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Shiites and the Response to the Distortion of the Holy Qur'an

Dr. Ali Reza Tabibi

Teacher at Arak University, Markazi, Iran

Email: a-tabibi@araku.ac.ir

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Abstract

The Almighty said: (Those who reject the Reminder when it has come to them—it is an invincible Book. Falsehood cannot approach it—neither from its front, nor from its back. A revelation from a Wise and Praised) (Detailed: 41- 42) Praise be to God, Lord of the worlds, and prayers and peace be upon Muhammad and his pure family and his chosen companions. Praise be to God, the Mighty, the Wise, the All-Knowing, the Powerful; The Qur'an was revealed in Ramadan, and fasting and praying were prescribed in it, and it made it a season for the benefit of deeds. He rejoices with the obedient and rewards them, and is not satisfied with the disobedient and gives them a respite. Obedience to the obedient does not benefit him, and the disobedience of the disobedient does not harm him, and he is capable of everything.

Introduction

The subject of distortion of the Qur'an is a large topic and has a broad horizon, and it is not sufficient in one vision, and we summarize it in this article, in which we absorb the research and investigate its many different aspects, since the Qur'an is the reference, the ideal, and the divine law for Muslims, and the saying of distortion in some of its meanings contradicts its authority, that the Qur'an was at the time of the Messenger of God, may God bless him and grant him peace He and his family, together, composed as they are now, and it is inferred from that that the Qur'an was taught and memorized by some at that time, and the Qur'an is the divine revelation sent down by God Almighty through the tongue of His most honorable Prophet in explaining everything, and we sense from this that every important thing among Muslims is trying to prevent the enemies of Islam and the hypocrites from He changed his distortion in order to belittle his affairs and try to convince people of the existence

of errors and deviations in it to reduce the adherence of Muslims and others and to keep the eyes of non-Muslims away, as it is a miracle that dazzled the world and its verses make people adhere to Islam.

(Say, "It was revealed to me that a group of jinn listened in, and said, 'We have heard a wondrous Recitation) (The Jinn: 1).

Also, from the greatness of the Qur'an is that it is impossible for the hypocrites to erase, remove, alter, transform and distort; In our article, we will discuss this Qur'anic distortion and the extent of its validity among the Shiites. It is no secret that we still need to dedicate efforts and multiply them towards the correct and appropriate understanding of our true beliefs and lofty concepts. And the language of the times and modern technical development.

Among these axes: Specialized doctrinal sessions, seminars, and conferences were held and articles were published. It also hosted a group of eminent professors and thinkers, which are kind of based on important issues, as they are dealt with by hadith, criticism, analysis, and putting forward the chosen Shiite opinion in it. Then, of course, that subject is subject to - For open dialogue and free discussions for the purpose of obtaining the best results.

In order to spread the benefit, these seminars took their way to the world wide web, both in voice and in writing.

It is also being multiplied through audio and video recording and distributed to centers, scientific institutions and cultural personalities around the world.

It is also printed and published in the form of pamphlets under selected titles after conducting a set of necessary investigative and technical steps on them.

Alteration Concept

Alteration has many Concepts and Meanings:

1- Alteration by Order:

There is a meaning of Alteration and there is no disagreement among Muslims about its occurrence in the Holy Qur'an, everyone agrees that the existing Qur'an is not codified according to what was revealed, the status of the existing is different from its download and its order in descending, and this is what the scholars of the Qur'an stipulate in their books, so review if you wish the book of Perfection by Jalal al-Din Al-Suyuti, you see him mentioning the names of the suras, the suras of the Holy Qur'an according to their revelation. And what purpose did they have from this that they did? Why did they do this? This is research that must be presented, as I told you that one council is not enough.

The order of the chapters and the order of the verses is different from what the Holy Qur'an was revealed to. You see the verse of affection, for example, was put in a wrong place, the verse of purification was put in a wrong place, you see a verse (This day, I have perfected your religion for you) (The Table: 3) that was put in a wrong place. Its place is Surat Al-Ma'idah,

which is by consensus of both parties the last thing that was revealed from the Noble Qur'an. You see that it is not at the end of the Qur'an, but rather in the beginning of the Qur'an. What is the purpose of this? This is a kind of Alteration that there is no doubt about its occurrence, and everyone agreed that it occurred in the Qur'an.

2- Alteration by Addition:

And there is another meaning of Alteration that they agreed not to fall into the Qur'an, and there is no dispute about that, and it is Alteration by addition. .

Yes, they report on the authority of Ibn Masoud, the companion, that he did not write in his Mus-haf al-Mu'awwidhatayn, he said: Because they are not from the Qur'an.

However, everyone made a mistake, even in our narrations, the imams, may God's peace be upon them.

(Musnad Ahmad 5/129, Al-Itqan fi Uloom al-Qur'an 1/271) There is no addition in the Qur'an, and this is another meaning of Alteration.

3- Alteration by Omission:

The meaning in which the dispute occurred is Alteration in the sense of imperfection: that the Holy Qur'an has been deficient, that it does not include or is not comprehensive of all that was revealed from God Almighty in the title of the Qur'an to His Noble Messenger (may God bless him and his family and grant him peace), this is the matter that Imami Shiites are accused of believing in him.

Al-Fayd Al-Kashani (may God have mercy on him) said: "If Alteration and change were touched upon in the words of the Qur'an, we would have no dependence on anything from it; Based on this, it is possible that every verse of it will be distorted, altered, and be contrary to what God has revealed, so the Qur'an will not be an argument for us, and its usefulness will be negated, and the benefit of commanding to follow it, recommending it, and presenting conflicting news to it, and in that a great threat to the Islamic identity among all Muslims. In front of the rest of the remaining religions.

Also, because the saying of Alteration necessitates the nullification of the evidence of prophecy, and it may also necessitate the removal of all - or some - of the effects of the very existence of the Glorious Qur'an.

Then there are those who explicitly said "Alteration" from some Shiite scholars, as well as from the Companions, and from the general public outright, but also explicitly, so this called for raising a realistic suspicion, not just a pure hypothesis, which has no reality. And because we are accused of Alteration as Shiites first, and as Muslims secondly - which necessitates confirming all the consequences of saying it on us-, it is necessary to talk about Alteration in order to reject all of that, and that is in several points:

(First): In realizing the Meaning of Alteration.

(Second): In reviewing the sayings in Alteration.

(Third): About Alteration documents.

(Fourth): In response to Suspicion Alteration.

First Point: Meaning of Alteration:

Alteration has several imaginary meanings, but most of them are real, and what Sayyid al-Khoei (may his secret be sanctified) says in the statement will help you, when he said:

The term Alteration is used to refer to several meanings by way of association. Some of them occurred in the Qur'an with the agreement of Muslims, and some of them did not occur in it by agreement of them as well, and some of them occurred in disagreement between them. Here is a breakdown of that:

First: moving the thing from its place, and transforming it into something else, including the Almighty's saying:

(Among the Jews are some who take words out of context) (Women: 46)
Its meaning has been altered.

Second: the decrease or increase in the letters or in the movements, while preserving the Qur'an, and not losing it, even if it is not distinguished from the outside.

Also, Alteration in this sense is definitely in the Qur'an, as we proved to you in the foregoing that the recitations are not frequent, and this means that the revealed Qur'an is identical to one of the recitations, and as for others, it is either an addition to the Qur'an, or a decrease in it.

Third: "Reducing or adding a word or two, while preserving the same revealed Qur'an. And the movement in this sense took place in the early days of Islam, and definitely during the time of the Companions, and this is evidenced by the consensus of the Muslims that Uthman burned a number of the Qur'ans and ordered his rulers to burn every Qur'an other than what Its compilation was mentioned in the book (Al-Jamal by Daman bin Shadqam), and this indicates that these copies of the Qur'an were in contradiction to what he compiled, otherwise there would not have been a compelling reason to burn them. This book of his is the book of the Mushafs, and therefore the Alteration is inevitably a reality either from Uthman or from the book of those Mushafs, but we will explain after this, God Almighty willing, that what Uthman collected was the well-known Qur'an among Muslims, which they circulated about the Prophet.

Fourth: Alteration by addition and deletion in the verse and surah, with reservations about the revealed Qur'an, and salutations upon the Prophet's recitation of it.

Alteration in this sense is also definitely a reality in the Qur'an. The basmalah - for example - is among the things that Muslims agree upon that the Prophet

He recited it before every surah other than Surat al-Tawbah, and there was disagreement about its being from the Qur'an among the scholars of the Sunnah, so a

group of them chose that it is not from the Qur'an ((Narrated by al-Bayhaqi)) Its chain of transmission is on the authority of Ibn Jubair, the uncle of Ibn Abbas, who said:

Satan stole from people the greatest verse of the Qur'an ((In the name of Allah, the Compassionate, the Merciful)), referring to the fact that it is not widely read at the beginnings of the surahs unless the worshiper intends by it to get out of the dispute, and another group went to the fact that the basmalah is from the Qur'an. As for the Shiites, they are sympathetic to the Basmala part of every surah other than Surat al-Tawbah, and a group of Sunni scholars also chose this view.

Fifth: "Alteration by addition, meaning that some of the Qur'an that we have in our hands is not from the revealed words. And Alteration in this sense is invalid by the consensus of the Muslims.

(It is an invincible Book. Falsehood cannot approach it—neither from its front, nor from its back. A revelation from a Wise and Praised) (Detailed: 41-42).

Sixth: "Alteration with a defect," meaning that the Qur'an that we have in our hands does not include all of the Qur'an that came down from heaven, as some of it was lost to people. And Alteration in this sense is the one in which the dispute occurred, so some people affirmed it and others denied it.

The group attributed the saying not to Alteration to many of the greatest. Among them is the sheikh of the beneficial sheikhs, the scholarly scholar Sheikh Baha'i, the investigator, the judge Nur Allah, and their like. And among those who appear to say that there is no alteration: Everyone who wrote about the Imamate from among the Shia scholars and mentioned the shortcomings in it, and Alteration was not mentioned. In sum, the well-known among the Shiite scholars and their investigators, and even the one who accepted it among them, is the saying of the non-alteration. Yes, a group of Shiite hadeeths, and a group of Sunni scholars, went to the occurrence of Alteration. Al-Rafi'i said: So, a group of theologians who have no industry except conjecture and interpretation, and the extraction of dialectical methods from every judgment and every saying, went to the permissibility of something that had been omitted from them from the Qur'an, carrying on what they described of how it was collected. This saying to the visceral of the general. I say: It will appear to you - after this - that the saying of abrogation of the recitation is the same as the saying of Alteration, and accordingly, the famous saying that the abrogation occurred in the recitation - according to Sunni scholars - requires the famous saying of Alteration. Most of the scholars of Ahl al-Sunnah mentioned: that some of the Qur'an had been abrogated, and they carried on that what was mentioned in the narrations that it was a Qur'an at the time of the Messenger of God (may God bless him and his family and grant them peace).

Therefore, it is better for us to mention a number of these narrations, so that it becomes clear that the commitment to the validity of these narrations is a commitment to the occurrence of Alteration in the Qur'an.

The Second Point

Sayings on the Issue of Alteration:

There is nothing wrong with addressing the sayings on the issue of

Alteration that are more general than its fifth and sixth meanings; This is because some of them will be useful in answering the suspicion as it will become clear, and it is a quick enumeration as follows:

The first saying: It is the saying of the addition in some established places, and asserting that it has taken place, as is necessary for what is well-known.

On the authority of Ibn Masoud who denied the two parts of Al-Mu'awwidhatayn, and forbade them to recite them as being the Qur'an, and he scratched them from his Mus-haf - even if this attribution is invalid according to a number of investigators, and this is also the case of those who accept some narrations that appear to indicate the addition, as well as those who adhere to the addition of the basmalah. This is an anomalous saying, which does not harm the unanimous not to add; Because it is refuted by what will come, which shows the definitive suspicion of the one who said it, as it is evidenced by the frequency, as on the authority of Allama Tabatabaei (sanctify his secret).

The second saying: It is the saying of imperfection, as it was adopted by some of the hadith scholars, such as Sayyid Ni'matullah al-Jaza'iri, Sheikh Yusuf al-Bahrani, and the hadeeth al-Nuri (may God have mercy on them all), and as it is necessary to correct the explicit narrations in the saying of imperfection according to many scholars of the public, even if they explicitly stated otherwise. at this age.

The third saying: Whoever denies the Alteration is bound by what violates the descriptions of the Holy Qur'an, and what was revealed for it, with the possibility of it falling into a defect in a movement, letter, or sentence, or even a repeated verse, for example, or a change in the order, so that this does not lead to changing the meanings of the verses. And it does not affect the authenticity of the Qur'an, nor its descriptions, nor its effects, as is apparent from Allamah Tabatabaei in his Mizan, where he said (sanctify his secret): "What we have of it is the Qur'an that was revealed to the Prophet (may God's prayers and peace be upon him and his family) himself.

If it is assumed that something of it is omitted, or if it changes in syntax, letter, or arrangement, then it must be in a matter that does not affect any of its descriptions, such as miraculousness, high difference, guidance, illumination, remembrance, dominance over all the heavenly books, and so on. And that is like a repeated missed verse, or a difference in a point, or syntax, and the like

The fourth saying: It is the well-known saying of great fame among the scholars of the Imamiyyah, and most of our scholars are upon it. Al-Murtada Alam Al-Huda, the Sheikh of the Tusi sect, the Allama Al-Hilli, the expert Muhaddith Al-Haram Al-Amili, and from the later ones: the scholar Al-Sayyid Sharaf Al-Din Al-Musawi, the leader of the scientific seminary, the professor of jurists, Al-Sayyid Al-Khoei, the great Imam Ruhollah Al-Musawi Al-Khomeini, and other greats.

Third point

Suspicious Alteration Evidence

After reviewing the sayings on the issue and making it clear that there are

two sayings of Alteration, one in the sense of an increase, and the other in the sense of a decrease, and after the clarification of the abnormality of the saying of the addition, and its contradiction to the consensus, the discussion is limited to discussing the saying of the deficiency.

The first evidence: the indication of the nature of things. What was transmitted regarding the method of collecting the Noble Qur'an during the era of Abu Bakr himself leads to acquiescence in the inevitability of the occurrence of a defect in the Qur'an that we have in our hands.

As what was reported about not collecting the Qur'an during the time of the Prophet, may God's prayers and peace be upon him and his family, and postponing its collection in one Mushaf until after his departure (may God's prayers and peace be upon him and his family) at the suggestion of the non-infallible - so that the entire process - according to the transmission - was far from the infallible (upon him be peace). Peace)-, and the difference in accepting this proposal, then the fact that the decisive factor in relying on it is an unseen matter whose proof is not clear, as was claimed in this transmission, then the method of plural, which was claimed to have been commissioned by Zaid bin Thabit, and his compilation of the Qur'an from the breasts of men, the leather, the palms, the shoulders, and proof What was brought if two testified to it, and dropping what was not witnessed by only one, - what was reported - indicates the approximation of the occurrence of Alteration, of course, and usually.

The second evidence: The narrations that indicate this in the books of the two teams, and they are divided into several sects, some of which indicate an increase, and some indicate a decrease.

The third evidence: The saying of the frequency of the seven recitations, which is similar to the saying Alteration, as is well known.

The answer to this evidence will be clear from what follows in the fourth point.

Fourth Point

Inferring the Absence of Alteration

There is a lot of evidence indicating certainty and certainty that Alteration does not occur more general than its fifth and sixth meanings, including the following:

The first evidence, perhaps the main one: the statement of the frequency of the Holy Qur'an, either the frequency of its origin only, without its readings at all, or the frequency of its famous reading only, I mean: the narration of Hafs on the authority of Asim, or the frequency of all its seven readings, and in the matter there are sayings, and the validity of the statement of frequency is to indicate the negation Alteration is more general than its fifth and sixth meanings, but it is in complete harmony with the second of these sayings without the first and the third as it appears, and it does not agree with them except with affectation and interpretation. Where needed.

The first saying: which says that all the readings are not frequent - that the Qur'an's drawing - by which the origin of the Qur'an is preserved according to the claimant - remains repeated between two words with different meanings, we do not know which is the Qur'an - after denying the frequency of both readings - and this is the essence of non-preservation! How can I be satisfied with memorizing the Qur'an in its original sequence, which is indicated by the drawing before pointing, even though that does not lead me to downloading, and keeps me at a loss in front of two different meanings?! Is the Qur'an anything but its meanings first, its words second, and its drawing third?! If the drawing is memorized without being valid to indicate the specificity of the revealed word, then the meaning, then what is the preservation of the Qur'an?! And will the frequency of the origin of the Qur'an - in this sense - help us in refuting the suspicion of alteration with addition and subtraction, even though the non-frequency of all readings is nothing but saying this type of alteration as it appears?!

The second saying: Alteration is necessary from it is clearer, as it means that each of the proverbs: (we publish them) and (How We arrange them) are mutawatir, despite our knowledge on the other hand of the validity of only one of them, and is this nothing but the same saying of addition and deficiency?!

Whatever it is, the statement of the frequency of the Qur'an is useful in the sentence to respond to the suspicion of Alteration; Because frequency benefits knowledge, and that is why the words of our scholars focused on it. Al-Sayyid Al-Murtada said: "Knowledge of the authenticity of the transmission of the Qur'an is like knowledge of countries, major incidents, great incidents, famous books, and written poetry of the Arabs. an extent that he did not reach in what we mentioned; Because the Qur'an is the miracle of prophecy, and the source of legal sciences and religious rulings, and Muslim scholars have reached the goal of preserving and protecting it, until they knew everything about which they differed, from its syntax and reading, its letters, and its verses, so how can it be altered or defective, with sincere care and precision? severe?!"

Al-Allama Al-Hilli said: "The truth is that there is no change, no delay, and no submission in it, and that it did not increase or decrease, and we seek refuge in God Almighty from being believed like that, and the likes of that; It necessitates addressing the miracle of the Messenger (may God bless him and his family and grant them peace), which is transmitted by frequency.

Al-Hurr Al-Amili said: "Whoever follows the news, and examines the dates and narrations, knows - with definitive knowledge - that the Qur'an has reached the highest degree of frequency, and that thousands of companions used to memorize it and recite it, and that it was during the era of the Messenger of God (may God bless him and his family and grant him peace) a group. authored."

Mr. Sharaf Al-Din said: "The great Qur'an, and the wise remembrance, are continually transmitted through our paths with all its verses, words, and all its letters, movements, and stillnesses, definitively from the imams of guidance from

Ahl al-Bayt (peace be upon them). The house is all unanimous. They raised it to their grandfather, the Messenger of God (may God bless him and his family and grant them peace), on behalf of God Almighty, and this is also something about which there is no doubt.

On the basis of proven frequency, everything that clearly indicates - even if it is with a valid chain of narrators - on the Alteration of the Holy Qur'an - if it cannot be interpreted, as well as what is indicated by a text - then it must be subtracted; Because the narrations of the singles - which are the purpose of what is inherited by conjecture - do not stand up to the frequency that is useful to science, and thus the answer becomes clear to the narrations that indicate Alteration, in addition to the sickness of the support of many of them, and the lack of evidence of many of them on the Alteration in dispute, - where the content of many Some of them look at the moral Alteration - it is not possible to oppose the frequency of the Qur'an in a stable opposition, even if some of them are authentic.

Yes, some claimed the frequency of Alteration narrations as well, and this claim was rejected in detail by a number of scholars, as they denied the authenticity of these narrations, in addition to their frequency. The strange thing is that some of the claimants of the frequency of Alteration narratives are themselves the ones who denied Alteration in explicit terms in other places of their books, such as the author of Al-Bihar and the author of Al-Wasail. It is possible for him to reject the Alteration suspicion except after specifying its connection that it is the well-known narration in particular, otherwise we will fall into it in what we escaped from it.

The second evidence: What the martyr Sayyid Muhammad Baqir al-Hakim (may his soul be sanctified) called (the indication of the nature of things). They singled them out, which makes us convinced of the necessity for the Prophet (may God bless him and his family and grant them peace) to collect the Qur'an during his reign."

A summary of what he (may God have mercy on him) mentioned is that these conditions and characteristics are as follows: (The importance of the Holy Qur'an/ The danger of alteration without codification/ The Prophet's (may God's prayers and peace be upon him and his family) realizing this danger/ The presence of codification capabilities/ The Prophet's (peace be upon him and his family) keenness And peace) on the Qur'an, and devotion to it), and in sum, it should be adhered to that what is required by the nature of these aforementioned things, is the realization of plural at the time of the Prophet (may God's prayers and peace be upon him and his family) with the hand of the infallible (peace be upon him), not as it was reported in the Alteration Evidence.

Likewise, Al-Sayyid Al-Amili said in Miftah Al-Karama: "The custom is to be consistent in the details of the Qur'an from its parts, words, movements, and stillnesses, and to put it in its proper place; For the availability of reasons to transfer it from:

- 1) the affirmer; For being the origin of all provisions.
- 2) and the denier; to invalidate it; for being a miracle. He does not care about the disagreement of those who disagree or doubt the position, and the words of Mr. Al-Murtada indicated that as well. If this is the case, it can be denied.

In sum: Whoever says that these Mushafs are not in frequency - as is the correct one - then Alteration in this sense, although it occurred with him in the first chest, but it was cut off in the time of Othman, and the Mushaf was limited to what was proven to be frequent from the Prophet - peace be upon him - and as for those who say that the Mushafs are all of them, He must adhere to the occurrence of Alteration in the disputed sense in the revealed Qur'an, and to lose something of it. As reported on the authority of Al-Tabari, he said: Muhammad bin Al-Hussein told us, he said: Ahmed bin Mufaddal told us, he said to us Asbat (on the authority of Al-Suddi) (If you wish to enjoy them) (Women: 24) (For a term appointed) (You commit no error by agreeing to any change to the dowry. Allah is All-Knowing, All-Wise) (Women: 24) Wild, and she must clear what is in her womb, and there is no inheritance between them, neither one of them inherits from his companion, and a group of others by Othman's abolition of the six letters in which the Qur'an was revealed, and limiting it to one letter.

Suspicious of the Holy Qur'an Alteration

The first evidence: As what was mentioned in it is not reasonable first, and contradicts the sanctity of the Prophet (may God bless him and his family) second, and his quotes are confusing and conflicting in significance third.

In addition to the hadith about its chain of transmission fourthly, as they are colloquial narrations, as it turned out, that do not agree with what was transmitted from the paths of the Ahl al-Bayt (peace be upon them) in this regard, that the collector is Ali (peace be upon him), either during the era of the Prophet (may God bless him and his family and grant them peace).), or after his transfer to the Most High Companion (may God's prayers and peace be upon him and his family) with an assignment from him.

The second evidence: The indication of the nature of things is the exact opposite of what was mentioned in the inference on the Alteration, as it requires the inevitability of collecting the Qur'an and writing it during the era of the Prophet (may God bless him and his family and grant him peace), and that its compilation was not left to extrapolation - and tracking - of what was written from it here or there. Or memorized from it in the chest of this or that, and likewise it was not left to diligence, nor to establish evidence, and other things that by nature necessitate missing some of its verses at least, but rather it was in the hands of those who were addressed to it (may God bless him and his family and grant him peace), and under his own responsibility Either directly, or by delegating the matter to the infallible trustee, the Commander of the Faithful

(peace be upon him), as indicated by some of the narrations from our paths, and accordingly: there is no place for claiming that something of it may have been missed, just as there is no place for claiming that something is added to it in it as well.

The third evidence: The authentic hadiths - in fact the frequent ones in some of them - that are required to negate the Alteration, otherwise they are required to be invalid, and their evidence is clearer and stronger than the hadiths that infer the Alteration, including:

(1) The news of the Two Weighty Things, the Hadith of the Two Weighty Things has been transmitted from the Prophet (may God's prayers and peace be upon him and his family), which was narrated by the majority of Muslim scholars with numerous, frequent chains of narrators, and with various different wordings, on the authority of more than thirty male and female companions, and one of his words: "I am leaving among you two weighty things. As soon as you cling to them, you will not go astray, the Book of God, and my family, my household, and they will not separate until they return to me at the Pond.

(2) Likewise, the news of the necessity of presenting news on the book absolutely, or when there is a contradiction, so on the authority of Imam Al-Sadiq (peace be upon him), on the authority of his grandfather, the Chosen One (may God's prayers and peace be upon him and his family): "For every right there is a reality, and for every correctness there is light, so, what a book agrees with God, take it, and what violates the Book of God, leave it.

Also, on the authority of Al-Sadiq (peace be upon him): "If two different hadiths come to you, then present them to the Book of God, so take what agrees with the Book of God, and what contradicts the Book of God, reject it.

(3) Likewise, the hadiths that show that what is present in the Qur'an among people is the Book of God Almighty, and from which all the Qur'anic relics follow, on the authority of the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him): "The book of your Lord is among you, explaining what is permitted and prohibited, and its obligations and virtues. And its transcriber and its abrogated." On the authority of Abi Jaafar (peace be upon him) that he wrote in his letter to Saad al-Khair: "It was among those who rejected the book that they established its letters and distorted its limits, so they narrated it and did not observe it.

(4) The news that commands the adoption of this Qur'an that is spread among Muslims, and that the imams (peace be upon them) do not object to it, but rather they argue with it.

(5) Hadiths that show the virtue of the Qur'an's chapters and verses, which prove that it was compiled at the time of the Prophet (may God's prayers and peace be upon him and his family) and received from him by all Muslims.

(6) The hadiths that mention that a group of the Companions sealed the Qur'an on the Messenger of God (may God bless him and his family) several times during his lifetime, such as Abdullah Ibn Masoud, Ubayy Ibn Ka'b, and others.

The face of the concomitant between the non-alteration of the Holy Qur'an, and the indications of these multiple sects of the honorable narrations is apparent, and some of these sects, if it is possible to mention in the manner of the concomitant in it, while others hold fast - by the strength of their significance - to that.

Fourth Evidence: Some noble verses, with the inclusion of consensus not to add, either in the Qur'an as a whole, or in particular to the verses that are inferred; In order not to be required to turn, and also with the enclosure of the necessity of the Ahl al-Bayt (peace be upon them) signing the existing Qur'an, of which these verses are considered a part of it included for this signature.

Among those verses: (Surely, we revealed the Message, and We will surely preserve it. Falsehood cannot approach it—neither from its front, nor from its back. A revelation from a Wise and Praised. They want to extinguish Allah's Light with their mouths, but Allah will complete His Light, even though the disbelievers hate it), based on the fact that what is meant by the light is the Qur'an, as God Almighty described it in His saying: (So believe in Allah and His Messenger, and in the Light that We revealed. And Allah is Aware of everything you do), and he said: (There has come to you, from Allah, a light and a clear Book, and follow the light that came down with him—these are the successful), and some of these verses, though discussed in its indication of the negation of Alteration - as did the owner of the gardens, for example -, but some of the others are not, especially the first verse.

Fifth Evidence: Alteration contradicts the miraculousness of the Qur'an, and the invalidity of prophecy by that, and this is a corrupt imperative that cannot be adhered to; Because it has been definitely proven that Islam is the final religion for which God wanted to survive, so this miracle must remain because of the continuous evidence of it.

Sixth Evidence: The same eloquence - eloquence, and style - of the Holy Qur'an, which is preserved in all of its verses, and the same what we feel of its effects that he told of, and that is in itself indicative of non-alteration, and this saying was chosen by Allamah Tabatabaei (may God have mercy on him) in accordance with his saying The applicant in Alteration, he (may God have mercy on him) said: "The reliance in that is on what we have presented of the argument at the beginning of these researches, that the Qur'an that we have in our hands possesses the noble qualities with which God Almighty described the realistic Qur'an, which He revealed to His Messenger (may God's prayers and peace be upon him and his family) As being a decisive word, a remover of disagreement, a remembrance, a guide, a light, a clarification of true knowledge, innate laws, a miraculous sign, and other noble attributes.

It is better to count on this face; The argument of the Qur'an is that it is the word of God revealed to His Messenger

(May God's prayers and peace be upon him and his family), it is himself that is characterized by these two noble qualities, without stopping in that on

another matter beyond himself, whatever it may be; His argument is with him wherever he is achieved, and in the hands of whoever he is, and from whatever way he arrives.

In other words: The Qur'an descending from God to the Prophet (may God's prayers and peace be upon him and his family) - in being characterized by his noble attributes - does not depend on proving its reference to him (may God's prayers and peace be upon him and his family) with frequent or mutual transmission, even if there is a presence for that, but rather the matter on the contrary; His characterization of his noble attributes is the argument for reliance, so it is not like books, letters attributed to compilers, writers, and sayings from scholars and people of insight, the validity of which depends on definite transmission, frequent reporting, or extensive, for example, but rather his very essence is the argument for his confirmation. Some of it was mentioned by Sheikh Zain al-Din al-Bayadi al-Amili, where he said: "If it was added or omitted, every sane person would know it, even if he did not memorize it; To violate his eloquence, and his style

With all of the foregoing, the answer to the first two evidences is clear from the evidence of the saying Alteration of the Holy Qur'an, and the answer remains only with regard to the frequency of the seven readings, which is required by the Alteration, and the answer to this suspicion is in several ways:

The first: The frequency of the seven recitations as a whole is not fixed, but rather it is known to be invalid, - as proved by Al-Sayyid Al-Khoei (may his secret be sanctified) in his book Al-Bayan, and as evidenced by Sheikh Jaafar Al-Subhani as well in the Encyclopedia of Layers of Jurisprudence, and the transfer of the place of the witness from it will come shortly-, nor There must be an addendum here, which is: to say that the well-known recitation is frequent, thus refuting this suspicion. This is due to the aforementioned reference to the fact that it is necessary to deny the frequency of all readings, and to suffice with the frequency of the origin of the Qur'an only, which is not sufficient in refuting the suspicion of alteration.

Therefore: the presence of six recitations other than the original recitation is not harmful to the well-known Mutawatir recitation, and it does not mean that Alteration has fallen out of consideration by opposing the Mutawatir, and its case in that is the case of the many failed Alteration attempts, because the absence of Alteration does not mean that it did not occur at all as an attempt, even if it was a formation. Rather, it is enough for his sincerity to fail any attempt at it.

Therefore, a reply may be applicable to him: That this is an analogy with a difference, as the alteration attempts that were issued by some Arabs did not rise to the extent of reading it as a revealed Qur'an, but rather its humanity was evident from the beginning, while in the six readings, we are talking about the Qur'an, and readings circulating among millions of Muslims as the Qur'an A house from God Almighty! Although it was not considered legally - according to this saying -, it succeeded in calling out the Noble Qur'an in some Islamic regions, no less!

It may not be useful to say that the readings refer to a mere difference in grammatical diligence, while the essence of the Holy Qur'an remains preserved and protected from alteration.

Sheikh Al-Subhani said: "The clear evidence that it is one of the inventions of the readers: their establishment of the argument for their reading, and if everyone were from the core of the Qur'an, they would not need to establish the argument, and it is sufficient for them to mention the authority of the reading to the Prophet (may God bless him and his family and grant them peace), and despite that the Qur'an is protected from this kind of alteration; Because the frequent recitation is the recitation that circulates in every era, I mean: the recitation of Asim with the narration of Hafs, the recitation connected to Ali (peace be upon him), and other innovated jurisprudences, from which there was no effect in the era of the Prophet (may God bless him and his family and grant him peace), and for that it became abandoned, not It exists only in the stomachs of books of readings, and sometimes in the tongues of some readers; In order to show its navigation.

Also, what he (may God preserve him) mentioned in responding to what we mentioned a short while ago is contrary to what reality bears witness to regarding the spread of these readings and their adoption in some Qur'ans, even in some Muslim regions. And what strengthens the saying that there is a correlation between the origin of the existence of the six readings - as well as the practice of reading them - and the saying of a type of alteration, what came from Abd al-A'la who said: "Abu Abd Allah (peace be upon him) said: The owners of Arabic distort the words of God (glory be to Him) from Its places", the apparent meaning of this narration is that the presence of different readings - the most general of the six - is considered an alteration.

Al-Khoei (may his soul be sanctified) dealt with this problem, which the novel pointed out to, by saying: "The apparent meaning of the novel is the interpretation of alteration by different reciters, and the implementation of their diligence in the recitations. This is due to the difference in how to read while preserving the essence of the Qur'an and its origin. This narration does not affect the issue of Alteration in the disputed sense.

And it seems that this speech from him (sanctify his secret) is that he invokes from this narration the second meaning that preceded him in the meanings of Alteration, and it was previously mentioned that there is no problem in committing to its occurrence, just as it is necessary to prove its occurrence, and he highlighted here the aspect of not being wrong in that by saying: (And the reference to that).

We may ask here: How can the difference in the readings be limited to what is due to the category of quality only, although many points of difference in the readings are inevitable to say that it is due to the category of essence and matter?! Don't you see the difference - for example - between your saying: (How We arrange them) and your saying (How do we publish them) that it is related to

the material and not to mere quality?! It leads in many of its places to say that it is defective?! To read (we publish), for example, the word (How We arrange them) was decreased, and the word: (we publish) was added.

I say: He knows what he wants (sanctify his secret).

To sum up the words: When the frequency of the six recitations has been proven invalid, these recitations are not authentic in the first place, so they are not suitable for opposition. As the presumptive does not have the ability to oppose the definitive, and here the hadith is useful in proving the absence of an Alteration in the sense that there is an addition or a deficiency in an argument, but is this useful in responding to an Alteration in the sense that there are words and letters attributed - even if they are not an argument - in the manner of the addition to The Book of God so that it can be used as an evidence - even if there is a suspicion -? Or that there are letters and words that fell from the original book as well? I say: What was mentioned is not sufficient in his response, and God is All-Knowing.

Which facilitates the matter is that this meaning of the non-rejectable Alteration - according to the lawsuit - does not prevent adherence to it, after assuming that it does not fulfill any of the advanced caveats necessary for the problematic Alteration, like all other meanings of Alteration, whose occurrence has been proven without being necessary. Some of them are mentally prohibited, and that is as stated in the first, third, and fourth meanings, as it has been proven that these occurred. Meanings without the necessity of any prohibitions that necessitate nullifying the authoritativeness of the Qur'an, or evidence of miracles, and other prohibitions that have been presented.

The Second: that the Qur'an was revealed in seven letters, and therefore all seven recitations are considered true individuals for the title of the Qur'an.

With regard to this: The frequency of all the seven recitations is rejected as aforementioned, and it is not suitable for anything other than the frequent recitations to be used as evidence. The readings - in fact - are more than seven, or even ten, and carrying these narrations in particular to the well-known ones is a control for which there is no evidence, after these readings were subsequent to the time of the revelation, and not associated with it. The meaning of the revelation is based on seven letters, but these narratives - assuming that this is true - are interpreted by the stomachs, or by other than what was mentioned in its place, according to the evidence that diverts them from this apparent apparent.

Third: That this amount of Alteration resulting from the difference in reading does not harm the sincerity of the case: the non-occurrence of Alteration; Because what is meant by the non-occurrence of the Alteration is: the non-occurrence of what nullifies the purpose of the revelation of the Noble Qur'an, by nullifying its authenticity, or one of its immutable attributes, or its effects and blessings, and it is clear that the multiplicity of readings does not have this effect. The intention of preserving its authenticity, attributes, blessings, and all its

effects remains despite the multiplicity of its readings, and there is no contradiction between the two matters.

This answer, as we can see, is consistent with the premise of Allama Tabatabaei in his negation of the Alteration of the Holy Qur'an in the sense that was presented from it (may God have mercy on him). And with all of this, it becomes clear that the Qur'an is protected from the problematic alteration, and that everything that delusions otherwise is not taken into account; Because it has violated a certain path in proving the non-alteration of the Holy Qur'an in the sense from which rational and peremptory precautions are required.

We will conclude this article with the opinion of Muslims about Alteration.

A summary of the opinion of the Prophet (peace be upon him and his family) and Ahl al-Bayt (Peace be Upon Him) regarding the prohibition of Alteration of the Holy Qur'an.

First: The opinion of the Prophet (may God's prayers and peace be upon him and his family) in preventing Alteration of the Holy Qur'an:

The Prophet (may God's prayers and peace be upon him and his family) left the Qur'an in his ummah, and he commanded them to adhere to the Qur'an along with the progeny, and assuming the authenticity of the other hadith, he commanded them to adhere to the Book and the Sunnah, except that among the companions whom the general public emulates are those who said: God's Book is sufficient for us. Between the Book and the Progeny, or between the Book and the Sunnah.

They deprived the nation of benefiting from and benefiting from the Progeny or from the Sunnah, and they said: God's Book is sufficient for us, except that they did not preserve this Noble Qur'an. They are the ones who said: God's Book is sufficient for us. Who compiled the Umayyads during the era of Uthman, just as the Sunnah that is now in the hands of the general public is a Sunnah that was written down by the Umayyads, and we are not now going to talk about this demand. Othman, who himself collected the Qur'an, said: It contains melody.

Also, those who collected the Qur'an during the time of Uthman and cooperated with him in collecting it said: There is a mistake in it. They said: There is a mistake in it.

However, you do not find such expressions in the words of the Ahl al-Bayt (peace be upon them). You do not find a word about our imams that denigrates the Noble Qur'an and diminishes its stature and station. On the contrary, as we indicated before, and this is a point that researchers should not overlook, and I assure you that you do not find it in our narrations. A word in which the least derogation of the Holy Quran.

Those who said: The Book of God is sufficient for us, and they wanted to

isolate the nation from the family and the Sunnah, or isolate the Sunnah and the family from the nation, they did not collect the Qur'an, and left its collection until the time of Othman, and Othman said: There is a melody in it. Another said: It is wrong. Another said: It is wrong.

Then came the role of the scholars, the role of the researchers, the role of the hadith scholars, and from the first day they accused the Twelver Imami Shiites of saying Alteration of the Holy Qur'an.

As a result of these accusations, the Imami Shiite scholars, after the authoring of the hadith Mirza Husayn al-Nuri for his book (Fusl al-Khattab), engaged in extensive and deep studies proving the integrity of the Qur'an from alteration, and discussing the ideas raised by the hadith al-Nuri, and supplementing them with brief and concise discussions and answers that invalidate the argument of alteration.

They are studies that are still ongoing, and here we mention some of them that were written in this regard: Therefore, Muslims had to search in the Sunnah for what was not in the book, and to take from it an interpretation of what was obscure, and an explanation of what was beautiful, so they would follow its method and work according to it, in accordance with what he said. Glory be to Him: (Whatever the Messenger gives you, accept it, and whatever he forbids you, abstain from it) (The Mobilization: 7). Also, the Almighty said: (Nor does he speak out of desire. It is, but a revealed revelation) (The Star: 3-4).

We add to that the Hadith of the Two Weighty Things ((I leave among you the Two Weighty Things, the Book of God and my progeny, the people of my household. Once you cling to them, you will never go astray after me.)) But unfortunately, some of the companions differentiated between these two sentences ((the Book of God and my progeny, the people of my household)) and said that the Book of God is sufficient for us and the group that followed them.

Based on this, in our review of the Prophet's Sunnah, we found the numerous hadiths indicating in their many sections that the Holy Qur'an that is in our hands is what was revealed to the Prophet (may God's prayers and peace be upon him and his family) without addition or omission, and that it was preserved through his covenant, (may God's prayers and peace be upon him and his family). And it has remained so until now, and it will remain as it is forever.

Second:

A- The opinion of Imam Ali and the Imams (Peace be Upon Them) on the Prohibition of Alteration:

Also, know that this Qur'an: it is the adviser who does not deceive, the guide who does not go astray, the speaker who does not lie, and no one sits with this Qur'an except that he makes an addition or a subtraction from it: an addition in guidance or a subtraction in blindness, and know that no one after the Qur'an has any need. And no one before the Qur'an is rich, so heal it from your ailments,

and seek help from it for your pains, for in it is a cure from the greatest disease, which is disbelief, hypocrisy, rebellion and misguidance, so ask God by it and turn to Him with His love, and do not ask His creation through it, for it is what the servants turn to God with the same. He is an intercessor who is interceded, and a saying confirming, and that whoever intercedes for him on the Day of Resurrection, he will intercede for him, and whoever replaces him with the Qur'an on the Day of Resurrection will be ratified for him, for he will call out on the Day of Resurrection: Except that every plowman is afflicted in his plowing and the outcome of his work, other than the crop of the Qur'an, so be among its plowmen and its followers And ask him for evidence against your Lord, and advise him against yourselves, and accuse your opinions against him, and deceive your whims about him." Allah be upon him and his family), and these hadiths are many, we will quote some of them here: The book of your Lord is among you, explaining what is permitted and prohibited, and its obligations and virtues,

He abrogated and abrogated, his licenses and determinations, his particular and his general, his lessons and their likes, his messenger and his limited, his decisive and his ambiguous, explaining his entirety, clarifying his ambiguities, between the covenant taken in his knowledge, and expanded upon the servants in his ignorance, and his obligation established in the Book, and known in the Sunnah to copy, and obligatory in the Sunnah. He took it, and left it permitted in the book, and explained what was obligatory at his time, and what was fleeting in his future, and distinguished between his prohibitions, from the big one for whom he promised his fire, or the small one for whom I entrusted his forgiveness, and between what was acceptable at the bottom, expanded at the maximum.

Also, he said (peace be upon him): "Or did God send down an imperfect religion, then seek help from them to complete it?" Or were they partners with him, so they have the right to say and he must be satisfied? Or did God, glory be to Him, send down a perfect religion, but the Messenger (may God bless him and his family and grant them peace) failed to convey it and perform it? God Almighty says:

(We neglected nothing in the Scripture) (Livestock: 38) in it many inconsistencies) (Women: 82).

The Qur'an is elegant in appearance and deep inward. Its wonders do not end, and darkness is not revealed without it.

B- On the authority of Ali bin Salem, on the authority of his father, he said: "I asked Al-Sadiq Jaafar bin Muhammad (peace be upon them both), and I said to him: O son of the Messenger of God, what do you say in the Qur'an?

He said: It is the word of God, the saying of God, the Book of God, the revelation of God and its revelation, and it is the Mighty Book, which {falsehood does not approach from before it, nor from behind it, a revelation from the Wise, the Praiseworthy}.

Imam al-Sadiq (peace be upon him) said: "The Prophet (may God's prayers and peace be upon him and his family) delivered a sermon at Mina and

said: O people, whatever came to you on my authority agrees with God's Book, I said it, and whatever came to you contradicts God's Book, I did not say it."

C - On the authority of Al-Rayyan bin Al-Salt who said:

And it came in what Imam Al-Reza (peace be upon him) wrote to Al-Ma'mun in pure Islam and the laws of religion:

"And all that Muhammad bin Abdullah came with is the clear truth, and ratification of him and all of God's messengers, prophets, and arguments that preceded him, and ratification of His Truthful, Mighty Book, which (Falsehood cannot approach it—neither from its front, nor from its back. A revelation from a Wise and Praised) (Detailed: 41-42).

D- The saying of Imam Al-Hadi (peace be upon him): "If the facts of the news are received and its evidence is sought from the revelation, and it is found to agree with it and there is evidence for it, then following it is an obligation that only the stubborn people transgress... These and similar hadiths indicate that the Qur'an that exists now is the same as what It was revealed by God Almighty to the Prophet (may God bless him and his family and grant them peace), without addition or omission, because if it were not like that, the Qur'an could not be a reference for Muslims to present to it the hadiths that reach them about the Prophet (may God bless him and his family and grant him peace), so that he would know that. The right one is taken with it, and the sick one is turned away from and left.

Third: The Opinion of Shiite Scholars on Alteration:

A- Al-Sharif Al-Murtada: Knowledge of the authenticity of the transmission of the Qur'an, such as knowledge of countries, major incidents, great incidents, famous books, and the written poetry of the Arabs, the care was intensified, and the reasons for its transmission and guarding were abundant, and it reached an extent that it did not reach in what we mentioned, because the Qur'an is a miracle of prophecy, and the source of legal sciences, and religious rulings. And Muslim scholars have reached the goal of preserving and protecting it, until they knew everything about which there was disagreement, from its syntax, its reading, its letters, and its verses, so how is it permissible?

To be altered or deficient, with sincere care and extreme restraint." He was quoted as saying

B- Al-Mufid: As for the deficiency, the minds do not prevent it or prevent it from occurring, and I examined the article of those who claimed it, and I spoke about it for a long time by the Mu'tazila and others, and I did not find an argument from them that I relied on for its corruption. And a group of the people of the Imamate said that he did not omit a word, nor a verse, nor a surah, but he omitted what was established in the Mushaf of the Commander of the Faithful (Peace be Upon Him) from its interpretation and interpretation of its meanings

according to the fact that it was revealed, and that was established and revealed, even if it was not among the words of God The Almighty, who is the miraculous Qur'an, and the interpretation of the Qur'an may be called a Qur'an. In my view, this saying is more like the article of someone who claims that a word from the same Qur'an was missing in truth without interpretation, and to him I lean, and God I ask his success for what is right, and as for the addition to it, its corruption is definite from one aspect, and it is permissible to be correct from one aspect. The amount of a surah in it is to the extent that it is confused by one of the eloquent, and as for the permissible aspect, it is that the word, the two words, the letter, the letters, and the like are added to it, which does not reach the limit of inimitability, and it is ambiguous according to the most eloquent with the words of the Qur'an, but it must be when that occurs that it indicates God is upon him, and he makes it clear to His servants about the truth in it, and I am not definitive about the fact that this is the case, rather I tend to be inclined towards its non-existence and the integrity of the Qur'an about it.

C- Muhammad bin Babawayh Al-Saduq Al-Qummi: Our belief is that the Qur'an that God Almighty revealed to His Prophet Muhammad, may God's prayers and peace be upon him and his family, is what is between the two covers, and it is what is in the hands of people. Al-Duha, and didn't we explain one surah, and one surah to Elaf, and didn't you see how one surah is? And whoever attributes to us that we say that it is more than that is a liar.

D- Ibn al-Mutahhar al-Hilli: What our master says about the dear book, is it true for our companions that something was omitted from it, or something was added to it, or its order was changed, or is none of that true for them? May God grant you benefit from His bounty, and treat you as He deserves.)

So, the scholar's answer (sanctified his secret) was: The truth is that there is no change, delay, or submission in it, and that it neither increased nor decreased. And we seek refuge in God Almighty from believing like that and the likes of that, for it is necessary to address the miracle of the Messenger (peace be upon him) transmitted by frequency. There is no disagreement among Muslims regarding an occurrence in the Book of God, because whoever interprets the Qur'an without its truth, and interprets it without its meaning, has distorted it. Actor in several novels.

E- Khomeini: Preventing Alteration from occurring in it (i.e., in the Qur'an), as is the doctrine of the investigators from public and private scholars... In short: The corruption of this terrible saying (i.e., Alteration), and the heinous opinion, is clearer than being hidden from the one with a grip, except That this corruption has spread despite [the presence] of Islamic scholars and memorizers of the law of the master of mankind.

F- Muhammad bin Al-Hassan Al-Tusi: As for talking about its addition and decrement [i.e., the Qur'an], it is also not appropriate for it, because the addition in it is unanimously agreed upon as false, and the decrease in it, so it is also apparent from the Muslim school of thought that it is contrary to it, and it is

more appropriate for the correct one from our school of thought.

G- Muhammad Hussein al-Tabatabaei: "One of the necessities of history is that the Arab Prophet Muhammad came nearly fourteen centuries ago, rose up for the call, and a nation of Arabs and others believed in him. He was calling for it, and was challenging it, and preparing it as a sign of his prophethood, and that the Qur'an that is in our hands today is the Qur'an that he came with and read to the people of his contemporaries in the sentence; meaning: that it was not lost from its original; by losing all of it, then another book similar to it in its systems or systems was put in place. It is not similar to it, it is attributed to it, and it is known among the people that it is the Qur'an that was revealed to the Prophet. These are matters that one does not doubt about anything except that he is afflicted in his understanding, and none of the researchers in the issue of Alteration from the violators and authors tolerated some of that.

H- Abu Al-Qasim Al-Khoei: It is known among Muslims that Alteration does not occur in the Qur'an, and that what is in our hands is the entire Qur'an revealed to the Great Prophet; This has been stated by many scholars... In sum, the well-known among the Shiite scholars and their investigators, and even the one who is peaceable among them, is the saying of prohibition of Alteration.

The truth, after all this: Alteration in the sense in which the dispute occurred does not occur in the Qur'an at all.

I- Agha Buzurg Tehrani: There is no doubt that the Noble Qur'an that was revealed to the heart of the Master of Messengers, may God's prayers and peace be upon him and his family, in a clear Arabic wording, is this collection with the same words revealed without any human being acting in it necessarily from the religion placed between the two covers, which is the book of Islam and the stretched rope from the sanctuary of his street to the rest of the people, and he is the largest of the two weights left behind from the greatest prophet of the late nation, in which everything is clarified and the constitution of the happiness of the world and religion for all human beings until the Day of Judgment.

The Opinion of Most Muslim Scholars on Prohibition of Alteration:

It is known among Muslims that Alteration does not occur in the Qur'an, and that what is in our hands is the entire Qur'an revealed to the Great Prophet - may God's prayers and peace be upon him - and this has been stated by many scholars. Among them is the chief scholar of hadeeth, al-Saduq Muhammad ibn Babawayh, and he counted the saying about the prohibition of alteration as one of the beliefs of the Imamiyyah. Among them is the sheikh of the sect, Abu Jaafar Muhammad ibn al-Hasan al-Tusi, and he declared this in the beginning of his interpretation, "Al-Tibyan." He also quoted this saying from his sheikh, the knowledge of guidance, Sayyid al-Murtada, and his reasoning for that is the most complete evidence. Among them is the famous commentator al-Tabarsi in the introduction to his interpretation "Majma' al-Bayan", and among them is the sheikh of the jurists Sheikh Ja'far in discussing the Qur'an from his book "Kashf al-Ghita" and he claimed the consensus on that, and

among them is the great scholar al-Shahshahani in discussing the Qur'an from his book "Al-Urwa al-Wuthqa" and attributed the saying about the prohibition of Alteration to hardworking audience. Including the famous Muhaddith Muhsin Al-Qasani in his two books. Among them is the champion of knowledge, the fighter, Sheikh Muhammad Jawad Al-Balaghi, in the introduction to his interpretation "Alaa' Al-Rahman".

Safety of the Qur'an from Alteration:

There is no doubt and no dispute that the glorious Qur'an that is now in the hands of Muslims is the word of God revealed to His Messenger (may God bless him and his family and grant them peace), and it is the eternal miracle for him, and he is the one who recommended his nation to return to it and refer to it for judgment, and it is mentioned in the frequent hadith of the Two Weighty Things Between the two teams that the Qur'an and the progeny are the two weights that he left in his nation so that it would not go astray as long as it adheres to the Two Weighty Things.

This hadith is narrated in this way that you know, and in one of its words: "I am leaving behind over you the Two Tons of Things (Al-THAQALAYN): the Book of Allah and my offspring, my Ahl al-Bayt. Verily, both shall never separate from each other until they meet me at the Lake-Fount.

However, some of the general public narrate this hadith with the wording: "I leave among you the two weighty things, the Book of God and my Sunnah." We have singled out a special treatise for this hadith, which is a printed treatise that is widespread in verifying this hadith, as a chain of transmission and evidence, except that I mentioned it here for a purpose.

Our imams, may God's prayers be upon them, cared about this Qur'an in all kinds of concerns. The Commander of the Faithful was the first to compile the Qur'an, or one of the first to compile the Qur'an. And so on, and this is how the Shiites have been to this day.

The Holy Qur'an is the first source for deriving legal rulings among our jurists. They refer to the Qur'an in deriving and extracting legal rulings.

So, this Holy Qur'an is the Qur'an that was revealed by God Almighty, and it is the one that our imams, may God's peace be upon them, took care of, and we have always seen them cite its verses, cling to its verses, and use them as evidence in their various statements. In abundance, whether in Nahj al-Balaghah or in Usul al-Kafi or in all of our books, and the hadith scholars have also made special chapters for this topic, and perhaps in the book al-Wafi or Bihar al-Anwar, there is a richness of the theory of collecting the Qur'an after his blessed era (may God bless him and his family and grant him peace), which leads to the inevitability to say prohibition of alteration-; As the nature of what was mentioned by the narrations of this theory is that Alteration is unrealistic and completely out of the question. So, we conclude our article with the noble verse that proves that the Qur'an is preserved from alteration, addition, and omission. The Almighty said: (Surely, we revealed the Message, and We will surely preserve it).