

# Mus'haf Fatimah ('A)

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**An Inquiry And Investigation Into  
The Mus'haf Of Lady Fatimah And  
The Mus'haf Of Imam 'Ali - Abdullah  
Amini**

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**Author(s):**

[Abdullah Amini](#) [2]

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### **Mus'haf Fatimah ('A): An Inquiry And Investigation Into The Mus'haf Of Lady Fatimah And The Mus'haf Of Imam 'Ali ('A)**

This text provides a detailed and referenced study of what Shi'a Hadith describe as 'Mus'haf Fatimah ('a) and 'Mus'haf 'Ali ('a). It examines their origins, content, and significance in Islamic tradition, alongside the reliability of related narrations and the views of prominent scholars. Key discussions include their historical context, connection to divine revelation, and their distinction from the Qur'an, offering insights into their role in Shi'a beliefs and spiritual guidance.

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## **Translator's Introduction**

The love of the family of the Prophet Muhammad (S) and his family, his *Ahl Al-Bayt*, Allah's peace and

blessings be upon them, is something common amongst all Muslims. After all, Allah commanded His final Prophet (S) to tell the Muslims:

***'Say: I ask no reward of you except the love of my near and dear ones' (42:23).***

Imam Shaf'i, founder of one of the great schools of jurisprudence said in commentary on this verse:

*Ahl Al-Bayt ('a), your love is a Divine duty on mankind. God revealed it in His Qur'an.*

*It is enough among your great privileges that whoever does not bless you, his prayer is void.*

*If the love of the members of the House of the Prophet is rafdh (rejection),*

*Let mankind and the Jinns testify that I am a rafidhi (rejecter [what they call the Shi'ah])*<sup>1</sup>

The Ahl Al-Bayt ('a), Imam 'Ali Ibn Abi Talib ('a) chief amongst them, were raised literally in the lap of prophethood and was the Muslim who was the longest serving companion and confidant of the holy Prophet. The Prophet's daughter, Fatimah ('a) was herself a great scholar and *hafidh* (memorizer) of Qur'an and spiritual beacon for the Muslims and all seekers of light and love that is Islam.

Allah distinguished the Ahl Al-Bayt ('a) of the Prophet (S) in many ways. For example, Allah has stated that they only amongst all the Muslims, were thoroughly purified from sin and misguidance in the noble verse,

***'Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying' (33:33).***

One way that Prophet's (S) beloved daughter was distinguished was with a book sent to console her upon her father's death. This book is called the '*Mus'haf* Fatimah.' It is a great honour that the lovers of Ahl Al-Bayt ('a) have carried the legacy of this book.

During unstable times for Muslims, when Muslims everywhere are facing oppression and hardship, we must heed the call to unity, to 'grasp the rope of Allah' and not be divided. The Ahl Al-Bayt ('a) is that rope that unites all Muslims. Unfortunately, some Muslims have taken to accusing the lovers of Ahl Al-Bayt ('a), the Shi'ah, of apostasy with deadly results. One of the reasons for this confusion and claim of apostasy is the existence of the *Mus'haf* Fatimah. Some people have thought, mistakenly, that it is 'another Qur'an' or a 'secret Qur'an' that the Shi'ah read.

This small work, thoroughly researched by Mr. Amini, sets to lay to rest any misconceptions that any Muslims may have had about what the *Mus'haf* Fatimah is. For the sake of Muslim unity, and in obedience of Allah's command to love the Prophet's family, I offer this small work of translation to the lovers of light and seekers of peace. I humbly pray that this effort pleases the noble Lady of Light, Fatimah al-Zahra ('a) and is accepted by the One who has no beginning nor end.

Wa salam,

**Kamyar M. Hedayat, MD**

7 Ramadan, 1424

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[1.](#) Al-Razi, F. D. Tafsir al-Kabir, volume 27, page 166.

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## Translator's Note

I have tried to stay faithful to the author's wording where possible straying in only a few cases. In cases where the Farsi implied but didn't state something, or, where redundancy would clarify ambiguous statements for an audience not familiar with certain theological discourses or verbiage, I inserted words, usually in parentheses.

So as not to prejudice the reader, I have elected not to translate the word 'Mus'haf' which is the crux of the entire discussion. As it will become clear, the word has many meanings. The appropriate meaning of 'Mus'haf' is the *raison d'être* of this investigation.

The word 'hazrat' (Farsi pronunciation of the Arabic, *hadhrat*) literally means 'eminence' or, 'presence.' It is a term of respect given to men and women of great spiritual import and erudition, such as prophets and Imams as well as living scholars, and the intimate family (*Ah/ Al-Bayt*) of the Prophet Muhammad (S). However, I elected to translate the appellation of 'hazrat-e Fatimeh ('a)' as 'Lady Fatimah ('a)' as this seems to connote in English the respect and grandeur of personality that the Arabic/Farsi implies. Also, I've elected to use transliteration corresponding to the Arabic pronunciation of loan words in Farsi rather than the transliterations of the Farsi pronunciation, e.g. *Fatimah* (Arabic) vs. *Fatimeh* (Farsi), except when an original quote, author's name, or title of a book was in Farsi.

Where possible, I have attempted to check all of the references made by the author and translate *hadith* quoted in Farsi directly from the Arabic and not from the author's Farsi translation.

All mistakes are mine and I implore Allah's forgiveness for any shortcomings and errors in my meagre efforts.

**K.M.H.,**

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## Author's Introduction

There are questions and confusions regarding *Mus'haf Fatimah*. Is it a 'Mus'haf' in the most common sense in that this is a Qur'an particular to Lady Fatimah ('a), or, was it a book of an altogether different import? If the answer to the latter is yes, then the next question is: did she write it (herself) or dictate it (to someone else)? Is it about normative behaviour and ethics, or, commentary and jurisprudence; finally, just where is *Mus'haf Fatimah*?

Before answering these questions, there is a more fundamental question: does this *Mus'haf* have authenticity? Has its existence been proven in a credible manner? We will answer all these questions as the discussion proceeds below. Some people are of the opinion that this *Mus'haf* contains the rulings of what is permissible (*halal*) and impermissible (*haram*), while others say that it contains no such matter. Others say that the Prophet Muhammad (S) dictated it (to her) and others still say it was the Angel Gabriel ('a) who dictated it (directly) to her. This itself raises another question, that is, does the Angel Gabriel ('a) speak to a person who is not a prophet? If he does, then what did he say to Lady Fatimah ('a), for is it not so that after the prophet's death revelation was ceased? In any case, there are many questions that can be raised in this regard which most certainly will be answered in this tract.

This tract will lay out the research behind these issues. By the writer's leave, we have made great use of '*Haqiqat Mus'haf Fatimah 'ind ash-Shi'ah*' by Akram Barakat. My many thanks to the publisher, *Dalil-e Ma* who had had utmost confidence in this publication, clarified ambiguous sentences and took up the clarification of sensitive religious issues. I now gift this book to you, the wise reader. I hope we can take example and profit from the paragons of gnosis (*nazirat-e arbab-e ma'refat*).

**Abdullah Amini,**

Summer, 1382/2003

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# 1. What Is *Mus'haf Fatimah*?

The most prevalent question about this *Mus'haf*, the most tumultuous and confusing issue is, ‘What exactly does ‘*Mus'haf*’ mean?’ The assumption is that this *Mus'haf* is a special type of Qur'an. However, as we will show in the following sayings (*hadith*) of the Prophet Muhammad (S) and the Imams ('a), this *Mus'haf* doesn't contain a single verse (*ayah*) of the Qur'an. However, some of the uninformed think that because it is called a ‘*Mus'haf*’ that it must mean ‘Qur'an’.

In fact, some Sunnis come to Qom<sup>1</sup> asking to see the *Mus'haf* which they allege is another Qur'an. However, when they understand the reality that the Shi'ites have none other than and only that very Qur'an that other Muslims possess, they are stunned at the accusations made against the Shi'ites. A great deal of the *Ahl al-Sunnah* (i.e. Sunnis) thinks that the Shi'ites have another Qur'an – besides the present Qur'an – at their disposal! They suppose that *Mus'haf Fatimah* is that other Qur'an! These allegations even make their way into secular Arab publications. For example, the Sudanese Newspaper, ‘*Akhir Khabar*’ on 6 Rajab, 1416 included an article claiming that the Shi'ites have another Qur'an by the name of *Mus'haf Fatimah*!

It has gotten to the point that some Shi'ites believe that *Mus'haf Fatimah* is another Qur'an. In this way they will assume that the narrations presented in this book have little import (because they are meant to mislead Sunnis) and doubt the chain of authority of the narrators. It is amazing in this light to see that such a personage as Imam Khomeini not only didn't hide or deny its existence, rather, he took pride in it: ‘We are honoured that ... *Sahifah Fatimiyyah* (i.e. *Mus'haf Fatimah*) which was inspired by God most excellent to Zahra Mardhiyyah (i.e. Lady Fatimah) is our (heritage).’<sup>2</sup>

What do such people mean that they are honoured or take pride in *Mus'haf Fatimah*? It's because no one had seen its contents<sup>3</sup> came out after nightfall and said several times: ‘(There will be) a grumbling and a moaning and a dark night, and then the Imam (al-Mahdi) will come out to you wearing the shirt of Adam, and on his hand will be the ring of Solomon, and the staff of Moses.’<sup>4</sup>) and it is only through narrations that we know what the subject matter is. Subsequently, I must confess that the existence of the *Mus'haf Fatimah* has been proven and the proofs exist, however, we must approach it in a roundabout way. Heretofore an independent work has not been published; (other works) have indirectly mentioned it.

Some of the hadith about *Mus'haf Fatimah* have used this very word ‘*Mus'haf*’ in which case the aforementioned thoughts are reinforced. Muhammad Ibn Muslim narrates from Imam Ja'far al-Sadiq ('a), ‘Fatimah left a *Mus'haf* which is not the Qur'an.’<sup>5</sup>

‘Ali Ibn Sa'id narrated from Imam al-Sadiq ('a), ‘And it is with us. By Allah, *Mus'haf Fatimah* does not contain a single verse from the Book of Allah!’<sup>6</sup> Imam al-Sadiq ('a) says, ‘In it is what is like your Qur'an,

only three times (in size).<sup>7,8</sup>

Some have conjectured that *Mus'haf* is a word exclusively in reference to the Qur'an. If it is said that 'Mus'haf Fatimah', means 'Fatimah's Qur'an' because the last hadith says 'It is like your Qur'an, only three times (in size)', they conclude that the Shi'ites believe that the present Qur'an is inadequate. These people are oblivious to the fact that the preceding hadith stated emphatically that this *Mus'haf* doesn't contain a single verse of Qur'an. In any case, now we will start the discussion with the meaning of 'Mus'haf'.

## **Connotation Of 'Mus'haf'**

That which has the appearance of sheets of text between two covers is called a 'Mus'haf'. In *Sahah Taj al-Lughah*, and *Sahah al-'Arabiyyah* it says, 'Al jam'e lil suhuf al maktubeh bayn al dafatayn'.<sup>9,10</sup> 'Suhuf' (صُحُف) the plural of 'sahifeh' (صَحِيفَة) connotes a leaf or folio on which one writes. 'dafatayn' (دَفَتَيْنِ) is derived from 'dafah' (دَفَّة) which connotes something which is contiguous or adjoining something. 'daftan al-Mus'haf' (دَفَّةُ الْمُصْفَ) means the cover on both sides of a book.<sup>11,12</sup> Consequently, a *Mus'haf* has more than one page, not just one, although it could on occasion have no more than one page; it's still a *Mus'haf* if it's between two covers so that the pages are contained within it.<sup>13</sup>

In conclusion, it must be said that 'Mus'haf' connotes a bound book inclusive to any book and is not exclusive to the Qur'an, although it must be said here that that well known meaning of *Mus'haf* is 'Qur'an'. Etymologically speaking, it can be said that *Mus'haf* connotes the Qur'an<sup>14</sup>.

There's no doubt that the word *Mus'haf* has been used in reference to the Qur'an innumerable but can't be said that it is interchangeable with the word 'Qur'an' even if it is the most common connotation or if it has been used in the sunnah as referring to the Qur'an. Take for example this narration: 'The Prophet (S) said, 'Whosoever recites the collected and bound (*Mus'haf*) Qur'an will have 2000 good things written for him.'<sup>15</sup> He also said, 'Grant your eyes a share from your worship.' They said, 'And what is the share for the eyes, oh Prophet of Allah?' He said, 'Looking at the *Mus'haf* (i.e. the Qur'an) and pondering over it...' <sup>16</sup>

We can take away from this narration that the Qur'an had been collected and bound in the time of the prophet (S).

## **The Term Mus'haf In The Time Of The Companions Of The Prophet (S)**

Despite the fact that the Prophet referred to the Qur'an as a *Mus'haf* <sup>17</sup>, the Sunni sources state that the Prophet (S) absolutely did not use the word *Mus'haf* because its first usage was in the time of Abu Bakr (the first Caliph). Suyuti<sup>18</sup> states, 'When Abu Bakr had collected the Qur'an, [the Muslim community]

began searching for a name for it. Some suggested, 'Let's call it the Gospel (*Injeel*).' However, others were not pleased with that (because it is what the Christians call their book). Someone said, 'Let's call it 'Sifr' but again others were displeased because the Jews (called their book that). Ibn Mas'ud said, 'In Abyssinia, I saw a book which they called '*Mus'haf*'. From this suggestion, they called the bound Qur'an '*Mus'haf*'.<sup>19,20</sup>

There are three problems with this narration:

This doesn't correspond with the prior narration (in the Sunni canon of hadith) in which the Prophet (S) referred to the Qur'an as *Mus'haf*.

It opposes the fact that the same narration also demonstrates that the Qur'an had been bound during the Prophet's (S) lifetime.

The word '*Mus'haf*' is an 'Arabic word, so it couldn't have been introduced from Abyssinia.

Imam 'Ali ('a) says, 'The heart is the *Mus'haf* of the eye.'<sup>21</sup>

## **The Connotation Of *Mus'haf* Among Non-Muslims**

Among the multitude of references that demonstrate that *Mus'haf* doesn't exclusively connote the Qur'an, are those used by non-Muslim 'Arab writers. For example, Ibn Sa'd (a Muslim writer) in *Tabaqat al-Kabari* conveys the story of one 'Sahal the Christian' in which [Sahal] refers to the Gospel and other holy writings amongst [the Christians] with the word *Mus'haf*<sup>22</sup> as did 'Arab Muslims. If it were the case that *Mus'haf* only referred to the Qur'an, they wouldn't have used it for (their writings). For example, Umm Salamah, the wife of the prophet (S) recounts the story of the Abyssinians as such: 'They would unravel their scripture around and about themselves; their patriarch would begin scribing until that volume was soaked with ink.'<sup>23</sup> As well, one 'Owza'i', born 33 AH, living 157 years (he died 9 years after the martyrdom of Imam al-Sadiq ('a)) referred to Byzantine manuscripts as *Mus'haf*.<sup>24,25</sup>

## **Mus'haf According To The Expressions And Lexicon Of The Sahabah (Companions)**

The companions of the Prophet of Allah (S) used *Mus'haf* to refer to other than the Qur'an. For example, the famous companion Abi Sa'id Khudri in answering some people who wanted him to narrate hadith to them said, 'I won't say a thing for you to write until you've read the *Mus'haf* (of hadith already compiled).'<sup>26</sup> Also, Uthman Ibn 'Affan (the third Caliph) requested of Hafsah,<sup>27</sup> 'Send us the (unbound and fragmentary) manuscripts (of Qur'an) so that we may compile and make a *Mus'haf* of them (*nunsakha fil masahif*) ...'<sup>28</sup>

## **Mus'haf In The Lexicon Of The Tabi'een**

### **Mus'haf In The Lexicon Of The Tabi'een (The Companions Of The Companions Of The Prophet (S))**

In the same way that the Sahabah had used *Mus'haf* to refer to other than the Qur'an, the tabi'een followed suit. In this regard, there are commentaries and lexicons; we will site here a sentence from Muhammad Ibn Sirin Ansari: "Ali swore to not don his cloak (i.e. not leave his house) except on Fridays (for public prayers) until he had collected the Qur'an into a book (*fi Mus'haf*)."<sup>29</sup>

If the term *Mus'haf* in this report meant Qur'an, it would be redundant. It would be like saying that he ('a) was collecting the book of Qur'an into a book. Then, the literal meaning of *Mus'haf* is clear. The second report comes from Rafi' Ibn Mehran who narrated, '[The companions] collected the Qur'an into a book (*fi Mus'haf*).'<sup>30</sup>

## **Mus'haf In Classical Writings**

*Mus'haf* was used by classical writers in their manuscripts in reference to a bound book. For example, the author Jahidh referred to each section of his book *Al-Haywan* as a *Mus'haf* and

at the end of each section he would write, 'thus ends the first *Mus'haf* and begins the second *Mus'haf*...'

Also, Sheikh Aba Bakr Ibn 'Iqal Saqli in *Fawa'id* says, 'The Sahabah didn't collect the sunnah of the Prophet of Allah (S) in a book (*Mus'haf*).'<sup>31</sup>

It's worth pointing out that the word *Mus'haf* is mentioned neither in the Qur'an itself nor was it counted among the names of the Qur'an. Jalaluddin Suyuti<sup>32</sup> and Abu Al-Ma'ali al-Saleh, who was one of the transmitters of hadith of Islam, counted 55 titles for the Qur'an and the word '*Mus'haf*' was not among them.

It's interesting to know that no one objected to Seebway's calling his book *Al-Kitab*, despite the fact that that was one of the titles of the Qur'an, but they object to the book of Lady Fatimah ('a) being called '*Mus'haf*'.

## **Mus'haf In Contemporary Writings**

Dr. Imtiyaz Ahmad in his book *Dala'il al-Tawthiq al-Mubakkir li 's-Sunnah wa al-Hadith* says that *Mus'haf* doesn't just refer to the Qur'an, but can refer to (any) book. In order to prove his claim, he cites several sources.<sup>33</sup> Also professor Bakir Bin 'Abdullah in his book *Ma'rifat al-nasakh wa al-sahhaf al-Hadith* says, "*Mus'haf* is an idiomatic expression which is inclusive to any collected work used by speakers."<sup>34</sup>

Dr. Nasiraddin Asad in *Masadir al-shu'ur al-jahili* writes, 'They called any bound book a 'Mus'haf' and it strictly refers to a book, not just the Qur'an.'<sup>35</sup>

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1. Qom, Iran is one of the oldest Shi'ite cities, settled in the 2nd century, AH. It is one of the premiere centres of Shi'ite theological learning and the pilgrimage site for the sister of the eighth Imam, Fatimah al-Ma'sumah ('a).
2. Khomeini SRM. Last Will and Testament, page 3.
3. The Imams ('a) possessed this Mus'haf, along with the seal of the Prophet (S), the staff of prophet Moses ('a), etc. as proofs of their vice regency. The twelfth Imam, Al-Mahdi (may Allah hasten his appearance) currently possesses it. For example, in one hadith it says, 'One night, Amir al-Mu'minin (i.e. Imam 'Ali ('a)) came out after nightfall and said several times: '(There will be) a grumbling and a moaning and a dark night, and then the Imam (al-Mahdi) will come out to you wearing the shirt of Adam, and on his hand will be the ring of Solomon, and the staff of Moses.' Al-Kafi, volume 1, hadith #619.
4. Al-Kafi, volume 1, hadith #619
5. Majlisi MB. Bihar al-Anwar, volume 26, page 41, hadith #73. Dar Al-Kutub Al-Islamiyyah, Tehran, Iran.
6. Majlisi MB. Bihar al-Anwar, volume 27, page 271, hadith #3. Dar Al-Kutub Al-Islamiyyah, Tehran, Iran.
7. Kulayni M. Usul al-Kafi, volume 2, page 613.
8. Majlisi MB. Bihar al-Anwar, volume 26, page 39, hadith #10. Dar Al-Kutub Al-Islamiyyah, Tehran, Iran.
9. Juhari, Sahah Taj al-Lughah, and Sahah al-'Arabiyyah, volume 4, page 1383.
10. Zubaydi, Taj al-'Aroos, volume 6, page 161.
11. Fayyumi, Misbah al-Munir, page 197
12. Abu Hilal al-'Askari, al-furuq al-Lughwiyeh, page 241, Qom, Basirti Publication.
13. Zarqani, Minahil al-Irfan, volume 1, page 384, Beirut, Darahiyah' Al-Tirath Publication, 1412 AH/1994.
14. But doesn't denote it – tr.
15. Zarkeshi, Al Burhan fi 'Ulum al-Qur'an, volume 1, page 546. Beirut, Dar al-Kutub al-'Ilmiyyeh, 1403 AH/1983.
16. Tirmidhi, Navadir al-Usul, volume 3, page 254, Beirut, Dar al-Jeel, 1412 AH/1992.
17. In the above narration collected by a Sunni author – tr.
18. Suyuti was a renowned Sunni scholar and prolific author with over 700 extent works attributed to him. He was also a Shadhili Sufi. He was considered to be the foremost authority of hadith and 'Arabic language of his day. While he lauded Imam 'Ali in his work, Al-qawl al-jali fi fada'il 'Ali (The manifest discourse on the virtues of 'Ali Ibn Abi Talib), he was no friend of the Shi'a. For example, he penned the polemic, Risala al-sayf al-qati' al-lami' li ahl al-i'tirad al-shawa'i' (Epistle of the sharp and glistening sword to the Shi'i people of opposition) as well.
19. Suyuti J, Al-Atqan, volume 1, page 53.
20. Kitabi, Al-Tarteeb al-Adariyyeh, volume 2, page 231, Dar al-Kitab al-'Arabi.
21. Ibn Abi Talib 'Ali, Nahj al-Balagha, saying #408.
22. Ibn Sa'd, Tabaqat al-Kabari, volume 1, page 363, Dar Sadr Publications.
23. Ibn Hisham, Seerah al-Nabi, volume 1, page 353, Beirut; Dar al-Fikr Publications, 1401 AH/1981.
24. Ibn Sa'd, Tabaqat al-Kabari, volume 7, page 433, Dar Sadr Publications.
25. Tahdheeb al-Kamal, volume 17, page 315, Mu'assasah al-Risalah.
26. Baghadt K, Taqyeed al-'Ilm, page 36, Beirut; Dar al-Sunnat al-Nabawiyyah, 1974.
27. Hafsah was the daughter of 'Umar Ibn al-Khattab, the second Caliph. Hafsah was also a wife of the Prophet Muhammad (S).
28. Bukhari M, Sahih al-Bukhari, volume 6, book 61, hadith #4938, page 120, Beirut; Dar al-Fikr, 1411 AH/1991 (hadith #510, book 61: Virtues of the Qur'an according to <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/061.sbt.ht...> [10])
29. Sijistani, Al-Musahaf, page 10, Egypt; Rahmaniyyah publications.
30. Sijistani, Al-Musahaf, page 9, Egypt; Rahmaniyyah publications.

- [31.](#) Abu Rayhah, *Adhwa'ala al-sunnat al-mohammadiyyah*, page 259, Al-Batha' publication.
- [32.](#) Al-Itiqan fi 'ulum al-Qur'an, volume 1, pages 51–52, Beirut; Dar al-Fikr.
- [33.](#) Ahmad I, *Dala'il al-Tawthiq al-Mubakkir li 's-Sunnah wa al-Hadith*, pages 263–. Amin tr., Pakistan; Islamic Research Publications.
- [34.](#) Ibn 'Abdullah B, *Ma'rifat al-nasakh wa al-sahhaf al-Hadith*, pages 23–31, Jeddah; Dar al-Rayah.
- [35.](#) Asad N, *Masadir al-shu'ur al-jahili*, page 139, Cairo; Dar al-Ma'arif, 1969.

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## 2. Other Books By Lady Fatimah ('A)

### Various Opinions Regarding The Mus'haf Fatimah

As far as we know, no Shi'ite or Sunni scholar has ever gotten their hands on *Mus'haf Fatimah*. Rather, they've gained an understanding of its scribe and author from the relevant hadith on the subject. In this respect, there hasn't been a far-reaching or comprehensive research on the matter. Some have said, 'Her *Mus'haf* contains parables, edicts, sermons, historical accounts and miracles and amazing occurrences. Imam 'Ali ('a) is its author, and he gifted it to her as a consolation after her father's death'[1](#)

Others are of the opinion that this *Mus'haf* contains jurisprudence (*shar'i*), normative and ethical rulings, all future events, and that Lady Fatimah ('a) wrote it from all the pronouncements that she heard from her father (the Prophet Muhammad (S)) and her husband (Imam 'Ali ('a)).[2](#)

Imam Khomeini in his last will and testament said, 'Sahifah Fatimah was inspired to her from the very presence of the Lord most High to Zahra Mardhiyyah (i.e. Lady Fatimah).'[3](#) Sayyid Muhsin Ameen is of the opinion that this noble Lady ('a) has two books: one inspired by her Lord, the other the sayings of the prophet of Allah (S) to Lady Fatimah ('a).[4](#)

The reason that there are so many divergent opinions on the content of this *Mus'haf*, as the above quotes point out, is owing to the fact that the hadith are scattered in various chapters of various books. There are no analytical or theoretical analyses (of the hadith by the scholars who had collected the hadith). Because of this, the foundation of the argument and investigation are narrations that haven't been collected into one chapter (of a book of hadith), rather, they are in various books.

Indeed, none of the books that refer to Lady Fatimah ('a) have hadith that mention the *Mus'haf*'s content mention the same content twice (i.e. every hadith says that the *Mus'haf* contains something different). In this respect, some have thought that the *Mus'haf* is the very one that the reports mention, this because of the divergent opinions that have arisen. However, these hadith speak of the books (*kitab*) of Lady

Fatimah ('a) and not per se of her *Mus'haf*. In light of this, it is fitting to allude to these other books until we can separate them from and arrive to her *Mus'haf*.

## **1. Book Of Ethics**

Neither the Shi'a or Sunni books of hadith have noted such a book, rather, its existence has been alluded to in the above-mentioned books. Khara'aty (a Sunni) narrates from Mojahid, 'Ubayy Ibn Ka'b, went to visit Fatimah (May Allah's pleasure be upon her) – the daughter of Muhammad (S). Fatimah took out a book hidden between the fronds of a date tree and showed it to him. In it was written, 'Whoever believes in God and the day of resurrection is kind to his neighbour.'<sup>5</sup>

There is another narration which refers to this book. It is clear that the above hadith is actually a partial narration. Sheikh Kulayni quotes the full narration in *Usul al-Kafi* from Imam al-Sadiq ('a)<sup>6</sup>. Abu Ja'far Muhammad Ibn Jarir Ibn Rustam Tabari quotes from the scholars of the fourth (Islamic) century also quotes this hadith – with an even longer narration – in the book *Dala'il al-Imamah*.<sup>7</sup>

Apparently, the people who said that *Mus'haf Fatimah* is about factual and ethical matters and etiquette had seen this hadith. As we will point out, *Mus'haf Fatimah* does not contain ethical matters. Therefore, there is no basis for this belief.

## **2. Book Of Precepts And Statutes (Kitab Al-Tashri'i)**

Such a book has not been recorded in the books of hadith. However, in responding to the question the representative of Mansur – the 'Abbassid Caliph – in Medina, Imam al-Sadiq ('a) made reference to this book.<sup>8</sup> From this we can infer that Lady Fatimah ('a) was in possession of a book on precepts and statutes.

'Allamah Sayyid Muhsin Amin considered this book to be *Mus'haf Fatimah*,<sup>9</sup> however it must be said that there are narrations – to be noted later – that say that the *Mus'haf* of this noble Lady did not contain matters of the permissible and forbidden. If such jurisprudential rulings were noted, there are other hadith by Lady Fatimah ('a) quoting her eminent father, the prophet of Islam (S) that say otherwise.<sup>10</sup>

## **3. Fatimah's Tablet**

*Lawh* (لوح) refers to wide pages of wood or bone, which in Farsi is called *tablow* (تابلو), or, *takhteh* (تخته). The existence of this tablet is noted in a great number of hadith. It contains the names of the Shi'ah Imams ('a).

Abu al-Fath Karajaki (d. 449 AH) firmly believes that all the Shi'ah (scholars) are unanimous regarding the content of this tablet.<sup>11</sup> The content of this tablet has not been reported in one place. It has a number of various chains of authority. Kulayni, quoting from Jabir Ibn 'Abdullah Ansari says the following,

‘I approached Fatimah and in her hands was a tablet. In it were the names of the executors (of the prophetic trust) (الوصياء) from her children, and they numbered twelve.<sup>12</sup> The last of them was Al-Qa’im, three amongst them were (named) Muhammad, three amongst them ‘Ali.’<sup>13</sup>

What [the narrator] meant by ‘three amongst them were (named) Muhammad’ was Muhammad al-Baqir (‘a) (the 5th Imam), Muhammad al-Jawad (‘a) (the 9th Imam) and Muhammad Ibn al-Hasan al-Mahdi (‘a) (the 12th Imam, referred to in the hadith as ‘Al-Qa’im’). However, the statement that ‘three among them ‘Ali’ doesn’t correspond to the number of Imams with the name of “Ali”. There were actually four of them: Imam ‘Ali (‘a) (the 1st Imam), ‘Ali Ibn al-Husayn al-Sajad (‘a) (the 4th Imam), ‘Ali Ibn al-Musa al-Ridha (‘a) (the 8th Imam) and ‘Ali Ibn al-Muhammad al-Hadi (‘a) (the 10th Imam). How do we rectify this?

The first answer: the pronoun ‘amongst them’ (منهم) refers to ‘her children’ (فُلادها). In this respect, the meaning of ‘three amongst them ‘Ali’ is the children of Lady Fatimah (‘a) and that’s why the narrator didn’t mention the name of Imam ‘Ali (‘a) (the husband of Lady Fatimah (‘a) and father of the Imams (‘a)).

The second answer: The scribe erred (in writing ‘three amongst them ‘Ali’. It was meant to be written as ‘four amongst them ‘Ali’. There is a hadith from Abi al-Jarud quoting Imam al-Baqir (‘a) in which the Imam (‘a) says ‘four’.<sup>14</sup>

The third answer is that the pronoun of ‘amongst them’ (منهم) is referring to [they numbered] ‘twelve’ (اثني عشر). If the narrator hadn’t said ‘four [‘Ali’s] amongst them’ (منهم أربع) it was because Imam ‘Ali’s (‘a) name was not written on the tablet. (Regardless), his title has been noted in the tablet as we will see in a narration by Abu Basir.<sup>15</sup> The (complete) contents of this tablet are mentioned and verified in *Kamal al-Din wa Tamam al-Ni’mah*.<sup>16</sup>

The contents of this tablet – and in some people’s opinions, the tablet itself – was a gift from Allah to the Prophet (S) which the Prophet (S) had gifted to Lady Fatimah (‘a).<sup>17</sup>

## 4. Last Will And Testament

It has been narrated in numerous hadith with multiple chains of transmission that Lady Fatimah (‘a) left behind a book in which wrote down her will and testament.<sup>18</sup> This will and testament was *shari’i*, regarding the seven orchards<sup>19</sup> bequeathed to Lady Fatimah (‘a) by the Prophet (S); thus it actually contained a political and social advice.<sup>20</sup> Among her last desires was that certain people not be present during her burial, that her place of burial not be revealed, etc. Her last will and testament contain a plethora of matters that are also contained in the *Mus’haf Fatimah*. Some have said that Imam ‘Ali (‘a) found it by her bedside after her demise.<sup>21</sup>

## **5. Mus'haf Fatimah**

The existence of this book has been noted, again, by several sources in numerous narrations. We have already enumerated a number of questions surrounding this book, to name a few: who dictated this book? Who is its author? What is it about? Has any alteration in the Qur'an been alluded to in it? Where is this book now and who possesses it? And...

### **Reliability Of The Narrations Regarding Mus'haf Fatimah**

Perhaps the most important question about this *Mus'haf* is the reliability of the narrations about it. The other issues can only be addressed after the determination of credibility of the narrations. Therefore, we must proceed with these questions first.

#### **Methods Of Determining The Soundness Of Narrations**

There are a number of ways to understand the soundness of narrations. Of these, three are the most important:

1st: Examining the (credibility and lives of the) men mentioned in the chain of narrators of a hadith.<sup>22</sup> If the men are considered to be reliable (i.e. pious and honest *at the time of the narration*) then the hadith is reliable.

2nd: There are indications other than the chain of narration that sometimes, even though there are multiple chains of narration; the occasion arises that all the narrators possess the necessary qualifications (of piety), but a single narrator in the chain didn't apply that hadith in theory or practice. The scholars consider such a hadith to be weak, otherwise, they wouldn't have disregarded it. Likewise, there are hadith which are not altogether sound, but there are indications that reliable scholars accepted and applied the subject, thus it is considered to be a credible hadith. In such a situation, the narration is considered authentic (وثيق) but not well-documented (ثقة).

3rd: Believability and lack of discrepancy between the legislative, doctrinal and historical hadith. Regarding the first type, that is to say, jurisprudential hadith, it is sufficient for the hadith to have a sound chain of narrators. However, regarding the other two, the acceptance of and consensus of opinion between scholars is sufficient (to prove a hadith's reliability).

If you substitute the latter method (believability and consensus of opinion) for the former (multiplicity of chains of narration), then in any case, the proof of credibility of a hadith is one's belief in its credibility without needing to examine who the narrators in the chain are.

## **Mus'haf Fatimah And The Ways Of Determining The Soundness And Credibility Of Narrations**

Lo and behold, the moment has come to answer the questions raised so far. The narrations concerning *Mus'haf Fatimah* are sound and reliable by any of the three methods we have noted. If we want to use the third method, every single Shi'a scholar has acknowledged the authenticity of the narrations concerning this *Mus'haf*, and we haven't found a single dissenting scholar (in this regard). This matter strengthens the determination of authenticity using the second method (multiplicity of chains). We should mention that some have said, 'Is it possible that Jibra'il ('a) would descend unto Lady Fatimah ('a) and impart matters to her, and that 'Ali ('a) could hear this and write it down?' Others say, 'But 'Ali ('a) is superior in virtues to Fatimah ('a); he ('a) seems worthy of such a revelation.'

We will answer these reproaches. For the time being, it suffices to quote 'Allamah Muhsin Amin who said, 'it is neither improbable nor is there room for doubt to believe that Jibra'il ('a) would speak to Zahra ('a) and that 'Ali ('a) could hear it. It's recorded in a book by the name of *Mus'haf Fatimah*. What's more, the reliable companions of the Imams ('a) have narrated such a thing. To those who doubt this, or think it to be improbable, or who think it to be exaggerated or lacking impartiality, I say, 'Do you doubt the power of Allah the most high? Is Zahra ('a)<sup>23</sup>, who is of the very essence of the Prophet (S) not worthy of this grace? Do you doubt the soundness of a narration despite the fact that they were uttered from the very Imams of guidance who were the issue of this noble lady and are totally reliable? Given the fact that this same honour was bestowed on Asif Ibn Barkhiya and also Sulayman ('a), and they certainly not dearer to Allah than the family of Muhammad ('a)!<sup>24</sup>

The reliability of the hadith concerning the *Mus'haf Fatimah* can also be demonstrated by the first method. For example, Kulayni in *Al-Kafi* considered the hadith and narrations about this book to be acceptable (صحيح).<sup>25</sup> In one of these hadiths, Imam al-Sadiq ('a) says, 'Fatimah ('a) lasted 75 days after the departure of the Prophet of Allah (S). Because of her father's (death), she suffered a profound sadness. Jibra'il ('a) alighted to her in order to abate her grieving and to give her something pleasing. He informed her about her father's (state in heaven) and his (exalted) rank and told her what would happen to her descendants. 'Ali ('a) recorded all this (information), and this is *Mus'haf Fatimah*.<sup>26</sup>

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2. Ma'rufulhasani, H, *Seerat al-A'immah al-Ithna 'Ashari*, pages 96–97. Beirut, Dar al-Ta'aruf.

3. Khomeini, R. *Vasiyat nameh siyasi–elahi* Emam Khomeini, page 3, Tehran (no date or publisher given).

4. Ameen, M. *'A'ayan al-Shi'ah*, volume 1, pages 313–314. Beirut, Al-Ansaf publications.

5. Khara'ati, Makarim al-Akhlaqwa ma'aliha, page 43. Maktabah al-Islam al-'Alamiyyah, Cairo (no date).

6. Bahrani-Isfahani, 'Awalim al-'ulum, volume 11, page 533. Tahqiq mu'assasah Imam Mahdi, Qom (no date).

7. Tabari, M. *Dala'il al-Imamah*, page 5. A'lam, Beirut (no date).

8. Kulayni, M. *Furu' al-kafi*, volume 3, page 705, hadith #2. Dar al-Adhwa', Beirut (no date).

9. Amin, M. *A'ayun al-shi'ah*, volume 1, page 314–315 (no publisher or date).

10. No author, *Sirah al-a'immah al-ithnah 'ashar*, volume 1, pages 96–97 (no publisher or date).

- [11.](#) Karrajaki, A. *Al-istinsar fi al-nafs 'ala al-a'imma al-athar*, page 13. Dar al-Adhwa' publications, Qom (no date).
- [12.](#) The narrator states that there were 12 Imams, and says that there are 3 Imams named Muhammad, 3 named 'Ali. That makes six. There was another 'Ali, Imam 'Ali ('a), but the narrator was speaking of the Imams amongst the children of Lady Fatimah ('a), so, he didn't count Imam 'Ali ('a) as it was self-evident to him as he lived as a contemporary of Imam 'Ali ('a). That makes 7 Imams, and 5 unaccounted for. There were 2 Hasans: Hasan Ibn 'Ali ('a) (the 2nd Imam) and Hasan Ibn 'Ali al-'Askari ('a) (the 11th Imam), 1 Ja'far: Ja'far Ibn Muhammad al-Sadiq ('a) (the 6th Imam), and 1 Musa: Musa Ibn Ja'far al-Kadhim ('a) (the 7th Imam).
- [13.](#) Kulayni, M. *Usul al-Kafi*, volume 1, page 533.
- [14.](#) Saduq, M. 'Uyun Akhbar Ar-Ridha', volume 1, page 47, hadith #7. Reza Mashhadi Publications, Qom, 1363/1984.
- [15.](#) Kulayni, M. *Usul al-Kafi*, volume 1, page 527, hadith #4, Saduq M, Kamal al-Din wa Tamam al-Ni'mah, volume 1, page 303, Nashr-e Islami Foundation, Qom (no date).
- [16.](#) Saduq, M. Kamal al-Din wa Tamam al-Ni'mah, volume 1, page 311, Nashr-e Islami Foundation, Qom.
- [17.](#) Mufid, M. *Kitab al-'Irshad*, page 262, Basirati Publication, Qom (no date); also in, Saduq, M. Kamal al-Din wa Tamam al-Ni'mah, volume 1, page 312, Nashr-e Islami Foundation, Qom (no date), and in, Majlisi, M. Bihar al-Anwar, volume 36, page 201.
- [18.](#) Tusi M. *Tahdhib al-Ahkam*, volume 9, page 144, hadith #50. Dar al-Adhwa', Beirut.
- [19.](#) The seven orchards refer to the area around Fadak which was a war spoil after the conquest of Khaybar. It belonged to the Prophet (S) Muhammad and he bequeathed it to Lady Fatimah ('a). The Caliphs who took power after the Prophet's demise stated that Prophets only bequeath knowledge, not property, thus they usurped it from that noble Lady ('a).
- [20.](#) Majlisi, M. *Bihar al-Anwar*, volume 103, page 135–136, hadith #14.
- [21.](#) Majlisi, M. *Bihar al-Anwar*, volume 103, page 135–136, hadith #14.
- [22.](#) This referred to as 'Ilm al-Rijal, the science of the narrators of hadith. It is a field of study on its own in which the lives and beliefs of the narrators of hadith are studied.
- [23.](#) Zahra (the radiant one) is one of the titles of Lady Fatimah ('a).
- [24.](#) Amin, H. *A'yan al-Shi'a*, page 314. NB: The author's son has removed this quote from the recent edition of the book.
- [25.](#) Kulayni, M. *Usul al-Kafi*, volume 1, page 239, hadith #1; also in, Majlisi, M. *Bihar al-Anwar*, volume 26, page 39, hadith #70; also in, *Rijal Najashi*, volume 1, page 204–205; and in *Rijal Tusi*, page 366.
- [26.](#) Kulayni, M. *Usul al-Kafi*, volume 1, page 241, hadith #5; also in Majlisi, M. *Bihar al-Anwar*, volume 26, page 41, hadith #72.

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SHARES

### 3. Regarding The Mus'haf: Its Author, Scribe, Content And Size

#### The Matters That Lead To Misunderstanding

We said that the matter of *Mus'haf Fatimah* sometimes led to the misunderstanding that it was a Qur'an unique to Lady Fatimah ('a) in existence. In the same way that *Mus'haf 'Abdullah Ibn Mas'ud*, *Mus'haf 'A'isha*, or *Mus'haf Ubayy Ibn K'ab* may strike you (as being editions or versions of the Qur'an), we

determined in the first chapter, after we examined these books and the 'Arabic lexicons (for the meaning of '*Mus'haf*'), (that this was not the case). We came to understand that '*Mus'haf*' does not denote the Qur'an.

Furthermore, we said that this book does not contain a single verse from the Qur'an, and in this respect, it contains nothing of the exegesis of the Qur'an or any Quranic matters whatsoever. Meanwhile, the prior discussions alluded to the fact that this *Mus'haf* was scribed or written *via* Lady Fatimah ('a) and because of that it was called *Mus'haf Fatimah*.<sup>1</sup> It was a divine gift to her. Thus, who was the author or narrator of these words? If the content of this *Mus'haf* is not the Qur'an, what can be found in it? What are the dimensions of the book? And...

## **The Author Of The Mus'haf**

There are numerous accounts that present Imam 'Ali ('a) as the author of the *Mus'haf*. In response to a question posed by Hammad Ibn 'Uthman, Imam al-Sadiq ('a) says regarding the author of the *Mus'haf* that, 'Amir al-Mu'minin (i.e. Imam 'Ali ('a)) wrote whatever he heard until it became of book.'<sup>2</sup>

However, Ibn Rustam al-Tabari in *Dala'il al-A'imma* relates a hadith saying that *Mus'haf Fatimah* descended (from Heaven) bound, that no one dictated it; Imam 'Ali ('a) became the one to scribe it.<sup>3</sup>

There are two points worth mentioning:

The meaning of 'descended (from heaven)' doesn't mean that it literally came (down to earth) as a (bound) book, rather it's the content and message that descended (by the instrument of angels). There's nothing to say that Imam 'Ali ('a) was not ready to write down the subject matter when the angels descended. However, this explanation is doubtful.

Perhaps the only way to resolve this matter is to not accept al-Tabari's narration. The chain of authorities is weak. Ja'far Ibn Muhammad Ibn Malik Fazari is included in the chain and Najashi (the great expert on chains of authority) considers him to be weak in reporting hadith and corrupt in his religious beliefs and narrations.<sup>4</sup> Others have also rejected him.<sup>5</sup>

## **The Speaker And Scribe Of The Content**

**Allah:** Some have said that it is Allah who dictated<sup>6</sup> the contents of the *Mus'haf*. Imam al-Sadiq says, 'Whatever is in it, was told to her by Allah and He inspired her with it.'<sup>7</sup> The mother of Moses ('a) also received this type of inspiration. In the chapter of the Qur'an, Al-Qasas, verse 7 it reads, 'And We inspired it to Moses' mother...'<sup>9</sup>

**Angels:** Others believe that it was the speech of an angel. There is a hadith by Imam al-Sadiq ('a) which supports this possibility, 'Indeed, Allah sent her an angel to console her in her grief and speak with her.'<sup>10</sup>

**Gabriel:**<sup>11</sup> Imam al-Sadiq is quoted in *Sahih Abu 'Ubaidah* that it came from the arch-angel Gabriel: 'Gabriel went to her to lighten her sorrow regarding her father and lift her spirits and inform her of her father and his position (in heaven) and inform her of what will become of her descendants.'<sup>12</sup>

**Allah's Messenger:** Imam Husayn ('a) says, 'Mus'haf Fatimah is with us but – and I swear by Allah – that there is nothing of the Qur'an in it. Allah's Messenger ( ﷺ ) dictated it and 'Ali wrote it.'<sup>13</sup> So according to this hadith, the one who dictated it was sent by Allah. 'Allamah Majlisi (the compiler of *Bihar al-Anwar*) writes in commentary that the mean of 'Allah's Messenger' is Gabriel. There are many verses (of the Qur'an) which refer to the angels as being Allah's Messengers.<sup>14</sup>

Whether we say that the utterance of this *Mus'haf* is from Allah or Gabriel makes no difference because these sayings are from Allah *through* the agency of Gabriel.<sup>15</sup> But, we can't be certain as to whether what is meant by 'Allah's Messenger' is the (human) Messenger of Islam (or Islam's Messenger, i.e., the one who brought Islam from the heavenly abode – Gabriel), because there are numerous narrations declaring that the utterances in the *Mus'haf* were said *after* the demise of the Messenger of Allah (i.e. the Prophet Muhammad[S]) and in consolation of his eminence's (death) that it was said to and for Lady Fatimah ('a).

It can be said that Lady Fatimah ('a) had 2 *Mus'hafs*. One was a collection of her father's sayings, the other from Gabriel. Or, it is possible to say that *Mus'haf Fatimah* was but one book but had two sections – words of the Messenger of Allah (S) and the inspirations of Gabriel (to and for Fatimah ['a]). In his most valuable book *A'yan al-Shi'ah*, Seyyed Muhsin Amin is of the first opinion.<sup>16</sup>

What is more correct is that Lady Fatimah ('a) had in her possession two other books, one on ethics and morals, the other legislative. So, we could say that *Mus'haf Fatimah* was uttered the Allah's Messenger (i.e. Gabriel) based on the narrations saying that Gabriel dictated it (to Fatimah, or, 'Ali) and that [Gabriel] didn't mention legislative commands.<sup>17</sup> Thus, if Lady Fatimah ('a) were to have in her possession a book on legislative matters, it is clear that the Messenger of Allah (i.e. Prophet Muhammad [S]) would have taught it to her (in which case she would have been preserving the legislative commands received by her father from Gabriel).

So, now that we know that Allah – by way of Gabriel – spoke these words to Lady Fatimah ('a) and that Imam 'Ali ('a) wrote them down, it comes to mind to ask why this *Mus'haf* is associated with Lady Fatimah ('a)? After all, she was neither its author nor its scribe!

In response, it must be said that it was intended *for* her as a consolation and because of her it was descended from heaven. It is in this sense that it bears her name as *Mus'haf Fatimah*. This can be seen in the way that the Torah is attributed to Moses ('a), the Gospel to Jesus ('a) or the Psalms to David ('a). In the same sense, in the Qur'an it says:

إِنَّ هَذَا لَفِي الصُّحْفِ الْأُولَى

“Most surely this is in the earlier scriptures” (87:18).

صُحْفٌ إِبْرَاهِيمَ وَمُوسَىٰ

“*The scriptures of Ibrahim and Musa*” (87:19).

Even though these scriptures came from Allah because they were revealed for a particular prophet, it bears his name.

## Contents Of Mus'haf Fatimah

There are several narrations regarding the content of *Mus'haf Fatimah*, some negating others affirming what the contents are (or are not) such as the following:

### Negation Of Content

The narrations from the Ahl Al-Bayt ('a) say that *Mus'haf Fatimah* is not compromised of two things: Qur'an, and legislative matters. This is concluded from the following narrations:

‘It is not the Qur'an.’[18](#)

‘I do not posit that it is the Qur'an.’[19](#)

‘Nothing of the Qur'an is in it.’[20](#)

‘Nothing of the book of Allah is in it.’[21](#)

‘It does not contain a single verse from the book of Allah.’[22](#)

‘It doesn't contain a single word from the Qur'an.’[23](#)

‘There is not a single word from your Qur'an in it.’[24](#)

In *Bihar al-Anwar*, 'Allamah Majlisi relates a narration in Khati's *Jawame' al-Fawa'id* from Abu Basir: 'Imam al-Sadiq ('a) read this ayah as so:

سَأَلَ بَعْذَابٍ وَاقِعٍ لِّلْكَافِرِينَ (بِوْلَاهَةِ عَلَيْ) لَيْسَ لَهُ دَافِعٌ

(سَأَلْ has been omitted from the hadith) ‘The questioner asks about the punishment which will befall the unbelievers (the Imam ('a) adds as commentary, this means) the guardianship of 'Ali ('a): “**it shall not be averted” (70:2).**[25](#)

Then the Imam ('a) said, 'Such a thing is in *Mus'haf Fatimah*.' However, it must be said that this hadith is not authentic. Muhammad Ibn Sulayman Daylami feels that the chain (of narrators) is weak.[26](#)

This would contradict all the other hadith that say that *Mus'haf Fatimah* not only does not contain verses of the Qur'an, but not even a single word (of the noble verses). The reason that this narration is not accepted is not because it implies a distortion (*tahrif*) of the Qur'an – because it does not imply that. It is not for the fact that the Imam adds 'the guardianship of Imam 'Ali ('a)' (as commentary) because this is the circumstance of its revelation. Some of the narrations in the Sunni corpus of hadith also mention the same events. In one of the [Sunni] books of reference, Muhammad Abu Zahra says in his book that *Mus'haf Fatimah* does not contain anything from the Qur'an.[27](#)

All this confirmation and repeated denial of the existence of any Quranic material in *Mus'haf Fatimah* leads us to conclude that in the time of Imams Baqir ('a) and Sadiq ('a)[28](#) '*Mus'haf*' was widely used to mean 'the Qur'an'. One wonders why the Imams still used '*Mus'haf*' and not 'book (كتاب)' of Fatimah? If they had only called it 'book' there wouldn't have been the need for all this clarification and reminder (of its uniqueness separate from the Qur'an). In response it must be said that due to the fact that the *Mus'haf* of that noble lady originated with Allah and was called '*Mus'haf Fatimah*' and at that time '*Mus'haf*' did not carry the connotation of 'Qur'an', it was still referred to by that name even in later times.

Imam 'Ali ('a) referred to Fatimah's book as '*Mus'haf*': 'A *Mus'haf* was given to my wife laden with unprecedented knowledge granted to no one else.'[29](#)

Even if we were to accept that the name '*Mus'haf*' was chosen later – and at a time when the term was used for the Qur'an – it would have been to show the similarity in origin between the two books: they were both brought down by the Archangel Gabriel ('a), although in content they differ.

## **The Mus'haf Does Not Contain Legal Rulings**

Regarding legal rulings, Imam al-Sadiq ('a) says 'there's nothing in it regarding the permissible and impermissible'[30](#) even though others like Seyyed Hashim Ma'ruf al-Husayni said that *Mus'haf Fatimah* contained rulings of the permissible and impermissible. However, it must be said that this particular point is in reference to the *jafr abyadh*, the 'white *jafr*'.[31](#) Imam al-Sadiq ('a) says 'Truly, the white *jafr* is in my possession.' The narrator then asked, 'What does it contain?' 'The Psalms of David, the Torah of Moses, the Gospel of Jesus, the Scrolls of Ibrahim what is permitted and what is forbidden and *Mus'haf Fatimah*. I don't claim that anything of the Qur'an in it. In it is what people need from us and that (is because) we do not have any need of anyone. In it is even the whole lash,[32](#) half lash and the quarter lash, even the indemnity for scratching (someone).[33](#)

Thus, with respect to clarifying the content of the white *jafr*, the Imam, at his command, says, 'In the white *jafr* is there is this and that.

This hadith, along with the one from Imam al-Ridha ('a), confirms that in enumerating the contents of the white jafr – in the manner that al-Sadiq ('a) has – they (the Imams) considered *Mus'haf Fatimah* to be something else altogether. Imam Ridha ('a), enumerating the proofs (*hajat*) of an Imam's Imamate, says, 'And with him is the greater jafr (*al-jafr al-akbar*) and the lesser jafr (*al-jafr al-asghar*) ... and he also possesses *Mus'haf Fatimah*.<sup>34</sup>

## **Its Contents Proven**

The narrations were made and transmitted under various circumstances and do not describe the entire content of *Mus'haf Fatimah* (in one single narration) only some of it. The numerous narrations, from variable sources, state that *Mus'haf Fatimah* contains the following: 'It tells of her father and his (exalted) position,'<sup>35</sup> 'It speaks of what will occur after her amongst her offspring,'<sup>36</sup> 'But also in it is the knowledge of what will happen, and events that will occur. For example, Atheist will appear in the year 123 AH (as an intellectual movement),'<sup>37</sup> 'The names of every prophet and his successors is in the book I possess,'<sup>38</sup> 'The names of those who rule and the duration of their rule...and their fathers' names – and its inscription is with us,'<sup>39</sup> 'The last will and testament of Fatimah is in it.'<sup>40</sup>

This is the entire content of *Mus'haf Fatimah* from the reliable hadith transmitted to us that we have laid our hands upon. However, there is one more hadith from Tabari in his *Dala'il al-Imamah* which details another matter contained in *Mus'haf Fatimah* to which he refers. Unfortunately, the chain of this hadith is weak. In this sense we can't count it to be amongst the miscellaneous matters of the *Mus'haf*. Abu Basir says,

I asked [Imam al-Baqir ('a), the fourth Imam] about *Mus'haf Fatimah* and he said, 'It was brought to her after the death of her father.' I said, 'Is there anything from the Qur'an in it?' 'There is nothing in the Qur'an in it,' he replied. 'Clarify the matter for me.' 'Its front and back covers are made of ruby (*zabarjad sorkh*).' 'May I be your sacrifice! What are its pages made of?' 'The pages are of white pearl.' 'May I be your ransom, what is in it?' 'News of what happened and what will happen until the Day of Judgment. News of celestial occurrences, the number of angels in the heavenly abode, the number of all Allah's creatures – messengers and non-messengers – their names and the names of all the people of their respective nations to whom they were sent, the names of those who gave lie to their message and those who answered to the call (to righteousness), the names of all Allah's creatures – believers and non-believers – the names of all towns and the particulars of each town in the East and West, the number of believers and non-believers in each town, the particulars of those who belied religion, and of the particulars of men and their tales from the first centuries, the debaucherous rulers and the duration of their rule, the names and details of each Imam and the period of their Imamate...'

In the *Mus'haf* is the name of everyone Allah created and the time of their death, the number and details of those bound for heaven, the number of people going to hellfire; also in the *Mus'haf* is knowledge of the Qur'an – whatever was brought down in it, and of the Torah – whatever was brought down in it, and

knowledge of the gospel of Jesus ('a)[41](#) – whatever was brought down in it, and knowledge of the Psalms, the number of trees and their movements in every town...It was the second 1/3 of the night, on a Friday evening when Allah sent Gabriel ('a), Mika'il ('a), and Israfil ('a) to [Lady Fatima ('a)] to reveal the *Mus'haf* to her. She was in the middle of (supererogatory) prayer. The angels stood (watching and waiting for her prayer to end) until she sat down. Once she had completed her prayer and had left that state (of deep concentration), they gave her salutations.

They said, 'Salam. Allah also sends His salams.' Then they set the book down in her room. She said, 'Salam to Allah, peace is from Him and is due unto Him. And peace be unto you, oh angels of Allah!' Subsequently the angels alighted to the heavens, and lady Zahra (i.e. Fatima) read the *Mus'haf* after morning prayer until she reached the end of it. It was obligatory for Lady Zahra to have knowledge of all the creature of Allah, of the *jinn* and men, of bird and beast, of prophets and angels.' 'May I be your ransom! After Lady Zahra, to whose hands did the *Mus'haf* pass?' 'She gave it to the Command of the Faithful (i.e. Imam 'Ali ('a)). After him, (it was given) to Hasan ('a) then Husayn ('a), and after that to those worthy of it (i.e. the other Imams, offspring of Imam Husayn ('a) and Bibi Shahr Banu) so that they may give it to the Master of the affair (Imam Mahdi ('a), the 12th and final Imam and saviour of humanity).' 'There is so much knowledge in the *Mus'haf*! 'Oh Abu Muhammad, what I have told you is contained in the first 2 pages. I have not told you anything of the rest!'

Of what we have reproduced here is of the hadith with a weak chain of narration and is not well documented.

## **The Number And Bulk Of The Pages Of The *Mus'haf***

Imam al-Sadiq ('a) says, The *Mus'haf*, of what is in it, is like the Qur'an, only 3 times larger.[42](#)

It's possible that the Imam wasn't comparing the physical size of the book in the same way that sometimes numbers are used to refer to magnitude and multiplicity, as in the verse:

***"Even if you seek forgiveness 70 times Allah will not forgive them; this is because they disbelieve in Allah and His apostle, and Allah does not guide the transgressing people" (9:80).***

Obviously, the point of this verse is that the hypocrites would never be forgiven; the point is not that if the prophet were to seek forgiveness for them more than 70 times (that they would be forgiven). No matter how many times they were to seek forgiveness (while in a state of hypocrisy) they would not be forgiven (In other words, the number seventy is allusion to an innumerable repetition and not a literal numeric.)

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[1.](#) For example, the famous du'a named 'Kumayl' recited every Thursday was not authored by Kumayl ibn Ziyad, but taught to him, by Imam 'Ali ('a). It is called the du'a of Kumayl because it was gifted to him due to his devotion to the Ahl Al-Bayt ('a). In truth, its authorship is attributed to hadhrat Khidr ('a), and was taught to Imam 'Ali ('a) by the Prophet Muhammad (S). So, it's not a leap of understanding to say that what is called 'Mus'haf Fatimah' was named after Lady Fatimah ('a) as

the person to whom it was gifted, and not as an attribution of authorship age

[2. Kulayni, M. Usul al-Kafi, volume 1, page 240, hadith #2; also in Majlisi, M. Bihar al-Anwar, volume 26, page 44, hadith #77.](#)

[3. Al-Tabari, Dala'il al-A'immah, page 30, A'lami publications, Beirut, 1403 AH/1983 AD, and, Sheikholslami SH, Musnad Fatimat al-Zahra, page 199, Dar al-Qur'an al-Karim publications, Qom, 1412 AH/1992.](#)

[4. Najashi, Rijal Najashi, volume 1, page 302.](#)

[5. Khu'i, Ma'jam rijal al-hadith, volume 4, page 117.](#)

[6. When it is says that Allah says something, it is not by agency of tongue, or by words or even tones. Allah does not have or need physicality to communicate. The words used to describe Allah's communication with humans are a metaphor due to our limitations of understanding. Imam Musa al-Kadhim \('a\) says, '\[Allah\] has neither body nor any sort of limitation.](#)

Each and every thing, except Allah, is a thing created by Allah. He creates things as He wills and desires, without any word or planning in the mind or without any utterance by the tongue (because he has not tongue).' Al-Kafi, volume 1, page 106, hadith #289.

[7. Majlis MB, Bihar al-Anwar, volume 36, page 39, hadith #70.](#)

[8. The author goes into a discussion of 'Arabic grammar which is omitted by the translator as it is not germane to the discussion for English readers.](#)

[9. The reader should not be surprised to read that Lady Fatimah \('a\) received inspiration. Inspiration means being spoken to by angels. Al-Ahwal narrates, 'I asked \[Imam al-Kadhim\] about messengers, prophets, and those who are spoken to \(muhaddath\). He said, 'A messenger \(rasul\) is one before whom the angel Gabriel comes; \[the messenger\] sees him and \[Gabriel\] speaks with him; such is a messenger. A prophet \(nabi\) is one who sees in his dreams as with the dreams of prophet Abraham \('a\) ...One who is muhaddath is one who is spoken to and who hears but he does not see \[the angel Gabriel\] with the eyes or in his dreams.' Al-Kafi, volume 2, hadith #441. Besides the mother of prophet Moses \('a\), prophet Abaraham's \('a\) wife also heard the angels speaking when they came to her husband 11:69-73 as was Maryam \('a\), mother of Jesus \('a\) \(19:17-19\). The Imams \('a\) were also muhaddath, as were others, such as Salman al-Farsi. Some traditions relate that 'Umar Ibn al-Khattab was also muhaddath. Refer to chapter 5, Angelic discourse with those who are not prophets, for a full discussion.](#)

[10. Kulayni, M. Usul al-Kafi, volume 1, page 245, hadith #2.](#)

[11. Gabriel is an angel, but, as the arch-angel, sometimes he is referred to separately even when speaking of other angels. For example, if you say, 'The president and the elected officials of the state... you don't mean to imply that the president is not elected but other are. They are all elected officials, but the president's singular role deserves separate mention. Some people feel that the 'ruh' or 'ruh al-Quddus' \(holy spirit\) mentioned in the Qur'an is really the angel Gabriel as in 'The angels and the spirit descend in \[this night\] by the permission of their Lord for every affair' \(97:4\).](#)

[12. Safar, Basa'ir al-Darajat, page 153, hadith #6, and Kulayni, M. Usul al-Kafi, volume 1, page 241, hadith #5.](#)

[13. Majlis MB, Bihar al-Anwar, volume 26, page 46, hadith #96.](#)

[14. The angels are described in general as messengers: 22:75, 35:1, and as messengers of death: 6:61, 7:37, and messengers of revelation and inspiration: 11:69, 19:17-19, and in many other verses.](#)

[15. Every divine communication with man is by Allah, sometimes directly as with the case of the prophet Moses \('a\) and the Prophet Muhammad \(S\) on is night journey, or indirectly through the angel Gabriel as with all the other prophets and the Imams.](#)

[16. Amin M, A'ayan al-Shi'ah, volume 1, page 314, Al-Insaf publication, Beirut.](#)

[17. Only Messengers receive legislative commands; neither prophets, nor Imams nor muhaddathin can receive legislative commands from Allah, only revelation \(prophets\) or inspirations \(Imams, muhaddathin\).](#)

[18. Majlisi M, Bihar al-Anwar, volume 26, pages 41-42, hadith #73.](#)

[19. Majlisi M, Bihar al-Anwar, volume 26, page 45, hadith #3.](#)

[20. Majlisi M, Bihar al-Anwar, volume 26, page 45, hadith #79.](#)

[21. Majlisi M, Bihar al-Anwar, volume 26, page 43, hadith #39.](#)

[22. Majlisi M, Bihar al-Anwar, volume 47, page 271, hadith #3.](#)

[23. Majlisi M, Bihar al-Anwar, volume 47, page 46, hadith #5.](#)

[24.](#) Majlisi M, Bihar al-Anwar, volume 26, page 39, hadith #10.

[25.](#) This refers to the wilayah of Imam ‘Ali (‘a) that was announced by the Prophet of Allah (S) at Ghadir Khumm in front of thousands upon thousands of Muslims returning from pilgrimage. A man named Harith Ibn Numan al-Fahri accused the Prophet (S) of nepotism. The Prophet (S) strenuously denied this, stating that Allah had chosen ‘Ali (‘a) as the leaders of the Muslims after him. Harith rebuked the prophet and, walking away, swore that if this were true that Allah should punish him a painful punishment with a stone. Before he had reached his camel, he was hit in the head by a stone and died instantly.

[26.](#) Daylami M, Mu’ajjam rijal al-hadith, volume 16, page 127; Rijal Najashi, volume 2, page 269.

[27.](#) Abu Zahra M. Al-Imam al-Sadiq, hayatahu wa ‘asrehu, page 324, Matbu’ah Ahmad ‘Ali Mukheimarah, Egypt.

[28.](#) The period of their combined Imamates was 51 years, from 95 AH/714 AD– 146 AH/765AD according to Sheikh al-Mufid in Kitab al-‘Irshad.

[29.](#) Basa’ir al-Darajat, volume 2, page 200.

[30.](#) Kulayni, M. Usul al-Kafi, volume 1, page 390, hadith #1.

[31.](#) Jafr is a container made of hide. It is referred to as a type of knowledge as the above hadith suggest. However, the knowledge is not written on the hide of the jafr. Rather, the jafr contains a series of books, passed on by the Prophet of Allah (S) to the Imam ‘Ali (‘a) and from him to each Imam as a mark of their Imamate. Imam al-Sadiq (‘a) says, ‘By Allah, it is not as they say that there are two jafrs with something written on them. No, by Allah, they are two hides with the hair still on them, crammed full: in one of them books (the white jafr), and in the other the armory of the Messenger of Allah (S) (the red jafr).’ (Bihar al-Anwar, volume 26, page 38).

[32.](#) ‘Whole’, ‘half’ and ‘quarter’ lash refer to the forcefulness with which a person is flogged. Various public sins in Islam, such as fornication, inebriation, public indecency, etc. have various punishments associated with them such as flogging. The forcefulness and number of lashes depends on the offence and the circumstances. What the Imam (‘a) is implying is that Mus’afat Fatimah is so comprehensive that even the most mundane legislative matters are addressed.

[33.](#) Kulayni, M. Usul al-Kafi, volume 1, page 24, Chapter 40, hadith #3, and, Majlisi, MB. Bihar al-Anwar, volume 26, page 37, hadith #43.

[34.](#) Saduq, Ma’ani al-Akhbar, page 102. Darul Ma’arif, Beirut, 1979.

[35.](#) Majlisi M, Bihar al-Anwar, volume 26, page 41, hadith #72.

[36.](#) Majlisi M, Bihār al-Anwār, volume 26, page 41, hadith #72.

[37.](#) Kulayni, M. Usul al-Kafi, volume 1, page 24, hadith #2, and, Majlisi, MB. Bihar al-Anwar, volume 26, page 13, hadith #1.

[38.](#) Majlisi, MB. Bihar al-Anwar, volume 47, page 32.

[39.](#) Kulayni, M. Usul al-Kafi, volume 1, page 242, hadith #3, and, Majlisi, MB. Bihar al-Anwar, volume 46, page 13, hadith #1.

[40.](#) Kulayni, M. Usul al-Kafi, volume 1, page 24, hadith #4.

[41.](#) The Injil, or, gospel of Jesus (‘a), is different from the canonical books assembled in the New Testament. The gospel of Jesus was the divine message that the prophet Jesus (‘a) delivered to his people, and was not recorded by the Jewish followers of Jesus (i.e. the early Christians), nor do Muslims possess it in whole. Regardless, what is in the New Testament, by admission of its compilers in the 4th century AD is the gospel of Jesus according to... and not the gospel itself.

[42.](#) Kulayni, M. Usul al-Kafi, volume 1, page 239, hadith #3 and, Majlisi, MB. Bihar al-Anwar, volume 26, page 39, hadith #10.

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SHARES

# 4. Mus'haf Fatimah And The Mus'haf Of The Companions

## Similarities Of The Mus'hafs

### **Similarities Of The Mus'hafs (Of Fatimah And Those Of The Companions)**

The similarity of *Mus'haf Fatimah* with those that the *Ahl al-Sunnah* count (amongst their corpus) – such as those of A'ishah, Hafsah, and 'Abdullah ibn Mas'ud – is in name only. The similarity is in name only because their *Mus'hafs* are replete with Quranic verses and additional material whereas *Mus'haf Fatimah* does not contain a single verse of Qur'an. Its name *Mus'haf* is only in reference to it being a bound book. It is only by way of ignorance and self-serving interests that the Shi'ah have been libellously accused of distorting the Qur'an.<sup>1</sup>

Their libel is based on the hadith in which Imam al-Sadiq ('a) says that *Mus'haf Fatimah* is 'three times larger than the Qur'an.' However, he continues to say, 'by Allah, there is not a single word from the Qur'an in it.' The libel of corruption aimed towards the Shia is curious given that in the Sunni *Mus'hafs* there are verses of the Qur'an omitted and other (verses) that have extra words!

### 1. Mus'haf A'ishah

There is a narration in the Sunni books which says, 'The Qur'an in A'ishah's possession contained deficiencies not presently found (in the Qur'an that all Muslims universally agree is authentic and free of errors of omission or commission). For example, after "**Truly Allah and the angels send their blessings unto the Prophet**" (33:54) was added, 'and those who pray in the first row<sup>2</sup> (of communal prayer).'<sup>3</sup> (In another hadith it says) 'After "**Guard strictly your (habit of) prayers, especially the middle prayer**" (2:238) she had, 'and the late afternoon prayer.'<sup>4</sup> This same matter appears in Hafsah's and Umm Salamah's *Mus'hafs*. We will refrain from mentioning other examples.

### 2. Mus'haf 'Abdullah ibn Mas'ud

As recorded by the Sunnis, as per their own authentic sources, and according to Suyuti's interpretation, it says that Ibn Mas'ud believed that surahs al-Falaq (113:1-5) and al-Nas (114:1-5) were not part of the Qur'an, because it is a supplication (*du'a*). What's more amazing is that he thought the same of al-Fatiyah (1:1-7). Because of this, Uthman<sup>5</sup> burned his *Mus'haf*.<sup>6</sup>

### **3. Mus'haf Ubai Ibn K'ab**

In place of '*lilaldheen yu'lun*' [Ubai] would recite, 'lilldheen yaqsimun', and instead of 'fa la jannah 'alahi inn yatuf bihuma' he would recite, 'illa yatuf bihuma', etc.<sup>7</sup>

In the Sunni resources it has been said that some of the canonical verses are deficient. For example, 'the verse of *rijm* (16:98),<sup>8</sup> the verse of *jihad* (9:29),<sup>9</sup> the verse of *shahadah* (5:67),<sup>10</sup> the verse of *wilayah* of 'Ali (5:55),<sup>11</sup> etc.

It is important to note that both the Shi'i and Sunni sects consider the Qur'an to be free from distortion or error. The unusual or conflicting hadith are not reliable (in their authenticity). Among the Sunnis, 'Abd al-Rahman Jaziri in *Al-fiqh 'ala al-madhab al-arba'ah*<sup>12</sup> and Zarkushi in *Al-Burhan fi 'ulum al-Qur'an*,<sup>13</sup> and... This matter has already been discussed. The Shi'i scholars also don't accept that the Qur'an is deficient or has been distorted. Once can point to Sheikh al-Saduq in *Al-'Itiqadat*<sup>14</sup> and Sheikh al-Mufid in *Awa'il al-maqalat*,<sup>15</sup> etc.

### **Tafsir, Tahrif, Hadith Qudsi**

Regarding that of which we spoke, there are many phrases and passages in the Qurna that have a meaning beneath the external meaning. It is the explanation of these phrases that we call *tafsir*, or, exegesis.

Imam Husayn ('a) said to his enemies, 'You have made *tahrif* (distorted) on the book of Allah (i.e. the Qur'an).' What he meant by this is the *meaning* of the Book (had been distorted) against the Divine intent.

Occasionally speeches were recorded that were *hadith qudsi*, (Divine speech), but were not counted as verses of the Qur'an.<sup>17</sup>

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<sup>1.</sup> Al-Sira' Bayn al-Islam wa al-Muthniyyah, volume 1, page D, Matba'a al-Salafiyah, Cairo, 1354.

<sup>2.</sup> The first row of communal prayer is reserved for those with greater knowledge and piety. The reason for this is that if the prayer leader were to suddenly fall ill, or, make a mistake in the prayer, or, loose his ritual purity (Taharah), someone in the front row would have to fill in and continue the prayer without any discontinuity. It is likely that people like A'ishah's father, Abu Bakr, as an early convert to Islam and wealthy benefactor of the religion, sat in the front row of prayer.

<sup>3.</sup> Al-Masahif, page 34, Matba'ah al-Rahmaniyyah, 1st edition, and, Alusi, Ruh al-Ma'ani, volume 1, page 25, Dar Ahya' al-tarath al-'Arabi, and, Al-Durr Al-Manthur, volume 5, page 220, Muhammad Amin Damaj publication.

<sup>4.</sup> Al-Musannaf, volume 1, page 537, hadith #2201, Al-majlis al-'a'lami publication, and, Al-Durr Al-Manthur, volume 1, page 302.

<sup>5.</sup> Uthman Ibn 'Affan was the 3rd Caliph. It is widely and incorrectly considered that Uthman was the first to collect the Qur'an in a bound manuscript. Imam 'Ali ('a) was the first to do so. We will mention the relevant hadith later in the text. Uthman, however, was the first to collect all extant Qurans, fragmentary or whole, destroy them and issue an authoritative Qur'an compiled and approved by a 'blue ribbon panel' which was then copied and distributed to various centers around the

Islamic world which has growing rapidly in all directions away from Medina.

- [6. Al-Durr Al-Manthur](#), volume 4, page 414, 'A discussion on the history of the Qur'an and its sciences', and, Majlisi M, *Bihar al-Anwar*, volume 92, page 343.
- [7. Al-Mus'haf](#), volume 1, page 131, and, *Al-Itiqan*, volume 1, page 47, Dar al-Fikr, and, *Ruh al-Ma'ani*, volume 1, page 25.
- [8. Al-Masahif](#), page 33; *Akdabubah*, *Tahrif al-Quran*, page 43, and, *Al-Itiqan*, volume 1, page 41.
- [9. Al-Itiqan](#), volume 2, page 25.
- [10. Muslim](#), *A. Sahih Muslim*, tr. A.H. Siddiqui, volume 2, page 724, Kitab Bhavan; 2000.
- [11. The author appears to be referring to hadiths no. 438–440](#). They are similar in content; no. 438 reads in part, '...[Uthman said] By Allah, I am narrating to you a hadith. If there were not a verse in the Book of Allah, I would have never narrated it to you...'
- [12. Al-Durr Al-Manthur](#), volume 2, page 293.
- [13. Jaziri, AR](#), *Al-fiqh 'ala al-madhhab al-arba'ah*, volume 4, page 24, Dar Ahya' al-tarath al-'Arabi publications, Beirut.
- [14. Zarkushi](#). *Al-Burhan fi 'ulum al-Qur'an*, volume 2, page 253, Dar al-Ma'rifah, Beirut.
- [15. Al-Saduq](#), *Al-Itiqadat*, page 84, *Al-Mu'tamar al-'Alamin*, Qom.
- [16. Mufid](#), *Awa'il al-maqalat*, page 81, *Al-Mu'tamar al-'Alamin*, Qom.
- [17. Sayyid Sharif Jurjani](#) says: '[Hadith-i qudsi] is from God, the Most Exalted, from the point of view of meaning, and from the Prophet (S) from the viewpoint of actual wording. It constitutes what God has communicated to the Prophet (S) through revelation or in dreams. The Prophet (S) informed others of its meaning in his own words. Accordingly, the Qur'an is superior to the hadith-i qudsi, because it is the actual Word of God.' Quoted in *Outlines of the development of the science of hadith*, M. Awliya'i, *Al-Tawhid*, vols. 1–3.

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SHARES

## 5. Angelic Discourse With Those Who Are Not Messengers

### Muhaddathah

One of the titles of Lady Fatimah ('a) was *muhaddathah*, that is, someone with whom the angels have spoken. We have already mentioned that *Mus'haf Fatimah* was written from what was dictated by the Angel (Jibrail), but is it possible that angels would speak to someone not a prophet?

The Shi'a believe that the prophets and messengers are not the only ones with whom angels have spoken.<sup>1)</sup> They have also spoken with the Imams and lady Fatimah ('a). This is certainly possible for we have a verse in the Qur'an which says that revelation is not exclusively for prophets, that Allah and the angles have spoken to ordinary people. One example is Maryam ('a), the mother of Prophet 'Isa ('a). In Aali 'Imran (surah 3), in the 42nd–45th verses we read,

***"And when the angels said: O Maryam! surely Allah has chosen you and purified you and chosen***

*you above the women of the world” (3:42).*

*“O Maryam! keep to obedience to your Lord and humble yourself, and bow down with those who bow” (3:43).*

*“This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Maryam in his charge, and you were not with them when they contended one with another” (3:44).*

*“When the angels said: O Maryam, surely Allah gives you good news with a Word from Him (of one) whose name is the ‘Messiah, Isa son of Maryam, worthy of regard in this world and the hereafter and of those who are made near (to Allah)” (3:45).*

Likewise in Maryam (surah 19), verses 17–21 we read:

*“So [Maryam] took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man” (19: 17).*

*She said: Surely, I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil)” (19: 18).*

*“He said: I am only a messenger of your Lord: That I will give you a pure boy” (19: 19).*

*“She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?” (19:20).*

*“He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed” (19:21).*

Among others with whom the angels have spoken are Sarah (‘a), the wife of prophet Ibrahim (‘a). In Hud (surah 11), verses 71–77 we read:

*“And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son’s son) Yaqub” (11:71).*

*“She said: ‘O wonder! Shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing” (11:72).*

*“They said: ‘Do you wonder at Allah’s bidding? The mercy of Allah and His blessings are on you, O people of the house, surely, He is Praised, Glorious” (11:73).*

*“So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut’s people” (11:74).*

**“Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah)” (11:75).**

**“O Ibrahim! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted” (11:76).**

**“And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said, ‘This is a hard day” (11:77).**

Also, Prophet Musa's ('a) mother received revelation, as in noted in Qisas (surah 28), where it says:

**“And We revealed to Musa's mothers, saying: ‘Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the messengers’” (28:7).**

Thus, there is no inherent connection between revelation and prophethood. In other words, it's possible for angels to converse with and give revelation to a person who is not a messenger. Imam al-Sadiq ('a) says, 'Fatimah was called 'Muhaddithah' because the angels descended from heaven and spoke with her in the same way that they spoke with Maryam, daughter of 'Imran.'<sup>2</sup>

In another hadith it says that the angels speak with the Imams. Imam al-Jawad ('a) narrates that Imam 'Ali ('a) said to Ibn Abbas, 'I and eleven of my descendants are all muhaddath.'<sup>3</sup>

Also, Imam al-Baqir ('a) said, 'Twelve Imams from the house of Muhammad are all muhaddath.'<sup>4</sup>

Imam al-Sadiq ('a) narrates from the Messenger of Allah (S), 'Truly among my Ahl Al-Bayt ('a) are twelve people who are muhaddath.'<sup>5</sup>

Imam al-Sadiq ('a) says, 'A messenger sees and speaks with angels; a prophet sees them in his dreams. Occasionally prophethood and messengership are found in one person.' When that happens, 'muhaddath' refers to that type of person. 'A muhaddath is the one who hears the voice but doesn't see [the angel].'<sup>6</sup>

Thusly, there is no inherent relationship between speaking with angels and prophethood, and angels can speak with those who are not prophets. Therefore, it cannot be said that the Shi'a believe that Lady Fatimah ('a) and the Imams ('a) are prophets because they say that the angels spoke with them.<sup>7</sup> It's worth mentioning that in the Sunni books are reports of certain persons who, according to them, spoke with angles. For example, Abu Bakr,<sup>8</sup>

'Umar,<sup>9</sup> 'Imran Ibn al-Hasein,<sup>10</sup> Abu al-Mu'ali al-Salih,<sup>11</sup> and Zakariyah al-Naqid,<sup>12</sup> and...

**Did Jibra'il Descend (To Earth) After The Messenger Of Allah's**

## **(S) Demise?**

In some hadith it has come that after the demise of Allah's Messenger, Jibra'il gave a valediction saying, 'My final mission on earth was for you and I will descend for no one after you.'<sup>13</sup> In light of this, how can it be that Jibra'il spoke to Lady Fatimah ('a)?

Jalal al-Din Al-Suyuti al-Shafi'i al-Ash'ari (d. 911, CE), who is one of the renowned Sunni scholars,<sup>14</sup> answered this very question. He is of the belief that the chain of authority regarding this hadith and others similar in content are weak in content.<sup>15</sup> Moreover, Muslim opinion on this matter is contradictory; all agree that each year Jibra'il along with other angels alight upon the earth on Laylat al-Qadr at the end of the month of Ramadan. A second point is that Jibra'il's carrying of revelation cannot have been suspended after the demise of the Prophet (S), for, Jibra'il must, according to Sunni hadith, bring revelation to Prophet 'Isa ('a) after he had killed the Dajjal.<sup>16</sup>

Of course, there is no doubt that after the demise of Allah's Messenger (S) there will be no revelation in the sense of prophetic revelation for anyone. Imam 'Ali ('a) after the Messenger's (S) passing said, 'When he died, revelation ended too,'<sup>17</sup> and, 'With your death, prophethood and the news of heavenly affairs was cut-off like it never had with the death of other prophets.'<sup>18</sup>

Likewise, Sheikh Muhammad Husayn Aali Kashif al-Ghita says, 'The Imams believe that whoever believes or insists that after Muhammad (S) there came a prophet or revelation or scripture is an unbeliever.'<sup>19</sup>

The Imam's words, and the opinions of the Shi'a scholars means that prophetic revelation will no longer occur. However, Jibra'il's descent and conversing with the friends of Allah is not an impossibility. Seyyed Mohsin Amin in his book, *A'ayan al-Shi'ah* about this matter writes:

It is not farfetched and there is no doubt that Jibra'il would speak with Zahra ('a) and that 'Ali ('a) would hear it and scribe it in a bood, we call *Mus'haf Fatimah*, because the reliable companions of the Ahl Al-Bayt ('a) have related it to us from the Imams themselves.

To the one who cannot accept this matter, who considers it unlikely, who writes it off as hyperbole, we say, 'Do you think that the beloved of the Prophet (S), Lady Zahra ('a), did not merit this munificence? Is there any doubt that this hadith is correct given that this reliable narration was transmitted from our Imams? Such a munificence was bestowed on Asif Ibn Barkhiyyah<sup>20</sup> and also Prophet Solomon ('a) who are not dearer to Allah than the family of Muhammad (S). We must also add that the gracious Qur'an, that divine book, speaks of Musa's mother, that she too received revelation.'

Ibn Khaldun<sup>21</sup> says, 'It has been narrated that the Prophet (S) said, 'There are among you those to whom the prophets speak.' The author of *Irshad al-Sari* narrates from one of the companions, 'The angels would speak with me until the point that they began praising me.'<sup>22</sup> In fact, some of the pious

people had seen Khidr<sup>23</sup> guiding 'Umar 'Abdul 'Aziz, however others could not see (Khidr). These are all from (Sunni) sources.

The author of *Sirah al-Halabi*<sup>24</sup> and some others have said that there are reasons why Jibra'il came to the Ahl Al-Bayt ('a) after the demise of the Prophet (S) and gave condolences to them.

'Don't all these narrations from the Shi'a and Sunnis remove all sense of improbability and doubt about the munificent blood and soul of the Prophet (S) (i.e. Lady Fatimah ('a)), mistress of the ladies of all the worlds and henceforth her pure and purified progeny?'<sup>25</sup>

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[1.](#) There are a number of Sunni hadith that suggest the same. Ibn 'Umar stated that angels spoke to him in dreams (Sahih Bukhari, volume 2, b.21, hadith #255). 'Umar Ibn al-Khattab (Ibn 'Umar's father) states that he, along with other companions, saw and listened to the Angel Gabriel speak with the Prophet Muhammad (Sahih Muslim, volume 1, b.1, hadith #1

[2.](#) *Dala'il al-Imamah*, page 14.

[3.](#) Kulayni, M. *Usul al-Kafi*, volume 1, page 533; Halbi, *Taqrib al-Ma'arif*, page 132.

[4.](#) *Khisal Saduq*, volume 2, page 430, hadith #49.

[5.](#) Nu'mani, Muhammad Ibn Ibrahim, *Al-Ghaybah*, pages 66-67.

[6.](#) Ashub, Abu Ja'far Rashidaddin Muhammad Ibn 'Ali Ibn Shahr, *Al-Manaqib*, volume 7, page 776.

[7.](#) This is in effect the argument laid out by one 'Abdullah Al-'Asimi in *Al-Sira bayn al-Islam wa al-Wuthniyyah* on page 35 of that book. He states, 'Fatimah and 'Ali Ibn Abi Talib and their children are prophets and messengers according to this sect (i.e. the Shi'ah).' If his conclusion is correct, then it can be said that the Sunnis believe that the first two Caliphs as well as others were prophets because according to Sunni beliefs, angels spoke with them.

[8.](#) Bukhari, M. *Sahih al-Bukhari*, volume 4, page 241, hadith #7679.

[9.](#) *Al-Masahif*, page 6.

[10.](#) Al-'Iraqi, Zaynul Abideen Abu Fadhl 'Abd al-Rahim Ibn al-Husayn, *Tarah al-tathrib fi sharh al-taqrib*, volume 1, page 90.

[11.](#) Abu Jowzi, *Siffat al-Sufuh*, volume 17, page 72, researched by Ikhwayn 'Ata, Dar al-Kutub al-'Ilmiyyah publications.

[12.](#) Khatib Baghdadi, *Tarikh Baghdad*, volume 7, page 462, Dar al-Kutub al-'Ilmiyyah, Beirut.

[13.](#) *Sirah Halabi*, volume 3, page 353, Dar Ahya' al-Tirath al-'Arabi.

[14.](#) Suyuti was a renowned Sunni scholar and prolific author with over 700 extent works attributed to him. He was also a Shadhili Sufi. He was considered to be the foremost authority of hadith and 'Arabic language of his day. While he lauded Imam 'Ali in his work, *Al-qawl al-jali fi fada'il 'Ali* (The manifest discourse on the virtues of 'Ali Ibn Abi Talib), he was no friend of the Shi'a. For example, he penned the polemic, *Risala al-sayf al-qati` al-lami` li ahl al-i`tirad al-shawa'i`* (Epistle of the sharp and glistening sword to the Shi'i people of opposition) as well.

[15.](#) *Sirah Halabi*, volume 3, page 353, Dar Ahya' al-Tirath al-'Arabi.

[16.](#) Dajjal refers to what is commonly referred to as the 'Anti-Christ' in Islamic eschatology. He is a one-eyed person who will wreak havoc on the earth and destroy many towns. 'Isa will come back from heaven, where Allah had taken him to save him from crucifixion, and kill the Dajjal, after which, according to Sunni traditions, he will receive a revelation. For example, in Sahih Muslim, book 41, chapter 21, hadith #7015 reads in part, '[‘Isa] will then search for [Dajjal] until he catches hold of him at the gate of Ludd and kills him. Then a people whom Allah had protected will come to ‘Isa, son of Maryam, and he will wipe their faces and inform them of their ranks in Paradise; it will be under such conditions that Allah will reveal to Jesus these words: 'I have brought forth from amongst My servants such people against whom none would be able to fight...'

[17.](#) *Nahj al-Balaghah*, volume 2, page 16, lecture 133, 'Alami edition.

[18.](#) Nahj al-Balaghah, volume 2, page 233, sermon 235.

[19.](#) Asl al-Shi'ah wa aswahihah, page 20, Mu'assassah Imam 'Ali publication, Qom.

[20.](#) Asif Ibn Barkhiyyah was a companion of the Prophet Solomon ('a) and was the one who volunteered (and did) to retrieve the throne of Bilqis, the Queen of Sheba as is noted in the following Quranic verses, 'One who had the knowledge of the Book said: 'I will bring [the throne] to you in the twinkling of an eye.' Then when [Solomon] saw it settled beside him, he said, 'This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honoured.' (27:40)

[21.](#) Ibn Khaldun was the famous Sunni historian from Tunisia, laid the foundations for sociology, ethnography, and philosophy of history with his seminal work, Al-Muqaddimah. in his seminal work, in it he repudiates the Shi'a, 'Ahl Al-Bayt ('a) have excepted themselves and deviated by schools (madhahib) innovated by them, and fiqh (jurisprudence) followed by them alone, and founded it upon their creed (madhhab) based on censuring some of the Companions' (Chapter on the Knowledge of Jurisprudence).

[22.](#) Al-Qistani, Muhammad, Irshad al-Sari li sharh Sahih al-Bukhari.

[23.](#) Hadhrat Khidr is the man who taught the Prophet Musa in the episode recounted in Chapter 18, verses 60–82 of the Qur'an.

[24.](#) Al-Suyuti. Cf. note 14.

[25.](#) A'ayan al-Shi'ah, volume 1, page 714.

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## 6. Inquiries Regarding The Mus'haf

### Why Is The Content Of This Mus'haf Named After Fatimah Al-Zahra?

#### **Explanatory notes:**

'Abdullah Ibn al-Hasan Ibn al-Hasan Ibn 'Ali Ibn Abi Talib (70/690–145/762) was a descendent of the Prophet (S) via Imam Hasan ('a) (i.e. a Hasani sayyid). Imam 'Ali ('a) and Lady Fatimah ('a) had two sons survive to adulthood: Hasan ('a), the eldest son, and Husayn ('a), the younger of the two. The Imamate did not continue via the descendants of (the second Imam) Hasan ('a) but from (the third Imam) Husayn ('a). The fourth Imam, and son of Imam Husayn ('a), 'Ali Ibn al-Husayn ('a), married his first cousin, the daughter of Imam al-Hassan ('a). Their son, Muhammad Ibn 'Ali ('a), was the fifth Imam, 'uniting' the Hassani and Husayni lines of Imamate.

'Abdullah Ibn al-Hasan tried to put forth his son, Muhammad whom he referred to as *al-Mahdi* (the rightly guided one) and *Dhu al-nafs al-zakiyyah* (possessor of the pure soul) appointed Caliph during the times of the 'Abbasids on the basis of kinship to the Ahl Al-Bayt ('a). Both 'Abdullah Ibn al-Hasan and the 'Abbasids claimed a right to leadership based on lineage, the former through Imam Hasan ('a),

the latter through 'Abbas ('a), the Prophet (S)'s uncle. Imam al-Sadiq ('a) knew that nothing would come of Muhammad Ibn 'Abdullah's uprising because nothing was written of his rule in *Mus'haf Fatimah*, which mentioned the names of all future rulers.

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