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بسم الله الرحمن الرحيم

Summary of Quranic Sciences

Lesson 17: The Muslims' stand regarding the concept of distortion

The claim of distortion (تحريف) in the Quran is primarily rooted in Sunni narrations, which serve as the main source for this allegation. In addressing the concept of تحريف, there are four potential interpretations: alteration in its interpretation, addition to the text, omission, or the replacement of words. Sunni hadith collections contain numerous reports suggesting such distortions in the Quran, making it difficult to entirely dismiss this perspective. However, these reports do not form a consensus among all Sunni scholars.

In contrast, the Shia stance is clear and unanimous: no distortion has occurred in the Quran. Renowned Shia scholars have consistently refuted any claims of تحريف. Shaykh al-Saduq explicitly rejects such accusations, stating that anyone who attributes the belief in an altered Quran to Shia scholars is a liar. Similarly, Shaykh al-Mufid affirms that neither omission nor addition has taken place in the Quran.

Al-Sharif al-Murtaza goes further by emphasizing the improbability of تحريف, given the meticulous care, sincerity, and high level of control exercised in the preservation of the Quran. Shaykh al-Tusi and other Shia scholars also maintain that the Quran remains free from any form of distortion.

Seyyed al-Khomeini echoes this position, asserting that those familiar with the efforts Muslims have undertaken to memorize, collect, and protect the Quran in its recitation and writing understand that تحريف is impossible. He



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also categorizes hadiths that suggest تحريف into four groups: weak, fabricated, strange, or authentic ones that refer to the inner meanings and interpretations rather than textual alterations. Thus, the overwhelming Shia consensus is that the Quran remains intact, unaltered in both text and content.