



عُصَّةٌ كَالْاِعْلَاجِ

CURE FOR ANGER



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi

کاملاً بیروتیہ
العقائد الیہ

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
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-‘Alan-Nabi ﷺ once before and after the Du'a.

غُصَّةِ كَا عِلَاج

Ghussay ka 'Ilaj

CURE FOR ANGER

THIS speech was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi داعية تاراجيم الغالبه in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Cure for Anger

An English translation of 'Ghussay ka 'Ilaj'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Cure for Anger*

Satan will not let you read this booklet completely, please try to study this booklet completely, making the Satan unsuccessful in his attack.

Excellence of Salat-‘Alan-Nabi ﷺ

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Last night, I saw something strange. A man from my Ummah who was crossing the Siraat bridge¹, dragging himself, and sometimes crawling on his knees. Meanwhile, the Salat that he had sent on me, arrived, it made him stand up on the bridge to the extent that he crossed the bridge.’

(Al Mu’jam-ul-Kabeer, vol. 25, pp. 281-282, Hadees 39)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

* This speech was delivered by Ameer-e-Ahl-e-Sunnat رَأْسُ بَرَكَاتِهِ الْعَالِيَةِ during the 3-day Ijtima’ of Da’wat-e-Islami in Madina-tul-Awliya, Ahmadabad, India on the 24th, 25th and 26th of Rajab-ul-Murajjab 1419 AH. It is being presented in a booklet form with necessary amendments.

¹ A bridge which is over Hell. It is thinner than a strand of hair and sharper than the edge of a sword. Each person will be made to attempt to pass over it.

Satan's three traps

Sayyiduna Faqih Abu Lays Samarqandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated in *Tanbih-ul-Ghafileen*: Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: A pious man from Bani Israel, once went somewhere. On the way, suddenly a rock fell from the top and was close to his head. He started the Zikr of Allah عَزَّوَجَلَّ and it moved away from him. Thereafter terrifying lions and beasts appeared in front of him, but he did not panic and continued the Zikr of Allah عَزَّوَجَلَّ. When the pious man started his Salah, a snake wrapped itself around his foot, crawled over his body and reached his head.

When that pious man would intend to perform Sajdah (prostration), the snake would wrap itself around his face. When he would bow his head to prostrate, it would open its mouth as if to bite him, but the pious man would remove him and would successfully prostrate. When he finished his Salah, then Satan appeared in its true form in front of him and said, 'It was I who did all of this to you. You are a very courageous person. I am quite impressed by you. Therefore, I have decided that I won't ever incite you through evil whisperings. Please be my friend.'

Foiling another satanic attempt, the pious man said, 'You tried to scare me, but اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I didn't get scared. I will never be your friend.' Satan said, 'Okay, ask me the condition of your family, what will they go through after your demise.' The pious man replied, 'I do not need to ask you.' Satan then said, 'At

least ask me how I deceive people.’ The pious man said: Yes, tell me this thing. Satan said: I have three traps: (1) Stinginess (2) Anger (3) Intoxication.

Explaining all three of these traps, he said: When I throw the trap of stinginess, he gets entangled into the trap of wealth, I keep reminding him that he has very little money. Therefore, after becoming a victim of stinginess, he refrains from even spending on the obligatory matters, and is attracted to other’s wealth; thus, entrapped in the greed of wealth, he drowns himself into the marsh of sins.

When I manage to make someone fall into the trap of anger, I play with him, and toss him around in my group of Satans, as children play with a ball. Regardless of the high status attained in knowledge and deeds by an angry person, even if he can resurrect the deads by his Du’as; I am still not disappointed with him. I always have hope that he will lose his temper and at some time or the other, in a burst of anger, he will utter such a thing that will destroy his Hereafter.

As for intoxication, the person who falls into this trap, (i.e., the drunkards), I effortlessly take him towards any evil, the way a shepherd takes his sheep.

In this way, Satan explained the worth of an angry man: For Satan, he is no more than a ball in the hands of children. It is for this reason that whoever gets angry should have patience so

that he doesn't become a prisoner of Satan, resulting in the possible wastage of his good deeds.' (*Tanbih-ul-Ghafilteen*, pp. 110)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Majority of people will enter Hell due to anger

Dear Islamic brothers! In the conversation with this pious man, Satan also revealed this fact that for a Satan, an angry man is no more than a ball in the hands of children. Therefore, it is necessary to treat anger, lest Satan gets all our good deeds destroyed, due to our anger. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in his book *Kimiya-e-Sa'adat*: Curing anger and suffering hardships and showing forbearance while treating it, is obligatory (Fard). Because the majority of people will enter Hell due to their anger.

(*Kimiya-e-Sa'adat*, vol. 2, pp. 601)

Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: O man! In the state of anger, you jump up and down too much, lest the next jump should plunge you into Hell! (*Ihya-ul-'Uloom*, vol. 3, pp. 205)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of anger

A renowned commentator of the Glorious Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Wrath i.e. anger is that emotion of one's Nafs [self] that provokes him to take revenge on another person or force him to go away.

(Mirat-ul-Manajih, vol. 6, pp. 655)

16 Evils bred by anger

Anger breeds a number of evils which are extremely destructive for the Hereafter, for example:

1. Jealousy
2. Backbiting
3. Tale-bearing
4. Malice
5. Breaking ties
6. Lying
7. Dishonouring others
8. Considering others to be inferior to oneself
9. Swearing
10. Arrogance
11. Quarrelling unjustly
12. Mocking others
13. Breaking off ties with relatives

14. Incompliance
15. Rejoicing at another's suffering
16. Ungratefulness, etc.

Indeed, if someone gets angry at somebody and if the latter suffers any loss, the former rejoices at his distress and forgets all the favours done to him by the latter in the past and breaks ties with him. Some people carry their anger in their heart which remains hidden in their hearts for years. Due to this anger, they do not attend any of the happy or sad moments belonging to the person they hate.

Some people, who apparently seem to be pious but express their anger which is hidden in their hearts in such a way that now they no longer do any favours for him, as they used to do in the past and they don't treat him well nor do they show any sympathy towards him. If he has conducted any Ijtimā' of Zikr-o-Na'at etc., then due to displeasure and merely satisfying their egos, they deprive themselves of the blessings of such religious gatherings. There are some types of relatives that no matter how good one treats them; they never change their evil ways. But we shouldn't lose heart.

It is stated in *Al-Jami'-us-Sagheer*: 'صِلْ مَنْ قَطَعَكَ' (i.e., maintain ties with the one who severs it).

(Al-Jami'-us-Sagheer lis-Suyuti, pp. 309, Hadees 5004)

Maulana Jalaluddin Roomi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states:

تو برائے وصل کردن آمدی نے برائے فصل کردن آمدی

Meaning: You have come to establish bonds, not to break them.

Practical cure for anger

Dear Islamic brothers! Anger can practically be cured if one seeks awareness about the excellence of controlling his anger and forgiving others. Whenever he flies into a rage, he should try to control it by pondering over the virtues of controlling anger. It is stated in *Sahih Bukhari*, a man approached the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said, ‘O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please advise me.’ The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Do not get angry.’ He humbly requested for advice twice more and the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the same reply, ‘Do not get angry.’
(*Sahih Bukhari, vol. 4, pp. 131, Hadees 6116*)

Glad tidings of Heaven

Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ stated: I humbly asked, ‘O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please inform me of such an act that will make me enter Jannah.’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘لَا تَغْضَبْ وَلَكَ الْجَنَّةُ’ (i.e., do not get angry then Jannah is for you).

(*Majma'-uz-Zawaid, vol. 8, pp. 134, Hadees 12990*)

Who is strong?

It is stated in *Sahih Bukhari*: The powerful man is not one who is a wrestler [and] overpowers the people (i.e. physical strength), but the powerful man is one who controls himself whilst in the state of anger. (*Sahih Bukhari, vol. 4, pp. 130, Hadees 6114*)

Excellence of controlling anger

It is stated in *Kanz-ul-Ummal* that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever has the ability and power to express his anger, but he controls it, on the Day of Judgement, Allah عَزَّوَجَلَّ will fill his heart with His pleasure. (*Kanz-ul-Ummal, vol. 3, pp. 163, Hadees 716*)

Another cure for anger is that when one gets angry, he should recall the way of life and the parables of the pious predecessors رَحِمَهُمُ اللهُ تَعَالَى.

7 Faith-refreshing parables

1. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has quoted in *Kimiya-e-Sa'adat*: A person talked rudely to Ameer-ul-Mu'mineen, Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ bowed his head and said, 'Do you want me to become angry so that Satan plunges me into the pride of arrogance and power and I inflict cruelty on you, and on the Day of Judgement,

you will seek recompense for it from me? I will certainly not do this.’ Saying this, he رَضِيَ اللهُ تَعَالَى عَنْهُ then remained silent. *(Kimiya-e-Sa’adat, vol. 2, pp. 597)*

2. A person swore at Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘On the Day of Judgement, if the side of my sins on the scale is heavier, then I am worse than what you have called me. However, if it is lighter, then I do not care about your vulgar words.’

(Ithaf-us-Sadaat-il-Muttaqeen, vol. 9, pp. 416)

3. A person swore at Sayyiduna Shaykh Rabi’ Bin Khusaym رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ said: Allah عَزَّوَجَلَّ has heard what you said. There is a valley on my way to Jannah, and I am crossing over it. If I manage to do so, I do not care what you have said! If I fail, then your vulgarism is not enough for me. *(ibid)*

4. A person swore at Ameer-ul-Mu`mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ. He replied, ‘I have other faults too like this, which Allah عَزَّوَجَلَّ has kept concealed from you.’ *(Ihya-ul-‘Uloom, vol. 3, pp. 212)*

5. A person swore at Sayyiduna Sha’abi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied, ‘If you have spoken the truth, may Allah عَزَّوَجَلَّ forgive me and if you have lied, may Allah عَزَّوَجَلَّ forgive you.’ *(Ihya-ul-‘Uloom, vol. 3, pp. 212)*

6. Sayyiduna Fudayl Bin 'Iyaad رَضِيَ اللهُ تَعَالَى عَنْهُ was informed that someone was speaking ill of him. He رَضِيَ اللهُ تَعَالَى عَنْهُ replied: I take an oath by Allah عَزَّوَجَلَّ, I will surely upset Satan. He then made Du'a, 'O Allah عَزَّوَجَلَّ! Whatever ill he has spoken of me, if I possess those faults then forgive me and guide me and if he has made false accusations against me then grant him forgiveness.'
7. A person was openly speaking ill of Sayyiduna Bakr Bin 'Abdullah Muznee رَضِيَ اللهُ تَعَالَى عَلَيْهِ but he remained silent. Someone humbly asked Sayyiduna Bakr Bin 'Abdullah Muznee رَضِيَ اللهُ تَعَالَى عَلَيْهِ why he was not saying anything in retaliation. He رَضِيَ اللهُ تَعَالَى عَلَيْهِ replied, 'I am not aware of any of his evil that I could speak ill of him. Why should I become a grave sinner by slandering him?'

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! These pious saints of Allah عَزَّوَجَلَّ were incredibly great people who used to control their anger in such a graceful way. They knew that getting angry and retaliating against an opponent, for the sake of their egos, brings no goodness for them.

*Sun lo nuqsan hi hota hay bil-aakhir un ko
Nafs kay wasitay ghussah jo kiya kertay hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Cure anger in the following way

Keep the dangers of anger in view, because it is anger which mostly breeds differences and quarrels, rifts between two brothers, divorce between the husband and wife as well as hatred, hostility and even killing one another. Triggered by anger, when one resorts to arguing and fighting or causes damage, then he should guide himself in this way: Even if I have gained some power and influence over others, Allah **عَزَّوَجَلَّ** is infinitely powerful over me. If, in a state of anger, I hurt anyone's feelings or violate anyone's right, then on the Day of Judgement, how will I escape from the wrath of Allah **عَزَّوَجَلَّ**?

Slave arrived late

The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** once summoned a servant to do some work, but he arrived late. The Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** had a Miswak in his blessed hands. He **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'If the revenge had not been destined to be on the Day of Judgement, I would have used this Miswak to beat you.' (*Musnad Abu Ya'la, vol. 6, pp. 90, Hadees 6892*)

Did you notice that our Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** never took revenge for his own sake. On the other hand, today's Muslim reacts to the minor error of his servants in such a manner that he hurls a torrent of abuses and may even beat him up.

Atonement for thrashing

It is stated in *Sahih Muslim*, Sayyiduna Abu Mas'ood Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ said: I was disciplining my servant, then I heard a voice behind me, 'O Abu Mas'ood! You should be aware that Allah عَزَّوَجَلَّ has more power over you than you have over him.' I turned around and it was the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I humbly stated, 'O Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'هُوَ حُرٌّ لِرُؤْجِهِ اللهُ'. He is freed for the pleasure of Allah عَزَّوَجَلَّ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If you had not done so, you would have been burnt in the hellfire' or he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The fire of Hell would have touched you.'

(Sahih Muslim, pp. 905, Hadees 1658-35)

Salvation lies only in forgiveness

Dear Islamic brothers! Have you observed! The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ had deep devotion to Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. As soon as Sayyiduna Abu Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ realised the displeasure of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at his action; he not only stopped punishing his slave but also set him free as its atonement while confessing his fault.

Ah! Nowadays, people reprimand their subordinates and juniors without any Shar'i reason and without realising that Allah عَزَّوَجَلَّ Who is infinitely more powerful than them is watching their

acts of injustice and oppression. Indeed salvation lies only in gentleness, courtesy and forgiveness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excessive salt in food

It is said that the wife of a person once added too much of salt in the food. He got very furious but managed to control his anger, thinking, 'I also make many mistakes. If I treated her harshly today due to her mistake, Allah عَزَّوَجَلَّ might also punish me for my sins on the Day of Judgement.' Therefore, he overlooked this mistake without telling his wife anything. After his demise, someone saw him in a dream and asked, 'How did Allah عَزَّوَجَلَّ treat you?' He replied: Torments were about to be inflicted upon me, due to the abundance of my sins, when Allah عَزَّوَجَلَّ said, 'My bondwoman had added too much salt in the food and you had forgiven her mistake, I also forgive you today in return for that act of kindness.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of controlling anger

It is stated in a blessed Hadees: Whoever restrains his anger, on the Day of Judgement, Allah عَزَّوَجَلَّ will save him from torment.

(Shu'ab-ul-Iman, vol. 6, pp. 315, Hadees 8311)

Satan jumped in upon retaliation

Dear Islamic brothers! When someone picks a quarrel or argues with you or speaks ill of you, then your real safety lies only in remaining silent, though Satan provokes you immensely to react, whispering into your heart: If you do not retaliate, then people would consider you as a coward and will pass taunting comments in this way, ‘Gentleman! This is not the era of kindness, people will not let you survive if you lead your life in such a kind way’ etc.

Let me describe a blessed Hadees to you, listen to it attentively. You will realise that one who remains silent in the face of others’ harsh words, this very act of being silent leads him close to the mercy of Allah عَزَّوَجَلَّ. It is stated in *Musnad Imam Ahmad* that a person said something bad about Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ in the presence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and when that person continued his rudeness, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ replied to some of his comments. (Though he replied in a dignified manner), but the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ walked away from there.

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ followed the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said, ‘O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You continued sitting when he was speaking ill of me. When I replied to him, you walked away.’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There was an angel with you who

was replying to that man. When you started replying yourself, then Satan jumped in.’

(*Musnad Imam Ahmad Bin Hanbal, vol. 3, pp. 434, Hadees 9630*)

Salvation attained by those who remained silent

Dear Islamic brothers! You might have regretted saying something in retaliation, but not after staying silent. It is stated in *Sunan-ut-Tirmizi*: ‘مَنْ صَمَّتْ نَجَا’ he who remains silent, attains salvation. (*Sunan-ut-Tirmizi, vol. 4, pp. 225, Hadees 2509*)

There is also an excellent Urdu proverb, ‘One moment of silence leads to a hundred moments of peace.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Do good, and get good

Sayyiduna Shaykh Sa’di رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has quoted in *Boostan-e-Sa’di*: A pious man would never speak ill of anybody even his personal enemies. Whenever he spoke about someone, he uttered good words for him. After his demise, someone dreamt about him and asked, ‘مَا فَعَلَ اللَّهُ بِكَ؟’ how did Allah عَزَّوَجَلَّ treat you? Listening to this, he smiled and said in a very sweet voice, ‘In the world, I always strived to refrain from making bad comments about others. The Nakirayn (the angels deputed to

ask questions in the grave) didn't ask me any tough question and thus things were in my favour.' (*Boostan-e-Sa'di*, pp. 144)

Gentleness adds beauty

Dear Islamic brothers! Did you observe that showing gentleness, forgiveness and tolerance result in the Divine blessings. If only we could learn to forgive those who hurt and show disrespect to us. It is stated in *Sahih Muslim*: The thing that has gentleness in it, gets beautified, and if it is taken away from anything, then it spoils it. (*Sahih Muslim*, pp. 1398, Hadees 2594)

Excellence of forgiving in advance

It is stated in *Ihya-ul-'Uloom*: A man was making Du'a: O Allah **عَزَّوَجَلَّ**! I do not have any wealth to donate in Sadaqah and charity. All I have is that I have forgiven any Muslim [in advance] who would show disrespect to me. The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** received a revelation, 'We have forgiven this bondman.' (*Ihya-ul-'Uloom*, vol. 3, pp. 219)

Heavenly maiden for the one who controls anger

It is stated in the blessed Hadees of *Abu Dawood*: The one who controls his anger in spite of having the ability and power to act, then on the Day of Judgement, Allah **عَزَّوَجَلَّ** will call him in front of the entire creation and will grant him authority to choose any heavenly maiden he likes.

(*Sunan Abi Dawood*, vol. 4, pp. 325-326, Hadees 4777)

Three reasons for an easy accountability

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Whoever possesses the following 3 qualities, Allah عَزَّوَجَلَّ will grant him an easy accountability on the Day of Judgement and will make him enter Jannah, by His mercy:

1. Bestow upon that who deprives you.
2. Reconcile with the one whoever cuts ties with you.
3. Forgive the one who oppresses you.

(Al-Mu'jam-ul- Awsat, vol. 4, pp. 18, Hadees 5064)



Patience of A'la Hadrat upon receiving abusive letters

If only we could develop a deep yearning to overcome anger, in order to better ourselves, as our pious predecessors رَحِمَهُمُ اللهُ تَعَالَى used to do. No matter how often they were subjected to oppression, they always showed affection towards others. In this context, it is narrated in 'Hayat-e-A'la Hadrat' that Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ once received mail which contained some letters filled with abusive words. His devotees and followers got angry and wanted to file a lawsuit against the people who had mailed those letters of abuse.

Imam of Ahl-us-Sunnah, Maulana Ash-Shah Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said to them: First distribute properties

amongst those who have sent letters of praise to me, then file a suit against those who wrote those letters filled with abuses.

(Hayat-e-A'la Hadrat, vol. 1, pp. 143)

It is understood from this that if we do not reward those who praise us, then why should we take revenge from those who wrong us.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Patience of Maalik Bin Dinar

What an incredible patience our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى had in the face of cruelties from cruel disbelievers! And how did they suppress their anger. Let's try to understand this through the following parable.

Sayyiduna Maalik Bin Dinar رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ once took a house on rent. Just adjacent to his house, there was the house of a Jew. That Jew, due to his spite and malice, used to throw dirty water and filth in the blessed house of Sayyiduna Maalik Bin Dinar رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ through a drain, but he رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ used to remain silent. And then one day, that person humbly asked Sayyiduna Maalik Bin Dinar رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ, 'Don't you have any problem with the filth that passes through my drain?' Sayyiduna Maalik Bin Dinar رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ replied gently, 'Whatever filth enters my home through that drain, I simply sweep it out.' The Jew

humbly asked, ‘Don’t you get angry despite so much trouble?’ Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied: I do, but I restrain it because Allah عَزَّوَجَلَّ has stated in the Glorious Quran:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ
عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

And who restrain anger and who pardon men. And virtuous people are dear to Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-‘Imran, Ayah 134)

Having listened to this answer, that Jew embraced Islam.

(Tazkira-tul-Awliya, pp. 51)

*Nigah-e-Wali mayn woh taseer daykhi
Badalti hazaraun ki taqdeer daykhi*

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Have you seen the great blessings of kindness and gentleness that after being inspired by the politeness of Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ that Jew entered into the fold of Islam.

Pious people do not even hurt ants

One of the signs of pious people is that let alone hurting the Muslims in a fit of rage, they do not even hurt ants. Commenting on the following blessed ayah:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

Undoubtedly, the virtuous are in bliss.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Al-Mutaffifeen, Ayah 22)

Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: **الَّذِينَ لَا يُؤْذُونَ الدَّرَّ** i.e., pious ones are those who do not even hurt ants.

(Tafseer Hasan Basri, vol. 5, pp. 264)

Is anger Haraam?

It is a widespread notion amongst the public that ‘anger is Haraam’. In fact, anger is an involuntary natural emotion, and a human continues to follow his natural instincts. This is not a human fault. However, misusing anger is wrong. In some cases, it is also needed and necessary, for example, during the defence of Islam, if a person doesn’t get angry, how will he overpower the enemies of Allah!

Nevertheless, anger is an inevitable human instinct. However, it should be expressed in a permissible manner. For example, before associating with the Madani environment of Da’wat-e-

Islami, someone was indulged in a bad company, and when he used to lose his temper, he used to unleash a torrent of abuses and would physically harm others. In short, anything which was against his temperament, he flew into a rage, and instead of showing patience, he reacted.

Fortunately when he had the privilege to associate with the Madani environment of Da'wat-e-Islami, he witnessed the blessings of travelling with the Madani Qafilahs; resulting in him expressing his anger in this way that he developed hatred and malice towards the enemies of Allah, the enemies of the Beloved Rasool and the enemies of the blessed companions. But for his own sake, he shows incredible patience no matter how bad he is treated and how often he is provoked to express his anger. Rather than showing strong feelings of displeasure and hostility towards others, he expresses his anger at his Nafs in this way, 'I would not let you commit any sins!' Briefly, though one shows anger but now it is being expressed in a permissible way which is extremely beneficial for one's Hereafter.

One reason to attain the spiritual light of Iman in the heart

It is stated in a blessed Hadees: The person who controls his anger despite having the ability and power to react, Allah ﷻ will fill his heart with contentment and faith.

(Al-Jami'-us- Sagheer lis-Suyuti, pp. 541, Hadees 8997)

It means that if someone suffers any trouble from anybody and gets angry, and even if he has the ability and power to take revenge on that person, but only for the sake of the pleasure of Allah عَزَّوَجَلَّ, he controls his anger, Allah عَزَّوَجَلَّ will grant him peace of heart and will fill his heart with the spiritual light of faith. This reveals that sometimes anger is beneficial provided if one gets the privilege to control it.

Four invocations for getting rid of anger

1. The one who indulges into sins due to anger should recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ 21 times after every Fard Salah and blow towards himself. When eating, he should recite it thrice and blow on the food, then recite it thrice again and blow on water.
2. Whilst walking occasionally recite ﴿يَا اللَّهُ، يَا رَحْمَنُ، يَا رَحِيمُ﴾.
3. While walking keep reciting ﴿يَا أَرْحَمَ الرَّاحِمِينَ﴾.
4. Recite the following blessed Ayah 7 times every day:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعٰفِيْنَ
عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

(Part 4, Surah Aal-e-'Imran, Ayah 134)

13 Cures for anger

When anger overcomes you, cure yourself with any or apply all cures as per need:

1. Recite Ta'awwuz ﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾.
2. Recite ﴿وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ﴾.
3. Remain silent.
4. Make Wudu.
5. Sniff water into your nose.
6. If you are standing, then sit.
7. If you are seated, then lie down and cling to the earth.
8. You should place your cheek onto the ground. If you are in the state of Wudu, then perform Sajdah so that you realize that you are made from clay and you are not rightful to get angry at a bondman. (*Ihya-ul-'Uloom, vol. 3, pp. 388-389*)
9. You should move away from the person you are getting angry at.
10. Ponder over this that if you get angry at anyone, then he will also get angry and will take revenge, and I should not consider enemy weak.

11. If you have scolded anyone in a fit of rage, humbly apologise to him in public. In this way, the Nafs will be humiliated and this will become a piece of advice for you for the next time as you will recall your insult when getting angry at someone in future and thus by doing this you might get rid of anger.
12. One should think it over carefully for one's own self that today if I get angry at the mistake of someone else and I am not ready to forgive him, though, I have many faults; if Allah عَزَّوَجَلَّ is displeased with me and if He عَزَّوَجَلَّ has not forgiven me then what would be my state?
13. If someone treats you unfairly or makes a mistake and you get angry at him for the sake of your Nafs, then to forgive this person is a source of reward. Therefore, at such a moment, think to yourself, 'Why should I not become worthy of reward.'

And what an incredible reward is stated in a blessed Hadees: An announcement will be made on the Day of Judgement that those whose rewards are with the mercy of Allah عَزَّوَجَلَّ, let them stand up and enter Jannah. It will be asked: For whom is this reward? He will say: For those people who forgive. Then thousands of people will stand up and enter Jannah without any accountability.

(Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 1, pp. 542, Hadees 1998)

The Great Spiritual and Scholarly Luminary of the 21st century, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **رحمته الله تعالى** has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 100 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net.

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Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
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Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ



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