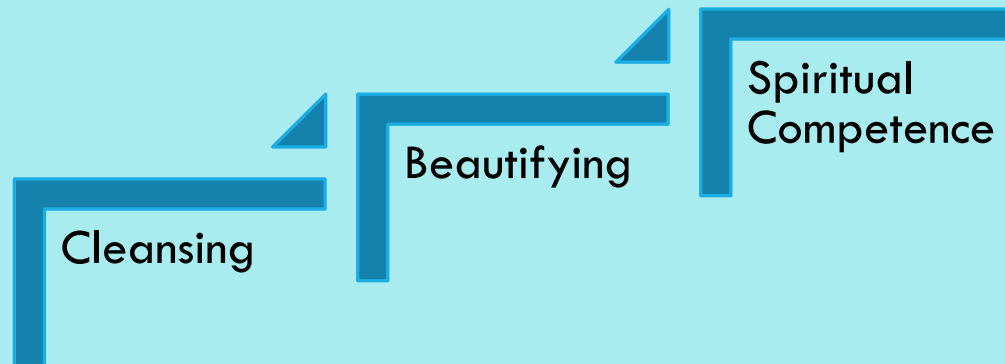




# DISEASES OF THE HEART

Shaykh Osamah Salhia  
Summer 2023

# INFAMIES OF THE SOUL & THEIR TREATMENTS



1. To develop a solid structure and framework for one's religious devotion.
2. To discuss modern challenges to spiritual development.
3. To study the nafs as the first step toward knowing Allah.
4. To understand the nature of the devil and the common methods he employs.
5. To study and assess the matters that corrupt the heart and the matters that contribute to its revival.

# INFAMIES OF THE SOUL & THEIR TREATMENTS

Infamies of the soul (‘Uyūb al-nafs) is one of Islam’s earliest comprehensive theories for the purification of the soul. In this short guide, the hadith narrator, Shāfi‘ī legist, and historian of the early sufis, Imam Abū ‘Abd al-Raḥmān al-Sulamī, presents sixty-nine wicked traits and habits of the soul, including anger, laziness, negligence, self-pity, envy, avarice, lying, and pride. Each infamy is described with its common causes and treatments, usually with relevant Prophetic narrations and statements from early Muslim sages. These infamies incline the soul towards evil and self-reproach. Treating them restores its serenity and certainty. With this translation, English readers can now benefit from the simplicity and practicality of Imam al-Sulamī’s classic self-help manual that Arabic readers have utilized for the past millennium.

## INFAMIES OF THE SOUL & THEIR TREATMENTS

A Translation of  
Abū ‘Abd al-Raḥmān al-Sulamī’s

*‘Uyūb al-nafs wa adwiyatuhā*



*Translation & notes by*  
MUSA FURBER

# THREE BASIC COMPONENT

- The Prophet (s) said: “Indeed, in the body there is an organ, if it is salvaged, the whole body shall be rectified, and if it is corrupted, the whole body shall be corrupt. Indeed, it is the heart”.



رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۙ ۱۲۹

- {Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them.} ( Al-Baqarah: 129)

# RELATIONSHIP BETWEEN THE INWARD & OUTWARD

- Our tradition emphasizes that there is a strong correlation between our internal and external state.
  - When describing hypocrisy, the Qur'an often describes the idea of a diseased heart:

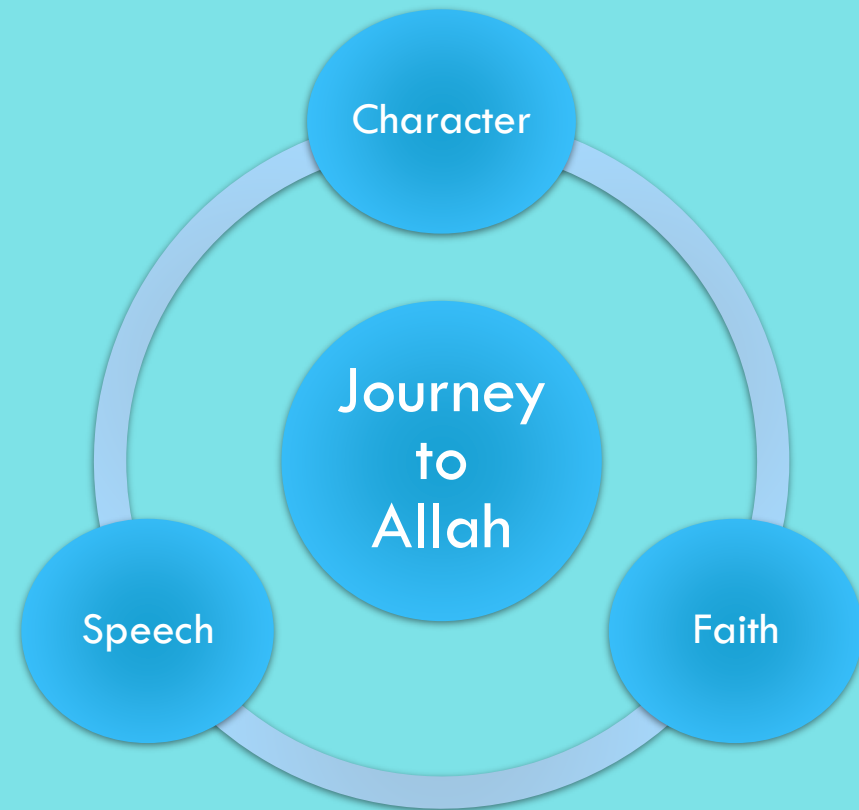
أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ - 47:29

Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred?

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمُ فَلَعرَفْتَهُمْ بِسِيمَاهُمْ ۗ وَلَنَعْرَفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ - 47:30

And if We willed, We could show them to you, and you would know them by their mark; **but you will surely know them by the tone of [their] speech.** And Allah knows your deeds.

- Meaning, there is a tone that signifies spiritual disease.



# THE DIVINE BREATH

- “The Divine Breath”:

عليك بالروح فاستكمل فضائلها      فإنك بالروح لا بالجسم إنسان

“Be keen on the soul, and complete its virtues; for you are by your soul, not your physical body, a human being.

- **Physical heart vs. Spiritual heart**

- The first organ to form in the embryo is the physical heart.
- Just as the physical heart is at the essence of the human body, the spiritual heart is at the essence of the human being

- **The physical heart**, as soon as it stops beating, its role comes to an end, and it’s buried into the ground.
- **The spiritual heart’s** role extends beyond the confines of this world

يوم لا ينفع مال ولا بنون إلا من أتى الله بقلب سليم

- The most consecutive oaths in the Qur’an is found in Surah ash-Shams, and after 11 oaths, Allah says:

ونفس وما سواها، فآلهمها فجورها وتقواها، قد أفلح من زكاها، وقد خاب من دساها

He has succeeded who purifies it, and he has failed who corrupts it

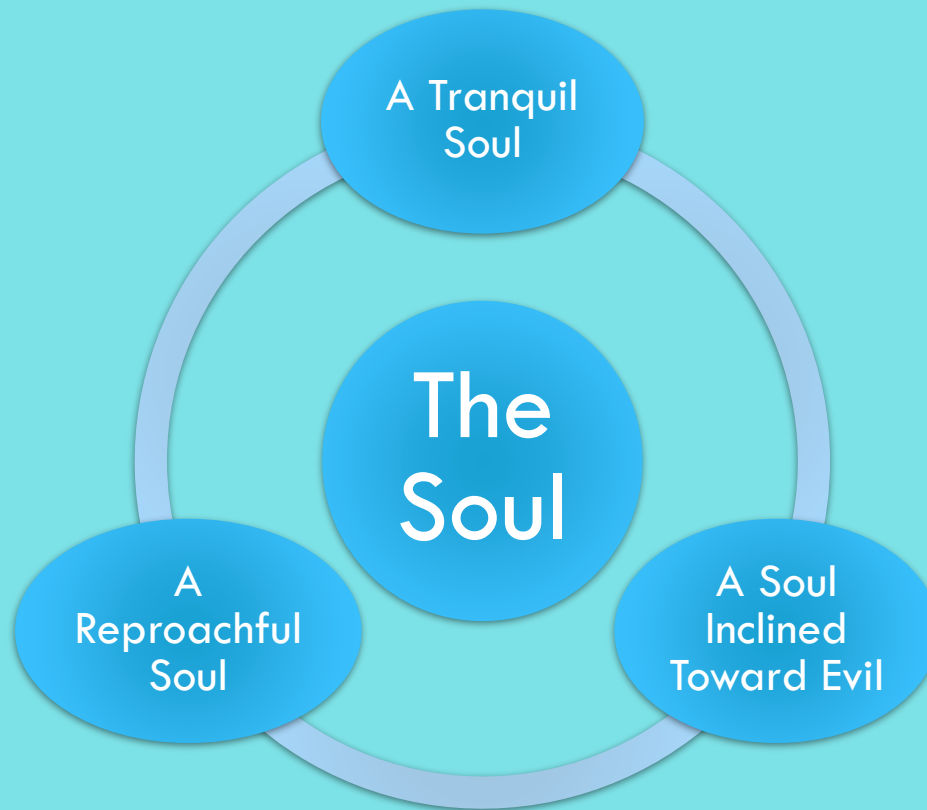
# UNDERSTANDING THE SOUL

The Qur'an describes that there are 3 different types of souls

• وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا - 17:85

• {And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."} (Al-Israa': 85)

- **“O Director of hearts, direct our hearts upon Your servitude”.**
  - Frequently changes, very hard to commandeer
  - Sufyan ath-Thawri said: “I have never remedied anything more difficult for me than my intention; it is forever changing.
- The Prophet (s) said: “The hearts of the sons of Adam are between two fingers of ar-Rahman as one heart; He changes them as He wishes”. (Sahih Muslim)



# UNDERSTANDING THE SOUL

Imam Ghazali describes that the term nafs (soul) has two different usages:

1. The element that comprises the elements of rage and lust in the human being . This is the common use in the rhetoric of spiritual guides and books of purification of the soul, and hence, the soul is frequently portrayed as the source of debased human character. In spiritual rhetoric, one of the key elements is to struggle against our nafs and to break its will.
2. The natural human disposition (fitrah) that may be described in a positive or negative light depending on the phase it is experiencing. In this sense, the term nafs (soul) has a positive connotation because it reflects the true nature of human creation and is our vehicle to learning of our Creator.





# REFLECTIONS ON THE JOURNEY

- The Path to Allah demands exertion:

والذين جاهدوا فينا لنهدينهم سبلنا  
حفت الجنة بالمكاره وحفت النار بالشهوات

- The most important relationship in existence

يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم قاموا في صعيد واحد فسألوني  
فأعطيت كل واحد منهم مسألته

- Taking our relationship with Allah very seriously:

وعن ابن عمر- رضي الله عنهما-: أنه كان إذا أراد أن يتعاهد قلبه يأتي الخربة «3» فيقف  
على بابها فينادي بصوت حزين: أين أهلك؟ ثم يرجع إلى نفسه فيقول: كل شيء هالك إلا  
(وجهه)

قال الشيخ أبو سليمان الداراني: «إني لأخرج من منزلي فما يقع بصري على شيء إلا  
رأيت لله علي فيه نعمة ولي فيه

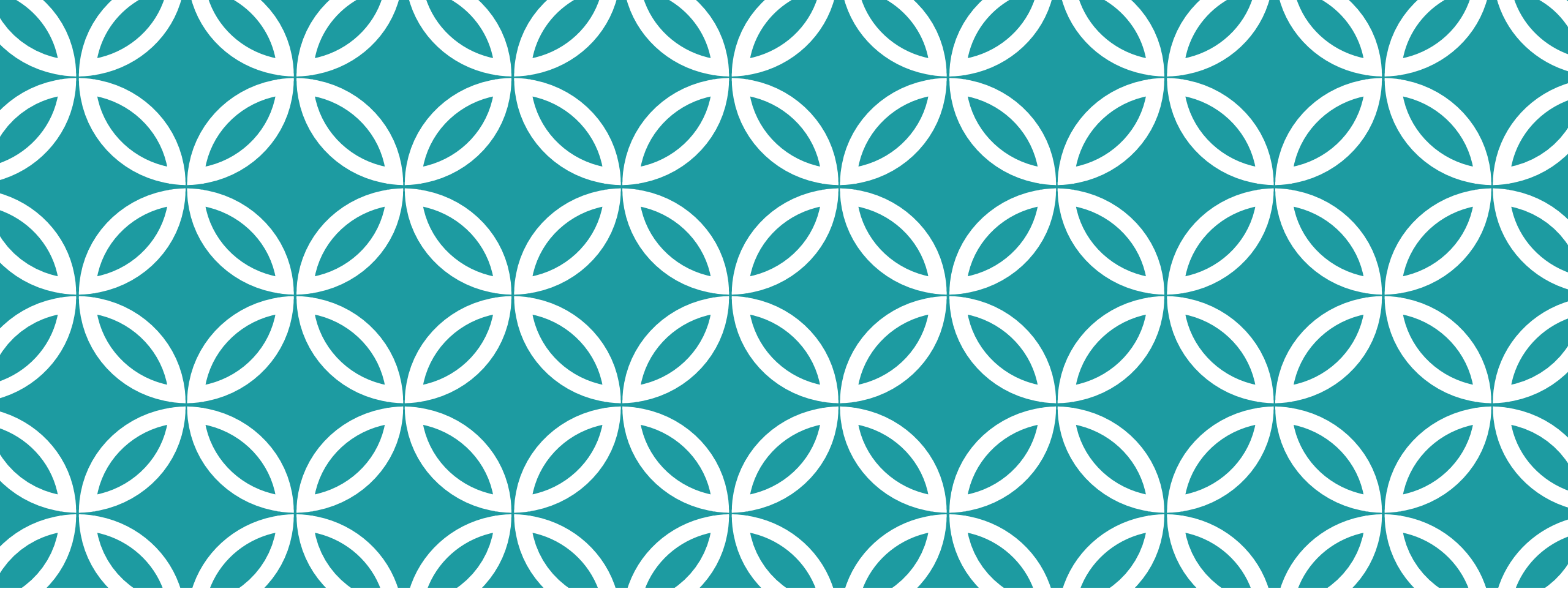
- **Spiritual suffocation:** Am I punishing my soul?
  - What you see, hear and do all leave a mark on your heart.

كلا بل ران على قلوبهم ما كانوا يكسبون

## The ability to benefit from reminders and signs:

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ - 50:37  
Indeed in that is a reminder for whoever has a heart or  
who listens while he is present [in mind].

1. فإذا حصل المؤثر وهو القرآن.
2. والمحل القابل وهو القلب الحي.
3. ووجد الشرط وهو الإصغاء.
4. وانتقى المانع وهو اشتغال القلب وذهوله عن معنى الخطاب



**OSTENTATION: THE LESSER IDOLATRY**

**الرِّيَاء**

# DEFINITIONS

1. **Al-Muhasibi's Definition:** To seek others in one's servitude to Allah
  2. **Al-Ghazali's Definition:** To impersonate people of favorable deeds for the sake of reputation and boasting
  3. **Al-Qurtubi said:** The essence of ostentation is for one to seek with his worship that which is of this world, and it stems from seeking stature in the hearts of people.
- Essence of Ostentation: To paint a religious image for others that is contrary to one's true state of affairs.

# THE LESSER IDOLATRY

فويل للمصلين الذين هم عن صلاتهم ساهون الذين هم يراءون ويمنعون الماعون

So woe to those who pray. [But] who are heedless of their prayer -Those who make show [of their deeds] (Al-Ma'un: 4-6)

- Ibn 'Abbas said: They are the hypocrites. They abandon prayers when people are absent, and they perform it in public.

▪ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا - 4:142

Indeed, the hypocrites [think to] deceive Allah , but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little (An-Nisa: 142)

- The difference between ostentation and hypocrisy

▪ لا تبطلوا صدقاتكم بالمن والأذى كالذي ينفق ماله رياء الناس ولا يؤمن بالله واليوم الآخر

- O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned (Al-Baqarah: 264)

THE FIRST THREE  
CAST INTO HELL

Scholar/Reciter

Warrior (Mujahid)

Donor

# PROPHETIC TRADITIONS

- The Prophet (s) said: I am the most independent of partners from association; whosoever does an act in which he associates others with Me, I abandon him and his association” (Muslim)
- Allah's Messenger delivered a sermon to them one day and said, "O People! Fear this Shirk (meaning ostentation), for it is more inconspicuous than the crawling of an ant." (At-Targheeb wat-Tarheeb)
- Abu Sa’eed Al-Khudri said: The Prophet (sa) entered upon us while we were discussing the Dajjal, and he said: Shall I inform you of a greater threat to you than the Dajjal? We said: Yes, O Prophet of Allah. He said: Hidden shirk, which is for a man to stand in prayer and increase its quality because of his awareness of a man looking at him (Al-Musnad)
- The Prophet (s) said: When Allah gathers the people on the day of judgment, the day that there shall be no doubts, it will be announced: Whosoever associated another with Allah in an act, let him seek his reward by other than Allah for Allah is the most independent of shirk.” (Ahmad)
- The Prophet (sa) said: A man will be brought forth on the day of judgment and cast into hellfire wherein his intestines will protrude from his body, and he will walk about with it as a donkey milling flour. The people of hellfire will gather around him and say: O so and so, what is wrong with you? Didn't you enjoin good and forbid evil? He will respond: Yes, I would enjoin good and not perform it myself, and I would forbid evil whereas I would commit it”. (Bukhari and Muslim)

# SIGNS & SYMPTOMS



Laziness in servitude done privately and energy when around others

Increasing efforts when praised and decreasing them otherwise

Getting especially angry when a particular person sees your flaw or getting especially happy when he sees your good deed.

# THE MOTIVES & TRIGGERS

Seeking Praise

Fearing Criticism

Desiring Benefits or Fearing Harm



# MOTIVES & TRIGGERS

The root source of ostentation is desire, wanting something from a source other than God.

Its cure is in having certainty: “This is accomplished by nurturing the certainty (yaqīn) that only God can benefit or harm one. This is accomplished by nurturing the certainty (yaqīn) that only God can benefit or harm one. This is at the essence of the Islamic creed”.  
(Purification of the Heart: Hamza Yusuf)

يا غلام، إني أعلمك كلمات، احفظ الله يحفظك

•The Prophet (s) said: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the whole world were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you. And if the whole world were to gather together to harm you, it would harm you only with something that Allah had already prescribed for you. The pens have been lifted, and the ink has dried”.

# DISLIKE OF BLAME

- It is contrary to human nature to enjoy blame and abhor praise, and this is not something expected of us in faith.
- Al-Muhasibi clarifies: “The believer may be pleased when Allah exposes some of his good deeds to others, while he aspired to keep them hidden. He is pleased due to Allah’s favor by hiding his flaws and disclosing his good deeds, not out of desiring their praise; rather, he hopes it to be an indication of Allah’s protection on the Day of Judgment”. (Ar-Ri’ayah)
- The Prophet (s) said of a man who does a deed seeking Allah alone and people praise him for it: “That is the early glad tidings of the believer”. (At-Tabarani)
- “An indication that this is the believer’s motive is that he consequently increases in humility before Allah, and he is more thankful of His blessings, and he strives more diligently in His servitude”.

# OSTENTATION IN WORLDLY AFFAIRS

- As for seeking worldly stature via matters that aren't religiously based, **this is not forbidden**, as long as it doesn't entail deception.
  - So one may seek worldly status by wealth, children or belongings or by attaining an esteemed education or working in a respected field.
  - None of this is unlawful **unless it leads to arrogance or any other debased character.**
- However, one should note that he will miss the opportunity of reward by seeking other than Allah even in worldly acts

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ<sup>ط</sup> وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

# EXAMPLES & SUBTLE PITFALLS

## Physical Ostentation:

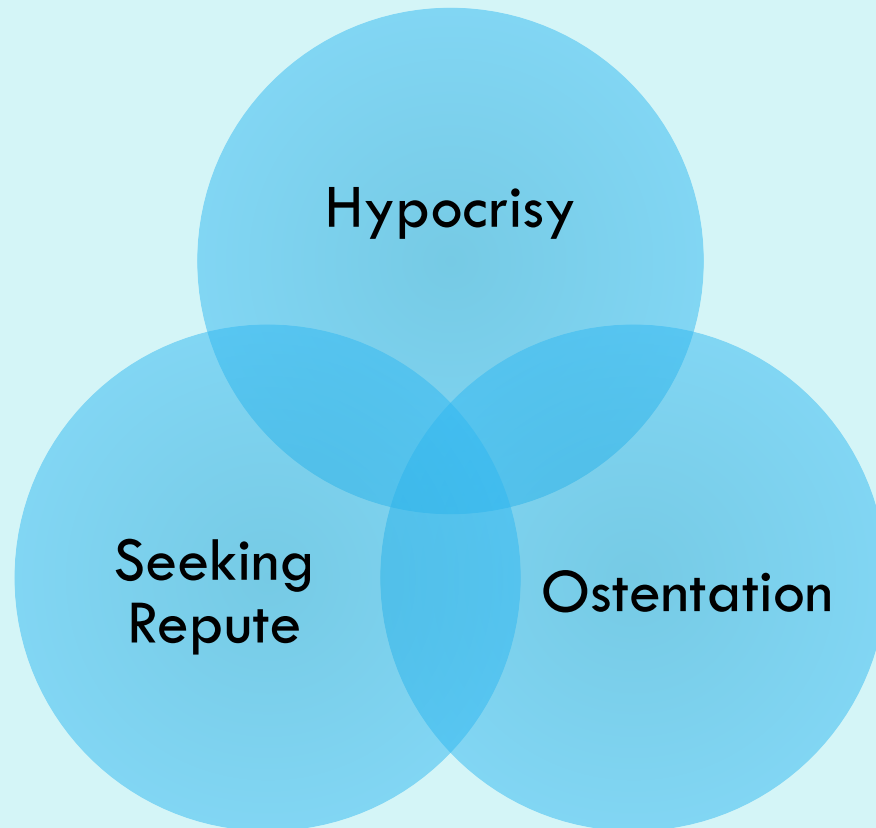
1. Consistently appearing sad and concerned so as to be seen as religiously devout.
  2. Appearing in a disheveled state so as to be viewed as not having enough time for oneself because of being absorbed by religious affairs.
  3. There are those who wear the garments of people of piety so as to be known as one of them. They may wear old and worn out garments to show that they are too busy for 'petty' worldly affairs. They may do so seeking the approval of righteous people to the extent that wearing new garments to them is as apprehensible as taking their own lives. He may wear specific garments known to be for clerics so that people may seem him as a teacher of faith. (Forty Principles of Faith: Al-Ghazali)
- Umar said to a man who lowered his head toward the ground: "You who motions his neck downward, raise it to normal stature; devotion (Khushoo') is not in one's neck, it is in the hearts".

# EXAMPLES & SUBTLE PITFALLS

## Ostentation in Speech

1. Beautifying one's recitation
2. Always muttering *dhikr* when people look your way
3. The Prophet (s) "Whoever sought knowledge to impress the scholars or debate the ignorant, is in Hellfire".
4. Mentioning catchy phrases in order to win over followers... the dangers of Facebook culture.
5. Relaying words of wisdom in a soft heartfelt tone while being void of any sincerity or truthfulness at heart.
6. For one to claim too have memorized hadeeth and met many scholars and to jump to mention its grading so that others may assume he has vast knowledge.
7. Weeping in public for the purpose of being seen as pious.
  - Al-Hasan Al-Basri said: I have accompanied people who when inspired by wisdom that would benefit them and their fellows would refrain from announcing it from fear of popularity.

# COMPARISON



# SEEKING REPUTE

**Boastfulness can be divided into two categories:**

1. **Honest boastfulness**: It is for one to do the act sincerely for Allah, and then ruin it by boasting for ulterior motives.
2. **Dishonest boastfulness**: It is for one to brag about feats that he has never truly done. It is to baselessly claim to have prayed or performed hajj, for example. The sin for this is more severe because it entails two grave sins: lying and boasting

The Prophet (sa) said: Those who forges a self-image he hasn't earned is like one who garnishes two 'fraudulent garments'" (Bukhari)

Ibn Hajar commented: As for "fraudulent garments", it refers to a man who wears clothes that are similar to that of the ascetics (*zuhhad*) so that he may give the impression that he is from them, and he may even present himself as subservient and materialistically detached in order to feed that impression".

مَنْ طَلَبَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ وَيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ يَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ فَهُوَ فِي النَّارِ.

# SEEKING REPUTE

The Prophet (sa) said: Whoever boasts, Allah will expose him, and whoever shows off, Allah will show his true nature” (Bukhari)

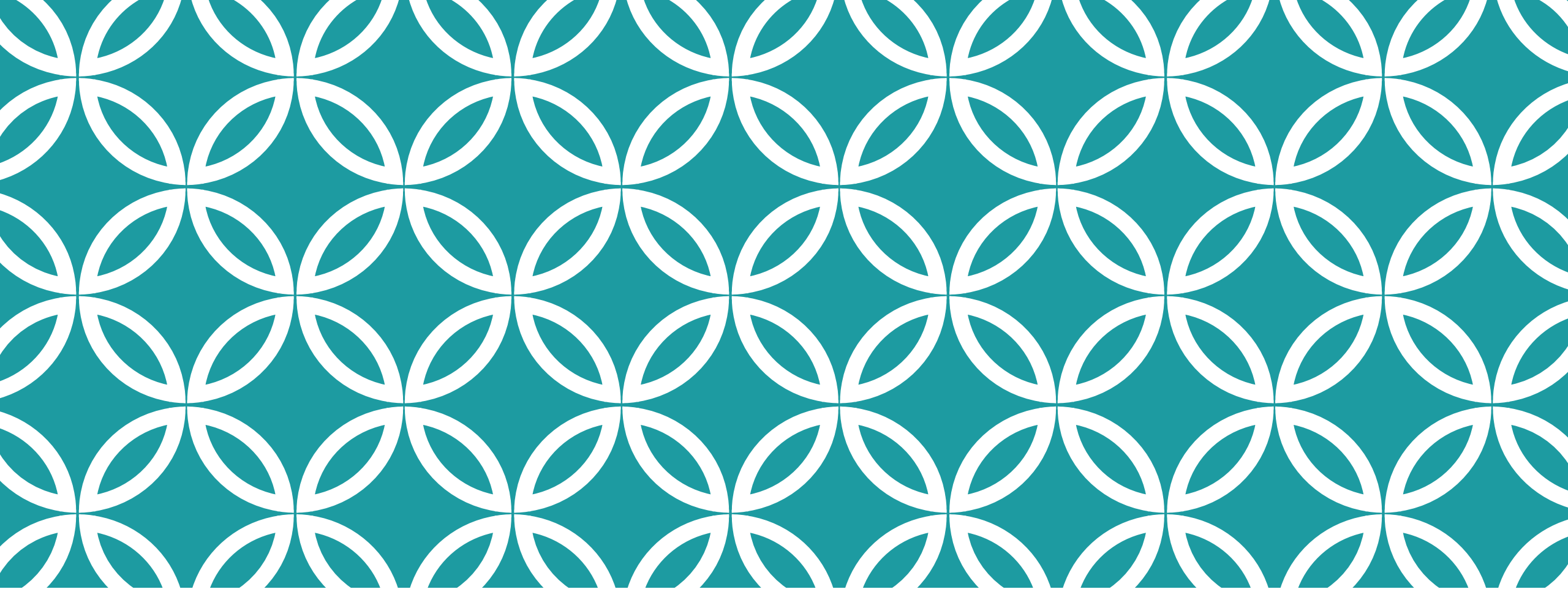
ومن يهن الله فما له من مكرم

- Allah said: And he whom Allah humiliates - for him there is no bestower of honor. (Hajj: 18)
- **Ibn ‘Abd al-saalam notes** that there is no harm in informing others of one’s works for the purpose of encouraging them to do good. But, one should tread carefully. The Hadith says: Whoever displays his good deeds to others, Allah will display his bad deeds on the Day of Judgment.

إن تبدوا الصدقات فنعمما هي وإن تخفوها وتؤتوها الفقراء فهو خير لكم

If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, (Al-Baqarah: 271)





**CONCEIT & ARROGANCE** | **العُجْبُ وَالْكِبْرُ**

# 'UJB: THE ESSENCE OF CONCEIT & VANITY

- **Essence of Vanity:** Glorifying oneself and his qualities while neglecting to attribute that to The Favored and feeling assured there cannot be a fateful change.
  - Conceit is a chief cause of arrogance. The difference between the two is that in arrogance there is a presence of another, and that is not necessary in conceit.

## **Symptoms of Vanity:**

1. It leads one to overlook his sins and negligence. =
2. He may undermine other sins in light of his great accomplishments.
3. He overvalues his deeds to the extent that he may feel he is doing his Lord or religion a favor, and he forgets Allah's blessing upon him by enabling him to do it.
4. A manifestation of this sense of entitlement is that he is puzzled why his invocations aren't answered.=
5. One who feels so entitled will be denied the benefit on consulting and others.
6. Consequently, he will only follow his opinion and refrain from asking those who are more aware.

# SWALLOWED BY THE EARTH

قَالَ إِنَّمَا أُوتِيتهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ  
مِن قَبْلِهِ ۖ مِنَ الْقُرُونِ مَن هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۗ  
وَلَا يُسْأَلُ عَن دُنُوبِهِمُ الْمُجْرِمُونَ ٧٨

He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

# CONCEIT VS. OSTENTATION

Ostentation – Associating Creation with the Creator

Conceit – Associating Oneself with the Creator

“Conceit stems from overvaluing one’s servitude possibly even to the extent that he may feel he is being generous by being so diligent in his worship.”

يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ ۗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ - 22:73

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۗ بَنَاهَا - 79:27

Are you a more difficult creation or is the heaven? Allah constructed it.

Allah said: “They consider it a favor to you that they have accepted Islam. Say, “Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful.” (Al-Hujurat: 18)”



# BEING CONTENT WITH SELF

أصل كل مَعْصِيَةٍ وَغَفْلَةٍ وَشَهْوَةٍ الرِّضَا عَنِ النَّفْسِ  
وَأَصْلُ كُلِّ طَاعَةٍ وَبِقِظَةٍ وَعَفَاةٍ عَدَمُ الرِّضَا مِنْكَ عَنْهَا

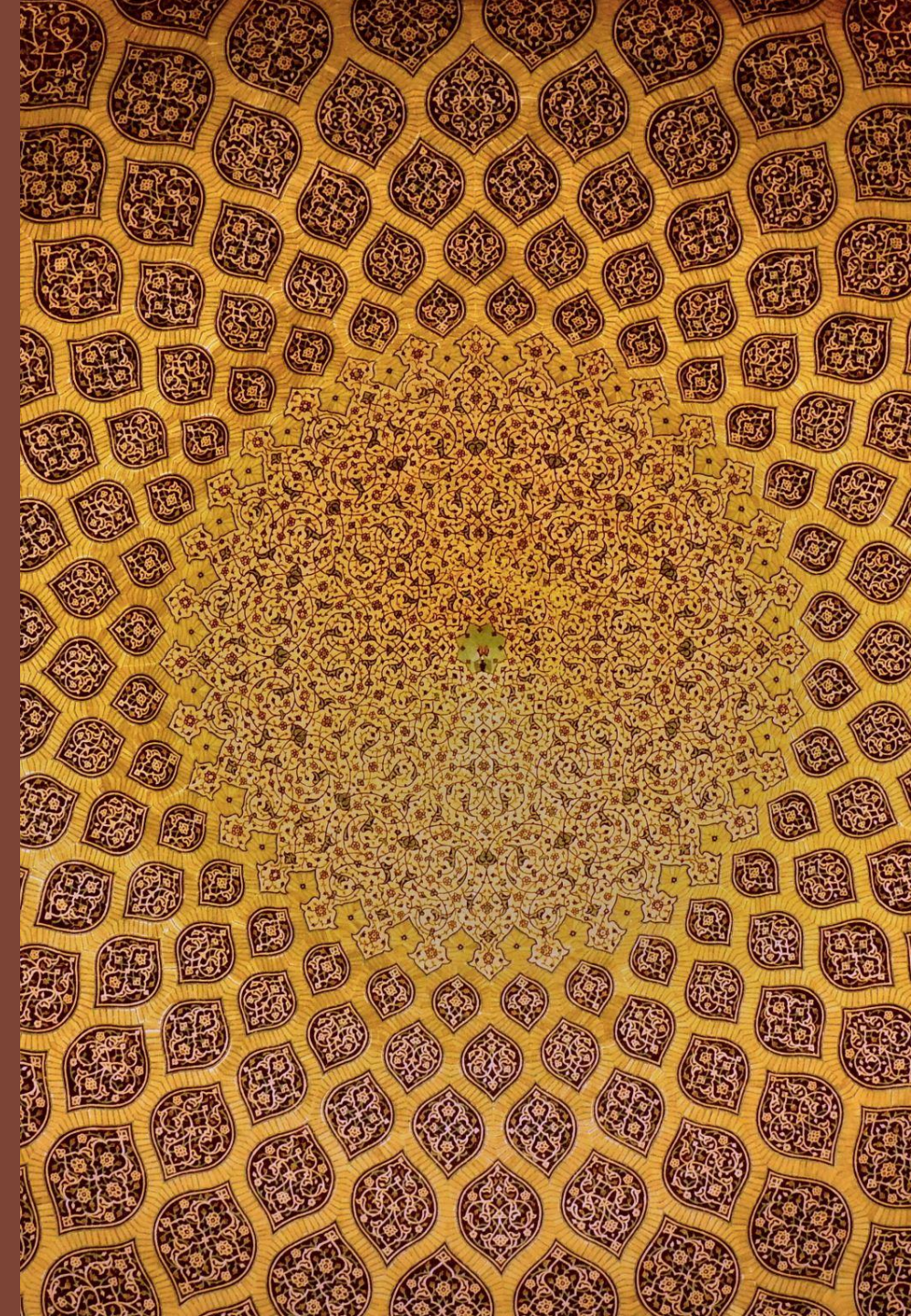
- **Ibn 'Ata'illah Al-Sakandari** considered one's self-content the source of all trials. He said: The source of every sin and of heedlessness and desire is self-content, and the source of spiritual awareness and good deeds is displeasure with oneself.

حَتَّىٰ إِذَا رَأَيْتَ شُحًّا مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤْتَرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ فَعَلَيْكَ بِخُوصِيصَةِ نَفْسِكَ وَدَعْ أَمْرَ  
الْعَوَامِّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ الصَّبْرُ فِيهِنَّ مِثْلُ قَبِيضٍ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا  
يَعْمَلُونَ بِمِثْلِ عَمَلِهِ .

The Prophet (s) warned of the dangerous repercussions of this disease on society: “But when you see miserliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does”.

اللهم أنت أعلم مني بنفسي وأنا أعلم بنفسي منهم، اللهم اجعلني خيرا مما يظنون واغفر لي ما لا يعلمون  
ولا تؤاخذني بما يقولون.

“O Allah make me better than they assume, and forgive me for what they know not”



# THE ESSENCE OF ARROGANCE

- **Essence of Arrogance:** To see one's self above others in what he perceives as qualities.
- Hence arrogance is a progressed condition of vanity and conceit.
- Arrogance is one of the chief spiritual contaminants, and it is a cause of several other diseases.
- It is a key feature of all those who rejected the revelations of Allah, and it is powerful enough that it can seal the demise of even the most devout believers.
- Allah alone is The Majestic (Al-Mutakabbir); this characteristic is never positive when attributed to His creation because they are undeserving.

العز إزاري والكبرياء ردائي، فمن ينازعني في واحد منهما فقد عذبتة” ((رواه مسلم)).

The Prophet (s) mentioned that Allah said: “Might is My cloak and greatness is My robe, and he who competes with Me in respect of either of them, I shall cast into the hellfire” (Sunan Abu Dawud)

The meaning of this analogy is that these two descriptions are exclusive to Allah, and they are ever manifesting in His will, as Imam al-Maziri explained.



# THE ESSENCE OF ARROGANCE

لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر” فقال رجل ” إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: “إن الله جميل يحب الجمال الكبر بطر الحق وغمط الناس”

The Prophet warned against arrogance: “No one who has an atom’s weight of arrogance in his heart will enter Paradise.” (Sahih Muslim)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ - 31:18

- {And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful}. (Luqman: 18)
- **Arrogance causes one to challenge Allah and his messengers:**
  - Salamah ibn Al-Akwa’ reported: A man was eating in the presence of the Prophet (s) with his left hand. So, the prophet (s) said: Eat with your right hand. The man responded: I can’t! The Prophet said: “May you never be able to”. The only thing that stopped him from complying was arrogance. The narrator said: So he was never able to lift his hand to his mouth again”.

# CAUSES OF ARROGANCE

## Intelligence

Scholarship  
Degree  
Career

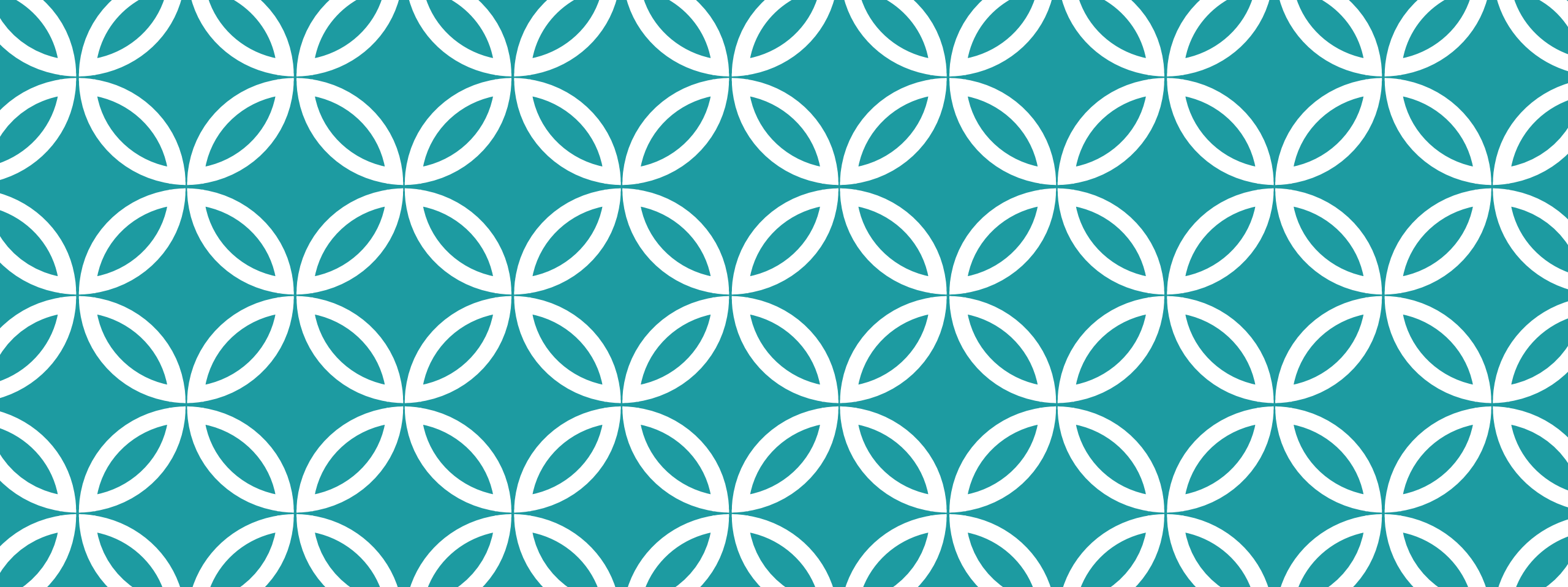
## Appearance

Beauty  
physical fitness

## Social Status

Family  
Wealth  
Power





**ENVY**

**الْحَسَدَ**

# THE FIRST SIN IN THE HEAVENS

- Two common reactions to blessings: Arrogance & Envy  
قال إنما أوتيته على علم عندي... وأصبح الذين تمنوا مكانه بالأمس يقولون ويكأن الله يبسط الرزق لمن يشاء ويقدر.  
○ Going from envy to pity

• Summary of worldly pursuits and outcomes:  
اعلموا أنّما الحياة الدنيا لعبٌ ولهوٌ وزينةٌ وتفاخرٌ بينكم وتكاثرٌ في الأموال والأولاد كمثل غيثٍ أعجب الكفار نباته ثم يهيج فتراه مُصْفَرًّا ثم يكونُ حُطَامًا وفي الآخرة عذابٌ شديدٌ ومَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ - 57:20

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris

عندما يغفل صاحب النعمة عن المنعم المعطي يزهو بها ويطغى ويصرفها على غير مرضاته. وعندما يغفل الناظر إلى صاحب النعمة عن ظهور فضل الله في تلك النعمة يحسد صاحبها

- When Iblees realized he was being replaced, two diseases in his heart exposed his true nature.
  - A perceived greatness led to feeling entitled.
  - Belief in Adam's inferiority led to arrogance. A combination entitlement & favor given to Adam led to envy

قال بعض السلف: الحسد أول ذنب عصي الله به في السماء، يعني حسد إبليس لأدم- عليه السلام- وأول ذنب عصي الله به في الأرض، يعني حسد ابن آدم لأخيه حتى قتله

# REJECTION ROOTED IN ENVY

- One of the obstacles in the way of belief was the worldly status of the Prophet (s)

وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم  
أهم يقسمون رحمة ربك. نحن قسمنا بينهما معيشتهم في الحياة الدنيا

- Undermining the companions:

وقال الذين كفروا للذين آمنوا لو كان خيرا ما سبقونا إليه  
ما نراك اتبعك إلا الذين هم أراذلنا

- Hasad of the Prophet (s)

أم يحسدون الناس على ما آتاهم الله من فضله  
وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

# WHY IS IT A FATAL DISEASE?

- You are essentially judging Allah... He was wrong to give so and so this blessing... Having bad assumptions in Allah
  - If you are questioning the blessing, you are essentially questioning the giver of the blessing

فقال تعالى: ﴿ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ﴾

Is it they who distribute your Lord's mercy? We 'alone' have distributed their 'very' livelihood among them in this worldly life and raised some of them in rank above others so that some may employ others in service. 'But' your Lord's mercy is far better than whatever 'wealth' they amass.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

And do not crave what Allah has given some of you over others.

# DANGERS OF ENVY

لا تحاسدوا ، ولا تناجشوا ، ولا تباغضوا ، ولا تدابروا ، ولا يبيع بعضكم على بيع بعض ، وكونوا عباد الله إخوانا

- The ruin of nations:

عن الزبير بن العوام- رضي الله عنه- أنّ النبيّ صلّى الله عليه وسلّم قال: «دبّ إليكم داء الأمم: الحسد والبغضاء، هي الحالقة، لا أقول تحلق الشعر ولكن تحلق الدين، والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا، ولا تؤمنوا حتى تحابوا، أفلا أنبئكم بما يثبت ذاكم لكم؟ أفسوا السلام بينكم»

- Envy destroys the envier:

"إياكم و الحسد، فإن الحسد يأكل الحسنات، كما تأكل النار الحطب".

1- \* (قال معاوية- رضي الله عنه-: ليس في خصال الشرّ أعدل من الحسد، يقتل الحاسد قبل أن يصل إلى المحسود) \* «1» .

There isn't a bad characteristic as fair as envy. It consumes the one with envy before reaching the one envied.

- The effects of Envy are real:

عَنْ أَسْمَاءِ بِنْتِ عُمَيْسٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ وَدَّ جَعْفَرٍ تُسْرِعُ إِلَيْهِمُ الْعَيْنُ أَفَأَسْتَرْقِي لَهُمْ؟ فَقَالَ: «نَعَمْ، فَإِنَّهُ لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدْرِ لَسَبَقْتَهُ الْعَيْنُ»  
«مَالِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةً، تُصَيِّبُهُمُ الْحَاجَةُ؟»

## CAUSES OF ENVY

---

Arrogance

---

Enmity

---

Power hungry

---

Objecting to Allah's Decree

---

Disliking goodness

# PROTECT YOUR BLESSINGS

- Protect yourself and your blessings:

و عن عائشة رضي الله عنها قالت: " كان رسول الله صلى الله عليه وسلم يأمرني أن أسترقى من العين " (البخاري ومسلم)،

- Be careful not to envy others

عن عبد الله بن عمرو- رضي الله عنهما- قال: قيل لرسول الله صلى الله عليه وسلم: أيّ الناس أفضل؟ قال: «كلّ مخموم القلب، صدوق اللسان»  
قالوا: صدوق اللسان نعرفه. فما مخموم القلب؟ قال:

«هو التقيّ النقيّ. لا إثم فيه ولا بغي ولا غلّ ولا حسد» \* «9»

4- \* (قال أبو الدرداء: ما أكثر عبد ذكر الموت إلّا قلّ فرحه وقلّ حسده) \* «4» .

- The Prophet advised anas:

• و عن أنس قال: قال لي النبي صلى الله عليه و سلم: "يا بني إن قدرت على أن تصبح و تمسي و ليس في قلبك غش لحد فافعل" رواه الترمذي و حسنه.

# PROTECT YOUR BLESSINGS

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ  
استعينوا على إنجاز الحوائج بالكتمان فإن كل ذي نعمة محسود "

- True gratitude:

قال الله تعالى : ( وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ) الضحى / 11

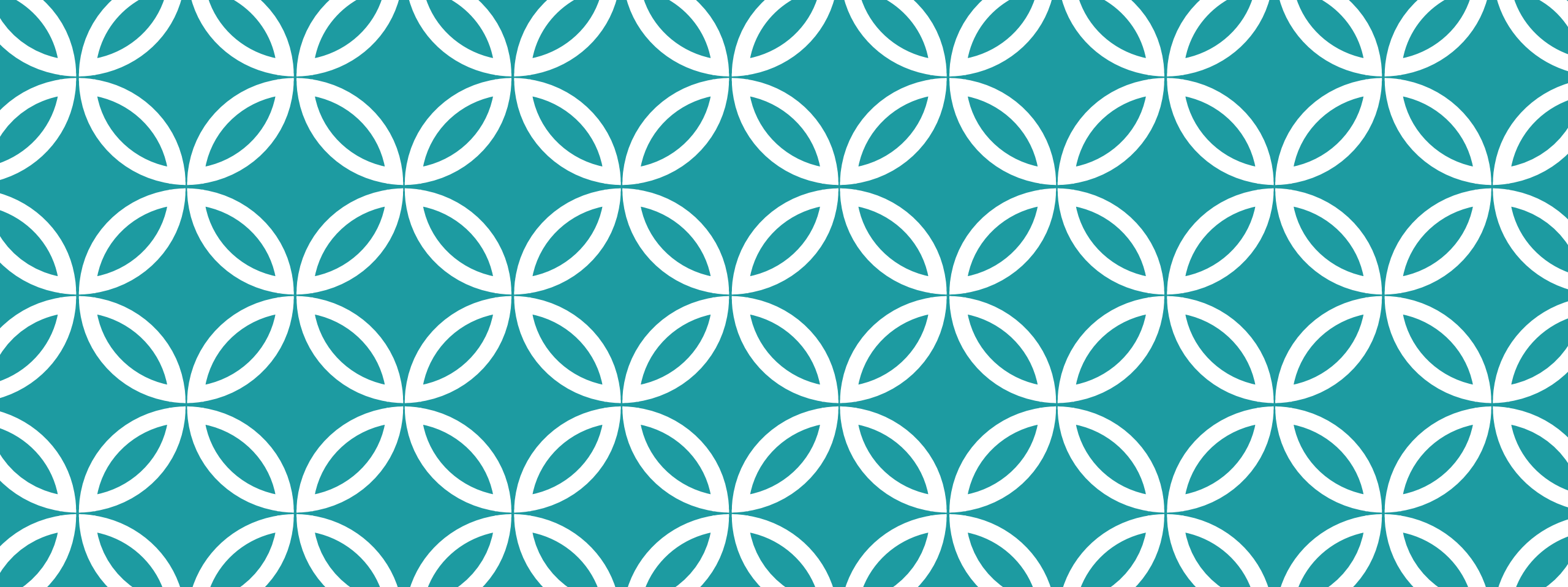
عن أبي نضرة قال : " كان المسلمون يرون أن من شكر النعم أن يحدث بها " انتهى.

وقد ذهب بعض العلماء إلى أن المقصود من التحديث بالنعمة : هو القيام بشكرها ، وإظهار آثارها

(مَنْ رَحِمَهُ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ)

كما جاء في الحديث الذي رواه أحمد والترمذي: أَنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ ، فاحذروا





LOVE OF THIS WORLD

حُبُّ الدُّنْيَا

# THE CORE SPIRITUAL DISEASE

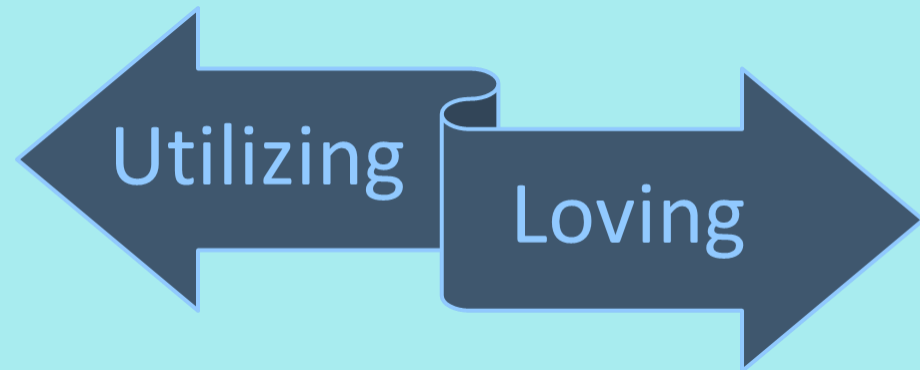
- Love of the worldly life is the core disease of the heart, and it is the motive for all other diseases such as miserliness, fear of poverty, fear of death, ostentation, vanity and etc.
- The human being naturally gravitates toward worldly pleasures however short lived they are. Some reasons for that are:
  - it offers instant gratification
  - the hereafter is part of the unseen world, and the individual does not know when he will pass away. Hence, one easily grows heedless of the hereafter.
  - Allah said: {But you prefer the worldly life, While the Hereafter is better and more enduring.} (Al-A'la: 16-17)
  - Allah said: {No! But you love the immediate. And leave the Hereafter.} (Al-Qiyamah: 20-21)

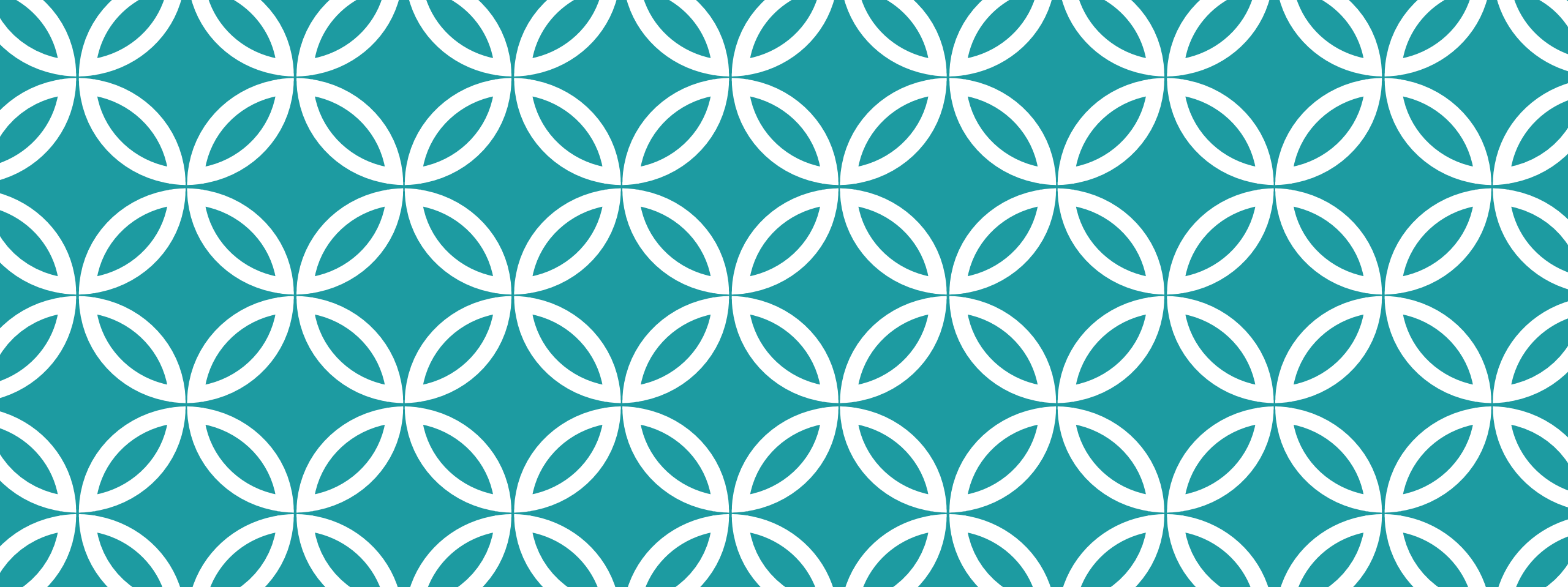
# ITS RELATION TO OTHER DISEASES



# UTILIZING VS. LOVING

- Our faith does not teach us to hate this world in and of itself: “The world is the greatest sign of God, as is the cosmos. We do not accept the doctrine of condemning the world, which is found in some religious traditions”. (Purification of the Heart: Hamza Yusuf)
- Allah said: “And He has subjugated for you what is in the heavens and what is on earth, all of it from Him. Indeed, therein are sure signs for a people who reflect” (Al-Jathiyah: 13)





HEEDLESSNESS

الغفلة

# BEING SPIRITUALLY PARALYZED

قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ الْإِيمَانَ لَيَخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ  
النَّوْبُ فَاسْأَلُوا اللَّهَ تَعَالَى أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ

“Faith wears down within just as a garment wears.  
So, ask Allah to renew faith within your hearts”.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ  
And be not like those who forgot Allah, so He  
made them forget themselves. Those are the  
defiantly disobedient.

“They know what is apparent of the worldly life,  
and of the Hereafter they are Ghafilun  
(heedless).” [Ar-Room 30:7]

“And surely, We have created many of the jinn  
and mankind for Hell. They have hearts with which  
they do not understand, they have eyes with which  
they do not see, and they have ears with which  
they do not hear. They are like cattle, rather they  
are more astray. It is they who are the Ghafilun  
(the heedless ones).” [Al-A’raf 7:179]

It will be said: Indeed you were in Ghafilah  
(heedless) of this, now We have removed from  
you your covering, and sharp is your sight this  
Day.” [Qaaf 50:19-22]

# CAUSES OF HEEDLESSNESS

Ignorance of Allah

Chasing Worldly Gain

Soul-Blinding Sinfulness

Heedless Companionship

# SIGNS OF HEEDLESSNESS

Laziness in Acts of  
Devotion

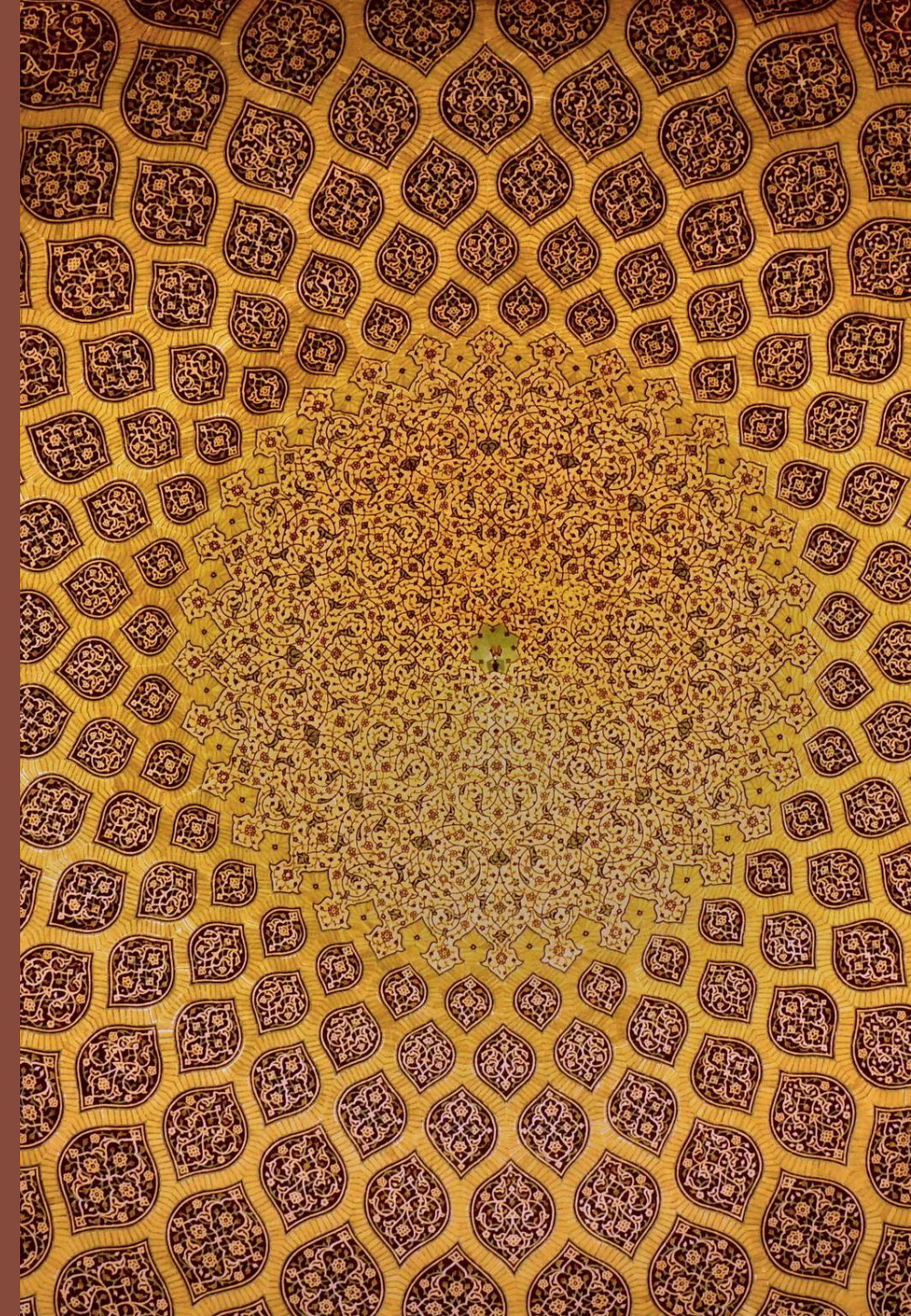
Undermining Sin

Normalizing Sins &  
Publicizing Them



# SPIRITUAL AWAKENING

- In his book *Madarij al-Salikeen* (Stations of the Seekers), Imam Ibn al-Qayyim describes a condition preceding repentance known as the awakening:
  - It is when the heart is stirred by the shock of waking from heedlessness.
- Sayyid al-Istighfar: “I concur Your favor upon me, and I admit to my sin; forgive me, for indeed, none forgive sins but you”.
  1. Love of the Giver
  2. Recognition of Negligence
- Imam Ibn al-Qayyim goes on to describe that the four constituents of the cleansing process are:
  1. Repentance
  2. Istighfar
  3. Doing good deeds that will erase one’s wrongdoing
  4. Coping with trials.

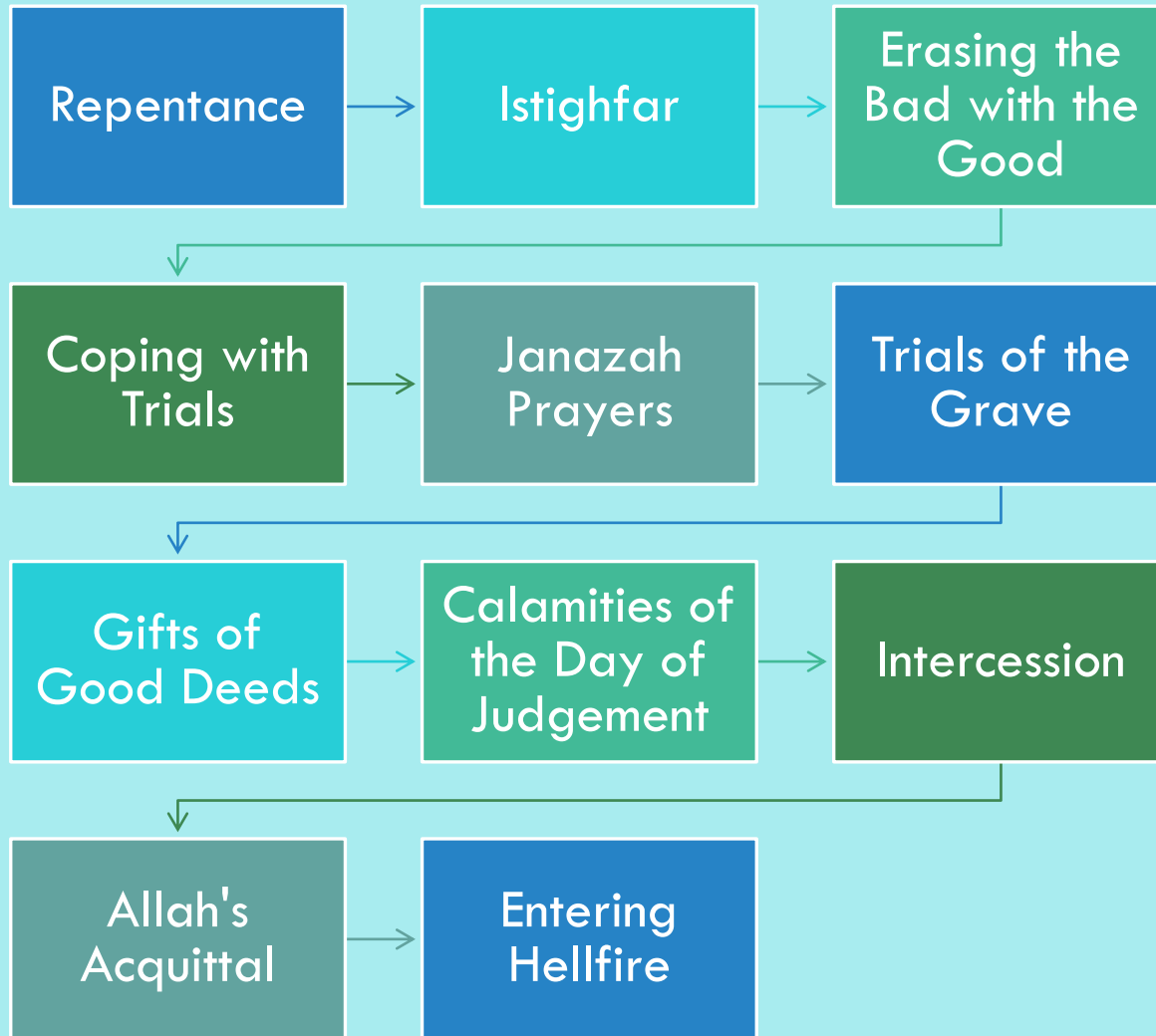


# SPIRITUAL AWAKENING

- **If this process fails, Imam ibn al-Qayyim mentions he may be cleansed after his death by three issues:**
  1. Janazah prayer and the intercession and istighfar of other believers on his behalf
  2. Experiencing hardships and pain in the grave
  3. Receiving gifts of good deeds from the living such as charities, hajj, fasting, reading Qur'an and performing *salah* on his behalf
- Imam ibn al-Qayyim says: "The scholars are in consensus that the reward for charity and supplication reaches the deceased. There is scholarly difference regarding the other forms of worship; most scholars say the reward for hajj reaches... Imam Ahmad's school is the most lenient in this regard because they state that the reward for all acts of servitude reaches the deceased whether it's physical or financial".

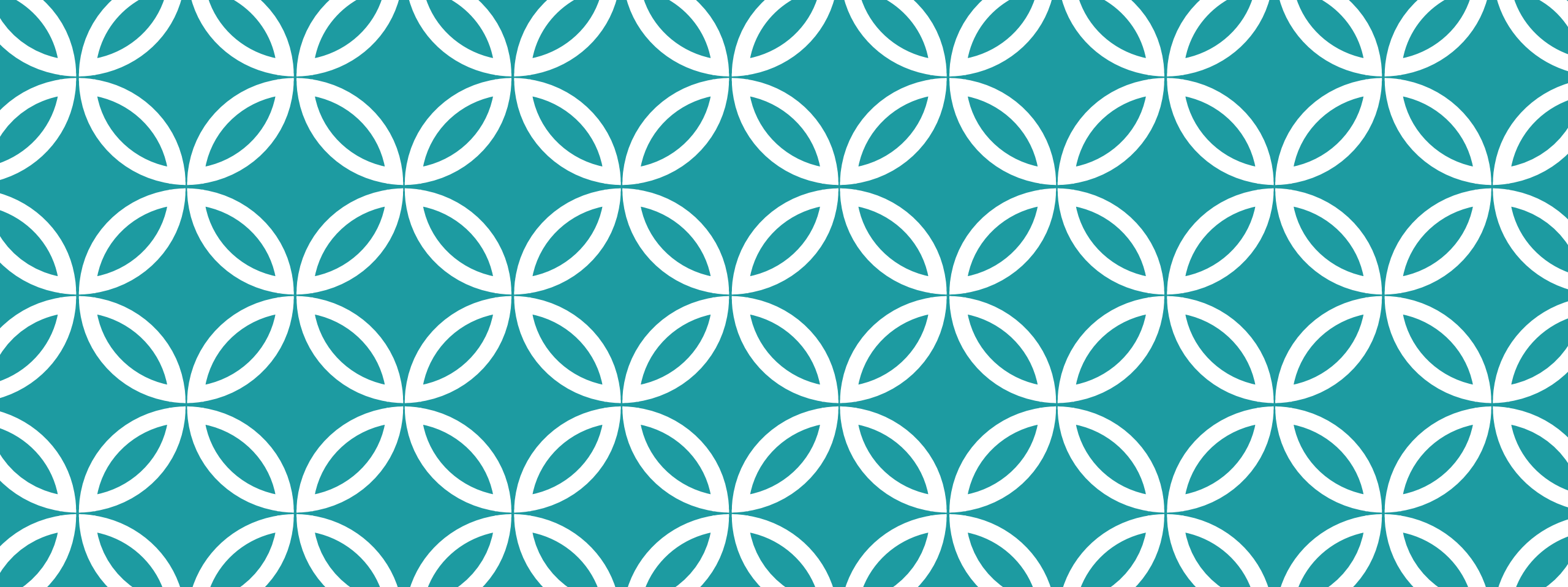
**If this remains insufficient in cleansing the believer, he can be cleansed on the Day of Judgment by four elements:**

1. Calamities of the Day
2. Intercession
3. Allah's acquittal
4. Entering Hellfire



# SPIRITUAL AWAKENING





**BAD ASSUMPTIONS**

**سوء الظن**

# TEXTUAL REFERENCE

سوء الظنّ هو: اعتقاد جانب الشرّ وترجيحه على جانب الخير فيما يحتمل الأمرين معا

**Definition:** Giving precedence to negative perceptions when the truth is probable of either.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا

O believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, nor backbite one another.

إياكم والظنّ؛ فإنّ الظنّ أكذب الحديث

The Prophet (s) said: "Beware of suspicion, because suspicions are the greatest lies".  
(Bukhari)

# A LESSON FROM SURAT AL-HUJURAT

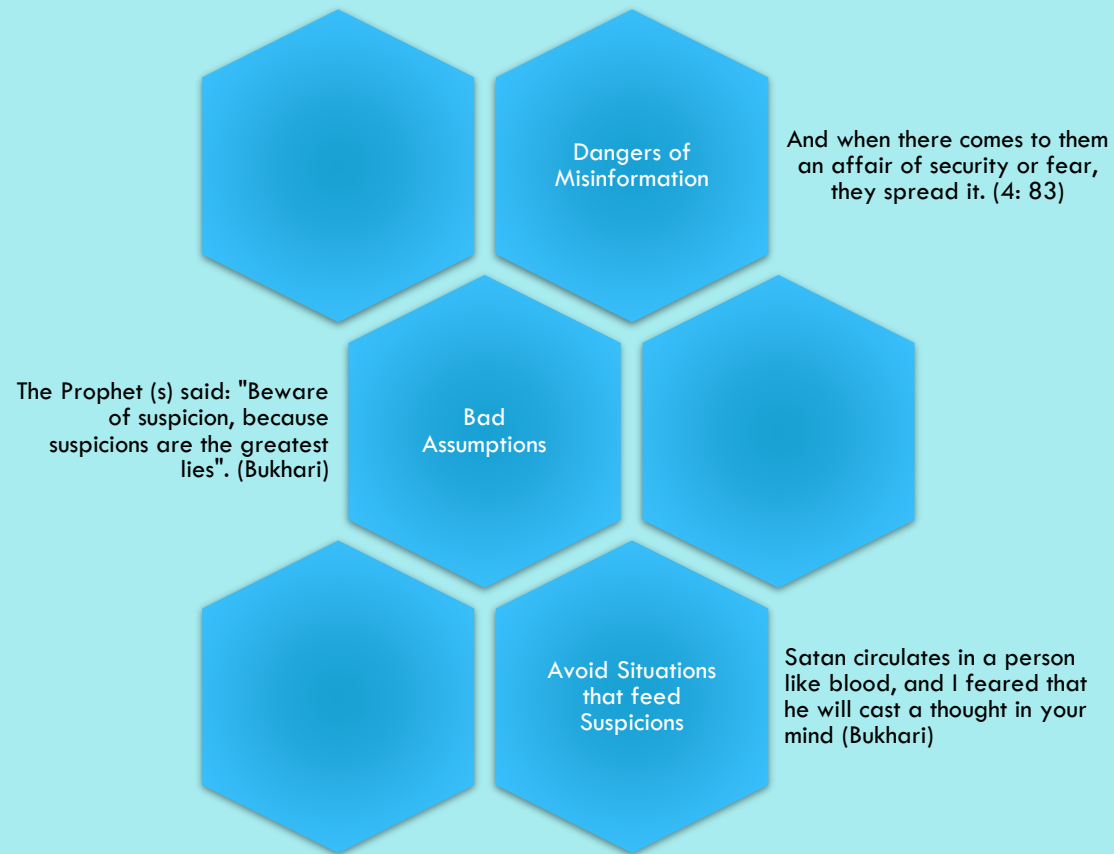
49:6 - يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

## **Story of Al-Waleed bin Uqbah going to collect the Zakah money from Bani Al-Mustaliq:**

- When he was late, they feared something happened to him, so they sent out a group of armed men to search for him.
- When he saw them at a distance, the Shaytan put a bad thought in his mind, that they were searching to kill him
- So, he went back to Madinah and told the Prophet (s) that they refused to pay Zakah and considered killing me.
- The Prophet (s) considered sending an army to them, but soon after the group reached the Prophet (s) and told him their side of the story, and the verse was revealed.

# EMOTIONAL INTELLIGENCE



# THE ROAD TO CONFLICT

- Bad assumptions are central to many of our conflicts and disagreements have ended marriages, partnerships, friendships and etc.
- Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: "I did so and so." And he says: "You have done nothing." Then one amongst them comes and says: "I did not spare so and so until I sowed the seed of discord between a husband and a wife." The Satan goes near him and says: "You have done well." (Muslim)
- The believer's role is putting out fires, not fueling them:

بدأ الإسلام غريباً ، وسيعود غريباً كما بدأ ، فطوبى للغرباء ، قيل : ومن الغرباء يا رسول الله ؟ قال : الذين يصلحون إذا فسد الناس

“Islam began as something strange and will go back to being strange, so glad tidings to the strangers.”



# APPLICATIONS OF EMOTIONAL STRENGTH

- So many conflicts persist because those surrounding encourage it:

لا يدخل الجنة قتات. نام.  
"A gossip will not enter Jannah"

" إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَنْزَهُ مِنْ بَوْلِهِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ " .

'They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip.'

## Applications of Emotional Strength in Conflicts:

1. Seller empathizing with a regretful buyer:

من أقال مسلما، أقال الله عثرته

The Prophet (ﷺ) said: If anyone rescinds a sale regretted transaction with a Muslim, Allah will overlook his mistakes on the Day of Resurrection. (Abu Dawud)

The spirit of: إقالة العثرات vs. تتبع العورات

# APPLICATIONS OF EMOTIONAL STRENGTH

## 2. Story of Abu Qatadah:

وإن كان ذو عسرة فنظرة إلى ميسرة . وأن تصدقوا خير لكم إن كنتم تعلمون

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَا قَتَادَةَ، طَلَبَ غَرِيماً لَهُ فَتَوَارَى عَنْهُ ثُمَّ وَجَدَهُ فَقَالَ إِنِّي مُعْسِرٌ . فَقَالَ اللَّهُ قَالَ اللَّهُ . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللَّهُ مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ فَلْيُنْفِسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ " .

He who loves that Allah saves him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt). (Muslim)

## 3. Story of Hatib committing treason by attempting to inform Quraysh of the coming of the Prophet (s) for Fath Makkah. Prophet (s) overlooked his blunder because he witnessed Badr.

فَقَالَ عُمَرُ دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ . فَقَالَ " إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ ااعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ "

# GOOD ASSUMPTIONS IN ALLAH

- Saying that God won't forgive a person:

"أن رجلا قال : والله لا يغفر الله لفلان ، وأن الله تعالى قال : من ذا الذي يتألى علي أني لا أغفر لفلان ، فإني قد غفرت لفلان وأحببت عملك"

- True definition of a friend:

الصديق من يحزن لحزنك ويفرح لفرحك.  
والخليل من يحزن لحزنك ويفرح لفرحك وقد تخللت أعضاؤك بمودته.  
والحبيب من يحزن لحزنك ويفرح لفرحك وقد تخللت أعضاؤك بمحبته وتقديه بمالك وحالك . والصاحب من طالت به عشرتك وهو يعم جميعها

- You have one good deed, and you will not be wronged today.

إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَرُزْنَاكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ . قَالَ فَتَوَضَّعَ السِّجِلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجِلَاتُ وَتَقَلَّتِ الْبِطَاقَةُ فَلَا يَنْقَلُ مَعَ اسْمِ اللَّهِ شَيْءٌ "

# GOOD ASSUMPTIONS IN ALLAH

- An attribute of hypocrisy:

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ - 9:47

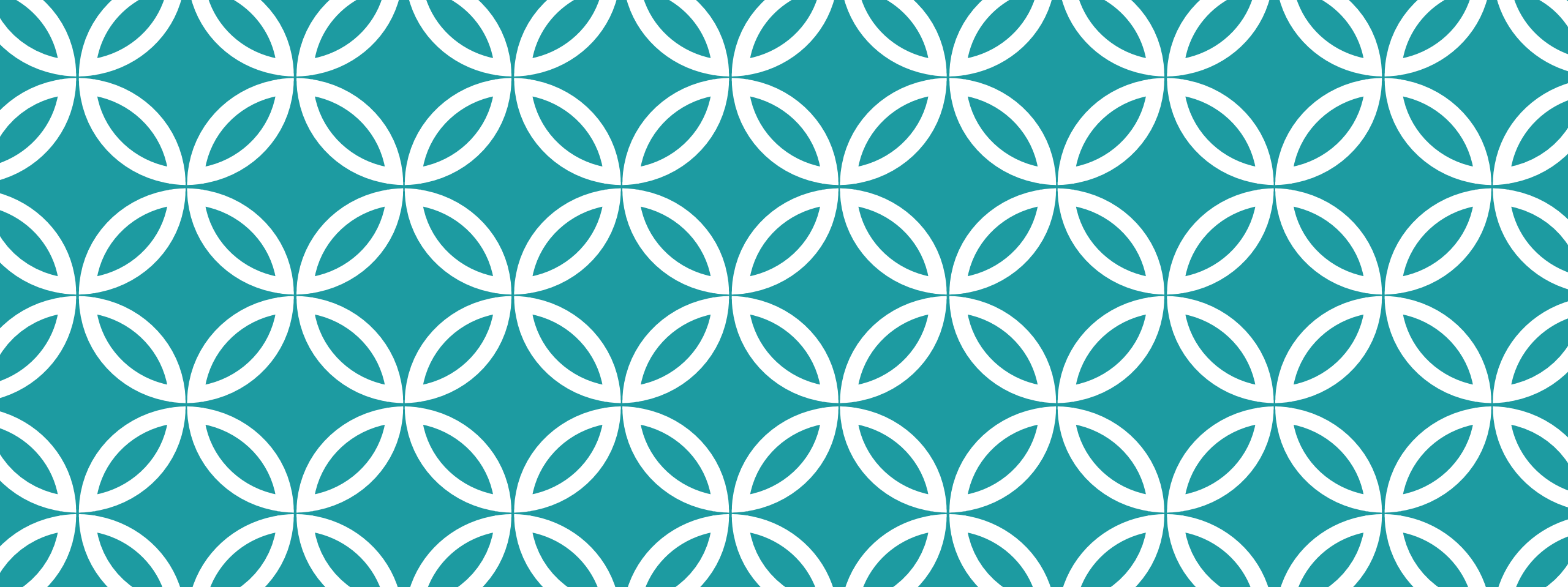
- One time the Prophet (s) visited a young man who was on his deathbed:

(عن أنس- رضي الله عنه- أن النبي صلى الله عليه وسلم دخل على شاب وهو في الموت فقال: «كيف تجدك؟». قال: والله يا رسول الله إني أرجو الله وإني أخاف ذنوبي، فقال رسول الله صلى الله عليه وسلم: «لا يجتمعان في قلب عبد في مثل هذا الموطن إلا أعطاه الله ما يرجو وأمنه مما يخاف» ) \* «3. »

## Forms of Bad Assumptions in Allah

- 1) Doubting His ability and His promises
- 2) Despairing from positive change
- 3) Rushing the answer to our supplications

( يستجاب لأحدكم ما لم يعجل ، يقول : دعوت فلم يستجب لي )



**ANGER**

**الغَضَب**

# AN OUTLOOK ON THE NAFS

- The human is created pure and free of sin (Fitra) but is susceptible sin:
    1. **An Intellect:** That can be used to ponder the great questions of existence.
      - Or to trick, deceive and exploit others out of their rights
    2. **A desire:** That drives an inclination to grow through relationships, not alone (Desire for children, spouse, life pursuit)
      - Or to degrade yourself and those around you to fulfill selfish aims
    3. **Anger:** That can be used to stand up for what's right
      - Or to oppress and transgress
- أبن القيم يرحمه الله قوله : غول العقل هو الغضب يفترس العقل كما يفترس الذئب الشاة .

# THREE LEVELS OF ANGER

قال الغزالي: يتفاوت الناس في قوّة الغضب على درجات ثلاث وهي: التّفريط، والإفراط، والاعتدال.

## 1. Never gets angry ... just doesn't care about anything

أولاً: التّفريط ويكون إمّا بفقد قوّة الغضب بالكلّية أو بضعفها، وحينئذ يقال للإنسان: إنّه لا حميّة له ويذمّ جدّاً،

- See all the bad things happening to Muslims locally and globally and never thinks to do something or just raise his hands and make dua

## 2. Gets angry to the point where he loses all consideration for morals, principles or dignified behavior

ثانياً: الإفراط: ويكون بغلبة هذه الصّفة حتّى تخرج عن سياسة العقل والدين والطّاعة ولا يبقى للمرء معها بصيرة ونظر وفكرة ولا اختيار، بل يصير في صورة المضطرّ، وسبب غلبته أمور غريزيّة، وأمور اعتياديّة،

## 3. Gets angry for noble reasons ... and expresses it in a right way

ثالثاً: الاعتدال: وهو المحمود وذلك بأن ينتظر إشارة العقل والدين فينبعث حيث تجب الحميّة وينطفيء حيث يحسن الحلم وحفظه على حدّ الاعتدال هو الاستقامة التي كلف الله بها عباده وهو الوسط.

# THE WORST TYPE OF PEOPLE

1. Slow to get angry, Quick to forgive
2. Slow to get angry, Slow to forgive
3. Quick to get angry, Quick to forgive
4. Quick to get angry, slow to forgive

ألا وخيرهم بطيء الغضب سريع الفيء ألا وشرهم سريع  
الغضب بطيء الفيء

اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَقَالَ " ائْذِنُوا لَهُ بَيْتِي، أَخُو الْعَشِيرَةِ أَوْ ابْنُ  
الْعَشِيرَةِ " فَلَمَّا دَخَلَ الْآنَ لَهُ الْكَلَامَ قُلْتُ يَا رَسُولَ  
اللَّهِ قُلْتَ الَّذِي قُلْتَ، ثُمَّ النَّتَ لَهُ الْكَلَامَ قَالَ " أَيُّ  
عَائِشَةٍ، إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ - أَوْ وَدَعَهُ  
النَّاسُ - اتِّقَاءً فَحْشِيهِ "

The Prophet (ﷺ) said, "Admit him. What an evil brother of his people or a son of his people." But when the man entered, the Prophet (ﷺ) spoke to him in a very polite manner. (And when that person left) I said, "O Allah's Messenger (ﷺ)! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet (ﷺ) said, "O Aisha! The worst people are those whom the people desert or leave in order to save themselves from their dirty language or from their transgression."

- 'You know how he is. Just avoid him, especially when he's angry'



# HOW TO GET ANGRY

How do you get angry

- Because he got angry for noble reasons, he didn't cross the bounds
- He wouldn't curse, scream or transgress **وإذا خاصم فجر**

If your anger is about you, it will be ugly. If it is for Allah, it will be beautiful:

- Aisha responding to the disrespect of some of the enemies of the Prophet (s):

إن اليهود أتوا النبي - صلى الله عليه وسلم - فقالوا : السام عليك قال : " و عليكم " فقالت عائشة : السام عليكم ، ولعنكم الله ، و غضب عليكم ، فقال رسول الله - صلى الله عليه وسلم - : " مهلا يا عائشة ! عليك بالرفق ، وإياك والعنف والفحش " . قالت : أولم تسمع ما قالوا ؟ قال : " أولم تسمعي ما قلت ، رددت عليهم ، فيستجاب لي فيهم ، ولا يستجاب لهم في " .

# ANGER OF THE COMPANIONS

- Ali and Fatima dispute, and he leaves the house:

فجاء رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وهو مضطجع قد سقط رداؤه عن شقه وأصابه تراب فجعل رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يمسحه عنه ويقول: «قم أبا تراب، قم أبا تراب

"O Allah's Messenger (ﷺ)! He (Ali) is sleeping in the mosque."  
Allah's Messenger (ﷺ) went there and `Ali was lying. His upper body cover had fallen down to one side of his body and he was covered with dust. Allah's Messenger (ﷺ) started cleaning the dust from him saying: "Get up! O Aba Turab. Get up! O Aba Turab

# ANGER OF THE COMPANIONS

1. Abu Bakr and Umar: Umar didn't want to accept Abu Bakr's apology so he came to the Prophet:

يغفر الله لك يا أبا بكر ثلاثا ثم إن عمر ندم فأتى منزل أبي بكر فسأل أثم أبو بكر فقالوا  
لا فأتى إلى النبي صلى الله عليه وسلم فسلم

- When Umar came to the Prophet, he was regretful about what he did to Abu Bakr:

فجعل وجه النبي صلى الله عليه وسلم يتمر حتى أشفق أبو بكر فجثا على ركبتيه فقال  
يا رسول الله والله أنا كنت أظلم مرتين فقال النبي صلى الله عليه وسلم إن الله بعثني إليكم  
فقلتم كذبت وقال أبو بكر صدق وواساني بنفسه وماله فهل أنتم تاركوا لي صاحبي مرتين  
فما أودي بعدها

# ANGER OF THE COMPANIONS

2. Abu Bakr gets angry at a companion: Abu Bakr said something regretful to a companions and demanded he say it back to him so that they're even. So the Prophet spoke to him:

، فَرَفَعَ إِلَيَّ رَأْسَهُ فَقَالَ : " يَا رَبِيعَةَ ، مَا لَكَ وَلِلصِّدِّيقِ ؟ " قُلْتُ : يَا رَسُولَ اللَّهِ ، كَانَ كَذَا وَكَذَا ، قَالَ لِي كَلِمَةً كَرِهَهَا ، فَقَالَ لِي : قُلْ كَمَا قُلْتُ ، حَتَّى يَكُونَ قِصَاصًا ، فَأَبَيْتُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " أَجَلٌ ، فَلَا تُرَدُّ عَلَيْهِ ، وَلَكِنْ قُلْ : غَفَرَ اللَّهُ لَكَ يَا أَبَا بَكْرٍ " ، فَقُلْتُ : غَفَرَ اللَّهُ لَكَ يَا أَبَا بَكْرٍ ، قَالَ الْحَسَنُ : فَوَلَّى أَبُو بَكْرٍ وَهُوَ يَبْكِي .

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ - 24:26

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

# AT THE CORE OF MOST WRONGDOING

- At the core of most wrongdoing:

عن رجل من أصحاب النبي صلى الله عليه وسلم قال: قال رجل: يا رسول الله: أوصني. قال: «لا تغضب». قال الرجل: ففكرت حين قال النبي صلى الله عليه وسلم ما قال. فإذا الغضب يجمع الشر كله

- A very simple advice, but very difficult to incorporate in our lives:

عن أبي هريرة- رضي الله عنه- أنه قال: قال رسول الله صلى الله عليه وسلم: «ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب»

The Most comprehensive verse when it comes to character:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ - 7:199

Take what is given freely, enjoin what is good, and turn away from the ignorant.

○ «ليس في القرآن آية أجمع لمكارم الأخلاق من قوله تعالى خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ إن الأخلاق ثلاثة بحسب القوى الإنسانية: عقلية، وشهوية، وغضبية. فالعقلية: الحكمة ومنها الأمر بالمعروف، والشهوية العفة ومنها أخذ العفو، والغضبية: الشجاعة ومنها الإعراض عن الجاهلين» (

# DEFUSE YOUR ANGER

## 1. Say au'dhu billah

استبّ رجلان عند النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ونحن عنده جلوس، وأحدهما يسبّ صاحبه مغضبا قد احمرّ وجهه فقال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لأعلم كلمة لو قالها لذهب عنه ما يجد، لو قال: أعوذ بالله من الشَّيْطَانِ الرَّجِيمِ.»

## 2. Be silent: Worst thing you can do is speak when enraged

## 3. Make Wudu'

«إِنَّ الغضب من الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خَلَقَ مِنَ النَّارِ، وَإِنَّمَا تَطْفَأُ النَّارَ بِالماءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ» ( \* «8. »

## 4. Change your sitting position: Usually when people get angry, if they are sitting they stand. If you are sitting lie down

فإن ذهب عنه الغضب وإلا فليضطجع