



72 Sayings of Sayyiduna Ali

رضي الله عنه

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

مولیٰ علی رضی اللہ عنہ کے 72 ارشادات

Maula Ali رضی اللہ عنہ kay 72 Irshadaat

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72 Sayings of Sayyiduna Ali رضي الله عنه

The English translation of ‘Maula Ali رضي الله عنه kay 72 Irshadaat’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ 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, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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72 Sayings of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ

Du'a of Attar

O Lord of Mustafa! Whosoever reads or listens to the 20-page booklet '72 sayings of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ', make him a true devotee of the Sahabah and Ahl-e-Bayt for the sake of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ, and grant him the neighbourhood of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ in Paradise.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

A beggar once begged from some non-Muslims, so they jokingly sent him to Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ, who was in front of them. He presented himself and asked from Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ, so he رَضِيَ اللَّهُ عَنْهُ recited Salat upon the Prophet ﷺ 10 times and blew on his hand, and then said, 'Close your hand and open it in front of those who have sent you.' (The disbelievers were laughing, thinking what will happen by just blowing!) But when the beggar opened his hand in front of them, there was a Dinar in it! Witnessing this miracle, the disbelievers became Muslims. (*Rahat-ul-Quloob*, p. 142)

*Wird jis nay kiya Durood Shareef
Aur dil say parha Durood Shareef
Haajatayn sab rawa hoyen us ki
Hay 'ajab kimiya Durood Shareef*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An introduction to Sayyiduna Ali رَضِيَ اللهُ عَنْهُ

The fourth caliph of the Muslims, Ameer-ul-Mu'mineen, Sayyiduna Maula Ali, the Lion of Allah, was born in Makkah. His noble mother, Sayyidatuna Fatimah Bint-e-Asad رَضِيَ اللهُ عَنْهَا named him 'Haider' after her father, his father named him 'Ali', and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him the title of 'Lion of Allah'. (*Mirat-ul-Manajih, vol. 8, p. 412*) Besides this, Murtada (Chosen One), Karraar (The who attacks fiercely), Shayr-e-Khuda (Lion of Allah عَزَّوَجَلَّ) and Mushkil Kusha (Alleviator of difficulties) are some of his well-known titles.

The Kunyah (Teknonym) of Sayyiduna Maula Ali Al-Murtada رَضِيَ اللهُ عَنْهُ is 'Abul Hasan' and 'Abu Turaab'. He is the paternal cousin of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ remained the caliph for 4 years, 8 months and 9 days. He رَضِيَ اللهُ عَنْهُ was attacked and severely wounded on the 17th or 19th of Ramadan by a wicked Khaariji, and attained martyrdom on the 21st of Ramadan, on the night of Sunday. (*Usd-ul-Ghabah, vol. 4, p. 100; Tareekh-ul-Khulafa, pp. 132-139; Khulafa-e-Rashideen, p. 313*)

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ali-ul-Murtaza Shayr-e-Khuda hayn

Keh un say khush Habeeb-e-Kibriya hayn

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Sayings of the Lion of Allah عَزَّوَجَلَّ

1. More than the action itself, make arrangements for its acceptance, because even a small deed that is performed with piety is a major thing, and how can the action which is accepted, be small? (*Kanz-ul-Ummal, juzz 1, vol. 2, p. 278, Hadith 8492*)
2. (On the day of Eid, He رَضِيَ اللهُ عَنْهُ said:) Every day in which we do not disobey Allah Almighty is a day of Eid for us. (*Qoot-ul-Quloob, vol. 2, p. 38*)
3. I remain very fearful of two things in regards to you: (1) Following desires and (2) Long hopes. (*Al-Zuhd li Ibn-e-Mubarak, vol. 1, p. 86, Raqm 255*)
4. The one who thinks that he will enter Paradise without adopting righteous deeds, he is a victim of false hopes. (*Iiya-ul-Wuld, p. 11*)

5. Spend and do not show off, and do not elevate yourself so that you are recognised and praised, rather, remain hidden and adopt silence; you will remain safe. (*Ihya-ul-Uloom, vol. 3, p. 339*)
6. A person's height increases until the age of 22, whereas, his intellect increases until the age of 28. After this, he continues to gain experiences until his death. (*Tabaqat-us-Sufiya, vol. 1, p. 106*)
7. The misfortune of sins causes laziness in worship and shortage in sustenance. (*Tabaqat-us-Sufiya, vol. 1, p. 106*)
8. A person deprives himself of Halal sustenance by displaying impatience, yet he does not gain more than what is destined for him. (*Al-Mustadrak, vol. 1, p. 124*)
9. The 'hardship' after which one will gain 'Paradise' is not a 'hardship', and the 'comfort' after which one will receive 'Hell' is not 'comfort'. (*Al-Mustadrak, vol. 1, p. 140*)
10. The one who considers his own opinion to be sufficient is in peril. (*Al-Mustadrak, vol. 1, p. 131*)
11. When you become capable of taking revenge against your enemy, you should forgive him as an expression of gratitude. (*Al-Kawakib-ul-Dariya, vol. 1, p. 102*)
12. Do not be from among those who only benefit from advice after they are greatly shamed. (*Al-Mustadrak, vol. 1, p. 139*)

13. The intellect is often defeated after witnessing the splendour of greed. *(Al-Mustadrak, vol. 1, p. 128)*
14. When a person's intellect is perfected, his speech decreases. *(Al-Mustadrak, vol. 1, p. 146)*
15. The one who has the most knowledge from among the people is the one who fears Allah Almighty the most, performs the most worship and gives the most advice for the sake of Allah Almighty. *(Minhaj-ul-'Aabideen, p. 16)*
16. Wealth and offspring are the field of the world, and righteous deeds are that of the Hereafter; Allah Almighty grants all of this to many of His slaves. *(Husn-ul-Tanabbuh, vol. 3, p. 174)*
17. If I wished, I could load 70 camels with the commentary of Surah Al-Fatihah. (Meaning, in writing its commentary, I would prepare so many papers that 70 camels would carry it.) *(Qoot-ul-Quloob, vol. 1, p. 92)*
18. If a drop of alcohol was to fall into a well and a minaret was made in that place, I would not call out the Azaan from on top it, and if a drop of alcohol was to fall into a river and the river was to dry up, and grass was to sprout there, I would not graze my animals there. *(Tafseer Khazaain-ul-'Irfan, Part 1, Surah Baqarah, under the verse 219 slightly amended)*
19. Long hopes make one forget the Hereafter, and following

- desires averts one from the truth. (*Tafseer Khazaain-ul-'Irfan, Part 14, Surah Al-Hijr, under the verse 3, p. 490*)
20. Remove spider webs from your homes, for they are a means of destitution. (*Tafseer Khazaain-ul-'Irfan, part 20, Surah Al-'Ankaboot, under the verse 41*)
 21. The righteous deeds of the doer of good will be weighed, except the one who has patience; for they shall be given without measure. (*Tafseer Khazaain-ul-'Irfan, Part 23, Surah Zumar, under the verse 10*)
 22. There is a tree near the gates of Paradise, from beneath which two springs flow; the believer will arrive there and bathe in one spring, which will cleanse his body, and he will drink the water from the other spring, which will purify his inner. Then the angels will welcome him at the gates of Paradise. (*Tafseer Khazaain-ul-'Irfan, part 24, Surah Al-Zumar, under the verse 73*)
 23. There were two believing friends and two disbelieving friends. One of the believing friends dies, so he says in the Divine Court, 'O Lord! So-and-so would command me to obey You and Your Messenger and to do good, and he would forbid me from evil and tell me that I will stand before you. O Lord! Do not misguide him after me and grant him guidance just as you guided me, and honour him just as you honoured me.' When the other believing

friend dies, Allah Almighty gathers both of them and says, 'When one of you praises the other, he says that he is a good brother, a good friend and a good companion.'

And when one of the disbelieving friends dies, he makes Du'a, 'O Lord! So-and-so would prevent me from obeying You and Your Messenger, and command me to do evil; he would prevent me from righteousness and tell me that I will not stand in your court, so Allah Almighty says, 'When you mention each other, one says to the other that he is an evil brother, an evil friend and an evil companion.' (*Tafseer Khazaain-ul-'Irfan, part 25, Surah Al-Zukhruf, under the verse 66*)

24. Knowledge is a treasure and asking a question is its key. May Allah Almighty have mercy upon you, ask questions, for four individuals are rewarded in this (in the case of asking questions); the one asking the question, the one answering, the one listening and the one who loves them. (*Musnad-ul-Firdaus, vol. 2, p. 80, Hadith 4011*)
25. Three things sharpen the memory and reduce phlegm: (1) Miswak (2) Fasting (3) Reciting the Holy Quran. (*Ihya-ul-Uloom, vol. 1, p. 364*)
26. The one who gives a Fatawa (legal ruling) without knowledge, the angels of the heavens and the earth curse him. (*Al-Mustadrak, vol. 1, p. 39*)

27. The day on which the oppressed will have dominance over the oppressor (i.e. the Day of Judgement) will be more severe than the day on which the oppressor has dominance over the oppressed. *(Al-Mustadrak, vol. 1, p. 186)*
28. Do not feel shame in giving a small amount, for not giving at all is even less than that. *(Al-Mustadrak, vol. 1, p. 283)*
29. By Allah Almighty! I know when every verse of the Quran was revealed, and where it was revealed. Indeed, my Lord has granted me a very understanding heart and an oft questioning tongue. *(Al-Tabaqat-ul-Kubra li Ibn-e-Sa'd, vol. 2, p. 257, slightly amended)*
30. The world will come in a beautiful form on the Day of Judgement, and it will say, 'O My Lord! Grant me a saint of yours.' Allah Almighty will say, 'Go, you have no reality nor any status in my court, that I should grant you a saint of mine.' Then it will be folded like old clothing and thrown into Hell. *(Hilya-tul-Awliya, vol. 1, p. 113)*
31. Goodness is not that you acquire an abundance of wealth and children, rather, goodness is that your knowledge be vast, your forbearance be great, and that you worship Allah Almighty so much that you surpass the people. When you are successful in performing a good deed, then thank Allah Almighty for it, and if you fall into a sin, seek Allah Almighty's forgiveness for it. Goodness is attained

in the world by the one who repents in the case of committing a sin and rectifies it, or by the one who is swift in performing good deeds. (*Al-Zuhd-lil-Bayhaqi, Hadith 708/ 276, summarised*)

32. Remember five statements of mine; (and they are such valuable words that) if you were to go out in search of them whilst riding a camel, the camel would tire but you will not find these statements: (1) A slave should only have hope in his Lord (2) He should remain in fear due to his sins (3) The ignorant one should not shy away from asking questions about knowledge (4) If a scholar does not have knowledge about an issue, (he should not speak about it, and should express his lack of knowledge and deny it clearly) he should not hesitate in saying, 'وَاللَّهُ أَعْلَمُ', i.e. 'Allah Almighty has the most knowledge' and (5) Patience holds the same importance in faith, like the head does in the body; the faith of the one who express impatience is incomplete. (*Shu'ab-ul-Iman-lil-Bayhaqi, vol. 7, p. 124, Hadith 9718, slightly amended with amendments*)
33. There are glad tidings for the unknown slaves of Allah Almighty; those who know people themselves but the people do not recognise them. Allah Almighty has granted their recognition to Sayyiduna Ridwan عَلَيْهِ السَّلَام (the angel who is guarding Paradise). It is these people who are the shining lamps of guidance, and Allah Almighty has

displayed all dark tribulations to them. Allah Almighty will grant them entry into His Mercy (Paradise). They neither desire fame nor do they commit oppression nor do they fall into ostentation. (*Al-Zuhd lihnaad, vol. 2, p. 437, Hadith 861*)

34. Listen! The complete jurist (Faqih) is the one who does not make the people despair from Divine Mercy, does not allow them to become unafraid of the punishment of Allah Almighty, does not give them dispensation to disobey Him, and does not leave the Quran and direct his interest elsewhere.
35. O people! Become fountainheads of knowledge, lanterns of the night (i.e. those who remain awake at night and worship Allah Almighty), those of old clothing and pure of heart; you will gain renown in the heavens by this and your remembrance will be elevated on the earth.
36. Knowledge is greater than wealth. Knowledge protects you, whereas, you have to protect wealth. Knowledge increases through spreading it, whereas, wealth decreases by spending it. People love the scholar. The scholar, by means of knowledge, obeys Allah Almighty in his life. The remembrance of a scholar remains even after his death, whereas, the benefit of wealth finishes when it comes to an end, and this is the case for the wealthy also; their name is forgotten as soon as their wealth comes to an end

in the world. Conversely, the names of scholars remain until the remaining of the world. Those who mention the wealthy are nowhere to be seen, whereas, the honour and status of the scholars of Islam forever remains in the hearts of people. (*Hilya-tul-Awliya, vol. 1, p. 121*)

37. Three actions are difficult: (1) Fulfilling the right of your life (2) Performing the Zikr of Allah Almighty in every state and (3) Financially aiding your needy Muslim brothers. (*Hilya-tul-Awliya, vol. 1, p. 126*)
38. Whenever you wish to attain something, then engage yourself in it such that you remain occupied in trying to acquire it at all times. (*Ta'leem Al-Muta'allim, p. 109*)
39. Indeed, blessing is linked to 'gratitude', and gratitude is linked with an increase in blessings; each of these is necessary for the other. Thus, the increase of blessings from Allah Almighty does not stop until a slave's gratitude stops. (*Shukr kay Fadaail, p. 11*)
40. Mentioning the commentary of Part 28, Surah Al-Tahreem, Verse 6 **يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا**¹, Sayyiduna Ali رضى الله عنه states: The requirement of this verse is that you teach yourself and your family about goodness and teach them the manners of life. (*Tafseer Durr-*

¹ O believers! Save yourselves and your families from the Fire;

e-Mansoor, vol. 8, p. 225)

41. According to me, there is no one more cherished than the one who met Allah Almighty with his book of good deeds. *(Tareekh-ul-Khulafa, p. 45)*

His sayings regarding the Shaykhayn (Sayyiduna Abu Bakr and Sayyiduna Umar رَضِيَ اللهُ عَنْهُمَا)

42. Whosoever says that I am superior to Sayyiduna Abu Bakr and Sayyiduna Umar رَضِيَ اللهُ عَنْهُمَا, I will give him the punishment of the slanderer. *(Tareekh Ibn-e-'Asakir, vol. 30, p. 383)*
43. The best of this Ummah after the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are Sayyiduna Abu Bakr and Sayyiduna Umar (رَضِيَ اللهُ عَنْهُمَا). *(Tareekh Ibn-e-'Asakir, vol. 30, p. 346, selected)* Imam Zahabi رَحِمَهُ اللهُ عَلَيْهِ states that this statement of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ has been reported via mass-transmission (Tawatur). *(Tareekh-ul-Khulafa, p. 34)*
44. Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ is the guardian of the grateful. *(Tafseer Khazaain-ul-'Irfan, part 4, Surah Aal-e-Imran, under the verse 144, p. 137)*
45. Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ was the bravest from among us. *(Kanz-ul-Ummal, vol. 6, p. 235, juzz 12, Hadith 35675)*
46. Remember! He (i.e. Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ) is the most soft-hearted from the people, the companion

of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the cave, and the one who benefitted the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the most with his wealth. (*Al-Riyad-ul-Nadira*, vol. 1, p. 130)

47. Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ is the most superior from us companions. (*Al-Riyad-ul-Nadira*, vol. 1, p. 138)
48. (He رَضِيَ اللهُ عَنْهُ took an oath and said:) Allah Almighty sent down the name ‘Siddeeq’ of Abu Bakr from the heavens. (*Mustadrak ‘alal Sahihayn*, vol. 4, p. 4, Hadith 4461)
49. I am only one good deed from all of the good deeds of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ. (*Tareekh Ibn-e-‘Asakir*, vol. 30, p. 383; *Kanz-ul-Ummal*, vol. 6, p. 224, juzz 12, Hadith 35631)
50. The best people after the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are (Sayyiduna) Abu Bakr and Umar (رَضِيَ اللهُ عَنْهُمَا); love for me and hatred for Sayyiduna Abu Bakr and Umar (رَضِيَ اللهُ عَنْهُمَا) cannot gather in the heart of a believer nor can animosity towards me and love for Sayyiduna Abu Bakr and Umar (رَضِيَ اللهُ عَنْهُمَا). (*Tareekh-ul-Khulafa*, p. 45; *Kanz-ul-Ummal*, vol. 7, p. 11, juzz 13, Hadith 36136; *Tareekh Ibn-e-‘Asakir*, vol. 30, p. 356)

Written permission to enter Paradise

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ once met each other, so Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ began to smile after seeing Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ. Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ asked, ‘Why are you

smiling?’ Sayyiduna Abu Bakr Siddeeq رضي الله عنه said, ‘I heard the Messenger of Allah صلى الله عليه وآله وسلم saying that only the one whom Ali Al-Murtada gives written permission to will cross the Bridge of Siraat. Hearing this, Sayyiduna Ali Al-Murtada رضي الله عنه smiled and said, ‘Shall I not inform you of the glad tidings regarding you that I heard from the Messenger of Allah صلى الله عليه وآله وسلم. The Messenger of Allah صلى الله عليه وآله وسلم said: Written permission to cross the Bridge of Siraat will only be given to the one who has love for Abu Bakr Siddeeq.’ (*Al-Riyad-ul-Nadira*, vol. 1, p. 207)

جنتی جنتی	سب صحابیات بھی	جنتی جنتی	ہر صحابی نبی
جنتی جنتی	اور عمر فاروق بھی	جنتی جنتی	حضرت صدیق بھی
جنتی جنتی	فاطمہ اور علی	جنتی جنتی	حضرت عثمان بھی
جنتی جنتی	ہر زوجہ نبی	جنتی جنتی	والدین نبی

51. Control your tongue, for the ruin of a person lies in his excessive talking. (*Bahr-ul-Dumu*, p. 175)
52. When a person dies, the place where he prayed on the earth, and the abode of his deeds in the heavens cry for him. (*Al-Zuhd li Ibn-e-Mubarak*, p. 114, *Hadith 336*)
53. Whosoever stands in Salah and recites the Quran, he will receive 100 rewards for every letter, and the one who sits

and recites will receive 50 rewards for each letter, and the one who recites outside of Salah whilst in a state of Wudu will receive 25 rewards, and the one who recites without Wudu will have 10 rewards, and standing (i.e. worshipping) at night is most superior, as the heart is less occupied at that time. *(Ihya-ul-Uloom, vol. 1, p. 366)*

54. I am surprised at the individual who is destroyed despite possessing the means of salvation. It was asked: What is the means of salvation? He رَضِيَ اللهُ عَنْهُ replied: Seeking forgiveness (Istighfar). *(Ihya-ul-Uloom, vol. 1, p. 414)*
55. I do not consider that person to possess complete intellect who sleeps without reciting the last two verses of Surah Al-Baqarah. *(Ihya-ul-Uloom, vol. 1, p. 454)* These are the two verses:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ
 مَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
 سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٢٨﴾

The Messenger (Muhammad) believed in whatever has been sent down to him from his Lord, and so do the believers. All have believed in Allah, and His angels, and His Books and His Messengers; declaring this; that, 'We do

not differentiate in believing in any of His Messengers,' and they submitted that, 'We heard and obeyed. Your forgiveness be granted (to us), O our Lord! And towards only You is (our) return.'

[Kanz-ul-Iman (translation of Quran)] (Part 03, Surah Al-Baqarah, Verse 285)

Sayings regarding good health

- ❖ The one who begins eating with salt (or something savoury), Allah Almighty will remove 70 diseases from him.
 - ❖ The one who eats 7 Ajwah dates daily, his stomach ailments will come to an end.
 - ❖ The one who eats 21 red currants daily, he will not see anything unpleasant in his body.
 - ❖ Flesh creates flesh.
 - ❖ Sareed is the food of the Arabs.
 - ❖ There is nothing better than ripe dates for the woman experiencing post-natal bleeding (Nifaas).
 - ❖ Fish causes the body to become lean.
 - ❖ The one who desires a long life should have breakfast early, eat little for dinner and with delay, and not take out loans.
- (Uyoon-ul-Akhbar, vol. 3, p. 293)*

56. Three habits are disliked in a man but liked in a woman: (1) Stinginess (2) Vanity and (3) Cowardice. **Explanation:**

If a woman is stingy, she will protect her own and her husband's wealth. If she has vanity (i.e. likes herself), she will dislike speaking gently with everyone, and if she possesses cowardice, she will become worried about everything, thus, she will not leave the house and she will avoid places of blame out of fear of her husband. (*Ihya-ul-Uloom, vol. 2, p. 50*)

57. O traders! Take your right and fulfil the right of others; you will remain in safety, and do not reject a small amount of profit, otherwise you will be deprived of a greater profit. (*Ihya-ul-Uloom, vol. 2, p. 103*)
58. Your true friend is the one who is there for you and who harms himself for your benefit. He becomes your support when the tides turn (i.e. when your situation becomes difficult) and offers his assistance for your protection. (*Ihya-ul-Uloom, vol. 2, p. 214*)
59. When one of you experiences stomach pains, ask your wife for some money from her dowry, and purchase some honey with that money, and then mix the honey with some rain water and drink it. Like this, drinking it will gather ¹هُنَاءُ, cure

¹ هُنَاءُ is an indication to this verse: وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ مِحْلَةً ۖ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَدِيَّاتًا مَرِيئًا ﴿٤﴾ And give the women (upon marriage) their dowry willingly; if they then willingly give you (back) a part of it, consume it therefore wholesomely with pleasure. (Part 4, Surah Nisa, Verse 4)

and blessed water. (*Ihya-ul-Uloom, vol. 2, p. 262*)

60. People! Become like honey bees among yourself. Even though the other birds consider them weak and inferior, but if they knew that Allah Almighty has placed great blessings inside the stomach of the honey bee, they would never consider them to be inferior. (*Tareekh-ul-Khulafa, p. 143*)
61. O learners of the Quran! Act upon the Quranic commands, for the true scholar is the one who acquires knowledge and then acts upon it, and makes his actions in full accordance with his knowledge (i.e. his knowledge and action are in accordance with one another). (*Tareekh-ul-Khulafa, p. 143*)
62. Divine enablement is the best guide, good character is the best friend, intellect and understanding is the best companion, manners are the best inheritance, and grief is worse than pride. (*Tareekh-ul-Khulafa, p. 144*)
63. Calamity and worry reach a certain point and then come to an end. Therefore, the wise person has patience during a calamity so that the calamity runs its course, otherwise, trying to do away with the calamity before its appointed time only increases the calamity. (*Tareekh-ul-Khulafa, p. 144*)

Advices to Imam Hasan Mujtaba رَضِيَ اللهُ عَنْهُ

64. When the grandson of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna Imam Hasan Mujtaba رضي الله عنه came while crying to his beloved father, Sayyiduna Maula Ali رضي الله عنه, after he was wounded by the wicked Ibn-e-Muljam, Sayyiduna Ali رضي الله عنه said to his son: Son, remember 8 things: (1) The greatest wealth is intellect (2) The greatest poverty is foolishness (3) The greatest concern and worry is arrogance (4) The greatest honour and respect is good character and conduct. Son! Save yourself from these four things always: (1) Befriending a fool, even if he wishes to benefit you, for in the end, you will be harmed by him (2) A lying companion, for he makes a close thing seem distant, and a distant thing seem close (3) The company of a miser, for he makes you abandon those things which you are in dire need of, and (4) The friendship of a sinner, because he will sell you in exchange for a small thing. *(Tareekh-ul-Khulafa, p. 145)*

65. Being overly thoughtful is in reality having a bad opinion. *(Tareekh-ul-Khulafa, p. 146)*
66. Love brings distant relatives close, and animosity makes close relatives distant. The hand is very dear to the body but it is amputated when it becomes infected, and eventually, it is cauterised. *(Tareekh-ul-Khulafa, p. 146)*
67. When I am asked about such a thing to which I reply, 'Allah Almighty knows better, for I am unaware of this matter', I receive great peace at that time, and this response is very beloved to me and dear to me. *(Tareekh-ul-Khulafa, p. 147)*

68. It is necessary upon the one who establishes justice among the people that he prefers for others that which he prefers for himself. *(Tareekh-ul-Khulafa, p. 147)*
69. Become a child of the Hereafter, not of the world, for today (i.e. in the world) there is action, not accountability, and tomorrow (i.e. in the Hereafter) there is accountability, not action. *(Hilya-tul-Awliya, vol. 1, p. 117)*
70. There are three signs of an ostentatious person: When he is alone, he is lazy in worship and offers Nawafil while sitting, but when he is among people, he does not show laziness, rather, he increases in his actions, and when the people praise him, he increases in worship, but if the people talk ill of him, he leaves it. *(Tanbih-ul-Mughtarrin, p. 26)*
71. The one who was hopeful of Paradise hastened in good deeds, the one who feared Hell prevented himself from impermissible desires, and the one who is certain about death put an end to worldly pleasures. *(Mukashafa-tul-Quloob, p. 31)*
72. Eyes are the trap of Satan; the eye is a quickly affected body part and is defeated very quickly. Whosoever utilised his bodily limbs in the worship of Allah Almighty, his hope was fulfilled, and whosoever used his limbs for desires, his actions were nullified. *(Mukashafa-tul-Quloob, p. 92)*

شَاهِ مَرْدَاں شِیرِ یَزْدَاں قَوْتِ پَرُوْرْدِگَارِ
لَا فَتَىٰ إِلَّا عَلٰی، لَا سَیْفَ إِلَّا ذُوَالْفِیْقَارِ

Translation:

Sayyiduna Ali رَضِيَ اللهُ عَنْهُ is the king of the brave, the lion of Allah Almighty, and a tremendous display of the power bestowed by Allah Almighty. There is no one brave like him, and there is no sword besides Zulfiqar.



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