



REVEALING
THE TRUTH

Sunnis & Tahreef (distortions) in Qur'an

To read the entire chapter please go to the following URL:

http://www.answering-ansar.org/answers/creed_of_shia_explained/en/chap3.php

Brought to you by: **Answering-Ansar.org Project**
Copyright © 2002-2004 • All Rights Reserved

Are the Shi'a kaffir BECAUSE Tahreef traditions exist in their texts?

Nasibis often cite tahreef traditions from Usul al Kafi. In reply to these traditions we will advance the following arguments:

Hadith can NOT contradict the Qur'an

With regards to the traditions of Usul al Kafi that Nasibi shamelessly quotes, we should point out that these traditions have been deemed by the Ulema to be weak narrations. In addition to this Allah (swt) takes the responsibility of protection of the Qur'an Himself by declaring: **"Certainly We revealed the Reminder and certainly We shall preserve it."** (Holy Qur'an 15: 9)

When Allah (swt) provides a guarantee that it is protected, any hadith of tahreef automatically has to be rejected. We do not deny that these traditions exist, but the Nasibis should know that there is a difference between tahreef traditions and basing one's aqeedah on those traditions. The ultimate standard to determine the authenticity of any hadith is the Qur'an, if it conflicts with Allah (swt)'s Book it must be disregarded. This is also confirmed by al-Kulayni, compiler of al-Kafi from where the Nasibis cite the tahreef traditions to their followers.

Sunni traditions of tahreef

Despite this quite logical fact Nasibis and the fellow Nasibi groups insist on declaring Shi'as kaffirs on account of tahreef traditions. They are in effect forcing us to accept that these traditions are a part of aqeedah. By that logic, if Shi'as are kaffir then so are the Ahl'ul Sunnah for like the Shi'a their texts also contain traditions of tahreef. We will provide a few examples:

A missing verse on stoning?

Hadhrath Umar's saying that the current Qur'an is incomplete. In Sahih al Bukhari Volume 8, pages 209-210, we read this sermon delivered by Hadhrath Umar during his last Hajj as Khalifa:

"Certainly Allah sent Muhammad with the truth, and revealed to him the Book. One of the revelations which came to him was the verse of stoning. We read it and understood it".

"The Messenger of God stoned and we stoned after him. I am concerned that if time goes on, someone may say, 'By God, we do not find the verse of stoning in the Book of God;' thus, the Muslims will deviate by neglecting a commandment the Almighty revealed.

"Stoning is in the Book of God. It is the right punishment for a person who commits adultery if the required witnesses are available, or there was

pregnancy without marriage or adultery is admitted."

Hadhrath Ayesha also testified to a 'missing' verse on stoning

"When the verses "Rajm" [Stoning] and ayah "Rezah Kabir" descended, they were written on a piece of paper and kept under my pillow. Following the demise of Prophet Muhammad (S) a goat ate the piece of paper while we were mourning.

Sunan Ibne Majah, Vol 2, P 39, Published Karachi...

Has most of Surah Ahzab been lost?

Al-Muttaqi 'Ali bin Husam al-Din in his book "Mukhtasar Kanz al-Ummal" printed on the margin of Imam Ahmad's Musnad, Volume 2, page 2, in his hadith about chapter 33, said that Ibn Mardawayh reported that Hudhayfah said:

'Umar said to me 'How many verses are contained in the chapter of al-Ahzab?' I said, '72 or 73 verses.' He said it was almost as long as the chapter of the Cow, which contains 287 verses, and in it there was the verse of stoning.

Has most of the Qur'an been lost?

Allama Jalaluddin Suyuti records the following words of Abdullah ibne Umar: **"No one can proclaim that I have found the Qur'an complete because most of the Qur'an has been lost".** " Tafseer Durre Manthur" as-Suyuti Volume 1 page 104

A missing verse on suckling

Muslim also reported in the Book of al-Rida'ah (Book of Nursing), part 10, page 29, that 'Ayesha said the following: **"There was in what was revealed in the Qur'an that ten times of nursing known with certainty makes the nursing woman a mother of a nursed child. This number of nursing would make the woman 'haram' (forbidden) to the child. Then this verse was replaced by 'five known nursing' to make the woman forbidden to the child. The Prophet died while these words were recorded and read in the Qur'an."**

Did the Sahaba read verses containing 'Ali's name?

Ibn Masud notes that he would read this verse from Surah Ahzab as follows: **"and enough was Allah for the believers in their fight 'via Ali ibn Abi Talib'.** Tafseer Durre Manthur Volume 5 page 192

One should note that Hadhrath Abdullah bin Masud would read these verses with name the 'Ali. His text contained this, and he himself states that he read a verse

in this way in the presence of Rasulullah (s). Perhaps Nasibis could shed light as to why we no longer find the name 'Ali in the current Qur'an? The answer will of course be that the name here was contained in Ibn Masud's Tafseer of the Qur'an.

We likewise say exactly the same when explaining our similar texts, we believe that the some Sahaba had the name 'Ali inside verses in brackets, as an interpolation so that they would know about whom the verse descended. The words 'Ali (as) were NOT part of any verses, but simply a way of 'remembering' that this verse descended in praise of 'Ali. The Imams of Ahl'ul bayt (as) likewise wanted to remind the people about whom these verses descended.

The actual Shi'a position

Commander of the Faithful Imam Ali (as)

"We did not make humans rulers, but we made the Qur'an the ruler over humans. This Qur'an is free from change but does not speak on its own accord, an interpreter is needed for this task." Nahjul Balagha part 6 page 7, Publishers Rehmania Egypt

Hadhrath Imam Ja'far Sadiq (as)

Ali bin Salam narrates from his father who asked Imam Jafer Sadiq (as) "O descendant of Prophet (S). What are your views on the Qur'an? Imam Jafer (as) replied 'the Qur'an is Allah's book; it contains commands of Allah; sent by Allah. It is not subject to alteration, neither can anyone claim that it has been changed, nor has anyone ever made such a claim. Amali-al-Shaykh Saduq, Page 545, Published Iran

Shaykh Saduq (R.A)

The completeness of Qur'an is so indisputable among Shi'a that the greatest Shi'a scholar of Hadith, Abu Ja'far Muhammad Ibn Ali Ibn al-Husain Ibn Babueyh, known as "Shaykh Saduq" (309/919 - 381/991), wrote:

"Our belief is that the Qur'an which Allah revealed to His Prophet Muhammad is (the same as) the one between the two covers (daffatayn). And it is the one which is in the hands of the people, and is not greater in extent than that. The number of Suras as generally accepted is one hundred and fourteen ...And he who asserts that we say that it is greater in extent than that, is a liar." Etikadat Shaykh Saduq 93, Published Iran

Allamah Muhammad Hussein Tabatabai

This renowned scholar of the Qur'an writes in his very famous exegesis, Tafseer-ul-Meezan, 12th edition, page 109, Published Iran:

The Qur'an, which Almighty Allah descended on Prophet Muhammad (S), is protected from any change.

Scholar's of Ahlul Sunnah that have vouched for the Shi'a viewpoint

Allamah Abdul Haq Haqani Dehlavi

Up until the present time no Shi'a scholar, or for that matter any adherent of the Islamic Faith has held a belief that the Qur'an has ever been altered or changed. The Shi'a scholars have reiterated this point in their texts. Tafseer-e-Haqani, 1st Edition, Page 63, Published Lahore

Imam of Ahl'ul Sunnah Shah Abdul Aziz Muhadith Dehlavi

Shah Abdul Aziz Muhadith Dehlavi, while acknowledging that the Shi'a do not believe that the Qur'an had been altered states: **It is proven from all the traditions of the Imamia that the Ahl'ul bayt used to recite this same Qur'an and based their decisions in accordance with it. The commentary of Qur'an by Imam Hasan Askari is the commentary of this (same) Qur'an. All his children, relatives and servants studied 'this' Qur'an, and he used to order them to recite this Qur'an when praying. It is due to this fact that Shaykh Ibn-e-Bawia in his book "Al Aqidath" denied that Qur'an had been altered.** Tuhfa Ithna Asharia, Page 281, Published Istanbul

Apart from the scholars cited, numerous other Sunni scholars have also confirmed that the Shi'a do not believe that the Qur'an is incomplete.

Imam of Ahl'ul Sunnah **Allamah Shaykh Ghazzali** of Egypt in "Wafa an Al aqida wa Al Shariah" Page 265-266, Publishers Al kutub Al hadisia, Egypt, 1985

Imam Abu Zahra Misri in "Al Imam Al Sadiq", Page 206, Published Egypt

Ahmed Abraham Being Ustad Shaykh Shaltoot in "Ilm Usul-e-Fiqh", page 21 published Egypt.

Allamah Sami Arif-ud-Din in "Al muslimun man Hum", Page 98, Published Egypt.

Allamah Muhammad Ali M.A Lahore in "Jameih-al-Qur'an", Page 111, Published Lahore.

Maulana Ghulam Dastagir Anjahani in "Imamate-ul-Burhan", page 5, Published Lahore.

Principal of the Shariah Department of Al Azhar University, **Allamah Shaykh Muhammed-al-Madani** in "Risalah'thul-Islam", 11th Edition, Pages 382-383, 4th Part

Allamah Rehmatullah Hindi Dehlavi in "Izhar-ul-Haq" 2nd edition, Page 89-90, Publishers Mutabah Amira, Istanbul