

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 "*Mushaf*" which is the crux of the entire discussion. As it will become clear, the word has many meanings. The appropriate meaning of "*Mushaf*" 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 (*ahl al-bayt*) of the Prophet Mohammad(s.a.w). However, I elected to translate the appellation of "*hazrat-e Fatemeh(a.s)*" as "Lady Fatimah(a.s)" 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. *Fatemeh* (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 meager efforts.

K.M.H.,

7 Ramadhan, 1424