

Comment Blachere Compiled the Qur'an and Its Relation to the Assignment of Distorting the Quran (Reviews and Criticism)

Shahande Amene¹ & Khakpoor Rahim²

¹ Department of Maaref Groop, Payame Noor University, P.O. BOX 19395-3697, Tehran, Iran

² Assistant Professor in Department of Quran and Hadith in Payame Noor University, P.O. BOX 19395-3697, Tehran, Iran

Received: January 12, 2016 Accepted: April 19, 2016 Online Published: May 20, 2016

doi:10.5539/ass.v12n6p55

URL: <http://dx.doi.org/10.5539/ass.v12n6p55>

Abstract

Régis blachère, French orientalist believes in the intellectual life of the Prophet and the Quran in the time of writing it after the death of his era and the era of Abu Bakr and Umar attributed, based on the full written judgment and personal discretion together and create some changes in some verses of the compromise revelation made manifest. In terms of Quran Blachere era of the Prophet because of ignorance of the Prophet, descent successive verses and negligence Prophet in this case is not written and the total sum for the mind and memory as well. But after his death, the disruptions are done in writing and writing. Given the lack of a copy of the written revelation companions formed in different ways and eventually entered distortions and changes in the Holy Qur'an. Blachere vote, even though the facts at issue in the era of the Companions of the Quran does not specify but to jet the Firstly total Quran in the era of the Prophet as subjective, and secondly, unilaterally from Sunni sources Shia and deprived of rich resources and Thirdly entry in the Qur'an was distorted is serious criticism.

Keywords: Blachere, Quran, compiled, distorted

1. Introduction

Holy Quran sent by Allah to the Prophet by revelation and without missing to us (Note 1) that the claim of consensus is Shiite and Sunni scholars. Based on religious leaders also approved, verses 9 / Hajar, 41, 42 / Fussilat and Thaqlayn tradition, and successive traditions, compiled completely distort Quran and the Quran have confirmed entry.

In recent centuries the number of orientalists with different objectives to evaluate the Quran and Quran sciences and history by creating doubt and dissension, face clean Quran, tarnishing have manifested. One of these researchers is régis blachère that Qur'anic Studies has spent many years of his life. He is in the collection of the Quran, Based on its available documentation and collection of the Quran in mission and caliphs Testament studies and has concluded that:

1. Compiled Quran, the promise of life, the prophet of Islam, the subjective nature of recording and writing and writing, on the eve of his death, the book was the preferred approach.
2. After his death, the caliphate of Abu Bakr any of his companions Books to develop, and therefore also seek to develop a book Abu Bakr himself, but the codices differences with each other.
3. In the Ottoman era also occurred due to differences in readings, Usman order book development units issued but members of the committee, were tribal elders, the tribal grounds they were a reflection of tribal interests.

2. Methods

In this paper has been trying to reads books and articles to research metoth and fish, are prepared after Fish needed to work and study and their analysis and singer to the final result.

2.1 Blachere and His Quranic Studies

Blachere a contemporary orientalists has studies about the Quran and Quranic sciences, Arabic literature and Islamic domains. Her most important work in the Quran, is a full translation of this book into French. Blachere used all his efforts to translate his point of perfection and therefore he is one of the best translations of the Quran translations into European languages. In the introduction to his book on the history of the study Quran and

Quranic sciences issues did, briefly introduced the book the reader is familiar with mental space.

Blachere in their studies also refer to the texts Quranic and the history and tradition of the Muslims, the effects of earlier Orientalists like Theodore Nöldeke refer and also benefit from their thoughts. In his work with full impartiality and fair as researchers to study and taken a step towards the destruction of the faith and the Muslim holy book, and therefore the number of orientalist that science is the study of Islam.

2.2 Cabinet Blachere Theory in Total Quran

2.2.1 Concept of Collection of the Quran and Its Historical Beginnings of View Régis blachère

Blachere without studying total Quran, it is inaccurate in the sense of total mind (at the time of the Prophet and total record (at the time of Abu Bakr and Umar) has been introduced. At the same time, the Prophet a negligent to the revelation of total mind that he started in the evening and late in life, he started total records and prosperity in the evening and Osman Abu Bakr occurred. According to total Quran, he introduced the ages, has been distorted and no divine sanctity.

In his view, the development of Quranic sciences, thanks to three factors:

1. First, the line is incomplete for writing the Quran
2. Then absence of a copy of the revelation that led the person of Muhammad is done
3. Finally, and following the above work, written over a long period to offset the deficit and the lack of fixed unchangeable text, it was necessary to refer only verbal quotes.

2.2.2 Total Subjective and the Effect of the Prophet's Life

Blachere believes at the time of revelation of the Quran, given that the line was very partial to writing, business writing the Quran was facing many problems and because of the number of books in Mecca, according to legend, there were 15 cases and limits writers, the work of collecting the Quran was based on oral history and total mind. Blachere after analyzing the quality of the Arabic script in the 6th century AD, and documentation tools Quran and the names of some people as the scribe of the revelation, the Qur'an to the Prophet (PBUH) is approved.

But this total during the life of the Prophet in his view has its own conditions. He also questioned the scribes, and of them that we have no proof that the writers when we do not have to write a revelation. On the other hand, sometimes the names of scribes are not consistent and therefore cannot be trusted. He called scribes cause disharmony in the distance when it's written revelation of God and revelation, and writing to the same period due to the diffusion and disturbing book's name.

2.2.3 Accidental Causes the Crystallization of Total Subjective Theory Quran

But what Blachere opinion is based on the theory that there are copies that were written and compiled by the codices are indicating companions of the prophet who was significant number of these codices, at the end of the fourth century, there are examples of them, but it seems that their number was very low and incomplete.

2.2.4 Total Records and Abu Bakr and Umar Age

Blachere collection of the Quran during the time of Abu Bakr then pointed out and said that total registration Quran at the end of the Prophet (PBUH) In early start officially in the era of Abu Bakr started but the same Quran that is available to everyone, not conversion and then put total in the Osman era and the political action and government action as he and Osman states the purpose of discussing a specific tribe, so the committee Quran.

2.2.5 The Origin of in Terms of Quranic Progress Blachere

Régis blachère, progress Quranic knows thanks to three factors:

1. Use of linear very incomplete for writing the Quran.
2. Absence of a copy of the revelation that led the person of Mohammad is done
3. Finally, and following the above work, written over a long period to offset the deficit and the lack of fixed unchangeable text, it was necessary to refer only to the memory and oral history. He believes that the Arabs through writing and editing flaws and defects in the alphabet, and the absence of a copy of the revelation had to come to mind memories and so the nature of the Quran, memory and mental.

ادله وجود فاصله زمانی نگارش قرآن در عصر نزول وحی از دیدگاه بلاشر:

2.2.6 Existence of Distance Reasons for Writing Quran in the Era of Revelation from the Perspective of Blachere

Blachere knows lack of awareness of the Quran's revelation and prophet of the mission, and a lack of

instruments and knows the material.

2.2.7 Lack of Knowledge about the Prophet of His Mission

He believes that when Gabriel first message of the prophet to read the name of God, revealed, the Prophet felt an enormous panic and since he did not know God and His chosen starter massive propaganda to create change in the Arab world, because of this ignorance, nobody thought total record was not Quran, and when the proposed Quran, the period from the beginning of last fall.

2.2.8 The Lack of Material Means

He believes that the lack of resources, do not write verses. Lack of writing tool that scribes made the revelation this can be such a revelation that travel, in prayer, night and day, every moment and in all circumstances was revealed, indicating writing to carry and during the life of the Prophet, a small collection of chapters and chapters had been set long respectively, were prepared.

2.2.9 Review Total Subjective Opinion Blachere Quran and the Prophetic Era the Impairment Entry Quran

Based on the Qur'an, the Prophet (pbuh) from the start of his mission, his prophecy was aware of it and to seeing the mission was due to be aware of this problem, the need for a written book, at the same time, as they felt the sense of urgency that, when you get that rush revelation from God having received the command of acceleration.

From the beginning of his mission, to protect the Quranic texts, in addition to the help of your memory power and people, ordered the book, the Quran written encourage everyone to write and said and given that the scribes that the text of the Holy Quran with them, and the conventional type of dictation time, recording and writing and were written down and companions were copied on it. On the other hand Prophet wrote the Qur'an so much value that the authors use pen and inkwell and writing and also taught.

2.3 Writing from the Beginning of the Revelation of Divine Revelation

Writing of divine revelation during the stay of the Prophet in Mecca at that time he began writing verses, were scribes. But if we pause and civil verses in the number of one hundred and fourteen chapters of the Quran do we compare, eighty-six suras revealed in Mecca and verses that of 6236, close to 1,600 verse was revealed in Medina, Meccan verses shorter course, so if we consider the approximate number of words a little more than a third of the city and close to two-thirds Quran was revealed in Mecca.

However, given that not all books on a surface, some of the scribes learned writing well and had some deficiency in this technology. More to do some writing and editing involved, and some other verses and letters and treatises were set.

2.3.1 Education and Training from the Beginning of the Revelation of Quran

At the beginning of revelation, Quran for public education was common. As for verse by verse and chapter of the Quran in Sura learned from his Quran teacher. Even if the person was a newcomer to the city of the Prophet (PBUH), he will guide teachers Quran to teach him to read the Quran. Ben Samet worship was quoted saying that when a person was a Muslim, the Prophet (PBUH), he will guide us to the Quran to teach him.

2.3.2 Items at the Beginning of the Descent of the Quran

In the Holy Quran and the authentic traditions, the names of many of the items they have used the Book of Revelation in the early days of revelation, like Qrtas, gratuity / 7, 91, pens, alagah / 4 and Luqman / 27, pencil, Cave / 109, scrolls, HA / 133 and Najm / 36 and (chapter) Abas / 10, electricity, the / 3, assembly, prophets / 104 is used. Existence of names written in the Quran means, firstly, the indicator recorded the Qur'an, and secondly in terms of Blachere contrary to the mind and memory of the Holy Quran, most importantly, they are listed in the chapter that name writing instruments, Meccan sura of Quran written in Mecca and marks total beginning of God's revelation.

- Narratives total evidence and memorization of the Quran during the life of the Prophet:

- In tradition states that Quran at the time of the Prophet (pbuh) was total by six.

- In narrations that the Quran at the time of the Prophet (PBUH) to complete the recording and writing of income, but in a single package for the book and did not book.

- Imam Ali (as) narrative by pointing out how the verses, as someone that has coincided with the revelation of the first verses, most and the others in writing, accompanied by the usual Prophet.

- In another narration, the Prophet (PBUH) has been quoted, listed the names of the writers of the prophet Ali as one of the writers mentioned.

- In addition to being companions were total the Quran several times to the Prophet read in this issue of Imam Ali and Abdullah bin Mas'ud, Zaid bin Thabit and Ubayy ibn Ka'b mentioned.

- The cost of material Kurds wife Khadija, the Prophet (PBUH):

If we based on Blachere believe that the Prophet (pbuh) in the Quran were faced with the problem of lack of resources, then work his wife to testify on their own capital for the propagation of Islam were regarded as ineffective have.

2.3.3 Promise to Protect Quran by Allah Quran

In verse 9 of Surah Hajar, the revelation raised and promised to protect it is to his servants, on the other hand in verse 31 of Surah Al-Raad states that God does not renege on its promises and will. Due to the grace of God in the Quran is the arrival of distorting Quran and it does not conflict with total Quran in the era of the Prophet's life, but it is also a constituent and additives.

In verses challenging others to deniers Quran says: You claim that Quran is God's word, not the sayings of the Prophet, if you are ten chapters or suras of the the Quran or like it. In other words, God in the following verses of the Quran has invited people to challenging others and challenge is the text that represents stability. Because firstly: if signs of God was anxious and distracted, was simply to bring like and like. Secondly, stability and integrity of the text has led to historically challenging others to challenge that no one can be held accountable.

When God wants human beings as their the Quran and challenging others and challenge people to invite, Of course, should Quranic chapters and verses are written and compiled with the infidels and polytheists even published between people and God wants it to be challenging others. But to say that Quran at the time of the Prophet remained silent and only total breasts and Abu Bakr and Uthman was preserved in time, challenge and defiance spread the Quran from God, how was it possible?

2.3.4 To Work the Word "Book" in the Text

Quran in this case it introduces: contingency existence of the book, arrange for words, verses and chapters are. Therefore distortion of the excesses and deficiencies Quran is not the way.

- Other living document, Thaqalayn Hadith successive the famous books and hadith and history through Judgment is frequently quoted, leave representing God among the people by the Holy Prophet (PBUH) and keep record at the time of their lives and eventually break the immunity of the Quran is distorted.

- Every year the amount of verses Gabriel to the Prophet (PBUH) said, the deal with him. In the last year of the Prophet Gabriel twice the Quran to were released.

- Blachere in a statement on the authentic traditions and Sunni sources trusted sources, so the result is contrary to the truth. He total Quran in the era of the Prophet (PBUH) and his careful about writing, time and place writing, writing tool, the Book of Revelation, and the high sensitivity of the prophet in the work of total and maintaining records Quran, the Quran Prophet existence of authentic hadith Thaqalayn and material efforts Khadija wife of the Prophet, acceleration of the Prophet in Qur'an, where God commands issued to them calmly says Forget and to some of the traditions that In terms of document or text may be undermined and questions the emphasis put on the result, judgments made dislocations and aspects of the Holy Quran which is free of distortion, with the lack of distortion effect that the problem with the text that has been approved by the Blachere, opposed.

- The Prophet (pbuh) in his lifetime had many references to the text of the Noble Qur'an invites people to readings and readings from the Quran text. Therefore if Quran and loss would be too complicated, the reference Prophet Noble context, certain deficiencies and additions were subsequently solved.

- Blachere all objector that because at the time of the Prophet particular attention to the scripture and not loving companions later have done an incomplete measures, regardless of the time of the Prophet (PBUH) seats and Quran classes and recite the Quran, type of Quran, and even directives given by the Prophet (PBUH) On how the pen to the Scribes and place the pen in the left ear they "ignored or no attention and did not see or access to such traditions.

- Contrary to Blachere the Prophet (PBUH) to deal with Quran and the Quran, many documents and reports suggest that he had been at the time of his life to this work.

- It is noteworthy that weak spot was empty Maybe total Quran written as a result of centuries of discussion, he came to power, but the outcome in fullest extent of approved Hazrat Ali and approved in next time the Imams was also on the quality of the Quran today is certainly that of a pair of lips holy Prophet (pbuh) has been issued. But in fact, much of the criticism has not arrived.

- Despite Blachere doubts about collection of the Quran in Othman era has arrived, but the book reached a total of Ottoman with traditions of the prophet In terms of verses and chapters are consistent and cannot put into question the order book Osman and any excess and deficiency cannot be brought.

3. Conclusion

1. Collection of the Quran in view of both total mind and total written Blachere divided. The first was the era of the Prophet's life and the second to the late era of the Prophet (pbuh) and Abu Bakr and Umar are flourishing in the evening.
2. Blachere opinion of entry to the lack of distortion Quran and human appropriation of criticism and serious analysis.

References

- Abi Ya'qub, A. (1358). *Tarikh e- yagoobi*. Najaf.
- Ahmad ibn Hanbal. (1408). *Al-Mosnad*. Dar al-Hadith. Cairo.
- Al-ashyqar, Y. (1408). *Lamahat men tarikh al-quran*. Moasese al-alami. Beirut
- Ali Saghir, M. (1409). *tarikh al- quran*. Beirut. Dar al -alamiyye.
- Alwan Haghi, A. (1370). *Nagze davi al-mostashregin betahrif al-quran al-karim men khelal al-mogarene maa kotob ahl al-ketab*.
- Ameli, J. (1410). *Hagayeg ahamme havl al quran alkarim*. Annash al eslami. Qom.
- Analecta-Bibliograpie de Regis Blachere*. Presses de I. fpo
- Asgari, S. (1994). *Karim al Almdrstyn and traditions*. Sherkah Tawhid.
- Asgari, S. *Karim al Almdrstyn and traditions*.
- Blachere, R. (1987). *Dar astaneye quran*. Translation: Ramiyar, M. Daftare nashre farhange eslami. Tehran.
- Bukhari, M. (1407). *Alsahih*. Daralqalam. Beirut.
- Eskandarloo, M. (1378). *Mostashregan ve tarikhgozarie quran*. Markaze tahgigate qurane karime Al-mahdi.
- Hosseini Jalali, M. (1379). *Draseh havl al-quran al-karim*.
- Ibn athir. *Osd al-ghabe.definite Alshabh Fi*. Altras restoration of Arabi. Beirut
- Ibn Saad. (1405). *Al- Tabaqat Al-Kubra*. Dar ha-sader leltebae ve al-nashr. Beirut
- Ibn Shahr Ashoub. *Managebe Al-Abi Talib*. Research and Publication Ahl al-Bayt (AS).
- Joveyni al-khorasani, S. *Faraed al-samteyn*. Moasese al-mahmoodi. Beirut.
- Kamali Dezfooli, A. (1991). *Shenakht e Quran*. Tehran. osve.
- Kashani, F. (1381). *Zobde al-tafasir*. Moasese almaaref aleslamiyye. qom.
- Khazan, A. (1415). *Lobab al-tavil fi maane al-tanzil*. Dar al-kotob al-aalami. Beirut.
- Maaref, M. (1386). *Mabaheesi dar tarikh va oloome qurani*.
- Maaref, M. (1393). *Didgah blashere dar zamineye gheraat*. Gheraatpajoohi. Figure 2.
- Maaref, M. (1393). *Shenakht e quran*.
- Maaref, M. (2005). *Daramadi bar quranpajoohie mostashregan*. Figure 9. Spring
- Maaref, M. Nagd ve barresi e didgah blashere darbareye jame quran. *Journal of Oriental Studies of the Quran*.
- Maarefat Mohammad Hadi. *Primer fi al Sciences*. Press October. Qom.
- Maarefat, M. (1384). *Join the Quran*. Tehran.
- Majlisi, M. Bihar al-Anwar. Dar al-vafa. Beirut. Bit.
- Marashi Najafi, M. Algavl alfasel. Frrad ala ttahrif.
- Monsieur, H. (1977). Notice Sur la vie et les travaux de M. Regis Blachere, member de l, Academie. In Comptes rendus des séances de l, *Academie des Inscriptions et Belles-Letters*, 121(3), 560-576.
- Mostafa Mohi-ud-Din Mustafa Albgha and Alvazh fi al Sciences.
- Qomi, A. (1412). *Tafsir al -gomi*. Beirut. Moasese Al aalami.

- Ramiyar, M. (1362). *JoTarikhe Quran*. Aut.Amirkabir. Tehran.
- Rezvan, A. *Araa al-mostashregin havl al-quran al-karim va tafsiroh*.
- Rodinson, M. (1959). Blachere R. Le Coran(al-Quran). In *Renue de I, histoire des religion, tome 155(1)*, 98-100.
- Sadough, M. (1405). *Man la yahzaroh al-Faqih*. Beirut. Daral azva.
- Sadough, M. (2001). *Amali*. Islamic bookstore. Tehran.
- Sadough, M. *Maane al -akhbar*. Dar al maarefat.
- Sajestani, A. (1996). *Almasahef*. Dar al-kotob al-elmiyye. Beirut.
- Sani Shahid. (1409). *Monyat al-morid*. Maktab alal aleslami.
- Shahin, A. (1426). *Tarikh e Quran*. Dar al-qalam.
- Sheikh Horr. Vasael al- shia. Al albeyt.qom.
- Suyuti, J. (1373). *Al etqan fi oloome al-quran.Dar va maktabat al-helal*. Beirut.
- Suyuti, J. (1984). *Al etqan fi aloome quran*. Translation Haeri Qazvini, M. Tehran. Vol. 1. *The Holy Quran*.
- Wikipedia, the free encyclopedia- Regis Blachere.
- Zahabi, Sh. (1401). *siar aalam al-nobala*. Moasese al-resale. Beirut.
- Zanjani, A. (2012). *Tarikh e Quran*. Khaneye ketab. Tehran.
- Zarghani, M. *Manahel al-erfan fi oloom al-quran*. Dar-ehya al-toras al-arabi.
- Zarkeshi, B. (1408). *Al-Burhan fi oloome al- quran*. Dar olfekt. Beirut.

Note

Note 1. حجر/9. إنا نحنُ نزلُّنا الذِّكْرَ و إنا له لحافظونَ

Copyrights

Copyright for this article is retained by the authors, with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).