At the time of his death, the Prophet’s only surviving child was his daughter, Fāṭima, whose own children included Ḥasan and Ḥusayn. ‘Alī, one of the Prophet’s closest associates since childhood and his son-in-law, was the head of this small family of the Prophet’s offspring, known as the House of the Prophet.

Succession to the Prophet went to the most senior of his extended family, the tribe of Quraysh. The Prophet’s daughter and grandchildren, now completely out of the limelight, must nevertheless have enjoyed the affection of the Muslims in Medina. Members of the Prophet’s clan of the tribe of Quraysh, the Banū Hāshim, and a number of the clients of the House—former slaves manumitted by the Prophet and their children—and a few well-wishers, made up a small circle of associates of the House. There were a few among the disciples of the Prophet who had a special attachment to the House of the Prophet and kept this affection until the end of their lives. Salmān al-Fārsī, Abū Dharr al-Ghifārī, and Miqdād b. al-Aswad al-Kindī, three senior Companions, belonged to this camp. The Shi‘a consider these Companions to be their first generation.
Abū ʾl-Ḥasan ʿAlī b. Abī Ṭālib, the prophet’s first cousin and son-in-law, the first Imām of the Shi’a and the fourth “Truly Guided” caliph of the Sunnīs (r. 35–40). Born in Mecca, ca. 600 AD, and raised by the Prophet, he was one of the Prophet’s closest and most learned associates. He was assassinated in Kūfah in 40.

Biographical material about ʿAlī can be found in very many sources, as well as many monographs and special chapters. For summaries of the material and lists of the main early sources for his biography, see the entries on him in the Encyclopaedia of Islam, 2nd edn., 1: 381–6 (L. Veccia Vaglieri) and Encyclopaedia Iranica, 1: 838–48 (I. K. Poonawala and E. Kohlberg).

1. Qur’ānic recension

ʿAlī is believed to have been the compiler of one of the early recensions of the Qurʾān.1 His recension is said to have been chronologically arranged, that is, in the order in which the Qurʾān was revealed,2 though the account that the sources 3 give of the arrangement of his codex does not support that assumption. It is also reported that his codex included additional exegetical material including information on the abrogated verses of the Qurʾān.4 Shi’ite sources report that after the death of the Prophet, ʿAlī presented this codex for official consecration, but it was rejected by other companions of the Prophet and he had to take it back home.5 He is also one of the few original Readers of the Qurʾān whose


2. Ibn Sa’d 2: 258; Dḥahabī, ʿMaʿrifat 1: 28; Suyūṭī, ʿIqṭāʾ 1: 216.


4. Suyūṭī, ʿIqṭāʾ 1: 204.

5. Sulaym b. Qays: 72, 108; Ṣaḥṭār: 193; Kāfī 2: 633; Bāqillānī: 107; Shahrastānī, ʿMaṣāḥīḥ 1: 120; ʿĪbījīḥ 1: 107, 225–8; ʿMaṭn 2: 42. It should be noted that a report in ʿAbd al-Razzāq 4: 6–7 and Bukhārī 2: 277 (attested partially also in Ahmad 1:141, and with variations in Ibn Abī Shayba 15: 227; ʿUthmān al-Dārīmī, ʿal-Radd ʿalā Bishr: 130; Ibn ʿAsākir 39: 266) states that ʿAlī, reacting to the public complaint against ʿUthmān’s tax officials, offered ʿUthmān the text of the Prophet’s guidelines to tax collectors and asked him to instruct his tax collectors to follow it. ʿUthmān, however, rejected that and said he did not need it. ʿAlī therefore had to take it back. The similarities with the account quoted above are striking (see further below, footnote 48).
Reading has been preserved. A number of alleged differences between his reading and the current standard version of the Qur'an are recorded in the sources. A Sunnī expert on the text of the Qur'an, Abu ʿAbd al-Wahhid b. ʿUmar al-Baghdādī al-Bazzāz (d. 349) wrote a monograph on the reading of ʿAlī. Certain authors of works on Qur'ānic readings, however, suggest that the reading of ʿĀṣim as transmitted by Ḥafs, that has long been the dominant standard version of the Qur'an, is in fact the reading of ʿAlī. Ḥafs' reading is believed to have faithfully represented that of ʿĀṣim with the single exception of one word. ʿĀṣim is quoted as having told Ḥafs that the reading he taught him was the one he had learnt from Abū ʿAbd al-Raḥmān al-Sulamī, who had received it from ʿAlī. ʿĀṣim asserted that nowhere did he abandon the reading of Sulamī; Sulamī's reading in turn never deviated from that of ʿAlī. None of the variations attributed to ʿAlī's codex is, however, attested in the ʿĀṣim/Ḥafs reading. The Shīʿites did not recognize ʿĀṣim's reading as that of ʿAlī though some noted ʿĀṣim's Shīʿite sympathies. Sunnī polemics, however, use the idea that ʿAlī's reading is known through Abū ʿAbd al-Raḥmān al-Sulamī and that this latter's reading is not basically

7. Ibn Jinnī records some 60 cases of these variant Readings in his *Muḥtaṣib*; they are scattered through the work but can be traced through the index of names at the end of the book 2: 506. Many of these and others are attested in other works, too, such as Sayyārī: 70 b; Ibn Abī Dāwūd: 53; Ibn al-Juhām: 193; Ibn Khālawayh, *Baḍr*: 151; *Mabānī*: 103; *Manāqib* 3: 110 (quoting Abū l-Qāsim al-Kūfī in his *al-Radd 'alā ahl al-tabdīl*); also Jeffery: 185–92; *Muṣjam al-qirāʾāt al-Qurʾāniyya*, introduction: 15–16 and the sources named therein.
10. ʿĀṣim b. Abī l-Najād al-Kūfī (d. 127), one of the seven Readers of the Qurʾān.
11. Ḥafs b. Sulaymān al-Kūfī (d. 180), a Reader of the Qurʾān and ʿĀṣim's step-son and main student.
14. Abū ʿAbd al-Raḥmān ʿAbd Allāh b. Ḥabīb al-Sulamī (d. 73–74), a transmitter of badīth and Reader of the Qurʾān who taught it in the grand mosque of Kūfā for 40 years.
18. ʿAbd al-Jalīl al-Qazwīnī: 212–13, 238.
different from the standard reading of the text, to attack early Shi‘ite arguments from reports suggesting that ‘Ali had a variant recension of the Qur‘ān.19 One thus wonders if the identification of the reading of ‘Ali with that of ‘Āṣim/ Ḥafs was not originally meant for the same purpose and as a polemical strategy to disarm the Shi‘ites in their sectarian debates with the Sunnīs.

2. Kitāb ‘Alī

An early report asserts that ‘Ali was once seen noting down on a parchment what he heard from the Prophet in his presence.20 References to, and quotations from, a text believed to have been compiled by ‘Ali from the statements of the Prophet are abundant in the material from the second century. According to a report, ‘Āṭa‘ b. Abī Rabaḥ, the jurisconsult of Mecca in the early second century (d. 114), knew this text and had no doubt that it was actually ‘Ali’s compilation.21 Some reports describe the text as a 70 cubit parchment scroll.22 This is identical with a description given for a scroll called al-Jāmi‘a mentioned in some other reports;23 both were said to contain what people need in matters of lawfulness and unlawfulness and the laws of inheritance,24 even monetary compensation for bodily bruises.25 A similar description of the material, size and

20. Ṣaffār: 163 (paragraph # 4, see also 160, para. # 31); ‘Alī b. Bābawayh, Imāma: 174; Rāmhurmūzī: 601; Sam‘ānī, Adab al-imā‘a: 12, 13; Bulqaynī: 300.
21. Ṣhāfi‘ī, Umm 2: 126.
22. Ṣaffār: 142–6 (# 3, 5, 6, 7, 10, 11, 18, 19, 20, 21), 147–9 (# 1, 2, 5, 7, 14), 151 (# 2), 155 (# 10), 159 (# 26), all mentioning the measurement. That it was a parchment is mentioned in 142 (# 2), 147 (# 5). Others only mention it as a large scroll without giving the exact measurement, as in Najāshī: 360 (see also Ṣaffār: 148–9 [# 9, 12], 163 [ # 3], 164 [ # 6], 168 [ # 24]), or that when wrapped it looked like a man’s thigh (Ṣaffār: 165 [# 14]) or a camel’s thigh (ibid.: 142 [# 2]; Ḵāfīf 7: 94).
23. Ṣaffār: 142–46 (# 2, 4, 8, 9, 15, 22), 148–50 (# 8, 13, 16), 152–3 (# 3, 6), 157 (# 19), 160 (# 31); Faqīḥ 4: 419; Ḵbīsāḥ: 528. That this was a parchment is noted in Ṣaffār: 142 (# 2), 149 (# 13), 153 (# 6 where it is also mentioned that when wrapped it looked like a camel’s thigh; also Ḵāfīf 1: 241); Ḵāfīf 1: 239, 241.
24. For the Book of ‘Alī, see Ṣaffār: 142–6 (# 1, 3, 7, 11, 18), 148 (# 7), 149 (# 14), 154 (# 7), 164 (# 10), 166 (# 18); ‘Ayyāshī 1: 25–6; Ḵāfīf 1: 242. For the Jāmi‘a, see Ṣaffār: 142–6 (# 4, 8, 9, 15, 22, 23), 148 (# 8), 150 (# 16), 152 (# 3), 157 (# 19), 161 (# 33); Ḵāfīf 1: 239, 241.
25. For the Book of ‘Alī, see Ṣaffār: 142–6 (# 3, 6, 10, 11, 16, 18, 19, 21), 147–48 (# 1, 6, 7, 11), 155 (# 10, 12), 159 (# 26), 164 (# 5), 166 (# 18). For the Jāmi‘a, see ibid.: 142–6 (# 2, 4, 8, 15, 22), 148 (# 8), 152 (# 3), 153 (# 6), 160 (# 31); Ḵāfīf 1: 239, 241.
contents is also given for another text called *Musḥaf* (or *Kitaḥb* Fāṭima). The specific description which suggests that the text contained everything that people needed including monetary compensation for bruises is occasionally mentioned in connection with yet another text called the *Jafr*. Both of the latter works were also believed to consist of ‘Alī’s notes taken from the Prophet’s dictation. References to these last two texts, mostly in the case of the first and totally in the case of the latter, are, however, concerned with esoteric and apocalyptic matters. All these were supposed to be parts of the written heritage of the House of the Prophet that many early Shi’tites believed passed through the line of the Imāms, providing them with the special knowledge that distinguished them from the rest of the community including the learned. Whether or not all of this was a natural expansion of the single parchment report quoted in the opening of this discussion, as suggested by a contemporary author,

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26. Ṣaffār: 150–151 (# 1), 153 (# 5), 156 (# 14), 161 (# 33); Kāfi: 1: 240; Kbiṣāk: 528. See also Kāfi 3: 507. Contrary descriptions are given in Ṣaffār: 152–4 (# 3, 6), 157 (# 18), 158 (# 21), 159 (# 27); Kāfi 1: 240, 241. Compare also Ṣaffār: 152 (# 3), 153 (# 6), 157–8 (# 19), 161 (# 33); Kāfi 1: 239, 241 (# 5); Kbiṣāk 528 where the two works are categorically distinguished.

27. Ṣaffār: 155 (# 12), 156 (# 14); Faqīḥ 4: 419; Kbiṣāk: 528. See also Ṣaffār: 156 (# 15), 160 (# 30), 161 (# 34) where it is described as containing what people need in matters of lawfulness and unlawfulness. The report in the Faqīḥ states that the text contains all knowledge.

28. For the *Musḥaf Fāṭima*, see Ṣaffār: 150–61 (# 5, 14, 19, 33; compare contrary accounts ibid.: 150–61, # 3, 18, 27). For the *Jafr* see ibid.: 155–61 (# 10, 12, 15, 26, 30, 34).

29. See, for instance, Ṣaffār: 161 (# 32), 169 (# 3), 170 (# 7); ‘Alī b. Bābawayh, *Imāma* 180; Kāfi 1: 241, 242, 8: 58. See also Ṣaffār: 158 (# 23) where it is said that the *Musḥaf* of Fāṭima was taken back (*qubida*) after the death of Muhammad al-Bāqir (d. 114–117).

30. See the article *Djafr* in the Encyclopaedia of Islam, 2nd edn., 2: 375–7 (T. Fahd).

31. Ṣaffār: 162–7 (# 1, 3, 7, 8, 9, 12, 17, 20); Kāfi 1: 276, 297–8; Da‘ā‘im 1: 27, 2: 346–7; Faqīḥ 4: 189, 419; Tadhīb 9: 176.


33. This scenario assumes that the original story has developed in two directions: (a) in size, from a piece of parchment that ‘Alī filled in entirely, front and back as well as the margins (Ṣaffār: 163; Ṭumhumuz: 601), the parchment being made of a sheep skin, neither large nor too small (Ṣaffār: 155 (# 12), 156 (# 14)), to a cow hide (Kāfi 1: 241, though this is denied in Ṣaffār: 156 (# 14)), to two parchments, one from a sheep and the other from a goat (Ṣaffār: 159 (# 26), but in Faqīḥ 4: 419 [also Kbiṣāk: 528], it is the *Jafr* that is on a sheep skin and a goat skin), to a seventy cubit scroll (noted above), to a skin container made of cow hide with several books in it (ibid.: 156 [# 15], 160 [# 30], 161 [# 34]), to two skin containers full of books and other material (Ṣaffār: 151–4 [# 2, 9, 10, 12]); and (b) in content, from the prescription of the licit and illicit to prophecies and apocalyptics, first all attributed to the Book of ‘Alī, then another book was added for Fāṭima; then a third one as the *Jāmi‘a*, that at times was thought to be different from the *Kitaḥb* ‘Alī as noted above; then a fourth one as the *Jafr* (in fact, not one but two: a lesser and a greater [Faqīḥ 4: 419; Kbiṣāk: 528]); then a text on which the names of
the ‘Uthma¯niyya counter-acted by quoting ‘Alı¯ as categorically denying that he received anything particular from the Prophet except for a folio, as tiny as the size of a finger, 34 with three brief sentences he had heard from the Prophet,35 recorded and placed in the sheath of ‘Alı¯’s sword.36 The text of these brief sentences is quoted in many variants.37 As

all Shi‘ites were recorded so that the Imāms could recognize their own followers (Ṣaffār: 170–72), again of the size of a camel’s thigh (ibid.: 173 [# 10]), and at times together with another text on which the names of all enemies of the Imāms until the Day of Resurrection were recorded (Faqīḥ 4: 419; Kbiṣāk: 528; the two texts were in fact given to the Prophet on his Night Journey and were passed by him to ‘Alı¯ [Ṣaffār: 192]); then another text with the names of all future rulers (ibid.: 169 [# 5]; Ibn Samka: 184–5), though the list of the future rulers was at times said to have been in the Kitāb ‘Alı¯ (Ṣaffār: 169 # 1; Maqātīl: 142) or in the Kitāb or Muṣaf of Fāṭima (Ṣaffār: 169 [# 3, 7]; Kāfī 1: 242) and at times the names of the Prophets were thought to be in the same text as well (Ṣaffār: 169 [# 4, 6]); then two texts, one for the names of the Prophets and the other for those of the kings (ibid.: 169 [# 2]; Kāfī 1: 242 [# 7]. Da‘īm 2: 347 suggests that ‘Alı¯ gave his two sons by Fāṭima, Ḥasan and Ḥusayn, “the Book of Qur’ān and the Book of Knowledge, and a confidential testament in which he wrote for them the names of all the kings of the world, the duration of the world, and the names of those who will call to God [du‘āt, presumably meaning the Imāms] until the Day of Resurrection”). On another front, while the mainstream Shi‘ites were content with the book of ‘Alı¯ as an earthly text, the Extremists identified it with the heavenly “hidden book” mentioned in the Qur’ān 56: 78 (Nūrʾmān: 327). A possible parallel may be worth noting: a report in Kāfī 1: 530; Kamāl: 295; Ibn ‘Ayyāsh: 16, 17 suggests that the most prominent rabbi of Medina at the time of ‘Umar had in his possession a book that was dictated by Moses and copied by Aaron. A well known quotation from the Prophet, known among the Shi‘a as Ḥadīth al-Manzila, states that ‘Alı¯ was to the Prophet all that Aaron was to Moses except that ‘Alı¯, unlike Aaron, was not a prophet.

34. Hīya 4: 164.

35. The esoteric Shi‘ites, in turn, wasted no time in coming up with their own contribution and asserted that each letter of those sentences was in fact a code that could open one thousand full chapters of knowledge (Ṣaffār: 307–8; Kāfī 1: 296; Kbiṣāk 649).

36. Faẓrāʾ: 260; Tayālīf 1: 90, 154; Huṣaynī 1: 172–3; ‘Abd al-Razzāq 9: 263, 10: 99; Ibn Abī Shayba 9: 293; Ahmad 1: 79, 81, 100, 118, 119, 122, 126, 142, 151; Ibn Zanjawayh: 441–42; Bukhārī 4: 289; Muslim: 965–9; 1147; Ibn Māja: 887; Tirmidhī 4: 6. A variant locates the record in the sheath of the Prophet’s sword, found after his death by the public (‘Alı¯ b. Ja’far: 292; Shāfīʾ, Musnad 2: 97 [see also Ibn Zanjawayh: 442; Malāʾisin 105; Kāfī 7: 275; Faqīḥ 4: 98; Bayhaqī 8: 26]; Ibn Abī ‘Āsim, Diyāt: 36) or by ‘Alı¯ in particular (Malāʾisin: 17–18; Abū Ya’lā 1: 277; Bayhaqī 8: 324). A report in Ibn ‘Aḍī: 1408 suggests that it was ‘Alı¯ b. al-Ḥusayn Zayn al-‘Ābidīn who brought out the document from the sheath of the Prophet’s sword. Yet another report (Ibn Sād’s 5: 78) ascribes the whole matter to ‘Alı¯’s son, Muhammad Ibn al-Ḥanafīyya who said that ‘Alı¯’s family did not inherit anything from the Prophet except the Qur’ān (sic) and a folio that Ibn al-Ḥanafīyya kept in the sheath of his own sword with the same text ascribed in other reports to that of ‘Alı¯. This was Ibn al-Ḥanafīyya’s response to the supporters of Mukhtār al-Thaqaffī (d. 67) who suggested that Ibn al-Ḥanafīyya had a special knowledge.

37. Riḍāt Fawzī ‘Abd al-Muṭṭalib has collected most of these variations in a booklet entitled Ṣahīfat ‘Alī b. Abī Ṭālib ‘an Rasūl Allāh. See also Miyaṉajī 2: 106–30, 154–56, 176–77 for a similar display of these variants. See also the editors’ footnotes to Tayālīf 1: 90–91, 152; Abū Ya’lā 1: 282–3; Ahmad (Beirut, 1995) 2: 36–7, 52, 265, 268, 286, 304,
usual, some could not see even that much in the sheath of ‘Ali’s sword and transferred it to the sheath of ‘Umar’s. The book of ‘Ali was thought to have been in the possession of ‘Ali Zayn al-‘Abidin, Muhammad al-Baqir, and Ja’far al-Sadiq. The latter two frequently quoted from it, though some of the quotations of Ja’far al-Sadiq were through his father. Later Imams also occasionally quoted the book.

305, 428–9. For a possible factual error in the most popular version of that text, see the editor’s footnote to Muslim: 995–8 (whence Ahmad [Beirut, 1995] 2: 52).

38. See Modarressi, “Early Debates on the Integrity of the Qur’aan”: 19–21. For the polemic purpose of the citations in question, see, for instance, Hākim 4: 153; Ibn Hajar, Fath 1: 182, 4: 74. This purpose can be further attested by versions of the citation where ‘Ali swears by God that he did not receive from the Prophet anything he did not share with others except for those brief sentences (Fazārī: 220; Ṭayalīsī: 1: 90; ‘Abd al-Razzāq 10: 100, 11: 449; Ḥumayyīdī 1: 172–3; Shāfi‘ī, Umm 6: 33, 7: 292; Ibn Abī Shayba 9: 293; ‘Abd al-Rahman 1: 79, 81, 100, 102, 119, 142; Ibn Shabba: 1166; Bukhārī 4: 289; see also Ibn Abī Shayba 6: 566; Ahmad 1: 108; Muslim: 1967; ‘Abd Allāh b. Ahmad: 217 where ‘Ali gets angry when asked if the Prophet told him anything [special]), or says that whoever claims that he received anything else from the Prophet is a liar (Ibn Abī Shayba 14: 198; Ahmad 1: 81; Muslim: 995; 1147; Tirmidhī 4: 6; ‘Abd Allāh b. Ahmad: 218–19; Abū Ya’lā 1: 228). The point is also confirmed by reports where ‘Abd Allāh b. Saba’, whom Sunnhī sources hold responsible for the founding of the Shi‘ite school, is brought into the picture as ‘Ali tells him that the Prophet did not privilege ‘Ali with anything special that the Prophet kept it secret from others and that you (i.e. Ibn Saba’) are a liar (Ibn Abī ‘Aṣīm, Sunna 2: 674–5; ‘Abd Allāh b. Ahmad: 231; Abū Ya’lā 1: 349–50). It is further attested by the fact that some reports also try to put the words into the mouth of Mālik al-Ashtar, a close disciple of ‘Ali whom the Shi‘ites profoundly admired but the ‘Uthmāniyya especially disliked as they believed he was among those who killed ‘Uthmān (a report refrains from even mentioning his name in the present context and refers to him as “someone that the transmitter mentioned” [see, for instance, Ibn Ḥazm 10: 353]), having him run to ‘Ali to inform him that the community has become disunited by what they hear, so he, i.e. ‘Ali, should tell them if he has received any special “testament” from the Prophet. To which question ‘Ali responds that the Prophet did not privilege him with anything beyond what others received, except for that short text (Nasāṭī: 335, 8: 56; Ṭabarānī, Aṣwat 5: 267 [see also Ahmad 1: 119, 122, 5: 127–8, whence Abū Dāwūd 4: 180–81]; Abū Ya’lā 1: 462; Hākim 2: 141; Bayhaqī 8: 194. [Cf. ‘Abd al-Razzāq 11: 449; Ahmad 1: 142–3, 148; Ibn Shabba: 1166–7; Abū Ya’lā 1: 282; Bayhaqī 8: 29]).

39. ‘Abd al-Razzāq 4: 9; Bayhaqī 4: 90.
40. Ḥāfiẓ: 8: 163 (cf. ibid. 8: 131).
41. Ṣafārī: 165; Ṣayḥānī: 966 (see also Tabdīlīb 1: 142; ‘Abd Allāh b. Ḥamza, ‘Iqd: 93).
42. Kashshī: 376 (see also Ḥāfiẓ 3: 397). Following the hereditary line of the Imāmate, it was natural for some people to think that the book should have passed from Ja’far al-Sadiq to his son and successor, Mūsā al-Kāẓim (‘Abd Allāh b. Ja’far: 317; ‘Ummānī: 327). According to one version of a report in Ṣafārī: 166–7, however, Ja’far al-Sadiq is quoted as saying that he had buried the Book of ‘Ali out of caution (lest it fell into the hands of the government).
The vast majority of the quotations are legal injunctions, though later a few esoteric reports are also attributed to it. In a few cases, the citation quotes something that the Prophet or ‘Alī did or did not do, \(^{45}\) a sentence that normally could not have been dictated by the first and copied by the second. It must be noted that in the first centuries, there existed some texts that the partisans of ‘Alī compiled about his virtues (\textit{fudā'il}) or from his statements and acts, in many cases as quotations from him. References to this genre are also found in general biographical works.\(^{46}\) Citations from the “Book of ‘Alī” which describe his acts may thus actually refer to works in this latter genre.

Here is a list of the citations from The Book of ‘Alī in early sources:\(^{47}\)

1 LAW

On prayer:
- Shāfi‘ī 2: 126
- Șaffār: 165
- \textit{Kāfī} 3: 397 (quoting “a book dictated by the Prophet”)
- Ibid. 3: 175
- \textit{Tabdīl} 2: 23, 251
- Ibid. 2: 102
- Ibid. 2: 243
- Ibid. 3: 28 (see also ibid. 1: 142)

On fasting:
- \textit{Tabdīl} 4: 158

\(^{45}\) See \textit{Tabdīl} 10: 108 where it is quoted from the Book of ‘Alī that the Prophet did not amputate more than one hand and one foot as a punishment for theft (even for persistent criminals); \textit{Mahāsin} 273 (also \textit{Kāfī} 7: 176; \textit{Faqīh} 4: 75) quoting the Book of ‘Alī describing ‘Alī’s practice in criminal punishment. Also \textit{Tabdīl} 8: 82 where the Prophet’s conversation with a woman, and \textit{Kāfī} 2: 666 (also 5: 31, quoting “a book by ‘Alī”) where the text of a Prophetic rescript addressed to the Emigrants and Helpers (Meccans and Medinese among the first generation of the Muslims), are quoted.


\(^{47}\) Many of these citations are collected in Miyānāsī, \textit{Makāṭīb al-Rasūl} 2: 135–313, a few also in Jalālī, \textit{Tadhwīn al-sunnah} 64–70 and Muṣṭafā Qaṣīr al-‘Āmilī, \textit{Kitāb ‘Alī} 23–38. The passages are listed in the order in which they are expected to appear in a reconstructed volume.
On pilgrimage to Mecca:
– Bazantî, Nawādir: 33 (also Tabdbīb 5: 152)
– Kāfī 4: 340 (also Faqîb 2: 338; ’Illal 2: 94 [fi Kitāb jaddī])
– Kāfī 4: 368 (also Tabdbīb 1: 329)
– Kāfī 4: 389–90 (two variants, also Tabdbīb 5: 355 [and 357 with variations])
– Kāfī 4: 390 (also Tabdbīb 5: 344)
– Kāfī 4: 534
– Ibn Ḥazm 7: 102–3 (quoting ‘Abd al-Razzāq)

On holy war:
– Kāfī 2: 666, 5: 31(fī kitāb li-’Alî in the second case)

On prohibitions:
– Ḥusayn b. Saʿīd, Zubd: 39 (also Kāfī 2: 347; ’Iqāb: 261 [repeated at 270–71]; Khiṣāl 124)
– ‘Ayyāshī 1: 223 (also ’Iqāb: 278)
– Kāfī 2: 71–2
– Ibid. 2: 278–9
– Ibid. 5: 541 (also Ibn Bābawayh, Amāli: 385; ’Ilal 2: 271; ’Iqāb: 301; cf. Kāfī 2: 374 where a longer version of the same report is attributed in a different transmission to Kitāb Rasūl Allāh)
– Ibn Bābawayh, Amāli: 509–18 (also Faqīb 4: 3–18)
– ’Ilal 2: 160–61 (also Khiṣāl 1: 273)

On property:
– ‘Ala’ b. Ṛazīn: 153 (whence Faqīb 3: 452)

On marriage and divorce:
– Ahmād b. Ḥusayn: 54 (whence Faqīb 7: 413)
– Ahmād b. Muḥammad b. Ḥusayn: 79 (also Tabdbīb 7: 432), 87 (also Kāfī 5: 452)
– Faqīb 3: 416 (also ’Ilal 2: 188; Tabdbīb 7: 481, 490)
– Tabdbīb 8: 82

On dietetics:
– ‘Alī b. Ja’far: 115 (also Kāfī 6: 219, 220 [with variations]; Tabdbīb 9: 2, 4, 5 [also 6])
On arbitration:
- *Kāfī* 7: 414–15 (two variants)

On inheritance:
- Saffār: 165
- *Kāfī* 7: 77
- Ibid. 7: 119
- Ibid. 7: 136
- *Maʿānī*: 217 (also *Tabdhīb* 9: 211)
- *Tabdhīb* 9: 325–6

Numerous other quotations are attributed to a text on the law of inheritance (*Ṣahīḥat al-faraʿīd*), also believed to have been compiled by ʿAlī from the dictation of the Prophet. This was said to be a part of the

48. It was noted above that a report in ‘Abd al-Razzāq 4: 6–7 (also Ahmad 1: 141; Ibn Abī Shayba 15: 227; Bukhārī 2: 277) suggested that ʿAlī offered a text that contained the orders of the Prophet on the topic of *fa ṭīd* (here meaning religious taxes on livestock and agricultural products) to ʿUthmān but the latter rejected it. The numerous quotations from ʿAlī on the topic (ʿAbd al-Razzāq 4: 5–6, 7, 19, 22, 39, 75, 88, 89, 122, 133, 134; Ibn Abī Shayba 3: 117, 118, 122, 125, 127, 129, 132, 133, 136, 145, 219; Ahmad 1: 92, 113, 145, 148; Abū Dāwūd 2: 99–101 and many other sources) may all go back to the same text which was allegedly issued by the Prophet but never actually sent out to tax collectors in his lifetime (Dārimī 1: 382–3; Abū Dāwūd 2: 98). A text similar in style that the Prophet is said to have issued for Amr b. Ḥazm, his emissary and tax collector in Yemen, is, however, recorded in almost all the main collections of *ḥadīth*, albeit with some variations. A sentence cited by Khaṭṭābī 2: 176 from the text that ʿAlī allegedly offered to ʿUthmān but which was rejected by the latter is reported elsewhere to belong to a rescript that ʿAlī wrote to ʿUthmān b. Ḥunayf, his governor of Basra (Majd al-Dīn Ibn al-Athīr 2: 298, but cf. 3: 392). On the other hand, a similar name, Kitāb al-faraʿīd, is also applied to another text attributed to ʿAlī on the monetary compensations for loss of life or bodily injuries (*Kāfī* 7: 330–43). All three texts which are said to have either been in the possession of ʿAlī or issued by him can reasonably go back to him, presumably as guidelines to his governors during his caliphate. The term *fa ṭīd* in the general sense can also legitimately apply to all three subjects, though in later legal usage it is normally used in the sense of the law of inheritance.
Book of ‘Alī (Kāfī 7: 94 [read fī Kitāb ‘Alī as in Tabdhīb 9: 271]) with a similar description of its size and shape (Kāfī 7: 94–5), or of the Jāmi‘a (Ṣaffār: 145; Kāfī 7: 125). Here is a list of citations from this text on the law of inheritance:

– Kāfī 7: 81 (where two conflicting accounts are given of the arrangement of the text).
– Ibid. 7: 93–4 (also Da‘ā‘īm 2: 369)
– Kāfī 7: 98 (also Da‘ā‘īm 2: 371)
– Kāfī 7: 112 (repeated at 113; also Da‘ā‘īm 2: 375)
– Kāfī 7: 126 (see also 7: 125; cf. Ṣaffār: 145 where the passage is cited from the Jāmi‘a)
– Da‘ā‘īm 2: 370
– Ibid. 2: 374
– Ibid. 2: 379
– Tabdhīb 9: 306

On the penal code:

– Mahāsin. 273 (also Kāfī 7: 176)
– Kāfī 7: 201
– Ibid. 7: 214 (also 216 with variations)
– Ibid. 7: 316–7
– Ibid. 7: 313
– Ibid. 7: 318
– Ibid. 7: 329
– Khīsāl. 539
– Tabdhīb 10: 108

II ETHICS

– Zayd al-Zarrād: 3–4 (also Ma‘ānī. 1–2)
– ‘Abd Allāh b. Ja‘far: 92
– Ṣaffār: 147
– Kāfī 1: 41
– Ibid. 2: 71–2
– Ibid. 2: 136
– Ibid. 2: 259
– Ibid. 2: 484 (also 488 with variations)
There is also a quotation in Ḥusayn b. Sa`īd, Zuhd: 44 on the proper etiquette for the treatment of slaves, ascribed to the “Book of the Messenger of God,” presumably referring to the text in question.

III DOGMATICS AND VIRTUES (FAḌĀʾIL)

- Ṣaffār: 166–7
- Masʿūdī 5: 82–3
- Khisāl: 65–7
- Ibn al-Juhām: 466 (also Tūsī, Amālī 2: 20)

IV TALES OF THE PROPHETS

- ‘Ayyāshī 1: 27–9 (ff kitāb min kutub ‘Alī, also ‘Alī b. Ibrāhīm 1: 36–41 [ff Kitāb Amīr al-Muʾminīn]; Ilal 1: 100)
- ‘Alī b. Ibrāhīm 1: 32–4
- Ibid. 1: 41
- Kāfī 8: 233

V ESOTERIC

- Ṣaffār: 169 (# 1; cf. # 3 and 7 where the account is ascribed to the Book of Fāṭima; also Maqāṭil: 208)
- Kāmil: 312–13 (also Ḫūyūn 1: 45–6 [the text is on pp. 40–45])
- Shāhān b. Jibrāl: 141–2
- Manāqib 4: 273
- Dalāʾil al-imāma: 554–62 (also Ibn Ṣa`d, Malāḥīm: 168–71 [quoting a work of Ya`qūb b. Nu`aym, an early third-century author])

3. Kitāb al-diyyāt

A text attributed to ‘Alī on the monetary compensations for the loss of life or a limb, finger, eye, or any other part of the body, based on a rescript

49. Kāfī 7: 311
that he sent to his governors as a guideline.50 In a few cases, this text is also referred to as Kitāb ‘Alī51 or Kitāb al-farāʾīd.52


4. Nahj al-balāgha

Late in the third century, the number of sermons ascribed to ‘Alī was around 400.53 Half a century later, the number was said to be 480.54 Several early transmitters of hadīth compiled registers of his sermons, including:

- Zayd b. Wahb al-Juhānī (late first century)55
- Masʿūda b. Ṣādaqa al-ʿAbdī (late second century)56
- Ismāʿīl b. Mīrān al-Sakūnī (alive in 224)57
- ʿṢāliḥ b. Abī Ḥammād al-Rāzī (mid-third century)58
- ʿAbd al-ʿAzīzm b. ʿAbd Allāh al-Ḥasanī (d. 252)59

Others devoted chapters of their works to sermons, letters, and other statements quoted from ‘Alī. They included early historians such as Muḥammad b. Ṭabarī, Muḥammad b. ʿUmar al-Wāqidī (d. 207),60 ‘Alī b. Muḥammad al-Madāʾīnī
Ahmad b. Muhammad b. ‘Abd Rabbih (d. 328), and ‘Abd al-‘Aziz b. Yahya al-Jalidi (d. 332). Yet others collected the texts of letters attributed to ‘Ali, such as Ibrihim b. Muhammad al-Thaqafi (d. 283).

The earliest surviving work belonging to the first genre is the *Nahj al-balagha*, a collection of selected sermons, letters and other statements attributed to ‘Ali, compiled by the Sharif al-Radi, Muhammad b. al-Husayn al-Musawi (d. 406) in 400. Much of the contents of this work is attested in earlier sources, a few of which are mentioned in the work itself. A number of works have recently assumed the task of documenting the passages cited in the *Nahj al-balagha* through tracking down earlier sources where those passages are quoted from ‘Ali. The most recent work in this genre is Rid'a Ustad's *Madarik-i Nahj al-balagha* (Qum, 1396). A recent edition of the *Nahj al-balagha* (ed. Ja'far al-Husayni, Qum, 1419) also includes a section on the sources of its contents (pp. 591–621).

In a few instances, passages attributed to other authorities in earlier sources are included in this work, presumably on the basis of some other early sources that have not survived. Ibn Taymiyya and Dhahabi have expressed doubts about the authenticity of much of the contents of the *Nahj al-balagha*. Ibn Khallikân did the same in *Wafayat* 3: 313, though elsewhere (ibid. 5: 8) he cited from the work with no qualms. Khañib (Jami 2: 161) rejects as spurious the eschatological sermons attributed to ‘Ali, a few examples of which are included in the *Nahj al-balagha*.

The *Nahj al-balagha* is available in many editions and manuscripts dating from the fifth century onward. For a list of pre-tenth century manuscripts of the work, see ‘Abd al-‘Aziz al-Tabataba’i in *Turathuna* (a quarterly published in Qum) 5: 25–102, 7–8: 13–36, 29: 7–25. A recent
work, *Nahj al-sa‘āda fī mustadrak Nahj al-balāgha* by Muḥammad Bāqir al-Mahmūdī (2nd edn., Tehran, 1998), attempts to collect statements, documents and poetry attributed to ʿAlī that are not included in the *Nahj al-balāgha*.

Many commentaries have been written on this work during the course of the past ten centuries. For the early commentaries, see Uṭāridī in *Kāwusbī dar Nahj al-balāgha*: 275–87. For others see Āghā Buzurg 14: 111–61; Ibn Yūsuf 2: 124–49. For a list of works written on the *Nahj al-balāgha* in Arabic and Persian, see Uṣṭādī, *Kītābna-yī Nahj al-balāgha* (Tehran, 1359sh [1980–1981], reprinted in his *Chibīl maqāla*: 351–98).

5. **Musnad**

As noted above, sermons and other administrative statements by ʿAlī are collected in special volumes or chapters. There are also works which attempt to collect reports quoted from ʿAlī on doctrinal, legal and ethical topics, many of which cite statements or acts of the Prophet. *Masānūd*, collections of ḥadīth that are organized on the basis of the first transmitter, rather than the more common subject arrangement, usually have a chapter devoted to reports quoted from ʿAlī. Ahmad 1: 75–160; Abū Yaʿlā 1: 223–462; Ṭabarī, *Tabdīl al-ʿīthār*, the entire vol. 4; Ibn Kathīr, *Jāmiʿ al-masānūd* 19: 95–289, 20: 5–344, are a few examples. Most works cited or published as independent works under the title of *Musnad ʿAlī* are, or seem to have been, parts of larger collections, including those by the following authors:

- Yaʿqūb b. Shayba al-Ṭabarī (d. 262),69 in five volumes70
- Qādī Ismāʿīl b. ʿīsḥāq al-Jahdāmī al-Azdī (d. 282)71
- Muḥammad b. ʿAbd Allāh al-Ḥaḍramī al-Kūfī, known as Muṭayyān (d. 297)72
- Ahmad b. ʿAlī b. Shuʿayb al-Nasāʾī (d. 303)73
- Yahyā b. Muḥammad b. Ṣāʿīd al-Baghdādī (d. 318)74
- ʿAbd al-Raḥmān b. ʿUṯmān al-Ṭamīmī al-Dimashqī (d. 420)75

70. *Dhahabī*, *Sīyar*: 478.
72. ʿAbd al-ʿAzīz al-Ṭabarānī, *Abī al-Bayt*: 469–70. The work has survived in a manuscript printed in the form of scattered facsimile excerpts in Uzbek’s *Musnad ʿAlī b. Abī Ṭalīh*.
There are a number of recent works that attempt to collect all extant quotations from ‘Alī. The most comprehensive are the *Musnad ‘Alī b. Abī Ṭālib* by Yusuf Uzbak (7 vols., Damascus and Beirut, 1995), which includes most of such quotations in Sunnī works of hadīth, and *Musnad al-Imām ‘Alī* by Hasan al-Qapānchī (10 vols., Beirut, 2000) that includes 11,451 quotations in Shi‘ite and Sunnī collections.

6. *Dīwān*

There are conflicting reports in the early sources as to whether ‘Alī composed any poetry. In his *Musnad ‘Alī*, ‘Abd al-‘Azīz al-Jalūdī (d. 322) devoted a chapter to the poetry attributed to ‘Alī. Later, several collections were made of this material, including:

- Anonymous, used by Kaydarī in his *Anwār al-‘uqūl* (named below)
- *Dīwān ‘Alī*, by Hibat Allāh b. ‘Alī, Ibn al-Shajarī (d. 543), also used by Kaydarī in his *Anwār al-‘uqūl*
- *Anwār al-‘uqūl fi asbār Waṣī al-Rasūl*, also by Kaydarī, a collection of 506 poems attributed to ‘Alī gathered from the sources named in the work and arranged in alphabetic order. An anonymous collection which has been published many times under the title of *Dīwān ‘Alī* seems to be an adaptation of this latter work. The arrangement and material are to a great extent the same, but some poems and the chains of transmission are omitted

Much of the poetry attributed to ‘Alī in these works belongs to others. See Dānishpazhūh 5: 1108–24 and Ḥasanzāda 15: 306–13, 17: 62–5 for many examples.

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78. There are many manuscripts of this work. See now Mihrız in ‘Ulām-i ḥadīth 9 (1998): 206–8 for a list.
7. Decisions

The administrative practice, judicial decisions and executive orders of 'Alī during his caliphate were recorded by a number of his disciples including 'Ubayd Allāh b. Abī Rāfī', Ḥārith al-A'war, and possibly Aṣbagh b. Nubāta (see below). There are numerous references to collections of this genre in early sources.80 The legal opinions ascribed to 'Alī in Sunnī works concerning various matters of rituals and law are recently collected by Muḥammad Rawwās Qal'ajī in a book called Mawsūʿat fiqh 'Alī b. Abī Ṭālib (Damascus, 1983), a volume of his Silsilat mawsūʿāt fiqh al-salaf.

2: Fāṭima al-Zahra’

Fāṭima al-Zahra’a, daughter of the Prophet and wife of ‘Alī, and mother of Ḥasan and Ḥusayn, the second and third Imāms of the Shi'a. She is highly revered by the Shi'a as one of their Fourteen Infallibles that consist of the Prophet, Fāṭima, and the twelve Imāms. She died shortly after the death of her father in the year 11.

For a summary of the accounts of the early sources on Fāṭima, see the entry on her in the Encyclopaedia of Islam, 2nd edn., 2: 841–50 (L. Veccia Vaglieri) where a list is also given of some primary and secondary sources on her life. See also Denise L. Soufī, “The Image of Fāṭima in Classical Muslim Thought,” Ph.D. dissertation, Princeton, 1997. For a list of other monographs on her, see ‘Abd al-Jabbar al-Rifā’ī 5: 11–129.

1. Muṣḥaf Fāṭima

A work bearing this title is mentioned in numerous early Shi'ite reports, almost always with esoteric associations. A quotation from Ja'far al-Ṣādiq related that the Muṣḥaf Fāṭima contained the text of the will and testament of Fāṭima (Ṣaffār: 157 [# 16], 158 [# 21]; Kāfī 1: 241 [# 4]), but this would have meant a different and longer text than the very short one quoted from Muḥammad al-Bāqir in Faqīḥ 4: 244 as the will of Fāṭima. There are, however, other accounts of the authorship of the book. One report suggests that it was a collection of what the angel Gabriel had

80. E.g. Aḥmad, Ṭal' 1: 346; Muslim: 13, 14.
related to her to comfort her after her father’s death, and that it was her husband ‘Alī who gathered the material together and wrote it down (Ṣaffār: 154 [# 6; see also 157, # 17]; Kāfī 1: 241 [# 5]). Another report concurs with most of this account, but without specifying the name of the angel (Ṣaffār: 157 [# 18]; Kāfī 1: 240 [# 2]). Yet other reports suggest that the book was dictated and revealed by God (Ṣaffār: 152 [# 3]; the reference is missing from the same report in Kāfī 1: 239; it is not clear whether the sentence was added to the text in Ṣaffār or edited out in the Kāfī), or dictated by the messenger of God and written down by ‘Alī (Ṣaffār: 153 [# 5]). Another report tries to fuse the latter two accounts together by suggesting that the book was the word of God sent down to her, dictated by the messenger of God and written down by ‘Alī (Ṣaffār: 156 [# 14]). Biḥār 26: 42 further suggests that the term “messenger of God” may refer to Gabriel and not the Messenger, i.e. the Prophet. Being dictated by the messenger of God and written down by ‘Alī was, however, the standard formula to describe the Book of ‘Alī, as noted above, where the phrase “messenger of God” was understood by all to refer to the Prophet.

There are also conflicting accounts about the nature of the contents of the book. All agree, however, that there was nothing from the Qurʾān in that book (Ṣaffār: 150–61 [# 1, 2, 3, 5, 8, 9, 14, 15, 17, 19, 27, 30, 33]; Kāfī 1: 239–40 [# 1, 3]; Dalāʾīl 105), clearly an attempt to assert that even if revealed by God, the book was nevertheless not a part of the Prophetic message nor on a par with the Qurʾān (see especially Ṣaffār: 154–9 [# 9, 14, 17, 27]). As noted above, one account identified the text as the will and testament of Fāṭima. The Gabriel version, on the other hand, suggested that the book contained what the angel related to her on the situation of her father after death and what would happen to her offspring after her (Ṣaffār: 154 [# 6]; Kāfī 1: 241 [# 5]). A variant of this account that attributes the revelation of the book to an unnamed angel emphasizes that there was no material concerning shabī’a (shay’ min al-balāl wa l-barām) in the book, rather some information about the future (Ṣaffār: 157 [# 18]; Kāfī 1: 240 [# 2]). Another report, however, expands the scope of the book and finds there whatever information people require for performing their religious duties, including even details of the penal code (Ṣaffār: 150–51 [# 1]; Kāfī 1: 240 [# 3]). As noted in the case of the Book of ‘Alī, this latter description is also given for the two texts called Jafr and Jāmi’a. The actual references to the text usually deal with matters of divination and historical prophecy rather than
religious duties. One, for instance, predicts that the Manicheans will re-appear in the year 128 as Ja'far al-Ṣādiq had found in the *Musḥaf* of Fāṭima (Ṣaffār: 157 [# 18]; Kāfī: 240 [# 2]). Another reports that he looked through the Book of Fāṭima where the names of all future kings were recorded but could not find the name of any of the Ḥasanids there (Ṣaffār: 169 [# 3, 5]; ‘Alī b. Bābawayh, *Imāma*: 180; Kāfī: 242 [# 8]; a variant in Ṣaffār: 161 [# 32] and 170 [# 7] replaces Banī ‘l-Ḥasan with banī fulān and gives them [a share in rulership] as small as the dust of a horseshoe), a clear reference to the claim of Muḥammad b. ‘Abd Allāh al-Nafs al-Zakiyya who rose against the ‘Abbāsid Mansūr in 145. Another version of this report mentions al-Nafs al-Zakiyya by name, adding that not only the names of the kings but even those of all prophets and their legatees (awsiyā’) are also recorded in that book (*Maṇāqib* 4: 249; also Ṣaffār: 169 [# 4, 6] where the title *Musḥaf Fāṭima* is replaced with “a book”). This does not accord with a report in Ṣaffār: 169 (# 2) and Kāfī: 1: 242 (# 7) that reserves a separate book for each of the two categories, the prophets and the kings. A later and more esoteric description conveys an even stronger element of omniscience, asserting that the book contains all knowledge of the universe, and the past, present and the future of humanity, yet all of this forms the contents of only its first two folios (*Daḷā‘īl*: 104–107).

This latter report also gives a glorious picture of the physical grandeur of the text in question (ibid.: 105). An earlier report only stated that the book was three times as big as the Qur’ān in size (Ṣaffār: 152 [# 3]; Kāfī: 239 [# 1]). There is also a small discrepancy concerning the text’s whereabouts. While most reports speak of this book being available to Ja‘far al-Ṣādiq and the Imāms after him (Ṣaffār: 150–58, 161 [# 1, 3, 5, 8, 15, 19, 32, 33]; Kāfī: 1: 239–42 [# 1, 2, 3, 7, 8]), implying that it moves through the line of the Imāms from Fāṭima’s offspring until it is received by the Mahdī (Daḷā‘īl: 106), a single account maintains that the book was actually “taken back” after the death of the fifth Imām, Muhammad al-Bāqir (Ṣaffār: 158 [# 23]). This latter idea is possibly a legacy of an early Shi‘ite group who did not follow Ja‘far al-Ṣādiq after his father (see Bīhār 74: 17; also Modarressi, *Crisis*: 54, n. 7). There are, however, indications that Ja‘far al-Ṣādiq, who may have referred to this book on occasions, tried on others to imply that though he had seen the book in the past, he may not actually have owned it (Kāfī: 3: 507). The above statement about the book being “taken back” may be in line with this last report.
As for the origin of the assumption that such a book existed, one author suggests a kind of natural expansion parallel to the line suggested in the case of the Book of ‘Alī. There seems to have existed a belief among many early Imāmī Shi’ites in the late Umayyad period that the names of the Imāms from the offspring of Fāṭima and ‘Alī were written on a tablet (lawḥ) which God had sent down to the Prophet who in turn had given it to Fāṭima (Nu’mānī: 62, 63; Ikhtisās: 210–12; Kamāl: 308, 311, 313; ‘Uyūn 1: 42, 46, 47; Gbayha: 139, 144; see also Khazzāz: 196). Variants of the account identify the tablet as a folio (ṣahifa) (Kamāl: 306–7, 312; ‘Uyūn 1: 40, 45) or a document (kitāb) (Kamāl: 312; ‘Uyūn 1: 45) dictated by the Prophet and written down by ‘Alī. In many versions of this report, a post Occultation text is appended with a full list of the names of all twelve Imāms as the text of the Tablet or Folio (see, for instance, Kāfī 1: 527–8; Nu’mānī: 62–6; Kamāl: 307, 309–11; ‘Uyūn: 40–45; Ikhtisās: 211–12; Gbayha: 144–6). The transition from the idea of a sāhifa to that of a mushaf should have been a fairly smooth process.

Apart from the quotation on the re-emergence of the Manicheans mentioned above (Ṣaffār: 157; Kāfī 1: 240), there are a few other citations from the Mushaf Fāṭima in the sources, including the following:

- Kāfī 3: 507 (on zakāt) quoting from the Kitāb Fāṭima
- Ibid. 8: 57–8 (on an addition to Qur‘ān 70: 2, more in the form of a marginal gloss)
- Biḥār 30: 245 (on a different reading for Qur‘ān 25: 28 [quoting Ta‘wīl al-āyāt, though in the printed version of that work: 374, whence Ibn al-Juhām: 193, the source appears as Mushaf ‘Alī instead of Mushaf Fāṭima])

The last two references may seem to contradict the standard account that there was nothing Qur‘ānic in that book. However, as noted above, this description was an attempt to prevent a possible misunderstanding that as a book revealed by God, it must be a complement to the Qur‘ān. Thus, the description denies the existence of any material which can be regarded as an addition to the Qur‘ān but not the inclusion of existing verses of the Qur‘ān and the exegetical glosses upon them. The first quotation contradicts reports which state that nothing in the book was about šarī‘a even if, as it seems, those reports also try to make a distinction between the nature of the Qur‘ānic revelation and that of Mushaf Fāṭima. However, the quotation goes well with other reports that describe the mushaf as containing everything that people need for their religious duties.