

Who is the culprit of the belief in tampering of Quran?

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Rizwan says: "Again this year, read about some interesting beliefs and laws of Shia faith and gain lesson from them. Muslims all over the world believe that the Quran in our hands is the one revealed by Allah and that it is exactly as it was revealed upon the Holy Prophet (S). However the Shia belief is exactly opposite; that the existing Quran is a fabricated one."

The knowledge of Rizwan editor is apparent from the topic of this objection itself. Someone should ask him if the millions of copies of Quran seen worldwide were directly written and sent by Allah and delivered by Jibraeel, the trustworthy, to the houses of all Muslims? Or Muslims have themselves copied them from somewhere? If it is not so, and they have been copied from somewhere, why do you object to their being called 'copied'? At the most you will claim that these copies are exactly as the real one; but your caliphs and scholars will oppose you so strongly that you would be shocked!

When the poor editor of Rizwan himself is unaware of his religion and has not read his own books of exegesis and traditions, there was no need for him to object to Shias. And since even Ahlul Sunnat caliphs have emphatically declared that the existing Quran is a collection of changes, additions and deletions. Leave alone Rizwan, all the people of their religion together cannot prove this till the Day of Judgment. Below we present the names of well-known Ahlul Sunnat personalities who believe in distortions in the Holy Quran:

[Prominent Ahlul Sunnat personalities who consider the existing Quran defective and incomplete](#)

Umar

He was the first among Ahlul Sunnat leaders, who considered this Quran defective. It is narrated in the old editions of *Sahih Bukhari* that Umar said, “Allah sent Muhammad (S) with truth and revealed the Book on him. The verse of ‘Rajm’ (stoning to death) was among the verses revealed by Allah. Thus, we read it, understood and remembered it. The Holy Prophet (S) also did ‘Rajm’ and we also did ‘Rajm’ after him. I fear that after sometime people will say that they do not find the verse of ‘Rajm’ in the book of God. So they will leave a religious obligation and become deviated. Thus the verse of ‘Rajm’ is the Quranic punishment for adultery.”¹

Note: Editing and revision of source books started in Egypt, at the end of the nineteenth century. As a result this prime narration was omitted till “we also did ‘Rajm’ after him.” from *Sahih Bukhari* 1311 A.H. edition, Published by Maktabul Jamhooriyyatul Arabiyyah, Cairo, Egypt. Refer Part VIII, page 208 of the above-mentioned edition.

In any case the actual wording of the Verse of Stoning is not present in this narration. Therefore let us see one more narration: “It is narrated that Umar said, ‘If I had not feared that people would say that Umar has made an addition to the Book of Allah, I would have written this in the Quran, because a verse was revealed as follows: ‘When old men and women commit adultery, surely you stone them to death. This is a punishment from God and God is a severe punisher.’”

The second caliph, Umar also used to seek every opportunity to state that this verse has been excluded from Quran.

Apart from the above two references, narrations on this topic are also present in the following books:

- 1) *Itqan* by Allamah Jalaluddin Suyuti
- 2) *Muwatta* by Imam Malik
- 3) *Musnad* of Imam Ahmad bin Hanbal (there are three narrations on this topic from Umar in this book)

It is apparent from the second narration quoted above that Umar did not dare to include this verse in the Holy Quran due to lack of witnesses.

The aunt of Abi Amamah bin Sahl

This lady companion also used to tell the Ahlul Sunnat that the verse of stoning was present in the Holy Quran but it is now missing from the present version. Allamah Jalaluddin Suyuti narrates in *Itqan*: “It is narrated from Abu Amamah bin Sahl that his maternal aunt said that the Holy Prophet (S) had taught them the verse of stoning: ‘When old men and women commit adultery, surely you stone them to death...’

Two whole chapters are missing from this Quran according to Umar

It is narrated that Umar bin Khattab recited the Qunut after Ruku (genuflection) and then recited two passages beginning with ‘In the name of Allah, the Beneficent, the Merciful’.

“Ibn Juraih says that the reason of reciting Bismillah was that some companions (like Ubayy bin Kaab, Abu Musa Ashari and Ibn Abbas) say that these are two Surahs (chapters) of Quran. They say that the chapters are Surah Khala and Surah Hafad.²

Umar bin Khattab believed in the deletion of yet another verse.

He said, “God sent Muhammad with truth and revealed the Book to him. The verse of stoning was among the verses, which were revealed. We did stoning after the Prophet (S). We used to read this verse: ‘Do not hate your ancestors because it is infidelity to hate your ancestors.’

Tayalisi, Abu Ubaid and Tibrani have narrated from Umar that he said, “We used to recite this verse during the time of the Prophet (S): ‘Do not dislike your ancestors because it is infidelity.’ Then Umar asked Zaid bin Thabit, “O Zaid, is it not so?” Zaid replied in the affirmative.³

These traditions not only prove the belief of Umar, but also that of Zaid bin Thabit, the collector of Quran, that the above verse was a part of Quran.

A'ysha

Ummul Momineen A'ysha, daughter of the first caliph has taught the Ahlul Sunnat that hundreds of verses are missing from this Quran. Thus consider these narrations:

“Abu Ubaid writes in the ‘Book of Excellences’ and Ibn Anbari and Ibn Marduyah narrate that A'ysha said that there were two hundred verses in Surah Ahzab during the time of the Holy Prophet (S). When Uthman wrote the Quran, more than this could not be found.”⁴

We should know that there are only seventy-three verses in Surah Ahzab. According to A'ysha's belief one hundred and twenty seven verses are missing from it. Apart from *Tafsir Dhurr al-Manthur*, narrations on this topic from A'ysha are also present in the following books:

1) *Itqan* by Allamah Suyuti

2) *Mahazerat* by Allamah Raghil Isfahani

Apart from A'ysha, Akrama and Huzaifah also believed it and they used to explain the same to Ahlul Sunnat. A'ysha says that many more verses were chewed up by her goat and could not be included in

the written copy (Mus'haf). It is mentioned in the Sunni book, *Bunyanul Haqaiq Sharh Kanzul Daqaiq* about coming into the prohibited degree due to breastfeeding: "Shafei has said that one will not come into the prohibited degree unless a stomach-full breastfeeding is done at least five times. Because it is narrated from A'ysha that she said it was revealed in the Quran to breastfeed ten times. Then it was replaced by the order to do so five times. The Holy Prophet (S) passed away and this verse was read in the Quran. This tradition is narrated by Imam Muslim."

Rejecting this saying he has written:

"Shafei even does not have the proof for breastfeeding five times because A'ysha said, "This is Quran and this verse was hidden under my pillow in a book. When the Holy Prophet (S) passed away we were busy in that grief while some goats entered my room and chewed up the paper on which the verse was written."

Imam Raghil Isfahani writes in *Fanoonul Mahaziraat*:

A'ysha said, "The verses of stoning and breastfeeding were revealed (in Quran). They were written on a paper and kept under my pillow. When we were busy with the Prophet's last rites, a goat of the tribe came and chewed up the paper."

A'ysha has taught the Ahlul Sunnat that collectors of Quranic verses omitted many phrases from the verses. Imam Muslim writes in *Sahih Muslim*:

Abu Yunus, the slave of A'ysha said that A'ysha ordered him to transcribe a Quran for her and asked him to inform her when he reaches the verse, '**Attend constantly to prayers and to the middle prayer.**'⁵ Abu Yunus says that when he reached this verse he informed her. She told him to write this verse as – 'Attend constantly to prayers and to the middle prayer and the late afternoon (Asr) prayer and stand up truly obedient to Allah.' And she said, "I have heard from the Holy Prophet (S) in this way."

Note: The words 'and the late afternoon (Asr) prayer' are not present in Quran.

The following tradition scholars and compilers of narration collections have quoted this narration and other narrations on this topic in the following books:

- 1) Abd bin Hamid (*Jama' Baynus Sahihain*)
- 2) Abu Dawood (*Sunan Abi Dawood*)
- 3) Tirmidhi (*Sahih Tirmidhi*)
- 4) Nasai (*Sunan Nasai*)
- 5) Ibn Jurair

- 6) Ibn Abi Dawood
- 7) Ibn Anbari (In their *Masahif*)
- 8) Allamah Baihaqi (*Sunan Baihaqi*)
- 9) Allamah Suyuti (*Tafsir Dhurr al-Manthur*)
- 10) Imam Ahmad bin Hanbal (*Musnad Ahmad*)
- 11) Imam Malik (*Muwatta*)

Abdullah bin Abbas

He was a famous and reliable Ahlul Sunnat exegetist and a scholar of Quranic sciences through the prayers of the Prophet (S). He says:

Saeed bin Jubair said, "I said to Ibn Abbas 'Surah Tawbah'. He said that it was not 'Tawbah' (Repentance) but was 'Faziha' (Denouncement). It continued to be revealed about the companions and Muslims to the extent that we thought that none of us would remain to be mentioned in it."⁶

Allamah Suyuti has quoted this narration from the books of the following writers:

- 1) Abu Ubaid
- 2) Imam Ibnul Mundhir
- 3) Abu Ishaq
- 4) Ibn Marduyah

Apart from this, one more narration on this topic is quoted from the second caliph, Umar, from three sources. We know that not a single companion is mentioned by name in the Surah Barat leave aside the discussion of many. Hence the testimony of Umar and Abdullah bin Abbas proves that all those names have been omitted. We will discuss this later also.

Allamah Suyuti quotes in his book *Itqan*, from *As Salat*, the book of the Imam of Ahlul Sunnat, Muhammad bin Nasr Maroozi that Surah Hafad and Surah Khala were present in the copy of Abdullah bin Abbas. (As we have already discussed these chapters under the topic of Umar, here we have just mentioned the source before continuing our discourse.)

According to Abdullah bin Abbas, some verses are also omitted:

Ibn Abbas said that a man came to Umar to ask for something. Umar looked at him from head to toe to find a sign of poverty, then asked him, "How much property do you own?" He replied, "Forty camels."

Ibn Abbas said, “God and His Prophet (S) have said the truth, that even if man gets two valleys full of gold he will desire for a third and nothing except dust can fill the stomach of man. And God accepts the repentance of the one who repents.” Umar asked, “What is this?” Ibn Abbas said, “Ubayy Ibn Kaab has taught me in the same way.” Then Umar took us to Ubayy Ibn Kaab and asked, “What is Ibn Abbas saying?” Ubayy Ibn Kaab said, “I have learnt the same from the Holy Prophet (S).” Umar asked, “Should I include it in Quran?” Ubayy Ibn Kaab replied in the affirmative.⁷

This narration is also mentioned by Allamah Suyuti in *Tafsir Dhurr al-Manthur* from Imam Ahmad bin Hanbal and quotes another narration on this topic from Ibn Zarees. The report of Ibn Zarees also shows that this verse is missing.

Ibn Zarees narrates from Ibn Abbas that they used to read this verse during the time of the Prophet – ‘Do not hate your ancestors because it is infidelity to hate your ancestors.’⁸

A narration of this topic from the second caliph has also been discussed previously. Apart from this, Abdullah Ibn Abbas also believed in the omission of some phrases from these verses. Ahlul Sunnat scholars have mentioned this in their books: Faryabi, Imam Hakim, Ibn Marduyah and Allamah Baihaqi have quoted from Ibn Abbas in their books that he used to read this verse as: ‘The Prophet has a greater claim on the faithful than they have on themselves, and he is a father for them and his wives are (as) their mothers.’

Note: We know that the words, ‘and he is a father for them’ are not found anywhere in the Quran.

Hafasa

Hafasa, the second caliph’s daughter, like Ummul Momineen A’ysha, also believed that the words ‘and the late afternoon (Asr) prayer’ were mentioned after the words, ‘Attend constantly to prayers and to the middle prayer’ and they were omitted from the Quran by the collectors. Ummul Momineen asked Abu Rafe, her slave, to write a Quran in which she asked him to include the words ‘and the late afternoon (Asr) prayer’. A similar narration has already been discussed under the topic of A’ysha. For the sake of brevity I would just mention the source and move ahead. Narrations on this topic are mentioned in *Tafsir Dhurr al-Manthur* through the following sources:

- 1) Abdur Razzaq
- 2) Imam Bukhari (In *Tarikh-e-Bukhari*)
- 3) Ibn Jurair Tabari
- 4) Ibn Abi Dawood (In their own Mus’haf). The testimony of Ubayy Ibn Kaab is also present in the narrations of these scholars.
- 5) Imam Malik (*Muwatta*)

6) Abu Ubaid

7) Abd bin Hamid, the teacher of Imam Bukhari, Muslim, Tirmidhi and others.

8) Abu Ya'la

9) Ibn Anbari (In *Masahif*)

10) Imam Baihaqi (In his *Sunan*)

11) Allamah Ibn Hajar Asqalani has also narrated this tradition from Imam Malik in *Fathul Bari Sharh Sahih Bukhari*. The chain of Imam Malik's narrators is as follows in *Muwatta*: Malik from Zaid bin Aslam from Amr bin Nafe.

12) Ibn Mundhir

Ummul Momineen Umme Salamah

Ibn Mundhir has narrated from Ummul Momineen Umme Salamah also that this part of sentence is missing. Allamah Ibn Hajar Asqalani has quoted this report.

Ubayy bin Kaab

The Holy Prophet (S) commanded the Muslims to learn Quran from this famous companion and Quranic scholar, according to whom many verses that were previously part of Quran are now not included. We mention them in brief here:

Abu Ubaid narrates from Ibn Sireen that Ubayy Ibn Kaab wrote in his copy of Quran the Surah Fatiha, Surah Falaq and Surah Naas and he also wrote the 'Surah Khala' and 'Surah Hafad'.[9](#)

Allamah Suyuti has quoted a narration on this topic from Imam Muhammad bin Nasr Maroozi's book, *As Salah* while narrations on this topic in *Dhurr al-Manthur* are taken from the following sources:

1) Ibn Zarees

2) Imam Muhammad bin Nasr Maroozi from the narration of Ahlul Sunnat scholar, Shobi.

We have already discussed Ibn Abbas' report about the belief of Ubayy bin Kaab regarding the omission of the verse, 'even if man gets two valleys full of gold...' Following are some more examples:

1) *Itqan* by Allamah Suyuti

2) *Mustadrak* of Imam Hakim (The narration of *Mustadrak* also proves that this verse is of Surah Bayyinah).

- 3) Ibn Anbari from Abi Zar (from *Itqan*)
- 4) Ibn Atheer Jazari (*Jame' ul-Usool*)
- 5) Imam Ahmad bin Hanbal
- 6) Imam Tirmidhi
- 7) Ibn Zarees (from *Tafsir Dhurr al-Manthur*)

Except for 3 and 7, all mention the omission of the following verse also:

“And the religion one near Allah is the upright one, not a Jew or Christian. And one who does good, then never denies.”

Ubayy bin Kaab believed one more sentence to be part of Quran, which is not present in the present version:

“Ubayy bin Kaab used to read this verse (Surah Fath 48:26) as:

When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, *and if you disdain like they disdained in spoiling the sacred mosque*, but Allah sent down His tranquility on His Apostle...”¹⁰

Now the part “*and if you disdain like they disdained in spoiling the sacred mosque*,” is not present in the Quran. Imam Nasai and Allamah Suyuti have also quoted narrations on this topic.

We have already mentioned while discussing about Abdullah bin Abbas that according to him the words, ‘The Prophet has a greater claim on the faithful than they have on themselves’ are followed by, ‘and he is a father for them’. Ubayy bin Kaab also believed this.

“Abdur Razzaq, Saeed bin Mansur, Ishaq bin Rahuyah, Ibn Mundhir and Allamah Baihaqi have narrated from Bajalah that Umar bin Khattab passed by a boy who was reciting the Holy Quran: ‘The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers and he is a father for them.’ Umar told the boy to omit the words ‘and he is a father for them’. The boy said to him that it was the Copy of Ubayy bin Kaab. Umar went to Ubayy bin Kaab to inquire about it. Ubayy said, “I was always involved with the Quran while you were busy in the markets (hence I know it better than you).”¹¹

Under the discussion of mothers of believers, A’ysha, Hafasa and Umme Salma we have already seen that after the words, ‘Attend constantly to prayers and to the middle prayer...’ the words, ‘and the late afternoon (Asr) prayer’ were also present in the Quran. Abdur Razzaq, Bukhari, Ibn Jurair Tabari and Abi Dawood narrate that when Abu Rafe, Hafasa’s slave included this phrase on her order, he went to Kaab. He says, “I went to Ubayy bin Kaab and asked, ‘O Abu Mundhir! Hafasa claims thus.’ Ubayy said, ‘She

is right. Don't you see that we are busiest at the time of Noon (Zuhr) prayers?"[12](#)

Abdullah bin Masud

According to *Sahih Muslim* and *Istiab* the Prophet has commanded us to learn Quran from this famous companion. However he is also seen to be a believer in the omission of many verses. Allamah Ibn Marduyah has narrated from Ibn Masud that he said, "During the time of the Holy Prophet (S) we used to read as: 'O Apostle! Deliver what has been revealed to you from your Lord; that Ali is the Master of the believers; and if you do it not, you have not delivered His message, and Allah will protect you from the people.'" [13](#)

Note: But we know that, 'Ali is the Master of the believers' is not present in the existing Quran. [14](#)

Mirza Muhammad bin Mo'tamid Khan Badkhashaani, a famous Ahlul Sunnat scholar has also included this narration in his book, *Miftahun Najah*.

It is mentioned in the famous book of Ahlul Sunnat, *Ma'arijun Nubuwwah*, that Abdullah bin Masud read: "...and Allah sufficed the believers in fighting by Ali; and Allah is Strong, Mighty." [15](#)

We know that the words, 'Ali is the Master of the believers' is not present in the verse of proclamation and the words 'by Ali' are absent from the verse, 'and Allah sufficed...' Hafiz Ibn Marduyah has also written about Ibn Masud that he used to read this verse as: "...and Allah sufficed the believers in fighting by Ali bin Abi Talib; and Allah is Strong, Mighty." The following scholars have also included this narration in their books:

- 1) Allamah Suyuti (*Tafsir Dhurr al-Manthur*)
- 2) Ibn Asakir writer of *Tarikh Damishq* (History of Damascus)
- 3) Mirza Muhammad bin Mo'tamid Khan Badakhshani (In *Miftahun Najah*)

It is mentioned in *Tafsir Thalabi* that Abu Dawood said, "I read in the Quran of Abdullah bin Masud: 'Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran and the descendants of Muhammad above the nations.'

Note: Though we know that the words, 'and the descendants of Muhammad' are not present in the Quran today.

Abdur Rahman bin Auf

He was a collector of Quran and brother-in-law of Uthman (husband of Uthman's sister). He was the king-maker for the caliphate of Uthman and he was a famous companion. He was also of the opinion that many things have been omitted from this Quran. Consider this narration: Abu Ubaid has narrated

from Masoor bin Makhzumah that Umar asked Abdur Rahman bin Auf, “Don’t you think that this verse is among the ones revealed: *If they fight like you have done Jihad*. Because we do not find this verse now.” Abdur Rahman replied, “This verse is among the things excluded from the Quran.”¹⁶

Along with Abdur Rahman, we also get the testimony of Umar from his narration. This verse *and if you disdain like they disdained in spoiling the sacred mosque*, is nowhere in Quran. Abdur Rahman bin Auf’s statement implies that they have not been omitted due to forgetfulness or mistake but it is done on purpose. God knows what was the reason behind it! The Ahlul Sunnat know this better because this narration is found in their following books:

1) *Tafsir Dhurr al-Manthur*

2) *Jama’-ul-Jawame*

3) *Kanzul Ummal*

Abu Musa Ashari

He was a famous companion and the hero of arbitration after the Battle of Siffeen, who believed that two lengthy chapters have been omitted from the Holy Quran and that two verses of these chapters were still a part of Quran. He used to teach the Ahlul Sunnat people not to consider this Quran complete.

Abu Harb narrates that Abu Musa Ashari called the reciters of the Holy Quran of Basra. Three hundred reciters of Quran reported to him. He said to them, “You are the chosen ones and the reciters of the Holy Quran of the people of Basra. Recite the Quran so that your hearts do not become hard like of the people before you. During the time of the Holy Prophet (S), we used to read a chapter, which was as long as Surah Barat. I forgot that chapter but remember only this verse from it: “Even if man has two valleys full of gold he will desire for a third and nothing except dust can fill the stomach of man.” And we used to read another chapter like ‘Misbahaat’.¹⁷ I forgot it too and remember only this verse: “O’ those who believe! What you say you don’t practice. Then the testimony is written on your necks.”¹⁸

Allamah Suyuti has recorded this narration in *Tafsir Dhurr al-Manthur* on the authority of the following sources:

1) Imam Muslim

2) Hafiz bin Marduyah (In *Hilyatul Awliya*)

3) Allamah Baihaqi (In *Dalail*)

And it is also quoted in *Itqan* on the authority of Ibn Abi Hatim.

From *Tafsir Dhurr al-Manthur*, we come to know, that Abu Musa Ashari considered Surah Khala: (O

Allah indeed we seek Your help), as part of Quran and this chapter was present in his copy.

It is also narrated thus from Ibn Zarees. (We have already discussed about this chapter above, hence in order to avoid making the discussion lengthy we refrain from quoting the actual words.)

[Musailimah bin Mukhallad Ansari](#)

He was a companion of the Holy Prophet (S) and was appointed as the governor of Egypt by the caliph. He used to be displeased over two missing verses of the Holy Quran. Consider this narration: Abu Sufyan Khala'ee states that one day Musailimah bin Mukhallad Ansari asked the people, "Tell me about the two verses of Quran which are not included in the written copy compiled now."

The people could offer no reply. Abul Kanood and Sa'ad bin Malik were among them. Then Musailimah said, "Those two verses are: 1) 'Surely those who believed and those who fled (their home) and strove hard in the way of Allah by their wealth and their selves, but give them the good news that they are successful.' 2) 'And those who denied and helped them and fought with them. Those are the people on whom Allah has become angry. They do not know what is concealed from their eyes. It is the recompense of what they had done.'¹⁹

[Abu Waqid Lilaithi](#)

He was a companion of the Holy Prophet (S) who had a great liking for the knowledge of Quran. He believed that a verse had been omitted from the existing Quran: Abu Waqid Lilaithi states that when some revelation used to descend on the Holy Prophet (S) we used to come to him and he used to tell us about the revelation. One day I came to the Holy Prophet (S). He said, "Allah says – Indeed we revealed the wealth for establishment of prayer and for the payment of Zakat. And if there had been, for the son of Adam, a valley full of gold he would like to have a second one and if he has the second one he would desire for a third. And nothing fills the belly of the son of Adam, except dust. And Allah accepts the repentance of one who repents."²⁰

This narration is quoted in *Tafsir Dhurr al-Manthur* on the authority of the following scholars:

- 1) Abu Ubaid
- 2) Imam Ahmad bin Hanbal
- 3) Imam Tibrani (*Mojam-e-Ausat*)
- 4) Allamah Baihaqi (in *She'bul Eemaan*)

[Zaid bin Arqam](#)

He was a famous companion at whose house the Holy Prophet (S) used to occasionally sit with the

companions. He also believed in the omission of this same verse. For the sake of brevity I refrain from quoting the actual words. This narrations is recorded in *Tafsir Dhurr al-Manthur* on the authority of the following scholars:

- 1) Abu Ubaid
- 2) Imam Ahmad bin Hanbal
- 3) Abu Ya'laa
- 4) Imam Tibrani

Jabir bin Abdullah Ansari

He was a famous companion of the Holy Prophet (S) whose claim the first caliph did not consider as needful of a witness. (while the claim of Sayyida Fatima was considered needful of testimony of a witness). He believed that the verse: "If man had a valley full of gold he would desire more wealth. And nothing satisfies the appetite of man except dust (death)," as part of Quran according to *Tafsir Dhurr al-Manthur*.

Buraidah

The famous companion, Buraidah, also considered this verse as part of Quran, as mentioned in *Tafsir Dhurr al-Manthur* on the authority of Hafiz Bazar and Ibn Zarees. We have omitted the real wordings to avoid making the discussion lengthy. Also this verse has already been discussed above.

Akramah

It is impossible to narrate all his 'excellences' here. About him it is said that:

"It is stated from Akramah that Surah Ahzab was equal to Surah Baqarah or even longer than that; and it had the 'Verse of Stoning' in it.[21](#)

Now, while A'ysha says that Surah Ahzab had only two hundred verses this gentleman claims it was a little longer than Surah Baqarah. That is, it consisted of more than two hundred and eighty-six verses, but now only seventy-three remain.

Huzaifah Yamani

This famous companion of the Holy Prophet (S) has also taught the Ahlul Sunnat that many verses have been omitted from Surah Ahzab. It is mentioned in *Tafsir Dhurr al-Manthur* on the authority of the history of Imam Bukhari:

"Imam Bukhari narrates from Huzaifah in his history, 'I learnt Surah Ahzab from the Holy Prophet (S) but

forgot seventy–seven verses from it and now they are not found anywhere.”

Similarly he is also reported to have said that at least three–fourth of Surah Barat is missing.

In the words of Huzaifah, “Now you don’t read even one–fourth of Surah Barat.”[22](#)

This narration is mentioned in *Itqan* also. Today Surah Barat has a hundred and nine verses. According to Huzaifah at least three hundred and twenty–seven verses are omitted. Huzaifah also allegedly explains the reason for this omission:

Huzaifah said, “You call it Surah Tawbah. By Allah, it has not left anyone, but it denounced the defects of one and all. Ibn Abbas has referred to this chapter as Surah Faziha (that which denounces). He says, ‘It continued to be revealed for those people. Till we thought that it won’t spare anyone.’”[23](#)

Umar’s name has already been mentioned above in this connection. The actual narration is as follows:

Ibn Mundhir, Abul Shaykh and Ibn Marduyah have narrated from Ibn Abbas that someone mentioned Surah Tawbah in the presence of Umar. He said, “It is not Surah Tawbah but rather very close to chastisement. So close was it that it has not spared anyone.” Abu ash–Shaykh has narrated from Akramah that Umar said, “The revelation of Surah Barat did not end. Till we began to think that none of us shall be spared, but that a verse shall be revealed about him or her. And it is called Surah Faziha.”[24](#)

Imam Malik

The followers of this great scholar are called Maliki. Every sect of Ahlul Sunnat believes that he possessed vast knowledge about the Islamic laws. He also used to say that Surah Barat was of the same length as Surah Baqarah.

Imam Malik said, “When the earlier part of Surah Barat was deleted, the ‘Bismillah’ (In the name of Allah) was also deleted along with it because it is proved that this chapter was of the same length as Surah Baqarah.”[25](#)

This narration is mentioned in *Itqan* on the authority of *Mustadrak*.

Thus we can conclude that according to the great Ahlul Sunnat scholars who are considered the founders, architects and pillars of their religion, nearly nine hundred verses are missing from the Holy Quran. Since the first part (juz/para) of the Quran consists of about a hundred and fifty verses we can say that around six parts are missing. In other words, the Quran of Ahlul Sunnat originally consisted of thirty–six parts (according to above narrations). Today, only thirty parts exist while six parts are concealed by their companions.

[Ahlul Sunnat scholars who believe that compilers of Quran made additions to it](#)

[Abdullah bin Masud](#)

The first name among them is of Abdullah bin Masud. We have already discussed his merits and virtues earlier. He did not consider Surah Falaq and Surah Naas as part of Quran. Allamah Suyuti writes in *Itqan*:

“There were only a hundred and twelve chapters in the Copy (Mus’haf) of Ibn Masud (there are 114 in the existing Quran). He had not included Surah Falaq and Surah Naas while inscribing the Quran.”²⁶

In other words he used to omit these chapters from the Quran.

A narration on this topic has been quoted by Abu Ubaidah from Ibn Sireen.

[Abu Darda](#)

The second name is that of Abu Darda, a famous companion. It is narrated as follows in *Sahih Muslim*:

Alqama says, “We went to Syria where Abu Darda came to us and asked, ‘Does anyone of you recite Quran according to the recitation of Abdullah bin Masud?’ I replied that I do. Abu Darda asked, ‘How does Abdullah recite the verse: “I swear by the night when it draws a veil.” I said that I heard him reciting in the following way: “I swear by the night when it draws a veil and the male and the female.” Abu Darda said, “By Allah! I heard the Messenger of Allah (S) reciting in the same way but these people want me to recite as: And the creating of the male and the female. But I am not going to listen to them.”

Another narration on this topic is present in *Sahih Muslim*. Apart from this, there are three narrations on this topic in *Sahih Bukhari*. After the narration on this subject, it is mentioned in *Sahih Tirmidhi* that: This tradition is correct and the recitation of Abdullah bin Masud is like this only: “I swear by the night when it draws a veil. And the day when it shines in brightness. And the male and the female.”

These narrations show that Abu Darda and Abdullah bin Masud believe that the words “And the creating of” (Maa khalaqa), in the third verse of Surah Lail,²⁷ were added later by the compilers of Quran.

Thus not only the Ahlul Sunnat believe that the Quran is incomplete but they also think that some additions have been made into it by the people. But they are not even content with this much. They go further to claim that many words of the Quran have been changed.

Ahlul Sunnat leaders who believe that words of Quran are changed

Umar

Here also the first name is that of Umar. The caliph used to read ‘famzu iladh dhikrillaah’ (then *walk towards* to the remembrance of Allah) instead of ‘fas-oo iladh dhikrillaah’ (***then hasten to the remembrance of Allah***)²⁸. It means that ‘fas-oo’ (hasten) was wrong according to him.

Imam Malik asked Ibn Shahab about the verse: ***“O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading.”*** ²⁹ Ibn Shahab replied, “Umar bin Khattab used to recite this as: “O you who believe! When the call is made for prayer on Friday, then *walk towards* the remembrance of Allah and leave off trading.”³⁰

Narrations regarding this matter are present in *Tafsir Dhurr al-Manthur* on the authority of the following scholars:

- 1) Abu Ubaid (*Kitab al-Fazail*)
- 2) Saeed bin Mansur
- 3) Ibn Abi Shayba
- 4) Ibn Mundhir
- 5) Ibn Anbari
- 6) Abd bin Hamid
- 7) Imam Shafei
- 8) Abdur Razzaq
- 9) Farabi
- 10) Ibn Jurair
- 11) Ibn Abi Hatim
- 12) Baihaqi (*Sunan*)

Out of them many have quoted the testimony of Abdullah bin Umar that the caliph used to say, ‘famzu’ till the time of his death.

Abdullah bin Umar

The second name is that of Abdullah, son of Umar who used to recite ‘famzu’ instead of ‘fas-oo’ like his father as we have already discussed above. In addition to this Abdullah used to recite, ‘fi qabla iddatihinna’ (before their prescribed time) instead of ‘li-iddatihinna’ (for their prescribed time) in the verse:

“O Prophet! When you divorce women, divorce them for their prescribed time...”[31](#)

Thus let us see this narration:

It is narrated about Ibn Umar that he divorced his wife while she was in her menses. When the Messenger of Allah (S) came to know about this, he was annoyed. He ordered him to take her back till she is cleansed and her menses start again and again she is purified. Then if he still wanted to divorce her, he could do so when she was free of menses before having sexual intercourse with her. And it is the same period (iddah)[32](#) that the Almighty Allah has commanded in the divorce of women. Then the Holy Prophet (S) recited the verse: “(O Prophet!) When you divorce women, divorce them *before* their prescribed time.”

This narration is quoted in *Tafsir Dhurr al-Manthur* from the books of the following Ahlul Sunnat scholars:

- 1) Imam Malik
- 2) Imam Shafei
- 3) Abdur Razzaq
- 4) Imam Ahmad bin Hanbal
- 5) Abd bin Hamid
- 6) Imam Bukhari
- 7) Imam Muslim
- 8) Abu Darda
- 9) Tirmidhi
- 10) Nasai
- 11) Ibn Majid
- 12) Ibn Jurair Tabari

13) Ibn Mundhir

14) Abu Ya'la

15) Ibn Marduyah

16) Allamah Baihaqi

The following narrators have recorded a similar narration:

1) Abdur Razzaq

2) Imam Hakim

3) Ibn Mundhir

4) Ibn Marduyah

Abdullah bin Masud

The third name is that of Abdullah bin Masud, whose excellence has already been discussed. He used to read 'famzu' instead of 'fas-oo' like Umar.

It is narrated that Ibn Masud used to read 'famzu iladh dhikrillah' (then *walk towards* to the remembrance of Allah). He says, "If it were 'fas-oo iladh dhikrillaah' (then hasten to the remembrance of Allah), I would have ran so fast that my robe would have fallen off."

This narration is quoted in *Tafsir Dhurr al-Manthur* through various channels on the authority of the following scholars:

1) Abdur Razzaq

2) Farabi

3) Abu Ubaid

4) Saeed bin Mansur

5) Ibn Abi Shayba

6) Abd bin Hamid

7) Ibn Jurair Tabari

8) Ibn Mundhir

9) Ibn Anbari

10) Imam Tibrani

Also Abdullah bin Masud used to read: “Surely I am the Bestower of sustenance, the Lord of Power, the Strong,” instead of, **“*Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.*”**³³

He used to say that the Messenger of Allah (S) had taught him in this way. He believed that the words, ‘Allah is the...’ were later additions by the compilers of Quran.

It is narrated from Abdullah bin Masud that he said, “The Messenger of Allah (S) has taught as: “Surely I am the Bestower of sustenance, the Lord of Power, the Strong.”³⁴

Imam Tirmidhi has certified this narration to be good and authentic. Can there be greater authenticity than this? Moreover, this narration is also present in the *Musnad* of Imam Ahmad bin Hanbal.

Abdullah bin Abbas

The fourth name is that of Abdullah bin Abbas. We have already discussed his excellence in the previous chapter. Like Abdullah bin Umar, he also used to state that the verse of divorce (Surah Talaq 65: 1) has been modified. He used to say that the original verse had the words, ‘*before* their prescribed time’, which are now replaced by, ‘for their prescribed time’.

Ibn Abbas used to recite: “*before* their prescribed time...”³⁵

The Ahlul Sunnat scholar, Jalaluddin Suyuti, has quoted this narration on the authority of the following scholars and narrators:

- 1) Abdur Razzaq
- 2) Abu Ubaid
- 3) Saeed bin Mansur
- 4) Abd bin Hamid
- 5) Ibn Marduyah
- 6) Allamah Baihaqi

Mujahid

The fifth name is that of Mujahid, a famous student of the companions of Holy Prophet (S). Like Ibn Abbas and Ibn Umar, he also believed that modifications have taken place in the verses of Quran.

Mujahid used to read: *'before their prescribed time'*.

Allamah Jalaluddin Suyuti has narrated this on the authority of the following scholars:

- 1) Saeed bin Mansur
- 2) Ibn Mundhir
- 3) Abd bin Hamid
- 4) Ibn Marduyah
- 5) Allamah Baihaqi

However it is a pity that Ahlul Sunnat do not rest content with even this much and not only they say that the Quran has additions, deletions and changes, they even claim that this Quran, which was revealed as an eloquent miracle for guidance, which the whole Arab world failed to equal, has mistakes in it. While the fact is that even if the literary works of normally educated people are not eloquent, they at least, do not contain silly mistakes.

It is surprising that the belief regarding mistakes in Quran is not expressed by an ordinary leader, rather it is by the third caliph, Uthman, the owner of two lights, (Zinnoorain), who is supported by a jurist like Ummul Momineen A'ysha and a Quranic scholar like Ibn Abbas.

Uthman believed that there was a mistake in the existing Quran

Consider the following narration on this topic:

Uthman said that there is a mistake in the statement of God:

"These are most surely two magicians..." [36](#)

Someone asked him to correct this mistake. Uthman replied, "Let it be as it is, because no unlawful deed becomes lawful or vice versa due to it."

In order to avoid making the discussion lengthy, I leave the original wordings and just give the sources. The following scholars and narrators of Ahlul Sunnat have stated this saying of Uthman:

- 1) Ibn Abi Dawood
- 2) Akramah
- 3) Qatadah
- 4) Yahya bin Yamar

5) Faqih Abul Laith Samarqandi (In *Tafsir*)

6) Allamah Jalaluddin Suyuti (In *Itqan* and *Dhurr al-Manthur*)

A'ysha

Similarly, mother of faithful, A'ysha also believed that there is a mistake in the existing Quran. Read the following explanation: Allamah Baghavi writes in *Tafsir Malimut Tanzeel* regarding the verse:

“But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers (Muqimeenas Salaat) and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.”³⁷

He says: ‘There is a difference of opinion in its being ‘Muqimeenas Salaat’. It is narrated from A'ysha and Aban bin Uthman that this is a mistake of the calligraphist which should be corrected and, ‘wal muqimoonas Salaat’ be written in its place. Similarly, she says that there is a mistake in the words of God:

“Surely those who believe and those who are Jews and the Sabians (saabi-oon) and the Christians, whoever believes in Allah and the last day and does good- they shall have no fear nor shall they grieve.”³⁸

And:

“These are most surely two magicians (in haadhaani...”³⁹

According to her these mistakes occurred due to the calligraphists and should be changed from ‘saabi-oon’ to ‘sabi-een’ and ‘in haadhaani’ to ‘in haadhaini’, respectively.

This shows that A'ysha and Aban bin Uthman, the third caliph's son, considered these verses incorrect. They felt that they should be corrected.

Abu Ubaid has quoted this narration in *Fazailul Quran*: A narrator asked A'ysha about these mistakes in Quran and she replied, “O nephew! These are the errors of the calligraphists when they inscribed the Quran.” The chain of narrators of this report is correct according to the standards of Imam Bukhari and Imam Muslim. (On the authority of *Itqan* by Allamah Suyuti).

In addition to this, the following scholars have also mentioned the belief of A'ysha regarding mistakes in the above three verses:

- 1) Saeed bin Mansur
- 2) Ibn Abi Shayba

- 3) Ibn Abi Dawood
- 4) Ibn Jurair
- 5) Ibn Mundhir
- 6) Allamah Suyuti
- 7) Raghif Isfahani
- 8) Abu Amr Dani

Since the discussion is becoming prolonged I refrain from writing about other verses that A'ysha considered incorrect. Also, out of the numerous verses, which Ibn Abbas allegedly considered wrong, I shall discuss only one and return to my original topic.

Abdullah Ibn Abbas

He also believed that the scribes have inscribed many words wrongly due to their sleepiness. Allamah Ibn Hajar Asqalani writes in *Fathul Bari Sharh Sahih Bukhari*:

Tabari and Abd bin Hamid have narrated through a correct chain of narrators (each of whose narrator was a narrator of Bukhari) that Ibn Abbas used to read the verse:

“Have not yet those who believe known (Afalam yayasa) that if Allah please He would certainly guide all the people?”⁴⁰

as ‘Afalam yattabin’. He used to say that the scribe made a mistake since he was feeling very sleepy.

This narration is also mentioned by Allamah Suyuti in *Dhurr al-Manthur*, Ibn Jurair Tabari and Ibn Anbari.

It is regretful that space does not permit me to dwell further on this topic and I have to restrain my pen, otherwise, there are hundreds of narrations that could be presented on this subject.

After this long preamble, I would only like to say that even if the people having same opinion as that of the Rizwan editor express aloofness from the belief of distortion of Quran out of the fear of Shias, they will in any case have to agree that their religious leaders were of the opinion that there are additions, omissions, changes, and mistakes due to the drowsiness of calligraphists in Quran. The commentators and narrators of Ahlul Sunnat have quoted so many narrations on this topic (in which the most authentic book after the book of God, *Sahih Bukhari* is also included) that these people cannot succeed in calling them wrong, rare, weak or incorrect. Also there is no possibility to interpret them differently because their position and identification is mentioned clearly that all these verses are of Quran and nothing else.

Now read this sentence of the Rizwan editor once again: “Muslims all over the world believe that the Quran in our hands is the one revealed by Allah. It is exactly as it was revealed upon the Holy Prophet (S).”

Consider this sentence of a famous Ahlul Sunnat scholar, Qazi Ayaz, which he has mentioned in *Shifa*:

Know that one who dishonors the Quran or any of its parts, or talks ill about Quran or its part or rejects the Quran or falsifies a command of Quran or makes something permissible that Quran has prohibited or make a permissible thing prohibited or doubts the Quran or its laws or its contents, then according to the scholars, he is a disbeliever (Kafir). Allah says,

“Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.”[41](#)

Now if the Rizwan editor has any Islamic modesty remaining he should boldly declare:

“Since it is the faith of the world Muslims that the Quran in our hands is the one revealed by Allah, and it is exactly as it was revealed upon the Holy Prophet (S); and according to the clarification of Qazi Ayaz one who doubts a verse or even a single alphabet of Quran or one who falsifies or disgraces it, is a disbeliever, hence all the above leaders of Islam and all those who have a similar opinion are excluded from the limits of Islam and are disbelievers according to the unanimity of the scholars.”

Now read these sentences of the Rizwan editor:

“However the Shia belief is exactly opposite; that the existing Quran is a fabricated one. It has been distorted while the real Quran is with the Hidden Imam who is hiding in a cave. He will come with the real Quran sometime before the Day of Judgment.

All right sir! So this is a forged Quran. But how sensible is this Hidden Imam that he has hidden the real Quran and does not guide the creatures of God?

It is narrated on page 271 of *Usul al-Kafi* that Imam Ja’far as-Sadiq (as) said, “The Quran that Jibraeel (as) brought to the Holy Prophet (S) had seventeen thousand verses in it.”

On the same page of this book another tradition is narrated that Imam Ja’far as-Sadiq (as) brought out the Quran inscribed by Imam Ali (as) and said, “By Allah, after this day you will never see the Quran.”

In the above statements of Rizwan, some point are worthy of discussion:

Firstly, the existence of Imam Mahdi (a.t.f.s.) is mentioned in a taunting manner. I would have proved the belief in existence of my Master (as) in the words of the Rizwan editor’s ancestors at this place itself but since some objections were made under the topic of ‘Shia and Imam Mahdi (a.t.f.s.)’, therefore I reserve my explanation for that section.

Secondly, Shias are blamed of such a belief, which they can never accept. The editor of Rizwan should, at first, learn to speak. Come, let me explain to him some manners of writing. Just now, I have quoted hundreds of narrations about the distortion of Quran through different sources from the books of Ahlul Sunnat. If I were a sensible man like you, I would have immediately written: 'Hence it is proved that all Ahlul Sunnat are believers of distortion (of Quran).'

Not doing so, I prove the belief in distortion of Quran of only those people about whom narrations are present and who have expressed this belief.

What did you do? You flew away with a narration of *Usul al-Kafi* (whose meaning was difficult for you to understand) and said that 'this is a belief of Shias'. Come; let me explain to you the belief of Shias.

Shaykh Abu Ja'far Saduq said, "Our belief is that Quran which was revealed by Allah upon the Holy Prophet (S) is one between the two covers (of the book) in the hands of people. It is not more than that. One who says that our belief is that Quran is more than this, is a liar."

If the Rizwan editor believes in the Holy Quran, he should remember that the "***curse of Allah (be) on the liars.***"[42](#)

Thirdly, the Rizwan editor has omitted the actual text of *Usul al-Kafi*, so let us first see the actual narration and then applaud his honesty.

"Saalim bin Salma states that a person recited some letters (words) of Quran in a way different from the usual recitation in the presence of Imam Ja'far Sadiq (as). Imam (as) said, "Refrain from such recitation and recite like the common people. When Imam of Age (a.t.f.s.) would reappear, he will recite the Quran to its limits. He will present the copy inscribed by Imam Ali (as)." Then Imam (as) said, "After completing the inscription of the Holy Quran, Imam Ali (as) presented it before the people and said, 'This book of God is in the same order as it was revealed upon Muhammad (S) by Allah. I have compiled it from two tablets.' The people replied, 'We have a written copy in which Quran is compiled. Thus, we do not need (your) Quran.' Imam Ali (a.s) said, 'Beware, by Allah, you will never see this hereafter. It was incumbent upon me to compile and inform you so that you may recite it.'"

The editor of Rizwan writes this narration as: 'Imam Ja'far as-Sadiq (as) brought out the Quran inscribed by Imam Ali (as).' This is mentioned nowhere in the original narration. We do not know why the senses of the editor failed him while writing thus. Was it something pricking at his conscience due to his dishonesty? Because in the beginning of the tradition, Imam Ja'far as-Sadiq (as) has opposed the recitation of Quran in any way other than the usual one. Imam Ali (as) has also declared in between the narration that the Quran compiled by him was in sequence of revelation. (While it is a confirmed fact that the present Quran is not in sequence of revelation). Does the Quran of Ali (as) become different just due to a different method of compilation? Imam Ali (as) has also clarified at the end of narration that he was merely fulfilling his duty and was not trying to make it customary. Hence, the people would not see it thereafter.

In any case, Allamah Majlisi (a.r.) has clarified about this narration in *Sharh Usul al-Kafi* that this is a rare report,⁴³ and a rare narration can neither be presented in an argument nor is it acted upon.

The editor of Rizwan most probably does not know that Shias do not consider *Usul al-Kafi* as the most authentic book after the Holy Quran. Neither do they believe that there are no weak and incorrect narrations in it. They investigate the reliability of each narrator quite seriously and then check the tradition in view of the science of criticism. They accept a narration only if it passes all these tests. This method is not confined to *Usul al-Kafi* but to all the tradition compendiums. They do not like the Sunnis, believe that everything in *Sahih Bukhari* and *Sahih Muslim* is absolutely correct and there is no scope of asking 'how' and 'why', as Allamah Nawawi declares in the *Sharh* of Muslim:

As the nation has accepted both these books (*Sahih Muslim* and Bukhari), it is obligatory on them to follow the narrations mentioned in it and this is a unanimous decision. Because apart from these two books, it is obligatory to follow the solitary tradition in other books only if the chain of its narrators is correct and that narration will be useful in conjecture. The same rule applies for 'the two Sahih's' also but the only difference is that the narrations in these two books are surely correct and there is no need for further observation of their chain of narrators, rather it is obligatory to follow them. On the contrary narrations of other books cannot be followed without investigation and without confirming their correctness.⁴⁴

In other words, the presence of a tradition in *Usul al-Kafi* is not a proof of its correctness and there is no obligation to follow it. However, a narration recorded in *Sahih Bukhari* and *Sahih Muslim* is absolutely correct according to Ahlul Sunnat, and it is obligatory to follow it. Therefore you cannot disregard narrations about the belief in distortion of Quran that I have quoted from *Sahih Bukhari* and *Sahih Muslim*. It is obligatory for you to have faith in distortion of Quran.

Fourthly, even if we consider that this narration is not rare, it's meaning is not the same as understood by our critic. After the passage of Shaykh Saduq (a.r.) quoted by us above from *E'tiqadiyyah* he further writes:

"On the contrary we say that so much of revelation has come down, which is not embodied in the present Quran, that if it were to be collected, its extent would undoubtedly be 17000 verses. And this, for example, is like the saying of Jibraeel to the Prophet:

Allah says to thee, O Muhammad, act gently with My creatures, in the same manner as I do.

Or his (Jibraeel's) saying: Be careful of the bitter hatred of the people and their enmity.

Or his (Jibraeel's) saying: Live as you desire, for verily you shall die. Love what you will, for verily you shall be separated. Act how you will, for verily you shall be faced with it. The nobility of man is his prayer by night; his honor is refraining from injury to human beings.

Or like the saying of the Prophet: Jibraeel never ceased enjoining me (to use) the toothbrush (siwak) until I feared it would chafe (my gums) or make me toothless. And he (Jibraeel) never ceased enjoining me (to be good) to the neighbor until I thought he would make him my heir; and he never ceased enjoining me about the wife, to the extent that I thought it would be improper to divorce her; and he never ceased enjoining me about the slave, until I thought that he would fix a period within which he should be freed.

Or like the saying of Jibraeel, when the battle of the Moat (Khandaq) was over: O Muhammad, verily Allah, Exalted and Blessed is He above all, commands you not to say the Asr (afternoon) prayer, except with the Banu Quraiza.

Or like his saying (the Prophet's): My Lord commanded me to deal gently with the people, in the same manner as He asked me to perform the obligatory acts.

Or like his saying; verily we prophets were ordered not to speak to people except in accordance with their intelligence.

Or like his saying: Verily Jibraeel brought a command to me from my Lord, which cooled my eyes and brought joy to my breast. He (Jibraeel) said: Verily Allah the Mighty and Glorious says that Ali is the Prince of Believers, and the leader of the bright-faced ones.

Or like his saying: Jibraeel came to me and said: O Muhammad, verily Allah the Blessed and Exalted, has given Fatima in marriage to Ali in front of His Throne (Arsh), and made select angels bear witness to the marriage. So marry her to him in this world and make the select amongst your people bear witness to it. There are many such (traditions), all of which are revelations, but do not form part of the Quran; and if they did, they would surely have been included and not excluded from it.

[Dhahabi and others have offered the same kind of explanation regarding the saying of Umar: "The Quran has a million and a hundred and twenty-seven thousand letters," and stated that the present Quran does to reach the extent mentioned by Umar.][45](#)

Now the meaning of this narration (about sequence of revelation) must have become clear to you. For further explanation, let me also mention that the various laws the Holy Prophet (S) used to teach on different occasions, though not included in the Quran, you will agree that it was done at the behest of the Almighty. For example, the number of units and the method of prayer; selection of invocations, etc. All these were in accordance to the verse:

"Nor does he (Muhammad) speak out of desire. It is naught but revelation that is revealed,"[46](#)

However all the revelations were not Quran but only part of them constituted the Quran. The Messenger of Allah (S) was commanded to convey many other revelations to us in the form of Hadith Qudsi and Hadith Nabawi. Imam (as) has elucidated the same point, that if all the revelations, consisting of Quran

and Hadith Qudsi etc. are compiled, it would be equal to seventeen thousand verses. What made you think that he is proclaiming that the existing Quran is incomplete from this point? Imam Ja'far as-Sadiq (as) himself says:

“Quran is one. It has been revealed upon the Prophet (S) from One God. Whatever differences are there, they are to due to the narrators.”^{[47](#)}

Fifthly, Rizwan quotes the tradition:

“Imam Ja'far as-Sadiq (as) brought out the Quran inscribed by Imam Ali (as) and said, “By Allah, after this day you will never see the Quran.”

Rizwan then tries to conclude from it that according to Shias the present Quran is not a Quran but his wonderful knowledge of Arabic has become obvious from this. So just pay attention to this:

You may probably not know that if a pronoun refers to a compound then the whole compound antecedent should be considered in translation (I have used simple terminology! Hope you don't find them difficult). I intend to say that the pronoun 'it' in the tradition refers to the Quran inscribed by Ali (as) you should have translated it as: 'By Allah! You will never see the Quran *written by Imam Ali (as)* after today.' While you have simply mentioned: 'You will never see the Quran.' As if the Quran, we see today, is not Quran.

Now when you have read the corrected translation of this narration report do you find anything objectionable? You may know it or not but it is a fact that after the passing away of the Holy Prophet (S), Imam Ali (as) swore that he would not put the robe on his shoulders till he compiles the Quran. At last, he compiled the Quran in the sequence of revelation and brought it before the caliphate. The caliphs said that they were not in need of the Quran compiled by him. Imam Ali (as) returned saying, “You will never see this Quran after today.” It was the same Quran, which Imam Ja'far as-Sadiq (as) showed to his Shias and said that they would not see it thereafter. But how does this prove that the Quran in our hands is not the discourse of Almighty?

The editor of Rizwan also writes:

On page 146 of the same book, another tradition says that Imam Ja'far as-Sadiq (as) remarked, “We have a 'Jame' (collection). It is seventy yards long.”

It means that according to the Shia school of thought no one would see the real Quran till the reappearance of Imam Mahdi (a.t.f.s.). The real Quran is seventy yards long and has seventeen thousand verses. As if a ladder would be needed to read it.

¹ Sahih Bukhari

² Itqan by Allamah Jalaluddin Suyuti, Part One, Page 67, Egypt 1317 A.H.

³ Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti

- [4. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [5. Surah Baqarah 2:238](#)
- [6. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [7. Izalatul Khifa by Muhaddith Dehlavi](#)
- [8. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [9. Itqan, Vol. 1, Pg. 67, Egypt, Allamah Jalaluddin Suyuti](#)
- [10. Mustadrak, Imam Hakim](#)
- [11. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [12. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [13. Reference to Surah Maidah 5:67](#)
- [14. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [15. Reference to Surah Ahzab 33:25](#)
- [16. Itqan, Allamah Jalaluddin Suyuti](#)
- [17. Chapters of Quran that begin with the words 'Yusabbih' \(declares the glory\), like Surah Hashr and Surah Jumah etc.](#)
- [18. Mustadrak, Imam Hakim](#)
- [19. Itqan, Allamah Jalaluddin Suyuti](#)
- [20. Itqan, Allamah Jalaluddin Suyuti](#)
- [21. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [22. Mustadrak, Imam Hakim](#)
- [23. Tafsir Kabir, Imam Fakhrudin Razi](#)
- [24. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [25. Mustadrak, Imam Hakim](#)
- [26. Itqan, Allamah Jalaluddin Suyuti, Vol. 1 Pg. 81](#)
- [27. Holy Quran, Surah 92](#)
- [28. Surah Jumah 62:9](#)
- [29. Surah Jumah 62:9](#)
- [30. Muwatta, Imam Malik](#)
- [31. Surah Talaq 65:1](#)
- [32. Waiting period before a woman could remarry](#)
- [33. Surah Zariyat 51:58](#)
- [34. Sahih Tirmidhi](#)
- [35. Tafsir Dhurr al-Manthur, Allamah Jalaluddin Suyuti](#)
- [36. Surah Taha 20:63](#)
- [37. Surah Nisa 4:162](#)
- [38. Surah Maidah 5:69](#)
- [39. Surah Taha 20:63](#)
- [40. Surah Ra'ad 13:31](#)
- [41. Surah Ha Mim 41:42](#)
- [42. Surah Aale Imran 3:61](#)
- [43. Refer Muntahaiul Kalam, Haider Ali, a great Ahlul Sunnat scholar](#)
- [44. Sharh Sahih Muslim, Allamah Nawawi](#)
- [45. Refer Itqan, Allamah Jalaluddin Suyuti, Part One, Pg. 72](#)
- [46. Surah Najm 53:3-4](#)
- [47. Itiqadiya, Shaykh Sadooq](#)

<https://www.al-islam.org/completion-argument-sayyid-saeed-akhtar-rizvi/who-culprit-belief-tampering-quran#comment-0>