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Religious Support of European Archeological Projects in the Nineteenth Century

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Abstract

The archeology of the Near East was one of the important areas that attracted the interest of Europeans in modern history, since archeology was founded since the beginning of its emergence in the first decade of the nineteenth century on the basis of political predominantly, it was the arena of this science is the region of the Near East, the East is clearly linked In areas controlled by the Ottoman Empire, whether under its direct or moral control - for example, Egypt - or neighboring regions such as Persia, it is difficult to separate the archaeological activities sponsored by France, as a forerunner in this area, from the opposing political projects developed by the great powers at the time, in order to achieve benefit. Archeology and its development clearly overlapped with the foreign policies of European countries in general, and the internal political situation and its impact on the establishment and guidance - later - the activities of individuals and scientific and academic institutions in the form of Special.

Apoyo religioso a proyectos arqueológicos europeos en el siglo XIX

Resumen

La arqueología del Cercano Oriente fue una de las áreas importantes que atrajo el interés de los europeos en la historia moderna, ya que la arqueología se fundó desde el comienzo de su aparición en la primera década del siglo XIX sobre la base de la política predominantemente, fue la arena de esta ciencia es la región del Cercano Oriente, el Este está claramente vinculado En áreas controladas por el Imperio Otomano, ya sea bajo su control directo o moral, por ejemplo, Egipto, o regiones vecinas como Persia, es difícil separar Las actividades arqueológicas patrocinadas por Francia, como precursoras en esta área, a partir de los proyectos políticos opuestos desarrollados por las grandes potencias de la época, para lograr el beneficio. La arqueología y su desarrollo se superponen claramente con las políticas exteriores de los países europeos en general, y la situación política interna y su impacto en el establecimiento y orientación, más tarde, de las actividades de individuos e instituciones científicas y académicas en forma de especial.

In spite of the importance of the political aspect, which has been taken into account in most studies dealing with this science, but it is important not to overlook the other aspects, which must be taken into account in the study of its emergence and development, as it has contributed beyond a doubt to pay archaeological studies materially and morally, In particular, the religious aspect - the aim of this study - is that since the Near East has never lost its place in the imagination of Western man and the general beliefs of Western Christian societies, the sources of ancient history, Greek historical blogs and the Bible in his Old Testament have been preserved in the memory of history. T of the names of countries and cities and the names of tribes and people who lived in different parts of the ancient Near East, and chapters of the history of the Babylonians, Assyrians, Pharaohs and Phoenicians, included in the book of Kings for example the news of the Assyrian military campaigns and the news of the Babylonian families during the days of Nebuchadnezzar II, as well as provided by comparative biblical studies The ability to diagnose many of the ideas, beliefs and rituals taken by the Hebrews from the Mesopotamia, which have roots in Sumeri-

an, Babylonian or other origins, so it was important to focus on the impact of this aspect in the emergence of archeology, and must be D) The study is neither archaeological nor religious as the title may suggest, but only emphasizes the role of the religious side in the orientations of European studies during the nineteenth century.

The title of the study described the archaeological projects instead of the archaeological missions, and the reason directly related to the nature of the tasks assigned to them, which predetermined the results to be achieved, which is to prove the truthfulness in the Old Testament events, names, locations and predictions, that is, the purpose is not a mission. It is a project that serves specific ideological and ideological orientations, which was later linked to a well-defined strategy that defined the relationship with the current population of the ancient Near East countries as a whole. This does not negate the existence of purely scientific archaeological missions. Sponsorship of the first project.

In its first theme, entitled "The Impact of Intellectual Transformations on Changing Cultural Concepts", the study deals with the developments of the interaction of successive intellectual currents, from the medieval school, through the enlightenment of the Renaissance, to the romance of the nineteenth century, influencing the view of the Bible in its Old and New Testaments. Especially after the rationality of the Enlightenment focused on raising suspicions on all the frequent and frequent metaphysics for centuries, while the second axis was entitled "Faith as a motive for the science of Oriental Studies", in which it was highlighted the restoration of the medieval visions to dominate important areas of Europe, the most important literature and history, the Bible and its legends returned to the top of the interests of a small group of specialists and interested in these areas in particular, and other areas in general, especially the Old Testament, being the most related to the question of archaeological studies centered in the Near East.

The study used many different sources according to the diversity of its axes. In its first preliminary axis, the sources of European history predominate, especially those related to the change of perceptions prevailing according to historical stages, in the forefront related to the intellectual aspect, such as Ronald Stromberg's book entitled "History of Modern European Thought". 1601-1977 and Bertrand Russell's "History of Western Philosophy" in its second and third parts, as well as Jean Tochar's book "The History of Political Thoughts from the Renaissance to the Age of Lights", while the sources of the second axis, which focused on the religious side through impor-

tant studies on the book *Dee and East*, led by Hermann Brunhöfer's 'Die heiligen Bücher des Orients', which provided important information on the impact of religion in influencing the attitudes of researchers in various fields, and was used many of the texts contained in it confirming the goal we mean, as well as the study of De . G. Leon is entitled "A Half Century of Assyriology" in *The Biblical World*, and in Arabic the magazine "Critical Studies of the Bible" in its first edition, which contained explanations of many of the specialized terms that the researcher must know before going into this area.

1- The impact of intellectual transformations in changing cultural concepts:

- Independent cultural fields of rationality:

The intellectual, economic and scientific development movement paved the way for a radical structural transformation in which the critical human mind occupies the main role of all its activities. Renaissance geniuses managed to blend the energies of the mind with bold imagination. Giordano Bruno (1548--1600) was executed after he had inflamed his mind with many theories and opinions outside the rules of religion, especially the most troublesome of the worlds. Multiple (3), a change of course continued the revolution of science By moving from the characterization of the men of that period from the world to the philosopher, or rather the philosopher the world as Francis Bacon (1561-1626), Rene Descartes (1596-1650), Pierre Gasundi (1592-1655), Thomas Hobbes Since the second half of this century, important scientific institutions were established, such as the British Royal Society in 1660 and the French Academy of Sciences in 1666.

The struggle of classes, wars and, more so, the emergence of scientific and rational thought, contributed to the contemplation of patterns of thinking in Europe that moved away from what was customary at the end of the seventeenth century (3). Immediately after, it took distinctive scientific detective, especially physics, astronomy and physiology two centuries to become mature science, many variables in the consolidation of natural sciences during this phase, the most important economic factor, especially the growth of a monetary economy composite managed and directed by capitalist businessmen, with their passion for Wade, and a desire to allocate funds and grants for scientific research, without regard to the humble nature of much of the scientific work, and reluctance to link to the whims of classical education, especially since science has been characterized from the outset of an inherent nature of knowledge, and does not assess the weight of religious boundaries (4).

In the 17th and 18th centuries, the enlightenment of cultural modernity took the form of the emergence of general civilizational, cultural and social principles, such as Specialization, Instrumentalism, Functionalism, Institutionalization, and the consequent vision of civilization as divided or separated into fields. An independent civilization, united only by formal ties, referred to this situation by the German philosopher Jurgen Habermas (5): "Since the cosmic visions inherited from metaphysics and myth have decomposed and their traditional forms have been divided between three specific perspectives: What has emerged in the modern world is the distinction between the cultural value fields of science, ethics and art, and then turn these fields into the cultural institutions of experts, whose values correspond to the values of the civilized systems invested in Every field, the right became science or scientific discourse, ethics became judicial or legal research, and beauty became artistic production and criticism "(6).

Man no longer tries to understand stars and stones and ... being expressive of an end, as Aristotle's unity of conception was referring, but a radical change of the concept of the world, from an infinitely closed and complete whole in a sequence of orders, to an infinite and even infinite universe, In turn, Emile Durkheim and Marcel Mauss confined the concept of sacred to the main collective force capable of social organization and ascribed to society the source of the sacred, and the sacred constitutes a dualism with the worldly like my face. Currency but with a difference in energy The world is divided into these two tendencies, which in turn are linked to a religious / secular dichotomy rather than to a pure / defiled or spiritual / materialistic dichotomy. As a result, there is a shift in the concept of society to the common will of mankind. Political power is no longer derived from the power of God, but from social legitimacy.

- Romanticism (9) and the movement of revival of heritage:

Thanks to the influence and influence of scientific achievements, which began with the Renaissance, the reformist movement objected to the movement of revival of classical mythology (10), and the critical project of the lights of thought to reveal its flaws emerged. For all the questions, and the adoption of the mind and the neglect of human feelings, especially after the transformation of light rationalism to rationality tool, ultimately produced the manifestations of control and alienation and deformation and all forms of alienation known to modern Western societies (11), and when faced with the Roma In spite of its failure to uncover a proper solution to the problems it raised, it was a very important event in liberating Alana from the tyranny of the objective and social world, freeing it from the shackles

of the finite world. In her efforts to free Alana from the objective world, to alert her creative powers and to provoke her imagination, she has failed - hence her extreme weakness - to make her feel the need to create her own personality. She tends to lose her stability and disintegrate in the cosmic infinities. Thus the sentimental life was overwhelmed Feeling for the first time the joy of free growth unimpeded all of the content I, and developed knowledge and a secondary status for the creative imagination (12).

In the late Enlightenment, the romantic movement revolved into European literature and culture as a result of the interaction of several social, political, national and intellectual factors. Deep in the reversion to the first springs of all the aesthetic values in which the hair appeared and formed philosophy (13), and is characterized by the replacement of aesthetic standards of utilitarian standards, and also the change of taste, which made their sense of beauty different from the sense of Understanding the Gothic architecture, it is clear that the mood of the romantics is illustrated by their altruism: ghosts, crumbling old palaces, and grieving grieving of the last great dynasty, which was represented by the power of an innovative reactionary movement, which marked a revolution. Violent on the mental skepticism characterized by the spirit of the times, and began demonstrating those with heresies in their attempt to establish a human society on a new basis at all, was the most prominent characteristics of that reactionary movement devotion to heavenly religion and respect for the old because it is old, and subject to customs and traditions and glorification of the medieval and divine right The Ajellalha ruling principle of nationalism and opposition to democracy (15).

The return of the idea of the Sacred (Sacred) imposes the idea of superiority (supremacy), and a reciprocal relationship between independence and submission. On a major intuition he insists, the world must conform to the emotional needs of man, and stresses that any integrated and coordinated life project must be based on sentimental values and romantic thought. Life is changing, the volatility of the passions, when Frieder realized Schlegel decreed the inevitable decomposition of every emotion.). During the interaction between the Enlightenment and Romanticism, another religious intellectual group, often ignored by the history of European thought, was very much interested in the Enlightenment, taking on a parallel context with the Christian world. Moses urged Mendelssohn (18) to accept Jews to integrate with European societies and participate. In European culture, a German Jew, for example, can be a good German citizen, as well as a good Jew. He preaches that religion is not a matter of particular

doctrine, but that there are different ways of worshipping God. Therefore, Christians and Jews should coexist as colleagues and citizens, not as adversaries and enemies. Lord By the name of Mendelssohn, if we may call it this name, he laid the foundations of unity between these two religions. (19) This group is originally from the followers of Ben-Maimon, the Jewish thinker, 20, the school from which the great Aristotelian rhetoric graduated in the Middle Ages. Renaissance Jewish mysticism, rooted in Hellenistic agnosticism, embodied in the Kabbalah, was on par with neo-Platonism, and was fascinated by its doctrines of some humanists. Old, when the stick came Enlightenment was for the Jewish doctrine as the emancipation and freedom from restrictions imposed on them (21).

2. Faith as a motive for the science of Oriental Studies:

Several factors contributed to the growth of the orientation of cognitive efforts towards studies on the East. Literature was one of the most important factors, and since religious fever has been sweeping through European societies since the seventeenth century, which witnessed Protestant attempts to get rid of Catholic control over Europe and the New World, humans were divided. In this century between good and evil, between angels and demons, between innocence and sin (22), the two parties resorted to the use of the Bible, which formed a unique genre of literature, which had a profound impact on the biblical religious thought in all European societies, stimulated by diverse characteristics and multiple fields In the 19th century, the new Christian vision of the Orient was defined in the nineteenth century, with great attention attached to faith by reducing it to the Holy Land in the majority of the literature that spread throughout European societies.

In the nineteenth century literature, there are frequent names and events that refer to the world that the Torah has dealt with extensively by the most important writers, poets, and scholars of that period. John Milton (25), for example, wrote: "Perhaps God who knows the good time will remember his promise to Abraham, and will bring them back." As the Red Sea and the Jordan Sea split when their parents returned to the Promised Land, I leave them for His care, and for the time he chooses, "in his epic" Paradise Regained Paradise, which he gleaned from the Bible "(26). This literature is growing in a state of yearning to the east, that yearning He connects people to each other, which "accompanies the event from cradle to grave, since the wife of the young farmer in the Far West in the depths of the rocky forest valley distant mountains and give him elements of the Christian faith, tell

him about the shepherds of Bethlehem in the land of Judaism, far, there On the other side of the Atlantic, I told him about the star, followed by the wise men from the land of Caldah, and told him about the rivers of the Nile and the Euphrates, and then told him about Mount Ararat on which Noah's ark was laid after the flood from Mount Sinai brought by Moses to the oldest law, the law to the children of Israel. The Great Cities of Nineveh, Babylon (27).

The Bible was an important motivation that led people on both shores of the ocean, growing interest and willingness to sacrifice for excavations in the regions of the Kingdom of Babylon and the Assyrians, as mysterious magic wrapped names such as "Nineveh" and "Babylon" and tales about "Belshasser" and "Magi" From the days of our childhood, we would not have been interested in the long dynasties of the rulers that we seek to revive - despite their historical and civilizational importance - if there were no Hamorabi, Sennacherib and Nebuchadnezzar victories among them and our knowledge of them since the days of the school (28). The book through which the world of the West is connected even in the most isolated times Sad, constantly associated with the East, ... (29).

The development of this literature was an important value because of its striking similarities with Hebrew and provided a great deal of help in understanding the biblical text at the beginning of the present century (30), based on the fact that the Torah was considered by the West until the nineteenth century, the first and best book of the history of the peoples of the East. 31, as well as contributed effectively to direct attention to the source of the Bible and its host environment, the Near East, such as: "Light comes, from the ancestral home, home of the world's ruling religions, and from the East comes the noblest in our literature and culture, to understand ourselves must We must recognize our commitments to the East."

The term East in its broadest sense, the word "Oriental" is almost synonymous with the biblical world with "Asian", in a narrow sense, often used to designate those parts of the East to which our culture is particularly connected, West and South Asia, home to Indo-European and Semitic peoples, among which the names Hebrews, Arabs and Phoenicians, in other words, the Bible, which leads us to the east, to the costly exploration in the hills accumulated thousands of years ago, to the depth of the groundwater where neither gold nor silver, and the competition between nations to seize the right of exploration in this desolate country (33) especially the obvious effect of the practice of taq The mythology was transmitted from age to age and from people to people to contribute to the process of civilization

development, as most of the legends found in the Assyrian Empire found their origins in the Sumerian civilizations. The Akkadian and Babylonian, and the same is said for the mythology of the Hebrew, Greek and Roman, and there was no change in these myths during the epochs of transmission through successive civilizations, but the replacement of some of the names of the gods and only a slight modification in the course of the events of the myth (34).

This increasingly religious orientation has contributed to the orientation of archaeological excavations in the Near East with a purely religious orientation. The purpose was not to search for the sources of civilization and urbanism merely for scientific study, but also to prove the contents of the biblical texts, and to give the Jewish legitimacy of Jerusalem, in the aspiration. To collect all his money directly or indirectly, from near or far, from what is mentioned in these texts, which fueled enthusiasm in Europe in religious circles and the religious masses, and therefore exploited by the eminent personalities to collect the huge funds to serve the project (35), and met each archaeological discovery Or a new text with a degree of enthusiasm, in pursuit of Construction of the past, while other discoveries have created sensitivities, new texts enjoyable for students because they carry the promise of new knowledge, and incite others with a sense that the secrets buried about to be disclosed (36).

- Biblical legacy role in determining the features of archeology:

Brunnhöfer painted a summary of the origins in the history of Oriental studies: "Religious motivation or religious need was the most powerful driving force for the educated circles in the West to study the East. Throughout Europe and North America, interest in the Old Testament increased as a source of authentic doctrine, and constituted an important basis for belief and behavior and an important source of historical information. In the various stages of history, apocalyptic thought was strongly present through the hermeneutic interpretation of the apocalyptic heritage and the practical application of this exegesis, as it promoted - unlike Catholicism - that Jews were a preferred nation: "The Holy Spirit desired that All the Scriptures are revealed only by the Jews, that the Jews are the children of the Lord and we are guests and strangers ... "(39).

The public taste and curiosity that was awakened by the Europeans through Bible stories about the language, morals and religions of the Egyptians, Assyrians, Babylonians, Phoenicians, Medes, and Persians continued to be unsatisfactory, as they were very eager to know (40), as the features of the

new Christian vision towards the East were determined in the nineteenth century, by attaching great importance to faith, by reducing it to the Holy Land in the majority of the literature that spread throughout European societies (41), and in order to gain access to richer and more reliable information about life and people in the East, the first connection first arose through the granting of kata. Inspired by the Reformation, Oriental Philology and Archeology, these sciences have defined their mission for many centuries to study the language and religion of the Semitic people. Semitic Theological Studies (42).

Initially, scientists used to move to Egypt in order to identify the beginnings (43), but cuneiform writing is another vision and the seat of the oldest known and most influential civilization, and changed interests from the Nile Valley to Mesopotamia or Mesopotamia, Vncosha opened to the West more valuable and exciting Interesting from those written on Egyptian papyri and monuments in general, it deals with a nation that formed an important part of the history of the Old Testament, and exercised the power of influence in the chosen nation and its Hebrew literature until it was transferred to captivity. (44) It has been mentioned in many historical sources, including Jewish sources. Like the Torah and Talmu In addition to the Assyrian-Babylonian inscriptions and inscriptions, it asserts that the "Jewish presence" in Mesopotamia - Iraq began in the sixth century BC with the military (Assyrian / Babylonian) campaigns against the Jewish kingdoms of Israel and the Assyrian-Babylonian kings "captivity." The transfer of tens of thousands to Nineveh, Babylon, Erbil, and other cities in Assyria.

Western institutions began to devote museums to the Eastern Antiquities to enhance knowledge of the East, and in order to achieve this goal had to take steps to contribute to achieve (46), as there was nothing known about the ancient capitals of Assyria and Babylon other than the inaccurate information, which was part of the meager calculations that Jews and Greece, and their absurd attempts to locate Nineveh, the headquarters of the Assyrian armies that besieged Israel and the Sabbath and plundered them for years, especially after there were indications that the displacement was not a punitive policy in principle, the Assyrians and Babylonians were also collecting the displaced and give them not only land and property, but supports Against the local population, who looked upon them as representatives of the imperial authority, (47) in general, the Assyrian flag constituted a great high stock, the finest (48), which contributed to the first steps in the establishment of museums in major European cities, which was

the acquisition of antiquities through excavation Buying or accepting them as gifts, whether original or traditional - reproduced, and the other step is the accumulation of studies and literature on the promotion of the study of the East to spread knowledge of it, especially dealing with the archaeological side, and the latter attract scientists and researchers to specialize in this area to preserve the precious Eastern treasures (49).

Conclusions:

The historical writings dealing with the European archaeological missions in the modern era have been confined to the interest of the purely scientific aspect, or the political aspect related to the excavations, or both, especially in the stage of the large colonial rivalry that began since the beginning of the nineteenth century, which intensified Between Britain and France, and then the rest of Europe, but recent studies are trying to break the usual in this area, and this study comes within this framework, and can come out of this study with several conclusions can be summarized as follows:

1. Interest in archeology was clearly linked to the movement of intellectual interaction between the various philosophical currents in Europe from the Renaissance upwards. From its original sources, especially after the wearing of religious thought a new suit free from influences and papal additions.

2- Documenting the work of archaeological missions and its relationship with the political side has neglected an influential aspect in the formulation of Western strategies in the eighteenth and nineteenth centuries, namely the religious aspect, considering that religion has become a marginal actor in Western societies, and this idea may seem somewhat realistic. After the decline of the role of the Catholic Church institutions in influence, but this effect - at the same time - increased after the control of Protestant institutions with salvation and visionary orientations associated with the Jews and the Old Testament, - We have addressed this subject in a previous independent study and did not focus on it in this space to prevent repetition - and During the 19th century, the tasks of the majority of archaeological missions were determined.

3 - Most archaeological missions associated with the aforementioned institutions, which operate with the support of the colonial political circles, did not seek purely scientific discovery, but seek to prove what it considers the facts spoken of the Bible in the old era, it goes without saying to point out that this does not negate trends Scientific exploratory purely on the lack of, which was not linked to the above, but it had a limited impact in the beginning, and because of the growth of the frequency of archaeological

detection on the one hand, and the growing role of scientific institutions supporting this type of missions, has become clear effectiveness in this area Later.

Footnotes and comments

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(2) Ronald Stromberg, *the history of modern European thought 1601-1977*, translation Ahmed al-Shaibani, i 3, the Arab reader, (Cairo, 1994), p 61.

(3) Jean Tushar, *History of Political Thoughts from the Renaissance to the Age of Lights*, Translated by Naji Darawsheh (Damascus, 2010), Vol. 2, p. 435.

(4) Crane Brenton, *the formation of the modern mind consciousness and art*, translation Shawqi Galal, review Sidqi Hattab, the world of knowledge, (Kuwait, 1984), pp. 122-123.

(5) German philosopher born in 1929 is one of the most important representatives of the second generation of the Frankfurt School as well as his fame as a social and political theorist and has many books ..., more about him: James Gordon Finlison, Juergen Habermas, a very short introduction, translated by Ahmed Mohammed Ruby, Review of Dia and Rad, Hindawi, (Cairo, 2015).

(6) Naji Rashwan, *cultural awareness and structural myths of visualization, narrative, analogy*, Arabisk for publication and distribution, (Cairo, 2009), pp. 38-39.

(7) Stromberg, *ibid.*, Pp. 64--67.

(8) Claude Riviere, *Social Anthropology of Religions*, Translation and Presentation by Osama Nabil, National Center for Translation, (Cairo, 2015), pp. 40-41.

(9) Of the most important literary doctrines of the world in his passion and principles of humanity and the consequences of the moral and social, the term was in its first appearance refers to the stories of excitement, adventure and equestrian equestrian, but it turned to the first attack on the Enlightenment, and varied definitions dealing with this doctrine and multiplied, According to Blake, romance is to regain control of the spiritual side, which has been frozen as a result of human decay and the corrupt actions of the murderers of the human spirit who lack imagination: more: Issa Youssef Balata, *Romanticism and its features in modern Arabic poetry*, Arab Foundation for Studies and Publishing (Beirut, 2014, pp. 7-8.

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(13) Ernest Kaserer, State and Myth, translated by Ahmed Hamdy Mahmoud, a review of Ahmed Khaki, the Egyptian Book Organization, (Cairo, 1975), p. 245.

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(16) Claude Riviere, Social Anthropology of Religions, Translation and Presentation by Osama Nabil, National Center for Translation, (Cairo, 2015), pp. 40-41.

(17) Josia Royce, The Religious Side of Philosophy, Translated by Ahmad Al-Ansari, Rev. Hassan Hanafi, Supreme Council of Culture, (Cairo, 2000), p. 101.

(18) 1729 - 1786 A German Jewish philosopher, born in Berlin from a poor Jewish family, worked in a silk spinning factory, had a neurological disease and suffered depression for most of his life, translated the five books of Moses into German, breaking one of the most important Jewish taboos For more: George Tarabichi, The Dictionary of Philosophers (Philosophers - Area - Speakers - Theologians - Sufis), 3rd edition, Dar Al-Taliah, (Beirut, 2006), p. 640.

(19) Stromberg, *ibid.*, Pp. 254-255.

(20) (1135 - 1204 AD) was born in Cordoba and then moved to Fez and then to Palestine and finally settled in Alexandria and became renowned as the most important doctors of his time, and was chosen as a special doctor for Nouredine bin Salah al-Din, and used his influence to protect the Jews after he became their leader in Cairo, His most important book "Explanation of the Mishna" arranged a logical system and a clear summary of the travel of the Prophet of God Moses, and the book "indication perplexed" to emphasize the grace of reason and not conflict with the divine revela-

tion and that the inconsistency will be due to the literal adoption of words, which he explained in his book by emphasizing the multiple meanings For literal, symbolic and metaphorical words .. For more about him and his works: Isra Wolfensohn, Maimonides his life and his works, printing press authoring, translation and publishing, (Cairo, 1936).

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(22) John Milton, *Paradise Lost*, translated by Hanna Abboud, Syrian General Book Organization, (Damascus, 2011), p. 13.

(23) Nizar Semida, *Biblical Visionary Texts - Their Fields and Implications for Religious Thought*, Scientific Books House (Beirut, 2018), p. 275.

(24) Haider Jassem al-Ruwaie, "The doctrine of salvation in European fundamentalist thought and its impact on the East," in a book readings in schools of intellectual history of the world, comparative intellectual and analytical studies, Dar al-Hadatha for Printing and Publishing, (Baghdad, 2019), pp. 282-293.

(25) An English poet born in 1608 and died in 1674 AD, lived in the period of social and religious upheavals of the great experience experienced by Britain in the seventeenth century, was influenced by the traditional bourgeois intellectual education in London to which he belongs and dominated his intellectual composition, held important positions, considered Some of his ideas are prehistoric, more about him:

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(27) Suzanne L. Marchand, *German Orientalism in the Age of Empire, Religion, Race, and Scholarship*, *op. cit.*, xvii ..

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(29) Marchand, *op. cit.*, xvii.

(30) D. G. Lyon "A Half Century of Assyriology", *The Biblical World*, The University of Chicago Press. 2, Aug., 1869, p. 124.

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(32) Robert Francis Harper, *The Discovery and Decipherment of The Cuneiform Inscription*, *The Old and New Testament Student*, Volume 14, 1892, p.14

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- (34) Samuel Henry Hawk, mythology in Mesopotamia, translation of Joseph Dawood Abdul Qadir, House of the Republic, (Baghdad, 1968), p. 1.
- (35) Mustafa Zahar, Approaches to the Study of the Biblical Text, p. 254. Citing Tourists Biblical Event and Ancient Near East, pp. 121--122.
- (36) Burton L. Mac, The Lost Gospel Book K and Christian Origins, Translated by Muhammad al-Jura, Dar al-Kalima for Publishing and Distribution (Damascus, 2007), p. 19.
- (37) Hermann Brunnhofer, "Die heiligen Bucher des Orients," in idem, Oestlisches Werden: Kulturaus Austausch, und Handelsverkehr zwischen Orient und Okzident von der Urzeit bis zur Gegenwart, (Bern, 1907), p. 7.
- (38) is a type of Hebrew writing literature, a unique style used in writing in times of injustice, times of invasion of foreign powers by the Jewish people, and times of oppression characterized by high tension, and expressive visionary literature expresses the certainty that God is the maker of events, and he controls the history, He is the Redeemer who cares about his people, and must intervene and save him from adversity. For more: Philip Gais Abdel Messih, The Foundations and Principles of Biblical Interpretation, Treasures of Christian Electronic Publishing (Cairo, 2016). For more information: Gecko Muller and Vahrenholtz, The Struggle for God in America, A European Christian Examining Civil Religion, Obeikan Library (Riyadh, 2010), pp. 71, 72, 239.
- (39) Ibid.
- (40) Brunnhofer, op. cit., p.25.
- (41) Al-Ruwaie, ibid., P. 288.
- (42) Brunnhofer, op. cit., p.25.
- (43) The studies of linguists nearly gathered that the hieroglyphic line is the main source of all the alphabets of the world. Hebrew, Arabic, Syriac, Hindi - then Greek - remained Romanian in Europe and Gothic in Germany and Slavic in Russia ..., more Galal Ahmed Abu Bakr, inherited from Pharaonic Egypt, Dar al-Maarif, (Cairo, 2014), p 93.
- (44) Lyon, op. cit. , pp. 124-125.
- (45) For more: Issam Kamel Mekhaimar, "The Kingdom of Judah between Destruction and Captivity in the Light of the Biblical and Babylonian Narratives," University of Sharjah Journal for Humanities and Social Sciences, vol. 14, no. 1, June 2017, pp. 131-147.
- (46) Harper, op. cit., p.p.14.
- (47) For more: Thomas L. Thomson, The Ancient History of the Israeli People, Translated by Saleh Ali Soudah, Bisan for Publishing and Distribution, (Beirut, 1995), p.

(48) Lyon, op. cit., p. 125.

(49) Harper, op. cit., p.15.



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