

Author's Introduction

There are questions and confusions regarding *Mushaf Fatimah*. Is it a “*Mushaf*” in the most common sense in that this is a Quran particular to Lady Fatimah(a.s), 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 behavior and ethics, or, commentary and jurisprudence; finally, just where is *Mushaf Fatimah*?

Before answering these questions, there is a more fundamental question: does this *Mushaf* 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 *Mushaf* 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 Mohammad(s.a.w) dictated it (to her) and others still say it was the Angel Gabriel(a.s) who dictated it (directly) to her. This itself raises another question, that is, does the Angel Gabriel(a.s) speak to a person who is not a prophet? If he does, then what did he say to Lady Fatimah(a.s), 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 Mushaf Fatimah 'ind ash-shi'eh*” by Akram Barakaat. My many thanks to the publisher, *Dalil-e Maa* 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 (*naziraat-e arbaab-e ma'refat*).

Abdullah Amini, Summer, 1382/2003

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