

In the Name of the Most High

The Difference Between the "Shia Quran" and the Quran of Other Muslims

Raising the Objection:

- * Shia Muslims believe in the distortion of the Quran, and because of this, they have a different Quran.
- * Narrations about the distortion of the Quran are found in the most important Shia books, including Al-Ka:fi:, and Shia scholars have authored books on this topic, such as Fasl al-Khita:b fi: Tahri:f Kita:b Rabb al-Arba:b. However, they believe in omissions from the Quran, not additions.

Gauging the Addressee: What are the characteristics of the "Shia Quran"? Where did you hear about this issue?

Response to the Objection:

Stage One: What is the source of this objection? Have you ever seen such a Quran?

Stage Two: Reasons for Rejecting Distortion:

- a) The explicit statement of the Noble Quran itself, in Surah Hijr, verse 9:

"إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ"

"Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian."

- b) Many reports from the Noble Prophet (peace be upon him and his family) transmitted through both Shia and Sunni chains state that he said: "Refer to the Quran during times of tribulation and to solve problems."

إِذَا التَّبَسَّتِ عَلَيْكُمُ الْفِتَنُ، كَقَطْعِ الْيَلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ

For example, Imam Sa:diq (peace be upon him) narrates from the Prophet (peace be upon him and his family):

فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذُوهُ ، وَ مَا خَالَفَ كِتَابَ اللَّهِ فَدَعُوهُ

"Whatever agrees with the Book of Allah, take it; and whatever contradicts the Book of Allah, leave it."

c) The Hadith Thaqa'liyn has been transmitted by both Shia and Sunni sources to the level of Tawatur (massive, successive transmission).

d) Rational proof: Allah's wisdom necessitates sending prophets for human guidance, and divine scriptures also bear this responsibility; meaning, by conveying His commands and prohibitions, they complete the proof against people. If someone accepts distortion (of the Quran), they undermine the authority (hujjiyyah) of the Quran and call its role as a guide into question; because a Quran is a complete proof against people only if all of it has reached them. Accepting distortion implies that Islam is not the final religion and that there is a need for another prophet to come and correct the distortions in the Quran.

e) The opinion of Shia scholars throughout history, from the narrators (Muhaddithi:n) to the researchers (Muhaddiqi:n), from the later scholars (Muta'akhhiri:n) to the earlier ones (Mutaqaddimi:n)

If here and there, some ordinary individuals, or second or third-tier scholars, or a small segment of Shia hold the belief in distortion (of the Quran), does the belief of these few individuals reflect the creed of the Shia school? Or is the creed of any school taken from its senior and prominent scholars? For instance, if someone wants to know the Sha'fi'i: school's belief regarding the creation or eternity of the Quran, they do not go to third or fourth-tier scholars; they go to the prominent jurists of the Sha'fi'i: school. Therefore, the general rule is that the opinion of the senior scholars and prominent jurists of any school reflects the creed of that school. The senior Shia scholars and prominent Shia jurists, from the time of Shiykh Mufi'd (d. 413 AH) to the time of Grand Ayatollah Khui:, Ima:m Khumeini:, and others, not only do not believe in the distortion of the Quran, but they consider the belief in distortion to be harmful to the miracle of the Prophet and regard it as a superstitious belief.

Stage Three: Narrations about distortion exist in both Shia and Sunni sources, including in Ka'fi: and Sahi:h Bukha:ri:, but Shia and Sunni scholars reject these narrations. A very small number of scholars have accepted these narrations, and they are subject to serious criticism by the majority of scholars.

Some narrations related to the distortion of the Quran in the most important books of Ahl al-Sunnah:

a) Surah Al-Ahza:b was equal to Surah Al-Baqarah (in terms of the number of verses). 'Urwah ibn Zubayr narrates from A'yishah regarding Surah Al-Ahza:b:

"During the time of the Messenger of Allah (PBUH), Surah Al-Ahza:b was recited as containing two hundred verses. But when Uthma:n compiled the Quran, he did not find except the amount that exists now." (Musnad Ahmad ibn Hanbal, Vol. 5, p. 180; Al-Itqan, Vol. 3, p. 82; Al-Nu' al-Sabi' wa al-Arba'u:n fi: Na:sikhah wa Mansu:khah)

b) Sahi:h Bukha:ri: narrates from Ibn Abbas that he said: "I heard the Prophet (PBUH) reciting this text: 'If the son of Adam had a valley full of wealth, he would love to have a second one, and nothing fills the eye of the son of Adam except dust. And Allah accepts the repentance of those who repent.'" Ibn Abbas said: "I do not know whether this recited text was part of the Quran or not." (Sahi:h Bukha:ri:, Vol. 7, p. 175)

c) Suyu:ti: narrates through multiple chains from Hudhayfah ibn Yama:n: "You do not recite from Surah Tawbah except one-fourth of what we used to recite." (Al-Durr al-Manthu:r, Vol. 3, p. 208; Al-Mustadrak of Hakim, Vol. 2, p. 331)

d) The Verse of Stoning (Rajm): The second caliph stated: "If I did not fear that people would say, Umar has added to the Quran, I would have written the verse of stoning with my own hands into the Quran." (Sahi:h Bukha:ri, Vol. 8, p. 113)

Stage Four: The few narrations of distortion found in Shia books have been spread among Muslims to accuse us of this false belief. Do you not think that if we had another Quran, out of these 300 million Shia, several copies of this Quran would have reached the opponents of Shia and been spread throughout the Muslim world? Has it not occurred to the intelligence agencies of America and Israel to show a "Shia Quran" to cause discord between Hezbollah and Hama:s?!

Stage Five: The accusation of having a distorted Quran is an accusation with blasphemous implications. The Quran states that Allah has willed to preserve the Quran. The enemies of Muslim unity claim that Shia have a different Quran. This implies that Shia have stood against the will of Allah, and Allah has been defeated in this struggle and was unable to preserve the Quran. Is this not a blasphemous belief? Is someone who says that Shia deviants are stronger than Allah a true Muslim?

Stage Six: Handing out the interlocutor a copy of a Quran printed in Iran. When presenting a Quran to the interlocutor, the following points should be considered:

1. The Quran in question should be printed in Qum, which is a Shia city, so the interlocutor becomes certain that this Quran is accepted in Shia society. This Quran should have a Persian translation to make it clear that it was not printed for sale to non-Iranians.
2. The interlocutor must be certain that this Quran was used by a Shia person and that the presenter did not bring it specifically to dispel the doubt. For this purpose, it is better if the Quran has the owner's name on the first page and contains some handwritten notes or translations on some of its pages.
3. One should avoid giving away the Quran too easily. For example, it is appropriate to say: "This Quran is a trust from my spouse, and I must get their permission," or to refrain from giving the Quran quickly for other reasons. The reason for this is so the interlocutor becomes certain that this Quran is genuine; otherwise, they might think that an Iranian pilgrim was given a copy of a "Sunni Quran" to be presented to a Sunni person in a meeting in order to deceive Sunnis.