

Holy Fatima's Mushaf

Preface

The story of this brief

Being familiar with “holy Fatima’s Mushaf (scripture)” and while writing on “the compilation of hadith”, I dealt with it in brief. Once, I won divine favor which helped me leave for Mecca, “the city of the Beloved One”, in order to perform the rites of Umrat-u al-Mufrada. Those days of Medina with all their heavenly ecstasies and raptures and spiritual captures passed, however in venture and calenture. Having arrived at Mecca the sacred secure city of God, I spend the first Thursday night by al-Mustajar (the part in the wall of Kaaba which was miraculously opened letting Imam Ali’s mother in wherein to give birth to him) in order to whisper to Imam Ali’s holy soul, crooning Kumeil prayer along with a few friends of purity and trends of great pity. Not letting our eyes tearful nor our heart sorrowful at the first lines of the prayer, when Mr. admonisher (the supposedly one to tell others to do good and not to do evil, but rather, you might really say of him, the one telling us to do evil and not to do good) came in with his red and white turban on his head saying: “stop this and stand up”. Knowing it was no time for dispute, we sought for a more secluded corner far from the eyes of that night watch and his peers to keep on our prayers. Regrettably, he came up again, yet this time furiously which led to dispute. A man seemingly of his peers but more gentle and wiser... came in to act as a go-between thus what we talked over was over.

I and this go-between kept talking over the issue, though in peace and respect and in some brotherly sphere...It took a long time until at last he asked: “Why do you, the Shiites, believe that [holy] Fatima (PBUH) used to have celestial revelation?”. “Is there

any problem with it?!", I asked. "Yes, there is.". He answered. "What is the problem, then?", I asked. Not waiting for his answer, I went on, "You apparently, I gather, think that the Shiite hold that holy Fatima (PBUH) used to receive prophetic legislative revelation (al-Wahy al-Tashri'i). "Yes", he said. "It's a great lie unfair in the air, no Shiite believes in this.", I answered and then told him: "The Shiite believe that, from time to time, angel or angels used to come to holy Fatima and talked with her, and this is why she is called "al-Muhaddatha" (the one with whom angels talked), thus, there is no problem with it. You do have such cases as this, too!". "No, we don't", he answered. "Why do you call the second caliph, Umar ibn al-Khattab, al-Muhaddath?", I challenged him, "and not only him but also some other companions?", and I gave him the references. He was quieted down and said: "Write it down and reiterate this.". I said: "Our scholars have reiterated that hundreds or rather thousands of times, but there is no receptive mind.". He insisted: "You write it down and let everyone know..."

Retuning back from the "city of the beloved One", I began to expand my study of the issue of which I had known a little. Thus I collected the relevant traditions, consulted the scholarly researches done before, and wrote an essay on that, published in Aineh Pazhlesh Magazine No. 57. The essay went embraced by great scholars who encouraged my humble ken and caressed my little pen. In what follows, some revisions and amendments are added to the same essay which is now appearing in a new costume provided and published by his high-minded benevolent scholar, my old friend, his Excellency Hujjat-o al-Islam wa al-Muslimin al-Hajj Sayyid Ali Qadi Askar. I hope it will be useful, thus may I win holy Fatima's favor and those of her beloved Ones (PBUT).

Muhammad Ali Mahdawirad

Introduction

In the study of holy Fatima's life and biography, one may come across a collection known as "Fatima's Mushaf" (Fatima's scripture). The how and the why of this title are mentioned in lots of traditions. The variety and sometimes inconsistency or rather prima facie contradiction of these traditions gave rise to different judgments not all in the same boat. Having failed to follow the "right path", however talked more or less, Sunni scholars "rambled on and walked away", "spun a yarn" and went astray. Now what is required first is to mention the attractions and actions done on the issue so far. Quoting different narrations and doing the critical assessment of both the routes (chain of transmitters) and the text transmitted, we go to shed light on them as far as possible. In the end, I shall include the examinations by preceding scholars to help for the final the evaluation and conclusion.

The related traditions are reported in the earliest Shiite collections of hadith including *Basair-u al-Darajat*¹ and in particular *al-Kafi*².

In his *Bihar-u al-Anwar*, Allama Majlisi has mentioned the narrations. Leaving out the repeated ones, some scholars have summed them up to 22 traditions in Majlisi's *Bihar-u al-Anwar*, even though some traditions are not mentioned therein, such as the one in ibn Shahr Ashub's *al-Manaqib* (المناقب), all resulting in 28 traditions. In his *Bihar-u al-Anwar* Vol. 26 chapter of "The gates of their knowledge (ابواب علومهم)", Allama Majlisi has proposed the most narrations concerning holy Fatima's Mushaf. In *Mustadrakat-u 'Awalim al-'Ulum* (مستدرکات عوالم العلوم), scholars have brought such traditions, however, they have confused traditions of holy Fatima's Mushaf with those of Imam Ali's sahifa³. The first perhaps scholar who has recently dealt with this issue in detail is Allama al-Sayyid Mohsen al-Amin al-'Ameli.

1- *Basair-u al-Darajat* (بصائر الدرجات), Chapter 14, No. 2, 3, 5, 6, 8, 9, 15, ...

2- *al-Kafi* (الكافي), Vol. 1, P. 238 onward

3- *'Awalim al-'Ulum ... wa Mustadrakat-ha*, Vol. 2/833 onward

Having dealt with this issue in detail in his *A'yan-u al-Shi'a* (أعيان الشيعة), Allama al-Sayyid Mohsen al-'Ameli has tried to resolved some purported inconsistencies and discrepancies¹. Other scholars also have dealt with the issue to be mentioned including Allama al-Sayyid Ja'far Murtida al-'Ameli who in his *Ma'sat-u al-Zahra*² elaborately went to shed light on the issue criticizing the comments and views by some contemporary scholars, and in his *Khalfiyyat-u kitab-i Ma'sat-u al-Zahra* (خلفيات كتاب ما ساة الزهرا) he has followed up the issue.

The next effort worthy of mention is that of Aqa Sayyid Hashim Hashimi who in his *Hawar-un ma'a Fadlillah haol-a al-Zahra'* has done some thorough research on the narrations and their transmitters. He has provided a good discussion, however, it failed to attract the attentions because the author did not observe the manners of character and the etiquettes of discussion³. I wish he had observed. His paper is the most comprehensive one which not only has examined the chain of transmitters but also tried to resolve the purported inconsistencies. Another work on the issue is *Haqiqat-u Mushaf-i Fatima 'end-a al-Shi'a* (حقيقة مصحف فاطمه عند الشيعة) by Akram Barakat who in the margin of his precise and through study has dealt with so many details as well. The last attempt, worthy of mention, is *A short Research on holy Fatima's Mushaf*⁴ by the author's pen. regarding all researches of the case and the scope of space in what follows, the author has reorganized all efforts by the Shiite scholars however there may be some mistakes therein (yes, "No man is infallible", "To err is human, to forgive divine", "Love truth, but pardon error", and "Whoever thinks a faultless piece to see, Thinks what ne'er was, nor is, nor e'er shall be.") And only God is perfect.

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- 1- *A'yan-u al-Shi'a* (أعيان الشيعة), Vol. 1/ 314, 3rth print, Beirut al-Insaf publication. Later prints suffer from deficiencies to be reminded.
 - 2- *Ma'sat-u al-Zahra* (the Tragedy of holy Zahra (مأ ساة الزهرا), Vol. 1, PP. 106- 117
 - 3- *Hawar-un ma'a Fadlillah haol-a al-Zahra'* (حوار مع فضل الله حول الزهراء), PP. 137-219
 - 4- Aineh Pazhshesh Magazine No. 57, year 13, (No. 3, murdad and shahriwar 1381)

Fatima's Mushaf

The phrase “*Mushaf-u Fatima*” (Fatima’s Scripture) is mentioned in many traditions some at least of which have strong and Sahih (sound) routes (ways of transmitters). Thus, there is no room for suspicion in the very existence of it. Those, as we shall see, doubts in its existence are ill-founded because they concern either the detailed form of the scripture or a totally different one¹. Now, let’s begin with some narrations:

"محمد ابن يحيى، عن أحمد ابن محمد، عن ابن محبوب، عن ابن رئاب، عن ابي عبيدة قال: سأل أبا عبد الله بعض اصحابنا عن الجفر، فقال: «هو جلد ثور مملوء علماً.» قال له: فالجامعة؟ قال: «تلك صحيفة طولها سبعون ذراعاً في عرض الأديم مثل فخذ الفالج، فيها كل ما يحتاج الناس اليه، و ليس من قضية إلا و هي فيها، حتى أرش الخدش.» قال: فمصحف فاطمة؟ قال فسكت طويلاً ثم قال: «إنكم لتبحثون عما تريدون و عما لا تريدون إن فاطمة مكث بعد رسول الله خمسة و سبعين يوماً و كان دخلها حطنٌ شديدٌ على أبيها و كان جبرئيل يأتيها فيحسن عطائها على أبيها، و يطيب نفسها، و يخبرها بما يكون بعدها في ذريتها، و كان على يكتب ذلك، فهذا مصحف فاطمة.»²

“Muhammad ibn Yahya, from Ahmad ibn Muhammad, from ibn Mahbub, from ibn Ri’ab, from Abi ‘Ubaidah who said: some of our friends asked holy Imam Sadiq, ‘What is al-Jafr (the science of letters, arithmancy)?’ He answered: ‘It is the skin of a bull filled with knowledge.’ He asked: ‘What is al-Jami’ah?’ He replied: ‘It is a scroll as wide as one skin and as long as seventy cubits like a fat camel thigh, in which there is all what people need, the legal laws for all cases, even the mulct for a scratch.’ He then asked, ‘What about Fatima’s Mushaf?’ Imam kept silent for a long while and then said, ‘You seek for what you want and what you don’t want. After Holy Prophet, Fatima lived for merely 75 days and she was thus affected and very sad. Archangel Gabriel used to come to her in order to give his condolence to her. He used to tell her of her father and his

1- *Mirath-u Maktub-i al-Shi’a* (ميراث مكتوب الشيعة) 42

2- *Al-Kafi* (=al-Usul) (الكافي الاصول), Vol. 1, PP. 59-60

position and of what would happen to her offspring in future. And Imam Ali wrote it down which came to be *Fatima's Mushaf*.”

A glance at the chain of transmitters

Allama Majlisi regarded the above tradition as Sahih (sound)¹. A glance at the chain of transmitters approves Majlisi's judgment as valid.

- 1- Muhammad ibn Yahya whose nickname is Attar (apothecary) is trustworthy. He is mentioned by al-Najashi as “trustworthy, great, with lots of hadiths”².
- 2- Ahmad ibn Muhammad who is Ahmad ibn Muhammad ibn ‘Isa, is trustworthy³
- 3- Ibn Mahbub who is either “Hasan ibn Mahbub” or “Muhammad ibn Ali ibn Mahbub” both of them are trustworthy⁴.
- 4- Ibn Ri’ab who is Ali ibn Ri’ab of whom Sheikh Tusi said: “...he is trustworthy and honorable”⁵.
- 5- Abu ‘Ubaidah who is Ziyad ibn ‘Isa, Abu ‘Ubaidah al-hazza’⁶.

It thus proves evident that the above tradition is Sahih, all narrators of which are trustworthy and distinguished faces of the Shiite narrators of hadith.

This tradition suggest that it was Archangel Gabriel who used to dictate the contents of the “Mushaf” after the demise of Holy Prophet as his condolence to holy Fatima to Imam Ali who wrote it down. The Mushaf contains in brief the incidents that would happen to her offspring. Traditions having more or less approximate meaning are many, resulting in different judgments about them. Another narration is as follows:

"عن الحسين بن العلاء قال: سمعت ابا عبدالله يقول «إن عندى الجفر الأبيض.» قال: قلت: فأى شئ فيه؟ قال: «زبور داود و توراة موسى و انجيل عيسى و صحف ابراهيم و الحلال و الحرام و مصحف فاطمة ما أزعم أن فيه قرآناً. و فيه ما يحتاج اليه الناس و لا نحتاج الى احدٍ حتى فيه الجلدة و نصف الجلدة و ربع الجلدة و أرش الخدش...»"

1- *Mir'at-u al-'Uqul* (مرآة العقول), Vol. 3, P. 59

2- *Rijal-u al-Najashi* (رجال النجاشي), P. 353

3- *Hidayat-u al-Muhadethin* (هداية المحدثين), P. 175

4- *Rijal al-Tusi* (رجال الطوسي) P.334; *Muntaha al-Maqal* (منتهى المقال), Vol. 2, P. 447

5- *al-Fihrist* (الفهرست), P. 151

6- *Rijal-u al-Najashi* (رجال النجاشي), Vol. 1, P. 388, (Shubairi, P. 170)

“From al-Husain ibn ‘Ala’ who said that he had heard Imam Sadiq saying: ‘al-Jafr-u al-Abyad (the white arithmancy) is with me.’ He said that he had asked Imam what had been included therein. Imam said: ‘Psalms of David, Torah of Moses, Evangel of Jesus, Suhuf of Abraham, divine commands and prohibitions, and Fatima’s Mushaf in which I think there is nothing from the Qur’an. There has come in it [al-Jafr-u al-Abyad] what people need us for –but we are in need of nobody- even one lash or half a lash or a quarter of a lash as a punishment and the mulct for a scratch...’¹

Such narrations and their sisters suggest more than everything else the unique great magnificent character of holy Fatima. Her high, however, character and lofty status is reiterated again and again both in the Qur’an and the Sunnat and the religious texts signifying her irreplaceable standing are too evident and too many to be reminded. However, we are not to leave out imam Khomeini’s precious word on holy Fatima’s character which concerns the narrations of her Mushaf, too. Imam Khomeini said:

“The issue of Archangel Gabriel coming to somebody is not an easy question. One ought not to assume that Archangel Gabriel may come to anybody. There must be some appropriateness between the soul of somebody who expects him and the status of Archangel Gabriel, the Holy Spirit ... such an appropriateness was number one for prophets such as Muhammad, Moses, Jesus, Abraham, and the like. It happened to nobody afterwards. Even I have not heard such an event for holy Imams.

The way Archangel Gabriel used to come down frequently within 75 days only happened to holy Fatima whom he let know of the future of her offspring, and it was Imam Ali who was used to put it down ... I, however, consider such an honor and pride above all virtues –however great they are- mentioned on holy Fatima. Such a virtue which happened merely not to all but to some prophets and those few saints in their rank never happened to anybody that way. Put it this way that Archangel Gabriel would frequently come within seventy days or so has not ever happened to anybody up to now, and this is one of the unique virtues peculiar to Fatima.”²

1- *al-kafi* (الكافي), Vol. 1, P. 240, *Basair-u al-Darajat* (بصائر الدرجات), P. 150

2- *Sahifaya Nur* (صحيفه نور), Vol. 19, PP. 278 & 289

In addition to the issue of Mushaf, imam's Khomeini's valuable word contains some hints at one other of Fatima's virtues which concerns our issue in question and hence we make a reference to it at the end of the discussion.

Fatima's Mushaf and the related issues

Those who want to deal with Fatima's Mushaf are to examine the following questions:

- 1- What and how is this Mushaf?
- 2- Who recited it?
- 3- Who wrote it down?
- 4- What was its destiny?
- 5- What is its volume?

The word "Mushaf" in the Arabic literature

First of all, it should be noted that the word "Mushaf" here does not imply the same meaning as its application in those days when they used to say for example, "Mushaf-u 'Abd-u Allah ibn Mas'ud", "Mushaf-u 'Aisha", "Mushaf-u Ubayy ibn Ka'b" and so forth in which case it means the Qur'an. This went to give excuse to some to raise their so-called accusations against the Shiites. They say that the Shiites believe in the distortion of the Qur'an because they believe in "Mushaf-u Fatima" which is missing now. If "Fatima's Mushaf" had been identical with the Qur'an, like Mushaf-u other companions, then those parts of the Qur'an that came in "Mushaf-u Fatima" would have been missing in the Qur'an extant. This is why they are used to drum such old and unfounded accusations into the Shiites. As a matter of fact, the Shiites believe that "Fatima's Mushaf" is totally different from the Qur'an.

Yes, it is to be considered that neither its etymology nor its technical terminology affirm the use of the word "*mushaf*" as a proper noun for the Qur'an. However, it was sometimes applied to it particularly in those days after the early Islam. According to the Arab philologists, *mushaf* was used for any body of writings contained by the two front and back covers of a book. The old Arabic dictionaries read:

“*al-Mushaf* is called mushaf, because it contains a body of writings from front cover to back cover.”¹

The Islamic traditions confirm this philological sense, thus the Qur’an was called al-Mushaf. There is a narration from holy Prophet which reads:

عن النبي: "من قرأ القرآن في المصحف كانت له الفأ حسنة و من قرأه في غير المصحف -فأظنه قال- كآلف حسنة." ٢

“He who recites the Qur’an from al-Mushaf will win two thousands of rewards as much, but he who recites it not from al-Mushaf –I gather he said- will win one thousand.”

Accordingly, any body of writings with the above-mentioned feature –being contained by the two front and back covers- was called al-mushaf. Some historical text reads:

“[it is narrated] from Abi Ishaq al-Fazari who said that he had asked al-Aowza’i, then he said: ‘We happened to find one mushaf (script) of Roman mushafs in their territories or somewhere else’.”³

al-Aowza’i was born in 88 A. H. and passed away in 157 A. H. ⁴. Thus, this historical text suggests that at the first century *al-mushaf* used to have a general meaning being applied to any body of writings because of such a feature.

Abu Sa’id al-Khudri was once asked to write “Hadith”, but he refused and said:

“I will not write anything for you. Do you want to make some mushafs of it to recite from? There among you were some [masters] who used to narrate some hadiths for us and we used to learn them by heart. You do the same as we did.”⁵

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- 1- *al-Ayn*, (العين), Vol. 3, P. 120; *al-Sihah* (الصحاح), Vol. 4, P. 1348; *Lisan-u al-Arab* (لسان العرب), Vol. 9, P. 186; *al-M’ajam-u al-Wasit* (المعجم الوسيط), P. 508, and so on.
 - 2- *al-Burhan fi ‘Ulum-i al-Qur’an* (البرهان في علوم القرآن), Vol. 1, P. 546
 - 3- *Kitab-u al-Masahif* (كتاب المصاحف), P. 177
 - 4- *al-Tabaqat* (الطبقات), Vol. 7, p. 488; *Tahdib-u al-Kamal* (تهذيب الكمال), Vol. 17, P. 315
 - 5- *Taqyid-u al-‘ilm*, (تقييد العلم), P. 36

It is evident that what Abu Sa'id meant by *mushaf* was book or books rather than the Qur'an. Thus is the application of *mushaf* in the sayings of our former men and their pen. So did al-Jahid (الجاحظ) in the categorization of his *al-Haywan* where he writes:

“This is the end of the first mushaf followed by the second mushaf from the book *al-Haywan*...”¹

In his valuable *Masadir-u al-Shi'r al-Jahili*, Nasir-u al-Din al-Asad writes:

“In this way, they used to apply the word *mushaf* on the whole of a book meaning book in general rather than the Qur'an alone.”²

Consequently, if somebody like Qasimi reads Fatima's Mushaf as two or three times of the Qur'an as much accusing the Shiites of belief in the distortion of the Qur'an is undoubtedly either ignorant or malevolent.³

The writer of *Mushaf*

1- *al-Haywan* (الحيوان), Vol. 1, P. 388. and also, Vol. 2, P. 375, and Vol. 3, P. 395 and ...

2- *Masadir-u al-Shi'r al-Jahili* (مصادر الشعر الجاهلي), P. 139

3- *al-Sira' bayn al-Islam wa al-Wathaniyya* (الصراع بين الاسلام و الوثنية), Vol. 1, P. 13, 2nd print

In his *al-Sira' bayn al-Islam wa al-Wathaniyya*, the most spiteful book written against the Shiite, 'Abdullah ibn Ali al-Qasimi under the title “inventions from the Qur'an three fourth of which is with the Shiites”, writes, the Shiite believe that nobody ever collected the Qur'an as exactly revealed (كما انزله الله) except for the Shiite Imams and any body who claims otherwise is a liar. He goes on saying that they also believe in Fatima's Mushaf which has been with the Imams and is the same as the Qur'an but three times as much.

How surprisingly, he distorted some traditions from *al-Kafi* and ascribed them to the Shiites. The first part of his claim based on a phrase (كما انزله الله) from two traditions of *al-Kafi*, is a totally misunderstanding. I examined these traditions somewhere else in details ('Ulum-u al-Hadith Magazine, no. 37-38). The second part, however, of his claim are those traditions regarding the volume of Fatima's Mushaf, explicitly talk of physical volume paralleling it to the physical volume of the Qur'an. It is thus specified in some of those traditions that “By Allah, there is not a word of your Qur'an in it (Fatima's Mushaf).” This Qasimi, however, has changed “your Qur'an” into “our Qur'an” and went to unfairly drive an ill-founded conclusion accusing the Shiites. For a valuable and technical criticism of this book, see *al-Da'wat-u al-Islamiyya Lil-Imam al-Khunaizi* (الدعوة الاسلامية للامام الخنيزي) . In order to know of such people and their works, see: *al-Difa' 'Ani al-Kafi* (الدفاع عن الكافي), Vol. 2, P. 353

As we hinted earlier, we ought first to talk about the one who wrote the Mushaf. In a tradition quoted earlier, it stipulated that:

"وكان على يكتب ذلك..."¹

"...and it was Imam Ali who wrote it down ..."

This idea is implied by different traditions and in various phrases. While answering the how-question of Mushaf, Imam Sadiq said:

"فجعل امير المؤمنين يكتب كلما سمع حتى أثبت من ذلك مصحفاً."²

"Amir-u al-Mu'minin [Ali] went to put down whatever he heard so that he made a Mushaf of that."

Another tradition reads:

"وخطه على بيده."³

"It was Imam Ali's handwriting"

Accordingly, all traditions referring to Mushaf are unanimous in the fact that it was written down by Imam Ali. Contrary to these, there ibn Rustam Tabari has narrated a single report suggesting that the Mushaf was brought to holy Fatima as a body of writings by the angels. Hence, it was not dictated to Imam Ali in order to put it down. A part of this report reads:

"When Allah decided to send it down to holy Fatima, commanded Archangel Gabriel, Michael, and Seraphiel to collect the Mushaf. They did so and on a Thursdays night –at the second third part of the night- they came down to holy Fatima's house while she was in her midnight prayer. After she had finished her prayer, they greeted her and put Musfah in her room..."⁴

Evidently, the phrase "... and put Musfah in her room..." implies that the very body of writings was sent down, rather than the content. Consequently, this report goes contrary

1- *al-Kafi* (الكافي), Vol. 1, P. 241

2- Ibid, P. 240, No. 2; *Basair-u al-Darajat* (بصائر الدرجات) P. 157, No. 18

3- *Basair-u al-Darajat* (بصائر الدرجات) P. 153 No. 5; Ibid, P. 155, No. 14; P. 157, No. 19, No. 19; 161, No. 33 and so on.

4- *Dalail al-Imama* (دلائل الامامة), P. 106

to those traditions mentioned earlier. There are two ways in order to resolve this inconsistency. The first is to interpret the phrase "... and put Musfah in her room..." as to mean that "they dictated it in her room", thus Imam Ali put it down. This justification, nevertheless, is unreasonable and laborious. The second is to throw it out altogether as invalid because there in the chain of its transmitters has come Ja'far ibn Muhammad ibn Malik al-Fazari who is accused of "the corruption of faith"¹, "fabrication of hadith", "narration from the unknown", "lying"², and "exaggeration".

According to ibn Qhadairi, "all kinds of faults of the weak can be found with him".³

This is why we are to refute and reject this tradition⁴. Other traditions, as a result, would remain valid. So does the fact that it was Imam Ali who put Mushaf down.

The one who dictated Mushaf

The report brought earlier suggests that the text of Mushaf was dictated by Archangel Gabriel to Imam Ali. This matter is not unanimous with the various related traditions. Let's reflect on how we can reconcile these dissimilar traditions.

1- Allah Almighty

There has explicitly come in some traditions that it was Allah Himself Who dictated Mushaf. One tradition narrated by Abu Basir from Imam Sadiq reads:

"... it is only something dictated by Allah ..."⁵

1- *Rijal-u al-Najash* (رجال النجاشي), Vol. 1, P. 302

2- *Mu'jam-u Rijal-I al-Hadith* (معجم رجال الحديث), Vol. 4, P. 117

3- Ibn Qhadairi, *al-Rijal*, P. 48

4- When talking of Fatima's Mushaf and its assessment, some scholars set forth this tradition among others overlooking how it may contradict them. For example, see *Fatima al-Zahra' Bahjat-u Qalb-i al-Mustafa* (فاطمة الزهراء بهجة قلب المصطفى), P. 173-175. For a wonder, the author has ended his survey with two points he understood from those traditions. The first is as follows: "It can be understood from those traditions that Mushaf was existent at the time of holy Prophet." he, nonetheless, began his survey with the traditions suggesting that Mushaf was brought by Archangel Gabriel to holy Fatima after the demise of Holy Prophet (PP. 173-174). More surprisingly, he considered that as the first useful point implied by such traditions. The second point is that he, like many scholars, considered Mushaf as including laws of Shari'a, the falsity of which we proved.

5- *Basair-u al-Darajat* (بصائر الدرجات) P. 152, No. 3; *al-Wafi* (الوافي), Vol. 3, P. 579- 580; *Bihar-u al-Anwar* (بحار الانوار), Vol. 26, P. 39; the text of *Basair-u al-Darajat* contains "املاها الله" which seems wrong, and this phrase is not mentioned by the report in *al-Kafi*. There may be deletions.

2- Angel

Some traditions have referred to an angel as the one who dictated Mushaf. The tradition narrated by Hammad ibn ‘Othman from Imam Sadiq reads:

"... فأرسل الله اليها ملكاً يسلى غمها و يحدثها فسكت ذلك الى امير المؤمنين فقال: «إذا احسست بذلك و سمعت الصوت قولى لى فأعملته بذلك، فجعل امير المؤمنين يكتب كلما سمع حتى أسمع أثبت من ذلك مصحفاً»".¹

“... then Allah sent down an angel to her to talk to her and to express his condolence to her. She then said this to Amir-u al-Mu’minin Ali. Imam Ali said, whenever you felt that and heard the voice let me know. I did so and Imam Ali began putting down all what he heard until at last I heard that he made a mushaf of it.”

This tradition shows that when the angle dictated, Ali was hearing the contents and he put it down.

3- Archangel Gabriel

Some other traditions suggest that it was Archangel Gabriel who dictated Mushaf.² A tradition by Abu ‘Ubaida from Imam Sadiq, regarded by scholars as Sahih, reads:

"و كان جبرئيل يأتيها فيحسن عزائها على أبيها، و يطيب نفسها، و يخبرها بما يكون بعدها فى ذريتها، و كان على يكتب ذلك، فهذا مصحف فاطمة."³

“Archangel Gabriel used to come to her to express his condolence to her of her father’s death, telling her of her father and his place and also of what would happen to her offspring, and Ali wrote it down, thus it became Fatima’s Mushaf.”

This tradition is explicit, however, another tradition implies that it was Archangel Gabriel; ‘Amr Ibn Yazid said that he had asked Imam Sadiq:

1- *al-Kafi*, Vol. 1, P. 245; *Basair-u al-Darajat*, P. 157

2- *Mir’at-u al-‘uqul*, (مرآة العقول), Vol. 3, P. 59

3- *al-Kafi*, Vol. 1, P. 241, No. 5; *Basair-u al-Darajat*, P. 153-154, No. 6

"الذى ألقى جبرئيل على قرآن؟ قال: لا."¹

“What was dictated to Ali by Archangel Gabriel, was it from the Qur’an?” Imam answered: “No, it wasn’t”

3- Holy Prophet

Some traditions and resources have mentioned Holy Prophet as the one who dictated this body of writings. Some of these traditions are as follows:

A narration from Imam Sadiq reads:

"و عندنا مصحف فاطمة، أما والله ما فيه حرفٌ من القرآن و لكنه املاء رسول الله و خطه على."²

“Fatima’s Mushaf is with us. By God, there is not a word of the Qur’an in it, however, Holy Prophet dictated it to Ali who wrote it down.”

Another tradition from Imam Sadiq reads:

"و عندنا والله مصحف فاطمة، ما فيه آية من كتاب الله و إنه لإملاء رسول الله و خطه على بيده."³

“By God, Fatima’s Mushaf is with us. There is not a verse of the Qur’an in it, however, Holy Prophet dictated it to Ali who wrote it down in his handwriting.”

Still another tradition narrated by some scholars among the traditions of Mushaf which specify Holy Prophet as the one who dictated it, however it is irrelevant. The text reads:

"... و إن عندنا كتاباً املاه رسول الله و خطه على، صحيفة فيها كل حلال و حرام و انكم لتأتوننا بالأمر فتعرف إذا أخذتم به، و تعرف إذا تركتموه."⁴

“... surely there is a book with us dictated by Holy Prophet and written down by Ali’s hand. It is a sahfah (scripture) containing all halals (lawful) and all harams (unlawful). And when you come to us for it, you will know it whether you take it or leave out.”

1- *Basair-u al-Darajat*, P. 157; *Bihar-u al-Anwar*, Vol. 26, P. 43

2- *Basair-u al-Darajat*, P.157, No. 19; *Ibid*, Vol. 26, P. 46

3- *Ibid.*, P. 153, No. 5; *Ibid.*, Vol. 47, P. 271, No. 3. Evidently, this tradition concerns Sahifa whose story is different and we dealt with it earlier.

4- *‘Awalim-u al-‘Ulum* (عوامل العلوم), Vol. 11, part 2, P. 839

Such narrations clearly show that Holy Prophet dictated and Ali put it down.

Now let us focus on the four titles (those who dictated the Mushaf). Is it possible to resolve the prima facie inconsistency? Obviously, there is no inconsistency among the first three titles. Allah Almighty had the angel, Archangel Gabriel, dictate the Mushaf. If, however, we embrace that Archangel Gabriel had dictated it, it would undoubtedly contradict the idea that Holy Prophet had done that. How could we resolve such an inconsistency? First, it is to be noted –which matters in this regards– that those traditions regarding Archangel Gabriel as the one who dictated are too strong to be overlooked. For one reason they include a Sahih tradition as stated earlier, and for another it has explicitly been stipulated by traditions that the whole dictation and writing of the Mushaf happened in the short time-life of holy Fatima after the demise of Holy Prophet. Thus the justification that Archangel Gabriel revealed the content to Holy Prophet who then be dictating that to Ali is unreasonable.

Different options to resolve the inconsistency

1- A book with a variety of contents

It may be assumed that Mushaf was a book of different contents some of which were ideas dictated by holy Prophet and some others dictated by Archangel Gabriel. This option, however likely, contradicts the part of speech of the traditions suggesting that the whole Mushaf was dictated by only one person.

"... و كان جبرئيل يأتيها... و يخبرها عن ابيها و... فهذا مصحف فاطمة."¹

“Archangel Gabriel used to come to her He used to tell her of her father and ... which came to be *Fatima's Mushaf*.”

1- *al-Kafi*, Vol. 1, P. 240

"فأرسل الله اليها ملكاً يسلى عنها غمها و يحدثها... فجعل [أى على] يكتب كل ما سمع حتى أثبت من ذلك مصحفاً."¹

"... then Allah sent an angel to her in order to give his condolence to her and talk with her.... And Imam Ali began to write down all what he heard which came to be A *Mushaf*..."

It is, obviously, understood from the two traditions –which somehow are analogous- that *Mushaf* was wholly dictated by Archangel Gabriel (=an angel); thus dividing the contents into two parts dictated by two people is contrary to the apparent meaning of the traditions.

2- Two different Mushafs

Allama Sayyid Mohsen al-‘Ameli holds that there were two *Mushafs* with holy Fatima, one dictated by holy Prophet and the other by Archangel Gabriel². Sayyid Amin regards this solution as a top priority, however with no reason. This solution can be strengthened by the fact that there were at least one or –more specifically- two scriptures of holy Fatima. One as mentioned by Imam Sadiq in determining the weight of drachma which was a point of disagreement at that time. In his reply to the governor of Medina and ‘Abdullah ibn Hasan, Imam Sadiq determined the weight of drachma contrary to the celebrated idea documenting his determination from “Fatima’s book”³. In another narration,

1- *Basair-u al-Darajat*, P. 177, No. 18; *Bihar-u al-Anwar*, Vol. 26, P. 44, No. 77

2- *A‘yan-u al-Shi‘a* (اعيان الشيعة), Vol. 1, P. 314, 3rd print, Beirut, al-Ansaf publication, 1370. The author has narrated the majority of *Mushaf* traditions and has talked about both its content and the how reconciliation of those who dictated it. In its recent print under the surveillance of his eldest son, Sayyid Hasan Amin, except for a few traditions the rest of this part is left out!

The significant initial part of *A‘yan-u al-Shi‘a* deals with the Shiite history culture and civilization as well as their governments and territories and so on. In a new research and innovative comments, however deficient, this section is reorganized and published by Markaz-u al-Qhadir lil-Dirasat-i al-Islamiyya (مركز الغدير للدراسات الاسلامية) under the title “*The Shiites in their chronological history*” (الشيعة في مسارهم التاريخي). Some researchers have excerpted this part (Fatima’s *Mushaf*) from this recent print which still came out to be deficient. The researchers should have referred to the original unpublished work at the time of the author bringing his through and useful *Mushaf* discussion altogether.

3- *al-Kafi* (=al-Furu‘), Vol. 3, P. 507, no. 2. For the interpretation of the tradition, see *Masabih-u al-Anwar* (مصابيح الانوار), Vol. 2, P. 436, and also see the footnote of the same page of *al-Kafi*.

Imam Sadiq mentioned “Fatima’s Book”, as well¹. It is, in particular, noteworthy that Fatima’s Mushaf does not include anything from Shari’a law, as will be discussed. This fact goes somehow to affirm that what was dictated by Holy Prophet for Fatima was different from the Mushaf being discussed. This option, however, is weakened by the fact that no tradition has mentioned two kinds of mushafs. Yes, two bodies of writings are mentioned, however, they are considered as one kind rather than two.

3- The messenger is Archangel Gabriel

The phrase “the messenger of Allah” (رسول الله) in Islamic literature can be used for both Archangel Gabriel who conveys the message from Allah to Holy Prophet and for Holy Prophet who receives the message from above (Allah or Archangel Gabriel) and transmits it to the people. So, those traditions suggesting that “the messenger of Allah” dictated Mushaf possibly mean Archangel Gabriel rather than Holy Prophet. There is a tradition in which “the messenger of Allah” means Archangel Gabriel. This tradition is narrated by Muhammad Ibn Muslim from Imam Sadiq who said:

“Fatima left behind herself a Mushaf which is not from the Qur’an, however, it is the word of Allah revealed to her dictated by the messenger of Allah and written down by Ali.”²

This tradition appears to suffer from a contradiction; because “it is the word of Allah revealed to her” shows that it was revealed to her without a mediator, however, “dictated by the messenger of Allah” shows that Holy Prophet dictated it and thus leads to a contradiction. If “the messenger of Allah” and the one who dictated were Holy Prophet, then there would be no room for “revealed to her”. It thus can be said that “the messenger of Allah” means “Archangel Gabriel”. In this way, the contradiction disappears. Therefore, the meaning of Imam Sadiq’s tradition is:

1- *al-Kafi (al-Usul)*, Vol. 1, P.242; *‘Ilal-u al-Sharai’* (علل الشرايع), P. 207

2- *Basair-u al-Darajat*, P. 155, no. 14

“Fatima left behind herself a Mushaf which is not from the Qur’an; however, it is the word of Allah revealed to her dictated by Archangel Gabriel and written down by Ali.”

Considering what said above, Allama Majlisi’s solution can be strengthened. Namely, it is accepted that the phrase “the messenger of Allah” recalls Holy Prophet –as emphasized by Sayyid Amin- however, the above-mentioned context goes enough to let go of this apparent meaning. Moreover, it is common in the Islamic literature to construe angels as “the messengers of Allah” like

"الله يصطفى من الملائكة رسلاً و من الناس ان الله سميع بصير."¹

“Allah chooses messengers from angels and from mankind. Indeed Allah is all-hearing, and all-seeing.”

"الحمد لله فاطر السموات والارض جاعل الملائكة رسلاً."²

“All praise belongs to Allah, originator of the heavens and the earth, maker of the angels [his] messenger.”³

"يا لوط، انا رسل ربك لن يصلوا اليك."⁴

“We are messengers of your Lord. They will never get at you.”

It is narrated by Abu Basir from Imam Sadiq and Imam Baqir that:

"لما قال جبرئيل: انا رسل ربك، قال له لوط: يا جبرئيل عجل."⁵

“When Archangel Gabriel said ‘we are the messenger of your Lord’ Lot told him ‘hurry’.”

1- Hajj: 75

2- Fatir: 1

3- See also al-A’raf, 37; al-An’am, 61; Hud, 69; and 77; Hijr, 15 and 61; Maryam, 17, 18, and 19; Ta Ha, 20.

4- Hud: 81

5- *‘Ilal-u al-Sharai’* (علل الشرايع), P. 551, Bab (chapter) 340, No. 6; *Nur al-Thaqalayn* (نور الثقلين), Vol. 3, P. 306

It is narrated by Imam Reza from his glorious forefathers who in their turn from Imam Ali who also from Holy Prophet who said:

"الملائكة هم رسل الله"¹

“The angels are the messengers of Allah.”

Imam Baqir has narrated from Imam Ali from holy Prophet who said:

"يا علي، والله ما أحدثك إلا ما سمعته أذناي، و وعاه قلبي و نظره بصري إن لم يكن من الله فمن رسول الله
يعني جبرئيل فأياك يا علي أن تفضح سري."²

“O Ali, I swear to Allah, I never talk to you except for what I heard by my ears and understood by my heart and saw by my eyes. Were it not from Allah, it then would be from the messenger of Allah namely Archangel Gabriel. Never divulge my secrets, O Ali”

These are a few examples out of so many traditions that construe angels as the messenger of Allah. We think that the Allama’s option that “the messenger of Allah” means “Gabriel” is stronger than other options, for it resolves the contradiction from the traditions, from one side, and like many other traditions, it strongly proves that that event took place only after the demise of Holy Prophet, from another side.

The contents of Mushaf

The numerous traditions narrated by the holy Imams about Fatima’s Mushaf have clear implications concerning the contents. They have rejected some things but have proved other things. Namely, from one side, they have emphasized that many issues are not proposed in Mushaf. Such an emphasis suggests that the word “mushaf” was taken, even at those times, to imply many false and unjust points that Imam wanted to deny. And from another side, Imam wanted to show what it was about and how it was. Now, let’s focus on what is proposed in those traditions.

1- *Bihar-u al-Anwar*, Vol. 59, P. 322

2- *Bihar-u al-Anwar*, Vol. 59, P. 306

1- That Fatima's Mushaf does not include any word of the Qur'an

Almost all the traditions pertaining to Mushaf stipulate that not even a word of the Qur'an is included in Fatima's Mushaf. Such a strong emphasis, we believe, is put on the issue because of the aforementioned point. In the above-mentioned traditions narrated from Imam Sadiq, Imam has denied through different phrases the inclusion of the Qur'an in Mushaf. Some of them read:

"... و عندنا مصحف فاطمة، اما والله ما هو بالقرآن"¹

"... Fatima's Mushaf is with us. By God, it is not identical with the Qur'an."

Husain ibn Ala' said that he had heard Imam Sadiq saying:

"و مصحف فاطمة ما أزعم فيه² [أنه³ قرأتنا]"

"As regard to Fatima's Mushaf, I don't think there is anything in it from, [is identical with] the Qur'an."

A narration by Muhammad ibn Muslim reads:

"و خلقت فاطمة مصحفاً ما هو بالقرآن."⁴

"and Fatima created a mushaf not identical with the Qur'an."

In another narration, Imam Sadiq emphatically said:

"و عندنا مصحف فاطمة أما والله- ما فيه حرفٌ من القرآن."⁵

"Fatima's Mushaf is with us. Behold, by God, there is not even a letter from the Qur'an in it."

1- *Basair-u al-Darajat*, P. 151; *Bihar-u al-Anwar*, Vol. 26, P. 38, Vol. 47, P. 270

2- *Basair-u al-Darajat*, P. 150; *al-Kafi* (=al-Usul) Vol. 1, P. 240; *Bihar-u al-Anwar*, Vol. 37, P. 38

3- *Basair-u al-Darajat*, P. 154; *Bihar-u al-Anwar*, Vol. 26, P. 45; '*Awalim-u al-Ulum* (عوامل العلوم) Vol. 11, P. 836

4- *Basair-u al-Darajat*, P. 155; *Bihar-u al-Anwar*, Vol. 26, P. 41; '*Awalim-u al-Ulum* (عوامل العلوم) Vol. 11, P. 835

5- *Basair-u al-Darajat*, P. 157; *Bihar-u al-Anwar*, Vol. 26, P. 46; '*Awalim-u al-Ulum* (عوامل العلوم) Vol. 11, P. 839

Another, however, narration reads:

"ما فيه آية من القرآن."¹

"There is not a verse from the Qur'an in it."

And it is also narrated from Imam Musa ibn Ja'far that:

"عندى مصحف فاطمة ليس فيه شيء من القرآن."²

"Fatima's Mushaf is with me. There is nothing from the Qur'an in it."

These are a few samples out of so many traditions emphasizing the issue.³

Considering what is said about Fatima's Mushaf by such traditions and the fact that many of them are sahih (sound), any tradition suggesting otherwise is to be strongly rejected, such as this:

Muhammad ibn Suleiman Dailami narrated from Abu Basir who claimed that Imam Sadiq had recited the verse:

"سأل سائلٌ بعذابٍ واقعٍ للكافرين ليس له دافع"

"An asker asked for a punishment bound to befall, which none can avert from the unbelievers" like this:

"سأل سائلٌ بعذابٍ واقعٍ للكافرين بولاية علي ليس له دافع."

"...which one can aver from the unbelievers in wilayah (guardianship) of Ali."

"ثم قال: هكذا هي في مصحف فاطمة."⁴

He then said: "it is like this in Fatima's Mushaf"

The book from which Allama Majlisi has narrated the tradition and to which he has referred as "Kanz" is "*Kanz-u Jami'-i al-Fawa'id*" (كنز جامع الفوائد). This book is

1- *Basair-u al-Darajat*, P. 153; *Bihar-u al-Anwar*, Vol. 47, P. 271

2- *Basair-u al-Darajat*, P. 154; *Bihar-u al-Anwar*, Vol. 26, P. 18; *'Awalim-u al-Ulum* (عوامل العلوم) Vol. 11, P. 843

3- See *Basair-u al-Darajat*, P. 150; *'Awalim-u al-Ulum wa al-ma'arif wa al-Ahwal mina-a al-Ayat-i wa al-Akhbar-I wa al-Aqwal* (عوامل العلوم و المعارف و الاحوال من الايات والاخبار و الاقوال) Vol. 11, P. 2; *Sayyidat-u al-Nisa' Fatimat-u al-Zahra'* (سيدة النساء فاطمة الزهراء) P. 833; *Mustadrak-u Safinat-i al-Bihar* (مستدرک سفینة البحار) Vol. 6, P. 198

4- *Bihar-u al-Anwar*, Vol. 37, P. 176

regarded by Allama Majlisi as a selection of another one “*Ta’wil-u al-Ayat-i al-Tahira*” (تأويل الايات الطاهرة) by Sayyid Sharaf-u al-Din al-Husaini of Istarabad the selector of which is either its very author or another scholar or perhaps Ali Ibn Saif ibn Mansur¹. Majlisi’s report of the tradition is the short form of an almost long tradition stated in *al-Kafi* Muzmaran (implicitly), yet including the above-quoted part by Majlisi². As an interpretation under the same verse, Majlisi’s above-quoted part is narrated by Sharaf-u al-Din Husaini of Istarabad from supposedly two different ways of transmitters which actually are one identical³. The narrator of all these traditions which almost have a similar context is Abu Basir Muhammad ibn Suleiman Dailami. Having sometimes been called “Basri” (بصرى) and some other time “Nasri” (نصرى)⁴, according to the absolute majority of rijaliyyun (the biographers of narrators of traditions), he is rejected as an extremist whose words are in no way acceptable. As regard to him, ibn al-Ghada’iri writes:

“His hadith is weak; he is an extremist in his school and is not taken seriously.”⁵

Najashi said:

“He is fatally weak and cannot be entrusted with anything.”⁶

Mentioning him among the companions of Imam Musa al-Kazim, Sheikh Tusi reminds him like this:

“Muhammad Ibn Suleiman al-Basri al-Dailami has a book accused of exaggeration and extremism.”⁷

1- *Bihar-u al-Anwar*, Vol. 1, P. 13

2- *al-Kafi* (=al-Usul) Vol. 8, P. 57

3- *Ta’wil-u al-Ayat-i al-Tahira* (تأويل الايات الطاهرة) Vol. 2, P. 723

4- *Ayat-u Allah al-Khu’l* insists that the two titles are one. So does Tafrishi. See *Mu’jam-u Rijal-i al-Hadith* (معجم رجال الحديث), Vol. 17, P. 135 onward; *Naqd-u al-Rijal* (نقد الرجال), Vol. 4, P.221; *Muntaha al-Maqal* (منتهى المقال), Vol. 6, P. 62; and also *Qamus-u al-Rijal* (قاموس الرجال), Vol.9, P. 298

5- *Ibn al-Ghada’iri, al-Rijal* (ابن الغضائرى الرجال), P. 91

6- *Rijal-u al-Najashi*, (رجال النجاشى), printed in Qom 365, Vol. 2, P. 269

7- *Rijal-u al-Tusi* (رجال الطوسى), P. 343

In his valuable *Naqd-u al-Rijal*, Tafrishi writes:

“al-Dailami is gravely weak and cannot be entrusted with anything.”¹

Having reported the opinions of rijaliyyun (the biographers of narrators of traditions) as regard to him, Ayatullah al-Khu’i speaks of him including:

“Muhammad ibn Suleiman’s traditions are to not to be acted upon, for he is weakened by Najashi whose weakening is strengthened by ibn al-Ghada’iri’s weakening...”²

Moreover, Muhammad ibn Suleiman’s tradition goes contrary to many traditions some of which are Sahih (sound). Accordingly, this tradition is to be refuted altogether.

As a result briefly, holy Fatima’s Mushaf does not includes a word or even a letter from the Qur’an at all. The texts of many traditions are so clear on the issue that leave no doubt about it. How many accusations those who have merely heard the above tradition have raised against the Shiites! If only they saw one of those other traditions!³ If only they understood the truth and gave the account of that, as did the great celebrated scholar of Egypt, Muhammad Abu Zuhra! Examining the traditions concerning the distortion of the Qur’an, Abu Zuhra has emphatically refuted any kind of distortion of the Qur’an. He, in the meanwhile, mentions a tradition from *al-Kafi*

1- *Naqd-u al-Rijal* (نقد الرجال), Vol. 4, P. 220

2- *Mu’jam-u Rijal-i al-Hadith* (معجم رجال الحديث), Vol. 17, P. 138

3- How strangely, some who have seen those traditions and understood them perfectly looked the truth over and went astray. Well, did you ever! In one of his most resentful works criticizing the Shiite ideology, Mr. Qaffari has seen those traditions. How strange, however, his outlook and his survey is! And how weird his conclusion is! Having relied on those traditions in his book on Mushaf-u Fatima, he has set forth the discussion that the traditions as regard to Fatima’s Mushaf are contradictory and went to supposedly draw the conclusion that the very idea of Fatima’s Mushaf is a mere illusion and unfounded. He sometime goes to the opinion that it includes some laws of Shari’a, and another time he reports the traditions denying the inclusion of the Qur’an in it. He, however, tries to refer to some fabricated tradition in order to show that some have accepted its inclusion of the Qur’an. Sometimes, he says that the Shiites believe that it is three times as much as the Qur’an, i.e. the Qur’an is less than Fatima’s Mushaf. If these conclusions, I believe, are to show anything, it is not but the malicious mind of the author. Qaffari’s *Usul-u Mathham-i al-Shi’at-i al-Imamiyyat-i al-Ithna’ashariyya, ‘Ard-un wa Naq-un* (اصول مذهب الشيعة الاثنا عشرية عرض و نقد) is replete with misunderstandings. More regretfully, he has distorted and dissected the traditions in order to draw his so-called conclusions. Fortunately my knowledgeable friend, Dr. Fathullah Muhammadi (Najjarzadigan), has criticized that part which concerns the issue of inclusion of the Qur’an, who in the meanwhile has shown some of Qaffari’s misreading and miswriting of the traditions and the Shiite scholars’ opinions. See *Salamat-u al-Qur’an min-a al-Tahrif* (سلامة القرآن من التحريف), Dr. Fathullah Muhammadi, al-Tehran, Mush’ir publication, (1382 A. H.)

which in part speaks of “al-Jafr” (the science of letters) “al-Jami’a” (like Jafr, one of the esoteric sciences), and Fatima’s Mushaf, and then writes:

“The explicit text of this tradition appears to say that what was offered to Fatima by Gabriel does not include anything from the Qur’an.”¹

1- *al-Imam-u al-Sadiq Hayatuh-u wa ‘Asruh-u*, (الإمام الصادق حياته و عصره), P. 256. We commend Abu Zuhra’s sound understanding of the above-mentioned tradition as regard to Fatima’s Mushaf. We, however, take him to task for his failure to reflect upon the traditions of *al-Kafi* and thus his accusation of Kulaini of the belief in the “distortion”. In this book, he rightly and firmly defends the Qur’an; reporting the traditions of distortion from both Shiite and Sunnite collections of hadith, he insists that such traditions are fabricated by the foes of the Qur’an. He then persists in the idea that the Sunnite scholars never embraced such traditions and hence they have obliterated them. Some Shiite scholars among whom Abu Ja’far Kulaini holds the foremost position, however they won a high status in hadith, Abu Zuhra says, have narrated those traditions “persisting the truth of what they had narrated”. See *al-Imam-u al-Sadiq Hayatuh-u wa ‘Asruh-u*, P. 255. He has also brought the same issue however in more gentle wording and briefly in his other book *al-Imam Zaid Hayatuh-u wa ‘Asruh-u* (الإمام زيد حياته و عصره), PP. 350-351. As regard to this issue, six points are to be mentioned:

- a) His narration of al-Kafi’s traditions is unsound and inaccurate, for particularly he has first mingled several traditions and in the end has drawn some false conclusion. Indeed, he has taken the first part of tradition 1 of “Bab-un fihi Dekr-u al-Sahifa wa al-Jafr wa al-Jami’a wa Mushaf-i Fatima” (باب فيه ذكر الصحيفة و الجفر والجامعة و مصحف فاطمة) and mingled that with tradition 2 and then ascribed his so-called imagination to al-Kulaini.
- b) He says that al-Kulaini has narrated from Imam Sadiq who had said that the Qur’an collected by Ali كرم الله وجهه - is, according to al-Kulaini, three times as much as the Qur’an, but there is not even a letter from the Qur’an in it ... How bizarre! There is no such a tradition in any of al-Kulaini’s narrations. In fact, the tradition speaking of such sort of things, the end of it is quoted from the same Bab (chapter) which still is mingled in Abu Zuhra’s quotation with another tradition.
- c) Abu Zuhra appears to raise an objection to his so-called interpretation of al-Kulaini. He takes the tradition to mean that what was offered to Fatima has nothing to do with the Qur’an but rather with “perhaps al-Jafr that...”. Because of what we brought and will bring, this Abu Zuhra’s imagination is totally erroneous.
- d) Firstly, such people as Abu Zuhra are to be reminded of the fact that what Kulaini narrated and quoted here has nothing to do with the distortion of the Qur’an. Secondly, what Kulaini did was a mere narration and evidently there is a big difference between “riwaya” (narration) and “diraya” (comprehension). Thirdly, not only Kulaini did not insist on the accurateness of all what he had narrated, but also, after twenty years of hard work in the examination of traditions, he never denied the possibility of unfounded traditions penetrating into his book. Having thus persisted in the difficulty but the impossibility of thoroughly knowing the sound and the unsound, he advises the readers in their examination of traditions to refer to the celebrated standards and principles. See *al-Kafi*, Vol. 1, P. 8
- e) In a scholarly article, a valuable scholar Dr. Twofiq Fakiki has dealt with what we mentioned here of Abu Zuhra. Persisting in the difference between “narration” and comprehension” and the fact that what Kulaini had done was a mere narration rather than his belief in it, he has nicely defended Kulaini’s high presence. See *Risalat-u al-Islam*, Majallat-un Islamiyyat-un ‘Alamiyya Tasdur-u ‘an Dar-i al-Taqrub Bain al-Madahib-i al-Islamiyya bi al-Qahira (رسالة الاسلام مجلة اسلامية عالمية تصدر عن دار التقريب بين المذاهب الاسلامية بالقاهرة), year 12, No. 1, P. 65 onward. So did Mr. ‘Abdullah al-Sabiti as regard to

2- Fatima's Mushaf does not include any of Shari'a law

At least, one tradition stipulates that Mushaf does not include anything halal (lawful) or haram (unlawful) from shari'a; it reads:

"... فجعل امير المؤمنين يكتب كلما سمع حتى اثبت من ذلك مصحفاً قال: أما إنه ليس فيه شيء من الحلال و الحرام و لكن فيه علم ما يكون."¹

"... then Amir-u al-Mu'minin (Ali) began to write down whatever he heard until he make a mushaf of it. [the narrator said:] he [Ali] said: 'Behold, there is nothing from halal nor from haram in it, but rather the knowledge of what to come'."

This issue can also be understood from those traditions that deny the inclusion of the Qur'an. For the Qur'an includes the laws of halal and haram, and when it is proved that Mushaf does not include anything from the Qur'an, it will be proved that it does not include anything of such laws, as well.

Now, let's shift on to the viewpoints of those scholars who believe in such laws as being included in Mushaf. We hold that these scholars failed to ponder over those traditions that deny the issue of inclusion. Under his discussion of such titles as "al-jaf'r", "al-Jami'a", "Fatima's Mushaf" and the how of their contents, the Lebanese esteemed scholar, Hashim Ma'ruf al-Hasani, writes:

"The traditions dealing with such titles have stipulated that ... Fatima's Mushaf includes the laws of halal and haram ..."²

some parts of Abu Zuhra's book including what mentioned above. See *M'aa Abi Zuhra fi Kitab-i al-Imam al-Sadiq* (مع ابي زهرة في كتاب الامام الصادق), bita, bina, particularly pp. 211-218

- f) It is noteworthy, however, that al-'Amidi in his *Difa'a 'an al-Kafi* (دفاع عن الكافي), has done a comprehensive and scholarly research on all the traditions of distortion examining them one by one both as regard to their text and their chain of transmitters. He has thus defended Kulaini's high presence obliterating such false accusation. See *Difa'a 'an al-Kafi*, Thamir Hashim Habib al-'Amidi, Markaz-u al-Ghadir lil-Dirasat-i al-Islamiyya, Qom, 1416, Vol. 2, P. 336 onward.

1- *al-Kafi*, Vol. 1, P. 240; *Mir'at-u al-'Uqul* (مرآة العقول), Vol. 3, P. 57

2- *Dirasat-un fi al-Hadith wa al-Muhaddithin* (دراسة في الحديث و المحدثين), P. 301-302

In another occasion of the same discussion, he also writes:

“Fatima’s Mushaf, however, includes the most laws of shari’a and the principles and the roots that people need.”¹

Under his discussion of the method of the holy infallible in the compilation of hadith, the diligent hadith-researcher, Sayyid Muhammad Reza al-Jalali al-Husaini, has talked about Fatima’s Book and citing the references he has briefly introduced its contents. Referring to a tradition from al-Kafi², al-Husaini writes that “Imam has answered the amount of the Zakat (legal alms) of both gold and silver by his reference to it”. He goes on to say that “Fatima’s Book” is the same as that known as “Fatima’s Mushaf”³. We believe that “Fatima’s Book” is different from “Fatima’s Mushaf”, and thus there are two errors here in al-Husaini’s view:

- 1- that “Fatima’s Book” is the same as “Fatima’s Mushaf”;
- 2- that Fatima’s Mushaf includes laws of shari’a.

Under his detailed report of Mushaf traditions, Allama Sayyid Mohsen al-‘Ameli introduces a tradition that explicitly denies the inclusion of “laws of halal and haram” in Mushaf⁴. He, however, goes on to regard “Fatima’s Mushaf” identical with “Fatima’s Book”, which in part includes “laws of shari’a”. He, as a result, accepts that Mushaf includes “laws of halal and haram”.⁵

Having believed that “Fatima’s Mushaf” is the same as “Fatima’s Book”, ‘Allama Sayyid Muhammad Husain Fadlullah writes that:

“The favored opinion is that Mushaf is including laws of halal and haram and...”⁶

1- Ibid.

2- *al-Kafi* (=al-Furu’), Vol. 3, P. 507

3- *Tadwin-u al-Sunnat-i al-Sharifa* (تدوين السنة الشريفة), PP. 76-77

4- *A’yan-u al-Shi’a*, Vol. 1, P. 33

5- Ibid., P. 315

6- *al-Zahra al-Qudwa* (الزهراء القدوة), P. 191-195

In his helpful book on holy Fatima and under his discussion of “al-Muhaddatha” as one of Fatima’s high titles, the celebrated preacher, Sayyid Muhammad Kazim of Qazwin reports the traditions of Mushaf and puts down:

“At the end of this discussion, I would say that Fatima’s Mushaf was a voluminous book including the extensive laws of shari’a and laws of punishment in Islam...”¹

How strange! Such a detailed judgment cannot be found in any tradition. Nonetheless, it is based on a tradition narrated by al-Kulaini in his *al-Kafi*. The tradition is as follows:

“عن الحسين بن العلاء قال: سمعت ابا عبدالله يقول: «إن عندى الجفر الأبيض»، قال قلت فأى شئ فيه؟ قال: «زبور داود توراة موسى و انجيل عيسى و صحف ابراهيم و الحلال و الحرام، و مصحف فاطمة، ما أزعم أن فيه قرآناً، و فيه ما يحتاج الناس الينا و لا نحتاج الى احدٍ، حتى فيه الجلدة و نصف الجلدة و ربع الجلدة و أرش الخدش».”²

“From al-Husain ibn al-‘Ala who said that he had heard Imam Sadiq as saying: “Al-Jafr al-Abyad (the white Jafr) is with me.” He said that he had asked Imam: “what is there in it?” Imam answered: “Psalms of David, Torah of Moses, Evangel of Jesus, Suhuf of Abraham, and the laws of halal and haram, and Fatima’s Mushaf, in which I believe there is nothing from the Qur’an, but rather what people may need us for, while we need nobody, even a lash and haft a lash and one forth of a lash and the mulct for a scratch.”

This tradition appears to suggest that Imam is saying that he has al-jafr and ... Fatima’s Mushaf in which there is not anything from the Qur’an. Instead, there are other things for which people may be in need of us and we need nobody. And also there are laws of punishment in it...

Accordingly, this tradition suggests that Fatima’s Mushaf includes the laws of shari’a and hence does contradict the tradition denying its inclusion of such laws. How can one resolve this contradiction? Allama Majlisi suggests that:

“Perhaps all or the last two pronouns (فيه) in this tradition refer to *al-jafr*, rather than Mushaf, thus the contradiction disappears.”³

1- *Fatimat-u al-Zahra mina al-Mahd-i ila al-lahd*, (فاطمة الزهراء من المهد الى اللحد), P. 96

2- *al-Kafi* (=al-Usul), Vol. 1, P. 240, No. 3

3- *Mir’at-u al-‘Uqul* (مرآة العقول), Vol. 3, P. 57

‘Allama Sayyid Ja’far Murtida holds that the phrase “in which... what people may need us for” does not refer to “in which I believe there is nothing from the Qur’an” in order to introduce the contents of Mushaf, but rather refers to “Psalms of David, Torah of Moses, ...” in order to introduce the contents of “Al-Jafr al-Abyad”. Then the meaning is as follows: “Al-Jafr al-Abyad” includes “Psalms of David, Torah of Moses ... and Fatima’s Mushaf, and in which (Al-Jafr al-Abyad) there are laws of halal and haram and “what people may need us for”. He supports his interpretation with the traditions introducing the contents of “Al-Jafr al-Abyad” including a tradition from ‘Anbasat-i ibn Mus’ab which says: “al-Jafr includes Holy Prophet’s weapon some books and Fatima’s Mushaf.”¹

In his all-inclusive research on both “Fatima’s Mushaf” and “al-jafr”, Mr. Akram Barakat is indisputably of the view that the pronoun (فيه) in “in which what people may need” refers to “al-jafr”, rather than “Fatima’s Mushaf”. He then goes to confirm this point with some external contextual indications, such as:

- 1- The same meaning is reported by another tradition which speaks of al-jafr and its inclusion of all laws of shari’a, majors and minors, in the same wording as the tradition in question. It afterwards speaks of Fatima’s Mushaf.
- 2- In its mostly usage by traditions, al-jafr denotes a massive container which in part includes the book of “al- Jami’ah” repeatedly characterized by “in which what people may need... the mulct for a scratch ... lash and ...”²

Accordingly, it can surely be said that al-Husain Ibn al-‘Ala’s tradition in no way indicates that Fatima’s Mushaf includes shari’a laws of halah and haram.

Referring to another long tradition³, some scholars went to demonstrate the inclusion of shari’a laws in Mushaf. In this tradition, Mansur al-Dawaniqi asked his governor of Medina to ask the people of Medina particularly Imam Sadiq and Abdullah Ibn al-Hasan about the amount of alms of wealth (زكاة المال), which at the time of Holy Prophet used to

1- *Ma’sat-u al-Zahra* (مأساة الزهراء), Vol. 1, P. 109; see *Basair-u al-Darajat*, PP. 154-156; *Bihar-u al-Anwar*, Vol. 27, P. 271

2- *Haqiqat-u Mushaf-i Fatima ‘End-a al-Shi’a* (حقيقة مصحف فاطمة عند الشيعة), P. 99; *Haqiqat-u al-Jafr ‘End-a al-Shi’at-i al-Imamiyya* (حقيقة الجفر الشيعة الإمامية), PP. 88-95

3- *Tadwin-u al-Sunnat-i al-Sharifa* (تدوين السنة الشريفة), P.77; *al-Zahra al-Qudwa* (الزهراء القدوة), P. 193

be 5 per 200 dirhams but now is 7 per 200 dirhams. Imam Sadiq answered the question, and when Abdullah Ibn al-Hasan heard the answer he asked Imam where he had gotten the answer. Imam said:

"قرأت في كتاب أمك..."¹

"I read in the book of your mother, Fatima..."

Taking advantage of Imam's this explanation, some scholars have said that by "Fatima's book" Imam meant her Mushaf, and then they drew the conclusion that laws of shari'a are included in Mushaf.²

As we explained before, we believe that by "book" in this tradition Imam does not mean "Fatima's Mushaf". Either this "book" is different from "Mushaf" or this Fatima according to the context is different from holy Fatima. The possibility of holy Fatima having a book different from Mushaf was set forth by 'Allama Majlisi who under his comment on this tradition and his consideration of the fact that some traditions explicitly deny the inclusion of shari'a laws in Fatima's Mushaf, writes:

"First, it is possible that those traditions deny the inclusion of the original (primary) laws of shari'a rather than the derived (secondary) ones, for it is consistent with the traditions that pave the way for deduction (derivation) of [secondary] laws of shari'a. Second, it is also possible that "Fatima's book" is a collection different from "her Mushaf"³

The acceptance, in my idea, of this tradition would refute the first possibility, because what are meant here by "laws of shari'a" are the original explicit primary laws, rather than the implicit secondary and derived ones.

Another possibility set forth by some scholars⁴ which considering the context proves to be closer to the truth, is that "Fatima" in this tradition is "Fatima, Imam Husain's

1- *al-Kafi* (= *al-Furu'*), Vol. 3, P.508. I borrowed the explanation of the tradition from the late 'Allama sheikh Abu al-Hasan Sha'rani who in turn based his detailed explanation on the account of Fa'id of Kashan. See *al-wafi*, vol. 6, PP. 225-228

2- *al-'Arba'in* (الاربعين), P. 560

3- *al-'Arba'in* (الاربعين), PP. 559-560

4- Sayyid Hashim Hashimi, *Hawar-un ma'a Fadlillah Hawl-a al-Zahra'* (حوار مع فضل الله حول الزهراء), P. 181. Hashimi's book is rich and scientifically written in order to criticize 'Allama Sayyid

daughter who is the mother of Abdullah Ibn al-Hasan”, rather than holy Fatima al-Zahar’. Imam Sadiq told Abdullah Ibn al-Hasan like this: “I read it in the book of your mother, Fatima...”, rather than “I read it in the book of your other, Fatima al-Zahar’...” nor “the book of your grandmother, al-Zahar’...” this is because:

- 1- It was possible that Fatima, Imam Husain’s daughter, had narrated from a book of her father or of her brother in which some issues of halal and haram were included, and Imam Sadiq was referring to that.
- 2- According to some traditions before his martyrdom, Imam Husain deposited the book of “al-Jami’ah” with his daughter, the mother of Abdullah Ibn al-Hasan. And indeed, Imam Sadiq was equivocally referring to that both to indicate the high status of that esteemed lady and for some political reasons not to hint at the place where that book “al-Jami’ah” was.

Emphasizing on particularly the second alternative, this possibility goes likelier. Al-Kulaini has narrated two traditions suggesting that when on the threshold of martyrdom, Imam Husain deposited a body of writings with his daughter Fatima who later gave it to her brother, Imam Zain-u al-‘Abedin. When Imam was asked of how and what of the book, he said: “Everything people may need is therein, even the mulct of a scratch”. This is the precise characteristic repeated by traditions for the book of “al-Jame’ah”.

There are traditions like this in *Basa’ir-u al-Darajat*¹. These traditions along with such possibility lower, at least, the explicit text of that tradition making its meaning too ambiguous to be used as an evidence to prove the claim. As a result, it can be said that Fatima’s Mushaf does not include any laws of halal and haram.

The contents of Mushaf

Now, let’s focus on what kind of issues this body of writings includes, and on what kind of truths Archangel Gabriel revealed to holy Fatima in her course of those divine

Muhammad Husain Fadlillah’s words. Hashimi’s tone, however, is impolite combative unsympathetic replete with sarcasm and accusations. The author is expected to obliterate all these and not to mingle scholarly words with such an indecorous tone.

1- *Basair-u al-Darajat*, P. 148

sights. We proposed earlier that the traditions on Fatima's Mushaf are too many some of which have talked of the how and what of the contents of Mushaf, including the one set forth at the beginning of this article, i.e. Abu ibi 'Ubaidah's sahih (sound) tradition.

1- The position of her father and the future of her offspring

Within that tradition, it was proposed that:

"[Archangel Gabriel] used to tell her of her father and his place and of what would happen to her offspring in future."¹

2- Some events to come

Within some traditions, it was proposed that that body of writings talked about some events of the future, and even some Imams had documented their foretelling by referring to it. Narrated from Imam Sadiq, Hammad ibn 'Isa's tradition reads:

"... إنه ليس فيه شيء من الحلال و الحرام و لكن فيه علم ما يكون."²

"... there is nothing of laws of halal and haram in it, but rather the knowledge of what to come."

Another narration reads:

"ففيه ما يكون من حادث..."³

"Then, the events to come are therein."

As mentioned before and concerning this issue, the Imams sometimes referred to Mushaf, including the case in which Imam Sadiq spoke of the appearance of zandaqa movement (atheism) and ...⁴

3- The reports of the prophets and their successors

1- *al-Kafi* (=al-Usul), Vol. 1, P. 59-60; *Basair-u al-Darajat*, P. 153

2- *al-Kafi*, Vol. 1, P. 240; *Basair-u al-Darajat*, P. 157; *Bihar-u al-Anwar*, Vol. 26, P. 44; *al-Wafi*, Vol. 3, P. 580

3- *Rawdat-u al-Wa'izin* (روضۃ الواعظین), Vol. 1, P. 211; *Bihar-u al-Anwar*, Vol. 26, P. 18

4- *al-Kafi*, vol. 1, P. 241; *Basair-u al-Darajat*, P. 138

We may learn from some narrations that Mushaf, among others, contained the recollection of the prophets and their successors. Ibn Shahr Ashub has reported that Imam Sadiq was asked about Muhammad ibn ‘Abdullah ibn al-Hasan [if he was a successor], Imam then answered:

“There is not a prophet nor his successor nor an angel but their names are mentioned in a book called Fatima’s Mushaf which is with me. I looked into it but couldn’t find the name of Muhammad ibn ‘Abdullah.”¹

This Muhammad ibn ‘Abdullah ibn al-Hasan is the one known as “al-Nafs al-Zakiyya” who at the time of Imam Sadiq made an uprising against the Abbasids. He, according to some reports, called upon people to pay their allegiance to him and, according to some reports², so did he to Imam Sadiq. Imam forbade him from the uprising, but he refused. At that time accordingly, there were some who believed in Muhammad ibn ‘Abdullah ibn al-Hasan as wasi (successor of Holy Prophet). Viewing such an environment, Imam answered the question like that.³

1- *al-Manaqib* (المناقب), Vol. 3, P. 373; *Bihar-u al-Anwar*, Vol. 26, P. 32

2- *al-Kafi*, Vol. 1, P. 358

3- Muhammad ibn ‘Abdullah ibn al-Hasan nicknamed “al-Nafs al-Zakiyya” was one of the famous high celebrities of the Shiite who lawfully made an uprising against the despot of his time and used to enjoin what is good and forbid what is evil. In his *Iqbal*, Sayyid ibn Tawus has talked fully of the offspring of Imam Hasan particularly Muhammad ibn ‘Abdullah ibn al-Hasan, insisting that his fight was for truth and justice and never he claimed Imamate (divine leadership) for himself. Sayyid ibn Tawus has in particular reported a word from Muhammad’s brother, Ibrahim ibn Abdullah, concerning Muhammad ibn ‘Abdullah by which Muhammad had claimed Mahdism (that he was the awaited Mahdi), but then Ibrahim ibn Abdullah has refuted the ascription (See *al-Iqbal*, PP. 87-89). Having relied on Sayyid ibn Tawus’ judgment, ‘Allama Amini has praised al-Nafs al-Zakiyya and considered his fight as fair and lawful (See *al-Qhadir* (الغدیر), Vol. 3, P. 378). Knowing the failure of that fight in future, Imam Sadiq had warned Muhammad ibn ‘Abdullah of it, however after Muhammad and his brother were martyred, Imam praised them spoke well of them (see *Maqatil-u al-Talibiyyin* مقاتل الطالبيين, P. 239). Due to the various reports, however, Imam’s true position is to be studied more precisely. Considering all reports their documents and the texts and examining the how and what of Muhammad’s position while dominant over Mecca and Medina, all clearly proves that his fight was lawful and never he claimed Mahdism (See *Ansab-u al-Ashraf* أنساب الأشراف, Vol. 1, P. 98 onwards, researched by al-Hajj Sheikh Muhammad Baqir Mahmudi. See his various comments on the footnotes of many pages under Muhammad ibn ‘Abdullah and his fight. See also *Qiyamahay-e Shi’-i dar ‘Asr-i Abbasi* “قیامهای شیعه در عصر عباسی”, Muhammad Kazimi Puran, PP. 99 onwards which provide a comprehensive discussion along with many reports and their criticisms. See also *Sirat-u*

4- The reports of rulers

The afore-mentioned tradition has in part proposed that:

"... و أما مصحف فاطمة ففيه ما يكون من حادثٍ، و اسماء من يملك الى أن تقوم الساعة..."¹

"... and as for Fatima's Mushaf there is the events to come in it and the names of those may rule over up to the end of the world..."

In Fudail-i ibn Sakrat's tradition from Imam Sadiq, the same idea is proposed, nonetheless, Imam here mentions "Fatima's book" rather than her Mushaf. The tone of the wording here is the same as that of the tradition in Manaqib, both of which stipulate the names of the rulers but insist that Muhammad ibn 'Abdullah ibn al-Hasan is not mentioned among the successors².

5- Fatima's will

Many traditions suggest that Fatima's Mushaf includes her will. It is proposed in Suleiman ibn Khalid's tradition from Imam Sadiq that:

"... وليخرجوا مصحف فاطمة فإن فيه وصية فاطمة..."³

"... They are to bring Fatima's Mushaf, for there is her will therein..."

Now, let's see what this will was about. Traditions as regard to holy Fatima have spoken of two kinds of will; one is about some pieces of orchard, and the other being a political will deals with her attitude towards the ruling groups and how they treated her in return, and also with how she should be prepared for burial. Apparently these are what meant by the will.

Rasul-i Allah wa ahl-i Baiteh-i سيرة رسول الله و اهل بيته, Vol. 2 PP. 304 onwards. See also *Mawsu'at-u al-Imam al-Sadiq* مو سوعة الامام الصادق, Baqir sharif al-Qurashi, Vol. 7, PP. 132 onwards).

- 1- *Rawdat-u al-Wa'izin* (روضة الواعظين), Vol. 1, P. 211; *Bihar-u al-Anwar*, Vol. 2, P. 18
- 2- *al-Imamat-u wa al-Tabsira* الامامة و التبصرة, P. 50 (=researched by al-Jalali P. 180); *al-Kafi*, Vol.1, P. 242; *'Alal-u al-Shara'i'* علل الشرايع, P. 207; *al-Wafi*, Vol.3, P. 584
- 3- *Basa'ir-u al-Darajat*, PP. 157-158; *al-Kafi*, Vol.1, P. 241; *al-Wafi*, Vol. 3, P. 583; *Mir'at-u al-'Uqul* (مرآة العقول), Vol.3, P. 58

Her will about the orchards

There a number of traditions suggesting that Fatima left behind a piece of writing on her will as follows:

"عن ابى بصير، «قال أبو جعفر: الا أحدثك بوصية فاطمة؟» قلت بلى. فأخرج حقاً أو سلفاً فأخرج منه كتاباً فقرأ «بسم الله الرحمن الرحيم، هذا ما اوصت به فاطمة بنت محمد...»¹

From Au Basir who said Imam Baqir said: "Do you want me to talk about Fatima's will?" I said, why not. And Imam brought a container and a skin took out a book from it and then recited, "Bismi Allah al-Rahman al-Rahim, it is thereby Fatima, Daughter of Muhammad, is making her will ..."

The contents of this will reported fully or briefly by different traditions focus on how to deal with the seven orchards entailed by Holy Prophet on her. She appointed Ali as the first trustee then Hasan then Husain and then the eldest son of Husain's offspring respectively.²

Political will

After the demise of Holy Prophet when the political scene and the issue of caliphate was misdirected from what Holy Prophet had divinely ordained and when "the garment of caliphate was usurped by someone who strained to put it on in which he was out of place", holy Fatima came to stand up to revive the "right of the caliphate" and the "caliphate of the right" doing her best in the course of such a divinely obligation. On the other side of the scene, where they had predestined the issue of caliphate as they wished, the crafty politicians fought against holy Fatima tyrannized over her and accumulated dead leaves and woods behind her door which still emitted the resonance of revelation, yet they set it on fire. How weird! They felt proud of such notoriety and such a crying

1- *Tahdib-u al-Ahkam* تهذيب الاحكام , vol. 9, P. 169; *al-Kafi* (=al-Furu'), vol.7, P. 48; *Da'a'im-u al-Islam* دعائم الاسلام, Vol. 2, P. 343

2- See the above references, and also *al-Kafi*, Vol. 7, P. 47, Bab-u Sadaqat-i al-Nabi wa Fatima wa al-A'imma (عوامل العلوم), No. 1,5, and 6; See also *'Awalim-u al-Ulum* (عوامل العلوم), Vol. 11/12, P. 1060, onwards. In his complement to the book, The esteemed researcher, Mr. Muwahhidi Abtahi elaborated at length on the different reports of this will.

shame! Having realized that she could do nothing against the “dominant power” and the logic of “might is right” and that “the die is cast, and the milk spilt”, holy Fatima turned back to the logic of her shaking and awakening words:

“Those who once fought against the Arabs and most willingly and bravely waged war against peoples and combated the worriers in the battlefields ... despite their seeing Fatima’s legacy sacked and herself tyrannized, they never sheathed their swords to answer her imploring call for justice ... for they were abject-tempered and fraud defeated their heart ...”¹

And Imam Ali has rephrased it:

“I would see my legitimately inherited legacy sacked, yet I took patience while a piece of bone stuck in the throat and in the eye was a mote.”²

Well, as her husband did never lose his patience, so did she. In order, nonetheless, to keep what happened to her in the core of open questions and cleverly scrutiny, holy Fatima prudently made her controversial will meaningfully wisely and dolefully. In her will, addressing Ali:

“إذا أنا متّ فغسلنى بيدك و حنطنى و كفننى و ادفنى ليلاً و لا يشهدنى فلانٌ و فلانٌ...”³

“After I passed away, perform funeral ablution in your hand, embalm me, enshroud me, and bury me at midnight, and do not let so and so people come for my funeral ...”

Some reports read that “Do not let the two people whom I mentioned”. Still there are other reports the meanings of which are the same, which suggest that she had to be prepared for funeral at midnight, the proclamation that she had been angry with the new

1- This part is freely borrowed from Fatima’s sermon in the Mosque of Holy Prophet, however with some grammatical changes without any alteration in the meaning.
 2- *Nahj-u al-Balagha*, Sermon, 3, Shiqshiqiyya (خطبة شقشقية)
 3- *Bihar- al-Anwar*, Vol. 43, PP. 159, 182, 183, also Vol. 78, P. 255, also Vol. 103, P. 185; *Ma’ani al-Akhbar*, (معاني الأخبار) P. 357

government and their position, and that she would bitterly complain of them to Holy Prophet and Allah Almighty ...¹

The volume of Mushaf

Some Mushaf traditions have spoken of its volume. Abu Basi's tradition which many times is reported in this article, reads:

"وإن عندنا مصحف فاطمة و ما يدريهم ما مصحف فاطمة، قال: مصحفٌ فيه مثل قرآنكم ثلاث مرّات، والله ما فيه من قرآنكم حرفاً واحداً..."²

"Fatima's Mushaf is with us. How would they know what it is? It is a scripture three times as much as your Qur'an. By God, there is not even a letter from the Qur'an in it..."

1- With his heart heavy with the sorrow at the midnight funeral of her wife, Imam Ali answered the question of him who had asked of why of such midnight funeral by stipulating the above-mentioned points. (See *Sadu's Amali*, صدوق أمالي Majles (sermon) 94, No. 9; 'Ailal-u al-Sharai' علل الشرايع P. 185) The echo of this grief-stricken tragedy went widespread through Fatima's wisely managed will so that it was put down in the pages of the books of history; See for example: *al-Tabaqat-u al-Kubra* (الطبقات الكبرى) Vol. 8, PP. 29-30; *Tarikh-u al-Umam-i wa al-Muluk* تاريخ الامم و الملوك Vol. 3, P. 208; *Sahih-u al-Bukhari* (صحيح البخارى) , Vol. 5, P. 177; *Sahih al-Muslim* (صحيح المسلم) Vol. 3, P. 1380; *I'lam-u al-Wara* (اعلام الورى) , Vol. 1, P. 300, (the footnote of the researcher is from some Sunnite references); *Tartib-u al-Amali* (ترتيب الأمالى) , Vol. 5, 72 (the footnote of the researcher is from lots of Sunnite references); *Radat-u al-Wa'idin* (روضه الواعظين) , Vol. 1, P. 153; *al-Zurriyyat-u al-Tahira* (الذرية الطاهرة) , Dolabi, P. 152, and ...

It is worthy of not to mention the late Dr. Ali Shari'ati's remark of this will, however short but nice picture and meaningful interpretation:

"[Fatima] ... went to bed calmly, and lightly towards Qibla, waiting for a while a second passed and then seconds

all of a sudden, those in the house burst into lament

she closed her eyelids but opened the eyes for her beloved whom she was awaiting long

a candle of fire and pain was put out in Ali's house

and Ali was left alone

with his infants

she had asked Ali to bury her in heart of the night and not to let her grave known and not to let the two Sheikhs attend her Funeral

so did Ali

Thus, no one knows how and where, still on one knows where, in her house or in Baqi' Graveyard?!

It is not known yet

Researchers are expected to search and research, nonetheless, I am not a man of research. And I don't like to research. I don't dare to know where her real grave is, for it is to remain unknown in order to make what she wanted known. She wanted her grave unknown never known never ever at all. So that everybody may ask: why?" (*Fatima is Fatima*, P. 199- 200) What is quoted here is a mixture of the part in the main text and that in the footnote of the book)

2- *Basair-u al-Darajat*, P. 152

This tradition stipulates that Mushaf is three times as much as the Qur'an. Does Imam, by this part of speech, mean to determine the physical volume of Mushaf? Does this "three times" show the precise how and what of it? Is there any hint to the contents and the range of the hidden knowledge in it? Does "three times" not allude large quantity? There is no contextual indication to help answer these questions. What it explicitly stipulates is its larger quantity in comparison to the Qur'an.

Mushaf as a legacy left with holy Imams

It can be understood from many reports that Mushaf was left as a precious legacy with holy Imams, each of whom at the point of death would give it to the next Imam. Abu Basir has narrated from Imam Sadiq who said:

"Abu Ja'far [Imam Baqir] did not pass away until he had delivered Fatima's Mushaf."¹

As we mentioned before, Imam Sadiq documented a prediction by his reference to Fatima's Mushaf. The phrases "with me" or "with us" by Imams in the text of reports suggest that it was left with holy Imams as a legacy. Under, thus, his hints to the signs of imamate, Imam Rida further added that: ... al-Jafr and al-Jami'a were with him, and Fatima's Mushaf as well.²

As a result, it is evident that those golden pages of Mushaf are now with holy Imam Mahdi al-Hujjat-I ibn al-Hasan al-'Askari. This is clearly stipulated in the following tradition. 'Abdulmalik ibn A'yun says:

"أراني ابو جعفر بعض كتب علي ثم قال لي: «لا تحاسبى كتب هذه الكتب؟» قلت: أبين الرأي فيها؟، قال: «هات» قلت: علم أن قائمكم يقوم يوماً فأحب أن يعمل بما فيها. قال: «صدقته»."³

"Imam Baqir let me see some books of Imam Ali. He then asked me, 'Why did Ali write these things?' I answered, 'It is obvious.' He said, 'Say it.' I said, 'He knew that

1- Ibid., P. 158; *Bihar-u al-Anwar*, Vol. 26, P. 47

2- *al-Khisal* (الخصال), Vol. 2, P. 528

3- *Basair-u al-Darajat*, P. 162; *Bihar-u al-Anwar*, Vol. 26, P. 51; *Ithbat-u al-Hudat* (إثبات الهداة), Vol.3, P. 520

someday your Qa'im would rise in revolt, so he wanted him to do in accordance with it.' Imam said, 'You are right'."

The expert on Shiite, 'Allama Sheikh Aqa Buzurg Tehrani, has written:

"As the legacy of imamate, Fatima's Mushaf is with our Lord and leader Imam Sahib al-Zaman. This is reported from our Imams through lots of ways of narration."¹

Fatima's Mushaf is, consequently, a body of writings replete with divine truths dictated by the angel of revelation for holy Fatima and Imam Ali put it down and left it with his offspring as a legacy.

A glance at the judgments on Fatima's Mushaf

Now and before dealing with the "complement", it is worthy to mention some unsound judgments particularly two, the authors of which are of high reputation and rank in research.

In his *Mirath Maktub Shi'a* and under his report of various narrations of Mushaf mentioned here, the esteemed professor Mudarresi Tabatabai has dealt with some points such as, "that Mushaf apparently includes laws of shari'a", or includes "some esoteric ideas" and Above all, he has dealt somehow with the what and how of Mushaf, and he then went to the conclusion that both the composition and its contents were the expansion of some short reports done so by the narrators. Referring to one contemporary scholar, he at the end came with the conclusion that Mushaf was not but "the development of a mere belief in some sahifa [booklet] into one mushaf [book]."²

This writing suffers from several unsound judgments. What does he mean by "some esoteric ideas" in Mushaf? It is nonsense to rely, not having closely looked into the text, on a narration in order to draw the conclusion that Mushaf contains laws of shari'a and that [this narration] has developed the subject matter of a booklet into a book which contains the laws of which people are in need in their religious duties including the details of blood-money for different human organs. We reported this tradition [Husain

1- *al-Zari'a* (الذريعة), Vol. 21, P. 126

2- *Mirath Maktub Shi'a* (ميراث مكتوب شيعة), 39-42

ibn Abi al-‘Ala’s] earlier and pointed out that the *pronoun* “فيه” therein refers to “al-jaf-r-u al-Abyad” rather than “Mushaf” itself. More surprising is his final decision that Mushaf was the developed form of Jabir’s tradition. We proved that at least some traditions, suggesting that the contents had been dictated by Archangel Gabriel and put down by Ali beside Fatima, were sound. Hence and irrespective of some of his reports inaccurate, how can someone judge that such a great body of writing was a developed form of a mere booklet with a few pages in order only to remind us of the Imams?!

Next to mention is the celebrated Moroccan scholar, Dr. Muhammad ‘Abid al-Jabiri who has written many books with the so-called enlightened attitudes and criticisms. In his more recent *Madkhal-un ila al-Quran al-Karim* and among other issues, he has dealt with the question of the “distortion of the Quran” in the Shiite point of view, and in the meanwhile, he came to talk about “Fatima’s Mushaf.

Mention, he says, is to be made of the Shiite extremists who go far beyond the issue of “distortion of the Quran” claiming prophecy and revelation [for holy Fatima]. Since long ago, the Shiite heads have dissociated themselves from those extremists and their ideas. We thus confine ourselves to the issues set forth in the celebrated Shiite resources including the ascription that some Shiites believe in a mushaf [Quran] known as “Fatima’s Mushaf” exclusively belonging to Fatima, Holy Prophet’s daughter. Some other Shiite references and resources, nonetheless, have denied its being “Mushaf” as “the Quran”, saying that Fatima’s Mushaf contains comments on some laws of shari’a dictated by Holy Prophet and put down by Imam Ali.¹

Having failed to look carefully into the Shiite collections of hadith and despite his works showing his reference, he carelessly and strangely committed a few mistakes within a merely couple of lines:

- 1- No hadith expert, Qur’an interpreter, or jurist of the Shiite scholars have ever considered “Fatima’s Mushaf” as the “Qur’an”. What and where, then, is this Shiite celebrated reference by virtue of which he claimed such a word?

1- *Madkhal-un ila al-Quran al-Karim* (مدخل الى القرآن الكريم) , Vol. 1/226

2- Fatima's Mushaf never contains anything of laws of shari'a nor of their comments.

3- Fatima's Mushaf, as we explained before, was not dictated by Holy Prophet, but rather by Archangel Gabriel for Fatima and put down by Imam Ali.

How can such a prominent scholar as Dr. al-Jabiri, who claims freethinking and pioneering "al-Naqd-u al-'Aql-i al-Arabi" (the criticism of the Arabian intellect) movement and despite his stipulating that he would confine himself to the celebrated references of a school, commit several glaring mistakes within two lines?! In the continuation of his discussion on the issue of "distortion", he practiced "double standards". Despite his having Ayatollah Khu'i's *al-Bayan* in his hand and despite his quoting from it, he manages the issue as if the Shiite believe in major parts in "distortion"!

In this article, we set forth some misunderstandings and miswriting, and now we go to add a fair and wise judgment. In his valuable *al-Imam Ja'far al-Sadiq*, 'Abdolhalim al-Jandi has talked about Fatima's Mushaf. Having criticized the tradition quoted at the beginning of this article, al-Jandi writes:

"This Mushaf, accordingly, is not used for the particular meaning of the term which is the "book of Allah", but rather for one of the Shiite early collections of hadith."¹

Now, let's end this article with a complement dealing with how the Shiite doctrine of "Fatima's Mushaf" gave rise to how and why Fatima could set up communication with the angels.

Complement

One of the titles given to holy Fatima was al-Muhaddatha (talked to by angels). This title, from one side, concerns somehow the issue in question, and from another side, justifies why and how Archangel Gabriel established his communication with Fatima and how he talked to her. As regards this Fatima's precious "value", Imam Sadiq said:

1- *al-Imam Ja'far al-Sadiq*(الامام جعفر الصادق) / 24

"فاطمة بنت رسول الله كانت محدثة و لم تكن نبيهة، إنما سميت فاطمة محدثة لأن الملائكة كانت تهبط من السماء فتناديها – كما تنادى مريم بنت عمران..."¹

“Fatima, Holy Prophet’s daughter, was Muhaddatha (talked to by angels) rather than a prophet. She was called Muhaddatha, because angels used to come down to her and then called her, as they did to holy Mary daughter of Amran...”

In this tradition, Imam Sadiq goes into raptures over her value, from one side, and interprets the title, from another side. The interpretation suggests that *Muhaddath* is the one who can hear the word of Allah’s messenger but cannot see him. This meaning is set forth by various traditions such as,

"المحدث الذى يسمع الصوت و لا يرى شيئاً."²

“al- Muhaddath is the one who hears the voice but does not see anything.”

" المحدث فهو الذى يسمع كلام الملك فيحدثه من غير أن يراه... "³

“al- Muhaddath is the one who hears the word of an angel thus talks with him without ever seeing him ...”

" المحدث الذى يسمع كلام الملائكة و حديثهم و لا يرى شيئاً بل ينقر فى أذنه و ينكت فى قلبه... "⁴

“al- Muhaddath is the one who hears the word of angels and their speech nonetheless he cannot see anything rather he [angel] puts it into his ears and places it into his heart.”

This picture of *Muhaddath*, according to many traditions, is applied to Imams, the successors of Holy Prophet and even some pure-natured virtuous people such as Salman the Persian.⁵ Sunnite scholars have, from one side, embraced there being such people as

1- 'Alal-u al-Shara'i' علل الشرايع , Vol. 2, P. 182; Bihar-u al-Anwar, Vol. 43, P. 78; al-Ikhtisas (الاختصاص) , P. 329

2- Basair-u al-Darajat, PP. 369-370

3- Ibid., P. 371

4- Ibid., P. 368: and see also al-Kafi (=al-Usul) Vol. 1, PP. 176-177, 243; Basair-u al-Darajat, PP. 322, 368-374; al-Ikhtisas, PP. 328-329; Bihar-u al-Anwar, Vol. 11, P. 41, Vol. 26, PP. 74-82

5- al-Kafi (=al-Usul), Vol. 1, PP. 176, 329; al-Ikhtisas, PP. 328-329; Basair-u al-Darajat, PP. 319, 328, , 372; al-Khisal, Vol. 2, P. 476; M'ani al-Akhbar, P. 102; al-Ghayba (Nu'amani), P. 60; Bihar-u al-Anwar, Vol. 25, P. 77, Vol. 26, PP. 66, 72, 74, Vol. 36, PP. 272, 383, 393 ... (As for Salman being a Muhaddath, see Amali al-Tusi, P. 407, No. 814; Tartib-u al-Amali, Vol. 2, P. 497, No. 1008; Basa'ir-u al-Darajat, P. 322, No. 4; al-Khara'ij wa al-Jara'h (الخرائج و الجرايح), Vol. 2, P. 830. Similar

Muhaddath in the Islamic culture and have brought the same Shiite picture of it in their exegeses of the Qur'an and collections of hadith, from another side. Therefore and contrary to what was supposed by some Sunni scholars¹, the title "muhaddath" was not something fabricated by the Shiites in order to praise their Imams. The belief in "Muhaddath" was generally embraced by all Islamic schools confirmed by the traditions and texts in both Shiite and Sunnite references.

Concerning this, 'Allama Amini writes:

"Both Shiite and Sunnite scholars believe in there being some muhaddaths in Islam. They are of the view that after the demise of Holy Prophet there must surely be a man (receiver and hearer of words of the angels) whose creeds and deeds are in accordance with divine laws and thus acknowledged by Allah. The intimate interlocutor to talk to such a man is the angel who is the channel of divine emanation; and Muhaddath individual follows whatever commands from him and obediently puts it in to practice. The Shiites, however, believe that all holy twelve Imams are muhaddath. The Sunnite, nonetheless, believe that after Holy Prophet there must be some human muhaddath so that angels may talk to showing him the right path"²

As we said above, this doctrine is proposed by both the Shiite and Sunnite references. Thus the Sunnite narration is documented by a few traditions in their Sihah (صحاح), including Sahih al-Bukhari who narrates:

قال النبي: "لقد كان فيمن كان قبلكم من بنى إسرائيل رجالاً يكلمون من غير أن يكونوا أنبياء. فإن يكن من أمتي منهم احد فعمر."³

issues suggesting the same thing are brought by Kashshi once by his phrase "... and Salman was Muhaddath", *Ikhtiyar-u Ma'rifat-i al-Rijal* (اختيار معرفة الرجال), P. 12, No. 27, and another time by his phrase "... Allah sent down an angel to him [Salman] putting [words] in his ears..." *Ikhtiyar-u Ma'rifat-i al-Rijal*, Vol.1, PP. 62-63, No. 36)

- 1- *al-Sira' bain al-Islam wa al-Wathaniyya* (الصراع بين الاسلام و الوثنية), Vol. 1, P.1, Vol. 2, P. 35 as quoted by *al-Ghadir*, Vol. 5, P. 79
- 2- *Fatima al-Zahra' zehra' al-zahra'*, PP. 224-225
- 3- *Sahih al-Bukhari* (صحيح البخارى), Vol. 5, PP. 77-78, (book Manaqib, chapter Manaqib-u Umar-i ibn al-Khattab)

Holy Prophet said: “Truly, among the preceding community of the Children of Israel there were none-prophet people talk to [by angels]. If from my community anybody is such then he is Umar.”

A similar tradition is reported by Muslim:

عن النبي: "قد كان في الامم قبلكم محدثون، فإن يكن في أمتي احد منهم فإن عمر ابن الخطاب منهم."¹

From Holy Prophet: “Truly, among the preceding communities there were muhaddathun (those talked to by angels). If there is any of them in my community, then Umar-i ibn al-Khattab will be one of them.”

As to the interpretation of muhaddathun, Muslim then narrates from ibn Wahab who said:

"تفسير محدثون ملهمون"

“The interpretation of *muhaddathun* is Mulhamun (those inspired).”

In his commentary on *al-Bukhari*, al-Qastalani writes:

“*Muhaddathun* means those from whose tongue truth will flow without their being prophet.”²

He also narrated from Khitabi, “i.e. something inspired to his [muhaddath] heart as though he was talked to ...”³

1- *Sahih al-Muslim* (صحيح المسلم), Vol. 4, P. 44, No. 2398

2- *Irshad-u al-Sari* (ارشاد السارى), Vol. 7, P. 482

3- The meaning of the above tradition is recurrent in Sunnite references. The above-mentioned tradition of Muslim, according to ibn al-Jowzi, is agreed upon. See *Safwat-u al-Safwa* صفوة الصفوة, Vol. 1, P. 177. Also, Abu Ja'far Tahawi has narrated this tradition through various routes and then has said: “Umar would speak by inspiration”, and in order to offer an example of such inspirations, he narrates from Anas ibn Malik that ‘Umar said: “On some occasions, Allah sent some verses according to my opinion (such cases are mentioned as ‘Mowafaqat-u ‘Umar’ (concordances of ‘Umar) by the Sunnite scholars). One of such occasions is that once I told Holy Prophet that he’d better command his wives to wear their veil, because both good and bad people may come to them. Then the “verse of veil” was revealed ... (*Mushkil-u al-Athar* مشكل الآثار, Vol. 2, P. 257). How strange is this so-called “bear’s service”! What the idea did those who have fabricated such virtues for ‘Umar make up? As ‘Allama Amini has put it, if such fabrications had been true, they should have sounded the death knell for Islam. Sunnite scholars are required to deny ‘Umar such words that undermine the status of prophethood by misrepresenting and bring accusation against Holy Prophet. See *al-Ghadir* Vol. 5, PP. 69-70

In his exegeses of the Qur'an and on an occasion he ascribed the explanation of muhaddath to ibn 'Abbas, al-Qurtubi writes:

“*Muhaddath* is somebody who receives the inspiration to think rightly and correctly, in whose heart Allah puts revelation and inspiration from the heavenly court, or truth and right flows from his tongue, or angels talk to him without his being a prophet, or what he speaks of is right and accurate as if it is gifted to his heart from the divine kingdom... this is a status gifted by Allah to his upright servants, one of the very high positions peculiar to the saints.”¹

Viewing such things said so far, 'Allama Amini has said in his enduring work *al-Ghadir*:

“As the preceding communities, all Muslims agreed on there being people muhaddath in Islam and in order to prove their claim they have brought traditions of Holy Prophet from both Shiite and Sunnite Sihah (the collections of sound hadiths: صحاح) and Masanid (the collection of established hadiths: مسانيد).”²

We mentioned earlier al-Qurtubi's explanation that such a precious position may be gifted to those upright purified-natured people. By a merely glance at the Sunnite references of biography for hadith, one can find many people regarded as muhaddath, such as 'Amran ibn Hasin al-Khuza'i (D. 52)³, Abu al-Ma'ali al-Salih (D. 427)⁴, and the like.

Referring to such traditions among the Shiites, some people have accused the Shiites that they believe that their Imams used to receive prophetic revelation. Are they unaware of such traditions and texts in their references? Do they not know the instances of “muhaddath” enumerated by their scholars? If so, do they know that they have accused not only a few people, but also the whole noble movement in the history of the Islamic teaching?

In his precious survey on the issue, 'Allama Amini write:

1- *Al-Jami' Li Ahkam-i al-Qur'an* الجامع لأحكام القرآن, Vol. 2, P. 53

2- *Al-Ghadir*, Vol. 5, P. 67

3- *Al-Tabaqat* الطبقات, Vol. 4, P. 288; *al-Isaba* الإصابة, Vol. 4, P. 585; *Usd-u al-Ghaba* أسد الغابة, Vol. 4, P. 269

4- *Safwat-u al-Safwa* صفوة الصفوة, Vol. 2, P. 280; *al-Muntazim* المنتظم, Vol. 17, P. 82

“There have been people muhaddath among this community, as the preceding communities. Imam Ali’s pious offspring were muhaddath and the religious leaders rather than prophets. This position was not and has not been peculiar to them as Imams, for many others have been muhaddath such as holy Fatima, Salman the Persian. Well, all the Imams were muhaddath; however, it is not the case that every muhaddath would be Imam. Muhaddath is the one who may become aware of some truths through the ways of inspiration proposed in traditions. This is all what the Shiites believe in, and that’s all. And this is what proposed by both Shiite and Sunnite references on muhaddath without any disparity among the Islamic schools, and without the Shiites going to an idea contrary to what others have said.”¹

Showing his pity and concern, ‘Allama Amini brings up the words of ‘Abdullah al-Qasimi and then proves them to be mere lies and false accusations. As the way of his ending the discussion everywhere, ‘Allama Amini ends this speech with the verse of the Qur’an:²

”إنما يفتري الكذب الذين لا يؤمنون بآيات الله و أولئك هم الكاذبون.“^٣

“Only those fabricate lies who do not believe in the signs of Allah and it is they who are liars.”

Now, we hold ourselves aloof from more speech about Fatima’s Mushaf, asking the Lord Almighty for a light to help understand the very high status of the holy Infallibles and their teaching as “the right path of Allah and path of the right” in order for in our life to follow.

1- Ibid., P. 77

2- Under his criticisms of some words of the Sunnite scholars about the Lord, Imam Ali’s virtues, and in his offering the related proofs from the Sunnite references, and in his refining the Shiite ideas from the false accusations, ‘Allam Amini reveals the real face of the Shiite ideology and discusses the Imams as “muhaddath”, which is a very profound and well-founded discussion. (See *al-Ghadir*, Vol. 5, PP. 67-80) Under this discussion, he has reported traditions introducing Fatima’s as “muhaddath”. He has also talked about Fatima’s being “muhaddath” under his separate study of Fatima’s virtues. Having reorganized researched and added useful and comprehensive comments to this study, Muhammad Amini, ‘Allama Amini’s son, let it published. In his efforts to provide documents and establish the father’s study, Muhammad Amini has consulted lots of references and many verses, thus he has done a good job. May his efforts be considered by Allah. (See ‘Allama Amini, *Fatima al-Zahra*’, introduction footnotes and comments contributed by Muhammad Amini, PP. 223-237

3- Nahl/ 105