

# THE QUR'AAN AND THE BASELESS CLAIM OF THE SHIAH KUFFAAR

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## INTRODUCTION

That Shiah is kuffaar, is a well-established fact. Besides their many beliefs and practices of clear-cut kufr, their most conspicuous belief of kufr which expels them from the fold of Islam is their denial of the authenticity of the Qur'aan Shareef. Despite present-day Shiah attempting to conceal this vile belief, their religious books of their religious authorities are replete with the denial of the Qur'aan which we have with us today.

To further substantiate their belief of the 'falsehood' and 'unauthenticity' of the Qur'aan Majeed, Shiah are now labouring, albeit abortively, to show that the Qur'aan is false even according to Muslims. They are circulating spurious articles citing from Muslim sources to misleadingly 'confirm' that the present Qur'aan Majeed has been subjected to wholesale deletion and interpolation effected primarily by the Khulafa-e-Raashideen. It is the Shiah belief that the vast majority, in fact 99% of the Sahaabah had reneged from Islam and had become 'murtad' after the demise of Rasulullah (sallallahu alayhi wasallam), thus rejecting Allah's declaration in the Qur'aan stated in Aayat 18 of Surah Al-Fath:

*"Verily, Allah was well pleased with the Mu'mineen when they pledged allegiance to you (O Muhammad!) under the tree. Thus He was aware what was in their hearts (of Imaan). Then He sent on them tranquillity and granted them an impending victory."*

Who were these people "under the tree" who had pledged allegiance to Rasulullah (sallallahu alayhi wasallam)? Who were they with whom Allah Ta'ala was "well pleased"? Who were the people in whose hearts Allah Ta'ala knew was Imaan? They were the Sahaabah of Nabi (sallallahu alayhi wasallam).

These are the Sahaabah about whom Allah Ta'ala speaks glowingly. In Aayat 29 of Surah Al-Fatah, lauding accolades and glowing praises on the Sahaabah, Allah Ta'ala says:

*“Muhammad is the Rasool of Allah. And, those with him are most stern against the kuffaar and most merciful among themselves. You will see them making Ruku’ and Sajdah (i.e. performing Salaat) seeking the munificence of Allah and (His) Pleasure. On their faces is the impression of Salaat. ...”*

Who were these noble souls with Rasulullah (sallallahu alayhi wasallam) whom Allah Ta'ala elevates to the lofty pedestal stated in the aayat? They were the very Sahaabah whom the Shiah kuffaar brand as ‘murtaddeen’.

All kuffaar of every hue deny the divinity and authenticity of the Qur’aan. It is thus not surprising for the Shiah kuffaar to likewise deny the authenticity of the Qur’aan. If it was not for the confusion which Shiah propaganda creates among ignorant and unwary Muslims, there would have been no need to respond and refute the satanic arguments of these kuffaar. The confusion stems from a misconception in the minds of ignorant and unwary Muslims. Many Muslims have been misled to understand that Shiahs are ‘Muslims’ or a sect of Islam. However, this idea is fallacious.

There are many sects in Islam. But Shi’ism is not a sect of Islam. It is another kufr religion entirely apart and antagonistic of Islam, but parading itself as followers of Islam. All deviant sects of Islam unanimously accept the authenticity of the Qur’aan. Their deviation is the effect of their misinterpretation of the Qur’aan. They do not reject the Qur’aan Majeed. In contrast Shiahs denounce, reject and deny the authenticity of the

Qur'aan. This belief alone sets them apart from the deviant sects into which the Ummah has become splintered. Understanding this fact is of fundamental importance: Shiahs are kuffaar.

The objective of this discussion is not to convince Shiahs of their error of kufr. Just as Christians, Jews, Hindus and all other kuffaar cannot be convinced by rational argument of their error of kufr, so too it is not possible to convince Shiah kuffaar. In fact, of all brands of kufr, Shiah kufr is the worse. There is no other kuffaar religion which disgorges so much venom against the Sahaabah, especially against the first three Khulafa-e-Raashideen and Hadhrat Aishah (radhiyallahu anha). Kuffaar can be guided only by Allah Ta'ala. In this regard, the Qur'aan Majeed states:

*“Verily you (O Muhammad!) cannot guide (to Islam) those whom you love. But, Allah guides whomever He wills. And, He knows best who are to be guided.”*

The objective of this discourse is for the enlightenment of ignorant and unwary Muslims who may have been cast into doubt and confusion by the flotsam propaganda of the Shiah kuffaar.

## ALLAH AZZA WA JAL – THE PROTECTOR OF THE QUR’AAN

Declaring with emphasis the divine guardianship of the Qur’aan Majeed, Allah Ta’ala states in the Qur’aan:

*“Verily, We have revealed the Thikr (the Qur’aan), and verily We are its Protectors.” (Al-Hijr, Aayat 15)*

In the light of this declaration of Allah Ta’ala, the entire argument is clinched. There is really no need to traverse beyond this Divine Assurance. Allah Ta’ala did not promise to protect the authenticity of any of the previous Scriptures. But, this Promise is for the Qur’aan Shareef.

Since Allah Ta’ala has promised to guard the authenticity of the Qur’aan Majeed, it is absolutely blasphemous and kufr of the worst order to accept that the Qur’aan was destroyed by the Sahaabah, and intensively mutilated by mass deletion of revealed texts and even whole Surahs immediately after the demise of Rasulullah (sallallahu alayhi wasallam). An imperative corollary of the belief of the Shiah kuffaar is that Allah Ta’ala had violated His Promise of safeguarding the Qur’aan, or that He was impotent in this respect – *Nauthubillaah min thaalik!*

It is the odious and copro-belief of the Shiah kuffaar that Rasulullah (sallallahu alayhi wasallam) had defectively discharged his mission of Nubuwwat since he had not left reliable and honest followers to sustain and propagate the pristine pure Islam which Allah Ta’ala had revealed, and which Allah Ta’ala confirms in the following Qur’aanic Aayat:

*“This Day have I perfected for you your Deen, and completed for you My Favour, and have chosen for you Islam as your Deen.” (Al-Maaidah, Aayat 3)*

The logical conclusion of denial of the authenticity of the Qur’aan is – *Nauthubillah!* – the attribution of falsehood to Allah Ta’ala, because there can be no perfection of Islam minus the authentic Qur’aan. Thus the Shiah kuffaar accuse Allah Azza Wa Jal of falsehood, and by implication, the appointment of a Messenger who was inadequate and incapable of discharging his mission of Nubuwwat. Declaring the fulfilment of his Nubuwwat, Rasulullah (sallallahu alayhi wasallam) proclaimed to 124,000 Sahaabah on the Plains of Arafaat on the occasion of Hajjatul Wida (The Farewell Hajj):

*“Behold! Have I delivered (Allah’s Deen to you)?”*

In unison, the huge concourse of the Sahaabah responded: *“Yes!” (i.e. You have delivered the Message).* Rasulullah (sallallahu alayhi wasallam), then said: *“O Allah! Be Witness!”*

Compounding the attribution of the imperfection of Nubuwwat, the Shiah kuffaar claim that Rasulullah (sallallahu alayhi wasallam) had conveyed genuine Islam to only Hadhrat Ali (radhiyallahu anhu) to whom he had handed the true Qur’aan. This ‘original’ Qur’aan according to the copro-belief of the Shiah kuffaar is in the possession of their Qaa-im (Mahdi) who had taken to concealment in a cave at the age of 8 years. When he appears, he will come with the ‘original’ Qur’aan which was revealed to Rasulullah (sallallahu alayhi wasallam), and which was lost to the Sahaabah, i.e. to the entire first rung of the Ummah immediately upon the demise of Nabi-e-Kareem (sallallahu alayhi wasallam). Furthermore, not a single one of

the Shiah 'ma'soom' (sinless) imams to whom allegedly Jibraeel (alayhis salaam) delivers *Wahi*, had the guts or the courage to proclaim the truth and to present the true Shiah 'qur'aan'. Yet these 'imaams' are supposed to be higher in status than even Jibraeel (alayhis salaam) and all the Ambiya. This is Shi'i kufr which is presented as 'islam'.

The villainy and dishonesty of the Shiah kuffaar are glaringly salient features of their religion. While they currently recite the Qur'aan in which Muslims believe, it is their belief that the Qur'aan will be recited correctly only when Imaam Mahdi appears. This is clearly stated in their official books of theology. In order to deceive Muslims by conveying the impression that they too are Muslims, they are instructed by their clerics to recite the Qur'aan of the Muslims although they are unable to recite correctly. There has never been a Haafiz of the Qur'aan among the Shiahs. They ostensibly convey that they accept our Qur'aan. This they do on the basis of their belief of holy hypocrisy known as *Taqiyah* which requires concealment of their true beliefs. Such falsehood is a highly meritorious act in terms of the Shiah religion.

Thus, what they are today reciting, is not the Qur'aan according to their undeniable belief. The evil of these kuffaar is therefore quite manifest.

Their satanic incongruity is starkly displayed by the fact that it is mentioned in all the religious books of the Shiah kuffaar that all the *Ahl-e-Bait* recited this very same Qur'aan which Muslims believe in, and they would utilize this very Qur'aan as proof for the deduction of laws and interpretation. The tafseer which they

attribute to their Imaam Hasan Askari is in fact the tafseer of this very same Qur'aan of the Muslims, word for word.

Allah Ta'ala states in the Qur'aan Majeed:

*“Verily, it is Our responsibility to compile it ( the Qur'aan) and to recite it.” (Al-Qiyaamah, Aayat 17)*

Shiahs do accept that this is an authentic Aayat of the Qur'aan. Despite their acceptance of the fact that Allah Ta'ala has undertaken the responsibility of compiling the Qur'aan, they maintain that the Qur'aan is greatly deficient, two thirds of it having been deleted by the Sahaabah. Kufr deranges intellectual equilibrium, hence these Shiah Kuffaar fail to understand that they are attributing falsehood to even Allah Ta'ala. In denying the authenticity of the Qur'aan they are implying that Allah Ta'ala had failed to preserve and protect the Qur'aan as He promises in the Qur'aan.

## **ALLAH AZZA WA JAL – THE LEGISLATOR**

Every Muslim, the learned and the ignorant, is aware and fully understands that the one and only Legislator of Islamic Law is Allah Azza Wa Jal. The entire edifice of the Shariah is structured on the Qur'aan Shareef. Minus the Qur'aan, there is no Shariah, and minus the Hadith there is no Qur'aan, and minus these two primary and fundamental sources of the Deen, there is no Islam.

Allah Azza Wa Jal is not under obligation of anyone, and the Revelation of the Qur'aan and all Aayaat which no longer form part of the Qur'aan in our possession are by the Will of Allah Ta'ala. He reveals as He deems appropriate, and He abrogates as He deems fit. No one has authority over Allah's decrees. Only



brains convoluted by kufr such as the brains of the Shiah kuffaar criticize and vilify Allah Azza Wa Jal for exercising His Prerogative Will and Command. Declaring His methodology pertaining to the revelation of Aayaat, Allah Ta'ala states in the Qur'aan Hakeem:

*“Whatever We abrogate of any aayat or cause it to be forgotten, We bring forth (reveal) what is better than it or similar to it. What! Do you not know that verily Allah has power over all things? What! Do you not know that unto Him belongs the dominion of the heavens and earth.” (Al-Baqarah, Aayat 106 and 107)*

Now when Allah Azza Wa Jal Himself has declared the excision of Aayaat and Ahkaam (Laws) which were at one stage part of the *Wahi* to Rasulullah (sallallahu alayhi wasallam), then only those with flagitious hearts, venal objectives and brains contaminated by stercoral matter, will attribute falsehood to the Qur'aan Majeed on account of Aayaat excised by order of Allah Azza Wa Jal. And, the only miscreants of kufr in the annals of Islam who had proclaimed and still proclaim the falsehood of the Qur'aan Hakeem are the Shiah kuffaar.

It are these abrogated Verses which are mentioned in the kutub of Islam, which the Shiah kuffaar cite deviously to convey the impression that even according to Muslims the present Qur'aan is unauthentic and was severely mutilated by the Sahaabah. The mention of the abrogated Aayaat are for the purposes of explaining the Qur'aanic aayat which states the fact of *Naskh* (Abrogation).

They conduct themselves like the munaafiqeen and the mushrikeen who retorted with ridicule when Allah Ta'ala repealed a Law or abrogated an Aayat. Thus, the Qur'aan Majeed says about the ilk of such kuffaar:

*“When We substitute an Aayat with another – and Allah knows best what He reveals – they (the munaafiqeen and their Shiah ilk) say: ‘You are a fraud. But, indeed most of them know not.’”* (An-Nahl, Aayat 101)

*“Say (O Muhammad!): ‘Ruhul Qudus (Jibrael) has revealed it from your Rabb with the Truth to establish firmly the people of Imaan, and as a guidance and glad tidings for the Mu'mineen.’”* (An-Nahl, Aayat 102)

Numerous Aayaat revealed by Allah Azza Wa Jal were abrogated. This is not a secret. The kutub of Hadith of Muslims conspicuously mention this fact. Shiahs have latched on to these narrations which mention abrogations – and these are numerous – to accuse the Sahaabah of having excised ‘two thirds’ of the Qur'aan Majeed. In this regard, these vile enemies of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, accusing the Sahaabah, say:

*“Has most of the Qur'an been lost? Suyuti also records the following words of Abdullah bin Umar: ‘Verily among you people one would say that he has found the Qur'an whilst he is unaware of what the total quantity of the Qur'an was, because most of the Qur'an has been lost rather one should say that verily he has found the Qur'an that has appeared.’”* (Tafseer Durre Manthur, Vol.1, page 104)

This narration and similar others have been enumerated by Allaamah Suyuti in the tafseer of the Aayat in which Allah Ta'ala states the *Naskh (abrogation)* of Qur'aanic verses. These narrations have not been presented by Allaamah Suyuti to substantiate the Shiah kuffaar falsehood of *tahreef (falsification, interpolation, excision, etc.)* in the Qur'aan Majeed. There is no sinister dimension to the issue of Abrogation. These narrations are cited by Allaamah Suyuti and all other Mufasssireen as examples of abrogated verses and section of *Wahi*. There is not a single one of the Mufasssireen or the Sahaabah or any other Authority of Islam who have cited these narrations to show *tahreef* in the Qur'aan Majeed. Everyone mentioned these narrations to substantiate Allah's declaration:

*“Whatever We abrogate of any aayat or cause it to be forgotten, We replace it with (another aayat) better than it or similar to it.”*  
(Al-Baqarah, Aayat 106)

All these Mufasssireen believed in the authenticity of the Qur'aan Majeed. These narration only explain this Qur'aanic aayat. All the narrations in this regard are examples of *Mansookh (Abrogated)* aayaat mentioned by Allah Azza Wa Jal in this Aayat (106 of Baqarah). Not a single Authority of Islam has ever even hinted on the basis of these narrations that any part of the Qur'aan Majeed is missing.

The idea of any portion of the Qur'aan missing or deleted will be in negation of Allah's categorical promise to protect the purity of the Qur'aan Shareef. Since Shiahs are kuffaar, they have no hesitation in fabricating a belief which results in the attribution of falsehood to Allah Azza Wa Jal.

Furthermore, the Shiah kaafir moron has mis-translated the term, *thahaba*. He erroneously translates: “....*most of the Qur’aan has been lost.*” The correct translation of the word *thahaba* in the context of the discussion is: *not extant* or *is gone*. Ibn Umar’s statement refers to the extant Qur’aan and the Abrogated portions. The verses which were non-extant were the abrogated aayaat.

### **“MOST OF THE QUR’AAN LOST”?**

Another serious blunder by the stupid Shiah is the translation of the word, *katheer*. He translates it: “..*most of the Qur’aan*”. This word does not mean most. It means *much*. Thus, Abdullah Ibn Umar (radhiyallahu anhu) said that much of the Qur’aan is no longer extant. Therefore, no one should claim that he has encompassed the whole of the revealed Qur’aan, the extant and the non-extant.

Abrogation is confirmed by the Qur’aan itself. It is Allah’s prerogative right to reveal and abrogate *Wahi* as He deems fit. No one among the Muslims besides the Shiah kuffaar, has ever refuted the abrogation of numerous Qur’aanic verses. There is no mystery in this fact. Muslims do not conceal it. There is no doctrine of Taqiyyah (holy hypocrisy) in Islam. All the narrations pertaining to the cancelled Qur’aanic verses are in the public domain. But the Shiah moron who anonymously circulated his pamphlet, presented these narrations as if it is something new to Muslims. With these narrations, the Shiah kuffaar are out to confuse ignorant Muslims

The claim that “most of the Qur’aan was lost” is a preposterous slander by the Shiah kuffaar. At the time of Rasulullah’s demise there were innumerable Huffaaz of the Qur’aan-e-Kareem. This

fact is testified by the shahaadat (martyrdom) of 70 Huffaaz in the Battle of Yamaamah. It was the Martyrdom of so many Huffaaz which had finally induced Hadhrat Abu Bakr (radhiyallahu anhu) to order the compilation of the Qur'aan Majeed in Book form at the insistence of Hadhrat Hudhaifah (radhiyallahu anhu).

The numerous Huffaaz would recite the Qur'aan Majeed during Rasulullah's lifetime and Jibraeel (alayhis salaam) would listen annually during Ramadhaan, to Rasulullah's recitation of the entire Qur'aan Majeed. During the last Ramadhaan of Rasulullah's life, Hadhrat Jibraeel (alayhis salaam) listened to two khatams made by Rasulullah (sallallahu alayhi wasallam).

In addition to the innumerable Huffaaz present, many Sahaabah had the entire Qur'aan Majeed in written form. Now when the Ummah has preserved the Compilation of Hadhrat Uthmaan (radhiyallahu anhu) for fourteen centuries intact without a word being interpolated or missed, why could the numerous Sahaabah not preserve intact the Qur'aan revealed to Rasulullah (sallallahu alayhi wasallam) with only a small gap between their time and the time of Rasulullah's demise? It is indeed illogic and stupid to aver that the Ummah had achieved the feat of preservation despite being fourteen centuries apart from the era of Nabi-e-Kareem (sallallahu alayhi wasallam), but the Sahaabah with their wonderful memories were unable to preserve the Qur'aan which they had acquired directly from Rasulullah (sallallahu alayhi wasallam).

If anything from the Qur'aan had been discarded, a cacophony of objections would have been raised in the ranks of the Sahaabah. There would never have been the *Ijma'* which had

been established among the Sahaabah on the authenticity of the Qur'aan Majeed.

Another fact of significance is that many Sahaabah were still aware of numerous *Mansookh (Abrogated)* aayaat. But, they did not proffer inclusion of such verses in the Compilation of the Qur'aan Shareef. Just one example is the aayat pertaining to *Rajm (stoning the adulterers)*. Hadhrat Umar (radhiyallahu anhu) who was instrumental in compiling the Qur'aan Majeed, did not include this verse despite the fact that he was aware of it, and that he stated unequivocally that the *hukm (law)* of *Rajm* was valid and not abrogated. Now what had induced him to exclude this verse from the Compilation while retaining the practical law of the aayat? Since he was aware that this aayat was *Mansookhut Tilaawat*, i.e. Allah Ta'ala had cancelled it being a part of the Qur'aan for Tilaawat, he did not request its inclusion in the Compilation. If this aayat had been the subject of Tilaawat, then it is inconceivable that he would have excluded it, and it is likewise inconceivable that not a single Sahaabi would not have objected to its exclusion if it had not been abrogated.

*Naskh* was the reason for much of the revealed *Wahi* not being included in the Qur'aan Majeed despite it having formed part of it earlier. The incidence of *Naskh* was restricted to the era of Rasulullah (sallallahu alayhi wasallam).

For the protection of the Qur'aan Majeed, Allah Ta'ala had created the Institution of the Huffaaz. This Institution was not a later innovation. Its initiation was during the very lifetime of Rasulullah (sallallahu alayhi wasallam). The practical implementation of the aayat: "*Verily, We have revealed the*

*Qur'aan, and verily, We are its Protectors.*”, is by means of the Institution of the Huffaaz.

The argument of the Shiah kuffaar regarding *tahreef* in the Qur'aan is manifestly absurd in the light of the categorical assurance of guarding the authenticity of the Qur'aan given by Allah Azza Wa Jal Himself. He reveals as He pleases, and He effaces of His Revelation as He wills. Thus, the Qur'aan Majeed states: “*Allah effaces whatever He wills and He establishes (retains) whatever He wills (of His laws and aayaat).*” No one has the right to question any of the Prerogatives of Allah Azza Wa Jal.

The numerous narrations pertaining to *Abrogation* to be found in the Hadith Kutub of Muslims is indicative of the awareness of the Sahaabah of this incidence. The senior Sahaabah would prevent lecturing by those who were not qualified in *Naasikh and Mansookh*. These narrations are recorded in the Kutub of Islam not to show that ‘most of the Qur'aan has been lost’ as the Shiah kuffaar slanderously claim. The purpose is to elucidate the Qur'aanic verses which categorically state Allah's law of *Naskh*.

## **SURAH AHZAAB AND ABROGATION**

The Shiah moron alleges that since the greater part of Surah Ahzaab was ‘lost’, Hadhrat Uthmaan (radhiyallahu anhu) managed to ‘locate’ only the number of verses which are presently in this Surah. This is another blasphemous and slanderous accusation. Hadhrat Uthmaan (radhiyallahu anhu) did not execute the original compilation of the Qur'aan Majeed. This noble feat was accomplished by the Committee headed by Hadhrat Zaid Bin Thaabit (radhiyallahu anhu), and instituted by Hadhrat Abu Bakr (radhiyallahu anhu), the first Khalifah.

Hadhrat Uthmaan (radhiyallahu anhu) had ordered the arrangement of the proper sequence of the Surahs as was instructed by Rasulullah (sallallahu alayhi wasallam). There was no further addition to nor deletion from the Compilation accomplished under the orders of the first Khalifah. Thus the claim that Hadhrat Uthmaan (radhiyallahu anhu) “*only succeeded in locating the present number of verses*” is bunkum and utterly baseless.

Sight should not be lost of the numerous Huffaaz present among the Sahaabah. These Huffaaz had memorized the entire Qur’aan Shareef, minus the *Mansookh* verses which Allah Ta’ala had effaced from their memories. This was achieved during the very lifetime of Rasulullah (sallallahu alayhi wasallam). The Sahaabah did not become Huffaaz from the physically compiled copy prepared during the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu).

With so many Huffaaz around him, what was the difficulty in ‘locating’ the entire Surah Ahzaab if there had to be done any search. Even today, if all the copies of the Qur’aan Majeed are destroyed, there will be innumerable Huffaaz to swiftly prepare authentic copies. It is indeed preposterous to proffer the absolutely stupid proposition of the greater part of Surah Ahzaab found to be missing by Hadhrat Uthmaan (radhiyallahu anhu). He had the very first compiled version by him, and he had the assistance of innumerable Huffaaz, and above all, he himself was an accomplished Haafiz of the Qur’aan..

Why do the Shiahs delete Hadhrat Ali (radhiyallahu anhu) from this equation. When all the supposed deletion was being effected



by the Sahaabah, where was Hadhrat Ali (radhiyallahu anhu)? He was an accomplished Haafiz of the Qur'aan. Did he not – could he not raise his voice in protest at the alleged blasphemy of mutilating the Qur'aan being perpetrated? Was it expected of such a senior Sahaabi as Hadhrat Ali (radhiyallahu anhu) whom the Shiahs proclaim their first infallible Imaam to whom Jibraeel (alayhis salaam) would bring *Wahi*, to have maintained silence and become a silent observer of the destruction of Islam?

The truth is that this is precisely what the kuffaar Shiah clergy din into the ears of their ignorant masses. It is quite clear that there were two Alis. One a Shiah Ali, and the other the Ali of Islam – the son-in-law of Rasulullah (sallallahu alayhi wasallam), the Fourth of the Khulafa-e-Raashideen whom the entire Ummah reveres. The 'Ali' of the Shiahs was some cowardly character who condoned silently the supposed destruction of the Qur'aan and Islam by the Sahaabah as the kuffaar Shiahs believe.

If there had been the slightest deletion from the Qur'aan, innumerable voices of protest from the Sahaabah would have been heard. How is it ever conceivable for the prevalence of such a deafening silence by such a large body of Sahaabah among whom were innumerable Huffaaz, when the alleged massacre of the Qur'aan was being perpetrated by means of wholesale deletions? Not a single Sahaabi, not even the noble and valiant Hadhrat Ali (radhiyallahu anhu), raised even a murmur of discontent. Only Shiah kuffaar are capable of such obnoxious fabrications.

The alleged 'deletion' by Hadhrat Uthmaan (radhiyallahu anhu) is a notorious Shi'i fabrication. Whilst they accuse him of

deliberate wholesale deletion, they contradict themselves by producing a text from Tafseer Durre Manthur which they erroneously translate: “...but when Uthman collected the Mushaf, he only succeeded in locating the present number of verses (i.e. in Sural Al-Ahzaab).” In other words, this implies that it was not Hadhrat Uthmaan (radhiyallahu anhu) who had committed the alleged deletion from Surah Ahzaab. He only was allegedly unable to locate the remainder, i.e. the greater part, of Surah Ahzaab. But this is preposterously absurd. Why would it not have been possible to locate the rest of the Surah when:

- (a) He was in possession of the original copy of the Qur’aan compiled during the Khilaafat of Hadhrat Abu Bakr (radhiyallahu anhu)
- (b) There were innumerable Huffaaz of the highest calibre among the Sahaabah still living ?
- (c) He, himself was an expert Haafiz.

The meaning of the text in Tafseer Durre Manthur and in other kutub is simply that the rest of the Surah was effaced from the hearts of the people by Allah Ta’ala. Confirming this fact, the Qur’aan states:

*“Whatever We abrogate or **cause to forget** from any aayat, We reveal better than it or similar to it.” (Aayat 106, Al-Baqarah)*

Among the ways of Divine Abrogation was effacement. That is, Allah Ta’ala caused the Sahaabah to completely forget what they had memorized. Mentioning an example of effacement, Hadhrat Ibn Umar (radhiyallahu anhu) narrated:

*“There were two men who recited a Surah which Rasulullah (sallallahu alayhi wasallam) had recited to them. Thus, they would recite it. One night whilst they were performing Salaat, they were unable to recite it (not) even a letter. In the morning they hastened to Rasulullah (sallallahu alayhi wasallam) and mentioned this occurrence. He said: ‘Verily, it (the Surah) is from those (Surahs/Aayats) which have been abrogated.’ Thus they had forgotten it.”*

Abrogation occurred only while Rasulullah (sallallahu alayhi wasallam) was alive. Nothing of the Qur’aan was forgotten or effaced after the demise of Rasulullah (sallallahu alayhi wasallam). Any such suggestion is in direct conflict with the assurance of Allah Ta’ala stated in the Qur’aan, and also nugatory of the perfection of Islam as confirmed in the Qur’an, and is tantamount to refuting the completion of Nubuwwat. But the Qur’aan confirms the completion and perfection of the mission of Nubuwwat.

Another example of *Naskh* appears in the following narration:

*“Zaid Ibn Thaabit and Saeed Bin Al’Aa’s (radhiyallahu anhum) while writing the Mushaf came across this aayat (i.e. the verse of Rajm –Stoning). Then Zaid said: ‘I heard Rasulullah (sallallahu alayhi wasallam) saying: .....Arabic aayat.....”*

The Sahaabah were aware of this verse and they were also aware that while its text no longer constituted part of the Qur’aan, the law of *Rajm* remained valid. In this regard Hadhrat Umar (radhiyallahu anhu) said: *“Verily the Nabi (sallallahu alayhi wasallam) had stoned. Verily Abu Bakr had stoned, and I have*

*stoned after him. Soon shall there come people who will deny Rajm.”*

Another ridiculous contention of deletion is the Shiah claim regarding the verse of *radha'ah* (*suckling – breast-feeding*). According to a narration of Hadhrat Aishah (radhiyallahu anha), two verses were written on a paper. The one was the aayat of Rajm and the other the aayat of Radhaa'ah. The paper on which these two verses were written were under a pillow. A goat entered and ate the paper. The convoluted brains of the Shiah kuffaar constrain them to allege that since the goat had devoured the paper, the verses were lost, hence not to be found in the Qur'aan.

The filth of kufr which deranges brains is mentioned in the following Qur'aanic aayat:

*“And, He (Allah) casts rijis (filth) on those who lack intelligence.”*

The ludicrous claim of the Shiah in this regard evokes mirth. Even if a goat had consumed the entire Qur'aanic compilation, it would not have affected the authenticity of the Qur'aan. The very first Compilation was not compiled from another compilation. If all the copies of the Qur'aan today are destroyed by the kuffaar, the Qur'aan will still be authentically reproduced. When this is the state regarding the whole Qur'aan, what should be averred about two verses eaten by a goat. Hadhrat Aishah (radhiyallahu anha) was aware of the verses. She recited the two aayats even after the goat had consumed the paper. Innumerable other Sahaabah were aware of the verses. So what prevented them from including these two verses in the Qur'aan Majeed? It was the knowledge of *Naskh* which negated the inclusion of

these two verses and numerous other aayaat. But to say that these two verses were lost because of the goat, is ridiculously absurd and it only highlights the corruption of Shiah thinking and falsehood.

*“Those who commit kufr and belie Our Aayaat, verily for them there is a disgraceful punishment.”*  
(Al-Hajj, Aayat 57)

How could it have been possible for any portion of the Divinely Protected Qur’aan to have been lost during the very age of the Sahaabah? About this Qur’aan, Allah Ta’ala says:

*“Allah has revealed the most beautiful Speech which is a Book of similarities and oft-repeated. The bodies of those who fear their Rabb quiver. Then their bodies and their hearts become tender (inclining) to the remembrance of Allah. That is Allah’s guidance with which He guides whomever He wills.”*  
(Az-Zumar, Aayat 23)

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated: *“Wahi would be revealed to Nabi (sallallahu alayhi wasallam) during the night, and he would forget it during the day. Then Allah revealed: ‘Whatever We abrogate or caused to forget.....(aayat 106 Surah Baqarah).”*

Confirming the substitution of one aayat with another, the Qur’aan states:

*“When We substitute an aayat for another aayat – and Allah knows best whatever He reveals – they (the kuffaar/Shiahs/ Munaafiqeen) say: ‘You (O Muhammad!) are a fraud.’ In fact,*

*most of them know not. Say that Ruhul Qudus (Jibraeel) reveals it from your Rabb with the Truth to firmly establish those who believe, and as a glad tiding for the Muslimeen.”*  
(An-Nahl, Aayats 101 and 102)

## **SHIAH AND CHRISTIAN ABSURDITY**

Like the Christian enemies of the Qur’aan, the Shiah enemies of the Qur’aan and Islam claim that the Qur’aan we have today is not the Qur’aan revealed to Rasulullah (sallallahu alayhi wasallam), but it is the Qur’aan compiled and standardized by Hadhrat Uthmaan (radhiyallahu anhu). Stating this allegation which the Shiah kuffaar also support, the Christian missionary, Gilchrist writing in his booklet, *Evidences for the Collection of the Qur’an*, avers:

*“This booklet contains a brief historical survey of the collection of the Qur’aan text from the time of Muhammad’s death until the caliphate of Uthman when the text was finally standardised into the form in which it appears today.”*

Inspite of their desperate and abortive endeavours to show that the Qur’aan-e-Hakeem is not authentic and that the Qur’aan Shareef has suffered the same fate as the Bible in regard to distortion, interpolation and deletion, the Shiah kuffaar like John Gilchrist, have been constrained to concede that the present Qur’aan is the standardized compilation of Hadhrat Uthmaan (radhiyallahu anhu)

From this admission made by the Shiah kuffaar and the Christian missionaries, the following facts are significant:

(1) The supposed changes which occurred in the Qur’aan Shareef were effected in the period from the death of Muhammad (sallallahu alayhi wasallam) until Uthmaan’s Khilafat.

(2) Since the time of the Khilaafat of Hadhrat Uthmaan (radhiallahu anhu) to this day there exists the “standardised form” of the Qur’aan Shareef. In other words, the kuffaar concede at least this much that the Qur’aan which the World of Islam possesses and recites today is the same Standard Form which was “finally standardised” by Hadhrat Uthmaan (radhiallahu anhu).

The demise of Rasulullah (sallallahu alayhi wasallam) occurred in the year 632 of the Christian Era and the demise of Hadhrat Uthmaan (radhiallahu anhu) happened in 656 of the Christian Era. Thus, the period from the demise of Rasulullah (sallallahu alayhi wasallam) to the demise of Hadhrat Uthmaan (radhiallahu anhu) was a duration of a mere 24 years. But for the purpose of our discussion this period shrinks to a mere 14- years since the event of the standardization of the Qur’aan Shareef by Hadhrat Uthmaan (radhiallahu anhu) took place in about 26 (646 C.E.) after the Conquest of Armenia by the forces of Islam.

These facts lead to the conclusion that the alleged change and interpolation (supposed by the Shiah kuffaar and the Christians) occurred during these 14 years. At the end of this brief period, the process of interpolation was effectively halted by Hadhrat Uthmaan (radhiallahu anhu) who arranged the Standardised Copy of the Qur’aan Shareef — the very same version which we possess to this day, a fact which Gilchrist as well as the Shiah kuffaar concede.

In conceding that the Qur’aan which we have today in our possession is the “text” which was “standardised into the form in which it appears today” by Hadhrat Uthmaan (radhiallahu anhu) more than 1400 hundred years ago, the deniers of the Qur’aan ludicrously imply that while the Qur’aan Shareef withstood the ravages and vicissitudes of fourteen hundred years (from the time of Uthmaan—radhiallahu anhu —to the present age) and retained the authenticity bestowed by Uthmaan (radhiallahu anhu), it (the Qur’aan) failed to maintain its originality during the short period of 14 years from the demise of Rasulullah (sallallahu alayhi wasallam) to the time when it was standardised by Hadhrat Uthmaan (radhiallahu anhu). This conclusion is absurd in the extreme. No unbiased and intelligent person will be prepared to accept that the Qur’aan, despite withstanding the ravages of 14 centuries and maintaining its form (as standardised by Uthmaan), lacked the ability to perform this same feat of maintaining its authenticity in the short period of 14 years.

How is it possible for the Qur’aan to have been so well preserved for 14 centuries, but could not be preserved in the form handed down by Muhammad (sallallahu alayhi wasallam) for only 14 years, in an era teeming with superb Huffaaz and senior Sahaabah?

If the process of interpolation and deletion had set in after the demise of Rasulullah (sallallahu alayhi wasallam), how was this supposed process arrested and eliminated to give rise to a Qur’aanic version which held its originality and authenticity for more than fourteen centuries, i.e. from the time of Uthmaan (radhiallahu anhu) to this day? The following facts should not escape the seeker of the truth:



- (i) After the demise of Hadhrat Uthmaan (radhiallahu anhu) the process of the rise of deviated sects set in. Groups inimical to the Sahaabah and the true teachings of Islam reared their heads.
- (ii) A great number of Sahaabah had already departed from this world.
- (iii) In contrast, the number of the Sahaabah living during the fourteen years from the demise of Rasulullah (sallallahu alayhi wasallam) to the occasion of the “standardisation” of the Qur’aan Shareef was greater.

Keeping in mind these facts, it can never be accepted that inspite of the Qur’aan retaining its originality (the “form standardised” by Uthmaan) for 14 long centuries when all the Sahaabah, the first students, scribes and teachers of the Qur’aan had departed and deviated sects sprang up, it (the Qur’aan Shareef) lost its authenticity in the very initial fourteen years after the demise of Rasulullah (sallallahu alayhi wasallam), a period in which all the Sahaabah existed. If the first Scribes – those who wrote down the Qur’aan Shareef under the direct supervision of Rasulullah (sallallahu alayhi wasallam) – the first Huffaaz – those who memorized the whole Qur’aan under the supervision of Rasulullah (sallallahu alayhi wasallam) – and the first Students of Rasulullah (sallallahu alayhi wasallam) had failed to preserve the originality and the authenticity of the Qur’aan Shareef in the first 14 years, then how was it possible for the Ummah of Islam to have retained the authenticity of the Uthmaani Version for such a long period of 14 centuries when so many forces inimical to Islam were arraigned against the Qur’aan and Islam? If this feat could have been accomplished by those not directly connected with the Qur’aan (i.e. non-Sahaabah), what was the difficulty which precluded those directly connected to the

Qur'aan (viz., the Sahaabah) to have retained the authenticity of Muhammad's Version for a mere 14 years? Intelligence will not accept the slander of the Shiah kuffaar.

In the attempt to negate the authenticity of the Qur'aan Shareef, the Shiah kuffaar have been compelled to ignore fourteen centuries which have passed over the Qur'aan-e-Hakeem – fourteen hundred years which saw no change overcoming the Qur'aan. Just as the Christians claim that the present Qur'aan is the version compiled by Hadhrat Uthmaan (radhiyallahu anhu), so too, do the Shiahs allege.

What hidden and mysterious power preserved the authenticity and originality of the “standardised” version for full fourteen hundred years? On the authenticity of this Version there is consensus of the Christians and Shiah kuffaar.

## **ALLAH'S PROMISE**

*“Verily We revealed the Thikr (Qur'aan), and verily We are its  
Protectors.”*

*(Al-Hijr, Aayat 9)*

In fulfilment of this Promise, Allah Ta'ala had established an elaborate array of measures to ensure that the Qur'aan Majeed remains pure, unadulterated and authentic until the Day of Qiyaamah. The measures ordained by Allah Azza Wa Jal were:

(1) The Qur'aan Majeed was taken down in writing immediately on its revelation. Thus, the entire Qur'aan was preserved in the written form during the very lifetime of Rasulullah (sallallahu alayhi wasallam).

(2) Besides the written Qur'aan recorded under the direct supervision of Rasulullah (sallallahu alayhi wasallam), there were many Sahaabah who had written the Qur'aan from their own memories. All of these copies were authentic. Since they and others were Huffaaz, there was no difficulty correcting any possible error in the personal written copies of the various Sahaabah.

(3) The miraculous Institution of Hifz is the best method which has ensured the authenticity of the Qur'aan for more than fourteen centuries. Many Christian critics of Islam have acknowledged this fact.

(4) Rasulullah (sallallahu alayhi wasallam) was the best Haafiz of the Qur'aan thus precluding the possibility of the slightest error creeping in. Hadhrat Jibrael (alayhis salaam) listened to the recitation of the entire Qur'aan by Rasulullah (sallallahu alayhi wasallam) once every year during the month of Ramadhaan. During the last Ramadhaan, Rasulullah (sallallahu alayhi wasallam) recited the entire Qur'aan from memory twice to Jibrael (alayhis salaam) who was the primary medium for the revelation of the Qur'aan.

(5) It was from Rasulullah (sallallahu alayhi wasallam) that all the Sahaabah acquired the Qur'aan. Innumerable among them became Huffaaz of the highest merit. Rasulullah (sallallahu alayhi wasallam) was their Master in this field. The standard of Hifz of the Sahaabah was therefore unquestionably of the highest order.

(6) Among the most powerful Huffaaz were the Khulafa-e-Raashideen, Hadhrat Zaid Bin Thaabit and innumerable others among the Sahaabah.

(7) Among the scribes who took down the Qur'aan in writing immediately after revelation were the Khulafa-e-Raashideen, Zaid Ibn Thaabit, Ubay Bin Ka'b, Zubair Bin Awwaam, Muaawiyah, Mugheerah Bin Shu'bah, Khalid Bin Waleed, Thaabit Bin Qais, Abaan Bin Saeed (radhiyallahu anhum) as well as others.

(8) Innumerable Sahaabah were Huffaaz of the Qur'aan Majeed.

(9) It was the general practice at the time for almost all people to complete the recitation of a Qur'aan once every ten days.

When Hadhrat Zaid Bin Thaabit (radhiyallahu anhu) was handed the task of compiling the Qur'aan Majeed, it was not an obscure book which had to be dug out from archives or some other forgotten places. He himself was a powerful Haafiz, and he had the expert assistance of other Huffaaz as well as the many written manuscripts.

## **WHAT THE CRITICS SAY ABOUT THE QUR'AAN**

Dr. Steingoss says:

‘We may well say the Quran is one of the grandest books ever written . . . such a work is a problem of the highest interest to every thoughtful observer of the destinies of mankind.’

‘That the best of Arab witnesses have never succeeded in producing anything equal to the merits in Quran . . . To compose

such revelations at will was beyond the power of the most expert literary artist.'

- Encyclopaedia Britannica.

'However often we turn to it (Quran) . . . it soon attracts, astounds and in the end enforces our reverence . . . Thus this Book will go on exercising through all ages a most potent influence.'

- Goethe.

'The age of the Vedas Puranas is gone: Now the Quran is the only book to guide the world.'

- Guru Nanak (founder of Sikhism)

'The miracle of Islam par excellence is the Quran . . . How could this marvellous book be the work of Muhammad, an illiterate Arab . . . The Quran could not be the work of an uneducated man . . . Unless he had the help of the Almighty.'

- Dr Laura V. Vaglieri.

'By a fortune absolutely unique in history, Mohammed is a threefold founder of a nation, of an empire, and of a religion. The Quran is a Book which is a poem, a code of laws, a book of common prayer, all in one and is revered by a large section of the human race as a miracle of purity and style, of wisdom and of truth. It is the one miracle claimed by Mohammad - his 'standing miracle' as he called it; and a miracle indeed it is.'

- Reverend Bosworth Smith.

'The best Arab writers have never succeeded in producing anything equal in merit to the Quran itself.'

- Palmer.

‘There is probably in the world no other book (Quran) which has remained twelve (now 14) centuries with so pure a text.’

- Sir William Muir.

‘It (Quran) is a literal revelation of God, dictated to Muhammed by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and Muhammed, the prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty, that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammed could never have gathered of his own accord.’

- Harry Gaylord Dorman.

‘All those who are acquainted with the Quran, in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.’

- Edward Montet.

## CONCLUSION

The claim of the Shiah kuffaar that even the Ulama of Islam concede that a substantial amount of the Qur’aan is missing is absolutely fallacious and slanderous. There is not a single Aalim in Islam’s fourteen century history who has even hinted to the possibility of any portion of the Qur’aan Majeed being missing.

The “missing” aayats mentioned in the Books of Islam refer to *Mansookh (Abrogated)* verses only. The contention of the Shiah kuffaar is therefore dismissed as utterly baseless.