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The Second Infallible: Hazrat Zahra (sa) and her forty discourses

The Second Infallible: The unique Lady of Both Worlds Hazrat Zahra (sa)

Name: Fatima (sa)

Renowned Titles: Zahra, Saddiqa Kubra, Tahira, Raazia, Marziyya, Insiyya, Batool, Hooriyya, Mohaddisa etc.

Sub Title: Umul Hassanain, Ume Abeeha and Umul Aiyyma.

Father and mother: Muhammad the Prophet^l of Allah (S), Khadija Kubra (as)

Time & Place of birth: At the threshold of dawn, Friday the 20th of Jamadi us sani, 5th year of Prophetic mission, Born in Mecca.

Time of migration & marriage: At the age of nearly 8 years Migrated along with Ali (as) to Medina & in the second year of the migration, & beginning of the month of zul hijja was married to Ali (as) and bore five children by the Names of Hassan, Hussain, Zainub, Ume Kulsoom, and Mohsin.

Time & Place of martyrdom: Was Martyred between the prayer times of Maghrib & Esha on the 15th or 13 of the month of Jamadi ul Awal or 3rd of Jamadi us sani 11th year of Hijrah. At the age of 18 years, in Medina.

[Forty Traditions from Hazrat Zahra \(sa\)](#)

اربعون حديثاً عن فاطمة الزهراء عليها السلام

1. Praise & Eulogy Is for Allah for the blessing & bounties which He has bestowed. And thanks to Him

upon what He revealed (to His servants) And Praise Is for Him upon the common boons & blessings which He bestowed upon His servants without their request And upon the comprehensive & complete blessings which He granted to all & sundry & gave It to us, consecutively. Those graces & favors which are uncountable.

And are Irredeemable & not compensable due to their plentiful-ness of number. And the Imagination of their end is out of the reach of human mind.

He invited the servant to thankfulness for the sake of the consecutive & continuous enhancement of blessings. And opened the door of eulogy & Praise (of Allah) upon them so that He may make his favors & beneficences great & plentiful for them.' [1](#)

الْحَمْدُ لِلَّهِ عَلَى مَا أُنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا أُلْهِمَ، وَالْفَنَاءُ بِمَا قَدَّمَ، مِنْ عُمُومِ نِعَمٍ ابْتَدَأَهَا وَسُبُوغِ آلَاءِ أَسَدَاهَا، وَ-1
تَمَامِ نِعَمٍ وَالْإِصْحَاءِ عَدْدُهَا، وَنَأْيِ عَنِ الْجَزَاءِ أَمْدُهَا، وَتَفَاوُتِ عَنِ الدَّرَاكِ أَبْدُهَا، وَنَدْبِهِمْ لَاسْتِرَادَتِهَا بِاشْكُرِ
(لَا تَصَالِيهَا، وَاسْتَحْمَدَ إِلَى الْخَالِئِ بِإِجْزَالِهَا وَتَنَّى بِالنَّدْبِ إِلَى أَمْثَالِهَا). (أعيان الشيعة - الطبع الجديد - ج 1 ص 315)

2. I testify that there is no Deity (Lord) except the sole & matchless Allah. And the testification of the singleness of Allah is a word that Allah has declared sincerity (as) its reality, & made the hearts the center of its contact & union. And has made the specifications & research of the oneness of Allah's station obvious & evident In the light of meditation. The Allah Who cannot be seen by the eyes & tongues are unable & baffled to describe His virtues & attributes. And the intelligence & apprehension of man is helpless & destitute from the imagination of his lowness. [2](#)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، كَلِمَةً جُعِلَ الْإِخْلَاصُ تَأْوِيلُهَا، وَضَمِنَ الْقُلُوبُ مَوْصُولُهَا، وَأَنَارَ فِي-2
التَّفَكِيرِ مَعْقُولُهَا، أَلْمَمْتَنِعُ مِنَ الْأَبْصَارِ رُؤْيَاهُ، وَمِنَ الْأَلْسُنِ صِفَتُهُ، وَمِنَ الْأَوْهَامِ كَيْفِيَّتُهُ. (أعيان الشيعة - الطبع
(الجديد - ج 1 ص 315)

3. Allah made all the beings without previous matter & sample & shape & pattern. And made them wear the dress of life by His main & might's & created them according to His divine will & Intention, short of it that He might have needed their creation, or have wished any benefit for Himself from their shaping & sketching, except this that he wanted to give a proof of His wisdom & make the people (creations) aware about His obedience & submission, & Invited them to his servitude & worship & make His Invitation grand & ostentatious. [3](#)

إِبْتَدَعَ (اللَّهُ) الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلُهَا، وَأَنْشَأَهَا بِلاَ احْتِزَاءٍ أَمْثَلَةٍ أَمْثَلَهَا، وَكَوَّنَهَا بِقُدْرَتِهِ، وَذَرَأَهَا بِمَشِيئَتِهِ، مِنْ-3
غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا وَلَا فَائِدَةٍ لَهُ فِي تَصْوِيرِهَا، إِلَّا تَنْبِيْناً لِحِكْمَتِهِ وَتَنْبِيْهاً عَلَى طَاعَتِهِ وَإِظْهَاراً لِقُدْرَتِهِ وَتَعْبُداً
(لِبَرِّيَّتِهِ، وَإِعْزَازاً لِدَعْوَتِهِ). (أعيان الشيعة - الطبع الجديد - ج 1 ص 316)

4. Allah fixed the reward for His obedience & torment for His Insubordination & disobedience, so that He may restrain His servants from His wrath & fury & lead them to His paradise. [4](#)

جَعَلَ (الله) الثَّوَابَ عَلَى طَاعَتِهِ وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ، ذِيَادَةً لِعِبَادِهِ عَنْ نَقْمَتِهِ، وَحِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ. ... -4
(أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

5. And I testify that my father Muhammad (S) is the apostle & the servant of Allah. And Allah' selected & chose him before appointing him at the post of Prophethood. And He named him before choosing & selecting him. And chose him before everything & delegating him. Then all the creations were hidden & covered in the covers of unseen & were hidden amid the screen & curtain of fear & fright & stayed near the last & final border of non-entity (nothingness), for, Allah was aware of & knew the end of matters & because of His encompassing the incidents of times & ages, & His knowledge of the predestinates.

Allah appointed him (as apostle) so that he may complete all His matter & Implement His order & materialize His decrees & predestinates. [5](#)

وَاشْهَدُ أَنَّ أَبَى مُحَمَّدًا (ص) عَبْدُهُ وَرَسُولُهُ، اخْتَارَهُ وَانْتَجَبَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَسَمَّاهُ قَبْلَ أَنْ اجْتَبَلَهُ، وَاصْطَفَاهُ قَبْلَ -5
أَنْ ابْتَعَثَهُ، إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَبَسْتَرِ الْأَهْوِيلِ مَصُونَةٌ، وَبِنَهَايَةِ الْعَدَمِ مَقْرُونَةٌ، عِلْمًا مِنَ اللَّهِ تَعَالَى بِمَالِ الْأُمُورِ،
وَإِحَاطَةً بِحَوَادِثِ الدُّهُورِ وَمَعْرِفَةً بِمَوَاقِعِ الْمَقْدُورِ. ابْتَعَثَهُ اللَّهُ تَعَالَى إِيْتِمَامًا لِأَمْرِهِ، وَعَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَإِنْفَاذًا
(لِمَقَادِيرِ حَتْمِهِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

6. Allah saw nations & groups had various different sects in their religion & scattered & staying on the verge of the fires of differences, busy with their idol worshipping. They denied God with all the signs and symbols of him. (Irfan) So Allah illuminated the darkness's through my father Muhammad (S) and removed the darkness's from their hearts, removed (cured) the blindness of the eyes. [6](#)

فَرَأَى (الله) الْأُمَمَ فَرَقًا فِي أَدْيَانِهَا، عَكْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا فَأَنَارَ اللَّهُ تَعَالَى بِأَبَى -6
مُحَمَّدٍ (ص) ظُلُمَهَا، وَكَشَفَ عَنِ الْقُلُوبِ بُهْمَهَا، وَجَلَّى عَنِ الْأَبْصَارِ غُمَمَهَا. (أعيان الشيعة- الطبع الجديد- ج 1 ص
316)

7. My father Muhammad (S) stood up with (his) guidance among the people. And saved them from perversion & aberration, and turned their blindness into enlightenment and guided them towards the firm religion. And called (invited) them to the straight way. [7](#)

قَامَ (أَبَى مُحَمَّدٌ) فِي النَّاسِ بِالْهِدَايَةِ، وَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ، وَبَصَّرَهُمْ مِنَ الْعَمَايَةِ، وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَدَعَاهُمْ -7
(إِلَى الصِّرَاطِ الْمُسْتَقِيمِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

8. You the servants of Allah, are the ones to maintain His injunctions & prohibitions, & the carriers of His religion, & His revelation, & the trustees of Allah upon your souls, & the propagators of His religion among the other nations. [8](#)

أَنْتُمْ عِبَادُ اللَّهِ نُصِبُ أَمْرَهُ وَنَهْيَهُ، وَحَمَلَةُ دِينِهِ وَوَحْيِهِ، وَأَمْنَاءُ اللَّهِ عَلَى أَنْفُسِكُمْ، وَيُلْغَاؤُهُ إِلَى الْأُمَمِ. (أعيان الشيعة - 8
(الطبع الجديد - ج 1 ص 316)

9. Oh the servants of Allah! (Beware) the real leader from Allah, is present among you and the commitment has previously been made to you and the remaining & left over of the prophet hood has been appointed for your guidance.

That is the speaking book of Allah the truthful Quran, & a beaming & gleaming light, in which all the secrets & facts about the completion of man & his prosperity have been exhibited & illuminated. It guides from darkness towards light of guidance. Its followers are the subject of envoy of others. [9](#)

أَنْتُمْ عِبَادُ اللَّهِ... زَعِيمٌ حَقٌّ لَهُ فِيكُمْ، وَعَهْدٌ قَدَّمَهُ إِلَيْكُمْ، وَيَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ، كِتَابُ اللَّهِ النَّاطِقُ، وَالْقُرْآنُ الصَّادِقُ - 9
وَالنُّورُ السَّاطِعُ، وَالضِّيَاءُ اللَّامِعُ، بَيِّنَةٌ بَصَائِرُهُ، مَنكشِفَةٌ سَرَائِرُهُ، مُتَجَلِّيةٌ ظَوَاهِرُهُ، مُغْتَبِطٌ بِهِ أَشْيَاعُهُ. (أعيان الشيعة -
(الطبع الجديد - ج 1 ص 316)

10. The book of Allah is the guide of its followers towards the pleasure of Allah. Listening (carefully) to it leads to the salvation. The enlightened & conspicuous evidences & proofs of Allah can be obtained through it. And (also the knowledge) of His interpreted intentions & fear invoking constraining prohibitions & His sufficing testimonies & conspicuous arguments, & desired virtues & allowed endowments & gifts & obligatory divine laws. (Can be obtained from it) [10](#)

كِتَابُ اللَّهِ ... قَائِدٌ إِلَى الرِّضْوَانِ اتِّبَاعُهُ، مُؤَدٍّ إِلَى النَّجَاةِ اسْتِمَاعُهُ. بِهِ تُنَالُ حُجَجُ اللَّهِ الْمُنَوَّرَةُ، وَعَزَائِمُهُ - 10
الْمُفَسَّرَةُ، وَمَحَارِمُهُ الْمُحَذَّرَةُ، وَيَبَيِّنَاتُهُ الْأَجَالِيَّةُ، وَيَرَاهِينُهُ الْكَافِيَّةُ، وَفَضَائِلُهُ الْمُنْدُوبَةُ، وَرُخَصُهُ الْمَوْهُوبَةُ، وَشَرَائِعُهُ
(المكتوبة). (أعيان الشيعة - الطبع الجديد - ج 1 ص 316)

11. Allah made the faith for you as a purity from polytheism (& infidelity). [11](#)

(فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشَّرْكِ. (أعيان الشيعة - الطبع الجديد - ج 1 ص 316 - 11)

12. And (made) service the cause of your getting distant (purification) from pride (egoism). [12](#)

(وَجَعَلَ اللَّهُ [الصَّلَاةَ] تَنْزِيلَهَا لَكُمْ عَنِ الْكِبَرِ. (أعيان الشيعة - الطبع الجديد - ج 1 ص 316 - 12)

13. And rendered alms for the purity of your soul & nourishment & expansion of your sustenance. [13](#)

(وَ [جَعَلَ اللَّهُ] الزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ وَنَمَاءً فِي الرِّزْقِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-13)

14. And rendered fasting for the maintenance & firmness of your sincerity. [14](#)...

(وَ [جَعَلَ اللَّهُ]... الصِّيَامَ تَثْبِيثًا لِلْإِخْلَاصِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-14)

15. And Allah set hajj for the consolidation & reinforcement of the religion. [15](#)

(وَ [جَعَلَ اللَّهُ] الْحَجَّ تَشْيِيداً لِلدِّينِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-15)

16. Allah executed & 'rendered justice (for the sake of putting together & harmonization of the hearts; [16](#)

(وَ [جَعَلَ اللَّهُ] الْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-16)

17. And (Allah set) the subordination & obedience of us (the household of the Prophet (S) for the security of Society's system & our Imamate as a safety from Segregation & disunity). [17](#)

(وَ [جَعَلَ اللَّهُ] طَاعَتَنَا نِظَاماً لِلْمِلَّةِ وَإِمَامَتَنَا أَمَاناً مِنَ الْفِرْقَةِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-17)

18. And (Allah made) Jihad (holy war), the honor & glory for Islam & abjectness & humbleness for the infidels & hypocrites. [18](#)

(وَ [جَعَلَ اللَّهُ] الْجِهَادَ عِزّاً لِلْإِسْلَامِ وَذُلّاً لِلْأَهْلِ الْكُفْرِ وَالنِّفَاقِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-18)

19. And (Allah rendered) patience as a help for getting reward. [19](#)

(وَ [جَعَلَ اللَّهُ] الصَّبْرَ مَعُونَةً عَلَى اسْتِجَابِ الْأَجْرِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-19)

20. And (Allah caused) commanding goodness & forbidding to do evil for the amendment & correction of society & the common folks (public). [20](#)

(وَ [جَعَلَ اللَّهُ] الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ مُصْلِحَةً لِلْعَامَّةِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-20)

21. And (Allah made) the kindness to parents as a protection (shield) to His wrath & displeasure. [21](#)

(وَجَعَلَ اللَّهُ بِرَّ الْوَالِدَيْنِ وَقَايَةً مِنَ السَّخَطِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-21)

22. And Allah made joining & connecting with the kinship & cognation, the cause of lengthening of life. [22](#)

(وَجَعَلَ اللَّهُ صِلَةَ الْأَرْحَامِ مِسْنَةً فِي الْعُمُرِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-22)

23. And Allah made law of retaliation (revenge for homicide) as the security of blood (from being shed).

[23](#)

(وَجَعَلَ اللَّهُ الْقِصَاصَ حِقْنًا لِلدِّمَاءِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-23)

24. And Allah executed the vow performing as a medium for forgiveness. [24](#)

(وَجَعَلَ اللَّهُ الْوَفَاءَ بِالنَّذْرِ تَعْرِيضًا لِلْمَغْفِرَةِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-24)

25. And (Allah rendered) the correct use of weight & measure (units) a medium for stopping from selling less (than actual). [25](#)

(وَجَعَلَ اللَّهُ تَوْفِيَةَ الْمَكَايِيلِ وَالْمَوَازِينِ تَغْيِيرًا لِلْبَخْسِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-25)

26. And (Allah rendered) prohibition from drinking wine the cause of taking distance from contaminations, (evils). [26](#)

(وَجَعَلَ اللَّهُ النَّهْيَ عَنْ شُرْبِ الْخَمْرِ تَنْزِيهًا عَنِ الرَّجْسِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-26)

27. And Allah made the prohibition to accuse someone of adultery a protection (shield) for avoiding (His) curse. [27](#)

(وَجَعَلَ اللَّهُ اجْتِنَابَ الْقَذْفِ حِجَابًا عَنِ اللَّعْنَةِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-27)

28. And (Allah made) refraining from theft for the sake of positivity & affirmation for modesty. [28](#)

(وَجَعَلَ اللَّهُ تَرَكَ السَّرْقَةِ إِجَابًا لِلْعِفَّةِ. (أعيان الشيعة-الطبع الجديد- ج 1 ص 316-28)

29. And Allah prohibited polytheism for the sake of (bringing about) sincerity in (His) adoration & worship, [29](#)

(وَحَرَّمَ اللَّهُ الشِّرْكَ إِخْلَاصاً لَهُ بِالرُّبُوبِيَّةِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316-29)

30. Certainly, an apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful.

So if you assay & recognize him you will find he is my father not the father of your women & the brother of my cousin, (Ali (as)) not that of your men. And how nice a relation I have to him. So he propagated his prophetic (mission). He always used to turn his face from the polytheists.

And fought against them till he beat them up. He would invite people towards Allah by wisdom, & beautiful admonition. He broke the idols & scattered the aggregation of polytheists in a way that they ran away (from the battle fields), so that finally the hidden secret of oneness of Allah became manifested by him.

And he made the logic of religion reach the ears (of the people) & settled down the foam of the camels of Satan & turned the slogan yelling of those devils silent. And downed the agents of hypocrisy & mutual commitments of the infidels got dissolved till such time that, you (people) spoke to a group of enlightened & modest men with the words of oneness of Allah & sincerity.[30](#))

((لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ)) ... -30

فَإِنْ تُعِزُّوهُ وَتَعْرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ وَأَخَا بَنٍ عَمِّي دُونَ رِجَالِكُمْ، وَلَنِعْمَ الْمُعْزِي إِلَيْهِ فَبَلَغَ الرِّسَالَةَ صَادِعاً
بِأَنْذَارَةٍ، مَاثِلاً عَنِ مَدْرَجَةِ الْمُشْرِكِينَ ضَارِباً تَبْجَهَمَ أَخِذاً يَكْظِمُهُمْ دَاعِياً إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ، يُكْسِرُ الْأَصْنَامَ، وَيَنْكُتُ الْهَامَ حَتَّى انْهَزَمَ الْجَمْعُ وَوَلَّوْا الدُّبْرَ حَتَّى تَفْرَى اللَّيْلُ عَنْ صُبْحِهِ وَاسْفَرَ الْحَقُّ عَنْ
مَحْضِهِ، وَنَطَقَ زَعِيمُ الدِّينِ، وَخَرَسَتْ شَقَاشِقُ الشَّيَاطِينِ، وَطَاحَ وَشِيطُ النَّفَاقِ وَانْحَلَّتْ عُقْدَةُ الْكُفْرِ وَالشَّقَاقِ وَفُتِمَ
(بِكَلِمَةِ الْإِخْلَاصِ، فِي نَفَرٍ مِّنَ الْبَيْضِ الْخَمَاصِ. (أعيان الشيعة- الطبع الجديد- ج 1 ص 316

31. You were on the edge of a fire ditch, and were a cup of drink & the morsel of a greedy one & a firebrand of every hasty one & were being trampled on (by other nations) & drank from the contaminated waters gathered over in ditches & your energy (food) was (secured by) the leaves of trees & desert grass. And for your abjectness & abasement you were always afraid that those around you might abduct you in the winking of an eye. So, Allah liberated you (of these misfortunes) through my father *Mohammed (S)*. In spite of it that *he (S)* was involved & at war against the intrepid & the hungry wolves of Arab & the stubborn refractories of the people of the books (Jews & Christians). Whenever his opponents would lit the fire of war, Allah extinguished it to your benefit. [31](#)

وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ مَذْفَقَ الشَّارِبِ وَنُهِزَةَ الطَّامِعِ، وَقُبَسَةَ الْعَجَلَانِ وَ مُوْطِئَ الْأَقْدَامِ تَشْرِبُونَ الطَّرْقَ، -31
وَتَفْتَاتُونَ الْقَدَّ أَذَلَّةً خَاسِسِينَ تَخَافُونَ أَنْ يَخْطِفَكُمْ النَّاسُ مِنْ حَوْلِكُمْ فَأَنْقَذَكُمْ اللَّهُ تَبَارَكَ وَتَعَالَى بِأَبِي مُحَمَّدٍ (ص) بَعْدَ
اللَّيْتِ وَالْتِي وَبَعْدَ أَنْ مَنِيَ بِهِمُ الرِّجَالُ وَ دُوبَانِ الْعَرَبِ وَمَرَدَةِ أَهْلِ الْكِتَابِ «كُلُّمَا أَوْقَدُوا نَاراً لِلْحَرْبِ أَطْفَأَهَا اللَّهُ»
(أعيان الشيعة- الطبع الجديد- ج 1 ص 316)

32. Imam Hassan (as) said, "on the Friday night I saw my, mother (Fatima (sa)) standing in her arch of prayer. She was continuously kneeling & performing prostration till the dawn broke. I would hear her pray for the faithful men & Women, but she did not at all pray for herself. I said, "Oh mother why did you not pray for yourself like you prayed for others?" so she replied, 'Oh my son, first thy neighbor & there after your own house."

قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: رَأَيْتُ أُمِّي فَاطِمَةَ عَلَيْهَا السَّلَامُ قَامَتْ فِي مِحْرَابِهَا لَيْلَةً جُمِعَتْهَا فَلَمْ تَزَلْ رَاكِعَةً -32
سَاجِدَةً حَتَّى اتَّضَحَ عَمُودُ الصُّبْحِ، وَسَمِعْتُهَا تَدْعُو لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَتُسَمِّيهِمْ وَتُكثِّرُ الدُّعَاءَ لَهُمْ، وَلَا تَدْعُو لِنَفْسِهَا
بِشَيْءٍ قُلْتُ لَهَا : يَا أُمَّاهُ لِمَ لَا تَدْعِينَ لِنَفْسِكَ كَمَا تَدْعِينَ لِغَيْرِكَ ؟ فَقَالَتْ: يَا بُنَيَّ، الْجَارُ ثُمَّ الدَّارُ. (بيت الاحزان -
ص22)

33. The Prophet (S) said to Fatima (sa), 'what is, the thing which is a blessing for woman?'

She said that, 'she must not see a man (stranger & not be intimate) & a man must not see her." [32](#)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَهَا: أَيُّ شَيْءٍ خَيْرٌ لِلْمَرْأَةِ؟ قَالَتْ: «أَنْ لَا تَرَى رَجُلًا وَلَا يَرَاهَا رَجُلٌ» (بيت الاحزان -33
ص22)

34. One day a lady came to Fatima (sa) & said 'I have a weak old mother who does not know a few problems about her Service (prayers). She has sent me towards you to question you (about them). Thus Fatima answered her (questions). And the number of her queries reached to ten & Fatima (sa) replied to all her questions. Then she (the woman) got a shamed because of the high number of her questions. And said, 'Oh daughter of the Prophet (S) 'I do 'not put you to more inconvenience than this.

Fatima (sa) said, 'Ask me what you do not know. Have you ever seen a person who is one day hired to carry a heavy thing to the roof top from ground for an amount (equal to) a thousand dinars (nearly a hundred thousand miskal (unit of weight) of gold) & he may feel himself tired. She said "No". Fatima (sa) said, 'I have been hired by Allah to get a wages which if the space between the earth & sky is filled up with pearls still (That wages) would be more than it for each of the questions I may answer you. Therefore, I deserve it that I must not feel tired "& exhausted." [33](#)

حَضَرَتْ إِمْرَأَةٌ عِنْدَ الصَّدِيقَةِ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ فَقَالَتْ: إِنَّ لِي وَالِدَةً ضَعِيفَةً وَقَدْ لَبَسَ عَلَيْهَا فِي أَمْرِ -34
صَلَاتِهَا شَيْءٌ، وَقَدْ بَعَثْتَنِي إِلَيْكَ أَسْأَلُكَ، فَأَجَابَتْهَا فَاطِمَةُ عَلَيْهَا السَّلَامُ عَنْ ذَلِكَ، فَتَنَّتْ فَاجَابَتْ ثُمَّ تَلَّتْ إِلَى أَنْ

عَشَرَتْ فَأَجَابَتْ ثُمَّ خَجَلَتْ مِنَ الْكَثْرَةِ فَقَالَتْ لَا أَشُقُّ عَلَيْكَ يَا ابْنَةَ رَسُولِ اللَّهِ، قَالَتْ فَاطِمَةُ: هَاتِي وَسَلِّي عَمَّا
بَدَا لَكَ، أَرَأَيْتِ مَنْ أَكْثَرِي يَوْمًا يَصْعَدُ إِلَى سَطْحٍ بِحِمْلٍ ثَقِيلٍ وَ كِرَاهُ مِنْهُ أَلْفَ دِينَارٍ يَثْقُلُ عَلَيْهِ؟ فَقَالَتْ: لَا. قَالَتْ
: أَكْثَرِيْتُ أَنَا لِكُلِّ مَسْأَلَةٍ بِأَكْثَرٍ مِنْ مِلءٍ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لَوْلَا فَأَحْرَى أَنْ لَا يَثْقُلَ عَلَيَّ. (بحار الأنوار – ج 2
ص 3)

35. 'Oh Allah! Belittle me in my eyes & glorify & magnify your station to me. And inspire me (about) Your obedience & the practice which may cause Your pleasure & the shunning & evading from things (matters) which are the cause of Your wrath, oh the most merciful of all!' [34](#)

اللَّهُمَّ ذَلِّلْ نَفْسِي فِي نَفْسِي وَعَظِّمْ شَأْنَكَ فِي نَفْسِي وَالْهَمِّنِي طَاعَتَكَ وَالْعَمَلِ بِمَا يُرْضِيكَ وَالتَّجَنُّبِ لِمَا -35
(يُسْخِطُكَ يَا أَرْحَمَ الرَّاحِمِينَ). (أعيان الشيعة- الطبع الجديد- ج 1 ص 323)

36. 'Oh Allah! Content me with the sustenance you have granted me. And till such time that you keep me alive, hide me & make me sound & prosperous. And forgive me & take pity upon me when I die. (During death process). Oh Allah! Do not help me in something that you have not predestined for me. And facilitate the achievement of that thing which you have predestined for me.' [35](#)

اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَاسْتُرْنِي وَعَافِنِي أَبَدًا مَا أَبْقَيْتَنِي وَاغْفِرْ لِي وَارْحَمْنِي إِذَا تَوَفَّيْتَنِي اللَّهُمَّ لَا تَعْنِي فِي طَلَبِ -36
(مَا لَمْ تُقَدِّرْ لِي، وَمَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيسِّرًا سَهْلًا). (أعيان الشيعة- الطبع الجديد- ج 1 ص 323)

37. Oh Allah! Bestow upon my parents and all those persons who have rights of their blessings & beneficences upon me, the best of your rewards. Oh my Allah, spare me the leisure & respite for the object for which you have created me. And do not let me be busy & involved (absolutely) in my commitments. And do not torment me when I ask forgiveness. And do not deprive me of what I yearn & question you for. [36](#)

اللَّهُمَّ كَافِ عَنِّي وَالِدَيَّ وَكُلَّ مَنْ لَهُ نِعْمَةٌ عَلَيَّ خَيْرَ مُكَافَأَتِكَ، اللَّهُمَّ فَرِّغْنِي لِمَا خَلَقْتَنِي لَهُ وَلَا تُشْغِلْنِي بِمَا تَكَفَّلْتَ -37
(لِي بِهِ وَلَا تُعَذِّبْنِي وَأَنَا أَسْتَغْفِرُكَ وَلَا تَرْحَمْنِي وَأَنَا أَسْأَلُكَ). (أعيان الشيعة- الطبع الجديد- ج 1 ص 323)

38. Underlying are the rhymes which Hazrat Zahra (sa) recited upon the mourning of Prophet's (S) demise.

'The person who smells the sweet fragrance of the grave of the Prophet (S) so what if he does not smell any other fragrance for long times to come?

Agonies & anguishes & griefs poured upon me in such a way that had they poured upon days those would have turned into nights. (Bleak, dark & bewildering). [37](#)

ما انشدته (ع) في رثاء الرسول صلى الله عليه وآله -38

ماذا على من شمَّ تربةَ أحمد

أن لا يشمَّ مدى الزمان غواليها

صُبَّتْ عَلَيَّ مَصَائِبُ لَوَائِهَا

(صُبَّتْ عَلَى الْيَّامِ صِرْنَ لَيَالِيَا (اعلام النساء - ج 4 ص 113

39. The dust of sorrow covered the space of sky & the sun has faded & the bright day turned bleak. The earth has become dark & gloomy after the death of the *Prophet (S)* woe! Alas! What the earth will have much of Jolting upon being separated & parted from *him (S)*?

It is meritorious & befitting that the east & west of the' world may weep upon the parting of Prophet (S) & the persons of Muzzir tribe & all of the rest of the men tribes shed tears;

And the great magnificent mountain of the existence & the hidden & covered Kabaah (House of Allah) & its pillars should shed tears.

Oh the terminator & finalize of the (series of) prophets! The light of whom is the source of blessing for the world's inhabitants, Be the salutation & blessings of Allah the descended of Holy Quran upon you. [38](#)

ايضاً -39:

أَغْبَرَ أَفَاقُ السَّمَاءِ وَكُوِّرَتْ شَمْسُ النَّهَارِ وَأُظْلِمَ الْعَصْرَانِ
فَالْأَرْضُ مِنْ بَعْدِ النَّبِيِّ كَثِيبَةٌ أَسْفَا عَلَيْهِ كَثِيرَةُ الرَّجْفَانِ
فَلَيْبِكِهِ شَرْقُ الْبِلَادِ وَغَرْبُهَا وَلَتَبِكِهِ مَضْرُوكِلُ يَمَانِ
وَلَيْبِكِهِ الطُّودُ الْعَظِيمُ جُودَهُ وَالْبَيْتُ ذُو الْأَسْتَارِ وَالْأَرْكَانِ
يَا خَاتَمَ الرُّسُلِ الْمُبَارَكَ ضَوْؤُهُ صَلَّى عَلَيْكَ مُنْزِلُ الْقُرْآنِ

(اعلام النساء - ج 4 ص 113)

40. Following you (Prophet (S)) inequities (intrigues & revolts) took shape & variant voices were raised so that if you were present & supervising (things) all these differences & deviations would not have taken

place.

You set off (on the journey of eternity) from among us & now our condition is like the earth which becomes devoid of the beneficial rains. And your nation upset the order & discipline of matters. So be a witness & do not let their matter get out of your sight. [39](#)

وايضاً -40:

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَهَنْبَةٌ لَوْ كُنْتَ شَاهِدَهَا لَمْ تَكُنْ الْخَطْبُ

إِنَّا فَقَدْنَاكَ فَقَدَ الْأَرْضُ وَابِلَهَا وَاخْتَلَّ قَوْمُكَ فَأَشْهَدُ هُمْ وَلَا تَغِيبُ

(اعلام النساء- ج 4 ص 113)

- [1.](#) Ayan ush-Shia Ataba Al Jadeed Vol. I, P 315
- [2.](#) Ayan ush-Shia Ataba Al Jadeed Vol. I, P315
- [3.](#) Ayan ush-Shia Ataba al Jadeed Vol. 1. P 315-316
- [4.](#) Ayan ush-Shia Ataba Al Jadeed, Taha Al Jadeed. Vol. -1. P.'516
- [5.](#) Ayan ush-Shia Ataba Al Jadeed Vol. 1. P 316
- [6.](#) Ayun ush-Shia Ataba Al Jadeed Vol. I, P 316
- [7.](#) Ayan ush-Shia Ataba Al Jadeed Vol. I, P 316
- [8.](#) Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- [9.](#) Ayan ush-Shia Ataba Al Jadeed, Vol. I, P 316
- [10.](#) Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- [11.](#) Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
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- [28.](#) Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- [29.](#) Ayan ush-Shia Ataba Al Jadeed, Vol. 1, P 316
- [30.](#) Ayan ush-Shia Ataba Al Jadeed. Vol. I. P316
- [31.](#) Ayan ush-Shia Ataba Al Jadeed. Vol. I. P 316
- [32.](#) Bait ul-Ahzan. P 22
- [33.](#) Bihar ul-Anwar. Vol. 2, f 3
- [34.](#) Ayan ush-Shia Ataba Al Jadeed Vol. 1, P .32.3
- [35.](#) Ayan ush-Shia Ataba Al Jadeed Vol. 1, P .32.3
- [36.](#) Ayan ush-Shia Ataba Al Jadeed Vol. 1, P .32.3
- [37.](#) Malam un-Nisa, Vol. 4, P 11.3
- [38.](#) Malam un-Nisa, Vol. 4. r 113
- [39.](#) Malam un-Nisa, Vol. 4. P 122

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