Mostashreqan and Holy Quran Distortion: Doubt or Similarity

Mohammad Kazem Mirhosseini¹, Mohammad Hadi Amin Naji²

¹PhD candidate, Tehran PNU
²PhD, Tehran PNU

ABSTRACT

The holy Quran is the most important Book of the prophets having the guidance flag of the human being and any problem in it causes the problem in guidance process that is away from the divine process. Because Allah know the guidance of the slaves necessary, the Holy Quran from revelation time was considered by Muslims and by encouraging policies including various good works for keep it, reading, finishing and Tartil, threats and blames related to leaving the thought and consideration to the Holy Quran, etc. and all were done to protect the Holy Quran against distortion. Thus, it is «WHAT IS THE HOLY QURAN», «What is the holy Qur An? It should be protected without any more or less that is said» (Al-Qur An, 79) is not on us. There is no such emphasis in any place of the Holy Quran. We should be ensuring of the lack of distortion of the Book. Some of the traditions based on the holy Quran distortion in Hashvieh books that were Marsuleh or Maqtueh or weak documented, no problem was inflicted on its protection and if there are correct traditions, as it is contrary to the Book, it can be raised. Thus, the lack of distortion of the Holy Quran is agreed by all. As the Holy Quran was considered by non-Muslims, they were fighting against it, namely in the recent century, the east experts were considerate about it and they gave some comments with each approach in the Holy Quran. Among them, there were some people who were against them and they were finding some doubts about it and by exaggerating about them, they were doubtful about it and some of them by a scientific and just view, observed it and had access to some facts and they had some confessions in this regard, such as Roji Blasher that inducted some doubts and finally obeyed against the truth of the Holy Quran and confessed its truth.

KEYWORDS: The Holy Quran; Distortion; Mostashreqan.

INTRODUCTION

During the history, the divine consideration was on human being guidance. This consideration was wise and Allah appointed 124000 divine Messenger to notify it. This guidance was oral but it was with written guidance. Today, these written divine messages are the Holy Books of Religions. This guidance was oral but sometimes it was written. Today, these divine written messages are called Holly Books. It is evident that these books were not very much in the past (Al-Qur An, 285). But now there no remaining of most of them. The Quran is the Holy book as the most complete and the last divine message considered more to divide religions, some books as Sohaf Ebrahim, Torah of Musa, Zabur of David, Bible of Isa and each had considerable effects on human guidance. This characteristic to understand the identity of the holy Quran and the background of educations is important. This Book emphasized that what is said is the continuance of guiding educations of the previous divine books (Al-Imran, 92). But in a higher level (Yunes, 37) (What is this Book that all the previous books are considered weak in substance and any book is not considered as a Book? (Baqareh, 136)). The holy Quran respected the principle of the holy Book and introduced their education the light from Allah. The holy Quran, etc. and all were done to protect the Holy Quran respected the principle of the holy Book and introduced their education the light from Allah. (Yunes, 37) (What is the holy Qur An? It should be protected without any more or less that is said» (Al-Qur An, 79) is not on us. There is no such emphasis in any place of the Holy Quran. We should be ensuring of the lack of distortion of the Book. Some of the traditions based on the holy Quran distortion in Hashvieh books that were Marsuleh or Maqtueh or weak documented, no problem was inflicted on its protection and if there are correct traditions, as it is contrary to the Book, it can be raised. Thus, the lack of distortion of the Holy Quran is agreed by all. As the Holy Quran was considered by non-Muslims, they were fighting against it, namely in the recent century, the east experts were considerate about it and they gave some comments with each approach in the Holy Quran. Among them, there were some people who were against them and they were finding some doubts about it and by exaggerating about them, they were doubtful about it and some of them by a scientific and just view, observed it and had access to some facts and they had some confessions in this regard, such as Roji Blasher that inducted some doubts and finally obeyed against the truth of the Holy Quran and confessed its truth.

Corresponding Author: Mohammad Kazem Mirhosseini, PhD candidate, Tehran PNU

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One of the issues of Quran history is the lack of its distortion. The Holy Books before Islam were changed and distorted and this underestimated the trust and belief to the existing education. Islam as the last and most complete divine religion include the rules guaranteeing the materialistic and spiritual elevation of human being and the main permanent source is the Holy Quran. The change and distortion in the previous holy Books opened the way to the distortion in the divine religions principles but in terms of gradual trend of divine rules and replacing the divine religion, the damage of distortion is compensated. Did the Holy Quran is faced in the history with it and it is distorted or it has passed this duration safely and increased an honor to its honors?

What is the position of Mostashreghan regarding the distortion or the lack of distortion of Holy Quran?

We should not forget that Quran consider itself different from other Books. This characteristic is revealed in two cases:

1- Quran miracle
2- The lack of distortion of Quran

Its difference is revealed when these two beliefs and ideas are based on external reality, the belief on its miracle nature and its protection against any distortion. We should know that distortion is a historical discussion, the historical nature of distortion is due to the fact that its occurrence or the lack of occurrence was possible in a specific time of Islam history: The period after the death of the Prophet (pbuh) to the time collecting the books at Osman period and formulating the 5 or 7 books (25 Hijri, Marefat, Mohammad Hadi, Quran history, ninth edition, 2007, p.104. cited in Sajestani books). And since them to the early fourth century, the stage of restricting the readings in seven- reading by him, there was no distortion and the distortion issue is aborted now.

Distortion literal meaning

The term distortion despite the literal distortion as the change of word, means the change of the words in the Holy Quran. In other words, distortion is dedicated to literal distortion and literal distortion is dedicated to spiritual distortion. It can be said that the Holy Quran didn’t use the distortion in its literal meaning. But in the lack of distortion of the Holy Quran, it is dedicated to literal and its term.

Different kinds of distortions

1. Spiritual
2. Literal
a. Reduction
b. Increase
c. Orderly
d. Distortion meaning change

The Quran said: (Al-Imran, 6). This verse stated that some people abused the similars verses and it can be said that in spiritual distortion of this Book, there is no doubt, but the spiritual is important that is occurred more (Al-Musavi Al-Khuyi, Al-Sayed Abolqasem, Albayan Fi Tafsir Al-Quran, Al-Tab history, 1428h, Al-Tabe Al-Salesah, Al-Nasher: Renovation of The works of Imam Al-Khuyi institution, p 198). In Quran interpretation history, some sects are created and their main source is the incorrect perception of the Holy book verses such as Mofavezeh, Mojasameh, the like. The traditions blamed such distortion. In a tradition by Imam Baqer it is said that (A-Khuyi, ibid, p.198, cited in Al-Kafi, 53.8, Saleh Al-Vardani, Altabe Alola, 1419, Al-Nasher: Al-Qadir, Beirut, p.105).

They kept the alphabets of the book and distorted its limits. They don’t observed the Book, while they are narrating it. They ignored it were as the reciters of Quran and the wise were sad as they left the limit of the Quran!

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

Biased east experts

Some of the Christian and Jewish Quran researchers considering their religious bias to the Quran, investigated it subjectively. This group criticized the Holy Quran with a critical view and started an unstated war against its truth. This group wanted to destruct Quran by various methods. By resorting to the false documents and exaggerating about the historical probabilities, they attempted to ignore the great nature of the holy Quran from their dark view. We can mention some east experts as “Vansbaro” who believed that the resources and documents remained since the firth century Hijri didn’t have good resources or we can refer to some researchers as “Will, “Kazanva” who were extreme on Quran and by some historical analyses, blamed the validity of Quran. By taking some distortions in it, they tried to introduce it as a book without any written principles and denied its value. “Ignas Goldziher” the east expert of Majaristan mentioned that in his book called “Interpretative inclinations among Muslim” attempted to show that integrity and unity about Quran (Verses order to the understanding and interpretation) among Muslims, is an image that by approaching to the history of Quran and different Islamic verses and it goes to a plurality. It should be said that some of these east experts didn’t know anything about Arabic language and they didn’t have good translations of Quran. They fought against the Holy Quran biased. As 12000 internet site is active against Quran and they raised some tricks against it. This enmity was such that they distorted the Holy Quran. At the end of September 1997, America on line company published four false verses called “fortqan Al-Haq) as an unknown version of a book similar to Quran. But all these attempts not only
reduced the magnificence of the Holy Quran among the world scientific, but also the universities all over the world added the researches with the subject of Quran and Quran sciences.

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

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

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


The reason of the blame of east researchers about Quran?

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

((نیس، ۵۴). But the envious people had two ways: To deal with their priorities to be higher than the rival or destroy the scores of the rival and deny it. The clergymen didn’t choose the first way and chose the second way and as they couldn’t distort the Quran of Muslims, denied the safeness of Quran and called it as distorted.

The negligence of east experts

If Muslims respected their self-esteem and they were not attempting to disrupt the integrity and their unity, their deceitful enemy couldn’t benefit from the gap between them and attempt to develop this separation and were attempting to overestimate the sectarian movements. The nonsense speech of Ibn Hazm in the past and some words of Rafei in the current era caused that some of the enemies took the opportunity to dare and blame the Muslim tribes, namely the holiest thing in the life of Muslims, the Quran to aim at this Book and develop the old fire of the war between Islam and Christianity. As we see some people as “ Godlier”, the famous scientist and east researcher in the book “ Mazahib Al-Tafsir Al-Islami” attempted to reduce the value of divine revelation of Islam, Quran and he used the difference of readings and claimed that the revelation from God was different and he was not sure about the original Book. Goldziher in the introduction of his book is said: There is no book that some people emphasize on the revelation of its text and its revelation. From the start of its revelation it was involved with instability and
turmoil. He didn’t know that different reading is not related to the frequency of Quran, the book that is protected for Muslims and is transferred generation to generation. All the Quran sciences prophets believe that Quran is something and reading is another thing and they are not related to each other (Maerefat, Mohammad Hadi, Quran history, cited in Al-Bayan Al-Khuyi). Something that was not entitled to be neglected by Goldziher, this negligence is due to ignorance. He emphasized on distortion issue and tried to reduce the magnificence of Quran.

Shia the target of the blame for distortion

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

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

Research resources of east researchers in distortion blame

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

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

We should consider the following items:

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

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

Is this mistake done by ignorance or he was pretending to be ignorant or he was making the real face similar for the readers? Or we can say that such researcher knew the values in the pages of the book adequate and didn’t search in the translations of the books and writers while such books are available considerably? If he searched in the translations of print versions, he found that the reality is despite what he thought, as this book is written in fourteenth century, not fourth century. If he accepted this history, he couldn’t make mistake about Bayan Al-Saadah book.
Third, such researchers don’t know that many views of Sufi are contrary to the beliefs of Shia and Shia scientists with all the differences in Fornut, are agreed on rejecting most of the Sufieh theories originating from ancient Greece. How Goldziher could investigate the book that one of the famous people of Sufieh wrote as the document of scientific search about Shia and investigate the beliefs of Shia, while the Shia scientists and the followers of this religious were hateful of its beliefs.

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

Besides, he didn’t know that this comment is a mix of what was attributed to Qomi and some of the comments of Abujarud- the person being cursed by Imam Sadiq and other comments? If he was ignorant, he should refer to the book: “الذريعة إلى معرفة تصاميم الشيعة” to know about the value of the book and consider its invalidity. If we ignore the mistakes of Goldziher as a east researcher, it is interesting that a Muslim writer accepted a non-research speech of a foreign person without any thinking. This person is Sheikh Khalid Abdulrahman Aki in Darolfatva of Damashq. He said: Among Muslim tribes, shia gave the political color to the Quran interpretation, they (Shia People) exaggerated in this regard and created some interpretations and some of them were exaggerating in this regard. They mentioned the comments of Abujarud as evidence and stated: The oldest Shia interpretation is Jaber Jafari commentary (128)". After that, "تفسير بيان السعاده في مقام العباده" written by Soltan Mohammad Ibn Hojar Bajkhati being finished in 311 and proposed Qomi interpretation as the third century interpretations and the early of fourth century and mentioned the interpretation of Abu Jafar Tusi in 20 volumes. (Marefat, Mohammad Hadi, the lack of distortion of Quran, translated by Ali Nasiri, first edition, Fall 2000, p. 106). Such claims are baseless because Jaber Jafari is reflected in terms of the validity of the narrations and his book. Najashi said: The people who narrated from Jaefifar weak. Jafar himself didn’t have a fixed personality. Some narrations about Halal and Hiram are narrated from him. Some books are attributed to him including Tafsir that narrated it in accordance with his claim from Imam Baqer. It was not a complete narration and this book is destroyed like other old versions over the time. Thus, it is not good to regard it as a resource of research, namely with the description we mentioned of Najashi regarding him.

But attributing this writer to the second book, Bajkhati interpretation, was not a subjective and blind imitation of the speech of Goldziher. We discussed about the value of Qomi commentary but Abujaifar Tusi- Tebyan- being published in 10 volumes is a complete commentary and Tabarsi founded the basis of his famous book “Majmalbayan” on it. Tafsir Tebyan and Majmalbayan are the best comprehensive Tafsiri books that despite the claims of the mentioned writer, there was not political bias or other inclinations away from Islam spirituality (Marefat,ibid,107).

The doubts of east researchers and Quran distortion

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

Critic

This attribution to Ibn Masood doesn’t have a true document and is abused by the great scientists in terms of document and some other reasons proved its baseless nature. (see, Zamani, 267).

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

Critic

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

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

a. After the collection of Quran by Osman, Moshaf of Ibn Masood was less than Zeid Ibn Sabet that was not accepted? (Ramyar, Mahmood, an introduction of Quran, 207).
b. Among Moetazel speakers being loyal to the just Allah avoided to accept the curses and blames of Quran against the personal enemies of Prophet as divine revelation and these curses were incompatible with the magnificence of revelation. We conclude that these are some extra texts being added by a human being.

c. Ejardeh denied that Yusuf surah is in the Quran as it is a love story.

d. Abazieh blamed Osman that changed the verses for not determining good (Ramyar, ibid, 208).

Among Kafezian of Shia, who accepted the truth of Imam Ali in world and other world affairs, the word “change” is common and these changes were related to the deletion of the name of Ali in some of the verses of Quran and this was due to the excellence of this personality and his children in the society, for example; "هذا صرائط مستقيم “ This at first was as "ًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًٍ
4- There is no doubt that the current Quran among the Muslims is the divine speech being sent on Prophet and there is no increase in the texts of this Book and it is not reduced. (Al-Milani, Al-Seyed Ali, Al-Hosseini, the lack of distortion of Quran, Al-Taba Al-Ola, 1421, Al-Nasher: Markaza Al- Abbas Al-Aqaidieh, p.9-16).

5- Fariqin believes that there Mabin Al-Daftin is of Quran and it is a miracle.


6- Due to some reasons, the Quran was published in Prophet time or Osman and there is no distortion and no decrease or increased in it (Al-Hakim, Al-seyed Mohammad Bager, Olum Al-Qurn, Altaba Al-Saleh, 1417, Al-Matbeha, Al-Hadi institution- Qom, Al-Nasher: Majmaol Fekr Al-Islam, p.308).

7- Allameh Tabatabayi, the owner of Al-Mizan Tafsir said: “By distortion of increase or decrease or any other change there is no assurance to the verses of Quran. The narrations in this regard are Marsuleh or Maqtueh or weak document and as they are in accordance with the evidences and documents, they dispose the distortion narrations because the validity of document and the justice of men dispose their falsehood not their deceit.


8- The current Quran is what is sent from God without any increase or decrease.


9- If the son of the desktop wants to go to the desktop, he finds it and he uses it.

10- Holy Quran is the only divine book and due to divine responsibility, is an exception and it is the last divine book and if there is any distortion in it, there is no intact divine book. When Allah protects something. He knows how to protect it and there is no need to know how He protects it.


11- If not, the Quran is the only divine book and it is the last divine book.

12- To this end, the desktop doesn’t exist in the Quran.

13- It is necessary to pass the desktop, but it does not exist in the Quran.

14- If the desktop exists in the Quran, it is necessary to pass the desktop.

15- It is necessary to pass the desktop.

16- The desktop is necessary to pass the desktop.

17- It is necessary to pass the desktop.

18- It is necessary to pass the desktop.

19- It is necessary to pass the desktop.

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

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

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

- "The comments of some of Shia Fatva about the lack of distortion of Quran reported by Kurani Ameli"
... Nabi is the great teacher of the Quran, the permanent tool of Fitrat is required. So, «Second, Layl, 12), he should guide his creatures and he knows how to do it.»

We can say that the current Quran is the same as "Quran"... (Fitrat, 41).}

Conclusion

We can say that the current Quran is the same as "Quran" and as the confession of enemy and friend based on the lack of distortion of Quran, the reasons are as:

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

Second, Human being loves the guidance and this characteristic is valid in all the human beings, because he loves the confirmation and he tells the truth of the guidance in itself. (Rum, 30). As there is no answer for this mental thirst, it is not compatible with Fitrat. To be coordinated with Fitrat, the permanent tool of Fitrat is required. So, «He who loves the guidance and this characteristic is valid in all the human beings, because he loves the confirmation and he tells the truth of the guidance in itself.» (Baghare, 185). Fitrat is in all people. Guidance tools should be provided for all people that is book of Quran and its safety is like the necessity of the original one.

(Al-korani, 46:41)
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