



BLESSED TREE MEDIA



# Hamd

AALIMAH  
ASMA RASHID

## THE PATH FOR ATTAINING CLOSENESS TO ALLAH (SWT)

The Sermon of Fadak delivered by Lady Fatima (peace be upon her) is one of the most profound sermons of history. The chaste way she was dressed and the way she walked to the Prophet (saw)'s Mosque to deliver it and every sentence she uttered holds a deep and educative meaning.

She begins the sermon with hamd and shukr, that is, praise and thankfulness. In the sermon, through carefully chosen expressions, she thanks Allah (SWT) for His Blessings that are general, countless, continuous, and so many that we can never truly thank Him for them. She thanks Him for the inspiration He sends to our hearts when we intend to commit a sin and helps us understand that it is wrong – something that we may generally not even think about, let alone thank Allah (SWT) for it.

But where is this thankfulness for blessings supposed to take us? Through the abundance of His blessings, Allah (SWT) is inviting us to the rank and station of hamd. According to narrations, hamd is a blessing higher than all other blessings; it is the goal of all blessings. The rank of hamd is the rank of perceiving blessings. It is to see and recognize that all blessings are from Allah (SWT) and return to Him. Those who have attained this rank always receive blessings from Allah (SWT) and return them to Him, by using them for His path, in the manner that He has prescribed and to seek His pleasure. In this give and take, they find Allah (SWT). The blessings of Allah (SWT) then are a prelude to achieving the rank of hamd which is to find Allah (SWT) Himself.

Lady Fatima (a) thanks Allah (SWT) for not only the blessings He has bestowed upon her but all His blessings that encompass the world. She sought to communicate the tragedy of Saqifa, which was one of the most difficult calamities, but she saw the beauty of Allah (SWT)'s work in all areas of existence. Imam Husayn (a) and Lady Zainab (a) had the same view toward the tragedies of Ashura and after.

Therefore, even in the depth of calamity, it is important to remember Allah SWT and His blessings and not to blame Him for the calamity, for if we do so and remain in that state of heart, we would be depriving ourselves of reform or seeking forgiveness. Why would we seek reform when we don't consider ourselves but rather Allah (SWT) to be at fault?

**REFERENCE:** AYATOLLAH MUHAMMAD MAHDI MIRBAQERI,  
FATEMIYYAH SERIES ON THE SERMON OF FADAK