

THE AUTHENTICITY OF THE QURAN: THEOLOGICAL VIEWS ON THE *TAHRIF* AMONG SUNNI AND SHIA SCHOLARS

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Abstract: The dispute between Sunni and Shia does not only revolve around the problems of theological leadership, ways of worship, but also points to the authenticity of the Quran. Among the Sunnis, the authenticity of the Quran has been conserved since the revelation times. As for the Shiites, some scholars of this school state that there has been a distortion (*tahrif*) of the Quran. They also allege that several verses and chapters in the Quran have been changed even they were deleted, especially those concerning the leadership. This study aimed to find out the differences in the Sunni-Shia views on the Quran's authenticity, genealogically, its process, and its legal status. Based on qualitative research methods, this study used a comparative approach to analyze the details of the differences between these theological views. The result indicates that according to the Sunnis, the Quran will always be preserved as words of God. Meanwhile, in the Shiites, there are two different views about the authenticity of the Quran. The first states that the Quran was distorted during the first three caliphate era. The second states that the Quran is forever in its originality. Among Indonesian Shiites, there is no discourse on the distortion of the Quran.

Keywords: Sunni, Shia, authenticity, *tahrif*, the Quran.

1. INTRODUCTION

The Quran is the most significant religious basis of Islam, and is believed as the standard scripture to legitimate theological arguments. All forms of ideas that contradict the Quran are adjudged as incorrect (Al-Samawi, 2000). Moreover, from the past until now, the truth of the Quran has been believed as authentic (Muhammadi, 2013).

A group or individual who opposes the Quran's authenticity in its various dimensions is considered as infidel and positioned outside the religion. It is the consensus of the scholars among the Sunnis group that the Quran will always be in its authenticity. It is also the belief that the Quran is the word of God whose authenticity will always be maintained. As a sacred book and occupying the main position in proof argumentation, the originality of the Quran is an important point that must be preserved. With the firmness of the originality of the Quran, Islam itself has remain strong. As Muslims who have a high enough faith, they believe in the originality of the Quran and emphasize that the Quran is always in its authenticity and referring to the word of Allah.

In viewing the Quran, the Sunnis and the Shiites allegedly have different perspectives. The Sunnis believe the Quran is the holy scripture that can never be contaminated by anything. In contrast, some Shia sects got sharp criticism from the Sunni circles because some of doctrines they raised that the Quran is allegedly a fake product initiated by the caliph, Usman ibn Affan who had political interests, seized the imamate of Ali ibn Abi Talib (Malullah, 2007). With the problem of *tahrif* al-Quran, some groups of Shiite believe that the Quran, which has been codified since the time of Abu Bakr and Uthman, has been distorted due to political interests and therefore has lost its originality.

There have been several sects in Shia, the most important of which is Imamiyah or Ithna Ashariyah (the Twelvers). The Ithna Ashariyah often raise an argument that only Ali had the right to codify the Quran and not the others, because Ali was the only one who had the rank of the infallible and who was guarded against actions that caused him to be reprehensible (Al-Zanjani, 1982). and whose truth of everything that arose from him is absolute. The Shiites believe that everything that emerges from the imams has the same position as the emergence from the Prophet. Therefore, the codification of the Quran, which was initiated by the caliphs, before Ali has been considered invalid.

Indonesia has a Muslim majority population, and Shiites are a minority group. The Indonesian Shia is the Imamiyah sect, but there is no *tahrif* view in the Quran. This happens because in certain circumstances Shia adherents behave in *taqiyya* (hiding identity) among the non-Shia majority group. On the other hand, some Shia groups are considered a deviant sect in Indonesia

(Rahman, 2020), this is it is not uncommon to receive unfair treatment in social life.

The study of the authenticity of the Quran from the Sunni and Shia perspectives is important, because: first, this issue has not received serious attention from the Sunni and the Shia scholars. Second, this issue is still a matter of controversy between the two main schools of thought in the Muslim history from the classical times to the contemporary. Therefore, this study was compelled to further analyze the *tahrif* (distortion) of the Quran amidst the Sunnis and Shiite thoughts. The problem began with their respective views on the originality and authenticity of the Quran. This study attempted to understand how the Sunni and Shia scholars interpreted the *tahrif* in the Quran.

2. LITERATURE REVIEW

There have been many studies on the *tahrif* in the Quran carried out. However, as far as researchers have observed, the study of distortion in the Quran is limited to three main tendencies among experts. The first discussed the forms of distortion that occur in the Quran Anwar (2016). divided the forms of distortion in the Quran into two categories, namely textual distortion and contextual distortion. The second discussed the distortion in the view of Shia scholars and again divided into two categories: studies that support the view of distortion of the Quran, and those that reject the views of distortions of the Quran (Amir-Moezzi, 2022). The third compares distortions in the Quran with other religious scriptures (Mazuz, 2022). A study conducted by Mukromin (2015) shows one verse as a distortion of the Quran related to Shia, without trying to elaborate further on the views whether it agrees or rejects, both among Sunnis and Shiites regarding this theme. Of these three tendencies, studies that compare *tahrif* in Sunni and Shia perspectives are still rare (Baldoni, Begoli, Kusnezov, & MacWilliams, 2020; Mukromin, 2015).

The belief of Shia on the issues has caused quite a strong reaction from the Sunni scholars. There have been fatwas stating that the Shia is a heretical group, they even think that Shia is outside of Islam. Nevertheless, the claims raised by most of the Shiite authorities about the distortion of the Quran have dragged the Shiite to be declared a heretical group. Hence,

anyone who believes that the Quran has been distorted requires it to be declared heresy, because if the Quran is judged as distorted consequently it will destroy the legal order in Islamic law. There have been strong criticisms of the Shia belief, among them are books, *Al-Shia wa al-Sunnah* (Zaheer, 2009), *Usul Mazhab al-Shia* (Al-Qaffari, 1994), and *Al-Shia wa Tahrif al-Qur'an* (Malullah, 2007). However, to elaborate differences between Sunni and Shia perspectives on the Quran it needs a deep study, because among the Shiites themselves, there are controversies regarding the originality of the Quran.

This study is built on the argument that the allegation of the existence of tahrif in the Quran is more political than ideological (Whittingham, 2011). The formation of sects in Islamic history was more due to political contest after the assassination of Uthman and Ali's defeat in the event of arbitration which caused the Muslims disagreement in their viewpoint about the case. The supporters of Ali who were disappointed with the incident built theological arguments to justify their political stance. One of them was to build an argument against Ali's mandatory claim to post-Prophet political power by accusing his political enemies of omitting verses from the Quranic manuscripts that support this claim. The codification of the Quran, since the time of Abu Bakr, Umar and Uthman, was seen as having usurped Ali's mandatory right to power as a scandal to marginalize him by removing verses that support the Shia claims (Al-Shabab, 2005).

3. METHOD

This study was designed as qualitative research that used a comparative method to analyze differences between the Sunnis and the Shiite ideologies on the authenticity of the Quran. This study based its arguments on studies from both Sunni and Shia schools regarding their views about the authenticity of the Quran. The qualitative research design was appropriate for this study as it relied for its data on primary and secondary sources. Secondly, the qualitative research methods allow the researchers to sort, organize and codify data according to the constructs, themes and categories that emerge out of the data analysis.

The primary data were obtained from the works and views of scholars

from Sunni and Shia, including the works *Al-Shi'ah wa Tahrif al-Qur'an* (Malullah, 2007), *Al-Shi'ah wa al-sunnah*, (Zaheer, 2009) *Al-Shi'ah al-Ithna 'Ashariyah* (Al-'Assal, 2006), and *Alau al-Rahman* (Al-Balaghi, 1931), The secondary data were presented from the thoughts in works on related issues, including books written by the Sunni and Shia scholars (Al-'Amili, 1977). The data so collected was sorted according into two categories, Sunni and Shia ideologies. The results were analyzed systematically to make description related to the views of two schools of thought regarding the authenticity of the Quran.

4. RESULTS AND FINDINGS

- *Background of differences between Sunnis and Shiites*

The roots of disagreement between the Sunnis and Shiites existed basically after the tragedy of the death of Uthman, which subsequently resulted in Muawiyah's disapproval of the policy of Ali who at that time had become caliph after Uthman. Ali's policies were considered unfair because he did not punish the killers of Uthman. Furthermore, the turmoil between Ali and Muawiyah increasingly heated up which led to the Siffin and the Jamal wars. This resulted in strengthening discords among Muslims, and culminated with the assassination of Ali.

After this incident of arbitration, theological sects in Islam emerged. Among them were the Sunnis, the Khawarij, the Shiites, and the Mu'tazilah, and along with the development of the times, a few sects disappeared. The groups that still exist and have very large adherents are the Sunnis and the Imamiyah (Al-Tabari, 1992). These two groups have significant differences, especially in the area of religious leadership after the death of the Prophet. In the view of the Sunnis, leadership does not fall into the area of belief, so anyone who deserves to lead after the death of the Prophet was considered valid. While the Shiites held the view that the leadership after the Prophet was the right of Ali and not for any other, so the leaderships of Abu Bakr, Umar and Uthman were illegitimate because they had taken the rights of Ali.

The Shiite understanding on leadership had a few implications for other doctrines, such as the disbelief of the leaders and followers who

seized the leadership of Ali; the belief that Ali and the two imams were as infallible as the Prophets; and even emerged a doctrine which stated that the codified Quran from the time of Abu Bakr and Uthman had been distorted, so that the verses about the leadership of Ali did not exist. This is a clear indication that the differences between the Shiite and the Sunnis about the Quran started with the differences in perceptions about the issue of imamate.

- *Issues of tahrif in the Quran: a comparison between Sunni and Shia*

The Quran is the holy scripture in Islam. In the view of Sunnis, it is believed to be the master book whose sanctity is guaranteed by God. Even its contents, both in the form of letters, words, sentences, and verses, are purely from God and remain in its originality. In the matter of *tahrif* in the Quran, there is not a single expert in the fields of *fiqh*, *aqidah*, *hadith*, and interpretation who accepted the distorted understanding of the Quran; all of them believed that the Quran remained in a state of purity. The Sunni circles claim that all Muslims in the world have agreed that the existing Quran today is pure in its authenticity, there is no conflict over its composition and content. If anyone suspects that there has been a reduction in the verses or any alterations of the practices that have been prescribed, may be deemed to be infidels (Iyadh, 2004). Meanwhile, the Shia theology that there have been distortions or changes in the Quran is currently common. The Shiites believe the change to have occurred at the time of the codification of the Quran during the Caliphate of Uthman. According to them, the *tahrif* resulted in the loss of Ali's legitimacy as a legitimate Muslim leadership. Apart from being the caliph, the holder of the authority for the interpretation and regulation of the Quran was Ali. The previous Caliph Uthman and his scholars had no credibility (Setiawan, 2005).

The discourse of changing the texts of the Quran has existed since the 16th century CE; however, it resurfaced in the 20th century and therefore that century is called the renaissance of the issue of *tahrif* dealing with Sunnis groups. The Shia scholars who deepened the study on *tahrif* are divided into three viewpoints: first, is in the field of *tafsir* (interpretation), the second is in the hadith compiler, and the third is an analytical study of Islamic legal theory. The three focuses lead to confirming the legitimacy of

Ali's imamate, and secondly, the belief that the Quranic verses or hadith has been changed and deleted (Setiawan, 2005). This reality also confirms that the political motive of leadership is the main motive for the occurrence of this discourse.

In the issues of *tahrif*, there are several classifications believed to be Shiite thoughts: (1) *al-tahrif al-tartibi*, a distortion based on order as a form of transferring verses position to another position, (2) *al-tahrif al-ma'nawi* a distortion of the meaning, limitations of which are contrary to the limitations of meaning outlined by linguists and exegesis experts, (3) *al-tahrif al-lafzhi*, a distortion of Quranic texts of verses; (3) *tahrif al-ziyadah wa al-nuqsan*, a form of distortion by adding or subtracting verses of the Quran.(Muhammadi, 2013) Specifically, the Imamiyah perspective defines *tahrif* as a form of distortion of verses of the Quran, in the form of distortions of vowels, letters, words and texts of the Quran. such distortions, in Shiite views, are permissible in some but prohibited in others (Muhammadi, 2013).

- *The argument of the Quran in Sunni and Imamiyah views*

The Quran in the Sunni view is placed in the first order in terms of its argumentation. This basically refers to some words of Allah as mentioned in the verses: al-Hijr number 9, al-Maidah number 11, al-Baqarah number 213, al-Nisa number 105, and some other verses (Al-Amidi, 1981). Some of these verses explicitly state the necessity of referring to the Quran in argumentation. In addition to being emphasized in the Quran, the Prophet also stressed the need to refer to the Quran, besides it is being a consensus among the Muslims beliefs that the Quran is placed in a leading position in its argumentation.

Similar to the Sunnis, the Imamiyah also placed the Quranic arguments in the first and foremost order, then continued with the Prophet's tradition, scholars' consensus, and reasons (Al-Zanjani, 1982). Even the superiority of the Quran is held in high esteem by the Imamiyah, that is, in any form of arguments that arises either from the Prophet's tradition, scholars' consensus, or rational arguments, will be rejected, if they contradict the Quran(Muhammadi, 2013). The Quran is the most authoritative book, either in terms of text or context, which the truth is absolute, and Allah has guarded its originality since ancient times to the

present, as it has been written since the life of the Prophet(Salim, 1994).

Only in the Shiite claim, the person who has the most right to interpret the Quran is only Ali or the imams after him (Al-Zanjani, 1982). Since the life of the Prophet, it has been stated that the Quran cannot be used as an argument unless someone explains it. According to him, the holder of the authority was Ali after the death of the Prophet (Al-Kulaini, 2007). The narration recorded in Al-Kulaini's (Al-Kulaini, 2007). work shows that the Quran can only be used as argument if Ali had explained it. Therefore, while he did not explain the Quran, it cannot be referred to as a legal basis. The conclusion of the argument of the Quran is based on a narration from Ali that the book cannot speak but one who has been the book of God can speak. In another narration, it was reported as Ali said that if someone ask the Quran, it will not answer, but if they ask Ali he will explain (Al-Kulaini, 2007).

The Sunnis and the Imamiyah, therefore, have similarities in the argument of the Quran, both putting them in the first position. The only difference is in the matter of interpretation of the Quran. In the view of Sunnis, the argument lies in the Quran itself. This argument does not depend on the explanatory, while the one who has the right to bring up the law contained in it is whoever has the competence to reveal the meaning contained therein. Meanwhile, in the Imamiyah understanding, the Quran cannot be used as an argument if an imam cannot explain it.

- *The Quran's originality and authenticity*

Regarding the understanding of the originality of the Quran, the Sunnis group has the belief that the Quran is the word of God whose authenticity will always be maintained. This belief is based on the Quran. The Quran has been around for centuries and has been tested by various threats from various circles. Allah has also promised to protect it, as mentioned in Surah al-Hijr verse 9, which states that God has sent the Quran down and indeed He will take care. The verse is a very clear to emphasize the originality of the Quran because Allah himself cannot deny His will and promise that He made. Even in that verse, some sentences used the form of affirmation and the plural form, which means that Allah will truly guard the Quran against the hands of ignorant people who always follow their passions to destroy the sanctity of the Quran, as reiterated later

in *Fussilat* verses 41-42.

The discussion on the originality of the Quran according to the Shia scholars is various and interesting. This group has a similar discourse with the Sunnis on the issue of the Quran. This holy book has been spread since the canonization in early era of Islam until today, remains in its originality, even if they criticize anyone. Those who do not believe in the originality of the Quran are declared as a group that is not in line with Islam. They have opposed the word of God and have betrayed the message of the Prophet Muhammad (Al-Tabarsi, 2018). With the problem of *tahrif* al-Quran, some groups of Shiite even believe that the Quran, which has been codified since the time of Abu Bakr and Uthman, has been distorted due to political interests and therefore has lost its originality (Reynolds, 2010). However, some others have a view similar to the belief of Sunnis, that the Quran is a problem in its condition of authenticity. The codification carried out by Uthman, according to the Shiites, reduced the number of verses of the Quran Al-Kulaini (2007). stated that what the Prophet received from the angel Gabriel should have been 17,000 verses, but there were not more than 6,200 verses. It means about 11,000 verses have been omitted. However, not all the Shia scholars said so Al-Tabarsi (2018), a Shia scholar, said the number of verses of the Quran were 6230, a much more significant number compared to Al-Kulaini's statement.

The Shiites also argue with a popular hadith about the priority of the imamate of Ahl al-Bait (the Prophet's family members). The hadith is called the *thaqalain* (Tirmizi number 3788) which states that the Prophet has left two inheritances for all of his adherents i.e. the Quran and his family, so whoever holds fast to both, they will never go astray forever. The hadith also stated that the Quran has been perfected and recorded. The rationale is that if it was not perfect at that time, the Prophet would not have been able to say that there was salvation from misguidance after his death if he had adhered to the book of the Quran and his family. Several hadiths have also been recorded, which also confirm the originality of the Quran, such as when the Prophet gave a speech during his pilgrimage in Mina that everything comes from him is following the word of Allah. If there is a statement based on him but it contradicts the word of Allah, surely it is not from the Prophet.

The second hadith also indicates the Quran, since the Prophet's life,

has been used as a reference in religious argument. The Prophet emphasized the impossibility of the emergence of an expression from the Prophet that violated the Quran. In addition to the two hadiths above, there are many other traditions that state and confirm the originality of the Quran since the Prophet Muhammad. Of course, the Quran has been codified since the Prophet's life until it was perfect, but the canonization during the time of Uthman was more systematized into one book (*mushaf*), and approved by all parties and certainly shows the secret of Allah's protection of the Quran, and it is proven that until now the Quran has not changed.

According to *Al-Bayan fi Tafsir al-Quran* (Al-Khoie, 1981), the Quran originality has been consensus of the Muslim scholars, so it can't be distorted due to political games or any forces those are not willing to accept the existence of the Quran. Furthermore, the rational argument put forward is that the Quran has been the greatest miracle given to the Prophet, whose preservation is directly guaranteed by the Creator. Therefore, the Quran cannot be distorted by ignorant hands, even if they believe in it. If the Quran has been able to be distorted by ignorant humans, automatically it eliminates the miracles of the Quran.

Some Shia scholars have the same view as the Sunnis regarding the authenticity of the Quran, which is always preserved Ibn Babawaih (1991), mentioned that the contents of this holy book is no more than 114 surahs. He also criticized those of the Shiites views of adding to the contents of the Quran (Ibn Babawaih, 1991), The Shiites who are too excessive in defending Ali in the issue of imamate, even believe that the Quran circulated among Muslims throughout history is an unoriginal version. They argue that the Quran has been distorted by the Prophet's companions who had political interests, they were Usman ibn Affan, Zaid ibn Sabit, and several other companions involved in the process of the Quran codification. Therefore, among the Shia scholars who explicitly states about the unoriginality of the Quran, such claims have also come from the Imamiyah group (Attamimy, 2011).

The Shiite statements regarding the distortion of the Quran can be classified into several groups. On the *tahrif* claims, pointed by Al-Kulaini in the book *al-Kafi*, which he mentioned that Ali ibn Suwaid wrote something to Abi al-Hasan ibn Musa who was in prison. Later, he

answered the letter “you have believed in the Quran, but you distorted it and replaced” (Al-Kulaini, 2007). Shahr Ashub, in the book *Al-Manaqib*, narrated a hadith from the sermon of Husain (the Prophet’s grandson), on the day of ‘Ashura (month Muharram 10th), he said to the people that they were all idols of this ummah, an isolated group, part of the book, followers of Satan, sinners and distorters of the Quran (Al-Majlisi, 2017).

On the names of the imams, also noted by Al-Kulaini in his book, narrated that in certain verses of the Quran, there should be names of the imams. Narrated from Abi Ja‘far, he said that Gabriel had descended to the Prophet Muhammad with a verse that reads, “if you are in doubt about the matter that we have sent down to our servant named Ali, then come up with a similar verse”. In the same book, there is a narration from Abi Bashir, who said about the word of Allah, which reads, “whoever obeys Allah and His Messenger in the leadership of Ali and the imams after him, he is one of the true survivors”. There is also a narration from Abu Abdillah, who said that Gabriel came down to the Prophet and conveyed a verse, “O Ahl al-Kitab, believe in us about Ali as a clear light”(Al-Kulaini, 2007).

Several narrations explain the existence of the names of imams in the text of Quranic verses as some of the narrations above show that the Quran, which is seen with reverence by a majority of Muslims today, has been distorted a lot; however, in fact, there is no mention of that name. However, some of these narrations are considered by some Shia scholars to be weak and cannot be used as evidence (Al-Balaghi, 1931).

Regarding additions and deletions in the Quran, other narrations state about the reduction of sentences in the composition of the text of the Quran and also their additions. Among them are the narrations stated by Al-Iyyashi in the book *Al-Muyassar*, where the hadith from Ja‘far who said that if there were no additions and subtractions in the Quran, the rights of the Shia leadership would be very clear, and if our leadership was established and said, the Quran would justify it. Al-Shafar, in the book *Al-Bashair*, narrated that Jabir said from Abu Ja‘far who said that there is no claim about their success in codifying the Quran as it was revealed to the Prophet Muhammad unless the claim is false.

None of the people was able to codify the Quran perfectly as it was revealed to the Prophet, except for Ali and several imams after him. Abu Ja‘far

also said that no one could codify the Quran perfectly in both the text and the meaning of the text other than the recipients of the will (Al-Kulaini, 2007). Likewise, several narrations regarding subtractions and additions in the verses of the Quran state that the Quran has not been perfect until now because the one who codified it was not an infallible imam but an ordinary person. However, some of these narrations are also widely opposed by the Shia themselves and are considered weak arguments.

5. DISCUSSION

From the description of the Imamiyah and the Quran as above, it is important to be observed that the authenticity and originality of the Quran are the two realities of understanding implicitly different from the Sunnis ideology and, of course, always cause endless controversy. The following summarizes this ideology:

i. The authenticity of the Quran

As described above, it can be understood that the Imamiyah Shia sect has a fairly firm understanding of the Quran, which includes the authenticity of the Quran. They place the Quran as evidence on the first and foremost axis. Of course, this has implications for defeating other evidences when they contradict the Quran, meaning that if there is an argument raised by Shia scholars, whether the argument is based on consensus, reason, and Sunnah, it turns out to be contrary to the Quran, the argument will be automatically invalidated. From this point of view between the Sunnis and Shiites, there are similarities regarding the authenticity of the Quran, namely, both positioning the Quran at the main and first levels.

However, in the Imamiyah sect, there is an ideology which states that no one can understand the truth of the Quran unless the imams have explained the evidence as substitutes for the Prophet. This shows that the most entitled to interpret and reveal the contents. The only laws contained in the Quran are the imams. The argument that is built in this understanding is that the imams are servants of Allah who have been chosen by Allah as substitutes for the mandate of the Prophet so that it is no longer in doubt that the imams are infallible, who are always guarded

by Allah, from mistakes in their actions. Whatever form, therefore, the imams in the Imamiyah doctrine are sacred as the sacredness and holiness of the Prophet. It was this doctrine that then gave rise to a scenario about the right of interpretation of the Quran only to the imams and not to others. Of course, such a doctrine also occurred during the revelation times. the Prophet was the main axis that had patent rights in interpreting the content of the Quran from all dimensions, which was then declared the Prophet's explanation as a hadith. The events surrounding the arrival of the verses of the Quran are called *asbab al-nuzul* (socio-historical background). Although some companions also interpret them personally, which still refers to the lines of the texts, either the Quran or the Sunnah.

Gradually, the Imamiyah sect dissipated the concept of the necessity of interpreting the Quran only to the imam. After the absence of their imams, the Shiites scholars began to independently interpret and explore the laws of the Quran. Sometimes, even laws that were raised were not in harmony with the laws of their predecessors, but the Shias considered it understandable because, in principle, the law required changes according to time and place, such as the most spectacular legal changes in the world. The development of Shiites discourse is about imamate, which Imam Khomeini initiated, and of course, there are several other things.

ii. The Originality of Quran

The discourse described above about the originality of the Quran or its freedom from distortion in the development of the Shia Imamiyah discourse helps to analyze the sharp differences within the Shia school. There is a very rigid camp that states that the Quran at this time contains various *tahrifs*, especially the distortion of reduction (*tahrif al-nuqsan*), namely that in some Quranic texts (Keating, 2005). There are many forms of reduction of words, especially in several verses related to the purification and rights of Ali and his successors in leadership after the Prophet Muhammad. However, it turns out that the argument about the distortion of the Quran by some Shia scholars is claimed to be a real lie (Leaman, 2013). Apart from the arguments used as weak evidence, the arguments built are also irrational and contradict the Quran. The Sunnah, which is regarded as a sacred reference in Shia circles, is incomparable. In several hadiths regarding the distortion of the Quran, the Sanad of Imamiyah Shia hadith critics are stated as weak and unfounded narrators (Majidinia,

Akbarnejad, & Hosseininia, 2021).

The Shias in Indonesia are the Imamiyah sect but there is no view of *tahrif* in the Quran among them. This happens because under certain circumstances the Shia followers perform *taqiyya* by masking their theological identity among the non-Shia majority group. This is done because they feel insecure to express their views in the public sphere because it can create conditions that hinder the development of the Shia and become a threat to them.

6. CONCLUSION

Differences in views regarding the authenticity of the Quran are the political factors of spiritual leadership, namely regarding the imamate of Ali in terms of the leadership of the people and the interpreters of the Quran. Between Sunni and Shia, there are differences and similarities regarding the originality of the Quran. According to the Sunnis, the Quran will always be awake because God has expressly determined it. Meanwhile, the Shiites are divided into two parties that have different views about the originality of the Quran. The first party states that the Quran was distorted during the caliphate. The second opinion states that the Quran is forever in its originality, only that which has been distorted in its meaning.

Differences between Sunnis and Shiites have differences regarding the *tahrif* of the Quran. According to Sunni, the Quran is always in its authenticity, and nothing can change its originality. Meanwhile, any individual or group who does not believe in the originality of the Quran or states that the Quran has been distorted will be declared out of Islam. The first group believes that the Quran is still in its originality, while the second group believes that the Quran has been distorted. However, it is important to understand that even though there are conflicts within the Shia themselves, all Shiite believe that the Quran has been distorted in meaning in the verses related to territory.

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