



Statements of Imam Zayn al- 'Abideen رَحْمَةُ اللَّهِ عَلَيْهِ



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

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Statements of Zain al- ‘Abideen رَحْمَةُ اللهِ عَلَيْهِ

An English translation of ‘Faramdeen-e-Imam Zain al- ‘Abideen رَحْمَةُ اللهِ عَلَيْهِ’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following *du'a* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite *salat* upon the Prophet ﷺ once before and after the *du'a*.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'a of Ameer Ahlus Sunnah

“O Lord of Mustafa! Whoever reads or listens to the 17-page booklet, “*Statements of Imam Zayn al-'Abideen*”, grant him the ability to propagate and act upon the sayings of the Companions and Ahl al-Bayt, and forgive him without accountability.”

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *salat* upon the Prophet ﷺ

Saying of Imam Zayn al-'Abideen رَحْمَةُ اللهِ عَلَيْهِ: “Sending an abundance of *salat* upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a sign of the Ahl al-Sunnah.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Qaul al-Badee, p. 131, Hadith 5

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The rank of the first to acquire knowledge

If someone has acquired knowledge before you, he is a guide for you in that matter, even if he is younger than you.¹

Scholars are the inheritors of the Prophets

The leaders of people in this world are the generous, whereas in the Hereafter it will be the religious and knowledgeable. This is because scholars are inheritors of the Prophets.²

Who has the highest rank?

It was asked, “Who has the greatest rank amongst people?” The Imam replied, “Those who consider the world to have no significance.”³

The world and the Hereafter

The world is (a place of) sleep, and the Hereafter is (a place of) awakening. We are like a troublesome dream in between them. (The Imam referring to the world as a place of sleep, connotes it to be a place of negligence)⁴

¹ *Ihyā al-'Ulūm*, vol. 1, p. 197

² *Tareekh Ibn 'Asakir*, vol. 41, p. 385

³ *Al-Tazkirah al-Hamduniyya*, vol. 1, p. 112, raqm 222

⁴ *Rabi' al-Abrar*, vol. 1, p. 37, raqm 47

Who is a true ascetic?

Sayyiduna Ali bin Husayn (Imam Zain al- 'Abideen) رَحْمَةُ اللهِ عَلَيْهِ was asked to describe an ascetic (a person disinterested in the world: *zahid*). He replied, “He who reaches (his destination) without provisions, he who prepares for his death, and he who grows weary of his life (in eagerness for the Hereafter).”¹

The mirror of good and bad

Contemplation is a mirror which shows a believer his virtues and vices.²

Surprised at these people

I marvel at the individual who struts in arrogance, although he was a droplet of (impure) water yesterday and will be a disintegrated corpse (in the grave) after some time.

He who doubts (the existence of) Allah also surprises me greatly, as he denies (Allah's existence) despite witnessing his own coming into the world (which is clear proof of the Creator's existence).

I am also astonished at the person who denies resurrection on the Day of Judgement despite beholding the first creation. (The

¹ *Al-Muntakhab Min Kitab al-Zuhd Wal Raqaa'iq*, p. 83, raqm 44

² *Tareekh Ibn 'Asakir*, vol. 41, p. 408

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same Lord who created you for the first time when you entered this world is the very same Lord who can bring you to life again.)

I am further amazed at he who may work for this temporal world but abandons the everlasting home (Hereafter). (The author of *Ruh al-Bayan*, Shaykh Isma'il Haqqi رَحْمَةُ اللهِ عَلَيْهِ has further added:)

It is necessary for the intellectual to derive admonition from these actions before death overcomes him. He should always seek to remain in remembrance of Allah, and whilst doing so, strive upon the path of truth whether day or night, and prepare for death before it arrives. Time is flying by in similitude to strong winds. Where are those who denied the Prophets and Messengers? I swear by Allah! They are dead, and soon the entire universe will come to an end. No angel, human or jinn will remain therein. The book of deeds will be closed and the Day of Judgement will be established. On that Day, every major and minor deed will be made apparent. The unfortunate will be disgraced and humiliated, whereas the righteous will be in felicity.

O our Lord! We ask You to grant us the ability to remember death, keep us steadfast upon performing good deeds and allow us to physically and spiritually remain upon the correct path. O

Possessor of all Strength! O Helper! Aid and assist us. ¹ اٰمِيْن

¹ *Tafseer Ruh al-Bayan*, Para 8, Surah Al-A'raaf, ayat 8, vol. 3, p. 136

A corrupt body

Indeed, if the body does not become ill, it becomes corrupted. There is no expectation of good from a corrupted, evil body.¹

Do not speak about someone you have no knowledge of

An individual should not say anything good about someone else, which the former does not bear personal knowledge of. Otherwise, it will not be long until he says something negative about another person, despite not knowing personally of this. When two people befriend each other for the purpose of disobeying Allah, they only separate having disobeyed Him also.²

True brotherhood

The Imam رَحْمَةُ اللّٰهِ عَلَيْهِ asked someone, “Can you place your hand in the pocket of your (Muslim) brother without permission and take whatever you please?” The person replied in the negative. Imam Zayn al-'Abideen responded, “There is no (true) brotherhood between you (if this is the case).”³

Caution in friendship and enmity

¹ *Siyar A'lam al-Nubala*, vol. 5, p. 338

² *Tahzeeb al-Kamal*, vol. 20, p. 398

³ *Qoot al-Quloob*, vol. 2, p. 374

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Never hold enmity against someone, even if you think he will not harm you. Never think little of someone's gift, even if you consider it of no benefit to you. This is because you are unaware of when you may require your friend or when you will be rendered fearful of an enemy.

When someone presents an excuse to you (asking you to forgive him), accept it even if you are aware he is a liar.¹

Contentment with what Allah has apportioned you is true richness. Whoever remained content with what Allah distributed to them, they are the richest of all people.²

Contentment with fate

Remaining content upon fated hardships is from the highest level of certitude.³

Be patient when facing hardships

O my son! Be patient when facing hardships; do not squander the rights of others, and do not place your brother in a difficulty whose loss is greater than any (temporary) benefit you acquire.⁴

¹ *Al-Tazkirah al-Hamduniyya*, vol. 4, p. 357, *raqm* 901

² *Hilya tul Awliya*, vol. 3, p. 159, *raqm* 3,543

³ *Uyoon al-Akhbar*, vol. 2, p. 403

⁴ *Tareekh Ibn 'Asakir*, vol. 41, p. 408

How to bring about love in the hearts

The one who precedes in acknowledging your favour has made you a prisoner of his love.¹

Who is generous?

He who gives to enquirers is not generous. The generous is in fact he who hastens in fulfilling the rights of Allah's obedient servants and does not desire his own personal praise. This is all conditional on him possessing certainty in attaining reward from Allah.²

Distinction between the generous and miserly

The generous rejoice in blessings (that Allah has granted them), whereas the miserly take pride in their wealth.³

Hospitality is a sign of great morals and etiquettes

A sign of upstanding character is for one to personally show hospitality to his guests. Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ himself and his family catered for their guests.⁴

¹ Tareekh Ibn 'Asakir, vol. 41, p. 409

² Ihya' al-'Ulūm, vol. 3, p. 304

³ Al-Tazkirah al-Hamduniyya, vol. 2, p. 262, raqm 682

⁴ Al-Mustatraf, p. 194, Rabi' al-Abrar, vol. 3, p. 227

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Contented eyes on the Day of Judgement

On the Day of Judgement, all eyes shall be awake (worried, anxious) besides three kinds:

1. The eyes which remained awake in the way of Allah.
2. The eyes which refrained from looking at that which is forbidden by Allah.
3. The eyes which cried in fear of Allah.¹

Astonishment at those who are negligent in Ramadan

Imam Zayn al-'Abideen رَحْمَةُ اللهِ عَلَيْهِ saw people laughing on the day of Eid and said: Allah has indeed made the month of Ramadan a field (a place of practical action) for his creation so that they may excel one another in performing His favoured deeds. A nation surpassed others in this matter and became successful, whilst another was left behind, causing it to fall into loss.

I am astonished at those who laugh in negligence in those days; the very same days in which the pious become successful and the people of evil action remain entrenched in harm. I swear by Allah! If veils were lifted, then instead of wearing new clothes and styling their hair, the pious would express gratitude for the

¹ *Al-Tazkirah al-Hamduniyya*, vol. 1, p. 116, raqm 236

favours bestowed upon them, and the evil would remain regretful of their sins.¹

A hint is sufficient for the intellectual

Receiving the quality of intelligence is a sign of preservation. An indication is enough for the intelligent, whereas even a detailed discussion is not beneficial for the ignorant. Regardless of how valuable a matter is, no benefit can be acquired if it is listened to incorrectly.²

The art of verbal discourse and protection from defects

If people were cognisant of how to prioritise questions in accordance with the situation and master the correct manner of verbal expression, they would be able to express the deepest matters of their hearts. This will delineate certainty to them, leading them to remain protected from faults (caused by people) in any situation, excluding a fault brought about by their own deeds.

However, the course of action to reach these matters is not surmounted through little thought and a short period of time. An aspirant must deeply scrutinise those who are enchained by

¹ *Al-Tazkirah al-Hamduniyya*, vol. 1, p. 117, Raqm 240

² *Al-Tazkirah al-Hamduniyya*, vol. 1, p. 273, Raqm 705

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ignorance, selfishness, personal desire, and those who have fallen into evil due to lack of knowledge.¹

The reward for refraining from backbiting

(Imam Zayn al-'Abideen heard someone backbite and said:) Avoid backbiting, as it is the food of the dogs of Hell. On the Day of Judgement, Allah will forgive the sins of the one who refrains from disrespecting others.²

Dear Islamic brothers, Imam Zayn al-'Abideen likened those who backbite to dogs, as Quran and hadith equated backbiting to eating the flesh of a corpse, and it is dogs who chew and eat dead bodies. Therefore, a person who backbites is likened to a dog, losing the classification of human in the process. If they were human, they would have possessed human characteristics and not chewed the flesh of another like a dog.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The detriments of anger

A person draws closer to the wrath of Allah when he is angry.⁴

¹ *Al-Bayan Wal Tabyeen*, vol. 1, p. 84

² *Rabi' al-Abrar*, vol. 2, p. 320, *raqm* 55, *Al-Mukhtar Min Manaqib al-Akhyar*, vol. 4, p. 42

³ *Gheebat ki Tabah Kariyan*, p. 324

⁴ *Al-Mustatraf*, p. 203

No one has superiority over others

No individual should seek to appear superior over others, because you are all servants, and your Master is one.¹

Death is a certainty

The son of Imam Zayn al-'Abideen رَحْمَةُ اللّٰهِ عَلَيْهِ passed away, but the great Imam did not cry or wail loudly. He said: "This (referring to death) is something we are certain of; when it has occurred, we do not deny it."²

The greatest poverty

The greatest poverty is losing your loved ones.³

The supplication of Imam Zayn al-'Abideen

He رَحْمَةُ اللّٰهِ عَلَيْهِ would supplicate like so:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَحْسِنَ فِي كَوَائِمِ الْعُيُونِ عَلَانِيَتِي وَتَقْبِلَ فِي خَفِيَّاتِ
الْعُيُونِ سِرِّي بِرَبِّكَ اللَّهُمَّ كَمَا أَسَأْتُ وَأَحْسَنْتُ إِلَيْكَ فَإِذَا عُدْتُ فَعُدْ عَلَيَّ

¹ Al-Tazkirah al-Hamduniyya, vol. 3, p. 390, raqm 1,051

² Al-Tazkirah al-Hamduniyya, vol. 4, p. 195, raqm 475, Al-Mukhtar Min Mana'ib al-Akhyar, vol. 4, p. 39

³ Hilya tul Awliya, vol. 3, p. 158, raqm 3,540

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O Allah! I seek Your refuge from my outward deeds being virtuous but my hidden deeds being wicked.

O Allah! Just as You blessed me with goodness in spite of my bad deeds, forgive me and deal with me solely with kindness if I commit another mistake.¹

Categories of people in relation to worship

[There are three categories of people in regards to worship:]

1. Some people worship Allah out of fear. This is like the worship of servants.
2. Some people perform worship to attain Paradise. This is like the worship of businessmen.
3. Others worship to express gratitude and thanks. This is the worship of free people.²

Who is the wealthiest?

The wealthiest person of all is he who is content with the sustenance Allah gave him.³

¹ Hilya tul Awliya, vol. 3, p. 158, raqm 3,540

² Hilya tul Awliya, vol. 3, p. 158, raqm 3,540

³ Hilya tul Awliya, vol. 3, p. 159, raqm 3,543

Do not raise us above our rank

Love us for the sake of Islam and do not elevate us above our rank.¹

The value of gentleness

I would not even like to take red camels in exchange for the share of what I have received from kindness.²

Adopt the company of those who provide religious benefit

Sayyiduna Muhammad bin Abdul Rahman bin Madeeni رَحْمَةُ اللّٰهِ عَلَيْهِ explains that *Sayyiduna* Ali bin Husayn رَحْمَةُ اللّٰهِ عَلَيْهِمَا would leave the gatherings of his people and join the circles of *Sayyiduna* Zayd bin Aslam رَحْمَةُ اللّٰهِ عَلَيْهِ. He would say, “A person sits with those who provide religious benefit.”³

Do not criticise me for crying

O people! Do not rebuke me (due to my extensive crying), as *Sayyiduna* Ya'qub عَلَيْهِ السَّلَام lost one of his sons (*Sayyiduna* Yusuf عَلَيْهِ السَّلَام), and he cried to the extent his eyes turned white (i.e. vision became diminished).

This was the case even despite him not knowing (from his own personal knowledge) if his son had passed away (or was still

¹ *Hilya tul Awliya*, vol. 3, p. 161, *raqm* 3,552

² *Hilya tul Awliya*, vol. 3, p. 161, *raqm* 3,553

³ *Hilya tul Awliya*, vol. 3, p. 162, *raqm* 3,556

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alive). I have seen 14 members of my family martyred in one war (on the plain of Karbala). Do you think my sorrow for them will leave my heart?¹

The reward of patience

On the Day of Judgement, an announcement will be made, “Where are those who were patient?” Some people will stand and they will be asked, “What did you remain patient upon?” They will say, “We were steadfast in obeying Allah and refrained from disobeying Him.” It will be said to them, “Enter Paradise; you have spoken the truth.”²

Allah loves the one who repents

Sayyiduna Abu Ja'far Muhammad Baqir رَحْمَةُ اللهِ عَلَيْهِ explains, “My noble father, *Sayyiduna* Ali bin Husayn رَحْمَةُ اللهِ عَلَيْهِمَا , gave away all his wealth in the path of Allah on two occasions and said, “Allah indeed loves the sinful believer who repents.”³

The importance of inviting towards good

أَمْرٌ بِالْبَعْرِوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ: “Abandoning the enjoining of goodness and prohibition of evil bears similitude to turning one's back to the Book of Allah, except when he does so to take the path of

¹ Hilya tul Awliya, vol. 3, p. 162, raqm 3,557

² Hilya tul Awliya, vol. 3, p. 162, raqm 3,559

³ Hilya tul Awliya, vol. 3, p. 164, raqm 3,562

avoidance.” It was asked, “What is the path of avoidance?” The Imam answered, “To be fearful of the oppression and tyranny of a cruel leader.”¹

How should one ask for Paradise?

Do not say: “O Allah! Grant us Paradise as a charity”, as charity is given by the sinful. In place of this, say, “O Allah! Grant me Paradise!” or “Grant me Paradise and make me grateful.”²

Actions to distance yourself from the wrath of Allah

I have learned that giving charity in secret distances the wrath of Allah.³

The rank of the *Shaykhayn* as explained by Imam Zayn al-'Abideen

A man approached Imam Zayn al-'Abideen and asked: مَا كَانَ مَنْزِلُهُ “What was the rank of Sayyiduna Abu Bakr Siddiq رَضِيَ اللّٰهُ عَنْهُ and Sayyiduna Umar Faruq رَضِيَ اللّٰهُ عَنْهُ in the time of the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?” The Imam answered: كَمَنْزِلِهِمَا الْيَوْمَ هُمَا صَاحِبَا عِلَاقٍ “Even today, they have the same

¹ Hilya tul Awliya, vol. 3, p. 164, Raqam 3,564

² Hilya tul Awliya, vol. 3, p. 165, Raqam 3,566

³ Masalik al-Salikeen, vol. 1, p. 212

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rank that they possessed in the Prophetic era: they were friends of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then, and now they remain friends in their respective shrines.”¹

People of the truth do not fear death

Whilst travelling on a journey, Imam Zayn al-'Abideen رَحْمَةُ اللَّهِ عَلَيْهِ said to his father, Imam Hussain عَلَيْهِ السَّلَام: “Dear father! We do not fear death, as we are upon the truth.”²

Supplication of Zayn al-'Abideen in Mina

Imam Zayn al-'Abideen once made the following supplication in Mina:

كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَهَا عَلَيَّ قُلْتُ لَكَ عِنْدَهَا شُكْرِي، وَكَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا
قُلْتُ لَكَ عِنْدَهَا صَبْرِي، فَيَا مَنْ قُلْتُ شُكْرِي عِنْدَ نِعْمَتِهِ فَلَمْ يَحِرْ مِنْي، وَيَا مَنْ
قُلْتُ صَبْرِي عِنْدَ بَلَائِهِ فَلَمْ يَخْذُلْنِي، وَيَا مَنْ رَأَيْتُ عَلَى الدُّنُوبِ الْعِظَامِ فَلَمْ
يَقْضَحْنِي وَلَمْ يَهْتِكْ سِتْرِي، وَيَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُضِي، وَيَا ذَا النِّعَمِ الَّتِي لَا
تَحُولُ وَلَا تَزُولُ، صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَاعْفِ لَنَا وَارْحَمْنَا

O Allah! My gratitude is miniscule compared to the blessings You have bestowed upon me. My patience is little when I am

¹ *Manaqib Ameer al-Mumineen Umar Bin Khattab*, p. 34

² *Tareekh al-Tabari*, vol. 9, p. 216

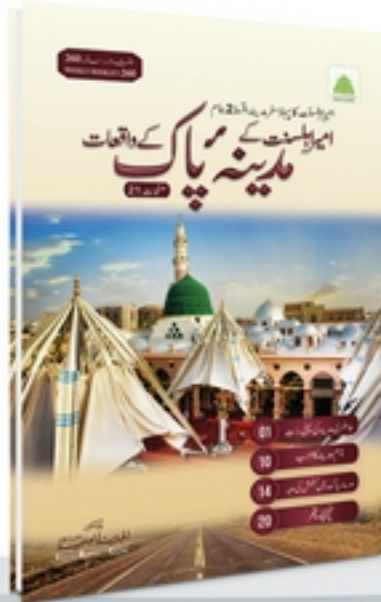
tested. O He Who did not deprive me of His bounties despite my thanks for them falling short!

O He Who did not disgrace me despite my lack of patience when I am tested! O He Who did not humiliate me despite knowing my grave sins and kept a veil over them!

O Ever-Benevolent! O Granter of everlasting bounties! Send *salat* upon Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family. Forgive us and have mercy upon us!¹

¹ *Shu'ab al-Īmān*, vol. 4, p. 140, *Hadith* 4,588

Next Week's Booklet



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