

Excellence of **TOLERANCE**

12--March-2020



Thought-provoking speech of weekly
sunnah-inspiring ijtimā

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech.

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

Excellence of tolerance

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَيِّبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

Excellence of reciting Durood

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

أَوَّلُ النَّاسِ بِنِیَّوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

‘The person closest to me on the Day of Judgement will be the one who would recite the most Durood upon me.’ (Tirmizi, vol. 2, pp. 27, Hadees 484)

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ states in relation to this Hadees: ‘On the Day of Judgement, the person who will be most comfortable will be the one who is with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and reciting Durood in abundance is a means of gaining the company of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We find out from this that reciting Durood is an excellent virtuous act as you attain Paradise by performing all the other good deeds but by reciting Durood, you attain the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (Mirat-ul-Manajih, vol. 2, pp. 100)

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear تُؤَيَّبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! Today, we will listen to a speech with regards to tolerance. First of all, a story will be narrated about tolerance. We will then listen to the definition of tolerance. After that, we will listen to the virtues of being tolerant and forgiving that have been mentioned in blessed Ahadees. Some stories relating to the tolerance of pious people of Allah ﷺ will also be mentioned. Controlling anger is fundamental to being tolerant; therefore, some methods of controlling anger will also be mentioned. As this is the month in which the 'Urs of Sayyiduna Ameer Mu'awiyah رضى الله عنه is commemorated, we will also listen to some aspects of his blessed life. Let's first of all listen to a parable:

Exemplary tolerance!

People would come to the blessed court of the Holy Prophet ﷺ to accept Islam. One day, an offspring of the king of Yemen, Sayyiduna Wa'il Bin Hujr رضى الله عنه came into the blessed court of the Holy Prophet ﷺ as a delegation to accept Islam. The Companions عَلَيْهِمُ الرِّضْوَانُ told him: 'The Beloved Prophet ﷺ had already informed us about your arrival 3 days ago.'

The Holy Prophet ﷺ showed a lot of affection towards him, spread his blessed shawl for him, made him sit next to him, said praiseworthy words about him on the blessed pulpit, prayed for blessing and assigned Sayyiduna Ameer Mu'awiyah رضى الله عنه to take him to the place where he was going to stay.

Sayyiduna Ameer Mu'awiyah رضى الله عنه was young at that time. He was also the son of a leader of Makkah but he did not have the ego of a leader within him due to the blessing of the company of the Holy Prophet ﷺ.

Being assigned the task from the Holy Prophet ﷺ, he instantly went with Sayyiduna Wa'il Bin Hujr رضى الله عنه. Sayyiduna Wa'il Bin Hujr رضى الله عنه was mounted on a she-camel whilst Sayyiduna Ameer Mu'awiyah رضى الله عنه was walking alongside the camel. Due to the intensity of the heat, he said to Sayyiduna Wa'il Bin Hujr after walking a little while: 'It is very hot and now my feet are burning from inside as well. Allow me to mount on the camel behind you.'

Sayyiduna Wa'il Bin Hujr رَضِيَ اللهُ عَنْهُ clearly refused him. Upon this, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ said: 'At least give me your shoes so I can save myself from the heat'. Sayyiduna Wa'il Bin Hujr رَضِيَ اللهُ عَنْهُ replied: 'You are not from those people who can wear the clothes of kings. Walking in the shade of my she-camel is sufficient for you.' Hearing this, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ displayed great tolerance and did not even say anything back. A time came when Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ became the governor of entire Syria and called Sayyiduna Waa'il Bin Hujr رَضِيَ اللهُ عَنْهُ to Damascus. When he went to Damascus, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ was extremely respectful towards him and instead of taking revenge against him for this event of the past, he made Sayyiduna Waa'il Bin Hujr رَضِيَ اللهُ عَنْهُ sit next to him on the throne and asked: 'Is my throne better or the hump of your she-camel?'

Sayyiduna Waa'il Bin Hujr رَضِيَ اللهُ عَنْهُ replied: 'O leader of the believers! I was a new Muslim at that time and what I said was the common practice of the era of ignorance. Now, Allah عَزَّوَجَلَّ has honoured us with Islam and whatever you have done is the way of Islam.' Sayyiduna Waa'il Bin Hujr رَضِيَ اللهُ عَنْهُ was so moved by the kind behaviour of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ that he said: 'If only I had mounted him ahead of me.' (*Mu'jam Sagheer, vol. 2, pp. 143*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We learn from this narration that the companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were of a tolerant and soft nature. ❖ They would treat others with affection. ❖ They were full of humility and humbleness. ❖ They had a habit of being patient and tolerant. ❖ They were soft-hearted and kind. ❖ They were pure from malice and holding grudges. ❖ They would treat others with kindness despite being treated rudely. ❖ They would return evil with goodness. ❖ They were patient. ❖ They would forgive instead of taking revenge. ❖ Only if we could also follow their footsteps and make it a habit of ours to be tolerant.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic sisters! This narration also mentions the companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, scribe of the Divine revelations, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ. His 'Urs also falls in this blessed month of Rajab-ul-Murajjab. In relation to this, let's briefly listen to his biography and blessed character:

Blessed remembrance of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ

Sayyiduna Ameer Mu'awiyah's رَضِيَ اللهُ عَنْهُ name is 'Mu'awiyah'. His Kuniyah [patronymic name] is 'Abu 'Abdur-Rahman'. (*Siyyar A'lam-un-Nubala, vol. 4, pp. 285*) Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ was born 5 years before the announcement of the prophet-hood (approximately 604 AD). (*Al-Isaabah, vol. 6, pp. 120*)

He رَضِيَ اللهُ عَنْهُ was a tall person. He رَضِيَ اللهُ عَنْهُ had a fair and beautiful complexion and his personality was awe-inspiring. He رَضِيَ اللهُ عَنْهُ would dye his hair with henna. (*Al-Isaabah, vol. 6, pp. 120*) He رَضِيَ اللهُ عَنْهُ accepted Islam in 7 Hijri on the day of the Treaty of Hudaibiyah and then announced it on the day of the conquest of Makkah. (*Al-Bidayah Wan-Nihayah, vol. 5, pp. 619, summarised*) Sayyiduna Ameer Mu'awiyah's رَضِيَ اللهُ عَنْهُ tolerance was second to none.

A person spoke very harshly to Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ, so someone said: 'If you wish, you can punish him.' He replied: 'I feel ashamed of the fact that my tolerance decreases due to the mistake of my people.' (*Hilm Mu'awiyah, pp. 22, Raqm, 14*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! By learning a lesson from the tolerance of the companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ, we should also instil the passion of patience within ourselves. We should become tolerant. We should develop the habits of gentleness and forgiveness within ourselves. We should always treat others kindly. We should make a habit of giving gifts to our Mahrams and other Islamic sisters. Such habits will not only strengthen relations and increase love with one another but will also create a pleasant atmosphere in the society.

What does tolerance mean?

Dear Islamic sisters! The meaning of tolerance is to endure, not to be angry, to not lose one's cool. Whereas, tolerance has been defined as being calm and at peace whilst in the state of anger.

(Derived from Kitab-ul-Ta'reefat, pp. 66)

This is such an excellent act that whichever fortunate Muslim acts upon it, she is counted amongst the beloveds of Allah ﷻ. Therefore:

Allah ﷻ mentions in Part 4, Surah Aal-e-'Imran, Ayah no. 134:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

*And who restrain anger and forgive people, and the righteous people;
are the beloveds of Allah.*

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-'Imran, Ayah no. 134)

Whereas, another Ayah teaches us to forgive, be patient and tolerant in this manner. Therefore:

It is mentioned in Part 18, Surah An-Noor, Ayah no. 22:

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ اَلَا تُحِبُّوْنَ اَنْ يَّعْفَرَ اللّٰهُ تَكُفْرَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾

*And they should forgive and over look, do you not like that Allah may forgive you?
And Allah is Most Forgiving, Ever Merciful.*

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah An-Noor, Ayah no. 22)

What does Satan want?

Dear Islamic sisters! We learn that forgiving and overlooking faults of others is a means of attaining forgiveness from Allah ﷻ and Allah ﷻ likes this

habit very much. There is no doubt in the fact that Satan is an eternal enemy of mankind, as Allah عَزَّوَجَلَّ mentions in the Holy Quran:

إِنَّ الشَّيْطَانَ يَنْزَعُ بَيْنَهُمْ ط إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

*Undoubtedly Shaytan causes mischief amongst them;
indeed Shaytan is an open enemy of human beings.*

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, Ayah no. 53)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Satan will definitely not bear the fact that Muslims:

- Remain united with one another
- Be well-wishers of one another
- Safeguard each other's honour
- Overlook the mistakes of one another
- Forgive one another
- Forgive one's own rights
- Take care of the rights of one another
- Help each other

Rather, **Satan will wish** that Muslims:

- Fight and quarrel a lot with one another
- Tarnish the honour of one another
- Indulge in immorality and indecent talks
- Swear a lot at one another
- Slap a person twice in revenge when she has been slapped once

- Muslims, who have high status or are in a high post, think of others as inferior to her and deem them to be equivalent to ants.

In short! Satan wants Muslims to continue fighting with one another. Now, we should think about whether we follow the way of Satan or the way of Allah ﷺ in our matters. Satan wishes for Muslims to fight and kill one another over little things whereas Allah ﷺ has ordered Muslims to forgive one another so that He ﷺ may forgive them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! There is no doubt that tolerating a Muslim after she has made a mistake and then forgiving her is very difficult for the nafs, but if we keep the virtues of tolerating and forgiveness in mind, then becoming tolerant will become easy.

In order to develop the passion of **tolerance** and **forgiving people**, let's listen to 4 blessed Ahadees on its virtues:

Virtue of tolerating and forgiving

1. The Holy Prophet ﷺ has stated: 'Whoever has 3 things within him, Allah ﷺ will take his accountability with great ease (on the Day of Judgement) and will make him enter Paradise through His mercy.' The blessed companions عَلَيْهِمُ الرِّضْوَانُ asked: 'O Beloved Prophet ﷺ! What are those things?' He ﷺ replied: '(1) Give to the person who deprives you, (2) Maintain ties with those who cut them off with you and (3) Forgive those who oppress you.' (*Mu'jam Awsat, vol. 4, pp. 18, Hadees no. 5064*)
2. The Holy Prophet ﷺ has stated: 'Knowledge is gained through learning, tolerance is gained through bearing difficulties, and whoever tries to attain goodness, he is given goodness and whoever wants to refrain from evil, he will be protected from it.' (*Tareekh-e-Madinah Damascus, Raqm 2162, Rija Bin Haiwiyah, vol. 18, pp. 98*)

3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: '5 things are a Sunnah of noble Prophets عَلَيْهِمُ السَّلَام; one of them is also tolerance.' (*Mawsu'ah Al-Imam Ibn Abi Dunya, vol. 2, pp. 24, Hadees no. 6*)
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Verily, a person attains the status of a fasting person and a person who stays awake all night (for worship) due to tolerance.' (*Mawsu'ah Al-Imam Ibn Abi Dunya, vol. 2, pp. 27, Hadees no. 8*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whispers of Satan!

Dear Islamic sisters! By mentioning forgiving 70 times daily, it is an indication that we should become tolerant. Regardless of the enormity of the mistakes that occur, we should never leave tolerance. We see today that we may be patient once or twice upon someone's mistake, but if that same mistake happens again, then revenge is taken with full force; and some foolish people become angry instantly upon small things.

Then on such occasions, Satan whispers in the ears that '**you can't survive if you keep forgiving**', '**if you become soft-hearted, then living in this world will become very difficult**', '**nowadays, you shouldn't choose to forgive**', '**dear sister it is not the era to forgive!**' etc. etc.

So remember! Do not pay attention to these kinds of whispers at all. You should not become tolerant and forgiving to make this life better, but rather, tolerating and forgiving others make the hereafter better. This is the reason that our pious predecessors رَحْمَةُ اللهِ would make it a habit of never leaving tolerance and forgiveness, no matter how big the loss was.

For persuasion, let's listen to 3 parables relating to the tolerance and forgiveness of our pious predecessors رَحْمَةُ اللهِ:

1. Forgiving someone is after being capable of taking revenge!

Sayyiduna Ma'mar Bin Rashid رَحْمَةُ اللهِ عَلَيْهِ narrates: 'A person slapped the son of Sayyiduna Qatada Bin Di'amah رَحْمَةُ اللهِ عَلَيْهِ very powerfully. Sayyiduna Qatada

Bin Di'amah رَحْمَةُ اللَّهِ عَلَيْهِ requested the help of Bilal Bin Abi Burdah against him, so Bilal Bin Abi Burdah called upon the person who had slapped and also the leaders of Basra. They began to propose a course of action but Sayyiduna Qatada Bin Di'amah رَحْمَةُ اللَّهِ عَلَيْهِ did not accept it and told his son: 'You also slap him just like he slapped you' and then said: 'Son! Roll up your sleeves and give him a powerful slap by raising your hand.' Therefore, the son rolled up his sleeves and raised his hand to slap him. Right at that time, Sayyiduna Qatadah Bin Di'amah رَحْمَةُ اللَّهِ عَلَيْهِ grabbed his hand and said: **'We have forgiven him to please Allah عَزَّوَجَلَّ because it is said that forgiving someone is after being capable of taking revenge.'** (Allah waloun ki baatayn, vol. 2, pp. 519)

2. Gave Du'a even to the one who was oppressive

It is written in 'Ihya-ul-'Uloom', Volume 3, page 216: 'Once, Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ travelled to a desert where he came across a soldier.

The soldier asked him: 'Are you a slave?'

He replied: 'Yes.'

He then asked: 'Which way is the town?'

Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ pointed towards the graveyard.

The soldier said: 'I am asking about the town.'

Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ then said: 'That (very place) is the graveyard.'

Listening to this, the soldier got angry and he whipped him on his head, and took him towards the town after injuring him. Sayyiduna Ibraheem Bin Adham's رَحْمَةُ اللَّهِ عَلَيْهِ companions saw him and asked the soldier: 'What happened?'

The soldier explained the whole matter. The companions told the soldier that he is (the wali of this era) Sayyiduna Ibraheem Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ. Listening to this, the soldier came down from his horse, began to kiss his hands and feet and asked for forgiveness.

Sayyiduna Ibraheem Bin Adham رَحِمَهُ اللهُ عَلَيْهِ was asked: ‘Why did you say that you are a slave?’

He رَحِمَهُ اللهُ عَلَيْهِ replied; ‘He (the soldier) didn’t ask me whose slave I was? He just asked are you a slave? So I said ‘Yes! Because **I am the slave** (i.e. bondman) **of Allah** عَزَّوَجَلَّ. When he hit me on my head, I requested Allah عَزَّوَجَلَّ to grant him Paradise.’

He was then asked: ‘He oppressed you, so why did you make Du’a for him?’

He replied: ‘**I knew that I would get reward for being patient over this calamity. Therefore, I didn’t find it appropriate that I get reward and he gets inflicted with punishment.**’ (Ihya-ul-‘Uloom, vol. 3, pp. 216, summarised)

3. Freed the slave

Water fell onto the clothes of Sayyiduna Imam Ja’far Sadiq رَضِيَ اللهُ عَنْهُ from the hands of one of his slaves. Sayyiduna Imam Ja’far Sadiq رَضِيَ اللهُ عَنْهُ looked at him with a strict gaze.

The slave said: ‘My master! وَالْكُظَيْبِ الْغَيْظُ! (And who restrain anger).’

Sayyiduna Imam Ja’far Sadiq رَضِيَ اللهُ عَنْهُ replied: ‘I have controlled my anger.’

The slave then said: ‘وَالْعَافِينَ عَنِ النَّاسِ (And forgive people).’

Sayyiduna Imam Ja’far Sadiq رَضِيَ اللهُ عَنْهُ replied: ‘I have forgiven you.’

The slave then said: ‘وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (And the righteous people; are the beloveds of Allah).’

Sayyiduna Imam Ja’far Sadiq رَضِيَ اللهُ عَنْهُ replied: ‘Go! You are free for the pleasure of Allah عَزَّوَجَلَّ and 1000 dinars from my wealth are also yours.’

(Bahr-ul-Damu’, pp. 202, Aansu’on ka dariya, pp. 274; summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You have heard that how excellent the manners of the pious people of Allah are that if anyone harms them, even then, getting angry

and taking revenge is a far-fetched thought, rather, these noble personalities would bless them in different ways in return. Therefore, we should also follow the footsteps of these great personalities and instead of taking revenge against Muslims for our own self, we should forgive them and be worthy of the reward of the hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Refrain from anger to become tolerant!

Dear Islamic sisters! We were hearing about tolerance. Not losing control if something happens against your nature and remaining patient over it is also included within tolerance.

In today's era, it is no doubt a courageous task to be tolerant because anger has become firmly rooted within our nature. Frowning upon small things, losing control, speaking unnecessarily, polluting the tongue with indecent words and getting ready to fight; all these are becoming a norm in our society. A basic reason for this is also not controlling anger.

Remember! Anger is such a fire that after being extinguished, leaves a person deserted and useless like a burnt building. After unnecessary anger, a person becomes full of regret and embarrassment. To become tolerant and attain its blessings, it is very important to control your anger. Alongside making one commit numerous sins, it can also destroy your hereafter.

- It can entrap a person in many sins.
- It entices a person to fight.
- It becomes a means of ruining the honour of others.
- It entices you to talk about shameless and bad things.
- It becomes a means of other people hating you.
- It becomes a cause of violating the rights of others.
- It prevents you from giving a deserving person her right.

- It makes apparent the difference between the internal and external state of a person.
- It finishes love.
- It gives rise to being distant from one another.
- It also weakens strong and deep relations.
- It deprives you from maintaining ties with blood relatives.
- It takes you far away from beautiful qualities such as affection and kindness.
- It takes you closer to many evil things.

Remember! Getting very angry and breaking strong things, overcoming strong people and scaring others through your anger are not the acts of bravery. Rather, controlling yourself at the time of anger is bravery.

The Kind and Beloved Prophet ﷺ has stated: 'Whoever controls his anger whilst he had the power to enforce it, Allah عَزَّوَجَلَّ will fill his heart with His pleasure on the Day of Judgement.' (*Kanz-ul-'Ummal*, vol. 3, pp. 163, *Hadees 7160; Ghussay ka Ilaj*, pp. 11)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Cures for anger

Dear Islamic sisters! It is important to also keep in mind the harmful effects of anger to become tolerant and control anger because anger becomes a means of numerous evils. It becomes a means of separating brothers and sisters. It gives rise to hatred between one another.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: 'When you become angry against someone and feel like fighting and breaking things, then make yourself understand in this way: 'Even if I have gained some power over others, Allah عَزَّوَجَلَّ has a lot more power over me. If, in the state of anger, I

hurt anyone's feelings or violate anyone's rights, then how will I remain safe from the wrath of Allah عَزَّوَجَلَّ on the Day of Judgement?' (Ghussay ka Ilaj, pp. 15)

Another cure for anger is that at the time of anger, recall the way of life and parables of the pious predecessors. Let's listen to 3 such parables:

1. A person talked rudely to Ameer-ul-Mu'mineen, Sayyiduna 'Umar Bin 'Abdul-Aziz رَحِمَهُ اللهُ عَلَيْهِ. He bowed his head and said: 'Do you want me to become angry and that Satan plunges me into the pride of arrogance and power, I make you a target of oppression and on the Day of Judgement, you seek its compensation from me? I will certainly not do this.' Saying this, he remained silent. (Kimiya-e-Sa'adat, vol. 2, pp. 597; Ghussay ka Ilaj, pp. 12)
2. A person swore at Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ. He replied: 'On the Day of Judgement, if my scale of bad deeds is heavier, then I am worse than what you have said. However, if it is lighter, then I do not care about your swearing.' (Ithaf-us-Sadah, vol. 9, pp. 416, Az Ghussay ka Ilaj, pp. 12)
3. A person swore at Sayyiduna Sha'bi رَحِمَهُ اللهُ عَلَيْهِ. He replied: 'If you have spoken the truth, then may Allah عَزَّوَجَلَّ forgive me and if you have lied, then may Allah عَزَّوَجَلَّ forgive you.' (Ihya-ul-'Uloom, vol. 3, pp. 212; Ghussay ka Ilaj, pp. 13)

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Points regarding respect of the Holy Quran

- It is an etiquette to keep the Holy Quran in a case or in a cover. Muslims have been acting upon this since the time of the Sahabah and Tabi'een رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ. (Bahar-e-Shari'at, part 12, pp. 139)
- One of the etiquettes of the Holy Quran is to refrain from turning one's back towards it, spreading out the legs towards it, putting the feet higher than it, and being on a higher surface as compared to it. (ibid)
- The 3 sciences of Lughat [language], Nahw [grammar: Arabic syntax], and Sarf [morphology] are all equal in status. It is permissible to put any book of these sciences on top of the other one. On top of those, books of

'Ilm-ul-Kalaam¹ can be placed; on top of those, books of Fiqh [jurisprudence] can be placed; and on top of those, books of Hadees and supplications mentioned in the Holy Quran and Hadees can be placed.

Then on top of those, books of Tafseer can be placed; and finally, on top of all of these, the Holy Quran can be placed. Do not put any cloth on top of a suitcase in which the Holy Quran has been placed. (*Fatawa 'Aalamgiri, vol. 5, pp. 323-324*)

- If someone keeps a Holy Quran in his house with the intention of blessings and goodness, but he does not recite it, he will not be sinful. In fact, even this intention of his will be a means of reward for him. (*Fatawa Qadi Khan, vol. 2, pp. 378*)
- If the Holy Quran accidentally falls from someone's hands or rack onto the floor, there is no sin for him nor is any Kaffarah [expiation] required.
- If somebody صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ throws the Holy Quran onto the floor with the intention of disrespect, or puts his feet on the Holy Quran with the intention of disrespect; he will become a Kafir.
- A statement made in words of a vow (Qasam) or oath whilst holding the Holy Quran in the hands or placing the hand onto the Holy Quran is recognized as a severe oath (Qasam). However, if someone says something without uttering specific words of a vow/oath while holding the Holy Quran in his hands or placing his hand onto the Holy Quran, the vow (Qasam) will not be established in this case nor will any Kaffarah [expiation] be required. (*Fatawa Razawiyyah – referenced, vol. 13, pp. 574-575*).

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹Ilm-ul-Kalaam is that branch of Islamic sciences which deals with philosophical study of attributes of Allah عَلَيْهِ وَسَلَّمَ.