

## Are there any narrations which refer to distortion in al-Kafi?

Sundry issues:

The questioner: Ali Akbar Salimi

The answer:

**Firstly:** Not all the narrations in Usul al-Kafi is authentic. Unlike Sunnis we don't claim that all the narrations of Usul al-Kafi are true.

**Secondly:** There is difference between the distortion in our words and the distortion in the late Koleini's words.

The holy Quran says:

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ( Quran, 5 : 41 )

This Verse means: They distort the meaning of the Verse. They don't distort the Verse itself.

If the narrations which refer to the distortion are authentic, the answer will be clear.

For example:

قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ( فِي عَلِيٍّ وَ الْأَئِمَّةِ ) كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا

قَالُوا

-Osul Al-Kafi, v 1 p 414, chapter Fihe Nokat Min Al-Tanzil Fel Velayat

God's saying It's not allowed for you to hurt the prophet of God (Ali and the Imams) like those who hurt the Moses, so God have exonerated himself from what they had said.

In this narration we can come to an answer whether the transmitted chain is authentic or not:

What is meant by "قول الله عزوجل" in this narration, is not the Quran Verse (because many of the Holy narrations have been descended on the prophet by God, that is they are the sayings of God that are not found in the QUR'AN)

These narrations also explain the same points. It means that when this Verse was descended on the prophet by God, we were inspired that it referred to Ali and the Imams AS), but now Sunnis are twisting it spiritually which means they have meant another subject.

Distortion is not a part of the Shiites beliefs. Shiites don't believe in distortion and many of the Sunni scholars have acknowledged this:

Sheikh Muhammad Abu Zahrah:

القرآن بإجماع المسلمين هو حجة الإسلام الأولي و هو مصدر له ، و هو سجل شريعته ، و هو الذي يشتمل علي كلها و قد حفظه الله تعلي الي يوم الدين كما وعد سبحانه اذ قال : «انا نحن نزلنا الذكر و انا له لحافظون» و إن إخواننا الامامية علي اختلاف منازلهم يرونه كما يراه كل مؤمنين .

-Al-Emam Al-Sadegh, Muhammad Abu Zohre, p 296

Our Shia brothers see the Quran the same way all the believers do despite their different doctrine.

Dr. Muhammad Abdulla Daraz:

و مهما يكن من أمر فإن هذا المصحف هو الوحيد المتداول في العالم الاسلامي ، بما فيه فرق الشيعة ، و منذ ثلاثة عشر قرناً من الزمان

-Madkhal Ela Al-Quran Al-Karim, p 39- 40

Whatever it is, it's the Holy Quran which has been available all around the world (it means the Shiites have accepted this Quran).

Sheikh Rahmatullah al-Hindi:

القرآن المجيد عند جمهور علماء الشيعة الامامية الاثني عشرية محفوظ من التغيير و التبديل، و من قال منهم بوقوع النقصان فيه، فقولته مردود غير مقبول عندهم .

-Ezhar Al-Hagh, Doctor Ahmad Hejazi, p 431

The Holy Quran is preserved from any distortions and change by the Shia famous scholars during 13 centuries. And whoever claimsthat it is imperfect his saying will not be accepted.

Sheikh Muhammad Qhzzali:

سمعت من هؤلاء يقول في مجلس علم : إنَّ للشيعة قرآنا آخر يزيد و ينقص عن قرآننا المعروف فقلت له :  
أين هذا القرآن ؟ و لماذا لم يطّلع الإنس و الجن علي نسخة منه خلال هذا الدهر الطويل ؟ لماذا يساق هذا  
الافتراء...

-Defa An Al-Aghide va Al-Shariyat, p 253, 264, Taba Mesr Am 1975, Forth Edition

I have heard from those who were in a scientific meeting saying: Shiites have another version of Quran which has more or less content of ours. So I said where is this Quran? Why has not anyone from the people or the Jinns found a copy of it during this long time? Why do you affront us?

And also...

And if we excommunicate the writers who write about apparent distortion of narrations, we should first excommunicate Bukhari and Muslem and...and all the Sunnis authors. Because they have presented narrations about distortion:

We see the following narration in the Sunnite's significant books which explicitly  
refers to distortion:

عن ابن عباس، قال: قال عمر: إنَّ اللهَ بَعَثَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللهُ آيَةَ الرَّجْمِ فَفَرَّأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا رَجَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَرَجَمْنَا بَعْدَهُ فَأُخْسِي إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ وَاللَّهِ مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللهُ وَالرَّجْمُ فِي كِتَابِ اللهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ الْحَبْلُ أَوْ الْإِعْتِرَافُ ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيهِمَا نَقْرَأُ مِنْ كِتَابِ اللهِ أَنْ لَا تَرْعَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كُفِّرُ بِكُمْ أَنْ تَرْعَبُوا عَنْ آبَائِكُمْ أَوْ إِنَّ كُفِّرُ بِكُمْ أَنْ تَرْعَبُوا عَنْ آبَائِكُمْ

-Sahih Al-Bokhari, v 8 p 25, 26, Sahih Moslem, v 5 p 116, Mosnad Ahmad, v 1 p 40, 55. Al-Sonan Al-Daremi, Abdullah Ben Bahram Al-Daremi, v 2 p 179. Sonan Termezi, v 2 p 442, Al-Mahali, Ibn Hazam, v 11 p 236

It was quoted from Ibn Abbas: Umar said: God has rightfully sent his prophet and has revealed a book to him. So there was a Verse about stoning to death among what

have been revealed to him. So we have recited this Verse, understand it and comprehend it with all our heart. The prophet used the tradition of stoning to death. And we did too. So we were afraid if a period of time passes, someone will say “I swear by God that I have never seen this Verse in the Book of God”. So they were misdirected because of leaving one of their duties towards God. And etc...

Al-Sharani who is one of the Sunni grandees also says:

ولولا ما يسبق للقلوب الضعيفة ووضع الحكمة في غير اهلها لبينت جميع ما سقط من مصحف عثمان .

-Al-Kebrit Al-Ahmar Ali Hamesh Al-Yavagheit va al-Javaheer, p 143

If there weren't any problems that happen to those who were weak-hearted and there weren't a misplaced science, I would discuss all the missing items from the Quran of Uthman version!!!

Alusi, who is a famous Sunni interpreter, after mentioning the narrations of distortion, says:

والروايات في هذا الباب اكثر من ان تحصى .

-Ruh Al-Maani, v 1 p 24

Narrations in this regard are more than what could be counted.

Fakhr al-Din al-Razi says in his interpretation:

نقل في الكتب القديمة ان ابن مسعود كان ينكر كون سورة الفاتحة من القرآن وكان ينكر كون المعوذتين من القرآن .

-Mafatih Al-Gheib, v 1 p 169

I have seen in the ancient books that: Ibn Masoud has said the opening Sura in the Holy Quran (Sura al-Hamd), and al-Falaq and al-Naas are not part of the Quran!!!

So, before we do answer (and we really did it) The Sunnis should answer

Good luck

The group of answering to misgivings

Research institute of Hazrat Wali Asr (May God hasten His deliverance)