



A Review Article regards Distortion in the Encyclopedia of Islam

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Abstract

Some authors of articles in area of the Encyclopedia of Islam have not only failed to observe fairness in their reports and have made mistakes, but also their tone is deliberately indication of suspicion and infliction of slander on Islam and Muslims. One of the doubts raised by Orientalists is the distortion of the encyclopedia of Islam. This encyclopedia contains various entries (about a thousand entries) in Quranic subjects. Among these entries, there are titles that their authors have referred to as "distortions" or "titles". Distortion means the displacement of words and sentences or their misinterpretation, which leaves the concept of the theologian out of the proper context and leaves it to a concept, and this concept lies in the margin of the original meaning, which causes misunderstandings of authors (Hawa Lazarus), and the issue of distortion in the encyclopedia of Islam was promoted in this article and a review of this article has been made.

Keywords: Islam; Distortion; Encyclopedia of Islam

1. Introduction

The concept of distortion from the viewpoint of the Muslim authors is defined as the sense of the text, or the distortion of the word, namely, manipulation of the text itself. Ibn Khaldun considered distortion only in the sense of capturing the meaning of the text. However, the widespread perception of the distortion among Muslim authors, especially from the 5th century AD to the present, is an understanding that accuses Jews and Christians of deliberately distorting the text of the Bible itself. The oral tradition of the Jews, considered to be inappropriate to the Bible, is also part of this distortion, and this issue is included in the Book of the Quran, and one of the doubts raised by the Orientalists in the Qur'an is the distortion of the Quran. Some of the Orientalists such as Joein Bell, John Burton, Jordan Darnelle Nubai, Sherry Lewin, have put forward the issue of distorting the Quran in the Encyclopedia of Islam by writing articles with this title (distortion) or other titles.

Based on the traditions of the Sunni Hashviyeh and Shiite scholars, they have proved this point in this encyclopedia of the universe. Among the cases that these Orientalists have put them to their doubts about the authenticity of the Qur'an, one can state the following: the removal of the suras of desertion, the hijab, the verse of verses and verses from the Ahzab suras, the repentance and the light of the current pages, the disappearance of parts of the Qur'an in the Yemameh War, and the controversy between Shi'a and Sunni, the issue of distortion regarding the text of the Quran is raised. Sunni writers accuse Shi'a of believing in distorting the Qur'an. It seems that Shi'a's basic material has gone away. Apparently, only a few Shi'a writers, are mainly distorted regarding the removal of (Quranic verses) and some minor changes in Quranic verses. Shi'i's actually accept the text of the Qur'an, but these accusations have, however, been raised from time to time. However, the Quran's protection of distortion is one of the most important beliefs of the Islamic society, which all Islamic sects agreed upon that. This discussion, due to its sensitivity and its influential role in other areas of epistemology and religious beliefs, is one of the issues that some have declared in the form of hostility since some time ago, and some in the form of scientific critique etc. have sought to establish doubts in the religious beliefs of the Islamic society question the authenticity of the Qur'an in their minds. Addressing this discussion in the current context is important because of the ease of access of the audience to information and the possibility of sharing scientific data, especially given the controversy of this issue and the design of the various points surrounding it. Therefore, you cannot be indifferent to it and pass it easily.

The present article is an answer to the articles related to the distortion of the Quran written by Orientalists in the Encyclopedia of Islam and the Qur'an. The authors of these articles have written articles such as: the lack of credibility of the original text of the Qur'an, taking of the Qur'an from previous divine books, the cover of revelation, distress and the contradiction of the text, the difference between some companions about the Qur'an, the Quran's collection after the Prophet's period, a particular written text, etc. tries to show that the Quran is distorted and a non-divine book. In this paper, the author looks at the inadequacy of the claim of distortion by reviewing the material of the article.

2. *Orientalist Point of View on Contradictions in the Encyclopedia of Islam*

Orientalists and Western scholars are prominent in Qur'anic issues and following them by some of the Muslim intellectuals influenced by Orientalism, who have studied the Qur'an and have written works in these fields, and some Western orientalists such as Dr. Morris Bouquay of France, John D. Port of England, and Martyr Doctor Eduard Anili, the Italian, considered the source of the Holy Quran as a clear divine revelation and believed that the Quran was revealed by Gabriel Amin on Prophet Muhammad (PBUH).

After experiencing a lot of scientific research has renounced its former religion. This group has achieved the fact that the Holy Quran has been revealed. It has been accepted the religion of Islam has written valuable scientific articles in this field. The names of about 200 of them have been collected and published in an independent book (Abdollahi Khorvash, Hossein, and Confessions of Orientalists). A group of non-Muslim Quranic scholars such as Professor Henri Carbon French, Japanese Isotsu, (Isuzu, God, and Man in the Quran) Thomas Carlleel Scotland (1998) and Jericho Zidane Christian have come to the conclusion that the teachings of the Qur'an are so magnificent and in accordance with divine teachings, which is definitely a kind of bond with God, and has been so devoted to God, and thus saved the people of the Arabian Peninsula and The bliss of billions of Muslim people has been history (Alizadeh, 2013).

They did not accept the revelation of the Lord on the Prophet Muhammad (PBUH) and the direct source of the revelations of the Qur'anic verses, therefore, they did not consider the Qur'an as the revelation of the Qur'an and Islam as the last divine religion, and remained in their religion, but in instead

of writing his writings to commemorate the perfection and teachings of prosperity and the realistic beliefs, and the ethical guidelines of the Qur'an, the moral perfections and perfections of the Prophet Muhammad (PBUH) and his companions, and the services of Islam and Muslims to humanity throughout history and role The inspiration of Muslim civilization to the West and the contribution of Muslims to the foundation of the new civilization of the West Castles (Zamani, 2006).

3. Prophet; the Author of the Qur'an

Some of the Orientalists of the Prophet Muhammad (PBUH & HP) believed that the Prophet is author of the Qur'an, and others helped him as well "George Seil". The translator of the Meanings of the Qur'an in English stated that in the introduction to this translation:

"But the fact that Muhammad was in fact the author of the Qur'an and its main predecessor. So, it is undoubtedly beyond doubt. Although it seems that the cooperation of others with him has not been much. This issue was so clear that his fellow countrymen did not object to his work. Another "Orientalist" who is the Prophet (peace be upon him and his family) is clearly the author of the Qur'an, is Hirshfeld, a Jewish scholar and English Orientalist. Hersfeld (1934) " stated:

"One of the differences between the revelation and the civilization is related to the transformation that arose in the author of the Qur'an" (Zamani, 2003).

3.1 Examination

A. The Prophet Muhammad (PBUH) cannot be the inventor of the Qur'an, because God Almighty explicitly says: "What He has brought is the only revelation sent to him by God:" We are the Almighty" (Najm, 3 & 4 verses); And he does not speak of Lust and Desire. It is not (except) a revelation which is revealed to Him".

It is understood from this verse that the Holy Prophet (peace be upon him) does not say anything about himself and the Qur'an is not made up of his thoughts, but by God. The study of the verses of the Quran testifies to the fact that no matter how much the world is, no matter how humane and thoughtful a human being, let alone an uneducated person who, in an environment full of ignorance and superstition, cannot bring such content-rich words that inspire the thinkers after centuries, and can be the basis for building a competent, healthy, faithful and progressive community.

God speaks with the Prophet in a restrictive tone:

"But if (presumptuously) attributed some of the words to us (to the lie), surely with the right hand "the truth" We would have caught him, then we would definitely cut off his heart vein ".

So how can the Prophet touch such a dangerous task? And how can we believe that he can attribute such a lie to God, and God will give him life and give him great miracles?

In this regard Allameh Tabataba'i stated that:

"In the twenty-third verse, Allah has said:" If you say that the Qur'an is the word of Muhammad, and of someone else who is in the profile of life like him: an orphan, not studying, in a dark environment like greedy ignorance like this book or a surah of its suras. It is obvious that the insights of the Qur'an are introduced only by the Word of God "(Tabataba'i, 1421)

B. How can the silence of the companions of the Holy Prophet (PBUH) be a sign of great cooperation or the principle of their cooperation in the formulation of the Quran? Naturally, the company of others in the formulation of the Quran with the prophetic prophet should cause them disapproval and protest against him, while the opposite is true. Therefore, not protesting them is an indication of the invalidation of this claim and shows that they have not cooperated in the elaboration of the Qur'an. This "burst of flood" argument is like saying that the lack of smoke from the furnace is a sign of fire.

C. What is the source of the certainty for George Seil that the principle of the invention of the Quran by the Prophet is certain? Is it merely the writing of an action claim to the scientific form of research that Western scholars have been proud to invent, and that brands do not have the style of others?

Fifth: The Holy Qur'an agrees with other heavenly books in the fundamental principles of monotheism, prophecy and resurrection, since the source of their descent is one and the Almighty God has revealed the same principles to his messengers, but it is different in detail with them, especially the Qur'an with superstition. There is a distorted present in the Torah and the Bible. For example, the Qur'an has opposed these books in the story of Lot, David, and Solomon, as well as the story of the Trinity, and the Prophet Ibn Allah and the Messiah Ibn Allah, so how can we say that the Quran is received from them? Has done.

Sixth: Where has Loot been informed, or is it likely that the Medine Jews used letters, is there only one chance to comment?

Seventh: Lut has been forgotten that twenty-nine sura of twenty nine sura will be written in alphabetical order! And only two civil sessions. How did the Prophet of Islam in Mecca adapt them to Medina Jews before coming to Medina? It would have been better for him to claim this photo and say: Prophet Muhammad probably will receive alphabets from al-Qurashic polytheists.

4. *The Prophet's Prophecy Theory (pbuh)*

The French Orientalist, W. Grimeh, is known to be the Prophet of Islam as a communist genius, and writes in the book "Muhammad":

"Muhammad initially did not invite people to a new religion, but called them" shared thought. " So we do not need to try to find the roots of "religion" in the religions before him, because he was a social elder who decided to fill the gap between the poor and the rich and to force the people to do this social duty, from the spiritual lever Belief in the Day of Resurrection and in the account and the book. This Orientalist claims several claims in this phrase.

1. The invitation of the Prophet of Islam at the beginning did not have religious nature. .
2. The first invitation to invite the Prophet was called for communism (communism). .
3. Prophet of Akram was a social reformer, not a divine prophet. .
- 4- The Prophet used the issue of Resurrection and Accountability to make people share. (Rezaei Isfahani, 2006)

4.1 Examination

Looking at history, we find that the first slogan of the Prophet, known in well-known history, is the invitation of the people to God, namely, "Say there is no God but Allah, to be succeed";

"When the polytheists were tired of Oneness and his associates' invitation and came to Abutaleb to mediate and prevent the invitation and struggle of the Prophet, the Prophet said: "If they accept and speak a single word, I will not fight again". Abu Jahl said: "We are ready to repeat his word ten times to close her work!" In this epistle, the Prophet responded: "Allah, Allah" said that the basis of religion and worship and monotheism and the destruction of idolatry. They were terrified and separated from him and went away" (Khoi, 1408).

Is this invitation to belief in unipolarity and uniqueness of the Creator of the universe anything but religious invitation? Where does this slogan call for sharing or economic demands?

If we think of the verses and surahs that were revealed to the Prophet in the first years of the year and the great one who read them, it becomes clear that these verses and surahs have the truth of "religious invitation", not the sharing.

Subsidies other than economic justice. The communist system of communism and the Islamic economic justice system each have their own definitions and criteria. One of the major issues in the struggle between communists and Muslims in the last century has been the difference between the economic thought of Islam and communism, and the most prominent feature of this is the principle of "economic ownership" and the principle of wages against the amount of work "إلا ما تلاش" that Islam establishes it. , But the shared school is precisely the opposite. On the basis of the task of "evangelizing and warning", in December many believers do good deeds to the paradise of gospel and criminals who exceed the limits of divine promise of the punishment of hell. Should know:

Firstly, the use of paradise and hell for encouragement and threats is not a sign of the lie of their two, or of their inextricance, to service and betrayal; otherwise, all the previous prophets who would have condoned people on the basis of the task of evangelizing heaven and threatening to hell, should be false and wrong usage to be accused.

Secondly, heaven and hell are based on the beliefs of all divine religions that the truth is not based on the orientation of the Orientalists to the Prophet.

Thirdly, we do not deny that the Qur'anic verses for the fulfillment of economic tasks and the implementation of social justice have given Paradise of good news and for the abandonment of that promise of hell, but these promises are not devoted to these economic tasks, but most of the Quranic verses include paradise and hell The rest is decent and insignificant.

5. *The Impossibility of a Relationship between the Supreme and the Minor*

The writer has refused to face the direct rebellion of the mission of the Prophet Muhammad. He even appears to believe in the sincerity of the Prophet and the revelation of his invitation, but he tries to create a source other than revelation for the Quran, so their interpretation of revelation in a denial of revelation. He says we truthfulness of Muhammad (PBUH) and what it has seen and heard, no doubt, but believe the source was his own and nothing to do with the invisible world who say that beyond the material world and nature, not because the world.

Commenting on Richard Bell's theory of revelation, in his explanation of the verses of the Qur'an, "Mentham Wright," said:

"This claim" is similar to the claim of the Prophet Muhammad regarding the revelation of what the poets refer to as poetic imagination, and also has more similarities with what the religious people referred to as the guidance of guidance after paying attention to God describes" (Eskandarlou, 2006).

He goes on to say:

There are no questions about the essential and essential purity of Muhammad (peace be upon him and his family). However, we do not need to exaggerate and imagine him as a modern saint. That era of our beliefs was inconsistent and disagreeable, even in many of the world's most knowledgeable areas that Saudi Arabia was not (Hojjat, 1995).

5.1 Examination

The Orientalists have interpreted the revelation incorrectly and have fallen victim to this falsehood. They say: revelation is the inspiration that originates from mankind, and it is the conscious consciousness of man, which gives this inspiration to man in a state of emergency, and this is known at the heart of the prophets as revelation. Sometimes the souls hidden beyond their bodies reveal themselves outside their bodies, and they suspect that the angel of the Lord has descended from heaven to them! While this is nothing but an expression of their inner personality.

The reason for this group is that God is superior to have someone contact with him or communicate with him. In fact, Orientalists, because they consider human beings as physical entities, have defended this theory, while human beings have a spiritual aspect.

O man has two aspects, physical and spiritual, and it is not surprising that sometimes man communicates with the spiritual world through the external world. Revelation is a spiritual phenomenon that sometimes finds in people who are competent to communicate with the kingdom. It is an internal revelation or a voice that a human beings suddenly feel from outside, but do not come from within him. Revelation, as deniers think, is not a phenomenon of thought within the genius of the geniuses; it is a spiritual message that comes from a position beyond the lesser place of authority and trust. (Younis, 2).

6. *Impact of Quran from the Environment*

The author claimed that until the time when Muhammad (peace be upon him) lived in Mecca, the verses and suras that were revealed were not due to the people being deprived of reading and writing with argument and argument, but when Muslims migrated to Medina and culture The people of the Book opened their faces to them, the verses and surahs were substantiated from the point of view of content, which is another reason for the effect of the Quran from the environment.

6.1 Examination

First, the difference between the style of the verses and the civic is due to the stages of the invitation and the audience, but their content is no different.

Second, the change in the style of the Maki and Madani Suras do not harm the Quranic principle.

Third, If the Qur'an's verses were not argued and argued, and this was the result of Muhammad's (peace be upon him) of the environment, the Arabs, who were his fierce enemy and who wanted to make him invisible in any way, should be more than the others in this regard Language protested. Therefore, protesting the Arabs to the Quran is a cause for doubt.

Many of the Maki's suras have been used in argumentation and reasoning (Anam, 75-79, Shoara, 69-80). For example, the Quran in the Word of Abraham, using the argument and argument of the absurd belief in idolatry, says:

When he has his father (his mother or uncle) He said: "O Father! Why worshipping something that he does not listen to and does not see and does not repay anything from you? O my father! Indeed, I came from the knowledge of Allah that he has not come to you; follow me therefore to guide you to the right path" (Maryam, 42-43)

Abraham (PBUH) speaks at first of the absurdity and idleness of the idols at the invitation of his father. He tells his father why he worships creatures who neither hear nor do see, and says elsewhere: did you get what you did with your hands? Do you worship (Sahat, 95).

Abraham (PBUH) thus makes his fatherless father think about idols and handmade idols so that he may wake him from ignorance by utilizing his rational arguments. Therefore, it is proved that the method of reasoning and reasoning is not used only in the civic suras, but also in the Makkah suras, and this theory, which the Prophet Muhammad (peace be upon him and his family) influenced the Medina Jews and wrote the Qur'an, is completely null and void (Rezaei Isfahani, 2006).

7. *Impact of the Quran on the Culture of the Time*

According to some Orientalists of the Qur'an, it has been influenced by the culture of its time, so it cannot be called divine revelation. ARFIP, Orientalist writes:

"Muhammad, like any other personality, favors innovation in the culture of the surroundings of Saudi Arabia, and after organizing his thoughts and adapting to his comprehensive needs and realities, he was able to give his message and message to his people more than his current thoughts of the land. He succeeded in this program "(Milani, 1402).

He also writes:

"The Prophet of Islam raised a number of issues for the needs of the environment in Islam, for example: Paradise and Hell was not at the resurrection of the Holy Prophet, but its purpose was from the paradise of a vineyard and vineyard outside of Saudi Arabia, and it meant the hell of the dry Arab desert. Pork reverence is not a religion of Islam, but because the Arabs did not have pig hygiene like westerners, the Prophet banned it. Wine was not sanitized as sanitary. Zakat is not obligatory in Islam, but because of the economic gap it took. " (Zamani, B, 2003).

7.1 *Examination*

The Holy Quran encountered into two different style with the concept of culture.

First, the accepted positive elements of Arab culture, whose origin was reason, the nature and revelation of the divine prophets, such as hospitality, devotion, etc., or reformed like the Erahaj Hajj ritual.

Second, rejected the negative elements of the culture of the Arab world, which were superstitions of anti-rationalism, anti-science and anti-revelation, such as the daughter-in-law, polytheism

One of the most commonly used oriental reasons for the Qur'an's influence on the culture of the time is Shari'ah's verses which imply the condition of the propagandist's linguistic condition with contemporaries and the use of the "language of realm" in the literature of the revelation of each prophet, such as these verses:

"We did not send any prophet except in the language of his people, so that he will reveal (the truths) to them" (Ibrahim, 4);"

That is the Arabic language "(Nahl, 103);

"(The poets, 192-195)" Certainly, this (Qur'an) is descended from the Lord of the Worlds. "The Spirit of Alam (= the true revival of Gibreel) brought it to your heart, to be warners; in clear Arabic (and clear)."

This group of verses can confirm the theory that the language of any nation is just the vocabulary and dialect of that people, but we know that the "culture" of any nation is also called the language of that nation, and if the prophet wants to explain the teachings of the revelation and understand it A society must be successful, it must speak in the language of its culture.

The mission of the Qur'an was to combat and eradicate ignorant habits. The Qur'an did not come to this culture and it would be influenced by the wrongdoers.

"He is the one who sent his messenger through guidance and religion to conquer it over all religions, and sufficient evidence is of Allah".

This verse has been repeated in three surahs (repentance, 73; conquest, 28; queue, 9), in order to justify the fact that religion has overtaken all the habits and customs of the era of the time, and has led to all of them.

7.2 Example

To the attributes and qualities of the soul of the people, they are referred to the traits and qualities of the "criminal ethics" and to the disgusting "moral morality" (Mohammadi, 1420). The Arab has taken it from the root of "creation" in the sense of "creation," because it was believed that the qualities of the soul are rooted in creation, and that the good or ugly people are engaged in creation, and that the good or ugly behavior is beyond their control, but The Persians, who considered morality and internal traits as acquired and optional external behavior, called it "Khoi", which is "catching". This difference in naming indicates the difference between the culture and beliefs of the two nations. Now that the Qur'an has used this term (Khoi) to speak the language "folklore", and it has blamed the admirable and praiseworthy attributes, it cannot be said that the Quran It is influenced by the Arab wrong culture and considered ethics beyond the control.

8. *Falsehood Is A Defect of the Right and Means Something That Is Not Stable or Real*

Allameh Tabatabai stated that:

"Something is right when it comes to the purpose and outcome that it has been commended for, such as eating for drinking, trying for a day, and medicine for health. If these things do their work and reach their goal, the right otherwise is null and void "(Tabataba'i, 1421).

Therefore, the Quran came with a religion that has beliefs and orders in accordance with the purpose of life and existence, and the human expectation of the perfection of religion and the elimination of individual and social defects in the world and salvation and prosperity in the hereafter, and there is no

unrealistic or non-truthful. Contrary to this goal, there is no way for it to descend or after it. Ayatullah Ma'rfat writes in the critique of the influence of the Quran on the culture:

"Whoever looks at the holy teachings of the Qur'an rightly finds that he is far from consistent with and consistent with the cultural methods of his time, and never looks like it, let alone influenced! However, in spite of all, some people suspect that, in many cases, there is a sign of some kind of influence on the Arab jurists, which is not a development in science and the development of cultures in the present age! For example: if the Qur'an's propositions about the fortunes of the future and the holes and failures and the trees and the current waters of learning the hard and difficult Arab life of that day, will be sufficient" (Hojjati, 1995).

In another state, he stated:

"The description of the beauty and the charm of the shadow of the trees and the psyche is not only attractive for the desert's people, but for all, even the inhabitants of the lush lands, valleys and fertile plains are delightful. The Qur'an also has many descriptions of this kind, such as "Mekhayyin Fyaha Ali-al-Arak", that is to say, on the glorious and glorious throne" (Eskandarlou, 2006).

The Holy Qur'an has been widely spoke and legislated in all matters related to human life, but the extent of the issues has not caused the slightest controversy, contradiction or contradiction between its statements and its laws. If the Holy Qur'an occasionally repeats an incident two or three times, there is not the slightest controversy between them. For example, the story of Moses (PBUH) has repeatedly been repeated in the Qur'an, but in each case there are certain issues that are not the case before; at the same time, there is not the smallest difference in the subject matter and the subject of the story.

Given the fact that the Quran's verses were gradually revealed on various occasions and events, this fact becomes clearer that the Qur'an was revealed by Allah Almighty and its construction is beyond the power of mankind, because the natural necessities of the long intervals in the revelation of the verses and at the same time, the breadth of it was that when the verses were gathered together, there was anomalies and differences between them, but there was never any difference between the verses.

God reminds us of this feature and says (Nisaa / 82):

"And do they not care about the Qur'an?" And if (supposedly) was other than God, they would have found a lot of difference in that. "

The verse of the verse guides human beings to the subject that perceives the nature and the human entity; that, in the claims of its claims, it will rely on lies; in its theories, duality and contradiction will appear in its statements, but in the Book of Allah (the Holy Qur'an) this is not a contradiction.

From this verse, three important points can be understood.

1. Everyone has a duty to study the principles of religion, the truth of the claim of prophethood (PBUH) and the truth of the Qur'an, and avoid imitation.
2. The Qur'an is understandable by everyone, and if it were thought to be contrary to some of them, it would not invite thought and thought.
3. One of the reasons for the truth of the Holy Qur'an is that it has been revealed from God, and there is no conflict with the other verses.

Human is constantly changing, and the thoughts of his year are different from next year. Do not go too far. The same basic laws of the countries that are used to regulate the economics of each country are eliminated every year. This is the characteristics of the evolutionary law that transforms the thoughts and words of humans.

Let's take a look at the Holy Quran. The book was published in twenty-three years according to the needs of human education in a variety of different situations, and it is a book that talks about quite diverse topics. The Qur'an is not like a normal book that follows only a social, political, historical, etc., but sometimes about monotheism and the secrets of creation, when it comes to rules, rules and traditions, sometimes about the previous nations and their tormenting punishments were discussed. Such a book should not normally be contradictory, but we all see that all of its verses are harmonious and free of any contradictions, so this book cannot be made up by the human mind, but it is revealed by God Almighty. As the Qur'an itself has stated this fact in the above verse, then any suspicion of contradiction in the Qur'an is illusion, and the absence of contradiction in it is indicative of its miraculousness, although in some verses there is an apparent contradiction. Which is customary, general and specific, absolute and binding, but this is beyond the contradiction and Come true.

9. *Discussion and Conclusion*

The Holy Quran is one of the weaknesses, deficits, contradictions, and inconsistencies of the decoy, and its origin cannot be anything other than God, and all the foundations of Orientalists on the non-revelation of the Qur'an are endless and without scientific reason. Some Orientalists know a little about the rule of abortion and obsolete and general, absolute, and firm, and similar. In addition, they have used weak and despicable hadiths to prove their false hypothesis and are blind to genuine Islamic sources. In some cases, when they used rational and rational evidence to win the result, Soghri and Kabrah their arguments are void. In fact, the issue of distortion of the Qur'an is the recitation of the old quasi-caliphate, which was first introduced by the second caliph; that the Qur'anic verse was blotted out of the Qur'an, but it was abolished; this non-documented Umar opened the way for profane and disobedient people to there is a kind of doubt in the Qur'an's devotion, so that we see the weak and ancient traditions in this regard, and most of the Orientalists (including the orientalist) in recent times have been derived from these weak and ancient traditions that were replaced by Sunni remained.

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