

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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**MISCONCEPTION REGARDING
MUTILATION OF THE HOLY QURAN**

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**In the Name of Allah,
the Beneficent, the Merciful**

The victory of the Islamic Revolution of Iran appalled global unbelief and arrogance. As this revolution gained more and more momentum each day, the panic and fear of the unbelievers and the arrogants escalated.

In the beginning of the glorious Islamic Revolution of Iran, the criminal superpowers, who had divided the interests of the world among themselves, believed that they could subjugate and control this revolution and guide it to the two superpowers so that the Islamic Revolution of Iran would pose no threat to their interests.

However, these superpowers came to realize that this revolution is truly Islamic and aims at the revival of Islam not only in Iran but also the world over, including Islamic and non-Islamic countries. They even realized that the long-term objective of this

revolution is the liberation of all the oppressed people of the world from the yokes of the world-devouring colonialists.

The interest and eagerness that the Muslim people and the oppressed of all the world displayed toward this liberating revolution served to enhance the consternation of the colonialists and their devoted agents. For this very reason, they sought to confront this revolution. Every day, they hatched up plots to overwhelm the Islamic Revolution of Iran.

Their satanic conspiracies initiated by the two channels of politics and religion in such a manner that new ideas sprang in their minds diurnally. By engineering these plots, they poured their poison into the newly-established framework of the Islamic Republic of Iran.

Among their most important political plots one can name their numerous plans for coup d'etat, their fostering and bolstering of political grouplets both in Iran and abroad, their attempts to sow discord among the political and religious leaders, and tens of other instances, at the top of which should be considered the Iraqi-imposed war. This destructive war inflicted heavy losses on the lives and properties of the people. The enormous expenses of this war could have been used to improve the conditions of the poor and destitute Muslims of Islamic countries, especially in areas such as Africa and the like.

Their conspiracies through the religion have not been less important and weaker than their political schemes. In this regard one of the most important fields of their struggle they chose was to revive the differences between the Sunnis and the Shi'ahs. As the overwhelming majority of the Muslim people of Iran unanimously follow the school of thoughts of the *Ahl al-Bayt* (A.S.) the superpowers tried to isolate this vast majority of Muslims from the Islamic *Ummah* (nation) in order to brand this Islamic Revolution as a sectarian revolution. The hireling '*Ulama* (theologians), who praise the reactionary regimes ruling over Islamic countries, played the most crucial role in this regard. These mercenaries rendered the best services to international *Kufr* (blasphemy) and arrogance by means of instigating Islamic sects against Shi'ism and by reviving age-old differences which have always been the pretexts of the colonialists. They have done so under the name of Islam and sympathizing with Islam.

In the meantime, the *Wahhabis*, who are, at present, ruling over the holy land of Hijaz and the principal base of Islam and the *Har amayni Sharifayn* (the two holy shrines at Meccah and Medinah), have created sedition more than all others. Every day, they publish books and leaflets all over the world and in different languages which are full of falsehood, fabrications, and accusations against the teachings

of the Members of the Household of the Holy Prophet (peace be upon them all).

Of course, it is not surprising that the Saudi *Wahhabism*, which has been sponsored by colonialism, and is hated by all Islamic sects, and in whose condemnation, Sunni '*Ulama* have written a large number of books, should embark on sowing discord and exciting sedition. This is because the *Wahhabis* safeguard the interests of the criminal United States in the region and have sold out Islam to *Kufr*.

After the victory of the Islamic Revolution of Iran which resulted in cutting off the hands of foreigners and unbelievers, especially the U.S. imperialism, from this country and which led to the awakening and understanding of the Muslims all over the world, pitifully, these so-called Islamic elements and rulers of Islamic countries, instead of cooperating with this revolution and turning to Islam and their nations, turned their backs on both and looked toward the global arrogance, thus initiating their stratagems against the Islamic *Ummah* by reliance on *Kufr*. This point has been stressed by the Holy Quran:

"... and Allah will by no means give the unbelievers a way against the believers (4:141):"

and Quran also says: *"They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do (63:2)."*

In any case, the mutilation of the Holy Quran was one of the areas on which they manoeuvred very much and spared no efforts in propagating all kinds of falsehood and fabrication in this connection. Without offering any rational proof, they attributed the mutilation of the Holy Quran to the Shi'ahs. They believed that by so doing they could make the Muslims pessimistic toward the teachings of the school of thoughts of the Ahl al-Bayt (A.S.).

These conspiracies prompted for the preparation of this pamphlet. Although the colonialists have always contrived to engage the Muslims in conflicts and to keep them busy in mutual questions and answers with a view to rule over them, since this matter has not been sufficiently dealt with in the form of short articles for public usage, this pamphlet has been designed to enter into this discussion very briefly, so as to enlighten the minds of all Muslims. Of course, in this respect, detailed books have been written and comprehensive research has been conducted, to which those interested in investigations into this subject can refer for further information. Among the best books on this subject is "*Al-Bayan*", written by Ayatollah al-'Uzma Seyed Abulqasim Khoie. This book's discussion pertaining to the non-mutilation of the Holy Quran has been separately published in English.

(1) The Mutilation of Quran as Viewed by the Traditions

For those who have a slight familiarity with the books of both sects concerning *Ahadith* (traditions), that is, the *Sahah* of the Sunnis and the books of information and traditions of the Shi'ahs, it is manifestly clear that there are numerous traditions on the changes in the Holy Quran. Perhaps the traditions on this issue included within the books of the Sunnis are more in number than those of the Shi'ahs. Nevertheless, those, who have propounded this issue out of spite and not as a vigorous and unbiased scientific and exploratory discussion, have always avoided the slightest reference to the traditions included in the books belonging to the Sunnis. They have only zoomed their cameras upon few weak narrations given in the books by Shi'ahs. These are the narrations that are not acceptable to the Shi'ah *Ulama* and based on these traditions, they have not issued their views and verdicts.

At this stage before continuing the discussion, it is necessary to draw the attention of the readers to the fact that, from the viewpoint of Shi'ism, traditions related to the Holy Prophet (S.A.) and *Ahl al-Bayt* (A.S.) generally fall within one of the following four categories based on their verity and untruth:

- 1- Veracious
- 2- Good

3- Authentic

4- Frail¹

This classification has been based on the types of narrators and transmitters of the traditions. This means that if a tradition possesses a veracious document and if it is narrated by truthful and trustworthy narrators possessing all other necessary conditions, it is correct and reliable and can be used by the *'Ulama* and the jurists. Otherwise, in the absence of any one of the necessary requirements, the degree of the validity of the narration comes down until it becomes a "frail" narration that cannot be considered and put to effect and that cannot serve as a document or proof for a view or verdict.

As the books on narrations comprise of all kinds of narrations, one of the prerequisites for each *'Alim* (theologian) and jurist in making judgments and issuing verdicts is to identify and distinguish the traditions in terms of their verity and untruth. Therefore, upon seeing a tradition, even in a valid Shi'ite book, one cannot judge what the view of the Shi'ahs on such and such a subject is.

Having this in view, it becomes evident that by seeing traditions in Shi'ite books, whether in the four principal books such as *Al-Kafi*², *Al-Tahdhib*³, *Al-Istibsar*⁴, and *Man la yahduruhu al-Faqih*⁵ or in other books such as *Wasa'il al-Shi'ah*⁶, *Bihar al-Anwar*⁷, and others, one cannot ascribe unto the Shi'ites a

view and judgment based on their contents.

None of the few traditions concerning the mutilation of the Holy Quran included within the aforesaid books possesses a veracious document; therefore, the Shi'ite '*Ulama* have not given any attention to them. Similar traditions existing in authentic Sunni books have also been disregarded by the Sunni '*Ulama*. Some of these narrations have been expressed in the following sources:

(1) *Sahih Bukhari*, Vol 5, P 35; Vol 6, P 211; Vol 6, P 221.

(2) *Sahih Muslim*, Vol 2, P 726; Vol 3, P 100; Vol 4, P 167-168.

(3) *Musnad* by Ahmad ibn Hanbal, Vol 5, P 131-133; Vol 6, P 55; Vol 6, P 449-451.

For more information in this field, researchers can refer to the books such as *Al-Itqan* and *Al-Durr al-Manthur* both by Siyuti, *Al-Musahaf* by Abi Dawud, *Ruh al-Ma'ani* by Alusi, and others.

In any case, such traditions in Shi'ah and Sunni books have not been used by the '*Ulama* of Islam and no attention has been paid to them.

(2) The Immunity of Quran From Mutilation

Now that the traditions on the mutilation of the Quran included in the Shi'ah and Sunni books were not authentic, reference must be made to the Holy Quran itself where it explicitly says:

“Surely We have revealed the Reminder and We will most surely be its Preserver (15:9).”

Regarding this holy verse, the Shi‘ah and Sunni *Ulama* of Islam have indicated that the word “*Zikr*” (Reminder) refers to the Holy Quran and the word “*Hifz*” (preserving) refers to the fact that Allah the Almighty will preserve the Holy Quran against any alteration and mutilation. Shaykh Abu ‘Ali Tabrasi, a Shi‘ah *Alim* of the olden times has stated that this holy verse reflects the fact that the Quran is immuned from any excess, deficiency, mutilation, and alteration. With respect to this holy verse, ‘Allamah Tabatabaie has stated:

“... Therefore, the Quran is a living and eternal Reminder which will never die and fall into oblivion. It is immuned from any excess and deficiency. It is immuned from and secured against any alterations in form and style which could affect its description and subject, that is to say, “the Reminder of Allah which expresses divine truth and knowledge.” For this reason the aforesaid verse indicates that the Divine Book has always been and will continue to be guarded against any mutilation and alteration.”

In the book entitled *Al-Bayan*, Ayatollah al-‘Uzma Khoie states the following:

“This verse is indicative of the fact that the

Holy Quran is guarded against mutilation and that the oppressors do not have the power ever to use it as a plaything.”

From amongst the Sunni '*Ulama*, Zimakhashari in regard to this verse states: “Allah is the preserver and protector of Quran against all the excess, deficiency, mutilation and alteration in all the times. In contrast, the other Divine Books have not remained un mutilated. The same verse is also a proof that the holy Quran is the Book which has been revealed by Allah and has not been a compilation and production by human beings because if that had been the case, like all similar books, it would have been certainly subjected to alteration and mutilation.

Imam Fakhr al-Razi also states:

“In this holy verse, “*Hifz*” (preserving) means that the Quran is immuned from and guarded against mutilation, excess, and deficiency”.

Here, we do not intend to point out the statements of the '*Ulama* of Islam in proof of the non-mutilation of the Holy Quran, for this will take much space. We only desired to make mention of the statements of a few great '*Ulama* of Islam (as an example) whose expressions are valid and valuable for the Muslims.

(3) Precision in the Registration and Recording of the Holy Quran

Among matters scrupulously observed by the

Muslims are the calligraphy, comparison, and preservation of the Holy Quran. In addition to taking utmost care in calligraphy, words, letters, and the placement of the vowels in the verses of the Holy Quran, the Muslims including Shi'ahs and Sunnis have also written independent books on these issues, lest the slightest alteration should take place in the Holy Quran as a result of the elapse of time.

For this very reason, we can see that they have reckoned and recorded the total number of the verses of the Holy Quran, the number of words and letters, and even the total number of the dots used in the Holy Quran.⁸

Some of the '*Ulama* of Islam have even counted the total number of the alphabetic letters which are contained in the Holy Quran and have said:

The letter "Alif" (the first Arabic alphabetic letter) has occurred 48940 times; the letter "Ba'a" (the second Arabic alphabetic letter) has occurred 11420 times; and the letter 'Ta'a" (the third alphabetic letter) has occurred 1404 times; and so on.

They have reckoned the total number of dots used in the Holy Quran and recorded them as 1520030 in number.

The *Ulama* of Islam have always demonstrated matchless precision in regard to the script of the Holy Quran. For example, as for the word *Ni'mat*

(نعمة) which can be written either by “ ة ” or “ ت ”, both of which are correct, the ‘*Ulama* of Islam have stated that the above-mentioned word has occurred eleven times with the letter “ ت ” and in the remaining instances with the letter “ ة ”. Refer to the following verses in which this word has been written with the letter “ ت ”: (2:231); (3:103); (5:11); (14:28 and 34); (16: 72, 83, and 114); (31:31); (35:3); (52:29). The same word has been written by the letter “ ة ” in the remaining verses such as in (2:211); (3:171 and 174); (5:7); and so on.

Also the word “*Likayla*” (لكىلا), which can be written either in connected “ لكىلا ” or disconnected (“ لكىلا ”) form has occurred four times in connected form and, in other cases, in disconnected form. Refer to the following verses in which the word has occurred in connected form: (3:153); (22:5); (33:50); (57:23). However, the same word has been written in disconnected form in the following verses: (16:70); (33:37).

Similar precise calculations have been made by the ‘*Ulama* of Islam in the connected and disconnected forms of other words in the Holy Quran such as *Fima* (فى ما), *Min Ma* (من ما), *Bi’sa Ma* (بىسا ما), *In La* (إن لا), *An La* (أن لا), and so on.

Now it is to be seen whether with all this exactitude employed by the ‘*Ulama* of Islam in recording the Holy Quran from immemorial times till now, can

one accuse a group of Muslims of the charge of making alterations in the Holy Quran and mutilating it or believing in its mutilation?

(4) The Extant Holy Quran Available to the Shi'ahs and the Sunnis

Another interesting point is: have those who accuse the Shi'ahs of believing in the mutilation of the Holy Quran ever tried to investigate the copies of Holy Quran printed by the Shi'ahs in various countries of the world to find out whether they contain the slightest discrepancy with other editions of the Holy Quran or not? Which Quran contains these forged chapters and verses that are ascribed to the Shi'ahs' Quran? Which Quran contained these that not a single person has ever seen them? Instead of spending so much time in finding a weak tradition or quotation in unauthentic books in a bid to accuse the Shi'ahs of believing in the mutilation of the Holy Quran, wouldn't it have been better for the mercenary '*Ulama*, who embark on sowing the seeds of discord among the Islamic *Ummah* (nation), to obtain and see numerous copies of Holy Quran of different editions printed by the Shi'ahs to discover whether such an accusation is fair or not?

At present, the antiquated hand-written manuscripts of the Holy Quran by Shi'ahs from the early days of Islam until now are kept in the

museums of Iran, Pakistan, Iraq, etc. Some of these manuscripts are, once in a while, precisely reprinted in the same form and exposed to public view. Those who entertain the slightest doubt concerning this matter can personally refer to these manuscripts.

In the museum of the Quran in the holy city of Mashhad, I have personally seen some copies of the Holy Quran written on parchment made of deer skin. The record of writing of these copies of Quran dates back to more than one thousand years. Some of them are attributed to Hazrat 'Ali (A.S.), Imam Sajjad (the fourth Imam), and some others are attributed to other Imams and Shi'ah *'Ulama* and pious men. Similarly, in other museums and libraries, there are also some copies of Quran with historical precedence, but so far no one has been able to claim that even a single word of these manuscripts of Quran differs from what is now available to the Shi'ahs and to the Muslims of the world.

Thus it is advisable for man to think realistically and not be influenced by these kinds of propagandistic hue and cry instead of paying attention to the mental fabrications of malicious individuals and of those who attempt to disunite the people. We, certainly, do not believe that such propaganda will ever have any influence on the minds of the Muslims; however, this subject was worth mentioning lest some simple-minded people

might be deceived by these futile statements.

(5) At this stage, it is necessary to review the words and statements of the Shi'ah *'Ulama* from the beginning until now to unveil the ignorance and discord of some of the so-called *'Ulama* of Islam who are nowadays sowing the seeds of discord among the Islamic *Ummah* (nation) through their poisonous writings.

Unfortunately, the celebrated personality of the Sunnis, Abul-Hasan Ali Nadwi, who claims to be the leader of the Muslims of India and who is one of the renowned Islamic writers, has explicitly claimed in his recent book called *Islam and the Earliest Muslims: Two Conflicting Portraits*, published in English, Arabic, Urdu, and Persian with wide circulations all over the world, that with the exception of four Shi'ah *'Ulama*, all others maintain that the Quranic text has been mutilated. His exact statement in this regard on page 45 of the book is as follows:

They hold that the Quranic text was mutilated; there is almost a consensus among their scholars on this point.¹

1. Only four Shi'ite doctors, Saduq, Sharif Murtaza, Abu J'afar Tusi and Abu 'Ali Tabrasi are exceptions to this agreed view of Shi'ite theologians, but some of them are reported to have recanted their views. Anyway, there is always a doubt that they might have expressed their opinion in favour of purity of the Qu-rān because of their accepted principle of *taqiyya* or dissimulation of one's faith.

We see that following his claim, propagandistic publications run by consuming the funds of the treasury of the Muslims - which is nowadays controlled by the *Wahhabis* and others in the form of petro-dollars - also publicize the same proclamation in the farthest reaches of the world without conducting any research on its veracity or mendacity. As an example, a propagandistic publication issued in South Africa under the title of *The Truth about Shi'ism*, part 2, states the following on page 20:

The truth about Shi'ism in relation to the Qur'an is summarized in the undermentioned facts.

- 1 Besides the difference of opinion of only four Shiah theologians in all the centuries of Shi'ism's history, all Shiah authorities unanimously proclaim that the Qur'an which we have in our possession is a fabricated Qur'an
- 2 Even the four Shi'i theologians - i.e. four in the entire history of Shi'ism - who dissented with the teaching of Shi'ism in this regard, do not believe that those who reject the Qur'an are káfir. Thus, although all Shi'i authorities unanimously proclaim the belief of the fabrication of the Qur'an, these four dissenters accept all such deniers of the Qur'an to be Muslims. Thus, their dissent and difference are of no real significance. They remain Shiahs who treat lightly the Shi'i teaching of a fabricated Qur'an

Now the following are quoted, in chronological order, from the statements made by great Shi'ah 'Ulama:

(1) Al-Fadl ibn Shazan, one of the great Shi'ah 'Ulama of the third century of Hijrah, states the following in his book called *Al-Idah* in rejecting some of his contemporary Sunni 'Ulama's statements who, by relying on some traditions, believed in the mutilation of the Holy Quran:

“But those who, by quoting such traditions stating that the Quranic text has been mutilated, are definitely making mistakes.”

(2) Abu Ja'far Muhammad ibn 'Ali ibn Babwayhi al-Qummi, known as Shaykh Saduq (died 391 AH) states the following in his book entitled *I'tiqadat* (Beliefs):

“With respect to the Holy Quran which Allah Almighty has revealed to His Prophet Muhammad (S.A.) we believe that this is that very Quran which is between the two covers and is in possession of the people, and that there is not anything more than this. Whoever charges us with believing so has lied.”

(3) In reply to the questions of 'Terablussiat', al-Seyed al-Murtada 'Ali ibn al-Husain al-Musavi al-Alawi (died 436 AH) states:

“Knowledge and certainty on the validity of the narration of the Holy Quran are like the knowledge and certainty on the existence of countries, cities, famous historical events, popular books, and the poems compiled by the

Arabs. This is because the specific regard and attention and the strong motive for the narration of the text of the Holy Quran and its upkeep had been much stronger than the precision and attention given to the above-cited items... . During the time of the Messenger of Allah (S.A.) the Holy Quran had been a compiled collection exactly as it is now. The Holy Prophet (S.A.) had even charged a group of his companions with responsibility of memorizing and safeguarding the Holy Quran. At that time, it was customary for the people to recite the Holy Quran before the Holy Prophet (S.A.) to ensure the accuracy of the text. The Holy Prophet (S.A.), too, listened to their recitation. A group of the companions, such as Abdullah ibn Mas'ud, Ubay ibn Ka'b, and others read the whole text of the Holy Quran several times in the presence of the Holy Prophet (S.A.)."

With a little attention, one comes to the realization that all these matters indicate that the Holy Quran has been a compiled collection. No one takes into account the opponents of this belief, be they from *Imamiyyah* (Twelver Shi'ahs) or *Hashwiyyah*, for their opposition applies to a group of *Akhbariyun* (or *Ashab al-Hadith*, ie. followers of the traditions) who has narrated poor *Ahadith* on the subject thinking

that they had related reliable and valid *Ahadith*. While such poor *Ahadith* have no power to confront what leads to definitive knowledge and certainty.”

(4) Shaykh al-Ta'ifah Abu Ja'far Muhammad ibn al-Hasan al-Tusi (died 460 AH) states:

“The comments such as excess and deficiency in the Quran are not worthy of respect the Holy Quran possesses because regarding the excess (meaning that the text of the Holy Quran is today more than what it was before), there is a consensus among the '*Ulama* regarding the invalidity of this matter.

Regarding the deficiency of the Holy Quran (meaning that some parts of the Quranic text have been deleted), apparently the consensus of the Muslim sects also proves the contrary.

The same holds true in our school of faith.

This is exactly the belief that has been confirmed and proven by Seyed Murtada (May Allah be pleased with him). This belief has been clearly expressed in the narrations and traditions.”

However, there are a number of traditions from Shi'ahs and Sunnis concerning the deficiency of many verses of the Holy Quran and regarding the interchange of some of the verses. All these traditions are "*Akhbar al Ahad*", ie, traditions which have no validity, and cannot cause certainty. Thus, one should turn away and keep away from these sorts of

Ahadith and should not engage oneself in them. Moreover, these traditions are paraphraseable. Had these traditions been correct, they would not have marred the Holy Quran which is presently available between the two covers, because knowledge and certainty prove the validity of this Quran and no one from among the Islamic *Ummah* has any objections or complaints to it, nor does anyone reject it.

(5) Shaykh Abu 'Ali Al-Tabrasi, who passed away in 548 AH, states the following in the interpretation entitled *Majm'a al-Bayan*:

There is a consensus and unanimity among the Muslims that there is not any 'excess' in the Holy Quran. But with regard to the deficiency of the text of the Holy Quran, a group of *Imamiyyah* and a group of *Hashwiyyah* who are Sunnis have said that there are alterations and deficiencies in the Holy Quran, but the true belief accepted by the *Imamiyyah* proves otherwise.

(6) Al- Seyed ibn Tawus (died 664 AH) states the following in the book called *Sa'd al-Sa'ud*:

"In truth, the *Imamiyyahs* believe in the non-mutilation of the Holy Quran."

Then, in the refutation of some Sunnis who maintain that the Quranic text has been mutilated, he states:

"I am surprised at those who, while believing

that the Holy Quran has been preserved by the Messenger of Allah (S.A.) has been compiled by the Prophet (S.A.) himself, have narrated the differences of the people of Meccah and Medinah and of the people of Kufah and Basrah. They have also believed that “ **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** ” (“In the Name of Allah, the Benetigent, the Merciful”) is not an integral part of *Surahs* (chapters) of the Holy Quran. It is more surprising that they have reasoned that if “ **بِسْمِ اللَّهِ...** ” (“In the Name of Allah...”) had been an integral part of *Surahs* then it could have been preceded by something else also.

Surprisingly enough! When it is believed that the Holy Quran is immuned from and guarded against any excess and deficiency and when such a belief is supported by man’s wisdom and by religion, how could it be said that what had been revealed before the *Surahs* has not been included as a part of the Holy Quran? Is such a thing possible?”

These were opinions of the great Shi’ah ‘*Ulama* of the past whose statements are authentic and valid for all other ‘*Ulama* of the subsequent centuries. Thus, there is no necessity to lengthen the discussion and to quote the statements made by the ‘*Ulama* of the subsequent centuries. Hereunder, it will only suffice

to mention their books in which this discussion has been incorporated.

(7) Al-Muhaqqiq Zayn al-Din al-Bayadi (died in 877 AH), in *al-Sirat al-Mustaqim*.

(8) Muhammad Baha al-Din al-'Amili, known as Shaykh Baha'i (died in 1031 AH), quoted from *Tafsir Ala' al-Rehman*.

(9) Mulla Muhsin, known as Fayd Kashani (died in 1091 AH), in *Tafsir Safi*.

(10) Shaykh Muhammad ibn al-Hasan al-Hurr al-'Amili (died in 1104 AH), in his treatise entitled *Risalah fi Ithbati 'Adam at-Tahrif* (a treatise on non-mutilation of Quran).

(11) Al-Qadi Seyed Nur Allah al-Tustari, the contemporary of Shaykh Bahaie, quoted from *Ala' al-Rehman*.

(12) Al-Seyed Muhammad Mehdi ibn Seyed Murtada Al-Tabatabaie, known as Bahr al-'Ulum (died in 1212 AH), in *Fawa'id al-Usul*.

(13) Shaykh Ja'tar ibn Shaykh Khidr al-Jinahi al-Najafi, known as Kashif al-Ghita' (died in 1228 AH), in *Kashf al-Ghita' 'an Mubhamat al-Shari'ah al-Gharra'*.

(14) Shaykh Muhammad Hasan ibn al-Mawla Abdullah al-Mamaqani (died in 1323 AH), in *Tanqih al-Maqal*.

(15) Shaykh Muhammad Jawad al-Balaghi (died in 1352 AH), in *Ala' al-Rahman*.

(16) Mulla Fathullah Kashani (died in 988 AH), in the commentary of *Manhaj al-Sadiqin*.

(17) Mirza Hasan al-Ashtiyani (died in 1319 AH), in *Bahr al-Fawa'id*.

(18) Ayatullah Syed Husain Kuhkamari (died in 1299 AH), in *Bushra al-Wusul ila 'Ilm al-Usul*.

(19) Seyed Abdul-Husain Sharaf al-Din Musavi al-'Amili (died in 1377 AH), in *Ajwibat Masa'il Musa Jar Allah*.

(20) Ayatullah al-'Udma Seyed Abulqasim Khoie, contemporary, in *Al-Bayan*.

These were the names of the great Shi'ah 'Ulama who wrote books pointing out the subject of the non-mutilation of the Holy Quran. Surely, there may be comments by other 'Ulama whose books were presently not within our reach.

It should also be noted that making mention of the names of these 'Ulama does not necessarily mean that the other 'Ulama do not believe in this point. It rather means that since they had not compiled any books, in this field, we could not quote their formulated views and opinions.

It is hoped that this brief paper would remove all doubts and accusations made on the teachings of the school of thoughts of the *Ahl al-Bayt* (A.S.) and would serve as a basis for further investigations by the researchers and investigators. *Wassalamu 'Ala Manittaba'il Huda*, (and peace is on him who follows

the guidance).

FOOTNOTES

1. For more study in this field see *Al-Tawhid Journal*, vol 1, nos 1 to 3.
2. *Al-Kafi*, Shaykh Abu Ja'far Muhammad ibn Ya'qub al-Kulayni al-Razi (died 329 AH).
3. *Al-Tahdhib*, Abu Ja'far Muhammad ibn al-Hasan al-Tusi (died 460 AH).
4. *Al-Istibsar*, Abu Ja'far Muhammad ibn al-Hasan al-Tusi (died 460 AH).
5. *Man la Yahduruhu al-Faqih*, Shaykh Saduq Abu Ja'far Muhammad ibn 'Ali ibn Babwayhi al-Qummi (died 381 AH).
6. *Wasa'il al Shi'ah*, Shaykh Muhammad ibn al-Hasan al-Hurr al-'Amili (died 1104 AH).
7. *Bihar al-Anwar*, Allamah Muhammad Baqir al-Majlisi (died 1111 AH).
8. Refer to the Book called "*Funun al-Afnan fi' Ulum al-Quran*", compiled by Jamal al-Din Abul-Faraj Abdal-Rehman ibn al-Jawzi.

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3. Siyuti, *al-Itqan fi 'Ulum al-Quran*.
4. Zarkeshi, *al-Burhan fi 'Ulum al-Quran*.
5. Ibn Abi Dawud al-Sijistani *al-Musahaf*.
6. Ibn al-Jawzi, *Funun al-Afnan fi 'Ulum al-Quran*.
7. Ibn al-Khatib, *al-Furqan*.
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