

(.Mushaf of Hazrat Fatima Zahra (S.A

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What is Fatima's Mushaf?

has left us a book behind her which is not a Qur'an but speech of the Almighty (ع) Fatima according (ع) and written down by Ali (ص) revealed to her, dictated by the Messenger of Allah to p. 41, Vol. 26 of Bihar al-Anwar. This is why she is named "Fatima": the one who manifests the speech of the Fatir (Creator) of the heavens and earth.

Since the angel sent by Him speaks to her on behalf of the Almighty, she is called one spoken to. Also, the angel used to tell her the calamities and "المحدثات" muhaddatha afflictions that will happen after her death to her progeny and, more importantly, the gains such progeny will achieve, the great victories and success during the Time of Occultation then during the time when her descendant, al-Mahdi, the Awaited One, may the Almighty speed up his holy ease, reappears.

was the scribe of this mushaf. Al-Zahra used to sense the presence of the angel and (ع) Ali hear his voice, but she did not see him. When this took place, she complained about it to the because she did not expect the matter would thus continue (ع) Commander of the Faithful Ali taking place.

then, was the one who thought about writing the mushaf down since he heard the voice (ع) Ali of the trusted angels, so he would write down what he heard till a complete mushaf was gathered which is al-Zahra's mushaf, peace with her. You realize that it is not easy to write down what Gabriel was dictating; rather, this was among the special divine sciences which He was the one who used to write down what (ع) characterized the Commander of the Faithful used to dictate to him, and he was the one who compiled together (ص) the Messenger of Allah .the Holy Qur'an as is confirmed

Mushaf's Contents

Fatima's mushaf (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would face as well as the victories. It contains names of all kings and rulers till Judgment Day, according to this tradition which is recorded on p. 32, Vol. 47, of Bihar al-Anwar: "There is no prophet or wasi or king except that he is mentioned in Fatima's mushaf." It also contains matters relevant (ع) as well as her own will (ص) to the person of the Messenger of Allah

Ibn Hisham quotes Yahya ibn Abu Omran quoting other sources citing Abu Abdullah (Imam as stated on p. 43, Vol. 26, of (ع) saying that it contains the will of Fatima ([ع] Ja'far al-Sadiq Bihar al-Anwar. Naturally, the said will contains personal matters relevant to her grief and the predicaments she had to go through which her enemies caused so her descendant, the 12th Imam, the Awaited Mahdi, may Allah Almighty hasten his sacred ease, would carry it. This is so because the Mahdi is the one who will have the power to do so, who will be empowered by .Allah to fill the earth with justice and equity after having been filled with injustice and iniquity

The Imams and Fatima's Mushaf

used to always emphasize the significance of the sciences of Ahl al- (ع) Imam Ja'far al-Sadiq In one tradition, he used to say, "Their knowledge, peace with them, transcends time, (ع) Bayt comprehended and recorded, effective in the hearts, having an impact on those who hear it," the Red Wide Well (or pool) and the White one, الجفر الأحمر و الجفر الأبيض, that they have Fatima's mushaf and al-Jami'a."

The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in Islam. As for al-Jami'a , it is a collection of writings by the Commander of the who held them so precious, he attached them to his sword, Thul-Fiqar. The (ع) Faithful Ali contents of this Jami'a were recorded on animal's skin and used to be inherited, as is the case who were (ع) the Ahl al-Bayt (ص) with Fatima's book, by the immediate family of the Prophet subjected to untold trials and tribulations, persecution, imprisonment, poisoning, beheading and a host of injustices because of which these precious writings are now lost.

used to maintain connection with the angels and adhere to the contents of (ع) Ahl al-Bayt Imam Ali's book, the Jami'a which contained all judicial rulings, including the penalty for one slightly scratching someone else's cheek. Their knowledge included the "science of Jafr" which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day.

But they used to depend in understanding serious events on Fatima's book according to a tradition that says, "We follow its contents and do not go beyond them." Such contents include incidents as well as the names of kings [ص] all external [beyond the Household of the Prophet till the Day of Judgment. One tradition states that Muhammad son of Abdullah son of Imam was once asked and he said this in his answer: "The names of every prophet, (ع) al-Hassan wasi, king... is with me in a book," meaning Fatima's book, adding, "By Allah! It does not contain any mention of [Prophet] Muhammad ibn Abdullah," according to p. 32, Vol. 47, of Bihar al-Anwar.

This mushaf reached a high level of loftiness, so much so that it became a source of

happiness and optimism as is concluded from the phrase “apple of his eyes” in the following (ع) [tradition: “Fudhail ibn Othman quotes al-Haththa saying that Imam Abu Ja’far [al-Baqir his (ص), said to him, ‘O Abu Ubaidah! He used to have the sword of the Messenger of Allah shield, winning banner and Fatima’s mushaf, the apple of his eyes,” as indicated on p. 211, Vol. 26, of Bihar al-Anwar

Is Fatima’s Mushaf the Holy Qur’an?

Most people used to, and still do, imagine that this mushaf contains the sacred Qur’anic verses, or that there is another Qur’an the Shi’as have, as ignorant commoners claim. But the reality is contrary to this: This mushaf does not contain a single verse of the verses of the Holy Qur’an, as is understood from many traditions. Also, it is not similar to the Qur’an, nor is it like it from the standpoint of context at all. It tells quite a different tale. Traditions are clear in this It does not’ (ع) regard: One tradition says, “... quoting Ali ibn Sa’eed citing Abu Abdullah contain any verse of the Qur’an,” according to p. 42, Vol. 26, of Bihar al-Anwar. In another tradition, it is indicated that “... from Ali son of al-Hussain who quotes Abu Abdullah We have Fatima’s mushaf. By Allah! It does not contain a single syllable of the Qur’an,” as’ (ع) stated on p. 46, Vol. 26, of Bihar al-Anwar.

Abdullah ibn Ja’far quotes Musa ibn Ja’far quoting al-Washa citing Abu Hamzah citing Abu saying, ‘The mushaf of Fatima, peace with her, does not contain anything of the (ع) Abdullah Book of Allah,” according to p. 48, Vol. 26, of Bihar al-Anwar. and Fatima’s ...(ع) Anbasah ibn Mus’ab has said, “We were in the company of Abu Abdullah mushaf; by Allah, he did not claim at all that it is a Qur’an,” as we read on p. 33, Vol. 26, of Bihar al-Anwar.

When examining these traditions, you will come to know that this confusion spread even during therefore, we find them strictly and seriously denouncing it, swearing (ع) the time of the Imams about denying it. There is one tradition which indicates that this mushaf “contains three times the like of your Qur’an,” according to p. 38, Vol. 26, of Bihar al-Anwar. It is quite obvious the comparison is with regard to the quantity and size of information, not from that of context. You can conclude that from the phrase “your Qur’an”; so, carefully ponder.

does not contain anything about (ع) Many traditions conclude that the mushaf of al-Zahra what is permissible and what is not; among such traditions is this statement (by Imam al-Sadiq, peace with him): “It is not about what is permissible and what is not,” as stated on p. 44, Vol. 26, of Bihar al-Anwar.

is as follows: (ع) The list of the other Infallible Fourteen
(ع) 3. Ali ibn Abu Talib

- (ع) Al-Hassan ibn Ali .4
- (ع) Al-Hussain ibn Ali .5
- (ع) Ali ibn al-Hussain .6
- (ع) Muhammad ibn Ali al-Baqir .7
- (ع) Ja'far ibn Muhammad al-Sadiq .8
- (ع) Musa ibn Ja'far al-Kadhim .9
- (ع) Ali ibn Musa al-Rida .10
- (ع) Muhammad ibn Ali al-Taqi .11
- (ع) Ali ibn Muhammad al-Naqi .12
- (ع) al-Hassan ibn Ali al-Askari .13
- (ع) Muhammad ibn al-Hassan al-Mahdi .14

The author of this book, his family and ancestors up to about 150 years back are followers of the Shi'a Ithna-Asheri faith. Earlier than that, his ancestors were Sunnis, and the conversion of his first ancestor took place in al-Kadhimiyya city following a bloody incident which shook him. Details of this incident and the persecution to which early Jibouri (author's tribesmen) Shi'as were exposed, as well as the prejudice the author received from Sunnis in Atlanta, Georgia, where he was studying for his higher degree, are all recorded in his Memoirs. These Memoirs are available for all to read on an Internet web page by clicking on this link

<http://www.scribd.com/yasinaljibouri>