

SUMMARY OF MAJLIS

Date: 18th Holy Ramadhan 1426 AH / 22nd October 2005

Occasion: Holy Ramadhan Weekend Majalis

Topic: Al-Isti'adha – Part 5

“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.
(23:97-98)

There are certain instances when recitation of **Al-Isti'adha** has been particularly recommended. Two such instances, which we have already talked about, are:

Whilst reciting Quran and Prayers & When we remove clothes from our bodies whether to change or for any other reason.

THE THIRD INSTANCE OF AL-ISTI'ADHA

The third instance when **Al-Isti'adha** is highly recommended to be recited is when we are in state of **Ghadhab**. **Ghadhab** means 'Anger'. So when we are in frenzy of anger, we must form the habit of resorting to **Al-Isti'adha**.

In his advice to Abdullah Ibn Abbas, when he (as) sent him as his governor to Basra, Imam Ali bin Abi Talib (as) said, **“You must restrain yourself from anger for verily it (anger) is an agitation caused by Shaytan”.**
(Nahjul-Balaghah)

And in his letter to Harith al-Hamadani, Imam Ali (as) wrote: **“Beware of Anger for it is a great army from among the armies of Iblees”.**
(Nahjul-Balaghah)

THE THREE THINGS

There is no doubt that **Ghadhab** (Anger) is caused by Shaytan. And this is evident by three things that happens to a person when he is angry:

Firstly, the feature of his face changes. His eyes become red, his veins become swollen and his face looks fearsome. The Holy Prophet (saww) has said, **“Verily this Anger is a live coal of Shaytan, which burns in the heart of the son of Adam. When any one of you becomes angry, his eyes become red and his veins swell and Shaytan enters into him (from them)”.** (Bihar al-Anwaar)

Secondly, when a person enters into such state of Anger, he becomes **Majnoon** 'insane'. He loses control of his mind. He then does NOT care: Who is close or far in relation? Or what he says and does in that state? As a result, he hurts emotionally and physically to anyone who becomes the target of his Anger. Imam Ali (as) has said, **“Anger is a kind of insanity...”** (Bihar al-Anwaar)

And thirdly, after Anger has subsided; man becomes remorseful of his actions that have caused heavy damages to his reputation as well as to his relation with those, whom he has hurt in frenzy of Anger. Imam Ali (as) has said, **“You must restrain from Anger, for it begins with insanity and ends with remorsefulness”.** (Ghurar al-Hikam)

He (as) has also said, **"Anger is a kind of insanity because its possessor becomes remorseful (later). And if he does NOT become remorseful, then his insanity is (permanently) established". (Bihar al-Anwaar)**

These three things clearly show that **Shaytan** plays a significant role during Anger. This is why Islam teaches us to do the following things in Anger:

WAYS OF CONTROLLING ANGER:

Change the position. If one is Angry whilst standing, he should sit and if he is angered whilst sitting then he should stand up or sleep. Abu Dhar al-Ghifari has reported from the Holy Prophet (saww), **"If any man becomes angry while standing, he should sit down – if the anger persists then he should lie down". (Al-Targheeb Wal-Tarheeb)**

It is also reported from Imam Muhammad al-Baqir (as), **"If a person becomes angry while standing, he must sit. This way the filth of Shaytan will come off him. And if he is sitting then he must stand up..." (Bihar al-Anwaar)**

Perform Wudhoo. Islam teaches us to perform Wudhoo during Anger. Look at the philosophy that has been explained for this. The Holy Prophet (saww) has said, **"Verily Anger is from Shaytan and Shaytan is created from fire. Fire is extinguished with water therefore if anyone of you is in state of anger then he must perform wudhoo". (Al-Targheeb Wal-Tarheeb)**

Recitation of Al-Isti'adha. Say: **A'OODHU BILLAHI MINASH-SHAYTAANIR-RAJEEM** (I seek refuge in Allah from the accursed Shaytan)

LEARNING TO CONTROL ANGER

It is very important that we learn to control our Anger and forgive others for their mistakes. The Holy Quran, the Holy Prophet (saww) and our Aimmah (as) have all directed us to this. In Surah Aali `Imraan (3) verse 134 Allah (SWT) says: **"And those who suppress their anger, and excuse (the faults of) the people and Allah loves the virtuous". (3:134)** Anger breeds hatred and enmity whereas the nature of forbearance and forgiving others brings about harmony and better understanding among people.

INCIDENT OF SHAYKH ABU ALI THAQAFI

[There was a person called Shaykh Abu Ali Thaqafi. This man had a neighbour who loved pigeons. The problem was that: His pigeons would perch on the roof of the Sheikh's house and in order to make them fly away, he would fling stones at them – *an act that caused disturbance and inconvenience to the Shaykh.*

One day, it so happened that the Shaykh was sitting in his house reciting the Holy Quran when the neighbour hurled a stone at the pigeons. The stone struck the Shaykh on his forehead, injuring him and causing blood to flow down from his forehead.

By nature, this Shaykh was very calm. He never got annoyed or angry easily. When this happened, the companions of the Shaykh were overjoyed and spoke among themselves, "Tomorrow the Shaykh is bound to complain the governor of the city and soon we shall all be relieved of the pigeon fancier's nuisance".

The Shaykh summoned his servant and asked him to bring a long branch of a tree, which he did. Then the Shaykh told him, "**Take this branch to the pigeon fancier and ask him not to throw stones but to use this instead to make the pigeons fly**".]

Anger breeds' enmity- the work of Shaytan; and forbearance resolves the problems amicably thereby **bring harmony and understanding**.

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