

Mostashreqan and Holy Quran Distortion: Doubt or Similarity

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ABSTRACT

The holy Quran is the most important Book of the prophets having the guidance flag of the human being and any problem in it causes the problem in guidance process that is away from the divine process. Because Allah know the guidance of the slaves necessary « *إِنَّا نَحْنُ* » the Holy Quran from revelation time was considered by Muslims and by encouraging policies including various good works for keep it, reading, finishing and Tartil, threats and blames related to leaving the thought and consideration to the Holy Quran, etc and all were done to protect the Holy Quran against distortion. Thus, it is « *ما أنزل الله* », it should be protected without any more or less that is said: « *إِنَّا نَحْنُ* » « *تَزَلْنَا الذِّكْرَ وَإِنَّا لَهُ لِحَافِظُونَ* » is not on us. There is no such emphasis in any place of the Holy Quran. We should be ensuring of the lack of distortion of the Book. Some of the traditions based on the holy Quran distortion in Hashviah books that were Marsuleh or Maqtueh or weak documented, no problem was inflicted on its protection and if there are correct traditions, as it is contrary to the Book, it can be raised. Thus, the lack of distortion of the Holy Quran is agreed by all. As the Holy Quran was considered by non-Muslims, they were fighting against it, namely in the recent century, the east experts were considerate about it and they gave some comments with each approach in the Holy Quran. Among them, there were some people who were against them and they were finding some doubts about it and by exaggerating about them, they were doubtful about it and some of them by a scientific and just view, observed it and had access to some facts and they had some confessions in this regard, such as Roji Blasher that inducted some doubts and finally obeyed against the truth of the Holy Quran and confessed its truth.

KEYWORDS: The Holy Quran; Distortion; Mostashreqan.

INTRODUCTION

During the history, the divine consideration was on human being guidance. This consideration was wise and Allah appointed 124000 divine Messenger to notify it. This guidance was oral but it was with written guidance. Today, these written divine messages are the Holy Books of Religions. This guidance was oral but sometimes it was written. Today, these divine written messages are called Holly Books. It is evident that these books were not very much in the past (... *من الرّسول بما أنزل إليه من ربه و المؤمنون كلّ آمن بالله وملائكته وكتبه* ...) (Baqareh, 285). But now there no remaining of most of them. The Quran is the Holy book as the most complete and the last divine message considered more to divide religions, some books as Sohaf Ebrahim, Torah of Musa, Zabur of David, Bible of Isa and each had considerable effects on human guidance. This characteristic to understand the identity of the holy Quran and the background of educations is important. This Book emphasized that what is said is the continuance of guiding educations of the previous divine books (... *وهذا كتاب أنزلناه مبارك مصدق الذي بين يديه* ...) (Al-Imran,92). But in a higher level (Yunes, 37) (وما كُنا هذا القرآن أن يفترى من دون الله ولكن تصديق الذي بين يديه وتفصيل الكتاب لا ريب فيه من رب العالمين ...) The holy Quran respected the principle of the Holy Book and introduced their education the light from Allah (*وقدّينا على*) (Maedeh, 46) (ثارهم بعيسى بن مريم مصدقاً لما بين يديه من التورات واتينه الانجيل فيه هدى ونور ... فويل للذين يكتبون الكتاب) (Baqareh, 79) (بأيديهم ثم يقولون هذا من عند الله ... The consideration of the Holy Quran and the previous religions is important for Muslims as the relationship between the Muslims and followers of Ibrahim religion showed the position and value relationship of Islam education to the previous Holy books. These books were not in the same rank in terms of importance, Quran gave more importance to Torah and Bible and mentioned in many verses and various stories of Jewish and Christians were mentioned that all showed the importance of them in Quran. This is true as Islam considered the previous divine religions namely Christianity and Jewish a part of its developing during the history (Yunes, 37) and considered the advent of Islam a logical issue (*وإذ قال عيسى بن مريم يبني اسرائيل اني رسول الله إليكم مصدقاً لما بين*) (Saf, 6) (*إي من التورات ومبشراً برسول يأتي من بعدى اسمه احمد* ... (Baqareh, 285). As the Holy Quran considered all the prophets from Adam to Khatam as Muslim and considered no difference between their education (*لا نفرّق بين أحد منهم ونحن له مسلمون*) (Baqareh, 136).

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« بالضرورة (Al-Khuyi, Pishin, 200). The only challenging part is distortion by reduction. Seyed Morteza Faqih, interpreter, speaker, poet and chief of Emamieh after Sheikh Mofid used a good interpretation about Quran distortion as: The knowledge about the validity of Quran narration like the knowledge of cities, big events of Arab, because the motivation for narrating the Holy Quran was a lot and there was no such an attempt about other mentioned things...» (Marefat, Mohammad Hadi, Quran history, ninth edition, Winter 2007, P. 166).

Quran and Mostashreqan

The holy Quran from its revelation besides its attraction among Arabs, was considered by Jewish and Christians of Arabia. Some of the people against Islam memorized the verses and the consideration to Quran in Christians and Jewish was strong and the Holy Quran mentioned about the previous holy Books and the history of their lives, thus, a kind of closeness and consideration to Quran was in the mind of researchers and Christian and Jewish theorists. This attribute was the factor to reveal comprehensive researches about the nature of Quran and its relation with the previous religions and Books. A great part of Mostashreqan studies is related to the religious people in Islamic resources. These studies are wide about an issue in religion studies, ignoring its results and it showed the its importance and influence on the beliefs of world study of the followers of religions. As the religious researchers attempted to search their identity religion in the next educations and try to understand their relationship as it led into the plan in contrast with their religious views. As “ Yulious Velhavzen” as the follower of Noldekeh, after the investigation of others Quran studies and their studies stated that he believed that the current Turah was different from the Book of Musa era and some parts are added to it in various periods of Bani- Isreal lives and by historical critics of this text, various layers of it are reviewed. Since 19th century, after the beginning of scientific studies regarding religion studies, many studies are carried out about the text and history of Quran and this trend continued as great scientific centers are set up for Islamic studies in the west world and the current Christian world namely in important universities such as “London Islamic Studies center, “Paris Academy Islamic studies institution”, Berlin University Islamic studies center” and Islamic and Arabic studies center of Melborn University and National university of Australia” and many Islamic studies center in America, Canada, Germany, etc. some of the east experts and Islam experts studied about language, literature, history and other aspects of Islamic civilization aspects and Muslims and investigated various Quran sciences, Hadis sciences, Prophet life, Arabic language and sciences, Islamic nation history, Islam development, Islamic civilization and the effect of each of them on human thought. Indeed, there is no issue that is not investigated by east experts. The holy Quran as the main source of Islamic Sharia, attracted the attention of the east experts as in recent years, it is the main issue of various researches. We shouldn't forget the role of east experts in introducing the Holy Quran to the people of west and non-Muslim. We should consider that due to the fact that the view and attitude of most of them to Quran was non-religious and specific, their comments were superficial.

Biased east experts

Some of the Christian and Jewish Quran researchers considering their religious bias to the Quran, investigated it subjectively. This group criticized the Holy Quran with a critical view and started an unstated war against its truth. This group wanted to destruct Quran by various methods. By resorting to the false documents and exaggerating about the historical probabilities, they attempted to ignore the great nature of the holy Quran from their dark view. We can mention some east experts as “Vansbaro” who believed that the resources and documents remained since the firth century Hijri didn't have good resources or we can refer to some researchers as “Will, “Kazanva” who were extreme on Quran and by some historical analyses, blamed the validity of Quran. By taking some distortions in it, they tried to introduce it as a book without any written principles and denied its value. “Ignas Goldziher” the east expert of Majoristan mentioned that in his book called “Interpretative inclinations among Muslim” attempted to show that integrity and unity about Quran (Verses order to the understanding and interpretation) among Muslims, is an image that by approaching to the history of Quran and different Islamic verses and it goes to a plurality. It should be said that some of these east experts didn't know anything about Arabic language and they didn't have good translations of Quran. They fought against the Holy Quran biased. As 12000 internet site is active against Quran and they raised some tricks against it. This enmity was such that they distorted the Holy Quran. At the end of September 1997, America on line company published four false verses called «التجسد، الإيمان، الوصايا، المسلمون» by an unknown writer on his site and verse 33 of Baqare (that invited the deniers to the fight) as the main issue. Islamic scientific and Muslim Quran researchers by serious reasons by revealing strong weaknesses of these falsehoods and denying them, presented some exact scientific answers to them. It was not enough for them and they presented some other verses on internet that they were very weak and they were published by Zionists and “ American L.A) a book called “ Forqan Al-Haq) as an unknown version of a book similar to Quran. But all these attempts not only

reduced the magnificence of the Holy Quran among the world scientific, but also the universities all over the world added the researches with the subject of Quran and Quran sciences.

Some of them investigated Quran as a phenomenon and instead of searching in its truth and light, only discussed about its historical changes or its rhetoric literature. This caused that most of them are without the light of Quran and they couldn't understand its depth. Among Quran researchers, there were some people who studied it scientifically: This group of western Quran researchers investigated the Quran as a phenomenon and a book and didn't consider its truth and divinity. They know themselves as indifferent researchers and tried to investigate it without any bias and their personal beliefs. Although most of the mentioned Quran researchers introduced themselves as this group, the number of people who investigated it without any bias are little. Here "Roji Blasher", the French east researcher (1900-1973) has great position among Non-Muslim Islam researchers. By a complete familiarity with Arabic language, he presented a good translation of Quran to French. This translation had a comprehensive introduction that was published by some revisions later called "An introduction to Quran" in 1958 in Paris. Dr. Mahmood Ramyar translated it to Persian. Blasher in this book attempted to be away from the attraction of Quran and as a religion researcher scientists view it as a historical phenomenon and despite resorting to its documents, didn't judge about the truth of its content. Thus, the Holy Quran researchers and Islam researchers in their books brought some historical evidences to prove the lack of similarity of the current Quran with the Quran of the era of Prophet (pbuh) and increased the claims of some of the Sunni and Shiia scientists based on the distortion in their books. Based on this analysis we can say that it can reveal the secrete of the measurement of east researchers and their attempt to correct, publish the books of Muslim scientists about the difference of Quran reading in the first century of using publish industry in Europe. Shia Muslims were the main target of these researchers in their books such as "Islamic encyclopedia of LIden" and "an introduction to Quran" written by Roji Blasher and it is due to two reasons:

First: The considerable resources of Sunni people in the libraries of east researchers and the shortage of the books and the books of Shia.

Second. The risk of resistant religion of Shia against west colonial dominance and western governments.

(Zamani, Mohammad Hossein, East researchers and Quran, second edition, 2008, publisher, Book institution, P.260-261.

The reason of the blame of east researchers about Quran?

The blame of East researchers about Quran is due to the lack of similarity between Quran and other religious books and obliged them to do their attempts. All the scientists of religious and non-religious books confessed about the distortion of their holy Books because Christian priests know that the four bibles were written after the life of Isa by four Havarion and they didn't rewrite the revelations of God like revelation writers and they wrote their memories of their life and behavior of Isa and his trips and speech of him with the audiences and his advices and the letters being written for some of the Havarion and Christian scientists. Thus, the current bible is not a divine revelation for Christians and it is the biography of Isa and Havarion. Jewish despite various theses in the Old Testament didn't introduce a special text as the book revealed from God to on Musa. Zartoshtian believed that of 50 Avesta books, there is one volume of book and the remaining were at fire. Thus, the only existing book in the current world that are received by the Prophet and read for people and is protected against any change is the Holy Quran. Despite this difference, it is obvious that rival religions and other people that have little disguise to their books against Quran and its global progress are angry as their ancestors were envious about the report of Quran:

(أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما) (Nisa, 54). But the envious people had two ways: To deal with their priorities to be higher than the rival or destroy the scores of the rival and deny it. The clergymen didn't choose the first way and chose the second way and as they couldn't distort the Quran of Muslims, denied the safeness of Quran and called it as distorted.

The negligence of east experts

If Muslims respected their self-esteem and they were not attempting to disrupt the integrity and their unity, their deceitful enemy couldn't benefit from the gap between them and attempt to develop this separation and were attempting to overestimate the sectarian movements. The nonsense speech of Ibn Hazm in the past and some words of Rafei in the current era caused that some of the enemies took the opportunity to dare and blame the Muslim tribes, namely the holiest thing in the life of Muslims, the Quran to aim at this Book and develop the old fire of the war between Islam and Christianity. As we see some people as " Godlier", the famous scientist and east researcher in the book " Mazahib Al-Tafsir Al-Islami" attempted to reduce the value of divine revelation of Islam, Quran and he used the difference of readings and claimed that the revelation from God was different and he was not sure about the original Book. Goldziher in the introduction of his book is said: There is no book that some people emphasize on the revelation of its text and its revelation. From the start of its revelation it was involved with instability and

turmoil. He didn't know that different reading is not related to the frequency of Quran, the book that is protected for Muslims and is transferred generation to generation. All the Quran sciences prophets believe that Quran is something and reading is another thing and they are not related to each other" (Maerefat, Mohammad Hadi, Quran history, cited in Al-Bayan Al-Khuyi). Something that was not entitled to be neglected by Goldziher, this negligence is due to ignorance. He emphasized on distortion issue and tried to reduce the magnificence of Quran.

Shia the target of the blame for distortion

Goldziher tried hard to prove the distortion of Quran and attributed it to the greatest Islamic group, the group with old background that took a big step in consolidating the religion principles and propagating its orders, namely in giving service to Quran and its interpretation, these are the Shiie of Prophet and followers of him. If these people could attributed the blame of distortion of Quran to Shiie people, as the best guards of Quran and Islam, they could easily blame the Quran and reduce its value. But this was not real: «أم يريدون كيداً فالذين كفروا هم المكيدون», they are deceitful, ignoring the fact that they were involved with the Allah deceit". Goldziher after his false blames said: Although Shia people didn't believe some extremists that Quran can not be considered as religion source, from the beginning they were doubtful about the truth of the structure of Osmani books because they believed that the Quran collected in Osmani era had some increase and changes compared to the Quran revealed on the Prophet (pbuh). A great part of Quran is deleted (due to political motivations). He said:

The shia believes that the Quran being sent from God is longer than the common Quran then said: they believed that Ahzab Surah with 73 verses is similar to Baqareh Surah with 286 verses and Nur has 64 verses and it had 100 verses from the beginning. Also, Hojar had 99 verses and then said: Recently, in the library "Bankibour" in India we found a version of Quran including some verses that are destroyed in Osman book. The verse that "Jarsan ditasi" called "Nourin verse (41 verses) and in another shia verse with seven verses and Velayat verse. "Clirteda" translated all these verses in English. Also, said all these clarify how Shia claimed by emphasis that in the Quran of Osman there is a considerable reduction to the main book.

Research resources of east researchers in distortion blame

Goldziher to investigate the public view of Shia in the interpretation of two books of Shia selected one of them based on Sufi style and the other by Masur method, while these two books were not compatible with the beliefs of Shia because they are not valid from the view of Shia. The first book "بيان السعادة في مقامات العباد" written by One of Sufieh people called "Soltan Mohammad Ibn Heidar Bidokhti Gonabadi, the leader of Nemat Ollahi" famous as "Sultan Ali Shah", he was born in 1251 and in 1311, he finished the book. This book was published for the first time in Tehran. This book is available in public libraries. Goldziher made mistake about these two books: First he believed that this book was finished in 311 Hijfri/923, 1000 versions of this book was illegible. Second, mentioned the name of the writer instead of Mohammad Ibn Heidar Bidokhti, Soltan Mohammad Ibn Hojar Bajakhti.

The second book was the interpretation called "Tafsir Ali Ibn Ibrahim Hashem Qomi", this book was introduced by one of the Qomi students called "Abolfazl Alavi" and most of these interpretations with other interpretations are integrated as Aboljarud interpretation. "Aboljarud" famous for "Sarhob" the leader of Jarudieh sect and Zidieh being rejected from Imam Sadiq (pbuh).we should say that why this east researcher to obtain the votes of Shia, resorted to the books that are not valid before Shia, prophets? It is done ignorantly or he is pretending to be? God knows. «من لم يجعل الله له نوراً فما له من نور».

We should consider the following items:

Why Goldziher believes that Ahzab Surah is equal to Baqarah sura? While in Shia books, there is no such belief and there is no name of it (this is the same about other verses). Even despite his claim, in Sunni Sahah books-cited in "Orvah Ibn Zobayr" and he cited from his aunt "Ayesheh" is said that " Ahzab surah was 200 verses during the Prophet but after Osman wrote Mosahaf book, this verse was 73 verses". "Orveh" attributed this to the great follower of Prophet (pbuh) "Abi Ibn Kaab". We see that Golziher attributed falsely to Shia.

Second, why to investigate the view of Shia, the book " Bayan Al-Saadah" was selected as the oldest shia commentary book? He thought that this book was written in 311, 10 centuries ago, as he distorted the name of his writer and Ibn Hojar Bajkhati stated that there is no name of him in Tarajem book?

Is this mistake done by ignorance or he was pretending to be ignorant or he was making the real face similar for the readers? Or we can say that such researcher knew the values in the pages of the book adequate and didn't search in the translations of the books and writers while such books are available considerably? If he searched in the translations of print versions, he found that the reality is despite what he thought, as this book is written in fourteenth century, not fourth century. If he accepted this history, he couldn't make mistake about Bayan Al-Saadah book.

Third, such researchers don't know that many views of Sufi are contrary to the beliefs of Shia and Shia scientists with all the differences in Foruat, are agreed on rejecting most of the Sufieh theories originating from ancient Greece. How Goldziher could investigate the book that one of the famous people of Sufieh wrote as the document of scientific search about Shia and investigate the beliefs of Shia, while the Shia scientists and the followers of this religious were hateful of its beliefs.

Fourth, how they didn't know that the comment of Ali Ibn Ibrahim Qomi as the second document for investigating the Shia belief about Quran distortion is made by one of his followers and his identify is hidden?

Besides, he didn't know that this comment is a mix of what was attributed to Qomi and some of the comments of Abujarud- the person being cursed by Imam Sadiq and other comments? If he was ignorant, he should refer to the book «الذريعة الى معرفه تصانيف الشيعة» to know about the value of the book and consider its invalidity. If we ignore the mistakes of Goldziher as a east researcher, it is interesting that a Muslim writer accepted a non-research speech of a foreign person without any thinking. This person is Sheikh Khalid Abdolrahman Aki in Darolfatva of Dameshq. He said: Among Muslim tribes, shia gave the political color to the Quran interpretation, they (Shia People) exaggerated in this regard and created some interpretations and some of them were exaggerating in this regard. They mentioned the comments of Abujarud as evidence and stated: The oldest Shia interpretation is Jaber Jafari commentary (128)". After that, «تفسير بيان السعاده فى مقام العباد» written by Soltan Mohammad Ibn Hojar Bajkhati being finished in 311 and proposed Qomi interpretation as the third century interpretations and the early of fourth century and mentioned the interpretation of Abu Jafar Tusi in 20 volumes. (Marefaat, Mohammad Hadi, the lack of distortion of Quran, translated by Ali Nasiri, first edition, Fall 2000, p. 106). Such claims are baseless because Jaber Jafari is reflected in terms of the validity of the narrations and his book. Najashi said: The people who narrated from Jaefiare weak. Jafar himself didn't have a fixed personality. Some narrations about Halal and Hiram are narrated from him. Some books are attributed to him including Tafsir that narrated it in accordance with his claim from Imam Baqer. It was not a complete narration and this book is destroyed like other old versions over the time. Thus, it is not good to regard it as a resource of research, namely with the description we mentioned of Najashi regarding him. But attributing this writer to the second book, Bajkhati interpretation, was not a subjective and blind imitation of the speech of Goldziher. We discussed about the value of Qomi commentary but Abujafar Tusi- Tebyan- being published in 10 volumes is a complete commentary and Tabarsi founded the basis of his famous book "Majmalbayan" on it. Tafsir Tebyan and Majmalbayan are the best comprehensive Tafsiri books that despite the claims of the mentioned writer, there was not political bias or other inclinations away from Islam spirituality (Marefaat,ibid,107).

The doubts of east researchers and Quran distortion

1- Some of the east researchers attempted to prove the differences of Moshafs of great followers in Islam with Osmani Sohaf and emphasis on the role of people in falsification and increase of the verses of Quran. For example, one of them said: "Ibn Masood believed that Mauztin is not Quran and these two are the famous verses of the current Quran". (Zamani, Mostashreqan and Quran, Pishin, p.266. cited in Al-Esteshraq and Al-Khalifeh, 92).

Critic

This attribution to Ibn Masood doesn't have a true document and is abused by the great scientists in terms of document and some other reasons proved its baseless nature.

(see, Zamani, 267).

2-Blasher said: The verses were not collected in Mecca and they are not in the current Quran. Its collection was in Median and the current Quran is including only the verses revealed in Medina" (Zamani, ibid, p. 267. Cited in Al-Fekr Al-Isteshraq).

Critic

Dr. Mohammad Desuqi said: The verses revealed in Mecca are 19/30 of total verses of Quran. With what document, Blasher ignored this reality? Rodi Part, the German Mostashraq in an introduction on German Translation for Quran said after the comments and blames were increased by other people after the Prophet, all of them were nonsense, he wrote: " There is no reason that we believe that even a complete verse is not revealed from the Prophet in Quran" (Zamani, ibid, cited in Al-Isteshraq valkhalifeh).

Blasher in the introduction of his book on Quran translation being translated by Ramyar as "an introduction to Qruan", raised the followings:

a. After the collection of Quran by Osman, Moshaf of Ibn Masood was less than Zeid Ibn Sabet that was not accepted? (Ramyar, Mahmood, an introduction of Quran, 207).

- b. Among Moetazel speakers being loyal to the just Allah avoided to accept the curses and blames of Quran against the personal enemies of Prophet as divine revelation and these curses were incompatible with the magnificence of revelation. We conclude that these are some extra texts being added by a human being.
- c. Ejardeh denied that Yusuf surah is in the Quran as it is a love story.
- d. Abazieh blamed Osman that changed the verses for not determining good (Ramyar, ibid, 208). Among Rafezian of Shia, who accepted the truth of Imam Ali in world and other world affairs, the word "change" is common and these changes were related to the deletion of the name of Ali in some of the verses of Quran and this was due to the excellence of this personality and his children in the society, for example: "هذا صراط مستقيم" at first was as "« هذا صراط على مستقيم »".
- e. According to some of the narrations cited by Shiia, seven or (70) names of the hypocrites were destroyed by the attempt of the people who played against Ali (pbuh) against Ali (Ramyar, ibid, p.209). Blasher inclined to the Quran distortion and said: "this is interesting that how Quran didn't mention anything about the Islam enemies in Mecca and Medina.
- f. Some of the verses such as 24(Nur) and 15 (Hojar) with 64. 99 verses and they should have 100,190 verses (Ramyar, ibid, p.210).

The confession of some of the east researchers for the lack of distortion of Quran

These were some examples of the doubts of Mostashraqan about Quran distortion that were mostly inspired by the book of some of Fariqin people and some of them were responded in the previous section and in this section, the confession of some of the Mostashreqin about the safeness of Quran of distortion is stated as:

- a. Blasher after the claim of distortion from some of the various sects of Islam such as Moetazeleh, Abazieh, Shsia, like said: As Shavali (In Quran history Noldeke), these Quran distortion claims were baseless and they were originated from the belief comments (Ramyar, ibid, 209). Then said, Not Moetazeli or foreign critics and no Shiian critics can destroy the magnificence of faith in a text (Ramyar, ibid, p. 211).
- b. Montgomery Wat, English Mostashreq said in one of the last books as the abstract of his interpretation of 30 years Islam search: "The Holy Quran as a holy Hikmat or divine Hikmat is respected by Muslims. The Quran was written after the revelation of verses and it was collected in 650. Its writing method made the differences among readings to the verses and all these readings were transferred orally from one generation to another. The Quran itself was transferred orally. All the Islamic religious are agreed on the validity of Quran and memorizing Quran and its reading added its protection. In addition, reading tradition of Quran is the factor of transferring the culture of Quran in each generation as the Quran is the main column of the thought of Muslims. (Zamani, Mohammad Hassan, Mostashreqan and Quran, p. 263, cited in Al-Islam and Al-Masiha).
- c. Mostashreqan in Munich of Germany before second world war (1939-1945) searched many versions of Quran in the world and founded "Quran center" for their collection. They collected thousands versions of Holy Quran from all over the world and after investigating them found that the text of all the books and versions are the same and there is no difference and distortion in them. (Zamani, ibid, p. 263, cited in Al-Mostashrequn and Translation of Quran Karim).

The comments of Shia theorists for the lack of distortion of Quran

Although most of the distortion blames are attributed to Shia people and wise enemies and ignorant friends, without their documents, blamed Shia, true people know that to find about the truth of a story, we should refer to the documents and evidences. Now were mentioned some of the comments of Shia theorists about the lack of distortion of Quran:

- 1- Dr. Mohammad Tijani said: "Shia and Sunni know that Quran is the book of God and it is the highest reference of Muslims and there is no falsehood in it and the current Quran is the same as the Quran being sent on Prophet" (abstract of the thoughts, Dr. Mohammd Tijani, writer: Hossein Qafari Saravi, first edition, 1999, Al-Matbaah, Islam guard, Publisher, Islamic knowledge foundation, p.46).
- 2- Sheikh Saduq said: «اعتقادنا : إن القرآن الذي أنزله الله تعالى على نبيه محمد صلى الله عليه وآله هو ما بين الدفتين وهو ما في أيدي الناس ليس بأكثر من ذلك.» (Al-Sheikh Saduq, Al-Eteqadat Fi Din Al-Emamieh, 59).
- 3- Sheikh Mofid in the beginning of the Articles cited in Sheikh Tusi emphasized on the lack of increase or reduction and said: Some narrations of Farighin are entered as: «الاولى الاعراض عنها» (Al-Sheikh Mofid, Avel Al-Maqalat, Altahqiq: Ebrahim, Al-Ansari Al-Zanjani Al-Khuyi, Almatba Al-Sanieh 1414, Al-Nasher: Dar Mofid, Beirut- Lebanon, p. 187).

و هذا القرآن فيه من التواتر العام طوال القرون الإسلامية لحد أصبح كالشمس في رابعة النهار، و ما تهريف التحريف الا كذباب أو ذباب تحاول كسف الشمس بجناحها و ذنبا.
فكل أمر يرجع إلى القرآن لفظا و معنى و ترتيبا و قراءة، إذ لا نصدق أية قراءة لا توافقها المتواترة المتداولة، المخطوطة و المطبوعة، فذة او في التفاسير، و لا سيما القراءات التي تغير المعاني.
و من آياته أن تسمت جملاته بالآيات، حيث اتسمت بأنها دالات بكونها بذواتها إلهيات، فكما أن معجزات الرسالات آيات كذلك القرآن كله آيات و لكنها خالدات. (Sadeq Tehrani, Pishin, Vol.1,p. 43-49).

12- Quran is protected against the distortion because Moharef Book is not valid and it can not be the reliability criterion because the Islam is permanent and Sonnat is presented on Quran. It is clear that Quran is protected against distortion (Javadi Amol, Abdollah, Tasnim, Nashr Asra, Vol. 2, p. 136).

The comments of some of Shia Fatva about the lack of distortion of Quran reported by Kurani Ameli

وفتاوى علماء الشيعة بعدم تحريف القرآن الذين يمثلون الشيعة في كل عصر هم علماءهم ، فهم الخبراء بمذهب التشيع لأهل البيت عليهم السلام ،الذين يميزون ما هو جزء منه وما هو خارج عنه ...
وعند ما نقول علماء الشيعة نغنى بالدرجة الأولى مرجع التقليد الذين يرجع إليهم ملايين الشيعة و يقلدونهم ، ويأخذون منهم أحكام دينهم في كيفية صلاتهم وصومهم وحجهم ،وأحكام زواجهم وطلاقهم و إرثهم ، معاملاتهم .. فهؤلاء الفقهاء ،الذين هم كبار المجتهدين في كل عصر، يعتبر قولهم رأى الشيعة ، و عقيدتهم عقيدة الشيعة .

ويأبىهم في الإعتبار ببقية العلماء ،فهم يعبرون عن رأى الشيعة نسبيا .. وتبقى الكلمة الفصل في تصويب آرائهم وأفكارهم لمراجع التقليد . وقد صدرت فتاوى مراجع الشيعة في عصرنا جوابا على تهمة الخصوم فأجمع مراجعهم على أن اتهام الشيعة بعدم الاعتقاد بالقرآن افتراء عليهم و بهتان عظيم ، و أن الشيعة يعتقدون بسلامه هذا القرآن وأنه القرآن المنزل على رسول الله (ص) دون زياده أو نقيصه .. وهذه نماذج من فتاوى عدد من فقهاء الشيعة الماضين والحاضرين ننقلها ملخصة من كتاب (البرهان على صيانة القرآن) للسيد مرتضى الرضوى ص239 فما بعدها :

رأى الشريف المرتضى
(المحكى أن القرآن كان على عهد رسول الله(ص) مجموعا مؤلفا على ما هو عليه الآن ، فإن القرآن كان يحفظ ويدرس جميعه في ذلك الزمان ،حتى عين على جماعه من الصحابه في حفظهم له ، وأنه كان يعرض على النبي (ص) ويتلى عليه ، وأن جماعه من الصحابه مثل عبدالله بن مسعود وأبى بن كعب وغيرهما ختموا القرآن على النبي (ص) عده ختمات و كل ذلك يدل باندنى على أنه كان مجموعا مرتبا غير نثر ، ولا مبنوث) .

رأى الشيخ الطوسي
(واما الكلام في زيادته ونقصانه ،فمما لا يليق به أيضا ،لأن الزيادة فيه مجمع على بطلانها ، والنقصان منه فالظاهر أيضا من مذهب المسلمين خلافه ، وهو الأليق بالصحيح من مذهبا وهو الذى نصره المرتضى (ره) وهو الظاهر فى الروايات .. ورواياتنا متناصرة بالحث على قراءته والتمسك بما فيه ، ورد ما يرد من اختلاف الأخبار فى الفروع إليه . وقد روى عن النبي (ص) لا يدفعها أحد أنه قال إني مخلف فيكم الثقلين ، ما إن تمسكتم بهما لن تضلوا بكتاب الله وعترتي أهل بيتي ، وإنهما لن يفترقا حتى يردا على الحوض وهذا يدل على أنه موجود فى كل عصر . لأنه لا يجوز أن يأمر بالتمسك بما لا تقدر على التمسك به . كما أن أهل البيت (ع) ومن يجب اتباع قوله اصل فى كل وقت . وإذا كان الموجود بيننا مجمعا على صحته ، فينبغى أن نتشغل بنفسيره ، وبيان معانيه ، ونترك ما سواه) .

رأى الشيخ الطبرسي
(فإن العناية اشتمت ، والدواعى توفرت على نقله وحراسته ،وبلغت الى حد لم يبلغه فيما ذكرناه ، لأن القرآن معجزه النبوه ،ومأخذ العلوم الشرعيه و الأحكام الدينيه ،وعلماء المسلمين قد بلغوا فى حفظه وحمايته الغايه ، حتى عرفوا كل شىء اختلف فيه من إعرابه وقراءته وحروفه وآياته ، فكيف يجوز أن يكون معتبرا ، أو متقوصا مع العناية الصادقه ، والضبط الشديد) .

رأى الفيض الكاشاني
(قال الله عزوجل و إنه لكتاب عزيز لا يأتيه الباطل من بين يديه ولا من خلفه ، وقال : إنا نحن نزلنا الذكر وإنا له لحافظون ، فكيف يتطرق إليه التحريف والتغيير؟! وأيضا قد استفاض عن النبي(ص) والأئمة (ع) حديث عرض الخبر المروى على كتاب الله ليعلم صحته بموافقه له ، وفساده بمخالفته ، فإذا كان القرآن الذى بأيدينا محرفا فما فائدة العرض ،مع أن خبر التحريف مخالف لكتاب الله ،مكذب له ، فيجب رده ، والحكم بفساده) .

رأى الشيخ جعفر الجناجى (بجيمين ، كاشف الغطاء)
(لا زياده فيه من سوره ، ولا آيه من بسمله وغيرها ، لا كلمه ولا حرف . وجميع ما بين الدفتين مما يتلى كلام الله تعالى بالضروره من المذهب بل الدين ، وإجماع المسلمين ، وإخبار النبي(ص) والأئمة الطاهرين (ع) ، وإن خالف بعض من لا يعتد به فى دخول بعض ما رسم فى اسم القرآن ... لا ريب فى أنه محفوظ من النقصان بحفظ الملك الديان كما دل عليه صريح القرآن ، وإجماع العلماء فى جميع الأزمان ، ولا عبره بالنادر) .

رأى السيد محسن الأمين العاملى
(ونقول : لا يقول أحد من الإماميه لا قديما ولا حديثا إن القرآن مزيد فيه ، قليل أو كثير ،فضلا عن كلهم ،بل كلهم متفقون على عدم الزيادة ، ومن يعتد بقوله من محققيه متفقون على أنه لم ينقص منه) .

رأى الشيخ محمد حسين كاشف الغطاء
(وإن الكتاب الموجود فى أيدي المسلمين هو الكتاب الذى انزله الله للإعجاز والتحدى ، وتمييز الحلال من الحرام ، وأنه لا نقص فيه ولا تحريف ولا زياده ، وعلى هذا إجماعهم) .

رأى السيد شرف الدين العاملى :
(والقرآن الحكيم الذى لا يأتيه الباطل من بين يديه ولا من خلفه ،إنما هو ما بين الدفتين ، وهو ما فى أيدي الناس لا يزيد حرفا ولا ينقص حرفا، ولا تبدل فيه لكلمه بكلمه ولا لحرف بحرف و كل حرف من حروفه متواتر فى كل جيل تواترا قطعيا الى عهد الوحى والنبوه ، وكان مجموعا على ذلك العهد الأقدس مؤلفا على ما هو عليه الآن ، وكان جبرائيل (ع) يعارض رسول الله(ص) بالقرآن فى كل عام مره ، وقد عارضه به عام وفاته مرتين . والصحابه كانوا يعرضونه ويتلونه على النبي(ص) حتى ختموه عليه (ص) مرارا عديده ، وهذا كله من الأمور المعلومه الضروريه لدى المحققين من علماء الإماميه .

... نسب الى الشيعة القول بتحريف القرآن بإسقاط كلمات وآيات إلخ . فأقول : نعوذ بالله من هذا القول ، ونبرأ الى الله تعالى من هذا الجهل ، وكل من نسب هذا الرأي إلينا جاهل بمذهبننا ، أو مفتر علينا ، فإن القرآن العظيم والذكر الحكيم متواتر من طرقنا فجميع آياته وكلماته وسائر حروفه وحركاته وسكناته ، متواترا قطعيا عن امه الهدى من أهل البيت (ع) ، لا يرتاب في ذلك إلا معتوه ، وائمة أهل البيت كلهم أجمعون رفعوه الى جدهم رسول الله (ص) عن الله تعالى ، وهذا أيضا مما لا ريب فيه ، وظواهر القرآن الحكيم – فضلا عن نصوصه – أبلغ حجج الله تعالى ، وأقوى أدلة أهل الحق بحكم الضرورة الأولى من مذهب الإماميه ، وصحابهم في ذلك متواتره من طريق العترة الطاهرة ، وبذلك تراهم يضربون بظواهر الصحاح المخالفة للقرآن عرض الجدار ، ولا يبأهون بها ، عملا بأوامر أئمتهم (ع) .

رأى السيد البروجردى الطباطبائي
قال الشيخ لطف الله الصافي عن أستاذه آية الله السيد حسين البروجردى (فاته أفاد في بعض أبحاثه في الأصول كما كتبنا عنه ، بطلان القول بالتحريف ، وقداسه القرآن عن وقوع الزيادة فيه ، وأن الضرورة قائمه على خلافه ، وضعف أخبار النقيصه غايه الضعف سندا ودلالة . وقال : وإن بعض هذه الروايات تشتمل على ما يخالف القطع والضرورة ، وما يخالف مصلحه النبوه . وقال في آخر كلامه الشريف : ثم العجب كل العجب من قوم يزعمون أن الأخبار محفوظة في الألسن والكتب في مده تزيد على ألف وثلاثمائة سنه ، وأنه لو حدث فيها نقص لظهر ، ومع ذلك يحتملون تطرق النقيصه الى القرآن المجيد) .

رأى السيد محسن الحكيم الطباطبائي
(وبعد ، فإن رأى كبار المحققين ، وعقيدته علماء الفريقين ، ونوع المسلمين من صدر الإسلام الى اليوم على أن القرآن بترتيب الآيات والسور والجمع كما هو المتداول بالأيدى ، لم يقل الكبار بتحريفه من قبل ، ولا من بعد) .

رأى السيد محمد هادي الميلاني
(الحمد لله وسلام على عباده الذين اصطفى . أقول بضرس قاطع إن القرآن الكريم لم يقع فيه أى تحريف لا بزياده ولا بنقصان ، ولا بتغيير بعض الألفاظ ، وإن وردت بعض الروايات في التحريف المقصود منها تغيير المعنى براء وتوجيهات وتأويلات باطله ، لا تغيير الألفاظ والعبارات . وإذا اطلع أحد على روايه وظن بصديقها وقع في اشتباه وخطا وان الظن لا يغنى من الحق شيئا) .

رأى السيد محمد رضا الكلبايكاني
(وقال الشيخ لطف الله الصافي دام ظله : ولنعم ما أفاده العلامة الفقيه والمرجع الدينى السيد محمد رضا الكلبايكاني بعد التصريح بأن ما في الدفتين هو القرآن المجيد ، ذلك الكتاب لا ريب فيه ، والمجموع المرتب في عصر الرساله بأمر الرسول (ص) ، بلا تحريف ولا تغيير ولا زياده ولا نقصان ، وإقامه البرهان عليه : أن احتمال التغيير زياده ونقيصه في القرآن كاحتمال تغيير المرسل به ، واحتمال كون القيله غير الكعبه في غايه السقوط لا يقبله العقل ، وهو مستقل بامتناعه عاده) .

رأى السيد محمد حسين الطباطبائي
(فقد تبين مما فصلناه أن القرآن الذى أنزله الله على نبيه(ص) و وصفه بأنه ذكر محفوظ على ما أنزل ، مصون بصيانته إلهيه عن الزيادة والنقيصه والتغيير كما وعده الله نبيه فيه . وخلصه الحجة أن القرآن أنزله الله على نبيه و وصفه في آيات كثيره بأوصاف خاصه لو كان تغيير في شىء من هذه الأوصاف بزياده أو نقيصه أو تغيير في لفظ أو ترتيب مؤثر ، فقد آثار تلك الصفه قطعاً ، لكننا نجد القرآن الذى بأيدينا وجد الآثار تلك الصفات المعوده على أتم ما يمكن وأحسن ما يكون ، فلم يقع فيه تحريف يسلبه شيئا من صفاته ، فالذى بأيدينا منه هو القرآن المنزل على النبي (ص) بعينه ، فلو فرض سقوط شىء منه أو إعراب أو حرف أو ترتيب ، وجب أن يكون في أمر لا يؤثر في شىء من أوصافه كالإعجاز وارتفاع الاختلاف ، والهدايه ، والنوريه ، والذكرية ، والهيمنه ، على سائر الكتب السماويه ، الى غير ذلك ، وذلك كايه مكرره ساقطه ، أو اختلاف في نقطه أو اعراب ونحوها) .

رأى السيد ابوالقاسم الخوي
(... إن حديث تحريف القرآن حديث خرافه وخيال ، لا يقول به إلا من ضعف عقله أو من لم يتأمل في أطرافه حق التأمل ، أو من أجهأ إليه حب القول به ، والحب يعمي ويصم . وأما العقل المنصف المتدبر فلا شك في بطلانه وخرافته) .

رأى الشيخ لطف الله الصافي
(القرآن معجزه نبينا محمد(ص) وهو الكتاب الذى لا يأتية الباطل من بين يديه ولا من خلفه ، قد عجز الفصحاء عن الإتيان بمثله ، ويمثل سورة أو آيه منه ، وحير عقول البلغاء ، فطاحل الأدياء ... وقد مر عليه أربعة عشر قرنا ، ولم يقدر في طول هذه القرون أحد من البلغاء أن يأتي بمثله ، ولن يقدر على ذلك أحد في القرون الآتية والأعصار المستقبله ، ويظهر كل يوم صدق ما أخبر الله تعالى به فإن لم تفعلوا ولن تفعلوا .. هذا هو القرآن ، وهو روح الأمة الإسلاميه وحياتها وجودها وقوامها ، ولو لا القرآن لما كان لنا كيان . هذا القرآن هو كل ما بين الدفتين ليس فيه شىء من كلام البشر وكل سورة وكل آيه من آياته ، متواتر مقطوع به ولا ريب فيه . دلت عليه

الضرورة والعقل والنقل القطعى المتواتر . هذا هو القرآن عند الشيعة الإماميه ، ليس الى القول فيه بالنقيصه فضلا عن الزيادة سبيل ، ولا يرتاب في ذلك إلا الجاهل ، أو مبتلى بالشذوذ الفكرى) .
(الكوراني العامل على، تدوين القرآن ، پيشين ، ص46-41)

Conclusion

We can say that the current Quran is the same as « ما أنزل الله على نبيه» and as the confession of enemy and friend based on the lack of distortion of Quran, the reasons are as:

First, Human being is the creature of wise and knowledge God and releasing him is not compatible with the position of God, thus his guidance means should be provided. The prophets as the guiders are not immortal and there should be some tools by which the guidance process continues and as God should guide the human being «إنّ علينا للهدى» (Layl, 12), he should guide his creatures and he knows how to do it.

Second, Human being loves the guidance and this characteristics is in all the human beings, «فطره الله الّتى فطر الناس» (Rum, 30). As there is no answer for this mental thirst, it is not compatible with Fitrat. To be coordinated with Fitrat, the permanent tool of Fitrat is required. So,

«شهر رمضان الذى أنزل فيه القرآن هدى للناس» (Baqareh, 185). Fitrat is in all people. Guidance tools should be provided for all people that is the book Quran and its safety is like the necessity of the original one.

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