

# گزیده کتابشناسی مطالعات سیره

## در پژوهش‌های غربی

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اشاره:

آگاهی از روند مطالعات سیره در غرب سوای آنکه ضرورتش برای آشنایی با حوزه‌های تحقیق شده می‌باشد، می‌تواند با شیوه و نوع نگاه غربیان نسبت به اسلام نیز آگاهی یافت. آشنایی غربیان با اسلام نخست از دریچهٔ مجادلات مذهبی بود. طبعاً نوع این نگاه، که از منظر کشیشان صورت می‌گرفت، موجب آرایهٔ تصویر نادرستی از اسلام در غرب گردیده است. از نگاه کشیشان مسیحی در خوشبینانه‌ترین حالت اسلام تنها انحرافی از تعالیم انجیل بوده است. در حالی که این نوع نگاه تقریباً تا پایان دورهٔ روشنگری، نگاه و نظر رایج در خصوص اسلام بوده است، اما با ورود به عصر روشنگری و تحولات جدید، تحقیقات در اسلام توسط کسانی جز کشیشان آغاز گردید. با این حال زمانی طولانی لازم بود تا همین افراد نیز بتوانند از زیر بار میراث کهن گذشته در نگاه منفی بگذرند. ترجمهٔ قرآن کریم به زبان‌های اروپایی نخستین گام در این حرکت بود. قدم بعدی، جمع‌آوری نسخه‌های خطی بود که امکان آشنایی با متون اصلی را فراهم آورد. در پی این حرکت شاهد تصحیح و نگارش فهرست نسخه‌های خطی هستیم. اما در این مرحله نیز کسانی چون هنری لامنس، گایگر، هرشفلد، نولدکه، مارگلیوت و مویر شاخص‌های آن هستند، به نحوی به اسلام نظر افکندند که تداعی گر نوع نگاه کشیشان مسیحی بود. این آثار کلاسیک که هر از چندگاهی در تحقیقات و نوشته‌های جدید، خود را می‌نمایند، در نگاه خصمانه به اسلام ویژگی مشترک دارند. برخی از این نوشته‌ها به زبان آلمانی هستند که به تازگی به انگلیسی نیز ترجمه شده‌اند. بعد از جنگ جهانی دوم روند مطالعات اسلامی روندی فزاینده یافت و به طبع آن مطالعات در حوزهٔ سیره نیز با تلاشهای جدیدی روبرو گردید. در این دوره نگاشته‌های ویلیام مونتگمری وات، بلاشر، ردونسون از آثار شاخصی هستند که به کرات مورد مراجعهٔ محققان بوده‌اند. این آثار در نگاه عمومی به اسلام ویژگی مشترک دارند. اگرچه دیدگاههای گلدتسیهر در دست ژوزف شاخت پرورش یافت با این حال نوشته‌های شاخت نفوذ چندانی به همراه نیاورد. اما بحث از وثاقت متون اسلامی به دغدغهٔ اسلام شناسان تبدیل گردید. پس نقد ادبی متون اسلامی را به عنوان شیوه‌ای برای بررسی وثاقت متون آغاز نمود. پاتریشیا کروان و مایکل کوک در کتاب هاجریسم متاثر از ونیزبرو، سعی در آرایهٔ چهره‌ای از تاریخ اسلام بر اساس اسناد و متون غیر اسلامی که اطلاعاتی دربارهٔ صدر اسلام داشتند، نمودند. کروان، دامنهٔ این مباحث را در کتاب تجارت مکه و ظهور اسلام در مورد خاص تجارت خارجی مکه تطبیق داد. این مسائل موجب پدید آمدن نقدها و مقالات و کتابهایی گردید که نمودش در کشور ما برای آگاهی از روند این مطالعات ناچیز بوده است. کتابشناسی حاضر که اساساً بر اساس *Index Islamicus* فراهم شده است، گامی است در جهت آرایهٔ فهرستی هرچند ناتمام از مطالعات سیره. امید است که با مراجعه به دیگر ماخذ کتابشناسی بتوان در آینده متن تکمیل تری از این نوشتار را عرضه نمود.

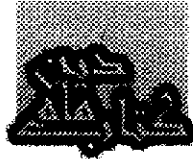
پاورقی:

۱ - تنها استثناء مهم پژوهش‌های دوست ارجمند آقای مرتضی کریمی نیا است که تلاش نموده تا این مشکلهٔ فکری در مطالعات اسلامی را در مقالات مختلف به نحو علمی نشان دهد. فی المثل بنگرید به: کریمی نیا، مرتضی، سیری اجمالی در سیره نگاری پیامبر اسلام در غرب، مجلهٔ آینه پژوهش، شماره ۶۸، ص ۲۴ - ۲۹.

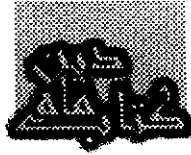
۲ - نگارنده در مقاله‌ای با عنوان «مطالعات سیره در پژوهش‌های غربیان با تکیه بر مکتب بیت المقدس» که در مجموعه مقالات دفتر همکاری حوزه و دانشگاه منتشر خواهد شد، به تفصیل بیشتری از این دغدغه‌ها و نکات کتابشناسی سخن گفته و به نحو تفصیلی از مقالاتی که در اختیار داشته‌ام، سخن گفته‌ام.

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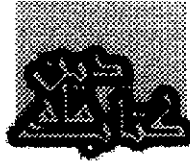
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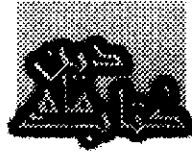
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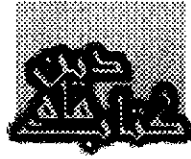
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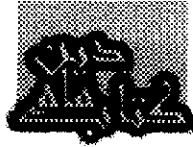


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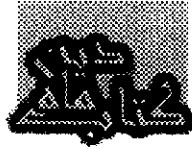
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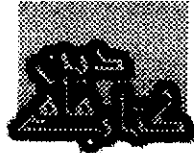
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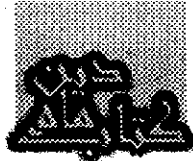
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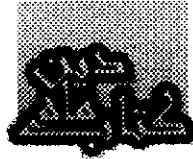
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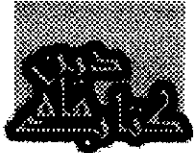
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