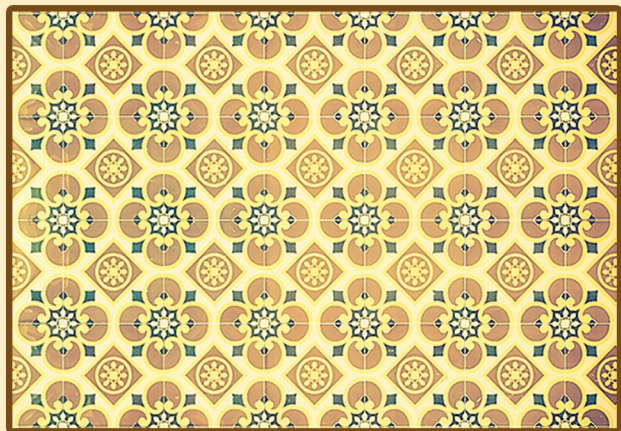


# ANGER

*How to Control it*



by Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā  
Muhammad Saleem Dhorat *dāmat barakātuhum*



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ANGER – HOW TO CONTROL IT

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DHORAT DĀMAT BARAKĀTUHUM

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# Contents

<i>Foreword</i>	<i>iv</i>
Advice of Rasūlullāh ﷺ	1
Becoming Angry is Natural	2
Anger is a Blessing of Allāh ﷻ	3
Two Qualities Needed for Survival	3
Two Great Blessings from Allāh ﷻ	4
Nafs and its Three Levels	5
The Actual Meaning of لَا تَغْضَبْ	5
Mujāhadah	6
How to Control Your Anger	7
Making the Heart Dhākir	8
An Incident Illustrating Anger-Control	8
Other Practical Ways of Controlling Anger	10
Two Types of A‘māl	12
A Final Piece of Advice	15
References	16



## Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي وَنُصَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ:

Allāh ﷻ created mankind and sent them to this world knowing that they will be living together and will have to socialise, interact and deal with one another. Therefore, Allāh ﷻ revealed commands outlining human and animal rights to maintain peace and harmony in society and to protect humans and the creation at large from harm. Many a time, due to being overcome by anger and losing control of our actions and speech, we react inappropriately resulting in violating the rights of others. As a result, marriages are broken, family ties are severed, friendships end, discord spreads in communities and, at times, precious lives are lost over trivial issues. It is therefore clear that controlling anger is vital for peace and harmony to prevail within societies.

Many people feel that reacting aggressively and inappropriately out of anger is part of their nature and there is no way it can be changed. However, the reality is that every human has the capability to control their anger if they are spiritually healthy. In order to become spiritually healthy, one has to go through the process of tazkiyah (purification of the heart); purifying the heart from debasing qualities and adorning it with praiseworthy qualities. Once the heart is purified, one will not be overpowered by anger and violate the rights of others. Emotions and sentiments will remain under one's control and actions and speech will always remain in accordance to the Commands of Allāh ﷻ. This is why Rasūlullāh ﷺ said,

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ،  
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

*Listen attentively! Indeed, there is a piece of flesh in the body which if rectified the entire body is rectified, and if corrupt the entire body is corrupt. Listen well! and it (this piece of flesh) is the heart. (Al-Bukhārī, Muslim)*

Mullā ‘Alī Qārī ﷺ writes, ‘It is not a hidden fact that the rectification of the limbs and their corruption is

dependent on the rectification and corruption of the heart, as the heart is the mine of noble characteristics just as it is the source of debasing conditions. The example of the heart is like that of a king who is obeyed and a leader who is followed. When the leader is rectified so will be the follower.'

In another Ḥadīth, Rasūlullāh ﷺ said,

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ، التَّقْوَى  
هَاهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ

*A muslim is the brother of another muslim. He does not oppress him, fail him (when he is in need of help) or belittle him. Pointing to his chest, he said thrice, 'Taqwā is right here.' (Muslim)*

By pointing to the chest thrice, Nabī ﷺ made it clear that being able to follow the commands of Allāh ﷻ and abstain from violating the rights of others is dependent on the heart. When the heart is purified then one will not cross the limits and cause harm to others, even when in the state of anger.

We are very fortunate to have at hand a transcript of a brilliant lecture on the topic of anger by my beloved Shaykh and teacher, a great luminary of

our era, a living example of the pious predecessors, Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā Muhammad Saleem Dhorat ṣāhib *dāmat barakātuhum*. The honourable Shaykh *dāmat barakātuhum* is the first ‘ālim in the UK of Deobandi heritage to deliver lectures in the English medium. He has been delivering lectures in the UK and abroad for over three decades and his lectures are known to have left a profound impact on thousands, for many becoming a catalyst for spiritual transformation.

One of the aspects of Dīn most emphasised by the honourable Shaykh *dāmat barakātuhum* is tazkiyah. It would not be wrong to say that the honourable Shaykh holds a unique position in introducing and explaining the concept of tazkiyah to the masses in the UK. The honourable Shaykh works tirelessly to spread the concern for tazkiyah, holding weekly, monthly and annual tazkiyah gatherings in Leicester where many seekers of tazkiyah attend from far and wide. A speciality of the honourable Shaykh is that he very aptly substantiates different aspects of tazkiyah in light of the Qur’ān and Aḥādīth and ensures that his guidance and teachings are always in line with authentic ‘ilm. It is for this reason a large number of senior Mashāyikh and ‘Ulamā laud his lectures and

literature and many from this elite group attend his gatherings. The honourable Shaykh is an accepted authority and a point of reference in matters of tazkiyah for many erudite ‘Ulamā and the general public in the UK and abroad.

In this booklet, through his deep understanding and years of experience in the field of tazkiyah, the esteemed Shaykh whilst explaining the reality of anger has lucidly expounded on some aspects of tazkiyah.<sup>1</sup> He has identified the real solution and permanent fix for anger problems to be the two key elements of tazkiyah; mujāhadah and dhikrullāh. Seldom are such discussions found in lectures today due to their intricacy and being regarded by some as dry in nature in an era where entertainment has, for many, become the only objective of lectures. It is only the sincerity of the honourable Shaykh, his hard-working nature and genuine concern to spread what is needed in the ummah that makes him delve into such discussions.

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1 For those wishing to better understand tazkiyah and its method, I strongly recommend two articles authored by the Shaykh:

- 1) A Brief Guide to Tazkiyah
- 2) An Easy Prescription for Spiritual Rectification.



I pray that Allāh ﷻ accept the tireless efforts of my most honourable Shaykh, lengthen his compassionate shade upon the ummah for many years to come with good health and complete ‘āfiyah, and grant this insignificant one and the whole ummah the tawfiq to truly value his company and benefit from his precious teachings. Āmīn.

**(Mufti) Ibrahim Bagas**  
Sha‘bān 1445 / February 2024



وَالْكَاظِمِينَ الْغَيْظَ  
وَالْعَافِينَ عَنِ النَّاسِ  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*(Jannah is prepared for those muttaqī servants)  
who swallow their anger and forgive people, and  
Allāh ﷻ loves those who do good.*

(3:134)



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ أَمَا بَعْدُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا تَغْضَبْ. أَوْ كَمَا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي. سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا وَ عَلَّمْتَنَا مَا يَنْفَعُنَا إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ.

### Advice of Rasūlullāh ﷺ

A Ṣaḥābī ﷺ came into the company of Rasūlullāh ﷺ and said,

أَوْصِنِي يَا رَسُولَ اللَّهِ

*O Rasūlullāh (ﷺ)! Advise me.*

Rasūlullāh ﷺ responded,

لَا تَغْضَبْ

*Do not become angry.*

The narrator of this Ḥadīth says that the Ṣaḥābī ﷺ repeated his request a few times. However, each time, Rasūlullāh ﷺ replied with the same answer, ‘Do not become angry.’<sup>1</sup>

The Ṣaḥābī ﷺ was repeating his request because he desired more advice, but Rasūlullāh ﷺ continued to give the same advice. This shows the importance of this advice.

## Becoming Angry is Natural

Many people ask, ‘I want to follow this advice of Rasūlullāh ﷺ, but becoming angry is involuntary. When my anger is triggered how is it possible to refrain from becoming angry? Anger is similar to happiness. If I see something that makes me happy, I automatically become happy and if somebody tells me not to become happy, it would not be possible for me to follow his instruction. Similarly, if I experience something that angers me, I automatically become angry and if somebody instructs me not to become angry, it would not be possible for me to follow his

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1 Ṣaḥīḥul-Bukhārī, kitāb: الحذر من الغضب chapter: الأدب 6116

instruction. How then is it possible for me to put this advice of Rasūlullāh ﷺ into practice?

### **Anger is a Blessing of Allāh ﷻ**

This question arises because we have not understood the advice of Rasūlullāh ﷺ. The literal translation of لَا تَغْضَبْ is ‘do not become angry’. However, anger is a Blessing of Allāh ﷻ. Without anger a person cannot protect his life, family, wealth or honour. For example, if a person never became angry, thieves would enter his house and take all his belongings and he would just stand and watch. Therefore, لَا تَغْضَبْ here does not mean do not become angry. What it means is that when you are overcome with anger then remain within the shar‘ī boundary and do not follow the unlawful demands of your anger.

### **Two Qualities Needed for Survival**

Allāh ﷻ created us and sent us into this world. Allāh ﷻ is Al-‘Alīm (the All-Knowing) and Al-Khabīr (the All-Aware). He knew that whilst in this world, we would require certain beneficial things for our existence: food, drink, clothes, home, etc. Allāh ﷻ also knew that there will be some harmful things which we will need to repel from ourselves. He knew that we would need

a tool for acquiring the beneficial things and a tool for repelling the harmful things. If we only had the tool for acquiring those beneficial things that we need and not the tool for repelling those things that are harmful, we would not be able to survive. Similarly, if we only had the tool for repelling those things that harm us, but not the tool for acquiring the beneficial things which are necessary for our wellbeing and existence, again we would not be able to survive.

## **Two Great Blessings from Allāh ﷻ**

Knowing this, Allāh ﷻ granted us two blessings, both of which He placed in our hearts. One is known as ‘al-quwwatush-shahawiyyah’ (the faculty of desire) and the other is known as ‘al-quwwatul-ghaḍabiyyah’ (the faculty of anger). People tend to think that desire and anger are blameworthy characteristics, whereas both are blessings from Allāh ﷻ.

Through al-quwwatush-shahawiyyah, we desire and acquire all the beneficial things that are needed for our existence, and through al-quwwatul-ghaḍabiyyah, we repel all those things that are harmful for us. Whenever our body requires food or drink, al-quwwatush-shahawiyyah comes into action. Whenever we see

a snake, scorpion, lion or enemy, al-quwwatul-ghaḍabiyyah comes into action.

## **Nafs and its Three Levels**

These two faculties put together is what we call nafs. When both remain in moderation, the nafs is an-nafsul-muṭma'innah. This is the best type of nafs; it is pure and finds pleasure in the obedience of Allāh ﷻ. When the two faculties exceed their limits due to fulfilling their unlawful demands, then the nafs no longer remains muṭma'innah, it becomes an-nafsul-lawwāmah. This nafs inclines towards sinful activity but feels remorse after committing a sin; it laments itself for engaging in such evil. When the two faculties further exceed their limits and reach the peak of transgression, then the nafs becomes an-nafsul-ammārah. This is when the nafs is at its lowest ebb, continuously encouraging one to carry out evil.

## **The Actual Meaning of لَا تَغْضَبْ**

Thus, the instruction given by Rasūlullāh ﷺ – ‘Do not become angry’ - means do not let al-quwwatul-ghaḍabiyyah exceed the limits. Keep it in moderation so your nafs remains an-nafsul-muṭma'innah. When, due to anger, you feel like doing something which will

displease Allāh ﷻ, control your anger, i.e. the demands of this anger. Thus, the message of the Ḥadīth is not that we must never become angry. Rather, that we must resist the unlawful demands of our anger.

## Mujāhadah

In order to control the demands of anger, one has to exert mujāhadah (compel the nafs to do only that which is right). Such a person has been praised by Rasūlullāh ﷺ in the following Ḥadīth:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ  
الْغَضَبِ

*The (truly) strong one is not he who is a good wrestler. The truly strong one is he who has control over himself at the time of anger.<sup>2</sup>*

If a person becomes angry due to someone offending him and desires to harm him, it would not be permissible to follow this urge. He will have to control his anger. This is a great mujāhadah and through it a person acquires the nearness of Allāh ﷻ.

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2 Ṣaḥīḥul-Bukhārī, kitāb: al-ḥadīth min al-ghaḍab chapter: al-ḥadīth al-ḥadīth: 6114



## How to Control Your Anger

In order to make this mujāhadah easy, one has to make his heart dhākir. The heart is either dhākir (aware of Allāh ﷻ) or ghāfil (neglectful of Allāh ﷻ). When the heart is ghāfil, then the faculties of desire and anger will both exceed their limits. However when the heart is dhākir, the awareness of Allāh ﷻ will keep them in moderation because a person with such a heart is spiritually alive. Rasūlullāh ﷺ said,

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ كَمَثَلِ الْحَيِّ وَالْمَيِّتِ

*The one who remembers his Rabb is like a living person, and the one who does not remember his Rabb is like a dead person.*<sup>3</sup>

The heart that is not dhākir is a spiritually dead heart; thus the nafs will exceed the limits and follow the unlawful demands of both desire and anger. On the other hand, the one whose heart is dhākir, his faculties of desire and anger will remain in control and in moderation. As a result, he will not fulfil unlawful desires, nor will he follow the unlawful demands of anger.

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3 Ṣaḥīḥul-Bukhārī, kitāb: الدَّعَوَات chapter: فضل ذكر الله عز وجل: Hadīth: 6407

## Making the Heart Dhākir

We can make our hearts dhākir by doing the following:

- 1) Dhikr: Remembering Allāh ﷻ in abundance.
- 2) Mujāhadah: Compelling the nafs to follow the Commands of Allāh ﷻ. One should carry out all the dos and abstain from all the don'ts as negligence in this regard makes our hearts filthy and weak which in turn brings more negligence into our hearts.
- 3) Constantly reminding ourselves that Allāh ﷻ is watching us.
- 4) Regularly reciting the Qur'ān.
- 5) Remembering death and visiting the graveyard.
- 6) Adopting good company and staying away from bad company.
- 7) Taking directions from the Mashāyikh who are experts in the field of tazkiyah.
- 8) Learning from the 'Ulamā.

Once the heart becomes dhākir, then it will be very easy to control one's anger.

## An Incident Illustrating Anger-Control

A person with a dhākir heart will obey Allāh ﷻ in all

circumstances. ‘Alī ibn Ḥusayn ؑ, a very pious servant of Allāh ﷻ, once instructed his maid to bring some water for him so that he may perform wuḍū. When she reached him the water container slipped from her hands and fell on his face and wounded him. The maid looked at ‘Alī ibn Ḥusayn ؑ only to be greeted by an angry face, whereupon she recited a portion of a verse from the Noble Qur’ān:

وَأَكْظِمِينَ الْغَيْظَ

*(Jannah is prepared for those muttaqī servants) who swallow their anger...*

‘Alī ibn Ḥusayn ؑ instantly replied, ‘I have swallowed my anger.’ The maid continued with the verse and recited:

وَالْعَافِينَ عَنِ النَّاسِ

*...and forgive people...,*

‘Alī ibn Ḥusayn ؑ again acted in accordance with the command and said, ‘I have forgiven you.’ The maid seeing her master’s strict adherence to the Word of Allāh ﷻ recited the last portion of the verse:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*...and Allāh ﷻ loves those who do good. (3:134)*

‘I have granted you freedom for the Pleasure of Allāh ﷻ,’  
was the reply.<sup>4</sup>

## Other Practical Ways of Controlling Anger

The crux of all of this is that anger can only be truly controlled when the heart is dhākir. Our hearts are filled with love for the world and the thought of Allāh ﷻ seldom enters our hearts. Therefore, we need to exert much effort on making our hearts dhākir. This is the true remedy. However, until our hearts do not become dhākir, we should adhere to the following guidelines when overcome by anger:

- 1) Recite ta‘awwudh. Anger comes from Shayṭān as it is he who incites the faculty of anger. Therefore, one should drive him away by reciting *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* - *I seek refuge in Allāh from Shayṭān the accursed*. Sayyidunā Sulaymān ibn Ṣurad رضي الله عنه narrates that I was sat with Nabī صلى الله عليه وسلم when two men quarrelled with one another. The face of one of the men became red and his jugular vein swelled due to anger. Nabī صلى الله عليه وسلم said, ‘Indeed, I know a sentence which if he was to say, then what he is experiencing, would go away. He should say

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4 Al-Bidāyah wan-Nihāyah, part 9, p.107

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - *I seek refuge in Allāh from Shayṭān the accursed.*<sup>5</sup>

- 2) Sit down if you are standing, and lie down if you are sitting. This is because anger is from Shayṭān and Shayṭān is made from fire which tends to rise. This is why an extremely angry person is usually seen jumping up like fire. Thus, in order to counter the effects of fire, Rasūlullāh ﷺ advised,

إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ  
الْغَضَبُ وَالْأَفْلِيضُ طَبِعَ

*If any of you becomes angry whilst he is standing, then he should sit down. If his anger goes away then good, otherwise he should lie down.*<sup>6</sup>

- 3) Perform wuḍū. Rasūlullāh ﷺ said,

إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ،  
وَأِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ

*Indeed, anger is from Shayṭān and indeed, Shayṭān was created from fire and fire is only*

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5 Ṣaḥīḥul-Bukhārī, kitāb: صفة إبليس وجنوده chapter: بدء الخلق 3282

6 Musnad Aḥmad, kitāb: مسند الأنصار Ḥadīth: 21348

*extinguished with water; thus whenever any of you become angry, he should perform wuḍū'.<sup>7</sup>*

- 4) Drink some water.
- 5) Move away from the person or the thing that has made you angry.
- 6) Do not discuss the issue that had caused anger with anybody until the anger has subsided.
- 7) Meditate and contemplate that Allāh ﷻ is my creator and nourisher. He has granted me everything and has full authority over me. Despite that He does not get angry with me although I make mistakes. On the other hand, this person has made a single mistake and I have no authority or superiority over him. We are both servants of Allāh ﷻ. Therefore, how does it befit me to follow the unlawful demands of my anger? What if Allāh ﷻ also decided to punish me for my wrongdoing? Where will I stand?'

## Two Types of A'māl

The Commands of Allāh ﷻ are divided into two parts. Those related to our physical bodies and those

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7 Sunan Abī Dāwūd, kitāb: الأدب chapter: ما يقال عند الغضب Ḥadīth: 4784

related to our inner self. We perform ṣalāh, give zakāh, perform ḥajj and fast in the month of Ramadan. These are related to our physical bodies and we carry them out with much regularity. However, we remain neglectful of the commands related to our inner self like ikhlāṣ, tawakkul (reliance upon Allāh ﷻ), ṣabr (patience), shukr (gratefulness), etc.

Similarly, consuming alcohol, adultery and fornication are ḥarām and alḥamdulillāh, we abstain from them. These are related to our physical bodies. However, we forget that sins related to the inner self like ḥasad (jealousy), riyā (ostentation) and kibr (pride and arrogance) are also ḥarām. All sins are grave, but the sins related to the inner self are very grave. Rasūlullāh ﷺ has mentioned,

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ

*That person will not enter Jannah who has a mustard seed's weight of kibr (pride) in his heart.<sup>8</sup>*

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8 Sunan Abī Dāwūd, kitāb: اللباس chapter: ما جاء في الكبر Ḥadīth: 4091; Sunanut-Tirmidhī, kitāb: الصلوة وأبواب البر والصلة chapter: ما جاء في الكبر Ḥadīth: 1998

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ قَالُوا: وَمَا الشِّرْكَ  
الْأَصْغَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: الرِّيَاءُ

*Indeed, the thing I fear the most upon you is the smaller shirk. They (the Ṣaḥābah ﷺ) said, 'What is the smaller shirk, O Rasūlullāh?' He (ﷺ) said, 'Riyā (ostentation).'<sup>9</sup>*

إِيَّاكُمْ وَالْحَسَدَ! فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ  
الْحَطَبَ

*Stay away from ḥasad (jealousy)! Because ḥasad eats away good deeds just as fire eats away dry wood.<sup>10</sup>*

Excessive love for wealth, anger, impatience, ungratefulness, miserliness, etc are all major sins related to the inner self, yet we pay no attention to them. Let us make a firm resolution that inshā'allāh, from today, we will learn the whole Dīn of Allāh ﷻ. We will learn what Allāh ﷻ desires from us and practise accordingly, inshā'allāh.

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9 Musnad Aḥmad, kitāb: أَحَادِيثُ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
Ḥadīth: 23630

10 Sunan Abī Dāwūd, kitāb: الْأَدَبُ chapter: الْحَسَدُ Ḥadīth: 4903



## A Final Piece of Advice

The Hereafter is very important, hence we need to fully focus and make preparations for it. I always advise my friends that we should have a notebook in which we note down our shortcomings. For example, ‘I am weak in my ṣalāh. I am weak in controlling my anger. I am weak when it comes to controlling the gaze. I have a habit of backbiting. I have pride and arrogance. I have jealousy, etc.’ We must then go through this notebook every week or month and check whether we have managed to bring any positive change in our lives. If we continue with a genuine concern, inshā’allāh, we will succeed and acquire the Pleasure of our Beloved Creator securing the everlasting bliss of the Hereafter. May Allāh ﷻ grant us all the tawfīq to act upon these advices. Āmīn.

وَأٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَ صَلَّى اللّٰهُ عَلٰى  
نَبِيِّنَا مُحَمَّدٍ وَّ عَلٰى اٰلِهِ وَ صَحْبِهِ اَجْمَعِيْنَ

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## 7 Points for Safety From All Afflictions

*By Shaykhul-Hadīth, Ḥadīrat Mawlānā  
Muhammad Saleem Dhorat dāmat barakātuhum*

Allāh ﷻ has granted His servants such tools through which they can alleviate any problem, big or small:

1. Tawbah & Istighfār (Repentance & Seeking Forgiveness) - Sincerely asking Allāh ﷻ for forgiveness of sins will not only erase the sins from ones book of deeds but will also remove the negative effects that these sins have caused in this world. Nabī ﷺ has mentioned, 'Whoever holds fast to istighfār, Allāh creates a way out for him from every difficulty, grants him relief from every worry and provides for him from sources he does not even imagine.' (Abū Dāwūd)
2. Taqwā (Obedience to Allāh ﷻ) - Carry out all the Commands of Allāh ﷻ and refrain from those things which have been prohibited by Him. Allāh ﷻ has mentioned, 'Whoever adopts taqwā, He brings forth a way out for him and provides for him from where he does not even imagine.' (65:2-3)
3. Du'ā (Supplication) - Allāh ﷻ has the power to remove the greatest difficulty. Therefore, it is imperative that we turn towards Him and ask for His Help. Nabī ﷺ has mentioned, 'Indeed, du'ā benefits (a person) with regards to what has already befallen and with regards to what has not yet befallen. So hold fast to du'ā, O servants of Allāh.' (At-Tirmidhī)

4. Ṣadaqah (Charity) - Ṣadaqah is an effective method of preventing and removing adversities. Nabī ﷺ has mentioned, 'Hasten in giving ṣadaqah, for tribulations cannot get past ṣadaqah.' (Aṭ-Ṭabarānī) and 'Treat your sick through ṣadaqah.' (Aṭ-Ṭabarānī)
5. Ṣabr (Patience) - Exercising patience shows submission to the Will of Allāh ﷻ which brings His Assistance. Allāh ﷻ has mentioned, 'Surely, Allāh is with those who are patient.' (2:153)
6. Ṣalah - Ṣalāh becomes even more important at times of distress and difficulty. Allāh ﷻ has mentioned, 'Seek help through patience and ṣalāh.' (2:45)
7. Dhikr (Remembrance of Allāh ﷻ) - Dhikr of Allāh ﷻ attracts His Help and Mercy like a magnet. Allāh ﷻ says, 'I am with my servant wherever he remembers Me and his lips move with My remembrance.' (Al-Bukhārī)

Recite in abundance the following:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ❁  
 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، إِيَّيْكَ كُنْتُ مِنَ الظَّالِمِينَ ❁  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، وَصَلِّ عَلَى الْمُؤْمِنِينَ ❁  
 وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

Individuals who carry out these points will experience peace and tranquility in their individual lives and if the Ummah collectively was to carry out these points, it will experience peace and tranquility collectively.