

William St. Clair Tisdall, *Shi'ah Additions To The Koran*, In: *The Moslem World*, Vol. III, No. 3, July, 1913, pp. 227-241.

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AMONG MOHAMMEDANS AND THE PROGRESS  
OF CHRISTIAN MISSIONS IN  
MOSLEM LANDS

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THE SÛRATU'L WALÂYAH  
FROM THE BANKIPUR MS QUR'ÂN

SHI'AH ADDITIONS TO THE KORAN<sup>1</sup>

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EVER since that celebrated Persian philosopher and investigator, the author of the well-known book entitled *Dabistân i Mazâhib*, recorded his discovery of the Sûrah called *Sûratu'n Nûrain*,\* it has been known that a few of the Shi'ah sect of Moslems had once endeavoured to support their views by thus pointing to a Sûrah not to be found in the ordinary copies of the Koran. That they boldly asserted that Abû Bakr, 'Umar and 'Uthman had suppressed passages which proved the claims of 'Alî and his house to succeed Mohammed was, of course, an undoubted fact. Nor could it be denied that certain statements made by 'Ayishah and others who were Mohammed's friends and comrades, and recorded by Sunni commentators of the first rank, gave every reason to believe that some verses (like the "Verse of Stoning") which had been intended to form part of the Koran, had disappeared.† Every temptation was thus given to the Shi'ite party to discover, or pretend to discover, some of these lost verses and Sûrahs, and, by inserting them into the Koran, gain support for the claims of the "People of the House." But, unless the Sûrahs and separate verses with which we now proceed to deal are to be considered as having been put forth some centuries ago by a small section of the Shi'ites with the purpose of supplying what they thought lacking in the Koran as generally recognised, no such attempt seems ever to have been made. This is very much to the credit of the Shi'ite community as a whole, for the temptation to unscrupulous and talented persons must have been great. The fact that the passages now discovered do not claim to correspond with those which 'Ayishah and others, according to Tradition, tell us were lost is an argument in favour of

\* Canon Sell, in his "Recensions of the Qur'an," has given the *Sûratu'n Nurain* from yet another source.

† With this I have dealt in some measure in my Revision of the *Mîzânu'l Haqq*.

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<sup>1</sup> Tisdall, William St. Clair, *Shi'ah Additions To The Koran*, In: *The Moslem World*, Vol. III, No. 3, July, 1913, pp. 227-241.

their genuineness, which must be held to counterbalance, at least to some extent, part of the arguments on the other side.

The Shi'ite additions which we now proceed to translate consist of two whole Sûrahs and a number of separate verses, which latter are supposed properly to belong to various Sûrahs that occur in the Koran, and to have been omitted therefrom by certain opponents of 'Alî's claims. These passages were all discovered in a MS. of the Koran in Bankipur, India, in June, 1912. We hope to publish them in the original Arabic shortly, with notes and the Persian interlineary version appended. It may be mentioned that the MS. is in a library founded by a wealthy Indian Moslem. The librarian states that the MS. was purchased at Lucknow about twenty years ago from a Nawwâb, whose name he has no hesitation in stating. It is not known how the Nawwâb became possessed of the book, nor has its origin yet been traced. The MS. is said to be some 200 or 300 years old, at least. The general appearance of the MS. may be seen from the facsimile which we reproduce in the present number. It is taken from a photograph.

The interlineary Persian version is not very carefully made. For instance, in *Sûratu'l Walâyah* the Persian version adds to the last verse something which is not contained in the Arabic original, while it omits altogether part of another verse. Something similar occurs elsewhere also in the MS. On the other hand, some of the Persian notes are valuable. When this is so, we have translated them.

Our translation is made from a copy sent us from India. Unfortunately, the latter is not perfectly accurate, as a comparison between this copy and the photographs of *Sûratu'n Nûrain* and *Sûratu'l Walâyah* proves. This makes it unwise to lay too much emphasis upon the method of writing certain words, though the archaic omission of the *alif* in the feminine plurals in—*ât* of a few words is not due to the copyist. Nor is it his fault that the heading of the second of our Sûrahs is *Sûratu'l Walâyat* instead of *Sûratu'l Walâyah* (the *tâ* being used instead of the *hâ-tâ*).

The reader (of the original Arabic especially) is irresistibly led to the conclusion that the whole of these Additions,—with the possible exception of *Sûratu'n Nûrain*,—are forgeries. The style is imitated from that of the Koran, but not always very successfully. There are some grammatical errors, unless these are due to the transcriber. Occasionally the meaning which the context shews to be that in which a word is used is later than the time to which the Koran belongs. The verses are largely, however, centos of Koranic passages taken from their context. The amount of repetition shews the writer's determination to prove what he wished to prove at all costs. If it could be demonstrated that a single one of these passages was genuine and really formed part of the Koran as it left Mohammed's hands,—or lips,—then undoubtedly the Shi'ite form of Islam would have proved its right to prevail over the Sunnite, and the whole line of *Khalîfahs* since 'Alî's time, together with the three who preceded him, would have to be admitted to be usurpers. Under such circumstances the marvel is that we do not find some at least of these passages generally accepted among the Shi'ites and published in their copies of the Koran. Of course the Sunnite Khalifahs had very great reason to endeavour to suppress any such passages: yet it is difficult to believe that 'Abû Bakr, 'Umar and 'Uthmân, who certainly seem to have been honest men and firm believers in Mohammed, could have deliberately adopted a policy which (according to their belief) would have condemned them to the Fire. Nor would it have been possible to do so when the First, or even the Second, Recension of the Koran was made, there being then alive so many persons who, together or separately, could repeat the whole Koran by heart. It was doubtless possible that some verses might escape the notice of Zaid ibn Thâbit and his colleagues, but not that such a mass of passages as this should have been omitted, unless purposely. That it was done purposely seems incredible for the reasons which we have already given.

We notice also that some,—or, perhaps, only one person,—among the Shi'ites decided to forge the passages which we are considering. Doubtless he thought the end

justified the means. He certainly must have determined to insert these forgeries in the Koran and to get his own sect to adopt them. But, although it was so greatly to their apparent interest to accept these additional passages, yet the Shi'ites did not do so. The forger found it impossible to introduce a single such altered verse into the Koran. This, we may again say in passing, is highly to the credit of the Shi'ah community in general. Although they think that they are staking their eternal happiness on the truth of their contention that 'Alî and his family are the true and Divinely commissioned inheritors of Mohammed's spiritual rights, so far as these could be handed down to others, yet they have never permitted a single one of these forgeries to become incorporated into their copies of the Koran. So far as we know, the MS. which we are now concerned with is the only one in existence which, together with the genuine Sûrahs of the Koran, also contains these Alterations and Additions. To get them generally accepted, even by the Shi'ites, proved impossible. The attempt to induce the Sunnites to adopt them was probably never made, for its hopelessness must have been evident even to the forger himself.

It is worth while to notice this, because it proves what Christian writers have often pointed out in answer to the assertion so often made by ignorant Moslems (and sometimes even by men of learning among them) that either the Jews or the Christians or both have corrupted the Bible by striking out of it prophecies relating to Mohammed and by inserting passages teaching doctrines contrary to the Koran. If it has proved impossible to introduce into the Arabic Koran even one of the forgeries prepared for that purpose, how much more impossible it would be to deal with the Bible in such a way, especially when we remember the multiplicity of its early versions (with which the history of the Koran offers no parallel). This is so clear that we need not labour the point.

The text of the Sûratu'n Nûrain in my copy of the MS. differs in many places from that which Canon Sell gives (borrowing it from Mîrzâ Kâzim Beg's article in the *Journal Asiatique* for December, 1843), and seems preferable. If any of our readers know of another copy

of the Koran which contains the Additions and Alterations, we trust they will kindly communicate with us.

We now proceed to give a translation of the Arabic text of these Shî'ah Additions to the Koran.

## TRANSLATION

### I. Sûratu'n Nûrain: 42 Verses.

*In the Name of God, the Merciful, the Gracious.*

(1) O ye who have believed, believe in the Two Lights which We have sent down. They (*two*) recite unto you My verses (signs), and they two (*dual*) warn you of the punishment of a great Day. (2) Two Lights, one of them from another: and verily We [*marg.* 'and I'] are [am] the Hearer, the Knower. (3) Verily those who faithfully perform their covenant with God and His Apostle in [the matter of] his Family, to them belong the Gardens of Delight. (4) And those who have disbelieved after that they have believed, through their breaking their contract and what the Apostle covenanted upon with them, shall be cast into Hell (*Al Jahîm*), (5) Verily those who have wronged their own souls and have rebelled against the Executor (*wasiyy*) of the Apostle, those men shall be made drink of boiling water. Verily it is God that hath brightened the heavens and the earth with whatsoever He hath willed, and hath selected [certain] of the Angels and of the Apostles, and hath made [certain] of the Believers governors (in His creation—*i.e.*) over mankind, God doeth whatsoever He willeth: there is no god but He, the Merciful, the Gracious. (6) And indeed those who were before them practised artifice with their Apostles, consequently I punished them for (*or* seized them in) their artifice: verily My seizing (punishing) is severe, painful. (7) Verily God did indeed destroy 'Ad and Thamûd because of what they had deserved, and He hath rendered them a warning (remembrance) unto you: Will ye not, therefore, fear [God]? (8) And [as for] Pharaoh, because he was very refractory towards Moses and Aaron\*, him He drowned† and all who followed him,

\* *Var. Lect.*: Margin inserts "his brother."

† *V. L.* "I drowned."

(9) that it might be a sign unto you: and verily most of you<sup>a</sup> are iniquitous. (10) Verily God will gather them together in the Day of the Assembly (*i.e.*, of Judgment), and they shall not be able to answer<sup>b</sup> when they shall be questioned. (11) Verily, Hell (*Al Jahîm*) shall be their habitation, and verily God is All-Knowing, All-Wise. (12) O Apostle, announce My admonition, accordingly they shall know [it]. (13) They are, indeed, lost who have become renegades (turned away) from My signs and My commandment. (14) The likeness of those who faithfully perform their covenant with thee<sup>c</sup> is that I have<sup>d</sup> rewarded them with the Gardens of Delight. (15) Verily God is surely the lord of pardon and of a great recompense: (16) and verily ‘Alî is [one] of the Pious: (17) and verily We shall surely pay him his whole due on the Day of Judgment: (18) nor are We regardless of his being wronged.\* (19) And We have honoured him above all thy family; (20) for he and his seed are surely<sup>†</sup> patient. (21) And verily their foe is the chief (Imâm) of sinners. (22) Say thou to those who have disbelieved after that they believed: “Ye have sought the adornment of the lower life (existence here below), and were over-hasty about it, and ye forgot what God and His Apostle promised you, and ye broke the covenants after confirming them. And We have indeed stricken for you the likenesses<sup>e</sup> [of those who were] beforehand,<sup>f</sup> that perchance ye might be guided aright. (23) O Apostle, We have indeed sent down unto thee evident signs (verses); in them [it is said that] whosoever faithfully performs it<sup>g</sup> is a Believer, and whosoever abandons it after thee,—they shall be evident.. (24) Turn thou away therefore from them, verily they are renegades, (25) and verily We do summon them on a day when naught will

(a) *V.L.*, “most of them.” (b) *V.L.*, “to speak.” (c) Literally, “thy covenant.” (d) My written copy of the M.S. has “thou hast rewarded them” by a slip of the pen. Another reading is, “Verily their reward.” (e) *I.e.*, “given you an account of those nations.” (f) *V.L.*, “beforehand.” (g) Here the gender (masc.) shews that the “it” does not refer to the “verses” but to the “covenant” said to have been made with ‘Alî.

\* *V.L.*, “of whosoever hath wronged him.”

† *V.L.*, “and verily his seed are surely of the patient ones.”



content them, nor shall they be granted mercy. (26) Verily in Hell they shall have a place from which they shall not deviate. (27) Laud thou, therefore, in the name<sup>a</sup> of thy Lord, and be thou of the worshippers. (28) And, indeed, We surely sent Moses, and Aaron when he wished to appoint a successor: accordingly they rebelled against Aaron. [His] patience accordingly was beautiful. We, therefore, made of them the monkeys and the swine, and We cursed them unto a Day when they shall be raised up [from the dead.] (29) Be thou patient, therefore; then shall they perceive clearly. (30) And, indeed, We have surely brought thee the command, as [We did] to those of the Messengers who were before thee: (31) and We have made for thee from among them an Executor, that perchance they may return. (32) And whosoever turneth away from My decree, then verily I am his place of return: accordingly they shall surely enjoy their unbelief<sup>b</sup> [but] little<sup>c</sup>: therefore thou shalt not enquire about the covenant-breakers. (33) O Apostle, We have indeed set for thee a covenant on the necks of those who have believed: accept thou it, therefore, and be thou of the thankful ones. (34) Verily 'Alî is an adorer by night, a worshipper; he dreadeth the next world and he hopeth for his Lord's reward.<sup>d</sup> Say thou: "Are they equal [to him], those who have acted wrongfully? and they<sup>e</sup> shall know it in My punishing [them]. (35) He shall<sup>f</sup> place the iron collars about their necks, and they shall be remorseful for their doings. (36) Verily We give thee good news of his seed, the upright ones: (37) and verily they shall not oppose Our decree: (38) therefore upon them from Me shall be blessing and mercy, [the] living of them and [the] dead, on a Day when they shall be raised up [from the dead]. (39) And upon those who transgress against them after thee shall My wrath be: verily they have become a people of evil, perishing. (40) And upon those who have walked their walk there shall be mercy

(a) *V.L.*, "in the praise."

(b) *V.L.*, "he shall surely enjoy his unbelief."

(c) *Or*, "[but] for a short time."

(d) *V.L.*, "mercy."

(e) *Marg. adds*, "and those who do not act wrongfully."

(f) The Persian rendering shews the reading "We shall place."

from Me, and they shall be in the Upper Rooms,\* safe. (41) And praise be to God, the Lord of the worlds.

II. Sûratu'l Walâyat<sup>1</sup>: Seven verses.

*In the Name of God, the Merciful, the Gracious.*

(1) O ye who have believed, believe in the Prophet and in the Governor [*Al Waliyy.*], both of whom We have raised up (sent): they shall guide you to a right way. (2) A Prophet and a Governor are one of the two of them from another, and I am the Knower, the Well-Informed. (3) Verily those who faithfully perform God's covenant, to them belong the Gardens of Delight. (4) And those who, when Our verses are recited to them, have accounted Our verses lies, (5) Verily to them belongeth in hell a great place, when it is proclaimed to them on the day of the Resurrection, 'Where are the wrongdoers, those who account the Messengers liars?' (6) He created them not, the Messengers, except in the truth; and God was not about to manifest them until an appointed time near at hand. (7) And laud thou in the praise of thy Lord, and 'Alî is [one] of the witnesses.

III. A Verse<sup>2</sup> from Sûratu'l Baqar.

Those, therefore, that wronged the family of Mohammed exchanged a saying for other than that which was said to them: accordingly He sent down from the sky a plague upon those who wronged the family of Mohammed of their due, inasmuch as they were acting iniquitous.

IV. A Verse<sup>3</sup> from Sûrah Âl Imrân.

Nor does anyone know its explanation but God; and those who are rooted in knowledge know; and they say: "We believe in it: all is from our Lord."

V. A[nother] Verse<sup>4</sup> from Sûrah Âl 'Imrân.

Verily God chose Adam and Noah and the family of Abraham and the family of 'Imrân and the family of Mohammed and his seed above the worlds.

\* *I.e.*, the seventh heaven.

1 *Sic!*

2 Cf., Sûrah ii., 56.

3 Cf., Sûrah iii. 5.

4 Cf., Sûrah iii. 30.

VI. Verse from Sûratu'd Diyâ.<sup>5</sup>

And ye were on the edge of a pit of fire, then Mohammed rescued you from it [and]\* his seed: one is from another, and God is All-hearing, All-knowing.

VII. Verse<sup>6</sup> from Sûratu'n Nisâ.

In that day those who have disbelieved and have resisted the Apostle and have wronged Mohammed's family of their due will like it if the earth be made level with them: nor shall ye conceal an event from God.

VIII. Verse from Sûratu'd Diyâ.<sup>7</sup>

Or do they envy men for what God hath brought them of His grace? Then, indeed, We have brought the family of Abraham and the family of 'Imrân and the family of Mohammed the book and wisdom, and We have brought them great dominion.

IX. Verse from Sûratu'd Diyâ.<sup>8</sup>

O ye who have believed, obey God and obey the Apostle and the possessors of authority from among yourselves, the family of Mohammed: if, therefore, ye disagree about anything, then refer it to God and the Apostle, if ye be believers in God and in the Last Day: that is good and most excellent as a decision.

X. Verse<sup>9</sup> from Sûratu'n Nisâ.

No, then, by thy Lord, they will not believe until they appoint thee, Mohammed,† and the family of Mohammed judges in that which is disputed between them: then let them not find in their souls any fault with what thou hast decreed, and let them submit submissively.

5 Cf., Sûrah iii. 99.

6 Cf., Sûrah iv. 45.

7 Cf., Sûrah iv. 57.

8 Cf., Sûrah iv. 82.

9 Cf., Sûrah iv. 88.

\* My copy of the MS. shews several blunders here, so this translation is uncertain.

† This is evidently the reading erroneously attempted by the copyist.

XI.—Verse<sup>10</sup> from Sûratu'n Nisâ.

Verily those who have disbelieved and have wronged Mohammed's family of their due, God was not about to forgive it them nor to guide them, except the way to Hell, they abiding in it eternally, for ever.

XII.

[Before it comes the following note in Persian:—Shaikh Ibn Mâlûbah (may God be pleased with him!) who is one of the Imâmî 'Ulamâ (may God's approval be upon them!) has related in the book *Tadhkiratu'l Qur'ân* that the Verse of Temporary Marriage (*Mut'ah*) has been suppressed. And, according to the opinion of Ibn 'Abbâs and Ibn Jubair and Ubayy ibn Ka'b and 'Abdu'llâh ibn Mas'ûd (may God be pleased with them!) and a numerous company, and a section in the ancient codex, this denotes (the following verse):]

Verse<sup>11</sup> from Sûratu'n Nisâ.

Accordingly those of them (*fem.*) in whom ye have found pleasure unto a stated term, then bring them their wages as a portion.

XIII. From<sup>12</sup> Sûratu'l Mâ'idah.

O Apostle, announce what has been sent down unto thee from thy Lord, that\* 'Alî is the Prince of Believers; and if thou hast not done [so], then thou hast not announced His message. And God will preserve thee from men. Verily God guideth not the unbelieving people.

XIV. Verse<sup>13</sup> from Sûratu'l An'âm.

Out off, therefore,† is the root of the people who have wronged the family of Mohammed of their due; and praise be to God, the Lord of the worlds.

10 Cf., Sûrah iv. 166, 167 (and also ver. 136).

11 Cf., Sûrah iv. 28.

12 Cf., Sûrah v. 71.

13 Cf., Sûrah vi. 45.

\* The MS. copy has "verily."

† Or, "Therefore let the root .. , be cut off."

XV. Verse from Sûratu'l An'âm.<sup>14</sup>

Prophet, announce what has been sent down unto thee from thy Lord, to wit that 'Alî is the Prince of Believers. And God hath sufficed the believers in the contest about 'Alî. And God is Mighty, Glorious.

XVI. Verse<sup>15</sup> from Sûratu'l Anfâl.

O ye who have believed, do not break compact with God and the Apostle, and do not break your pledges in [the matter of] the family of Mohammed knowingly.

XVII. Verse<sup>16</sup> from Sûratu't Taubah.

[Remember] when they two were in the cave, when [one] saith to his friend, "Woe unto thee! do not grieve, verily God is with us."

XVIII. In<sup>17</sup> Sûratur Ra'd, written in the document of Fâtimah, God's blessings be upon her.

Certainly thou art a Warner, and 'Alî is a guide to every people. And also in the Tafsîr-i Gadhîrûnî:—Certainly thou art a Warner to men (slaves), and 'Alî is a guide to every people.

XIX. Verse<sup>18</sup> from Sûrah Banî Isrâ'îl.

And verily they were about to seduce thee from that which We inspired into thee in [reference to] 'Alî, in order that thou mightest forge against Us something else than it.

XX. Verse<sup>19</sup> from Sûrah Banî Isrâ'îl.

And We sent down of the Koran that which is healing and mercy for the Believers: nor doth it increase those who wrong the family of Mohammed except in loss.

14 Cf., Sûrah v. 71.

15 Cf., Sûrah viii. 27.

16 Cf., Sûrah ix. 40.

17 Cf., Sûrah xiii. 8.

18 Cf., Sûrah xvii. 76.

19 Cf., Sûrah xvii. 84.

XXI. Verse<sup>20</sup> from Sûratu'l Kahf.

Say thou: 'The truth hath come from your Lord, therefore whosoever hath willed, let him believe; and whosoever hath willed, therefore let him disbelieve': verily We have prepared for those who wrong the family of Mohammed of their due a fire, the smoke (drapery) of which shall gird them round.

XXII. Verse<sup>21</sup> from Sûratu'l Anbiyâ.

Their hearts are wanton, and they have whispered secret talk, those who have wronged the family of Mohammed of their due, [saying], 'Is this other than a man like you?'

XXIII. Verse<sup>22</sup> from Sûratu'sh Shu'arâ'.

And let those who find not marriage abstain through temporary marriage (*mut'ah*), until God enrich them of His grace.

XXIV. Verse<sup>23</sup> from Sûratu'sh Shu'arâ'.

[Persian preface:—In the Book of Desires and Fountains of Pleasure, Ibn Mâlûbah of Qum,—may God be pleased with him!—has related, on the authority of the eighth Imâm, 'Alî Mûsâ'r Ridâ,—peace be upon him! that in Ubayy ibn Ka'b's reading, and in the document of 'Abdu'llâh Mas'ûd it was thus written, viz.:—]

Warn thou thy near relations and thy purified\* family.

XXV. Verse<sup>24</sup> from Sûratu'sh Shu'arâ'.

[Persian Preface:—It has been handed down from the Imâm Sâdiq,—peace be upon him!—and their Honours the People of the House,—peace be upon them!—In this very manner have they recited this verse:]

Those who have wronged the family of Mohammed shall know [with] what an overthrow they shall be overthrown.

20 Cf., Sûrah xviii. 28.

21 Cf., Sûrah xxi. 3.

22 Cf., Sûrah xxiv. 33.

23 Cf., Sûrah xxvi. 214.

24 Cf., Sûrah xxvi. 228.

\* Probably a copyist's blunder for "sincere."

XXVI. Verse<sup>25</sup> from Sûratu's Sabâ.

Accordingly, when he fell down, mankind perceived that, if the Jinns knew what is concealed, they would not tarry in disgraceful punishment: accordingly,\* when he fell down, the Jinns perceived that, if they knew . . .

XXVII. Verse<sup>26</sup> from Sûrah Yâ Sîn.

And [remember] when it was said to them, 'Be on your guard against what there is before you and what there is behind you of the favour of the Tâghûts, and seek not unto them in the lower (worldly) life, that perchance ye may obtain mercy.'

XXVIII. Verse<sup>27</sup> from Sûrat HM'SQ.

He hath prescribed for you, of the religion of Mohammed's family, that wherewith He commissioned Noah and that which We have inspired into thee, and that wherewith We commissioned Abraham and Moses and Jesus and Ishmael and Jacob, to wit: 'Observe ye the religion in the family of Mohammed, and separate ye not from it (him): be ye upon an assembly. It is grievous unto the Polytheists. Whoso has become a Polytheist with any favour, them do We summon unto it from his favour.' Those who have believed have said, 'Verily the losers are those who have lost their souls and their families on the day of the Resurrection.' Is not the wronger of the family of Mohammed verily in the punishment of hell? God will select unto Himself whomsoever He willeth, and whoso turneth back [in repentance], him will He guide unto it (Him).

XXIX. Verse<sup>28</sup> from Sûratu'z Zukhruf.

And it will never profit you on the Day, since ye have wronged the family of Mohammed of their due, that ye are partners in punishment.

25 Cf., Sûrah xxxiv. 13.

26 Cf., Sûrah xxxvi. 45.

27 Cf., Sûrah xiii. 11, 12, 44.

28 Cf., Sûrah xliii. 38.

\* Here the ordinary Koranic form of the verse begins.

XXX. Verse<sup>29</sup> from Sûratu'l Jâthiyyah.

This is Our Book, and Mohammed and the People of his House speak unto you in truth. Verily We were writing down what ye were doing.

XXXI. Verse<sup>30</sup> from Sûratu't Tûr.

Verily for those who have wronged Mohammed's family of their due there shall be punishment besides that: but verily most of them know [it] not.

XXXII. Verse<sup>31</sup> from Sûratu'l Hashr.

And what the Apostle hath brought you accept ye therefore, and from what he hath forbidden you do ye therefore abstain, and fear God [being ware of] wronging Mohammed. Verily God is severe of chastisement.

XXXIII. Verse<sup>32</sup> from Sûratu'l Jinn.

[Persian Preface: And in the *Ahsanu'l Kabâir* it is written that in 'Abdu'llâh ibn Mas'ûd's document this verse was thus written:—)

He knoweth the Secret: accordingly He will not cause anyone to master His Secret but an Apostle or an Imâm or an Executor with whom He is satisfied: surely, therefore, He will before him bring in . . .

XXIV. Verse<sup>33</sup> from Sûratu'l Fajr.

O soul that art at rest in Mohammed and the family of Mohammed, return unto thy Lord, content with His guardianship, contenting [Him] with merit\*: enter thou, therefore, among My slaves, and enter thou My Paradise.

XXXV. Verse<sup>34</sup> from Sûratu'l Qadr.

During it the Angels and the Spirit descended, with the permission of their Lord, upon Mohammed and the family of Mohammed from every matter: peace . . .

29 Cf., Sûrah xlv. 28.

30 Cf., Sûrah lii 47.

31 Cf., Sûrah lix. 7.

32 Cf., Sûrah lxxii. 20, 27.

33 Sûrah lxxxix. 27.30.

34 Cf., Sûrah xcvi. 4, 5.

\* My copy of the MS. has "with the dust!"



XXXVI. Verse<sup>35</sup> from Sûratu'l Kauthar.

[Persian note: In the *Ahsanu'l Kabâir* it is related that 'Umar ibn 'Âs quarrelled with his Majesty the Imam Hasan (upon him be peace!) in Mu'âwiyyah's assembly and uttered an improper speech. His Majesty the Imâm (God's blessings be upon him!) declared his ['Umar's] faults in this manner: "Thy mother was a worthless woman: she used to associate with everyone that arrived, Turk, Persian, Arab, Barbarian, black or white, without distinction. When thou camest into existence through an unhallowed act, ten persons claimed thee as their son, quia cum matre tua adulterium admiserant. Finally, after much quarrelling, it was decided to cast lots. Since the lot fell to 'Âmil, he of course took thee as his son." This same Ibn 'Âs called God's Apostle (may God bless him and his family!) childless (*abtar*), therefore the Mighty and Glorious Lord caused this Sûrah to descend in praise of that Majesty [Mohammed] (may God bless him and his family!) and as a lampoon upon Ibn 'As, and this cursed man had no progeny. And *abtar* do they, in the Arabic language, call an animal whose tail is cut off. In this place the meaning of "tailless" is "devoid of offspring." This man was blind and ill-natured; and it is clear that the glorious progeny of that Majesty [Mohammed will remain until the time of the end, and the lower world stands through their generous existence. And Ibn 'As was among the aiders and abettors of the opponents of the People of the House (peace be upon them!)]].

Verily 'Âs ibn Wâbil, thine enemy, he is the childless one.

XXXVII. Verse<sup>36</sup> from Sûratu's Sâfât.

Peace be upon the family of Yâ Sîn.

[Persian note: And in 'Uthmân's document they have written *Ilyâsîna* [thus for] *Âli Yâ Sîna*.]

W. ST. CLAIR TISDALL.

*Bedford.*

35 Cf., Sûrah cviii. 3.

36 Cf., Sûrah xxxvii. 130.