

From the misguidance of the Rafidah concerning of the Noble Qur'an  
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Likewise, the Rafidah have gone astray concerning some issues associated with the noble Qur'an, and from them:

First: the belief of the Rafidah in the change and alteration of the Qur'an:

We believe that all of the Qur'an is preserved in its wordings and meanings. Nothing has been added to or taken away from it, confirming the statement of the Most High (which translated means): “*Verily We have sent down the Reminder and verily We will preserve it.*” However, according to the Rafidah, they believe that the noble Qur'an which is in our hands is an altered book, which has been added to and taken away from. Here are some of their statements said by Ibrahim al-Qami, who died in the year 307 AH, in the introduction to his tafsir, “*the Qur'an has that which abrogates and that which was abrogated, and it has that which is clear and that which is ambiguous in meaning, and it has the general and the specific, and it has that which sends forward and that which holds back, and it has that which is cut off and that which is joined together, and it has letters in place of other letters, and it has that which is against what Allah has sent down,*” then he struck an example of this blasphemy of his, saying, “*the statement of Allah Most High 'O Maryam, submit yourself with obedience to your Lord and prostrate yourself, and bow down,' is also 'bow down and prostrate'... and as for what is against what Allah has sent down, then it is His statement: 'You are the best of peoples ever raised up for mankind; you enjoin good and forbid evil.' Abu Abdullah, upon him be peace, said to the reciter of this verse: 'the best of peoples,' killing the leader of the believers, and al-Hasan, and Hussein the son of Ali, upon him be peace!?* Then it was said to him: *how was it sent down, O son of the messenger of Allah? So he said: it was only sent down as: 'you are the best of imams ever raised up for mankind,' then he said: and as for what was distorted from it, then it is His statement: 'but Allah bears witness to what He sent down to you in Ali. He sent him down with knowledge and the angels bear witness'”* Tafsir al-Qami (10-1/5). And in al-Kaafee, on the authority of Abu Abdullah, upon him be peace, saying “*verily the Qur'an which Jibreel came with, upon him be peace, to Muhammad is seventeen thousand verses.*” al-Kaafee (2/634). And al-Majlisee ruled in Maraah al-Uqool (2/563) that it is authentic. I say that the number of verses in the Qur'an which is in our hands is 6,236 verses, counted according to the method of the people of Kufa, on the authority of Abu Abdur-Rahman As-Sulami, on the authority of Ali ibn Abi Talib, may Allah be pleased with him, as is found in the book “Nadhimat-uz-Zuhur” (The Ordering of the Flowers) by Imam ash-Shatibi, and others from the books written on the science of divisions. So in this view, the verses that have been removed from the Qur'an, in this lie, reaches 10,674 verses, and with Allah we seek refuge.

And they have a famous publication asserting the distortion of the Qur'an, and behold, it is the book "The Decisive Word on Confirming the Distortion of the Book of the Lord of Lords," (TN: it appears the author is quoting here from the source) *written by the scholar al-Najafi al-Haj Mirza Husain ibn Muhammad Taque al-Noori al-Tabarsi al-Matufi, d. 1320 AH, who printed the book in Iran in the year 1289 AH, and the Shia rewarded him for writing this by burying him in the building, al-Mashhad al-Murtadawi, in Al-Najaf in the hall of the Banu al-Adhami room, daughter of the ruler, defender of the religion of Allah, in the south office, on the right, inside the courtyard of al-Murtadawi, coming from the southern gate into Najaf al-Ashraf, in the holiest site, according to them. (al-Khutoot al-'Areedah al-Wasa'il wa Mustanbat al-Masa'il, p. 10). Refer to his biography in the introduction of his book "Mustadrak al-Wasa'il wa Mustanbat al-Masa'il," by his student Aga Baazarak al-Tehraani.*

Verily Allah Most High sent down the Qur'an as a guide and a mercy for the believers, and for them to worship with what it contains, until the Hour is established. So if any distortion happens to it, or change, or loss, then this would be loss of it all. So then how is it true that a book remains as guidance, mercy, light, and healing?

So here I will pose a question only for the intelligent ones. If the Rafidah had zeal for the Qur'an, and exalted it, then why did they give the distorters – according to their claim – a chance to distort the Qur'an and change it, and waste it? Where are those who they claim are their imams, at their head Ali ibn Abi Talib, radi Allahu anhu, and those who came after him, them being free from what is associated with them? Where are they concerning this distortion and playing games, while they have, according to your claims, the keys to the heavens and the earth, the worldly life and afterlife, all of this being at their disposal?

Secondly: the issue of the sending of revelation to other than the Prophet sall Allahu alaihi wa sallam:

We believe that the noble Qur'an is the last of the heavenly books, after which no book will be sent down, because prophethood has been cut off and revelation has ended with the death of the Prophet sall Allahu alaihi wa sallam. In Sahih Muslim, on the authority of Anas, who said: "*Abu Bakr, radi Allahu anhu, said after the death of the Messenger of Allah sall Allahu alaihi wa sallam, to Umar: come with us to visit Umm Aiman like the Messenger of Allah used to visit her. When we reached her, she cried, so they (both) said to her, 'what has made you cry? What is with Allah is better for His messenger sall Allahu alaihi wa sallam.'* So she said, '*I am not crying because I don't know that what is with Allah is better for His messenger sall Allahu alaihi wa sallam, but I cry because the revelation has been cut off from the heavens.'* And she moved them both to tears and they began to cry with her."

This is as we believe, that the revelation was only sent down to the Prophet sall Allahu alaihi wa sallam, and it wasn't sent down to anyone else. As for the Rafidah, then they believe that revelation was sent down upon other than him, sall Allahu alaihi wa sallam. For that reason, they have *mus-hafs* (written scripture) other than the noble Qur'an. Rather, our Qur'an is uncountable compared to the number of these *mus-hafs*. It is said in al-Kaafee: "Chapter: mentioning the papers and al-Jafr, and al-Jami'ah, and the *mus-haf* of Fatimah, upon her be peace":

*"Many of our companions, from Ahmad ibn Muhammad, from Abdullah al-Hijal, from Ahmad ibn Umar al-Halabi, from Abu Baseer said: 'I entered upon Abu Abdullah, alaihi as-salaam, and said to him: may I be made your ransom, I ask you a question on a matter. Is there one to hear my speech?' He said: 'so Abu Abdullah, alaihi as salaam, raised up a cover between himself and the others so I could get into it, then said: O Abu Muhammad, ask on what seems good to you.' He said: 'I said, may I be made your ransom, verily your sect is saying that the Messenger of Allah taught Ali, alaihi as salaam, a gate, by which a thousand gates were opened for him, each of which opened a thousand gates.' He said: 'I said: This, by Allah, is knowledge.' He said: 'So he scratched in the dirt for a while, then said: verily it is knowledge, but what is that?' He said: 'then he said: O Abu Muhammad! Verily, with us is Al-Jami'ah! And what will let them know what the Jami'ah is?' He said: 'I said: may I be made as a ransom for you, what is Al-Jami'ah? He said: the page whose length is seventy arm-spans of the messenger of Allah, its splitting, and written by the right hand of Ali, in which is every halal and haram and everything the people need, even the blood money for a scratch. And he moved his hand toward me and said: do you permit me, O Abu Muhammad?' He said: 'I said: May I be made your ransom, I am for you only, so do whatever you wish.' He said: 'So he felt me with his hand and said: even the blood money for this – as if he was angry.' He said: 'I said: this, by Allah, is knowledge. He said: verily, it is knowledge, but that's not it.*

*Then he was silent for some time, then said: and verily, with us is al-Jafar. And what will let them know what is al-Jafar?' He said: 'I said: and what is al-Jafar? He said: a container from Adam, which holds knowledge of the prophets and teachers, knowledge of the scholars who passed away from the children of Israa'il.' He said: 'I said: verily this is knowledge. He said: verily it is knowledge, but that's not it.*

*Then he was silent for some time, then said: and verily, with us is the Mus-haf of Fatimah, upon her be peace, and what will let them know what is the Mus-haf of Fatimah, upon her be peace?' He said: 'I said: and what is the Mus-haf of Fatimah, upon her be peace? He said: a mus-haf which has the like of this, your Qur'an, three times over. By Allah, there is not even one letter in it from your Qur'an.' He said: 'I said: this, by Allah, is knowledge. He said: verily it is knowledge, but it's not it.*

*Then he was silent for a time, then said: verily, with us is knowledge of what has been and knowledge of what will be, until the Hour is established.' He said: 'I said: may*

*I be made your ransom, this by Allah, is knowledge. He said: verily it is knowledge, but it's not it.'*

*He said: 'I said: May I be made your ransom, what, then, is knowledge? He said: verily it is what occurs by night and by day, event after event, thing after thing, until the Day of Judgment.'*" al-Kaafee (1/239).

And I have only quoted the report in full so the reader can study these mockeries and falsehoods in order to increase in insight concerning the Rafidah and their religion. And in the current era, Khomeini has confirmed this belief, the Mus-haf of Fatimah, when he said while counting some of their bragging points and achievements: *"we brag over the salvation of our Sha'bani Imams, and in calling upon Husein the son of Ali at Arafah, and the Sajadi Paper, 'Zaboore of the Family of Muhammad,' and the paper of Fatimah – the book inspired before Allah Most High to the Shining, Pleased One,"* the last address on page 5, and the last address is *"The Commandment of Divine Politics"* by Khomeini. We seek refuge with Allah from the astray ones and those who lie on Him.

Ahl us Sunnah wal Jamaah believe that the Qur'an is the speech of Allah Most High, which He truly spoke in a way that befits the Majesty of Allah and His Perfection, as Allah the Exalted, Most High states (what translated means): *"and if one of the polytheists seeks protection from you then give him protection, so he may hear the speech of Allah."* But the Rafidah negate this truth and believe that the Qur'an is created like the rest of the creation which Allah Most High created, like the sky, the earth, the mountains, and other creations like them. And this corrupt creed is what the righteous predecessors waged war against on the day the Mutalilah came out with it and burdened the people with it using the influence of the ruler, while a small number of the authorities on the Sunnah stood firm, at their head the venerable Imam, Ahmad ibn Hanbal, may Allah have mercy on him. For verily, he was firm until the affliction was removed and the trial was extinguished.

Al-Majlisee composed, in *"Bihaar al-Anwaar,"* a chapter with the title *"Chapter: that the Qur'an is created"* (Bihaar al-Anwaar, 121-117/92), and says that the sign of the trustworthy, righteous Shi'a is: *"that the Shi'a and the Mutazilah say: the Qur'an is created."* (A'yaan Ash-Shi'a 1/461). And Abu Ja'far Al-Tusi says: *"and in the sign is a proof that the Qur'an is not Allah, and that Allah is its originator and controller, .. and in it is a proof that Allah is its controller, and whatever is included in control of something is an action, and the action cannot exist except that it was created.."* (Tibyaan fee Tafseer Al-Qur'an 1/399), in the tafseer of Allah Most High's statement: *"We bring something better than it."*

And it has been reported from some of their imams that the Qur'an is not created, but they conveyed these reports either from the angle of them being *taqiyaah* (pretending out of fear), or that the statement of the imam was carried to negate the denial of the

Qur'an, because from the meanings of “*makhlooq*” (created) in the language is “a fabricated statement”. Like this they claim, and it is an excuse that is ruined.

translated by Abdullah Boyd