

Sermon 202: O Prophet of Allah, peace be upon you...

What Amir al-mu'minin said on the occasion of the burial of Sayyidatu'n-nisa' (Supreme lady) Fatimah (p.b.u.h.) while addressing the Holy Prophet at his grave.

(ومن كلام له (عليه السلام

روي عنه أنه قاله عند دفن سيدة النساء فاطمة صلى الله عليها، كالمناجي به رسول الله (صلى الله عليه وآله) عند قبره

O Prophet of Allah, peace be upon you from me and from your daughter who has come to you and who has hastened to meet you. O Prophet of Allah, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest.

... **Verily we are Allah's and verily unto Him shall we return.** (Qur'an 2: 156)

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي، وَعَنْ ابْنَتِكَ النَّازِلَةِ فِي جَوَارِكَ، وَالسَّرِيعَةِ اللَّحَاقِ بِكَ! قُلْ يَا رَسُولَ اللَّهِ، عَنْ صَفِيَّتِكَ صَبْرِي، وَرَقُّ عَنْهَا تَجَلُّدِي، إِلَّا أَنَّ لِي فِي التَّأْسِي بِعَظِيمِ فُرْقَتِكَ، وَقَادِحِ مُصِيبَتِكَ، مَوْضِعَ تَعَزٍّ، فَلَقَدْ وَسَدْتُكَ فِي (مَلْحُودَةِ قَبْرِكَ، وَقَاضَتْ بَيْنَ نَحْرِي وَصَدْرِي نَفْسُكَ. (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Now. the trust has been returned and what had been given has been taken back. As to my grief, it knows no bounds, and as to my nights. They will remain sleepless till Allah chooses for me the house in which you are now residing.

فَلَقَدْ اسْتَرْجَعَتِ الْوَدِيعَةَ، وَأَخَذَتِ الرَّهْيَنَةَ! أَمَّا حُزْنِي فَسَرْمَدٌ، وَأَمَّا لَيْلِي فَمُسَهَّدٌ، إِلَى أَنْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي أَنْتَ بِهَا مُقِيمٌ.

Certainly, your daughter would apprise you of the joining together of your [1 ummah](#) (people) for oppressing her. You ask her in detail and get all the news about the position. This has happened when a long time had not elapsed and your remembrance had not disappeared. My *salam* (salutation) be on you both, the salutation of one bidding farewell, neither in aversion nor in dislike, for if I go away it is not because I am weary (of you), and if I stay it is not due to lack of belief in what Allah has promised the endurers.

وَسَتُنَبِّئُكَ ابْنَتُكَ بِتَضَافُرِ أُمَّتِكَ عَلَى هَضْمِهَا، فَأَحْفِهَا السُّؤَالَ، وَاسْتَخْبِرْهَا الْحَالَ، هَذَا وَلَمْ يَطُلِ الْعَهْدُ، وَلَمْ يَخُلْ مِنْكَ الذِّكْرُ.

وَالسَّلَامُ عَلَيْكُمَا سَلَامَ مُودَعٍ، لَا قَالَ وَلَا سَتَمَ، فَإِنْ أَنْصَرِفَ فَلَا عَنْ مَلَائِكَةٍ، وَإِنْ أَقِمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ.

Alternative Sources for Sermon 202

- (1) Al-Kulayni, *Usul al-Kafi*, I, 458;
- (2) al-Tabari, *Dala'il*, 47;
- (3) al-Mufid, *al-Majalis*, 165;
- (4) al-Tusi, *al-'Amali*, I, 108;
- (5) al-'Irbili, *Kashf*, II, 147;
- (6) Sibt, *Tadhkirah*, 318.

[1](#) The treatment meted out to the daughter of the Prophet after his death was extremely painful and sad. Although Sayyidatu'n-nisa' Fatimah (p.b.u.h.) did not live in this world more than a few months after the death of the Prophet yet even this short period has a long tale of grief and woe (about her). In this connection, the first scene that strikes the eyes is that arrangements for the funeral rites of the Prophet had not yet been made when the contest for power started in the Saqifah of Banu Sa'idah. Naturally, their leaving the body of the Prophet (without burial) must have injured Sayyidatu'n-nisa' Fatimah's grief-stricken heart when she saw that those who had claimed love and attachment (with the Prophet) during his life became so engrossed in their machinations for power that instead of consoling his only daughter they did not even know when the Prophet was given a funeral ablution and when he was buried, and the way they consoled her was that they crowded at her house with material to set fire to it and tried to secure allegiance by force with all the display of oppression, compulsion and violence. All these excesses were with a view to so obliterate the prestigious position of this house that it might not regain its lost prestige on any occasion. With this aim in view, in order to crush her economic

position, her claim for (the estate of) Fadak was turned down by dubbing it as false, the effect of which was that Sayyidatu'n-nisa' Fatimah (p.b.u.h.) made the dying will that none of them should attend her funeral.

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