



Analyzing and Criticizing Anti-Shiites' Rumor on Distortion of Quran

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Abstract

Some orientalists have cast doubts upon the Holy Quran stating that the book has been distorted (it has been subject to Tahrif). Sometimes, these orientalists refer to some incorrect information to justify this rumor. One of those people is the German orientalist, Reiner Bruner. In this study, Bruner's viewpoints on both Shiite and Sunnites' beliefs in the 20th century are discussed. In this study, Bruner's viewpoints on the distortion of Quran are briefly analyzed and criticized. The method of this study is descriptive-analytical. Furthermore, based on authentic documents, this study responds Bruner's claims. In some of his works, Bruner has attributed the rumor of distortion to some early Shiite scholars. This article confirms that most Shiite scholars including the earliest and the most recent ones do not accept the distortion of Holy Quran. Most Shiite scholars believe that Quran is pure from any kind of distortion including additions or omissions and they refer to the verses of the Quran, the narratives of the Innocent Imams (Hadith) and the words of some great Shiite scholars.

Keywords: *Distortion of the Quran; Reiner Bruner; Sunnite; Shiite; Orientalists*

Introduction

One of the most important issues in Quranic studies is the undistorted feature of Quran. The importance of this issue is to the extent that if the doubt of the distortion of the Quran is not been removed, its validity will be challenged.

If a small minority of Hashwiyya from Sunni school and some of Shiite Akhbaris, whose dogmatism and narrow-mindedness misguided them, are put away, there is unanimity between all Islamic sects and schools that the present Quran is the same revealed to the prophet Muhammad. This is not merely a claim, but it has been proven in its place with many rational and traditional reasons.

To prove undistortion of Quran, Tabatabai believes, in the interpretation of verse 9 of the surah al- Hajar, that this verse negates any distortion of Quran (Tabatabai, 1995, vol. 12, 147).

In recent centuries the orientalist have studied the Quran with different incentives. One of the main doubts that orientalist attribute to Quran is its distortion. Some of them have proved its revealed and divine essence; others believed in the theory of its distortion and claimed that Quran has been distorted after the death of Prophet Muhammad.

One of the latter is Rainer Brunner, who proposed the rumor of distortion of Quran by writing articles such as “The dispute about the distortion of the Quran between Shi’ites and Sunnis in the 20th century”.

Referring to the views of a minority of Shi’a and Sunni scholars, and misunderstanding their opinions, Brunner proposed the issue of distortion of Quran from their point of views especially Shi’a scholars.

Maarefat (2014) in his book ” Inerrancy of Quran ”, Iqbal and Dehqani (2013) in an article “ A Critical study on the Orientalists’ views on distortion of the Quran”, Mufattih (2011) in his book “A survey on the rumor of distortion of Quran in Haji Nuri’s *Fasl al Khitab* and its Rebuttal Writings”, Muttaqi Zadeh and Khuran (2008) in an article titled” A Study about the claims of orientalist on distortion of the Quran” have tried to purify Shiite school from baseless claims aimed to weaken Shi’as.

Clearly, as people take much information about Quran and Islam from the orientalist’s works, if their wrong ideas about Quran are not answered in a credible and documented way, the legitimacy and authenticity of Quran will be in doubt.

Such claims have negative effects on the spread of Islam. Therefore, the scientific and logical answering their proposed questions, is a scientific necessity, especially in the contemporary period.

The basic question is: what are the claims, and possibly the reasons Brunner suggested about the distortion of Quran and how compatible are they with the historical and Quranic facts?

In the following, it is discussed that there are clues in Quran which show its distortion. What is understood from the traditions of Shi’ite Imamiyyah in this regard? Is it true that Shi’ite and Sunni scholars have believed in this issue at different times, as Bruner claims?

Although some of the issues discussed in this article have been already referred to in other works, the innovative aspects of the present article are analyzing and answering some new doubts cast by Brunner in his recent works.

Life and Works

Rainer Brunner was born in 1964 in Furth, Germany. He earned his master's degree in Islamic studies, political science, and modern history. In 1996 he earned his Ph.D. on Islamic Ecumenism in the 20th Century and he was an associate professor at Freiburg University from 1991 to 1994. He had been an assistant professor in Orientalism at Freiburg University, from 1998 to 2004. In 2002 he was appointed as educational manager in religious studies in Sorbonne University in France and from 2004 to 2005 he was a member of the Institute of Advanced Studies in Princeton University, the faculty of historical researches in Jerusalem (Brunner, 2001, 2).

Brunner wrote some books and articles on religious studies, most of them are on the distortion of Quran. In the following, some of his works are presented:

- 1-Shi'a and the problem of the distortion of Quran
- 2- Distortion of Quran in Imami Shiates' interpretation of Quran
- 3- Some views of Shi'a scholars on the distortion of Quran
- 4- The dispute about the distortion of Quran between Shi'ites and Sunnis in the 20th century
- 5-The role of Hadith as the religious heritage in Shi'i history (Kariminia, 2012, 121).

1- Shiates' Approach Towards Brunner's Idea About the Distortion of Quran

1-1 The Distortion of Quran When It Was Collected

On the distortion of Quran from Shi'a and Sunni point of views, Brunner writes:

“The question on the extent of corruption or deviation in the present text of Quran has been one of the main points of difference between Shi'a and Sunni theologians during the early centuries of development of Islamic thought. As it is known, many of Shi'i scholars did not accept editing the text of Quran, as had been done by the order of third Khalifa, Uthman. In return, they alleged that Sunnis has deliberately distorted the text to delete referring to Ali and other Imams which they consider to be the only authorized leaders of the Muslim society”. (Brunner, 2002, 437).

Discussion

It may be said that Brunner's theory is derived from the views of orientalist such as Arthur Jeffery, Noldeke, Goldziher, and Blascher.

In 1936, Arthur Jeffery published a collection of his works on the style of the recitation of Quran by Zayd Ibn Ali, the son of Imam Zayn al- Abidin and the founder of Zaydi Shi'a sect. His interest in this issue had three grounds:

- 1- It had been said that Ali's family had his manuscripts of Quran when Ibn al-Nadim wrote his *Al-Fehrest*.
- 2- There were some narratives about the texts published by Uthman as considered inauthentic by Ali.
- 3- Manuscripts published under the supervision of Uthman were only one of the present texts. (Arthur Jeffery, 1936, 263).

According to Goldziher, Shi'as claimed that Quran gathered by Uthman was not the same as one revealed to Muhammad, and the verses supporting Shi'as have been removed and the arrangement of the surahs has changed. Ali possessed the complete Quran whose verses were three times more than the present one. This bulky Quran was disappeared with twelfth Imam and all Muslims are obliged to follow Quran gathered by Uthman until the advent of Imam Mahdi (Eliash, 1969, 24).

There are two big problems in Brunner's writings. First, he speaks of the distortion of Quran, though it is a proved issue by Shi'as and Sunnis and both sects have accepted it and just have disagreements on the quality of modifications implemented in the text of Quran whereas this issue is just believed by Hashwiya sect in Sunni school and Akhbaris in Shi'ism.

“It is widely believed by Muslims that “distortion” in the last meaning namely is the omission of some parts of the Quranic verses never been occurred. The present Quran is the same one that had been

revealed to Prophet Muhammad. In short, the pervasive theory among Shi'a scholars is undistortion of Quran and only a few of Shi'ite Hadith scholars and some Sunni scholars have accepted the distortion of Quran (Khoei, 2003, 254).

The second point he has made is that he attributes the so-called distortion theory to the majority of Shi'a scholars whereas the majority of Shi'ite scholars in all ages and centuries, has rejected the idea severely and consider the Hadiths that refer to the distortion of Quran as invalid and opposed to the true Shi'ite beliefs.

“The famous theory among Shi'ite scholars such as Shaikh al-Saduq or Shaikh al-Tusi, Tabarsee, Kashif al-Ghata ... is undistortion of Quran. Only a few scholars of Shi'a and some Sunni scholars have accepted the so-called theory of distortion“(Ibid. 255).

In this article, Brunner accuses Shi'as of rejecting the version of Quran gathered by Uthman and believing in the deliberate distortion of Quran by Sunnis. To invalidate this claim, we refer to some examples here:

Ibn Abi Davood narrates from Suwaid Ibn Ghufra with a valid documentation that: Ali (A.S) said:” Don't speak of Uthman except by good words; I swear to God he has not done anything about Quran without consulting us. He told us: what do you say about this recitation? I was said that some people have said to each other: My recitation is better than yours and this is closer to heresy. We asked what your idea was. He said: I believe it is better that people make an agreement on one manuscript and there won't be any difference and disperse. We said: That is a good idea”. (Suyuti, 2000, 1/188).

In another narration, Ali said that If he was in charge of gathering the manuscripts of Quran, he would have done what Uthman did (Ibn al-Jazari, n.d, 1/8).

This was the manner of other Imams after Ali. A man recited a word of Quran in a different way from what had been common among people in the presence of Imam Sadiq (A.S). Imam said: “Do not recite the word like this anymore and recite it as people do”. Also to answer a man who asked the quality of recitation of Quran, he said: “Recite Quran as you've been taught” (Al-Hurr al-'Amili, 1989, 4/821).

It can be said that all Shi'a scholars who wrote books about Imamate (the leadership of Moslem Imams) had the same theory and belief in undistortion of Quran, because they have criticized burning of Quran manuscripts by third caliph and things like that, but they have never mentioned the issue of distortion, while this issue is more important than burning the manuscripts and would be a matter of criticism (Khoei, 2003, 255).

In 1972 Kohlberg summarized the previous studies and drew our attention to new aspects of this issue. The most important of these were the doubts expressed by Shi'a writers about the coherence of Quran gathered by Uthman. He writes: "the belief in the distortion of Quran seems to be an exception, not a general rule, among modern Shi'ites, so that most of them reject every doubt about the integrity and authenticity of Quran. Their attitude is that only some unnecessary editions are spread by the Hashwiya and leaders of the extremist sects of Islam.“(Kohlberg, 1972, 218-219).

1-2 The Discussion About the Distortion or Undistortion of Quran Among Early Shi'ites

In his article, Rainer Bruner writes about the historical process of the problem of distortion among Shi'as and Sunnis: "It was in the late 10th century that more moderate views prevailed among scholars like Ibn Babawiyah, Shaikh Mofid, Shaikh Morteza and Shaikh Tousi. Gradually, Shaykh Mufid's method of solving the problem was accepted by most Shi'ites when he said: “The original text omissions, if there were any, just were the comments written by Ali and no part of the original text was

removed from Quran". Nevertheless, the belief in the distortion of Quran existed among a minority of scholars. (Bruner, 2002, 437).

Brunner argued that scholars such as Ibn Babwayh, Shaikh Mufid, Shaikh Morteza and Shaikh Tusi had a more moderate approach towards the distortion of Quran. This statement creates doubts as if earlier and contemporary Shi'ite scholars had accepted the distortion of Quran just because of the benefits that it had for them.

He considers the idea of undistortion of Quran by Shi'ite scholars such as Ibn Babawiyah, Shaikh Mufid and Shaikh Mortaza and Shaikh Tusi as if it has been merely a political work. In fact, he wanted to avoid any confrontation with the Sunni beliefs. They avoided being charged of heresy for the sake of the benefits and discipline that would be brought to them. He goes on and adds that otherwise, the so-called theory of distortion of Quran would certainly be rejected by them.

First of all, Shi'a, based on the famous and well-known hadiths of the Prophet (PBUH) regarding the undistortion of Quran, considers it free from any deficiencies or additions. The early Shi'ite scholars have brought these hadiths into their famous books and admitted that they are correct. In one of this Hadiths, Prophet Muhammad says: "every truth has a reality and every reality has a light; accept what is approved by Quran and quit what is opposed to it". (Kolayni, 2009,2/343; Barqi, 1952, 1/236; Ibn Babwayh, Al-Amali, 1997, 367; Majlesi, 1984, 1/227; Nouri, 1988, 17/325).

Brunner is right when he says that these scholars believed some parts of the interpretative texts are eliminated. These texts and interpretations which were told by the Prophet and written by the copywriters on the margin of the text of Quran were existed in the manuscripts of Quran and were protected by the companions of the prophet after his death. These additions including some interpretive texts were removed from the main text by Zayd Ibn Sabit during the early gatherings of Quran in the Abu Bakr's era. Also during the gathering of Quran at the time of the third caliph, Uthman, any additions such as interpretations and any explanatory margins were removed and one single version of the text of Quran was left.

In other words, in the process of uniformizing the editions, all the interpretations and explanations written in the margins of Quran were demolished and the verses of the Holy Quran were arranged in the present order without any additional notes such as comments and interpretations (see: Shahin,2005, 163-195; Zanjani 1989, 73; Ramyar, 1990, 407-430).

Shi'as believe that as Quran was revealed to the Prophet, it included some explanations and commentaries from God and the Prophet was responsible for passing it to his successor Ali (A.S). In the present Quran, these explanatory interpretations do not exist anymore.

Ibn Abi al-Hadeed(1989, 1/27) says that everyone agrees that Ali (A.S) kept Quran at the time of the Prophet (PBUH) and nobody did so other than him and he was the first person who collected Quran. This is approved in other authenticated books of Sunnis (Sajestani, 2002, 59). The fact that Ali had a special Quran with a different arrangement of Surahs from the present Quran is a clear fact with no doubt and the great scholars agree with it, so do we. Although it is assured that the original versions of Quran included some explanatory additions but it does not mean that the existing Quran is distorted (Khoei, 2003, 286).

Although Brunner is generally right about Shiite scholars such as Ibn Babwayh, Shaykh Mufid, Shaykh Mortaza and Shaykh Tusi, he explicitly avoids from expressing that they do not believe in the distortion of Quran and calls them moderate whereas, they had rejected any distortion of Quran clearly and confirm its authenticity.

Ibn Hazm narrates from Seyyed Mortaza: "He had accused of heresy anyone who believed that something had been removed from or added to Quran." (Ibn Hajar, 2002, 4/ 223). Ibn Babwayh Qomi, in his book, "Al- I'tiqadat fi Din al- Imamyah" writes explaining the beliefs of the Shi'a: "In our opinion,

Quran, which God revealed to the Prophet Muhammad, is the same as that which is in the hands of the people, not more and it has 114 surahs, and those who attribute more to it are liars " (Ibn Babawayh, 1994, 59).

Shaikh Morteza A'lam al-Hoda writes: " The strong attention paid to the protection of Quran, has kept it away from distortion. As Quran is the miracle of the Prophet, the source of religious theology and religious teachings, Muslim scholars have endeavored to maintain and support this book, and despite some minor differences in recitations, letters, and verses, with all this care and great attention, how can Quran be altered and incomplete?" (Tabarsi, 1993, 1/412; Maarefat, 2000, 62).

1-3 Belief in the Distortion of Quran in Safavid Era

Brunner writes: "The revival of Akhbari tradition during the Safavid period is of particular importance to the extent that a lot of hadiths attributed to the Imams about distortion of Quran can be found in books written in this era; Akhbari scholars, who insisted on the validity of most of the hadiths, put forward a large body of evidence in support of the distortion of Quran, in contrast to the Osoulis. Some of these writers, such as Mohammad Baqer Majlesi and Mulla Mohsen Faiz Kashani, were cautiously concerned with the issue of distortion because they were aware of the dangers of the so-called distortion theory. When nobody knew the exact amount and the texts in which the distortion occurred, Quran lost its credibility; because Muslim believers had never been sure which verse or Surah is perfect or not. "He adds:" But these cluttered sentences and paragraphs were of little importance compared to Fasl al-Khitab. The author is an Iranian mystic named Hossein Taghi Nouri Tabarsi (Tabrizi), one of the most famous and prolific scholars in the field of hadith in recent Shi'ite history. "(Brunner, 2002, 438 and 437).

Scholars such as Mohammad Baqer Majlesi, Mullah Mohsen Faiz Kashani, Shaikh Hurr Ameli and Shaikh Baha'i, who are the most prominent Imami scholars, clearly deny the distortion of Holy Quran.

Majlesi writes in Bihar Al-Anwar about the invalidity of the hadiths which imply the deficiency of the verses and surahs of Quran: "These narratives are not unanimously agreed upon and they are not accurate." (Majlesi, 1983, 89/ 75).

Mulla Mohsen Faiz Kashani says:" Such narratives on the distortion of Quran make the problem of unreliability of verses as one may be in doubt with the distortion of the whole verses. This way, he cannot be sure that the existing Quran is the same as what has revealed to Prophet. Consequently, the validity of Quran will be under question. (Faiz Kashani, 1995, 1/146).

Shaikh Hurr al-Ameli writes: "Everyone who has studied the history of Islam, traditions, and works, certainty concludes that thousands of companions believe that Quran has been a comprehensive collection at the time of the prophet." (Ma'arefat, 2000, 63)

The correct theory is that Quran has been protected from distortion, additions and omissions. The reason is the words of God who said:" We will protect Quran". The common rumor among people about removing the name of Ali from some verses of Quran including (5/67) is a baseless claim (Ja'afarian, 2003, 107).

Kashif al-Ghita writes:" There are no additions in Quran nor any words or letters have been added to it and all verses of this book are the words of God and this is a religious necessity and Muslims are unanimous about it. Furthermore, words of the Prophet and Imams' traditions approve it (Kashif al-Ghita, 2000, 3/453).

But Hassanzadeh in his book that is a translation of Fasl al-Khitab by Muhaddis Nouri writes: " Muhaddes Nouri has resorted to some false narratives and baseless words and has mixed up some of them

with other false narratives and has argued the distortion of Quran while God has said: “we have revealed Quran and we will protect it”. He has gathered those additions in a book and called it “Fas al-khitab fi isbat tahrif kitab rab al-arbab” which mean that it is clear that Quran has been distorted (Hassanzadeh, 1997, 125). It seems that Muhaddes confess his faults when he was at the end of his life. It is quoted from him: “I have made a mistake in naming my book and I should name it as ‘Fas al-Khitab fi ‘adam tahrif al-kitab’ which means that it is clear that Quran has not been distorted (Tehrani, 1983, 4/243; 16/231; 18/9; 24/278). Bulaghi has rebutted the traditions narrated in Fasl al khitab and reasonings of Muhaddes, in detail and logically (Bulaghi, 1999, Chapters 2 and 3).

It would be desirable that Rainer Brunner simply did not pass this fact, and narrated the words of Imami scholars and their answers to Muhaddes Nouri. Particularly, his confession about his false naming is notable. It is necessary for a researcher to consider all the facts and details about an issue to make a fair judgment.

1-4 A Hadith Attributed to Imam Ja’afar On the Distortion of Quran

Brunner adds: “Apart from other related Hadiths, another issue that has been repeatedly mentioned by Muhaddes Nouri and attributed to Imam Ja’afar is a Hadith which says that whatever happened to the sons of Israel will inevitably happen to the Muslim society.” Brunner draws a conclusion from that fictitious tradition and says that as Imam Ja’afar said “since Torah and Gospel had been distorted”, there is no doubt that Quran had been also distorted (Brunner, 2002, 438).

There are many hadiths from Imams in support of the authenticity of Quran. This proves that Quran has not been distorted. In the works of the Shi’ite scholars, there are many traditions of Imams which confirm the undistortion of Quran. In the following, we will refer to some of them.

The Shi’ite Imams recommended their followers: “Recite Quran as people normally do” (Kolayni, 2009, 2/219; Saffar, 1984, 1/193; Ibn Babwayh, 1978, 284; Faiz Kashani, 9/ 1777).

It has been narrated from Imam Sadiq: “Traditions you hear should be in accordance with Quran otherwise, it is invalid” (Kolayni, 2009, 2/421; Barqi, 1952, 1/221; Majlesi, 1983, 2/242).

Perhaps the best answer to this uncertainty (the distortion of the Torah and the Bible and the possible distortion of Quran) can be found in the words of Khoei. He writes: "This reasoning is rejected in some ways because:

First, the traditions used as the base of this reasoning had not been authenticated and cannot be reliable. Second, if somebody accepts this reason, he would accept “additions” to the text of Quran whereas Muslims considered it as an invalid issue. Third, many events had been happening to the ancient people such as worshipping a cow and forty years wandering of the sons of Israel, the drown of Pharaoh and his followers in the Nile when they were chasing after sons of Israel, the kingdom of Solomon on humans and Jinns did not happen to the early Muslim society.

Lack of conformity in these cases is the best reason for this hadiths to be invalid and if they are assumed valid, their surface meaning is not meant (see Khoei, 2003, 283).

2- Brunner’s Views on the Distortion of Quran and Mutual Accusation Between Shi’a and Sunni

Rainer Brunner has studied the Shi’a- Sunni polemical debates over the distortion issue and writes:

“So far, the debate on the authenticity of Quran has been pervasive among Shi’a scholars. Obviously, there had been some decisive answers by well-known Sunni scholars; the most important ones are by Ibn Hazm and Ibn Taymiya. Their critiques are highly rigorous and uncompromising. For example, Ibn Taymiyyah attributes this issue (distortion of Quran) to the Shi’ites in a well-known text and

compares them with the Jews and says that they both distorted the literature of their Holy Books. As far as I can see, the first Sunni-Shi'ite debate on the distortion, took place shortly before the First World War, when Yusef Ahmad, was teaching at Al-Azhar University and published a book on the European scholars' views on Islam, in particular, their opinions about the issue of distortion "(Brunner, 2002, 438).

Brunner refers to Yusef Ahmad, an educated student from the University of Al-Azhar, Egypt, who wrote a book about the European perspective on Islam, especially the issue of distortion, but he does not mention the name of the book. Despite numerous searches about the character of Yusef Ahmad and his book, we could not find anything about him. So, we just discuss Brunner's remarks about Ibn Hazam and Ibn Taymiyyah in brief.

In the book *Al Fasl fi al-milal wa al- Ahwa' wa al-Nihal* ", Ibn Hazm writes that all the Shiates have long believed that Quran has been changed and there have been a great number of additions and deletions in it. In the meantime, just Sayyid Murtaza 'Alam al-Hoda who was a Shi'ite scholar and pretended to be Mu'tazili, believed in undistortion of Quran. "(Ibn Hazm, 1968, 4/182).

In response to such doubts cast by the opponents of Shi'as, the views of the Shi'ite scholars in their works are the best evidence to prove their belief in the authenticity of Quran and undistortion of this book.

Ibn Taymiyyah, in *Manhaj al-Sunna*, attributes the so-called idea of distortion to Shi'a, and he writes: "The Shi'ites distorted Quran, as Jews did it to Torah. (Ibn Taymiyyah, 1986, 1/ 25). It seems that Ibn Taymiyyah should have raised his doubts in another way, and like some other people such as Ibn Hazm or Alousi, he accused the Shi'a of believing in the distortion of Quran rather than saying that Shi'ates distorted Quran.

It is surprising that Brunner believes the Shi'ite-Sunni discussion on the distortion of Quran started shortly before the First World War, and writes: As far as I know, the first debate between Shi'ite and Sunni theologians on the distortion, began shortly before the First World War. While we know, the oldest report on various Shi'ite views about Quran is the words of Abolhassan Ash'ari (D. 946). He writes: Shi'ates are divided into two groups: the first group are narrow-minded and have no deep views on religious matters. They believe that Quran is distorted because some of its words are removed, and their reason is based on traditions that are not considered valid by the scholars, but the same group totally denies any additions to Quran and says that nothing has been added to Quran. The second group which consists of the scholars, thinkers, and Mujtahids denies both additions and omission from the text of Quran. They say: The text of Quran, has been intact, as it has been revealed to the Prophet (peace be upon him), and has been completely protected from any distortions, additions, defectives, and alterings (Abulhassan, 1983, 1/119-120Y; Ma'arif, 1990, 79-81).

2-1 Rainer Brunner and the Verses of the So-Called Nourain and Wilayah Surahs

Brunner writes about Yusef Ahmad's book: "In this book, he has dedicated some chapters to the Shi'as views on Quran, in which he specifically relies on the views of Ibn Hazm and Ibn Taymiyya, and does not refer to Shi'a sources. As a result, he did not recognize any change in the Shi'a's view and induced the impression that Shi'as maintained that the text of Quran has been distorted. What is important to him is the so-called al-Nourain Sura, which refers to Muhammad and Ali. Yusef may have taken this text from a Persian book dating back to the 18th century called Dabistan al-Mazahib, known among western scholars from the 1840s onward.

Most Shi'ite writers implicitly agree with the result. But they have always concluded that probably the author of Dabistan al-Mazahib was not Shi'a, therefore Sura al- Nourain should be considered as a lie which was told by anti-Shi'ites. "(Brunner, 2002, 439-440).

Perhaps one of the most important issues that the Shi'ite opponents put forward in order to accuse them of distorting Quran is the story of the Surahs of Nourain and wilayah, which briefly will be discussed.

Between 1645 and 1658, a book was published in India under the Persian name of Dabistan al-Mazahib. This book refers to two additional surahs and verses that are not existed in the original Quran. The names of these two surahs are Al-Wilayah and al- Nourain. (Tisdale, 1913, 234).

In Salafi's writings, these two surahs are used to accuse Shi'a of distorting Quran. The first person presented this topic is Mohammed bin Abdul Wahhab. After him, this accusation was emphasized by his followers, such as Shah Abdul Aziz Dehlavi, Ali Ahmed al- Salus, Muhib al-din Khatib, Musa Jarallah, Dr. Nasser al-Qafari, Muhammad Mal Allah, Ehsan Elahi Nazir and Dr. Ahmad Jalli.

The history of the book Dabistan al-Mazahib is the only reference to al-Nourain surah which was written in the 11th century Ah (after Hijrah). Tazkirat al-aemah which was written about a century after Dabistan al-Mazahib adapted this surah from that book. So there has not been a source or a reference to al-Nourain surah before the book Dabistan al-Mazahib.

Al-Wilayah surah can only be found in an unknown version of Quran which was written in the 17th Ah century. There is no reference to these surahs (suwar) in Shiite's books such as the early and the late al-Arba'ah and especially in books which are doubted to be a reference to these suwar. Furthermore, in the words quoted from those who have a tendency towards this accusation that Quran is distorted or in the words of those who attacked the Shiites' believes in Quran before 11th Ah century there are no names that refer to these surahs. Those who were criticizing the Shiites' believes and accused them of the distortion of Quran or those who defend the Shiites' believes and try to quietus them from this accusation and respond the doubts, did not refer to this so-called surah. Mohaddes Nouri who has the largest amount of knowledge on the Shiites' and Sunnites' books and conducted the most researches on these works, believes that none of Shiites' books pointed to these two so-called surahs (Najjarzadegan, 2003: 18-19).

2.2 Sunnites' Accusation Against Shiite

Reiner Bruner points to the conversation between Yusef Ahmad Dijvai and the Shiite ulama and writes that soon Dijvai received the reaction to his claim. The same year, Mohammad Hossein Kashif Ghita, the Iraqi Shiite scientist, allocated some pages of one of his two-volume book series to "articles of belief" which were written by Dijvai on different subjects. Ghita knew Dijvai since his stay in Cairo. Ghita criticized Dijvai for his tendency towards Sunnites' critical works and his non-critical quotes on Nourain surah (Bruner, 2002: 440).

Review and Discussion

In this part, Bruner quotes Kashif Ghita's response to Yusef Ahmad Dijvai and this way he quietuses Shiites from the accusation of distorting Quran. Thus, he proves that Dijvai has not conducted enough researches on the distortion of Quran and without studying the Shiites' books he just referred to the traditions narrated by Sunnites.

In general, to answer these accusations, it should be mentioned that according to Twelver (Imamiyyah) ulama, the Quranic verses are the main proofs that show this holy book has not been distorted. For instance, verse 42 of Surah Fussilat says that "And indeed, it is an honorable [well-fortified respected] Book. Falsehood cannot come to it from before it or behind it; [it is] sent down by the All-Wise, Worthy of all praise" and verse 9 of Surah Al- Hijr which says that "Indeed, it is We who sent down Quran and indeed, we will be its guardian".

Sheikh Sadough emphasizes that the Quranic verses clearly mention that God protects his words. He also denies the distortion of Quran (Shaykh al-Mufid, 1413 Ah, VOL 7: 78). Shaykh Tusi rejects the rumor of omission of Quranic verses and surahs and believes that the consensus of Shiites (Ijma) is the evidence that proves Quran has not been distorted. Sharif Morteza believes that Quran is a miracle so it has not been distorted. Tabarsi (1413 Ah, VOL 1: 42) believes that Quran has been protected by ulama through the history of Islam so it has not been distorted. Allameh Helli (1401 Ah: 121) believes that Quran is a miracle and a tradition related by the successive witness so has not been distorted. Mullah Mohsen Feiz Kashani (1415 Ah, VOL 1: 46) believes that the Quranic verses such as verse 42 of Surah Fussilat and verse 9 of Surah Al- Hijr as well as evaluating Imams' narrations based on Quranic verses show that Quran has not been distorted. Kahif Ghita (1421 Ah, VOL 3: 453) believes that besides the verses which show God protects his words, the necessity of religions and the consensus of ulamah (Ijma) through the history of Islam show that Quran has not been distorted. Seyyed Mohsen Amin (1421 Ah, VOL 1: 41) believes that the consensus of ulamah (Ijma) is the evidence that shows Quran has not been distorted. Seyyed Sharaf-al-din (1416 Ah: 23) believes that the successiveness of the words even the phonetic transcription of Quranic verses, the validity of the appearance of Quran, the necessity of religions, evaluating Imams' narrations based on Quranic verses and reciting a whole surah when praying show that Quran has not been distorted.

Considering all above-mentioned reasons, a surface judgment about Quran and accusing Shiites of distorting their Heavenly Book is not fair. Twelver (Imamiyyah) ulama introduce valid reasons such as Quranic verses, traditions, the consensus of ulamah and other evident facts which show Quran has not been distorted. Since the emergence of Islam, reservation (Taqiyah or concealing one's belief) has been one of Shiites' belief, however, all Shiites express their belief in non-distortion of Quran freely. Furthermore, the Shiite leaders have rejected the distortion of Quran both in words and through their actions and using various evident facts, they have proved that Quran has not been distorted.

Conclusion

1. In fact, the doubt of the distortion of Quran which was proposed by orientalist and attributed to Shiites and Sunnites reminds an old doubt which was followed by two groups, one of which consists of a limited number of Shiites who had strong beliefs in traditions narrated by their Imams and were resisting against jurisprudence (Akhbarion) and the other consisting of Sunnites who obey traditions and Quran and do not believe in the role of wisdom (Hashviah).
2. The documents of orientalist such as Reiner Bruner (German) are fictitious and invalid traditions on the distortion of Quran which were originated from Akhbarion and Hashviah. The majority of Moslem Shiites and Sunnites are sure that Quran has not been distorted and believe that no changes have been made to it. All Moslems, especially Shiites, agree that Quran has not been distorted and the leaders of both sects have always emphasized on this reality.
3. Bruner names some of the scholars of the Twelver school such as Shaykh Sadough, Shaykh al-Mufid, Seyyed Morteza and Shaykh Tusi who had moderate opinions on the distortion of Quran. He also says that the minority of Shiites or Sunnites believed in the distortion of Quran and the early Shiites were emphasizing the non-distortion of Quran according to the Quranic verses and traditions quoted from Prophet Mohammad (P.B.U.H). They exonerate Quran from being added or omitted.
4. Bruner says that in Safavid era Twelver Shiites such as Allameh Majlesi and Feiz Kashani were conservative to the rumor of Quran distortion since they were afraid of its consequences. Mohaddes Nouri in his book explicitly points to the distortion of Quran. Undoubtedly, Allameh Majlesi and Feiz Kashani rejected the rumor of Quran distortion and declared it clearly, as it is indicated in their works. It

was proved that Mohaddes Nouri's viewpoints on Quran distortion were originated from invalid and fictitious traditions. The Shiite ulama have always reminded that the rumors on the distortion of Quran are originated from the invalid sources.

5. The innocent Imams have always emphasized on the nobility and exclusiveness of Quran. They have also believed that Quran is protected against any changes.

6. Shiites have always believed that the book Dabistan al-Mazahib is fictitious. They have also reminded that making "al-Nourain" and "al-wilayah" surahs is the collusion of the Shiites' enemies who want to attribute the distortion of Quran to the Shiites.

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