third in his saying: "On that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to the Lord of hosts, one of these will be called the City of the Sun"(Isaiah 19/18)

The passages that mentioned Judaism were not preceded by a word of language, unlike the Canaanite language, "which indicates that the editor of these paragraphs knew that the Jews did not have a specific language, but a dialect that is a mixture of different dialects" (Abdul Aziz bin Abdullah et al, 2002, p. 49)

That is why "there is no evidence that the Hebrew language now known is the dialect called Judaism in the biblical texts mentioned. The latter indicated that the Children of Israel spoke Judaism and not Hebrew, and the current text of the Torah is written in Hebrew, which indicates that this text is a Hebrew translation of the Jewish text." (Youssef Al-Kalam, 2009, p. 71)

Which made Western scholars criticize this matter, as Sigmund Freud suggested that the Torah was written in hieroglyphs on the basis that Moses lived in the Pharaonic palace and among his family for forty years.

Richard Simon declares: "Since the sacred books are entrusted to man at a time when their origin is lost, it is impossible not to be subjected in one way or another to completely change by the action of time or the neglect of the scribes. In fact, we do not have even a small portion of the first manuscript of any book of the Bible" (Harrington, Wilfrid .p50)

That is why the application of the philological approach to the Bible is unavoidable, especially in light of its multilingualism, in addition to the Egyptian and Canaanite languages. There are what was written in Aramaic, including two chapters from the Book of Ezra written about 300 BC, and half of the book of Daniel written about 165 BC. The Book of Wisdom and the Second Book of the Maccabees, which are two of the Apocryphal books that are not recognized by Jews and Protestants" (Youssef Al-Kalam, 2009, p. 73)

B-Historical method:

-Concept and Essence:

The concept of historicism: it indicates everything that is historical. In the French language it corresponds to the word "Historique", which in this form is a description attributed to history, and in this sense it does not indicate more than the relation to history (Abbas Abu Al-Saud, 1970, p. 52)

As for the West, the first appearance of this term dates back to the end of the nineteenth century, and exactly to the year 1872, according to the dictionary, "Larousse" in the French language, and it is known that the nineteenth century witnessed a revolution in various scientific and life fields, so "historical" was considered one of the categories Which has been associated with progress as a description of material civilization, rejecting everything that is metaphysical.

As for Robert ROBERT's dictionary, we find the following difference: The word "historicism" means the doctrine that studies events within their historical terms, while "historicism" is a feature of what is historical (le petit rebert,1992.p93)

Allan Turin defined it as: "the ability of each society to produce its own social and cultural sphere, and its own historical context." (Marzouq Al-Omari, p. 25)

Arkoun defines Historicism as "one of the parts of the ancient dialectic between revelation, truth and history." (Muhammad Arkoun, 1981, p15)

He defines it, in another place, by saying: "Historicism, for professional historians, is that characteristic that is characteristic of everything that is historical, that is, that which is not fictional or illusion, and which is verified with the help of historical criticism tools." (Muhammad Arkoun, 1981, p18)

Nasr Hamid Abu Zayd defines it as, "the moment of separation between absolute and transcendent existence - divine existence - and temporal conditional existence." (Nasr Hamid Abu Zaid, 2000, p. 71)

Hence, approaching the religious text, according to the historical method, means that it is considered a historical phenomenon, and a cultural product linked to a specific time and place (the seventh century AD, Makkah and Madinah) and the characteristics of the geographical and cultural environment in which it appeared, then studying the most important people who were behind That historical incident, called historical actors by Arkoun.

To say the historiography of the Qur'an or the history of texts has two dimensions (Mustafa Bajo, 2011, p. 145)

-The historicity of the Qur'an in terms of its structure and being a cultural product for a specific community. Or to put it more clearly: being a human product away from transcendence and sanctification.

-The historicity of the Qur'an in terms of its rulings and legislations, as it is a response to certain social, economic and political circumstances and circumstances, and as they change, they are no longer needed.

- Historical foundations and mechanisms:

Historicism is based on a group of pillars, including (Idris Al-Ta'an, 2007, p. 305)

- Humanism: the humanism that appeared with Western modernity, and the human movement, which makes man the master of the universe,

- Relativism: to the effect that there is no absolute, real and certain thing, so everything is relative.

- Marxism: that is, the materialistic interpretation of history, far from all concepts: (the unseen, God, revelation ... the miracle ... the myth).

- Evolutionary: Relative to the evolutionary theory, which says that a person has reached the stage of mental maturity, and does not need an inspiration to guide him.

- Hermeneutics: based on structuralism and deconstruction, which is subject to the subjectivity of the reader, without any regard for the intentions of the speaker or the writer, (the death of the author)

In general, "historical" is one of the most important statements produced by the philosophical environment, secularism in Western thought, and therefore secularism and historicalism are two sides of the same coin.

-Its mechanisms:

Among the mechanisms that the historicism adopts in dealing with the religious text are the following:

De-holiness of the Holy Qur'an: In this context Arkoun says: "I can say that the sacred that we are or with today has nothing to do with the sacred that the Arabs had in the Kaaba before Islam, nor even with the sanctuary that prevailed in the days of the Prophet (Mohamed Arkoun, p. 20).

This is what Harb proves it by saying: "How can we read the texts by a historical critical reading, and claim that we do not take away from them the attribute of transcendence and holiness?, it is better to confront the problem instead of revolving around it" (Ali Harb, 2005, p. 77)

Exceeding the concepts, rulings and legislations mentioned in the Noble Qur'an:

The aim of the attempt to historicization the Noble Qur'an is to place it in its historical and temporal context, and in its environmental and cultural conditions and geographical boundaries, in order to transcend its concepts, rulings and legislation. : "The lesson is about the reason, not the generality of the word." In this regard, Dr. Muhammad Emara says: "What is meant by the history of rulings is that the rulings of the Qur'an were a response to a specific reality, and therefore they are valid for that era with its historical, cognitive and cultural terms, but historical development has abrogated this authority, and The rules of the Qur'an are no longer valid for this time and must be transgressed and neglected. (Muhammad Amara, 2003, p. 68)

for example "the girl's share from the inheritance. God Almighty says: to the male, a portion equal to that of two females [An-Nisa: 11]. Al-Jabri interpreted this verse in a rational and historical interpretation, when he mentioned that the legislator's estimation of the female's share in the inheritance by the half because. Women were totally deprived of inheritance, so Islam came with a compromise solution that gave her half of the male's share in that era. Today, however, women are working, earning money, and participating in the maintenance of the home and children, and polygamy is reduced so there is no reason to avoid Equality between men and women in inheritance (Al-Jabiri, 1983, pp. 54-56)

The third axis: religious discourse and modernist approaches - limits of application and feasibility of conciliation -

The conceptual and procedural nature of the philological and historical approaches can be used and applied to human texts, or those texts that have been touched by the human hand and brought down from the status of holiness to the level of impurity.

So, it is necessary for us to ascertain the extent to which the assumptions about religious discourse in its Quranic form have been fulfilled. If these assumptions are fulfilled, we have no other choice but to rely on these two approaches in re-reading the Qur'an text.

Hence, we must examine these assumptions by exploring their validity

First: The issue of revelation:

It is noted in the texts of the Old Testament that:

-1It does not differentiate between revelation and dream, and the prophet may be true as he may be false. It was mentioned in the Book of Deuteronomy : "If prophets or those who divine by dreams appear among you and promise you omens or portents, and the omens or the portents declared by them take place, and they say, "Let us follow other gods" (whom you have not known) "and let us serve them," you must not heed the words of those prophets or those who divine by dreams; for the Lord your God is testing you, to know whether you indeed love the Lord your God with all your heart and soul.(Deuteronomy 13:1-04)

- the prophets prophesy in groups, and they seek the help of musical instruments, such as the harp and the tambourine, and it was mentioned in the first book of Samuel that "After that you will come to Gibeah of God, where the Philistines have an outpost. As you approach the city, you will meet a group of prophets coming down from the high place, preceded by harps, tambourines, flutes, and lyres, and they will be prophesying. 6Then the Spirit of the LORD will rush upon you, and you will prophesy with them (Samuel 10:5-6)

On this basis Spinoza tried to present a definition of revelation: Prophecy or revelation is the certain knowledge that God reveals to humans about something, and the prophet is an interpreter of what God reveals to people like him who are unable to obtain a certain knowledge of it, and they possess the awareness of it only by faith alone »(Spinoza, 1997, p. 123)

And since this definition does not apply to what is stated in the Bible, the following has been done:

-An attempt to differentiate between revelation and inspiration, and this last concept was adopted, making the first related to metaphysical matters and theoretical issues, while the second related to practical matters, which led Wilfrid Harrington to say that revelation in the strict sense "is rare in the Bible, if not completely lost." (Wilfrid Harrington.p48)

Secondly, considering the Bible as a human work, as Wilfrid Harrington believes that it is "possible to conceive of the Bible now only in its human character and only look at it as a result of a collective effort and the work of a nation that has placed in it the treasures of its traditions during centuries. (Wilfrid Harrington.p48)

This is confirmed by the author of the biblical dictionary, where he says, "However, these books were written by men who added their own thoughts to the words of God and to the words of the prophets, and their participation was effective and in important proportions.

Baruch wrote the sayings of Jeremiah and concluded it with an epilogue that included a biography of his teacher, to look at the entire book as that of Jeremiah, and the notes of the publishers of the Kohult book were incorporated into the body of the text(Mounloubou.1984.p339)

From here, we conclude that the concept of the Qur'anic revelation and the Prophet is completely different from this matter. Rather, the latter is nothing more than sophistry that has nothing to do with the divine revelation, which was refuted by the Holy Qur'an and demonstrated its invalidity in several Qur'anic verses, including:

The verse, And they say, "O you upon whom the message has been sent down, indeed you are mad(7) Why do you not bring us the angels, if you should be among the truthful(8) We do not send down the angels except with truth;[671] and they [i.e., the disbelievers] would not then be reprieved(9) Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian. (Al-Hijr 6-9)

And the words of the Almighty: [That] indeed, it [i.e., the Qur'ān] is the word of a noble Messenger (41) And it is not the word of a poet; little do you believe (42) Nor the word of a soothsayer; little do you remember (43) [It is] a revelation from the Lord of the worlds (Al-Hāqqah40-43)

Therefore, "regarding to their divine sources there is no comparison between the Holy Book and the Holy Qur'an. The first, according to the confession of its people, the rabbis of the Jews and the great men of the church, such as Abraham ibn Ezra, Thomas Aquinas, Spinoza, Richard Simon Ostrock and others, was distorted by human hands. . and thus it is true that what was recited from God to his messengers is different from what was written and reached our hands today As for the Qur'an, with all what has been said throughout history, no one could hide his admiration for it, its style, its unity and its harmony, even if he denied its affiliation with the circle of divine books (Youssef Al-Kalam, p. 35)

Second: The issue of transcribing the Noble Qur'an:

The problem of transcribing the Noble Qur'an has been raised after the findings of studies on the Bible, and therefore what is presented is a non-objective projection, and this can be shown as follows:

Western scholars have challenged the form and content of the Bible, Spinoza says: "We are completely ignorant of the authors of many books, or we are ignorant of the people who wrote them, or we doubt them ... On the other hand, we do not know an appropriate verse and at what time and place it was written. These books whose true authors are unknown, and we do not know in the hands of who signed and from whom the original manuscripts came to which a number of disparate copies were found ... When we read a book that includes things that cannot be believed and cannot be perceived, or when we read a book with very vague terms, It is absurd to search for its meaning without knowing its author, time and suitability ... and there is another difficulty that we find in interpreting the Bible according to this method, which is that we do not have these books in their original language, the language of their author..I will not talk about the apocryphal books that are their authority Much less ... I do not hesitate to say that we do not know the meanings of many texts from the book.(Spinoza, 1997, p. 225)

Spinoza stood with absolute scientific realism and objectivity through his presentation of the problems that plague the Bible, and he did not find adequate answers for them, which is what Ibn Hazm stood upon when he traced "the history of the children of Israel from the time of Moses to the time of their return from the Babylonian captivity, and he stood with their conditions and the conditions of their kings and priests." And the status of the Torah throughout this period, and he proved, following a critical historical approach, that the Torah was subjected to alteration and distortion, and concluded that the Torah that the children of Israel believe is the Torah that Ezra wrote for them after the Babylonian captivity (Ibn Hazm, p. 302)

This view is supported by John Botero, who says: "This pamphlet, i.e. the Bible, is incomplete because it was written in a language and perspective that were twenty to thirty centuries ago, during which rapid development occurred. Moreover, a thousand years of history cannot be summarized in a thousand pages without losing much of its essence" (John Botero, p. 21)

As for the Noble Qur'an, its matter is completely different. During his reign, may God's prayers and peace be upon him, the verses of God were descended with a scattered star on his chest according to events and situations, and the Prophet "peace and blessings of God be upon him" was keen to memorize it as the Almighty said: Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān] (17) Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. (18) So when We have recited it [through Gabriel], then follow its recitation. (19) Then upon Us is its clarification [to you] (Al-Qiyāmah16-19)

Therefore, he assigned a number of the Companions the task of writing the revelation, and they used to write the verses of God on whatever tools were available to them. Such as: the shoulders, the patches, and the papers, while some of them memorized the verses of God in their chests, and the Prophet, peace and blessings be upon him, forbade writing hadiths so that the hadiths would not be mixed with the Book of God Almighty, and Al-Bukhari narrated on the authority of Qatada, he said: (I asked Anas bin Malik: Who collected The Qur'an during the time of the Messenger of God, may God bless him and grant him peace, and he said: Four are all from the Ansar: Ubai bin Kaab, Muadh bin Jabal, Zaid bin Thabit, and Abu Zaid) [Sahih al-Bukhari]

The way collected and codification was directed by Bukhari in his Saheeh what that "Zaid ibn Thabit, may Allah be pleased with him said: Abu Bakr sent to me after the people of Al-Yamamah were killed, and Omar ibn al-Khattab was present. Abu Bakr, may Allah be pleased with him said that Omar came to me and said: a lot of readers were killed and I fear that many of the Koran disappears, and I see to collect the Koran, I said to Omar ibn al-Khattab: how can i do something .the Messenger of Allah, peace be upon him, didn't do it.'Umar said that it s better. so Umar urged me until I accepted, Zaid said: Abu Bakr said to me: You are a wise young man, and you used to write the revelation . I said: How can you do something that the Messenger of God, may God bless him and grant him peace, did not do? He said: It is better. So ,Abu Bakr still insists until I accepted, then.I started to collect the Koran. The manuscript stayed with Abu Bakr until he passed away, and then with Hafsa girl Omar may Allah be pleased with him "(Bukhari, No. 4986)

So there is a big difference between them.

Conclusion

Through what has been mentioned, we conclude the following:

-The conceptual and procedural nature of the philological and historical approaches is strict to the extent that it is possible to examine not only the authenticity and truth of the texts, but also to ascertain the extent of their credibility.

-The use of the two approaches in studying and scrutinizing the Bible has led to uncovering its truth, clarifying its nature, and emphasizing the humanity of what is in it.

- these two approaches can't be used on the Holy Qur'an, because its source is known, its content is understandable, and there is no need to doubt either its source or the nature of its rulings

-The application of these two approaches to the Noble Qur'an is a blatant violation of the minimum conditions of objectivity and scientific neutrality, because The Holy Qur'an is fundamentally different from the Bible, and on several levels: the origin of the language, the nature of the content, the methods of codification and collection, and preservation from distortion and alteration.

-These two approaches can be adapted and used to elucidate meanings in the Noble Qur'an that are compatible with the spirit of the times on one side, and adhere to the Qur'anic rulings and constants with explicit expressions and clear connotations on the other hand.

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