

Université Abou Bekr Belkaid
Tlemcen Algérie



جامعة أبي بكر بلقايد

تلمسان الجزائر

كلية الآداب واللغات
مُسمّر : اللغة العربية وآدابها
نُخصص : النقد الأدبي

أطروحة لنيل شهادة الدكتوراه

القرآن الكريم في دراسات المستشرقين - قراءة في وحدة المرسل و الرسالة -

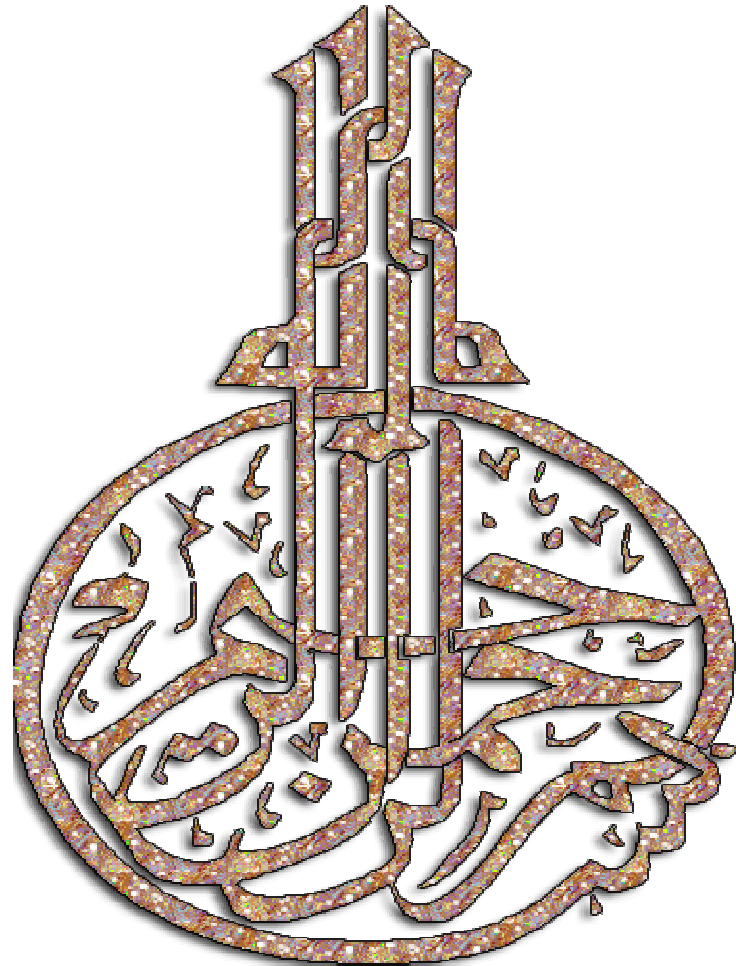
تحت إشراف الأستاذ:

د. عبد الحفيظ بورديم

إعداد الطالب:

عثماني عبد المالك

2012-2011 :



الإهداء العام

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الإهداء العام

الإهداء الخاص

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" (Théodore Woledek) " " (Spernger Aloyé)
.. (Ignaz Goldziher)

2008

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" .. " :

... (J. Wansbourough) " .. " (J.a Bellamy)

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¹.«.

YOHANE (F) " "

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¹.«.

" " " "

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.1

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.2

2.

" "

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- 2001 - - - - 2 - : - - -⁻¹
 .18 - 2002 - - - - 3 - " " - - -⁻²
 .(17.. 6)

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» : " " .

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¹.«. .()

.131 - 2001 - - - 5 - . . : - -¹

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1.«.

» :“

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2.«.

.131 - - -⁻¹
.305 - - -⁻²

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1. ⋮

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2. ⋮

⋮

3. ⋮

»

4. ⋮

⋮

5. ⋮

⋮

⋮

51 : -¹

.44 -- 1354 - - - - 3 - - - - -²

.112 : -³

.() 46 - - - - - - - - -⁴

.(195 - 193) : -⁵

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» : 

» :() .

1.«.







WATT (M) "

"

» : " "

2.«.

" "





3634 : - 1

WATT (M) - MAHOMET TRAD FR PAR : OD ILE MA YOT- PAYE OTSD - P 210. -2

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المحامي

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RODINSON (M) "

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المحامي

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صلى الله عليه وسلم

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" "

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صلى الله عليه وسلم

1.()

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" "

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صلى الله عليه وسلم

GOLDZIHHER (E) "

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صلى الله عليه وسلم

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صلى الله عليه وسلم

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" "

صلى الله عليه وسلم

2.

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RODINSON (M) - MOHAMET- PARIS- 1961- L INTRODUCTION . -¹

6 - - - - - : - - - - -²
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الحمد لله

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الحمد لله

" "

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الحمد لله

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2. «.

الحمد لله

الحمد لله

» : " "

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" "

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3. «.

.(4 -3) : -¹

. : 2 : -²
.59 - -³

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()

» : " " .

2.«.

.50 - ⁻¹
.56 - ⁻²

المبحث الأول: الرسول وبدء الوحي في الفكر الاستشراقي

صلى الله عليه وسلم

صلى الله عليه وسلم

» : CARL (B) " "

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1.«.

» :

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2.«..

" "

صلى الله عليه وسلم

صلى الله عليه وسلم

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- - - - 1 - : - - - -¹

.36 - 1993

.36 -²

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()

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» : (

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¹.«.

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(103)

(78 - 76)

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RODINSON "

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2..

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3.

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.(3..1): -¹
.()67 - - -²
.(3..1): -³

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¹.«.

610

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².«.

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. 35 - 1993 -

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- 3 -

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- ¹

.34 - ²

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1.«.

» : " "

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2.«

»

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3.



4.



5.

.28 - 1980 - - - - 1 - - - -
 .28 - - - -
 .157 : -
 .116 : -
 .72 : -

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1. 

2. 



3. 



.6 : $-^1$
.64 : $-^2$
.5 : $-^3$

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المبحث الثاني: الرسول ﷺ والوحي في الفكر الاستشراقي

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" GOLDZIHHER (E) "

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" Jaques RISLER "

" "

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" : » "

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2 .«.

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3 .«.

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3 - - - - - .35 -

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¹.«.

BLACHER (R) "

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» :

» : ².«.

³.«.

.212 - 1986 -

.35 - -¹

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.211 - -³

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(18)

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(19)

(20)

1. «.

» : " " " " .

2. «.

3. » :

" " » : " "

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» : ()

4. «.

5. »

.26	- 2004 -	-	(309 - 308)	-	-	-	-- ¹
			- 1 -	()			- ²
					.164	:	- ³
				.28	-		- ⁴
						.157	: - ⁵

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» : " " 法

1. «..

法

» :

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法

2. «.

法

"

"

法

»

3. «.

法

" "

..» :

"

4. «..

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法

.() 62 - - - - -

.63 - -₋₁

. 131 - - 1352 - - - - -₋₂

. 211 - 1986 - - - - - : - - - - -₋₃

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» :"

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»

¹.«.

» :

².«.

. 133 - - -⁻¹
.(133 ... 131) - -⁻²

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المبحث الثالث: الوعي والحديث في الفكر الاستشراقي

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1. «.

..» : " "

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2. «.

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» : " "

. 17 - 2001 - - - - 3 -
() 211 - - - - - - -

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- -¹
-²

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1. «. 》

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2. 》

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3. «. 》

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4. «. 》

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. 279 - - -⁻¹

.94 :⁻²

.() 220 - - - - -⁻³

.20 - 1980 - - - - 4 - -⁻⁴

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1.«.

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2.«!

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" " «.

3 " "

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.20 - -¹

.(21- 20) - -²

: 3004 : -³

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1. «.

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2. »

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3. «.

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" "

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4. «.

.46 : - 1953 - - : - - - -⁻¹
 .(47- 46) - 2004 - - - - - .(4 - 3) :⁻²
 . 317 - 1991 - - - - 1 - - -⁻³
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6.



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- .(4..1): -¹
 - .(22 - 21): -²
 - .3: -³
 - .1: -⁴
 - .185: -⁵
 - .(194 - 193): -⁶

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» : " "

1. «

..» : **CARL (B)** " " . 紫

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2. « ..

JAQUES RISLER " "

..» : . " "

.32 - 1998 - - - 3 - - - -1

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.34 - 1948 -

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¹.«.

" "

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MAURICE (B) " "

..» :

622

².«.

» :

. 38	- 1993 -	-	-	- 1 -	:	-	-	- ¹
. 145	- 1977 -	-	-	- 4 -			-	- ²

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1. «.

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2. «.

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3. «!

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..» :

.146 -

-¹

.584 - 1992 -

- 2 -

.146 -

-²

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-³

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1. «. ۱۹۸۰»

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2. «..

*» :

3. «*

.556 - - -⁻¹
.565 - -⁻²
.50 : -⁻³

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المبحث الأول: تاريخ النزول في الفكر الاستشراقي

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1. ❁

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» : " " " "

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2. «.

⁻¹ : 1.

- 1988 - - - - - : - - - - - ⁻²

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BLACHER (R) " "

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1.«.

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1.«.

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..» : " "

3.«.

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.(27 - 26) - - -⁻¹

.(19 - 18) - - -⁻²

.27 - - -⁻³

.180 - 1985 - - - - 16 - - -⁻⁴

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.183

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» » .

» :GOLDZHER (E)

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"SES VISIONS"

.139 - - -⁻¹
.(144 - 143) - -⁻²

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1.«.

" " " "

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» : " " " " .

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2.«..

CARL (B) "

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..» :

15 - - - - : - - - -⁻¹

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.40 - 1974 - - - - 1 - : - : - - - -⁻²

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1. «.

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2. «.

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3. » :

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4. »

- - - 1 - - - : - - - -¹
 .37 - 1948
 .186 - 2001 - - - 3 - - - -²
 .34 : -³
 .88 : -⁴

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1.«..

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2.«

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3.«..

.111 - 1991 - - - - 1 - :

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.(113 - 112) - -⁻²

.106 - -⁻³

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.[(275) :] .✎

.196 - 2001 - - - - 3 - - - -⁻¹
 .211 - 1986 - - - - : - - - -⁻²

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.[(279 278) :]



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.[(24 23) :]



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.[(12..10) :]

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.[(88 87)



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.[(35..33) :]

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1.«.

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.185 - 1985 - - -

- 16 - - -¹

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1.«.

.144 - - 1354 - - - 3 - - - -1

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المبحث الثاني: نتجيم القرآن في الفكر الاستشراقي

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[106:] ﷺ

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1.«.

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3.«.

- 1988 - - - - - : - - - - -⁻¹

.231

.231 - -⁻²

.33 - 2001 - - - - - 3 - - - - -⁻³

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612

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¹.«..

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..» : " " .

.24 - 1974 - - - 1 - : - : - - - -¹
 .35 - 2004 - - - - - - -²

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¹.«.

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» : " "

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².«.

.()41 - - - - -
 .39 - 2002 - - - - - -1 - - - - -
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1.«.

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. [82:] »

2.«..

.85 - 1991 - - - - 1 - : - - - -⁻¹
 .(71 - 70) - 2002 - - - - 1 - - - -⁻²

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المبحث الثالث: الأحرف السبعة في الفكر الاستشراقي

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..» : " " .

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1.«.

» : .

2.«.

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.62 - 2001- - - - 3 -

- - -¹

. 63 - -²

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1.

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: " " " " " "

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2. «.

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3. «..

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.()99 - - -⁻¹
 : 4991: -⁻²
 .109 - -⁻³

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¹.«.

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.()109 - - - - -⁻¹
.29 - 1903 - - - - -⁻²

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" " " "

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2. «...»

" "

.()109 - - -⁻¹
 .()116 - - -⁻²

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GOLDZHER (E) " "

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¹.«..

» : .

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².«..

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.4 - 1955 - - - : - - -⁻¹
.4 - -⁻²

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(148)

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2 .«.

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.29 -1903 - - - .52 - -⁻¹
 . : 156/7 : - -⁻²
 -⁻³

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².«..

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1-BLACHERE (R) - INTRODUCTION AU CORAN - PARIS - 1947- P69.
(69 - 68) - 2001- - - - 3 - - - -²

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¹.«..

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².«..

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.()114 - - - - -

.(65 - 64) - -⁻¹
- -⁻²

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.139 - 1996 - - -

- 1 - - -⁻¹

.(141 - 140) - - -⁻²

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¹.«.

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.()130 - - - - -

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.130 -⁻²

.15 :⁻³

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MAURICE (B) " "

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. [(9) :] .



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¹. «.

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.()118 - - - - -

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" " 1.

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2.«.

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" " .!

3.«!!

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		.119	-	- ²
.120	-	-	-	- ³

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¹.«.

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².«..

.()120 - ⁻¹

- 1988 - - - - - : - - ⁻²

.239

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. [106 :] ✿

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.457 - 1974 - - - - 1 - - - - 1

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1.«. : :

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2.«. : :

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3 . **.4**

- 1988 - - - - - : - - - - -⁻¹

.29

.(110 - 109) - 2002 - - - - - 1 - - - - -⁻²

.110 - - -⁻³

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.117 - 2002 - - - - 1 - - - - -⁻¹

.9 : -⁻²

.105 : -⁻³

.6 : -⁻⁴

.2 3 : -⁻⁵

.(391- 386) - - 1422 - - - - - - -⁻⁶

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المبحث الأول: نسخ القرآن للقرآن في الفكر الاستشراقي

BLACHER (R) " " . " "

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1.«.

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1.«.

3.✿

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2.✿

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4.

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.() 53

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-¹

.102 :

-²

.16 :

-³

.57

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-⁴

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» : " " .

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1.«.

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✿ : .

2. ✿

✿ : .

3. ✿

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.156 - 1996 - - - - 1 - - - -⁻¹
 .67 : -⁻²
 .219 : -⁻³

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✿ :

1. ✿

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2. ✿

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3. ✿

✿ :

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.43 : -¹

.91..90 : -²

.24 : -³

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1.«.

» :

" "

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2.«.

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" "

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» :"

. (.158 - 1996 - - - - 1 - - - - -
)201 - - - - - - - - - - -⁻¹
⁻²

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.«.

.74 - 2002 - - - - 1 -

- - - - -¹

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المبحث الثاني: النسخ بين السنة والقرآن في الفكر الاستشراقي

✦ :

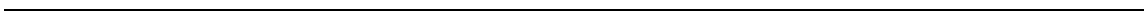
1. ✦

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2.

⁻¹ : (3 - 4).
⁻² - - - - - 1 - - - - - 2002 - 127.

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1.

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2. »

3. «.

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4. »

"

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..» :

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" :

"

180 :

»

5.

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.127	-	-	- ¹
		.180 :	- ²
		2120:	- ³
		.240 :	- ⁴
.128	-	-	- ⁵

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» :

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¹.«...!

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" "

WATT (M)

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1.

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2.«.

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3.«.

WATT (M)- MAHOMET -TRAD FR PAR : OD ILE MA YOT-PAYE OTSD- P18 . -¹

.132 - 1974 - - - 1 - : - : - - -²

.(133 - 132) - -³

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✿ :

1. ✿

" "

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2.«.

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"

"

3 ✿

✿ :

»

.39 - 1993 - - -

- 1 -

: -

.21 : -¹

- -²

.106 : -³

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1.«.

2.✿

✿:

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✿:

3.«.

4.✿

“

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- 1988 - - - - - : - - - - -⁻¹
 .(44 - 43)
 .44 : ⁻²
 .44 - - ⁻³
 .9 : ⁻⁴

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✿ :

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1. ✿

✿

» :

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2. «.

» :

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.106 : -¹

.156 - 1996 - - - - 1 -

- -²

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1.«.

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2.»

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3.»

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4.»

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5.»

»

..» :

"

"

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.(478 - 477) - 1974 - - - - 1 - - - -⁻¹
 .(34 - 33) :⁻²
 .38 :⁻³
 .37 :⁻⁴
 .42 :⁻⁵

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«

1.«.

..» :

"

"

2.«

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«

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.319 - 1991 - - - - 1 - : - - -⁻¹
 .(21 - 20) - 1980 - - - - 1 - - -⁻²

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✿ : 1.

2. ✿

() .

✿

✿

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✿ :

✿

3. ✿

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✿ :

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4. ✿

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"

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: » : " "

.() .1192 - - - -⁻¹
 .52 : -⁻²
 .(23 - 19) : -⁻³
 .(4 - 3) : -⁻⁴

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1. «...»

2. «...»

» :

3. «...»

[7:] «...»

«...»:

[80:] «...»

«...»:

«...»

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«...»

«...»:

*

4. «...»

«...»

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- 1988 - - - - - : - - - - -⁻¹
.175
.64 : ⁻²
.129 - - - - -⁻³
.(16 -15) : ⁻⁴

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» :"

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2.《..

.21 - 1980 - - - - 1 - - - -⁻¹
 .(137 - 136) - -- 1354 - - - - 3 - - - -⁻²

المبحث الثالث: الفكر الاستشراقي و المنشأه في القرآن

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1.«.

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2.✿

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3.✿

✿ : ✿

» :

4.«.

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5.✿

✿ :

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6.✿

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.314 - 1991 - - - - 1 -

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⁻¹

.7 : ⁻²

.44 : ⁻³

- 1988 - - - - - :

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-

⁻⁴

.68

.1 : ⁻⁵

.23 : ⁻⁶

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» :

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1. »

2.

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3.«.

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4.«.

» : " "

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					.7 :	- ¹
	.68	-	-			- ²
.75	-	2002	-	-	- 1 -	- ³
					.75 -	- ⁴

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1.«.

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...» : " "

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✿ :

2.«..

3.✿

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.(70 - 69) - - -⁻¹
 .75 - -⁻²
 .142 : -⁻³

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¹.«..

" " " "

" "

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².«.

" " " "

." " .

" "

»

2 - - - - : - - - -⁻¹

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- 1974 - - - 1 - : - - - -⁻²

.(52 - 51)

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» : " " 1.«.

2.«..

" "

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» : " "

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.38 - 1993 - - - - 1 - : - - -⁻¹
.40 - - -⁻²

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1.«.

» : " " "

2.«.

" "

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3.«.

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✿ :

4.✿

» : " " .

- 1988 - - - - - : - - - - -⁻¹

.155

.147 - 1996 - - - - - - 1 - - - - -⁻²

.148 - - - - -⁻³

.17 : -⁻⁴

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✿ :

1. «.

» :

2. ✿

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3. «.

" "

✿ :

» :"

"

4. ✿

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1988 - - - - - : - - - - -⁻¹
 .(156 - 155) -
 .14 : ⁻²
 .156 - - - ⁻³
 .82 : ⁻⁴

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1.«.

2.

" " " "

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" " " "

3

..» :"

" .

.87 - 1991 - - - - 1 - : - - - -⁻¹

.23 :⁻²

.436 - 1974 - - - - 1 - - -⁻³

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1. «..

» :

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2. «.

" "

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3.

" "

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..» :

.436 - ₋₁
.445 - ₋₂
.450 - ₋₃

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1. «.

" "

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.()

» : " "

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2. «.

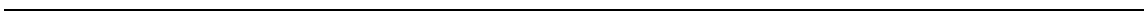
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" "

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.450 - ⁻¹
 .(455 - 453) - ⁻²

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" " » : " "

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1.«!

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2.«.

.140 - 2001- - - 3 -

.455 - 1974 - - -⁻¹

- - -⁻²

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1. •

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2. •

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4. «..

3. •

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- 59) - 1991 - - - - 1 -

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.1 : -¹

.(51- 50): -²

.6 : -³

-⁴

.(60

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1.«..

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2.✿

3.✿

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..» :"

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.68 - - -⁻¹
.82 : -⁻²
.24 : -⁻³

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✿ : .

. [88 :] ✿

¹. «..

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(1895 1814) " " : " " 1

. 1845

1837) " " " " 2

(1917

: " " 3

¹..(1917 1883)

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: 2 .

: " " " 1

. 1932

" " " " : " 2

. 1939

(1943 1857) " " :

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. 1907 " " ()

. 1928 " " ()

.(73 - 72) - 1983 - - - - 1 -

- - -⁻¹

.74 - -⁻²

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¹.. 1934

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. 1878

(1909

1855)

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2

.(1909

1857)

" :

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3

1925

.(1931

1874)

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2 " ..

" :

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.75 -

-¹

.76 -

-²

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" " ; " " **1**

.(1933 1929) " "

. 1919 " " : " " **2**

" " ; " " " **3**

¹.. 1923

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2. ⦿

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3. «..

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.52 : -¹

.(195 - 192) : -²

.(188 - 187) - - 1354 - - - 3 - - - -³

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. [23:] .



43)] :]

. [(44



.. [29 :] .

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» : " "

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2 .

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1 . « ..

» :

.40 - 2003 - - -

- 2 -

- -⁻¹

.9 : -⁻²

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1. «.

JAQUES RISLER "

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» :

2. «..

" "

BLACHER (R) "

"

» : .

.38 - 1993 - - -

- 1 -

.41 - - -⁻¹
: - - -⁻²

1.«.

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..» :"

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2.«

⌘ :

3.⌘

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.25 - 1974 - - - - 1 - : - : - - - -⁻¹
 .203 - 2001- - - - - 3 - - - -⁻²
 .82 : -⁻³

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المبحث الأول: الفكر الاستشراقي ومصادر القرآن الكريم

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1. «..

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2. »

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RODOLF " "

.314 - 1991 - - - - 1 - : - - -⁻¹
53 : -⁻²

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1.«.

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2.«.

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3.«.

" "

WATT (M)

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GOLDZIHHER (E)

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-1 -

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- -¹

.46 - 1974 -

.57 - -²

.59 - -³

WATT (M)- MAHOMET --TRAD FR PAR : OD ILE MA YOT-PAYE OTSD- P 37. -⁴

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1.

" "

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2..

" " " "

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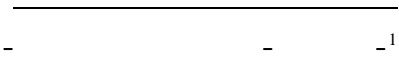
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)7 - - - -

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-¹

.() .9 - -²

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1. «.



2.

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” ”

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” ” ” ” ” ” ”

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. [157:]

.16 - 1986 - - - - 1 - () - - -⁻¹
3: ⁻²

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.[171:]

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.[64:]



.[5:]

..» : " "

" " .

rodolf

¹.«.

.17 - 1986 - - - - 1 - () - - -¹

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¹.«..

².»

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.556 - - -⁻¹
 .48 : -⁻²

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1. «.

MAURICE (B) "

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2. ✿

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3. ✿

.565 - - -⁻¹

.33 : -⁻²

.(15 - 14) : -⁻³

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¹.« .

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².«.

- - 4 - ()

- -⁻¹
 .195 - 1977 - -
 .() 286 - -⁻²

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المبحث الثاني: الفكر الاستشراقي واسلوب الإعجاز

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¹..«

" "

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[4 :]

[12 :]



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1.«..

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2.«..

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- 1997 - - - :

- 2 - - -⁻¹

.(94 - 93)

.93 - -⁻²

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¹.«.

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GOLDZHER (E) " "

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².«.

.211 - 2001- - - - 3 - - - -⁻¹
)15 - - - - - : - - - -⁻²
 .(

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" "

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" "

»

JAQUES RISLER "

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" "

1.

..» :

2.«..

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3.«..

. 38 - 1993 - - - - 1 -

: - - -⁻¹

.38 - -⁻²

.38 - -⁻³

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" "

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¹.«.

" "

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¹.«..

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².⋆

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" " .

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³.«..

.()149 - - - - -

- - - - -⁻¹

.(36 - 34) :⁻²

- 112) - 1991 - - - - 1 - :

- - -⁻³

.(113

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» : " "

" "

:] . ❁ ❁ :

[41

: 1 .«..

2 . ❁ ❁

BLACHER (R) " "

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3 .«.

» : " "

- 1988 - - - - - : - - - - -⁻¹

.(114 - 113)

.69: ⁻²

- 1983 - - - - - : - - - - -⁻³

. 254

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1.«.

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المبحث الثالث: الفكر الاستشراقي والناخض في القرآن الكريم

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• [17:]

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1.«.

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.40 - 1980 - - - - 1 - - - - -⁻¹

.59 : ⁻²

.(33 - 28 - 26) : ⁻³

.11 : ⁻⁴

.14 : ⁻⁵

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1. «.

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» : 2 «* »

4. »

» : 3 «* »

» : " "

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5. «.

» : 6 »

» :

7 »

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8. «..

»

- 1988 - - - - - : - - - - -⁻¹

.(55 - 54)

.24 : ⁻²

.6 : ⁻³

.39 : ⁻⁴

.55 - - ⁻⁵

.174 : ⁻⁶

.(93 - 92) ⁻⁷

.55 - - ⁻⁸

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1 ✿

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2.«.

✿ :

4 ✿

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3 ✿

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5.«.

✿ :

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6 ✿

7 ✿

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✿ :

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			.17:	- ¹
.59	-	-		- ²
			.2 :	- ³
			.17:	- ⁴
.60	-	-		- ⁵
			.28 :	- ⁶
			.2:	- ⁷

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[23:]

1.«.

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" "

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2.«!!

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3.

.()44 - - - - -

.62 - - - - -⁻¹

-⁻²

.82 : -⁻³

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- 224) - 2001- - -

- 3 -

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.48 : -¹

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[76 :]

3. «.

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.169: -¹

.79: -²

.69 - 2002 - - - - 1 - - - -³

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1. 

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2. 

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4. 



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3. 





.1 : -¹
.33 : -²
.9 : -³
(.22 - 21) : -⁴

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المبحث الأول: جمع القرآن في عهد الرسول ﷺ

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" " **BLACHER (R)** "

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1. «..

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2. «.

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.(28- 27) - 1974 - - - 1 - - - : - - - -¹
.29 - - -²

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¹.«.

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².«.

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.215 - 1986 -

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.215 -

-²

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1.«.

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» »

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MAURICE BUCAILLE " "

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.(215 - 214) -

-1

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2. ✿

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..» :"

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³.«.

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- 4 - ()

.()172 - - - - -

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.153 - 1977 - -

.(16 - 11) : -2

- -3

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) " " " "

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() » :

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¹.«.

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" "

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MAURICE BUCAILLE " "

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- - 4 - ()

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.154 - 1977 - -

.155 - -²

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MAURICE BUCAILLE"

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196/1 :

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.152 - 1977 -

.9 : -³

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المبحث الثاني: جمع القرآن في خلافة أبي بكر (رضي الله عنه)

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BLACHER (R) " "

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.30 - 1974 - - - 1 - - - : - - - -¹
 .215 - 1986 - - - - : - - - -²

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.(" ") .[184 :]⌘

.(44 - 43) - 1996 - - - 1 - - - - - - - - - -⁻¹

.49 - -⁻²

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.44 - 1996 - - - 1 -

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.155 - 1977 - -

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المبحث الثالث: جمع القرآن في خلافة عثمان (رضي الله عنه)

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BLACHER (R) " "

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.(48 - 47) - -²
.32 - 1974 - - - 1 - - : - - -³

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MAURICE (B) " "

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.155 - 1977 - -
.156 - -³

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| .247 | - 2001- | - | - | - 3 - | - | - ² |
| | | | | | .(248 - 247) | - ³ |
| .44 | - 1980 - | - | - | - 1 - | - | - ⁴ |

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.27 : -¹

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.124 : -³

.69 - 1996 - - - - 1 - - - -⁴

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².«.

.255 - 2001- - -

- 3 -

.62 - - -⁻¹
- - -⁻²

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المبحث الأول: ترجمة القرآن بين الإمكان و غير الإمكان

PARET RUDI " "

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1. «..

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2. «..

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- 3 - : - : - -¹
 .175 - 1996 - - - - 1 - .118 - 1989 -
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.118 - 1996 - - - - 1 - - - -⁻¹
 .58 : -⁻²

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2. «.

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3. «.

- 1988 - - - - - : - - - - -⁻¹

(466 - 465)

.467 - -⁻²

.64 - 1980- - - - - - 1 - - -⁻³

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1988 - - - - - : - - - - -⁻¹

.466 -

.380 -⁻²

.195 :⁻³

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✿ : 1. «

2. ✿

JAQUES RISLER " "

..» :

3. «.

.248 - 2001- - -

- 3 -

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.88 : -²

.38 - 1993 - - -

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.81 - 1980- - - - 1 -



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.81 - -⁻²

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المبحث الثاني: نرجعات المسنشرين والدافع الحقيقي

YOHANE (F) " "

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CLUNY

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- 2001- - - - 2 - : - - -¹
(17 - 16).

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YOHANE (F) "

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PALMER " "

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 .(6 - 5) : -³
 .19 - - - - -
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.96 - 1996 - - - - - 1 - - - - - .(
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- 100) - 1980- - - - 1 -



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(101)

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المبحث الثالث: نماذج من ترجمات القرآن الكريم

..» :MAURICE (B) " " .

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- 4 - ()

-¹ -
- 1977 - .158 -

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MAURICE (B) "

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.(159 - 158) - ⁻¹

.159 - ⁻²

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(12 9) ✿

✿ : SAVARY " "

: 2. ✿

« N'épousez pas les femmes qui ont été les épouses de vos pères .C'est un crime !
C'est de la perdition , mais si le mal est fait , gardez les.»

» :

!3«.

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.(161- 160) - -¹

.22: -²

- 117) - 1980- - - - 1 - - - -³

.(118

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«Si le crime est commis, le seigneur est indulgent et miséricordieux ».

» :

¹!«

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KAZIMIRSKI " "

» « »

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BLACHER (R) " "

³.«

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.118 - ⁻¹

.118 - ⁻²

.118 - ⁻³

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1. 

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.SAVARY " " : _____

Nous avons abaissé sur vous le voile de la nuit.

.MASONNE " " : _____

Nous avons fait de la nuit un voile.

.KAZIMIRSK " " : _____

Nous avons donné la nuit pour manteau.

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JACQUES BERQUE " "

"ESSAI DE TRADUCTION" " " :

" LE CORAN

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: JACQUES BERQUE "

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15 Salut sur lui du jour de sa naissance, au jour ou il moura, comme au jour ou il vivant il ressuscitera.

16 Rappelle dans l'écrit Marie. Lors elle s'isola des siens dans un lieu oriental.

17 Et se couvrit encore d'eux par un voile. Nous lui envoyâmes Notre Esprit, qui revêtit pour elle la semblance d'un humain parfait.

18 Elle dit: «Mon refuge contre toi soit le tout miséricorde , si tu es de ceux – se prémunissent!»

19 « Je suis, dit – il qu'un envoyé de ton seigneur, venu te faire présent d'un garçon tout pur».

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20 «Comment , dit – elle, aurais-je un garçon, et ¹ que nul époux m'a touchée , je ne suis pas une gaupe.

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" " " " :
(14) : 15

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" " " " ².«..

J ACQUES BERQUE -- LE CORAN , " ESSAI DE TRADUCTION " - SECONDE EDITION -¹
- ALBIN MICHEL -PARIS -1995 -P 321.

- - - : - - - 1 - - -²
.(129 - 128) - 2004

:

"ressuscitera"

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:" LE ROBERT quotidien "

" ressusciter "

«Reprendre vie, être de nouveau vivant, le Christ ressuscité. Lazare ressuscité. Revenir à la vie normale. Après une grave maladie. Revivre..»²

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" oriental "

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:" LE ROBERT quotidien "

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« Situé à l'est d'un lieu. La ravie oriental du Rhin. Pyrénées oriental.»⁵

.663 - 1999 - - - - 7 -

- - -¹

LE ROBERT quotidien -P1663.-²

.(130 - 129) - - -³

.551 - - -⁴

LE ROBERT quotidien -P1316. -⁵

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"un voile"

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"LE ROBERT quotidien"

².

«Morceau de forte toile destiné à recevoir l'action du vent pour faire avancer le navire. Bateau à voiles. Naviguer à la voile. La grand -voile: principale voile du grand mât..»³

*» :

:18

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.130 - - -¹
.551 - - -²
LE ROBERT quotidien - P2049. -³

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1.



: "prémunissent"

" "

"prémunir"

" LE ROBERT quotidien "

2.

:

« Protéger (qqn), mettre en garde contre (qqch) .prémunir contre le sida. Pronom. Se prémunir: s'armer, s'assurer, se garantir..»³

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: "tout pur"

" "

: " LE ROBERT quotidien "

6.

«Sans mélange, absolu, parfait..»⁷

- 1 - -¹
.130 - 2004
.610 - 1999 - - 7 -²
LE ROBERT quotidien -P1499. -³
.130 - -⁴
.128 - -⁵
.626 - -⁶
LE ROBERT quotidien - P 1550 -⁷

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" "

Jaques BERQUE

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| .130 | - | - | - ¹ |
| .398 | - | - | - ² |

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Jaques RISLER " "

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






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| 24 | 164: | ✧ | | | ✧ | 25 |
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| 33 | 185: | ✧ | | | ✧ | 34 |
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| 47 | (35..33) : | 44 |
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RESUME

Les orientalistes ont essayé dans leur recherche et études du noble livre « CORAN » d'attacher son divin contenu avec la biographie du prophète Mohamed (paix et prière sur lui) dans le but de le compromettre et de remettre en cause sa divinité. Malgré toutes ces allégations ce livre est resté suprême par son contenu en prodiges scientifiques.

Mots clés :

Orientalisme – méthode – texte – prodige – divin - sainteté.

SUMMARY

Orientalists have tried in their research and studies of the holy book "QURAN" to attach its divine content with the biography of Prophet Muhammad (peace and prayer upon him) in order to compromise and to question his divinity. Despite these claims the book has remained supreme in its content in scientific prodigies.

Key words:

Orientalism - method – text – prodigy – divine - holiness.

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" The holy Quran in the Orientalists Studies "

Read in unity of sender and message.

The message of Islam is, in fact, a continuation of the holy messages, which preceded it, because they were all sent from the Almighty to guide people to the path which is the most just and right in their worldly life and the hereafter. Each of the messages was sent to particular people with miracles from what is known and familiar in their societies to make them believe in Allah. Messengers were sent with miracles as convincing signs, proofs and evidences to bring out people from darkness into light.

People of Musa (Moses) were known of using witchcraft and sorcery; that is why his miracle was in his stick which shocked and amazed the sorcerers who knew that it was not a kind of sorcery, but the greatness of Allah. That miracle was beyond the sorcerers capacities who believed in Allah at the end.

People of Jesus tended to believe in paranormal things, as well as in medicine and astrology. Therefore, Jesus' miracle was healing the blind and the leper by Allah's leave. Thus, all the messengers were backed by convenient proofs that were appropriate to the implications prevalent in those ages and times.

All the miracles were just to match the ignorance of the disbelievers and astonish them with the powers of Allah. The ultimate aim of all that is the guidance to the straight path, the pure belief in Allah as the only and the omnipotent master of the world, the only one who arranges and organizes his slaves' lives, for whom he created all this vast world.

The holy Quran is Allah speech, an honorable respected book to which falsehood can never come neither from before nor behind

it. Allah verbally revealed Quran to Muhammad, peace be upon him, to be guidance for mankind.

The amazement in Quran is not limited to one part, it is complete and comprehensive. It is in the magnificence of the Quran's words and style, in the news of 'Al Gheib' (the unseen), in the scientific miracles of this holy book. Scientists discovered some of the facts mentioned in the Quran, but they remain confused with others. No wonder, it is all Allah's words, the creator of everything and the one who knows it all. Holy Quran overpowered all the souls, and captured the hearts of all who read it or heard it. Both Arabs and foreigners believed in it.

People of the prophet Muhammad mastered the Arabic language and its arts, particularly poetry. To make his people believe in his message, Allah supported his last messenger with the miracle of Quran. The holy book contains amazing pieces of rhetoric, style, in addition to selected words and phrases that had never been known or heard before. Indeed, no poet no matter how talented he was could match this Divine masterpiece. As it is the way with all the messengers, people in whose hearts there was a disease of hypocrisy, did not believe in the book and denied all what is in it. When they could not face the challenge, they called the prophet, who could neither read nor write; a sorcerer, a poet, or a madman.

The Quran was and is still standing against any one who questions the truth of this divine book. Scientists, who took the mission of explaining the miracles of this book, prove day after day that the message held by the prophet Muhammad is from Allah, removing thus all doubts about it.

Amazements of the holly book and its miracles impressed , and interested researchers from all over the world. Countless studies, books and analyses were made, some found in the Quran the proof that Allah is the creator of everything; they dived into the depth of it, revealed its secrets as far as they were able to. For sure, all the researchers will be exhausted before they reveal a

single secret of Quran, isn't it the work of Allah who perfected everything.

The second kind of researchers are the fanatical western scholars who are considered as the pioneers of the orientalist movement. Those researchers tend to study the Quran, not to reveal its secrets, but to prove that the Quran is not the speech of Allah. Their negative intentions preceded their works; therefore, their judgment of this divine message is of no value because the negative intentions never end up with fair results.

Through the orientalist strategy, researchers thought that the spread of this new religion, which filled the minds of Arabs and other people in the western countries, would carry out a threat to the Church. Huge efforts were gathered by the Church to limit the spread of the new religion, and hundreds of scientists and researchers dedicated their lives to this mission. They gave most of their energy and time to quest and look for proofs, resources or means by which they can back up their invalid assumption which deny that Quran is still safe from distortion and forgery.

The danger of those researches and projects emerged in the middle of the 19th century; leaders of that campaign followed a way of contestation and suspicion to reach their weak aim.

Some of the prejudiced orientalists are: **Théodor Woledek**, **Sprenger Aloyé** and **Ignaz Goldziher** , and others whose most studies reflected the spite and hatred that the western Christian societies feel about the Islamic proper religion.

By the fourth quarter of the 20th century, the danger of the campaign against Islam fiercely increased. New generation of the orientalists emerged and escalated the fight against Islam. The newer wave of those scholars pointed their accusations to the prophet Muhammad, the bearer of the holy message. They tried all what they could to deny the fact that the Quran was inspired from Allah to his last messenger. They claimed that the holy book was written by Muhammad.

New orientalists like: **J.A.Bellamy** and **J. Wansboutough** , did not slacken to knock all the doors that support their claims.

As a researcher , I have decided to handle the responsibility to trace and follow those wrong studies and refute them , particularly the case that they could get through it which is about the safety of Quran. I have based on arguments and evidences from either the Quran itself or from deep studies on both Quran and Sunnah , accomplished by trusty Muslim scholars. I have made use of scientific miracles in the Quran, the field which is treated with all strictness and exactness. The studies I have depended on were of great and high ranks of logic and reason. Countless books were written for the sake of reality and honesty.

The ultimate aim behind this research is to follow and examine the views of the orientalists about the Quran, in order to appose it with arguments and evidences, especially those which deny the correctness of the divine book.

To achieve my goal, I have worked on the method of reading to unveil the views of the orientalists , the analytic method to find out the distortion in their studies and researches and the historical method to trace a real path of the divine inspiration , from when it came down to Muhammad to its arrangement in a book during the reign of the fourth caliph , Othman Ibn Affan.

In order to reveal these facts and fight back the suspicions about Quran, I followed the following methodology ; I have dealt with the notion of Orientalism, as a strategy I have covered nearly all the characteristics of the Orient, particularly its ideological side, the side that contains the holy Quran and the noble Sunna. I have treated the motives behind the strong interest about the matters of the divine book by the orientalists, and the reasons of all that spite and hatred towards Islam.

The studies and researches of the orientalists excluded nothing in relation with Quran, that is why I have dealt, in the first chapter, with the issue of inspiration, which is a prior stage of

great importance in the shaping the Quran, and a starting point in the building of this divine book. Besides, the inspiration stage has been dealt with carefully and accurately by the orientalists; from it they started their claims that the Quran was not sent down from Allah to Muhammad. They relayed upon false evidences which they took from weak narrations. I have introduced what proves my case depending on logic and reason.

Chapter One:

The first chapter includes the following sections;

Section One: the orientalists and the descendance of the inspiration.

I have treated in this section the orientalists' opinions about the start of the inspiration on the prophet Muhammad. I have treated this section through three topics:

1-Topic One: the prophet and the start of the inspiration

Deals with the way they tackled the personality of the prophet and his characteristics before he was inspired by Allah. Their aim was to contest the correctness of the inspiration.

2- Topic Two: The prophet and the inspiration in the orientalistic thoughts.

In this topic, I have treated the relation whom the orientalists tried to make between the prophet and the inspiration; in which they said that the inspiration was not sent down from Allah, but the prophet took it from Christian scholars.

3- Topic Three: The inspiration and Hadith (tradition) in the orientalistic thoughts.

I have dealt with the orientalists' attempts, in their researches and books, to prove a relation between the Inspiration (Allah's speech) and the Hdith (the prophet's speech) that doubted the Holly Inspiration.

Section Two: Orientalists and the descendance of Inspiration

This section is concerned with the way the orientalists saw the descendance of the Inspiration, according to time, place, language and style. I have focused on the issues that were targets to the orientalists' claims.

The section contains three topics:

1-Topic One: The orientalists and the descendance time.

The way they treated the time and the place of the descendance of Inspiration; Makki (sent down in Makkah) or Madani (sent down in Madina). I have proved in this part that all what they talked about was false.

2- Topic Two: The orientalists and the parting of the Quran descendance.

In this topic I have shed light on the way they saw the parting of the Quran descendance ; I have proved and showed the divine wisdom in this operation.

3- Topic Three: Orinetalists and the language of inspiration.

I have treated and analyzed their studies about the language in which the Inspiration was sent down on Muhammad, Especially, the fact that it was sent down on seven accents. I have covered the issue according to the sayings of Muslim scholars.

Section Three: The orientalists and the Abrogation in the Quran

I have treated the way they saw the Abrogation in Quran. I responded basing on what Allah says in Al Bacarah" ; Whatever a verses do we abrogate or cause to be forgotten, web ring a better one or similar to it. Know you not that Allah is able to do all things". (verse106). Three contested issues are treated in this section through three topics;

1-Topic One:The orientalists and the Abrogation in the Quran.

It deals with the first element of Abrogation; Abrogation of Quran by Quran itself. I Denied all the wrong claims, and proved the wisdom of Allah in the Abrogation of Quran. All that was based on logical and reasonable arguments.

2- Topic Two: The orientalist and the Abrogation in Quran and Sunna.

Tackles their views about the Abrogation in both Quran and Sunna, and responds on them from the studies of the Muslim scholars on this subject.

3- Topic Three: The orientalist and the similarities in Quran.

Contains the similarities in Quran and how they focused them to support their claims.

Chapter Two:

The second chapter is about the orientalist thoughts on the Quran, either on its style or on the way it was collected in a single book from its descendance to the reign of Othman Ibn Affan. I have dealt with their attempts to translate the meaning of Quran and the dangers on the safety of Quran and its divine purposes.

Section One: The orientalist and the message of Quran.

I have treated in this section the content of the divine message in the Holly Quran, I gathered proofs and evidences about the noble objectives behind this holly message. And why it was sent down on Muhammad.

1- Topic One: The orientalist and the origins of Quran.

I have treated the views of the orientalist about the origins of the Holly Quran and their attempts to doubt it divinity. I have refuted all their wrong claims based as usual on logic and reason.

2- Topic Two: The orientalist and the miraculous style of the Quran.

This topic is concerned with their opinions about the style of Quran; I offered evidences about their wrong claims about this topic.

3- Topic Three: The orientalist and the contradictions in Quran.

The third topic refutes the claims of the orientalist that the Holy Quran contains contradictions.

Section Two: The orientalist and the collection of Quran.

I have treated in this section the way the orientalist followed the historical timeline of the collection of Quran. I tackled this issue through three topics which are the main steps of that process:

1-Topic One: The collection during the life of the prophet Muhammad.

The orientalist showed negative views on the prior attempts to the collection of the holy book. I have refuted all their claims and provided all the evidences of the purity of Quran; I have mentioned the care of the prophet Muhammad himself on this operation.

2- Topic Two: The collection in the reign of the Caliph Abubakr.

I have traced and analyzed the views of them about the collection in this stage. I have provided evidences on the safety of that operation; I have insisted on the correctness of the collection in the reign of the second caliph.

3-Topic Three: The collection in the reign of the caliph Othman Ibn Affan.

This topic treats the way orientalist tackled this final stage of the collection. I have collected all the evidences that this stage was safe from all what they claimed; the collection was supervised by Othman Ibn Affan himself.

Chapter Three: The orientalist translations of the holy Quran

The third chapter shed light upon the translation of Quran by the unfair orientalists; most of the translations deserted the meaning of Quran. I divided this chapter into three topics to disprove all their studies:

1-Section One: Translation of Quran between legality and impossibility.

Non-Arabic speaking people need to understand the message of Quran, and the meanings of Islam, however; it is impossible to translate the Quran into other language according to its words. I have proved that that the other languages can not cover all the aims of this divine book. I have given the right way for a correct translation based on studies made by Muslim specialists. This correct translation of the meanings of Quran makes it easier for other nations to understand the mission of Islam.

2-Section Two: The real motives behind the orientalists translations.

I have treated in this topic the way they translated the Quran, and clarified their real intention behind that. With proofs and evidences I proved the invalidity of their works.

3-Section Three: examples from orientalistic translations.

I have provided in this topic some of the orientalistic attempts to translate Quran. They all failed to cover the great meanings in this Holly Quran. Besides; most of their works were based on distortion.

In the course of accomplishing this work, I face lots of difficulties; the inadequacy of foreign reference books and books, works that contain every detail on this divine message.

The method the orientalists use to deal with Quran has developed; this development poses great difficulties to understand the real intentions behind their works. I have concentrated in my work on treating the most important cases which are strongly

linked to Quran, the cases that were targets for the orientalists. My purpose behind that is to deny all their doubts, to refute their claims about Allah book. My ultimate aim is to show that Quran is the speech of Allah, and its safe from all their accusations, that Quran is still standing as it was sent down on Muhammad before nearly 15 centuries.

I have studied in this research "Quran in studies of Orientalists thought" , the most important issues which were tackled by the orientalists. I have done my best as they did theirs to write all that slanders on the Holly Quran.

The orientalistic studies about the start of the inspiration were based neither on real historical facts nor on trusted Islamic narrating. They depended on weak resources to support their claims to accuse the prophet Muhammad of writing the Quran.

The orientalistic studies of Quran were not based on scientific basis; all there efforts aimed not to find out the meaning of the Quran but to prove their advance intentions about the correctness of the divine book.

In their massive studies, orientalists aimed to find a link between Quran and their alleged theory which claim that the prophet Muhammad wrote the Quran and was not sent down on him from Allah. They said that the prophet collected the Quran from both Christianity and Judaism; they went further saying that he did that in his trips while he was working in trade.

I have reasonably proved that was far from the truth; because the prophet Muhammad was illiterate, he was able neither to read nor to write. This fact was known among his people. Though, some orientalists admitted that truth in some trusted Islamic resources and narratings.

Quran challenges all those who doubted its divinity. The second proof is that the Quran is the highst, the broadest and the most comprehensive book of all the previous divine books.

The orientalist followed the path of the Holy Quran from the start of the descent until it was fully collected in a single book in the reign of the fourth caliph Othman Ibn Affan. They neglected or missed no detail to doubt the correctness of Quran in the three mentioned steps:

a- in the prophet's life

b- in the reign of the Caliph Abubakr.

c- in the reign of the Caliph Othman

This accurate study about Quran was not for examining and learning it, it was, however, for inspecting and looking for any reasons that can prove and support their claims.

With his miraculous style, the Holy Quran challenges all those who doubted its divinity and correctness. Some orientalist examined the style and language of the Quran, they tried to prove that it is the Makki Quran is different from the Madani. They claimed that Quran was the outcome of the prophet's psychological state in those different phases of his life.

The orientalist studies were not based on the scientific method which is the way in doing such studies. Quran was sent down in several parts not in one unit to stabilize the prophet's heart; it was consistent with the circumstances and the conditions of his life. Quran was sent down in the perfect way and on the perfect time to make the rules and laws that organize human life, guide them to what is most right and just, bring them prosperity in both the worldly life and in the hereafter.

The absence of a scientific approach has grave and serious consequences in the writings of the orientalist, particularly the fanatic ones whose studies never looked for examining the facts brought by the Quran. Their ignorance of the Arabic language made complicated the situation and made it worst. Their misunderstanding of the Quran had negative results on their attempts to translate the Quran into their mother tongues; these

mistakes lead to a wrong and danger transition of the Quran into their other languages. Most of the translations spoiled the real meanings and purposes of Quran.

Most of what orientalists have come up with in thier studies and researches about Quran is out of truth; they had no logical rsources which can be verified. They were no more than unfair allegations to ruin the image of the holly Quran. But Allah, who sent down the Quran, has guarded it from corruption.

Orientalistic studies, which are not based on logical and scientific references, are full of contradictions; this contradiction reflects the hatred and spite Cristians and Juish have on Islam throughout history.

The enmity in the Orientalistic studies to Isalam is not new; it rooted deep in the history of the Christian orientalistic thought. The Holly Quran despite all the orientalistic attempts is still convicing and interesting people around the word; it is Allah speech that falsehood cannot come to it from before it or behind it. Quran is and will be as it was sent down on his the prophet Muhammad, the intellectual prophet ; it has been inherited from one generation to the next, no doubt it is the divine message which carries out the goodness to all humanity in this life and in the hereafter.

The message of Quran is truly a continuation to the previous divine messages; however it abrogates all of them. Quran includes all the divine purposes of those messages. Contrary to all previous messages; Quran is protected by the divine care from all intended distortion and corruption. Orientalistic researchers never recognize that Quran is sent to all mankind, and Muhammad is the messenger of Allah was sent as a mercy for them. Will they recognize this truth? That is what we hope.