

True Shia Beliefs in Quran Majeed

1. What are Shia Beliefs in Quran?

Twelve Imami Shias today have three views regarding the existing Quran;

(1) A minor proportion of them believe that it is in original sequence and the script is promised to be protected and preserved by Allah-^{azwj};

(2) A large number of them, accept it as an unaltered manuscript, but its revelation sequence has been changed and is not in order as descended onto Prophet-^{saww};

(3) Another fraction believe that it has been doctored by the companions of Prophet-^{saww} during the time of first three Muslim Caliphs and it is neither according to its revelation sequence nor without alterations. However, all three Shias groups follow the existing Quran as other Muslims do and are eagerly waiting for the re-appearance of their 12th Imam-^{asws} – who will reveal its original version as compiled by Amir-ul-Momineen-^{asws}.

A large number of Masomeen-^{asws}'s traditions clearly demonstrate that the existing Quranic Vulgate (the 'Uthmanic version) was doctored by companions of the Prophet-^{saww}. However, the first two Shia groups, declare them as unreliable (Nozubilllah) and rather follow the judgement of prominent Shia scholars of who came after the Ghaibat-e-Kubra era and developed this view. We will analyse this doctrine in the next section but here we present some traditions of Masomeen-^{asws} that instruct their followers to keep on following the existing Quran until the time of Imam Mehdi-^{ajtf}'s return.

From the time Abu Bakr returned the Quran, brought to Muslims by Imam Ali-^{asws} and until the Occultation of Imam Mehdi-^{ajtf}, Masomeen-^{asws} have, secretly invited their disciples (while applying *taqaiyya*) to inform them about the alterations to the Quran but also instructed them to read the Qur'an like everyone else does, and to be satisfied with the official version until the return of 12th Imam-^{ajtf}.¹

Hearing a disciple read the Qur'an, (probably according to original verse, after learning from Imam-^{asws}), Imam Ja'far-e-Sadiq-^{asws} interrupted him and said: "Stop that reading, and read as [other] people do, until our Resurrector rises up; he will read the Book of God Most High as it should be read, and he will unveil the Volume copied by (Amir-ul-Momineen-^{asws}).²

¹ As quoted by Mohammed Ali Amir-Moezzi, pp. 89, Divine Guide, see original ref. . Al-Kulayni, *al-Rawcfa*, vol. 1, pp. 75-79 (a letter of al-B~qir to Sa'd al-Khayyir, who must be Sa'd b. Turayf al-l:lan+alf; cf. al-Ardabllf, *Jtimi' al-ruwdt*, vol. 1, pp. 354-55), vol. 1, pp. 3-20 (a letter from Ja'far to his *disciples-a.f~tibih*), vol. 1, pp. 179-84 (a letter from MOsa to 'Alfb. Suwayd al-Tamm~ al-Sa'l, a disciple of the seventh and eighth imams; cf. al-Kashshf, *Rijdl*, p. 283, al-Naj~hf, *Rijdl*, s.v.; al-TOsi, *Rijdl*, p. 354, num. 16; al-'All~a al-l:lillf, *Khuld.f'a*, S.v.; al-Ardabllf, *Jdmi' al-ruwdt*, vol. 1, p. 585.

² "Kuffa 'an Mdhihi l-qira'a iqra' kama yaqra'u l-nas ["the people," in Imamite terminology, *al-nas* is one

Sufyan b. al-Sam said: 'I asked Abu AbdAllah-^{asws} (Imam Jafar-e-Sadiq-^{asws}) about the revelation of the Qur'an; he-^{asws} replied by saying 'Read it as you learned to (before you knew of our teaching).³

2. Why Shia's have Difference of Opinion about Existing Quran?

As per a large number of traditions of Masomeen-^{asws} well respected Shia theologians and narrators of traditions, i.e., al-Saffar al-Qummi, al-Kulaym, al-Nu'mam, continue to report traditions of Masomeen-^{asws} related to the 'Tahreef' of Quran Majeed. However, Ibn BabUye al-shaykh al-Saduq (d. 381/991)⁴, who has been considered more 'traditionalist/Akbari' than 'rationalist/Usooli', is apparently the first famous Shia scholar, who not only ignored a large number of Masomeen-^{asws} 'traditions on falsification and alteration of Quran, but also to adopt a position identical to that of the Sunnites: He says, "According to us [Imamites], the Qur'an revealed by God to the Prophet Muhammad-^{saww} is identical to the one between these two covers [*ma bayna al-daffatayn*; i.e., the official version]. Whoever suggests that the revealed text was larger than the text established here is only a liar."⁵ Later on scholars, i.e., Al-Mufid, continued to follow Sheikh Saduq's view point.⁶ A brief note on the misconception of Sunnis and Shias related to 'Tahreef' in Quran Majeed is presented in Appendix I.

3. Why it is Important to believe in Tahreef in Quran?

(1) First and the foremost, there are many traditions of Masomeen-^{asws} which indicate that the existing Quran has deliberately been altered in order to protect some of their

of the words to refer to non-Shi'ite Muslims, the "Sunnis"] *~attii yaqumu l-qa'im fa-idha qama l-qa'im qara'a kitab Allah 'azza wa jalla 'alii ~addihi wa akhraja l-mu~af alladhf katabahu 'A If,*" al-Kulaym, *U~U/*, "kitab fa~l al-Qur'an," bab al-nawadir, vol. 4, pp. 443-44, num. 23 (= 3577).

³ "Sufyan b. al-Sam{ qata sa'altu AM 'Abdi'llah 'an tanzfl al-Qur'an qata'qra'u kama 'ullimtum," al-Kulaym, *op. cit.*, num. 15 (= 3569); on Sufyan b. alSam~ al-Bajall al-Kuff, see al-Tusf, *Rijal*, p. 213, num. 164; al-Ardabflf, *Jami' alruwat*, vol. 1, pp. 336-37. In another tradition that goes back to Ja'far, the Imamites were invited to follow the reading of the Qur'an of Ubayy b. Ka'b (cf. al-Kulaym, *U~U/*, vol. 4, pp. 445-46, num. 27 (= 3581); on Ubayy, the question of differences in reading the Qur'an after 'Uthman's imposition of Zayd b. Thabit's recension and the bibliography that relates to it, see, e.g., R. Blachere, *Le Coran*, Paris, 1947, vol. I, pp. 34,39,54,58,75,92; F. M. Pareja *et al.*, *Islamologie*, pp. 604f.

⁴ Major Occultation of Imam^{ajafj} started in 330.

⁵ . Ibn Babuye, *Risatat al-i'tiqadat*, English translation by A. A. Fyzee, *A Shi'ite Creed*, pp. 86-87.

⁶ . Sourdel, *L'Imamisme vu par le cheikh al-Mufid*, pp. 73-75); Fa~l b. al:lasan al-Tabarsf (548/1154), *Majma' al-bayan*, vol. 1, pp. 15, 30; al-Majlisf (1110/1699r.11i~ar al-anwar, vol. 19, pp. 19-20. We have seen how al-shanf al-Ra~(406/1016), a "rationalist" and disciple of al-Muffd, had censured the most telling of 'All's sentences regarding the falsification of the original Qur'an (note 442). Cf. E. Kohlberg, "Some notes. . .," pp. 214f. (on page 218, note 99, the author cites the traditionalist Md Taqf al-Nun (d. 1320/1905), who accuses Ibn Babuye of denying for the first time the traditions of the imams regarding the falsification of the integral Qur'an by the Sunnites).

infamous people and their sinful and innovative acts, as well as to obscure the eloquence status and rights of Rasool-Allah-^{SAWW} and his pure progeny-^{ASWS};

(2) The true meanings of some of Quranic Verses cannot be understood, without considering the fact that some words have deliberately been omitted.

Few selected traditions, related to (1) are presented in **Appendix II**. We will discuss (2) here in order to establish the practical implications of believing in alterations in Quran Majeed, prior to presenting Masomeen-^{ASWS}'s traditions (**Appendix II**), followed by explanations of Quranic Verses which have been taken completely out of context by many scholars in opposition to 'Tahreef in Quran.

4. Why Quranic Verses that cannot be Explained without Believing in Tahreef?

Those women who are in wedlock (are forbidden) by your Lord but all others are permissible for if you would like to propose to them within your limits of resources and for the sake of honourable relationship rather than an illegitimate association. And pay them the agreed amount when you agree on the temporary marriage 'Mutah'. Yet it will not be held against you, should you come to other terms about it even after what has been stipulated. God is Aware, Wise. (Women, 4, Verse 24-25).

It is narrated from Imam Jafar-e-Sadiq-^{ASWS} that this verse was revealed like this, (Famah Astumtahtum Bahy Minhunnah Ala Aj Musammah.....), meaning that Thus when you carry out 'Mutah' with women for a fixed time⁷ than pay them the agreed Maher.⁸ It is also narrated from Imam Muhammad Baqir-^{ASWS} that upon the expiry of the 'Mutah' term you may extend it by reciting (Asatahlultukay bajalin Akhara), meaning I have made you permissible for myself for another term (which is clearly indicated in following verse (4: 25)).⁹

Let us take another example:

On that day, neither man nor any sprite will be questioned about any offence of his [55:39]

Imam Muhammad Baqir-^{ASWS} recited the above verse with 'Minkum' in front 'Ins wa Jaan'. A companion asked, the verse (which we read from Quran) is without 'Minkum', Imam-^{ASWS} replied, it was originally included but the first one who took it out from Quran was Ibn-e-Arvi (Usman la) because it was a proof against him and his associates (I.a). If the above verse is without 'Minkum' then Allah-^{AZWJ}'s punishment of all human and Jinn becomes void- as Allah-^{AZWJ} would forgive everyone on the day of judgement

⁷ (إلى أجل مسمى) time specific a orf)

⁸ Tafseer-e-Kafi, refers to AlKafi, pp. 106, reference is taken from Syed Imdad Hussain Kazmi, pp. 105.

⁹ Syed Imdad Hussain Kazmi, pp. 105.

and there would be no reward or punishment for anyone (which contradicts many Quranic verses where the reward of Heaven and punishment of Hell are promised by Allah-azwj).¹⁰

It is in Tafseer-e-Qummi, that Imam-asws said this Verse is in favour of those (Shia), who love Amir-ul-Momineen-asws and hate Imam-asws's enemies, and believe in Allah-azwj, abide by Allah-azwj's permissible as Halal and non-permissible as Haram.¹¹

Below is another example (from two different sources) where 'Al-Muhammad' has been omitted and most of Shia scholars interpret the 'Al-Imran' as Prophet Muhammad-saww's Ahlul Bait-asws.

بحار الأنوار ١١ ٢٤ باب ١-
 معنى النبوة و علّة بعثة الأنبياء و بيان عددهم و أصنافهم و جمل أحوالهم و جوام
 ٢- فس، [تفسير القمي] إن الله اصطفى الآية لفظ الآية عام و معناه خاص و إنما فضلهم على عالمي
 زمانهم و قال العالم ع نزل و آل إبراهيم و آل عمران و آل محمد على العالمين فأسقطوا آل محمد من
 الكتاب بحار الأنوار ٢٣ ٢٢٧ باب ١٢-
 أن من اصطفاه الله من عباده و أورثه كتابه هم الأئمة ع و أنهم آل إبراهيم و أ
 ٤٩- شي، [تفسير العياشي] عن أبي عمرو الزبيري عن أبي عبد الله ع قال قلت له ما الحجة في كتاب الله
 أن آل محمد هم أهل بيته قال قول الله تبارك و تعالى إن الله اصطفى آدم و نوحا و آل إبراهيم و آل
 عمران و آل محمد هكذا نزلت على العالمين ذرية بعضا من بعض و الله سميع عليم و لا يكون الذرية من
 القوم إلا نسلهم من أصلابهم و قال اعملوا آل داود شكرا و قليل من عبادي الشكور و آل عمران و آل
 محمد

¹⁰ Alqatarah, vol. 2, Urdu, pp. 124, ref. Tafseer-e-Qummi, Fazial-e-Shia, Tradition, 76, Bahar-ul-Anwar, tradition 43.

¹¹ Maqbool Ahmed, pp. 1060.

APPENDIX I

Misconception on Preserving and protecting the Quran Majeed

The hypocrites, during and after Prophet's time, were trying their best to corrupt the Divine message, using whatever tactics they could devise, i.e., attributing lies to Rasool-Allah-^{sa_{ww}}, making mockery of the Quranic Verses and even trying to alter them, as Allah-^{az_{wj}} says in the following Verse:

'Indeed, all those who deliberately interfere in our 'Aiat' (verses) are known to Us' Is that better off who will be thrown into hell fire or the one who will be in peace in the Hereafter? Do whatever you (all) may wish: He is Observant of anything you do.'¹²

Some of them are so illiterate that they do not know the Book except to speculate its meanings through their own imagination. Thus it's too bad for those who write Our Book with their own hands and sell it for a little price as being it is from Allah. Too bad for whatever they earn (from it).'¹³

Most Sunnis and Shias Muslims believe that Allah-^{az_{wj}} has promised in the Quran to protect and preserve His-^{az_{wj}} Book, as per the following verse:

Absolutely, we have revealed the 'The Zikr' and, absolutely, we will preserve it. [15:9]

This very important verse, however, have been misinterpreted for centuries, initially by Sunni scholars, who presented the above Verse when certain Quranic Verses either could not be explained or found against their order of revelation. Shia scholars, also started to share this view, after the major Occultation of Imam Mehdi-^{aj_{fj}}. We have included few examples from Quran Majeed in **Appendix I-A**, where it is clearly shown that order of Quranic Verses was altered. Anyway, let's focus on the above verse in our discussion

The meanings of 'The Zikr' are given in another Verse,

It is too bad for me! If I had not adopted So-and-So as a close friend! He led me astray from 'The Zikr' after it was made know to me. Satan never looks after those, who become his victim. [25:28-29],

The true meanings of 'The Zikr' is Wilayat-e-Amir-ul-Momineen-^{as_{ws}}, see Tafseer-e-Qummi, ¹⁴, as in another verse [13:28],

¹² Ha Meem Sajjadah, Chapter 24, Verse 40

¹³ Al Baqarh (The Cow), verse 78, 79.

¹⁴ Pp. 327, Syed Imdad Hussain Kazmi

God has prepared severe torment for them (who disobey), so heed God, Oh people of Wisdom, who have adhered to Amaan, indeed Allah has sent down onto you 'The Zikr'. [65:10].

It is narrated in Tafseer-e-Kafi, pp, 504, with reference to Imam Raza-^{asws} while explaining this verse that 'Al Zikr' means Rasool-Allah-^{saww} and we are the people of 'Al Zikr' (Ahlul Zikr).¹⁵

In another verse Allah-^{azwj} Says:

This is an honourable Quran. (Kept) in a protected Book. Which none but the purified can grasp, something sent down by the Lord of the Universe. [56:77-80]

It is written in Ahtijaj-e-Tabrasee, when Ummer (la) was made caliph by Abu Bakr (la), he requested Amir-ul-Momineen-^{asws} to present that Quran which he-^{asws} had compiled, so that people may be able to compare what they have with what is in your possession. Ummer la asked in these words, 'O Abul Hassan-^{asws}, if you find it appropriate then bring along that version of the Quran which you presented in front of Abu Bakr (la) in order to have general consensus on it. Amir-ul-Momineen-^{asws} replied, this is not the suitable time, I brought it to Abu Bakr to establish the truth so that no one can complain that he was unaware of it (the revealed Quran) and could not complain (in the hereafter) that it was not made available to us. But in fact the Quran, which I have, cannot even be touched by anyone else but the 'Mutahharun¹⁶', meaning myself and only my pure progeny. Ummer la then asked, 'Is there any time when it is going to be made available to public? Imam-^{asws} replied, yes, I know there is a time, when our 'Qaim-^{asws}' will come to people and implement its true commands and decision will be made on its true rulings.¹⁷

In another verse Allah-^{azwj} says,

If there were only some Quran by which the mountains would travel away or the earth would crack open, or the dead would speak out! Rather command is wholly God's. Do not those who believe despair, because God might have guided all mankind had He so wished? Disaster will continually afflict those who disbelieve because of what they produce, or it will settle down close to their home until God's promise comes true. God does not break any appointment. [13:31]

The meanings of the above verse are explained in Tafseer-e-Safai, that the mountains can be moved and the earth can be split and dead can be brought back to life, was revealed to show the eloquence and grandeur status of Quran. Imam Musa-e-Kazim-^{asws} says in Al-Kafi that the Quran, which has got what is needed to move mountains, crack open the earth and bring back to live the deads, is in our possession.¹⁸

¹⁵ Pp. 733, Syed Imdad Hussain Kazmi

¹⁶ Infallibles^{asws}

¹⁷ Zimimah, Maqbool Ahmed, pp. 1064

¹⁸ Pp. 327, Syed Imdad Hussain Kazmi, no. 3.

For centuries the Muslim scholars have been teaching the Muslim masses that by verse 15:9, God means He will protect the 'Mus-haf' of any distortion or changes. The 'Mus-haf' is the Arabic name for the book in which Quran Majeed is collected. Many Muslims refer to the Mus-haf as the Quran for short and both words have been used interchangeably. However the promise in 15:9, as we will see, has nothing to do with what the people write down as the Quran but rather it refers to the actual Quran placed into prophet Muhammad's heart, Verse 26:194, and preserved in master tablets by Allah-^{azwj}.

Indeed, it is a glorious Quran. (Preserved) on a guarded tablet. [85:21-22]

This means whatever change the people would do to the revealed Quran, whether done deliberately or not will be exposed and corrected as the original is preserved with Allah-^{azwj}.

Unlike the claims made by many Muslim scholars, the 'Mus-hafs' that exist today and around the world are not the same as many of them still carry the human errors that were not corrected. They do not match word by word or letter by letter and they are not what Allah-^{azwj} promised to preserve and protect. Please see, few examples¹⁹, from a Sunni source, which points out to differences in the oldest as well as some of the latest Qur'anic copies. We also present a short description on collection of Quran from the same source.

Brief summary of collection of the Quran:

Shia believe Prophet-^{saww}'s Quran was with Imam Ali-^{asws} which was not accepted by Abu Bakr but according to Sunni history, Prophet Muhammad-^{saww} was the first to write down the Quran revealed to him and when he-^{saww} departed from this world, the whole Quran was completely written, although not in one book, but rather on pieces of woods, papers, palm leaves, bones...etc. It was the first Khalifa, Abu Bakr who collected the Quran into one book. The manuscript on which the Qur'an was collected, remained with Abu Bakr and then with Umar (the second Khalifa), and after him, it remained with Hafsa, 'Umar's daughter and one of the Prophet's wives. This copy of the Quran, was the only copy made after Muhammad's own copy. It is from that copy that Uthman, the third Khalifa, made other copies to distribute to different regions of the Islamic Empire. Uthman returned Hafsa's copy of the Quran to her. Her copy however was later burned by Marwan b. Hakam (d.65/684). Burning of Hafsa's copy was the last chapter in covering up the alterations in Quran.

Of the copies made by Uthman, two still exist to our day. One is in the city of Tashkent, (Uzbekistan) and the second one is in Istanbul (Turkey).

From these oldest copies more copies were made and distributed throughout the world. Although many famous Muslim scholars claim that all the copies of the Quran

¹⁹ Rashad Khalifa, [The Authorized English translation of the Quran](#) . Millennium edition, 2000.

anywhere in the world are the same, they are only exposing their ignorance to the facts and mislead millions of Muslims to believe in their wrong teachings. The only motive for them is their misunderstanding of and inability to comprehend verse 15:9. We will see later different Qurans written differently. The most standardized editions of the Quran in the world today is the one printed in Cairo, Egypt in 1924 (approved in 1918) and after that the King Fahd edition in Saudi Arabia.

Comparing the Egyptian edition to the oldest available Quran, the Tashkent Quran, will show that there have been many human errors in the Tashkent Quran that has to be corrected when the Egyptian edition was made. The errors were obvious because the Quran has always been completely memorized and kept in its oral transmission to these days and can be verified against any written book. It is impossible to consider that God meant to preserve and protect the written books for example by Uthman (the Tashkent Quran), or any other human being for this matter when they are full of human errors. God's promise is to provide the mean to verify any written Quran against what He has in the Master tablets as we see in 85:21-22. God's promise to preserve the correct Quran was proved when the written manuscript of the Tashkent manuscript can be verified against the memorized Quran.

The human errors in Uthman's copy of the Quran shows that the scribes were no more than human beings who made mistakes and their writings are not holy writings. Only the Quran, as God keeps it, is HOLY and intact and from it He will guarantee for us the accuracy of future copies of the Quran. It is of importance to mention that all these human errors in the early writings of the Quran did not change the message of the Quran and were easily detectable. After all, the Quran is a message, worship God alone, and not just another pretty book of literature.

Are all the Mus-hafs we have today written the same way ?

The answer is no. All the claims by many famous scholars are false when they claim, that if you compare all Qurans around the world, you can never find any difference. They are different. God, however gave us the means to verify which book follows the rules and which does not. If God promised to protect the Quran and preserve it while the Qurans around the world are so different, then there has to be a way, a system, a measure, a verifiable method to check that protection. After 1974 we know that God gave us that system and with it we can conclude easily which book is protected by God and which book is not.

We will only give few examples of how the scribes who wrote Uthman's Quran committed many errors to prove that God's promise does not apply to all the books written by humans even if they are the [Sahaba](#), companions of the prophet. We will discuss the difference between [the Hafs and Warsh edition of the Quran](#) in another article as it will shed more light on the difference in the Mus-hafs circulating these days among the Muslims.

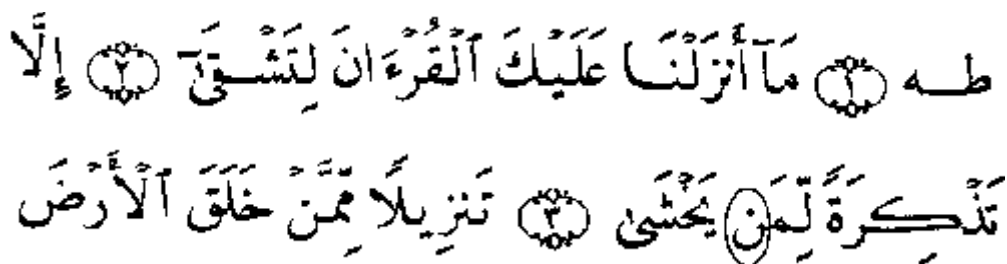
Examples of human errors in the Tashkent Quran, the oldest available Quran:

The modern editions of the Quran, are produced after making hundreds, not two corrections, to the Rasm (Orthography) of the Uthmanic manuscript. The Muslim scholars added, Noons, Seen, Alifs, Lams, Waw, Yaa, half words, full words, changed the Rasm of some words, deleted some words....etc.

Here are some of the correction done in the Tashkent copy of the Quran in comparison with 1924 edition of the Quran in Egypt made after Hafs. Remember these are only some of many examples. In all the next examples, the word 'original' means the Tashkent manuscript of the Quran.

Adding Noons;

The 'original' of 20:3 is without Noon but the modern version includes it



The 'original' of 36:20 is missing the Yaa and Noon which the modern version has. The 'original' of 36:21 is missing a Meem which the modern version has

ما لا يسو ما لا يسو ما لا يسو
ما لا يسو ما لا يسو ما لا يسو
ما لا يسو ما لا يسو ما لا يسو

الْمُرْسَلِينَ ﴿٧١﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٧٢﴾ وَمَالِيَ إِلَّا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ

In the 'original' the letter form for fa or qaf is present in 19:72 whereas the letter Noon occurs in the modern versions

مَدَامَ لَكُم مَّا لَكُمْ مَدَامَ لَكُم مَّا لَكُمْ
مَدَامَ لَكُم مَّا لَكُمْ مَدَامَ لَكُم مَّا لَكُمْ

عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧٦﴾ ثُمَّ نَجَّيَ الَّذِينَ اتَّقَوْا وَكَذَرُ
الظَّالِمِينَ فِيهَا جِثْيًا ﴿٧٧﴾ وَإِذَا نُتِيَ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ

Adding Seen;

The 'original' of 20:108 is without seen which is in the modern version.

لَوِ حَمْرٌ فَلَا تَسْمَعُ إِلَّا هَمًّا
يَوْمَئِذٍ لَا تَسْمَعُ إِلَّا هَمًّا

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ الْأَصْوَاتُ
لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمًّا ﴿١٦٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ

Changing Seen into Sad;

In the 'original' of 7:69 there is a seen whereas in the modern versions the word has sad

وَمَا كُنتُمْ فِي الْحَلِيمِ
سَكْرَةً فَادْكُرُوا مَا كُنتُمْ

قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصَرَةً فَأَذْكُرُوا الْأَلَاءَ
اللَّهِ لَعَلَّكُمْ تَفْلَحُونَ ﴿٦٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ

Adding Yaa;

The 'original' of 20:79 has Noon whereas the modern version has yaa

فَوَسَّيْنَا لِلْإِسْرَافِ فِيهِمْ ذُرِّيَّتًا وَمَا هَدَيْنَا سَبِيلَ

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾ يَتَّبِعِي إِسْرَافِيلَ
قَدْ أَتَيْنَاكَ مِنَ الْغُيُوبِ ﴿٨٠﴾ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ

In the 'original', 38:26 is without yaa whereas the modern version has one

لَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الدِّينَ

جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ
وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الدِّينَ

There is an extra yaa in 2:15 in the modern 1924 Egyptian Arabic EDITION

لَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الدِّينَ

قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ
بِهِمْ وَيَمْدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ

Adding Noon and Yaa;

The 'original' of 18:83 has the letter meem that was replaced by the letters Noon and yaa in the modern version.

سَأَلُوا عَنْ صَاحِبِ الْاَلَمْرِ مَرْوَلٍ
سَأَلُوا عَنْ صَاحِبِ الْاَلَمْرِ مَرْوَلٍ

تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٨٢﴾ وَيَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ
قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ

Adding Whole words to the verses;

The pronoun huwa [he] is present in the Tashkent-Samarqand 'original' of 2:284, whereas the modern Arabic version has the word Allah!!

يَعُوذُ بِكُمْ بِهِ اللَّهُ مَسْعُورٌ
لَمْ يَسَأْ بِكُمْ مِنْ سَأَلِهِمْ
كُلِّ سَأَلٍ مِنْكُمْ سَأَلٌ

أَوْ يُخَفُّهُ بِحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ
مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨١﴾ ءَامِنَ الرَّسُولُ

In the modern version of 2:57 a word "Alykum" appears which is not in the 'original' but a small portion remains in the margin where it was sought to 'add' it.

وَرَبِّكُمْ مِنْكُمْ وَمِنْكُمْ
لَكُمْ لَكُمْ لَكُمْ لَكُمْ
مِنْكُمْ لَكُمْ لَكُمْ لَكُمْ

وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ

Replacing an Alif with a Yaa;

In the 'original' an alif in 5:99 was replaced in the modern Arabic version with yaa.

وَمَا لَكُمْ لِمَا كُفِّرُوا بِهِ عِلًّا

أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾
مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ

Changing Lam into Tha;

In the 'original' of 6:11, the letter lam precedes the meem whereas in the modern version a letter tha is in its place.

وَمَا لَكُمْ لِمَا كُفِّرُوا بِهِ عِلًّا

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَقِبَةُ
الْمُكَذِّبِينَ ﴿١١﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

Removing words:

In the 'original' of 7:27 there is the letters meem and Noon, which are not in the modern Arabic version.

أَوَيْكُمْ مَرَّ الْحَنَّةُ بِكُمْ
 كَلَّمَا لَهَا سَهْمًا لَهَا سَهْمًا مَرَّ سَوَا
 أَلَمَّا لَهَا بِكُمْ هُوَ وَ

أَلْحَنَّةُ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ تِهِمَا إِنَّهُ يَرُكُمْ
 هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ

Appendix I-A.

It is narrated from Imam Jafar-e-Sadiq^{asws} that the first Quranic Verse revealed was 'Ikra Bay Ism Rabbaqa' and the last one was 'Iza Nussr-Allah'.²⁰

Imam Jafar-e-Sadiq^{asws}'s companion asked regarding revelation order of Quran Majeed, Imam^{asws} replied, you just keep on reciting, the way it is compiled.²¹

Verse 234 of 'Baqra' says regarding the 'Ida'²² period of widows to be 4 months and 10 days whereas a later verse (240), in the same chapter, declares it to be one year. This clearly shows that a verse (234) which aborts a previous verses, has been placed before the aborted one (240):

Those of you who pass away and leave spouses behind, let (the latter) hold themselves back for four months and ten (days more). Once they reach the end of their term, you are not responsible for however they may dispose of themselves with due formality. Allah azwj is informed of anything you do (Al Baqra, 234).

For those of you who pass away leaving (widowed) spouses, a will means making provision for a year without having them leave (home). If any women should leave, then you are not to blame for whomever they may dispose of themselves in all decency. Allah is Powerful, Wise. (Al Baqra, 240).

Similarly, Verses 44 and 45 are in reverse order, in Chapter 'HUD',

It was said: 'Earth, swallow your water! And: 'Sky, clear up!' so the water receded, the Command was accomplished, and she settled down on (Mt.) Judi. It was (also) said: 'Away with such wrongdoing folk!' (Hud, 44)

Noah called upon his Lord and said: 'My Lord, my son belonged to my own family, while Your promise is true, and You are the wisest Judge!' (Hud, 45).

Verses, 5 and 6 in 'Infal' and no. 15 later on is another example,

Just as your Lord sent you forth from your home (war of Badr) with Truth, even though a group of believers disliked it. They will argue with you about the Truth even after it has been explained, just as if they were only being driven along towards death and were expecting it. (8:5-6)

Once can clearly see the verses are not according to revelation as, after the war has been finished (5-6) Muslims are urged to keep on fighting, see verse no. 15:

²⁰ Usool-e-Kafi, vol 5, pp, 305.

²¹ Usool-e-Kafi, vol 5, pp, 308.

²² Waiting period for a women prior to be eligible for another marriage.

You who believe, whenever you meet those who disbelieve, do not turn your backs on them as they go marching along. (8:15)

Verses, 13, then 14 in 'Al-Luqman' 15 and 16 are not in according to sequence:

Thus Luqman told his son as he was instructing him: 'My dear son, do not associate anything 9in your worship) of God (Alone). Association is such a serious wrong!' (31:13)

(We have commissioned (every) man to (look after) his parents: his mother bears him with one fainting spell after another fainting spell, while his wearing takes two years. Thank Me as well as your parents; towards Me Lies the Goal.' (31:14)

Yet if either of them should strive to make you associate anything with Me which you have no knowledge about, do not obey them although you should (still) keep company with both of them properly during (their life in) this world. Follow the way of anyone who feels concerned about Me. Then to Me will be your return and I shall notify you about whatever you have been doing' (31:15)

My dear son, if there existed the weight of a mustard seed, and it lay in some boulder in either Heaven or Earth, God would still bring it forth. God is so Gracious, Informed. (31:16)

Verses no. 13 and 16 are connected whereas no. 14 and 15 are not in the sequence.

Finally, in Sura-e-Ahzab (Verses 28 to 34) wives of Prophet-^{saww} are addressed but then 'Aayat-e-Tatheer' is placed there in order to include Prophet-^{saww}'s wives in it whereas wives have been cautioned in the earlier verses.

APPENDIX II

Below are few references from Masomeen-asws, including one to the famous verse of 'Inna Anzanna.' which most of us read several times a day, when reciting Salat:

بحار الأنوار ج : ٢٥ : ص : ٩٧

٧٠- قال وفي هذا المعنى ما رواه الشيخ أبو جعفر الطوسي قدس الله روحه عن رجاله عن عبد الله بن عجلان السكوني قال قال سمعت أبا جعفر ع يقول بيت علي وفاطمة من حجرة رسول الله صلوات الله عليهم وسلف بيتهم عرش رب العالمين وفي قعر بيوتهم فرجة مكشوفة إلى العرش معراج الوحي والملائكة تنزل عليهم بالوحي صباحا ومساء وفي كل ساعة وطرفة عين والملائكة لا ينقطع فوجهم فوج ينزل وفوج يصعد وإن الله تبارك وتعالى كشط لإبراهيم ع عن السماوات حتى أبصر العرش وزاد الله في قوة ناظره وإن الله زاد في قوة ناظره محمد وعلي وفاطمة والحسن والحسين صلوات الله عليهم وكانوا يبصرون العرش ولا يجدون لبيوتهم سقفا غير العرش فبيوتهم مسقفة بعرش الرحمن ومعارج معراج الملائكة والروح فوج بعد فوج لا انقطاع لهم وما من بيت من بيوت الأئمة منا إلا وفيه معراج الملائكة لقول الله تنزل الملائكة والروح فيها بإذن ربهم من كل أمر سلام قال قلت من كل أمر قال بكل أمر قل

تأويل الآيات الظاهرة ص : ٧٩٢

وفي هذا المعنى ما رواه الشيخ أبو جعفر الطوسي رحمه الله عن رجاله عن عبد الله بن عجلان السكوني قال سمعت أبا جعفر ع يقول بيت علي وفاطمة من حجرة رسول الله ص وسلف بيتهم عرش رب العالمين وفي قعر بيوتهم فرجة مكشوفة إلى العرش معراج الوحي والملائكة تنزل عليهم بالوحي صباحا ومساء وفي كل ساعة وطرفة عين والملائكة لا ينقطع فوجهم فوج ينزل وفوج يصعد وإن الله تبارك وتعالى كشط لإبراهيم ع عن السماوات

بحار الأنوار ١١ ٢٤ باب ١-

معنى النبوة وعلّة بعثة الأنبياء وبيان عددهم وأصنافهم وجمل أحوالهم وجوامع
٢- فس، [تفسير القمي] إن الله اصطفى الآية لفظ الآية عام ومعناه خاص وإنما فضلهم على عالمي زمانهم وقال العالم ع نزل وآل إبراهيم وآل عمران وآل محمد على العالمين فأسقطوا آل محمد من الكتاب
بحار الأنوار ٢٣ ٢٢٧ باب ١٢-

أن من اصطفاه الله من عباده وأورثه كتابه هم الأئمة ع وأنهم آل إبراهيم وآل
٤٩- شيء [تفسير العياشي] عن أبي عمرو الزبيري عن أبي عبد الله ع قال قلت له ما الحجة في كتاب الله أن آل محمد هم أهل بيته قال قول الله تبارك وتعالى إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران وآل محمد هكذا نزلت على العالمين ذرية بعضا من بعض والله سميع عليم ولا يكون الذرية من القوم إلا نسلهم من أصلهم وقال اعملوا آل داود شكرا وقليل من عبادي الشكور وآل عمران وآل محمد

It is narrated from Imam Jafar-e-Sadiq asws:

ما يستطيع أحد أن يدعي أن عنده جميع القرآن كله ظاهره و باطنه غير إلا الأوصياء

'None can ever claim that he has fully collected Quran, either in written form or in memory/spiritually 'Zahir O Batin' but only its (Divine) Guardians^{-asws}.²³

Amir-ul-Momineen^{-asws}, while answering questions on Quran, referred to the following Verse:

Your Patron is God, as well as His Messenger and those who believe-who keep up prayer, pay the welfare tax while in state of Rukku (The Table Verse 55),

After reciting the above verse said: There is no disagreement among the Muslims nation that none except me, gave away 'Zakat' while in the state of Rukku²⁴, if Allah^{-azwj} would name the person (me^{-asws}) in the Book then they would have deleted 'the name' as they had done with other names which were included. This is one secret among others which I have told you and provided evidence from the Book, in such a way that only people like you can be guided whereas those who deny us^{-asws} will not get its meanings²⁵. At this instance Allah^{-azwj} said:

'Today I have perfected your religion for you, and completed My favour towards you and have consented to grant you [Islam] as a religion: a commitment to live in peace'²⁶.

Amir-ul-Momineen^{-asws} said in a Sermon delivered at a place called 'Qarah', 'You people cannot find the righteous path until you recognise those who have deserted it. You can never fulfil the obligations of Allah^{-azwj}'s Book until you recognise those who have broken their oaths. You cannot adhere to its message until you identify those who have denounced its commands. You can never recite it properly until you get to know those who have altered its verses. You can never detect the way of ignorance until you hold tight to the 'Guidance'. You cannot become pious until you reject those who crossed its limits. Upon recognising these you people will become aware of the pain and grief caused by innovations. You will then be able to detect lies attributed to Allah^{-azwj} and Rasool-Allah^{-saww} through alterations in the Book. You will also be able to see how the succeeded ones were guided and you will never be trapped by the deceit of idiots.

Imam Ali^{-asws} says in Duwa Sanam-e-Quraish, 'O' Allah^{-azwj}! Curse the two idols of Quraish and their two magicians, their two rebellious people, their two accusers and their two daughters. Rebuke them, they have consumed Your sustenance and have denied Your obligations, both have discarded Your commands, have rejected Your revelation, have disobeyed Your Prophet^{-saww}, have destroyed Your religion, **have distorted Your book**, have made Your laws ineffective, have declared Your obligatory actions as incorrect, have disbelieved in Your signs, have oppressed Your friends, have

²³ Usool-e-Kafi, vol 2, pp, 108.

²⁴ Bowing in the salat

²⁵ Nahjul Asrar, vol. pp. 292

²⁶ The Table Verse 3

favoured Your enemies, have spread corruption among Your people, have made Your world unstable and subject to losses. ('Duwa Sanam-e-Quraish').

Other Tahreef Examples as per traditions of Masomeen-^{asws}:

Additional examples are cited from Divine Guide by Muhammad Ali Amir-Moezzi's book (English Version):

Among the direct indications we should include certain Qur'anic citations of the imams, citations different from the passages of the Qur'an that we presently know. We will here outline but a few flagrant examples. The differences or those things added to the text of 'Uthmanic Vulgate are in **italics and bold (Omitted Words)**:

- Qur'an 2:102: "And they approved, by ***fidelity to the demons***, what the demons told them about the kingdom of Solomon."²⁷
- Qur'an 2:205: "As soon as he turns his back, he attempts to corrupt what he finds upon the earth, he destroys the harvest and the livestock by his ***injustice and wickedness***, God does not like corruption."²⁸
- Qur'an 2:211: "Ask the Sons of Israel how many irrefutable proofs we have given them, ***some of them had faith in them, some denied them, some recognized them, and others deformed them***, but for him who deforms the gift of God after receiving it, God prepares a terrible punishment."²⁹
- Qur'an 2:255: "All that is in the heavens and upon the earth belongs to Him, ***and all that is between the heavens and the earth, or under the earth, the Invisible World and the visible world; He is gracious and merciful***; who can intercede with Him without his permission?"³⁰
- Qur'an 3:103: "You were on the edge of an abyss of fire, and He saved you ***through Muhammad***."³¹
- Qur'an 4:63: "God knows what is in their hearts, keep away from them ***for the Word of Wretchedness is destined to them, as is torment*** [here the words "exhort them" are missing]; address them in convincing words, that apply to their situation."³²
- Qur'an 4:65-66: "Then they will not find in themselves the possibility of escaping what you have decided ***about the cause of the Divine Friend*** [i.e., the imam] and they

²⁷ Tradition of Imam Ja'far^{asws}; "Wa'ttaba'a mil tatla al-shaya (In bi walayat al-shayafn 'alii mulk SulaymIn" al-Kulaynf, al-Rawcf.a, vol. 2, p. 114, num. 440.

²⁸ Tradition of Imam 'Ali^{asws}; "Wa idM tawa/lii sa'iifi l-arcf./i-yufsidafih/l wa yuhlika l~arth wa l-nasi bi~ulmihi wa su'sfratihi wa'/lahu la yu~ibbu l1asdd"; al-Kulaynf, alRawcf.a, vol. 2, p. 113, num. 435.

²⁹ Tradition of Imam Ja'far^{asws}; " Sal banl Isrd'lla kam dtaynahum min ayatin bayyina fa-minhum man amana wa minhum man jahada wa minhum man aqarra wa minhum man baddala wa man yubaddil ni'mata'/lllh min ba'di mlljaathufa-inna'llaha shadid al-'iqdb"; al-Kulaynf, al-Rawcf.a, vol. 2, p. 114, num. 440.

³⁰ Tadtion of Imam Musa-e-Kazim^{asws}; "Lahu ma fi l-samawat wa md fil-arcf. wa ma baynahuma wa ma t~ta l-tharii 'alam al-ghayb wa 'alam al-shahada al-ra~man al-ral)fm man dM alladhl yashfa' u 'indahu ilia bi-idhnihi," al-Kulaynf, al-Rawtja, vol. 2, p. ,113, num. 437.

³¹ Tradition of Imam Ja'far^{asws}; "Wa kuntum 'alii shafd ~ufratin min al-nar fa-anqadhakum minhtJ bi-Mu~ammad," al-Kulaynf, al-Rawtja, vol. 1, p. 265, num. 208

³² Tradition of Imam 'Ali^{asws}; "U/d'ika lladhlna ya' lamu' /ldh ma fi qulabihim fa-a' ricf. 'anhum fa-qad sabaqat 'alayhim kalimat al-shaqli' wa sabaqa lahum al-'adhlib [here wa 'i'fhum is missing] wa qui lahum fi anfusihim qawlan ballghan," al-Kulaynf, alRawtja, vol. 1, p. 266, num. 211.

will submit **to God to obey totally**/If we had told them: "Have yourselves put to death and **submit totally to the imam**," or else "leave your **houses for** him' they would not have done so, except for a small number of them. If **those who oppose** [instead of: if they] followed the exhortations they received, it would truly have been better for them and more conducive to greater strength."³³

- Qur'an 9:40: "God had His "Sakina" descend upon **His Prophet** [instead of: him] and sustained him with invisible Armies."³⁴
- Qur'an 9:128: "A Prophet, taken from among us [instead of: you] has come to us [instead of: you]; the evil that weighs upon us (instead of: you) is heavy upon him; he ardently desires **our** (instead of: your) welfare; he is good and merciful toward believers."³⁵
- Qur'an 20:115: "In the past we confided to Adam **words about Muhammad, 'Ali, Fatima, al-Hasan, al-Husayn, and the imams of their descendants**, but he forgot."³⁶
- Qur'an 22:52: "Before you We sent neither a lawgiving prophet nor a non-lawgiving prophet, **nor one inspired by angels, without Satan intervening in his desires**."³⁷
- Qur'an 33:71: "Whoever obeys God and His Prophet **regarding the holy power of 'Ali and the imams after** him will enjoy great happiness."³⁸

³³ Tradition of Imam Ja'far^{asws}; "Thumma /d yajida fi anfusihim ~arajan mimml qatjayta min amr al-wali' wa yusallima li'llih al-l3'a taslfmanlwa law annll katabna 'alayhim ani'qtula anfusakum wa sallamu l-imam tasli'man awi'khruja min diyarikum lahu ma fa'alahu illll qa'll minhum wa law anna ahl al-khilaf [instead of: *annahum*]

fa'ala ma ya'a'fan bihi lakana khayran lahum wa ashadda tathbltan," al-Kulayni, *alRawtja*, vol. I, p. 265-66, num. 210.

³⁴ Tradition of Imam Ali Raza^{asws}; "Fa-anzala'/ldh saklnatahu 'alii rasqlihi [instead of: 'alayhi] wa ayyadahu bi-junadin lam tarawhtl," al-Kulayni, *al-Rawga*, vol. 2, p. 231, num. 571; the beginning of the verse recounts the episode of the Cave where the Prophet and Abu Bakr were hidden; the passage we have cited is marked, in the official Vulgate, by a certain ambiguity as to the identity of upon whom it was that the Sakina descended and who was sustained by the invisible Armies: was it the Prophet, or AbU Bakr? According to the imams, the original Qur'an had no such ambiguity. On the Qur'anic Sakina, which comes from the Hebrew *shekina* (in lewish tradition: the immanence of God, his presence in a place, or God himself; in the Christian tradition it refers to the Glory of the Lord, the divine presence) cf. D. Masson, *Le Coran*, vol. 1, Notes, Qur'an 2: 248-1. For the meaning of *sakina* among the imams, see, e.g., Ibn Blibliye, *M a' llnl al-akhMr*, pp. 284-85.

³⁵ Tradition of Imam Ja'far^{asws}; "Laqad jd'anli [ja'akum] rasa/un min anfusina [anfusikum] 'azlzun 'alayhi ma 'anitna {[anittum] ~arl.'fun 'alayna ['alaykum] bi 1 mu'minf n ra'afun ra'fm," al-Kulayni, *al-Rawcfa*, vol. 2, p. 231, num. 570

³⁶ Tradition of Imam Ja'far^{asws}; "Wa laqad 'ahidnd ilii Adama min qablu kalimatin fi Muhammad wa 'Ali wa Fatima wa al-Hasan wa al-Husayn wa l-a'imma min dhurriyyatihimfa-nasiya," al-Kulayni, *U. 'fal*, "kit~b al-l'ujja," Mb fihi nukat wa nutaf min altanzfl fi l-walaya, vol. 2, p. 283, num. 23.

³⁷ Tradition of Imam Ali^{asws}; "Wa md arsalnd min qabluka min rasfl wa ld nabfwa l~ muljaddath ilia idhd tamannii alqii al-shayrdnjumniyyatihi," *Ba. 'fa'ir*, section 7, ch. 5, p. 319, num. 3, p. 321, num. 8; 'Alf b. Ibrahm al-Qummi, *Tafsfr*, vol. 2, p. 89; Ibn B~bOye, *'/al*, p. 183; this version of the verse is old, since it appears in 'Abd All~h b. 'Abb~s's copy (d. 68/686. Cf. A. Jeffery, "Materials for the History of the Text of the Qur~n," p. 202) and the famous traditionist QatMa (d. 117-18/735-36) is said to have followed Ibn 'Abb~s's reading (Cf. al-Majlisi, *Bi~ar*, vol. 7, p. 292). For the opinion of this version by the Sunnites, see also Ibn Shahr~shOb, *Manaqib*, vol. 3, p. 115 (citing. al-Ghazzalf's *l~yd'*) or *al-Qastall~ni, lrsbdd al-sdrf*, vol. 6, p. 103.

³⁸ Tradition of Imam Ja'far^{asws}; "Wa man yuri'i 'llah wa rasalahu fi wal~yati 'An wa wal~yati l-a'imma min ba'dihi faqad faza fawzan 'a~fman," al-Kulayni, *U. 'fal*, *ibid.*, vol. 2, p. 279, num. 8.

- Qur'an 42:13: "He has established for you, **O Family of Muhammad**, that which he prescribed to Noah in religion, and what We reveal to you, **O Muhammad**, and what We had prescribed to Abraham, to Moses, and to Jesus: "Establish the religion **of the family of Muhammad**, do not divide yourselves in it, and be united; how hard for the associationists, **those who associate other powers with the holy power of 'Ali**, does that to which you are calling them **through the holy power of 'Ali** seem. Certainly God **guides** toward this religion, **O Muhammad**, him who repents, him **who accepts your call toward the holy power of 'Ali**" [instead of: God chooses and calls to this Religion whomever He chooses; He guides toward it him who repents]."³⁹
- Qur'an 70:1-3: "A questioner clamored for ineluctable punishment/For those who do not believe in **the holy power of 'Alf**, and no one can reject this punishment/That comes from God, the Master of Degrees. "⁴⁰

³⁹ Tradition of Imam al-Riza ^{asws} "Shara'a lakum y~l-Mulhammad min al-dfn md waHii bihi Na'an wa' lldhfw aw~ayna ilayka yS Mul]ammad wa ma waHaynd bihi lbrahfma wa Masii wa 'isii an aqfma dfn ~l-Mul]ammad [instead of: al-dfn] wa la tatafarragaqlhi wa kana 'alijama'atin kabura 'alii al-mushrikfn man ashrafa bi-walaYati 'Alf ma tad' ahum ilayhi min walSyati 'Alf inna' lldha y~ Mul]ammad yahdf ilayhi man yunfb man yujibuka ila wal~yati 'Alf [instead of: yajtabf ilayhi man yashd' wa yahdf ilayhi man yunfb J," al-Kulayni, al-Rawcfa, vol. 2, p. 163, num. 502; cf. also al-Kulayni, U.'fal, "ki~b al-hujja," bSb anna l-a'imma warithO 'ilm al-nabi wajami' al-anbiy~' . . . , vol. 1, pp. 324-29, num. I, and Mb fihi nukat. . . ,vol. 2, p. 285, num. 32 (with variations); St Clair Tisdall, "Shi'ah Additions to the Koran," p. 239 (with variations).

⁴⁰ Tradition of Imam Ali ^{asws}; "Sa'ala sa'ilun bi-'adhdbin wdqi'fij l-ktifirfn bi-wal~yati 'An laysa lahu ddfi'/min Allahi dhf l-ma'arij," al-Kulayni, al-Rawcfa, vol. I, p. 83, num. 18. In his "kitftb al-l]ujja," al-Kulayni groups together in a single chapter a number of traditions in which the Qur'anic citations of the imams, containing numerous references to 'An, the Impeccables, and their *waldya*, present more or less marked differences with the text of the official Vulgate; some of these have already been cited, and in the interest of brevity we will here only point out the references: al-Kulayni, U.'fal, kit~b al-l]ujja, Mb fihi nukat wa nutaf min al-tanzfl fi l-wal~ya, vol. 2, pp. 276-318, e.g. num. 1106 (number in the work) (= 27, number in the chapter), 1110 (= 31), 1124-27 (= 45-48), 1130 (= 51), 1137-39 (= 58-60), 1143 (= 64), 1169 (= 90), 1170 (= 91). See also the early Imamite Qur'anic commentaries, such as al-'Askari's *Tafsir* (ed. Lucknow), p. 33; 'An b. lbr~hlm al-Qummi's *Tafsir* (upon which the essential part of Goldziher's study of the subject is based), pp. 5-11; the *Tafsir* by Fur~t b. lbr~hfm (in *Bi~ar al-anwtir*, vol. 1911, p. 15); or the *Tafsir* by al-'Ayy~shl (*Bi~tir alanw~ol. -1911*, pp. 15 and 30); for other Imamite sources, see E. Kohlberg, "Some Notes on the Im~mite Attitude to the Qur'an," pp. 211-14. For other references to the imams' Qur'an, see Meir M. Bar-Asher, "Variant Readings and Additions of the Im~mi'-Shi'a to the Quran," *Israel Oriental Studies*, vol. 13, 1993, pp. 39-74.