

**Benefits & Principles**  
**From**  
**The Forty Ahadeeth**  
**Of**  
**Imam**  
**Nawawi**

**Hadeeth No. 16**  
**Being Angry**

Translated & Compiled

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## Hadeeth No. 16 – Being Angry

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## Hadeeth No. 16 – Being Angry

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي. قَالَ: «لَا تَغْضَبْ»  
فَرَدَّ ذَلِكَ مِرَارًا قَالَ: «لَا تَغْضَبْ» .  
رَوَاهُ الْبُخَارِيُّ

From Abu Hurairah-Radi Allaahu anhu- who said: a man said to the Prophet-sallAllaahu alayhi wa  
sallam-: ‘Advise me.’

He -sallAllaahu alayhi wa sallam- said:

‘Do not become angry.’

The man repeated [his request] several times, and he -sallAllaahu alayhi wa sallam- said:

‘Do not become angry.’

Collected by Bukhari

## Benefits

### 1- Anger combines all evil

Ibn Rajab al-Hanbali (d.795) -Rahimullaah- is quoted saying:

قال الرجل : ففكرت حين قال النبي صلى الله عليه وسلم ، ما قال فإذا الغضب يجمع الشر كله

‘A man said: ‘I reflected upon what the Prophet -sallAllaahu alayhi wa sallam- said, and anger  
combines all evil.’

Jafar bin Muhammad said: ‘Anger is the key to all evil.’

It was requested from Ibn al-Mubarak: Gather for us all good manners in one word: so, he said: ‘leave off anger.’<sup>1</sup>

Shaykh Salih bin Fawzan bin Abdullaah al-Fawzan said:

‘Anger and pleasure are two characteristics and traits upon which the human being has a natural disposition, either for a benefit for him or an advantage.

Whoever does not get angry is deficient, however it is necessary that one uses his anger in its correct place and if it oversteps its place then it is harmful.

Anger is the opposite of pleasure, which is a trait and characteristic which the nature of a human being is upon. Anger results from a human when his blood boils in the heart and causes the swelling of veins, which leads to the person wanting revenge from the one who caused him to get angry.

There is none from us except that he gets angry, however the intelligent person and the believer gets rid of his anger and does not carry out what it dictates. As for the stupid person and ignorant one then perhaps his anger will carry him to do despised things, like murder, wounding people or evil speech or breaking relations with family, so anger causes a person to do

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<sup>1</sup> [Jamia’ al-Uloom wal-Hikam – by Ibn Rajab (d.795 A.H.) 1/298]

destructive things except if he uses anger in a good way in its right way then he becomes secure from its evil.<sup>2</sup>

## 2- The Meaning of ‘Do not get Angry’

Shaykh AbdulMuhsin Abbad al-Badr quotes:

‘al-Hafidh said in ‘al-Fath’ (10/520): ‘al-Khattabi said: ‘The meaning of the saying of the Messenger *-sallAllaahu alayhi wa sallam-* ‘Do not get angry’ is keep away from reasons which cause anger, and do not expose yourself to what causes you to become angry.’

Al-Hafidh also said: ‘Ibn at-Teen said: ‘What is gathered in the statement of the Messenger *-sallAllaahu alayhi wa sallam-* ‘Do not get angry’ is the good of the Dunyaa and the Hereafter; because anger leads to boycotting and prevents gentleness, and it may lead to harming the one you have become angry with and therefore diminishes from the Deen.’<sup>3</sup>

Shaykh AbdurRahman bin Nasr as-Sa’adi *-Rahimullaah-*(d.1376 A.H.) said:

‘This man thought that the advice of the Messenger *-sallAllaahu alayhi wa sallam-* was just a partial command, but he wanted the Prophet *-sallAllaahu alayhi wa sallam-* to advise him with complete speech, this is why he repeated his request, so when the Prophet *-sallAllaahu alayhi wa sallam-* repeated the answer to him, he knew that this speech was comprehensive,

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<sup>2</sup> [Taken from ‘al-Minhatul ar-Rabbaneeyah fee Sharh al-Arbaeen an-Nawaweeyah’ by Salih al-Fawazan p.161]

<sup>3</sup> [Taken from ‘Fath al-Qawee al-Mobeen fee Sharh al-Arbaeen’ – Abdul Muhsin Abbad p.138 point 1]

and that is how it is, since the saying of the Messenger *-sall'Allaahu alayhi wa sallam-* said: 'Do not get angry.' Comprises of two major issues:

One of which is: the issue of using the means (Fi'al al-Asbaab), and to train oneself upon good manners, and gentleness and patience, and to train the soul upon what a human is afflicted with, from the creation from speech and actions.

If the slave of Allaah is successful in this training and the [on come/arrival] of anger are presented then his good manners carry him through, and this anger meets with his gentleness and his patience and his acknowledgement of his good consequences. So a command with something is an order to fulfill it, and also that the command cannot be completed except by the order.

The prohibition from something is a command with the opposite of it. The issue of using the means [Fi'al al-Asbaab], which aid the slave of Allaah is to keep away from that which is prohibited, and this hadeeth is from those matters.

The second of which is: the matter – after having become angry – that he does not carry out his anger, since even though anger – generally- does not prevent a person from repelling his anger and rejecting it, but an angry person can prevent him-self from executing his anger.

It is upon him if he became angry that he prevents him-self from sayings and actions which are prohibited, which anger would requisite.

So, when he prevents him-self from the effects of the actions of harmful anger, then it is as if in reality he has not become angry. By this the slave of Allaah becomes

complete in intellectual strength and strength of heart, like the Messenger *-sallAllaahu*

*alayhi wa sallam-* said:

« ليس الشديد بالصرعة ، إنما الشديد الذي يملك نفسه عند الغضب »

‘The strong person is not one who overcomes the people by his strength, but the strong one is he who controls himself when getting angry.’ [Bukhari & Muslim]

So, the completion of the strength of the slave of Allaah prevents him from being affected by the strength of desires, the strength of anger and their evil effects. Rather these two strengths are transformed to achieve what one benefits from in the Deen and the Dunyaa and to what repels harms from these two, desires and anger.

Therefore, the best of the people are those whose desires and whims follow that which the Messenger *-sallAllaahu alayhi wa sallam-* brought, and that his anger and his defending is for helping the truth against falsehood.

The vilest people are those whose desires and anger overcome them.

There is neither capability nor strength except with Allaah.’<sup>4</sup>

### **3 - Anger is from Shaytaan**

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) -

*Rahimullaah-* said:

‘al-Hasan al-Basari said:

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<sup>4</sup> [Bahtaja al-Qaloob al-Abraar wa Qarat Ayoon al-Akhbar’- Imaam as-Sa’adi p.135-136]

‘If you want to see a person who has insight but does not have any patience then you can see him.

If you want to see a patient person who does not have any insight then you can see him.

If you see a patient person with insight then that is the person.’

Allaah Ta’ala said:

وجعلنا منهم أئمة يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون

<< And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe in Our *Ayat* with certainty >> [Sajdah: 24]

That is why the Messenger *-sallAllaahu alayhi wa sallam-* resembled the inner soul with Fire, since it has overpowering movements, its (Fasaad – corruption), its anger and its desire are from the Fire and the Shaytaan is from the Fire.

In the Sunnan [Abu Daawood, Bukhari in ‘Tareekh’ and Ahmad] from the Prophet *-sallAllaahu alayhi wa sallam-* that he said:

‘Anger is from the Shaytaan, and the Shaytaan is from the fire, and indeed fire is extinguished by water, so if one of you gets angry then he should perform Wudu.’<sup>5</sup>

In another hadeeth:

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<sup>5</sup> [this hadeeth is weak as is researched by shaykh al-albani in ‘ad-da’eefah’ no.582]



‘Anger is a hot coal which is lit inside of the son of Adam, do you not see the burning coal in his eyes and the swelling of his veins?’<sup>6</sup>

That is the blood of the heart boiling wanting revenge.

There occurs in a hadeeth, which is agreed upon its authenticity:

‘Indeed, Shaytaan flows/runs in the son of Adam like the flow of blood.’

[Collected by Bukhari & Muslim from Saffeeyah bint Huhaya]

It has been collected in Bukhari and Muslim:

‘That two men cursed one another in front of the Prophet *-sallAllaahu alayhi wa sallam-* and one of them became very angry and the Prophet *-sallAllaahu alayhi wa sallam-* said: ‘Indeed I know a statement, if he says it then his anger will go away: *Aoodhu billahi min Shaytan nirajeem*’ (I seek refuge with Allaah from the accursed Shaytaan).

Allaah Ta’ala said:

«ادفع بالتي هي أحسن فإذا الذي بينك وبينه عداوة كأنه ولي حميم، وما يلقاها إلا الذين صبروا وما يلقاها إلا ذو حظ عظيم، وإما ينزغك من الشيطان نزغ فاستعذ بالله إنه هو السميع العليم

<< Repel (evil) with that which is better (i.e. Allaah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat

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<sup>6</sup> [[this hadeeth is weak as is researched by shaykh al-albani in *da’eef targheeb wa tarheeb & tirmidhi* ]]

them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).

If an evil whisper from *Shaytaan* tries to turn you away (from doing good, etc.), then seek refuge in Allaah. Verily, He is the All-Hearer, the All-Knower.>>

[Fusilat: 34-36]

Allaah Ta'ala said:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

<<Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

If an evil whisper comes to you from *Shaytaan* then seek refuge with Allaah.

Verily, He is All-Hearer, All-Knower. >> [al-'Aaraf: 199-200]

Allaah Ta'ala said:

«ادفع بالتي هي أحسن السيئة نحن أعلم بما يصفون، وقل رب أعوذ بك من همزات الشياطين وأعوذ بك رب أن يحضرون»

<< Repel evil with that which is better. We are Best-Acquainted with the things they utter.

And say: ‘My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayateen.

‘And I seek refuge with You, My Lord! If they may attend (or come near) me.’>> [al-Muminoon: 96-98]<sup>7</sup>

#### **4 - Controlling Four Things**

‘al-Hasan said: ‘There are four things which if a person has, then Allaah will protect him and prohibit him from the Fire:

The one who controls himself when wanting something, fearing something, desiring something and getting angry.’

Ibn Rajab al-Hanbali (d.795) *-Rahimullaab-* commented saying:

‘So, these four things that al-Hasan mentioned are the foundation of all evil:

a) Indeed, wanting something, is the soul inclining to it due to the belief that it is beneficial. So whoever has a desire for something, then this desire of want carries him to request that thing from every angle from which he thinks that he can reach it, and perhaps a lot of those ways could be Haraam, and perhaps the thing itself desired could be Haraam.

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<sup>7</sup> [Taken from ‘al-Fawaaid’- Ibn al-Qayyim (d. 751 A.H.) p.195-196]

b) ar-Rahhba (dread) is the fear of something and if a person is fearful of something, then this causes repelling it from him-self with every means that he thinks that he can repel it with, and perhaps many of those means are Haraam.

c) Desires: which is the inclination of the soul to that which is wicked and evil, and that with which in it finds pleasure. It may incline a lot to what is Haraam like Zina, theft, drinking alcohol and to disbelief, magic, hypocrisy and Bida'.

d) Anger: which is the blood of the heart boiling, requesting to repel harm to it, fearing that it will occur, or wanting revenge from what the heart was afflicted with from harm after it occurred, and from this springs forward many Haraam actions; like murder, beatings, different types of oppression and enmity and many Haraam statements, like false accusations, cursing and rude language.

It may even lead to the level of disbelief as it did with Jablah bin al-Aeeham, or like a taking a vow or oath which one is not allowed to adhere to according to the Sharia' or like divorcing the wife which is followed by regret.'<sup>8</sup>

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<sup>8</sup> [Taken from 'Tayseer Rab al-Bariya fee Sharh al-Arba'een an-Nawawi' p.235 & Also see Jamia' al-Uloom wal-Hikam – by Ibn Rajab (d.795 A.H.) 1/303]

## 5 - Cures for Anger

### a) Seeking refuge in Allaah from the Shaytaan:

عن سليمان بن صرد قال : كنت جالسا مع النبي صلى الله عليه وسلم ، ورجلان يستبان ، فأحدهما احمر وجهه واتفخت أوداجه ( عروق من العنق ) فقال النبي صلى الله عليه وسلم : « إني لأعلم كلمة لو قالها ذهب عنه ما يجد ، لو قال أعوذ بالله من الشيطان ذهب عنه ما يجد » رواه البخاري ، الفتح 6/337 ومسلم/2610 .

From Sulayman bin Sard who said: 'Two men cursed one another in front of the Prophet *-sallAllaahu alayhi wa sallam-* and one of them became angry and his face became red, the Prophet *-sallAllaahu alayhi wa sallam-* looked at him and said :

'Indeed I know a statement, if he says it then his anger will go away: Aoodhu billahi min Shaytan nirajeem' (I seek refuge with Allaah from the accursed Shaytaan.

So, another man who heard the Prophet *-sallAllaahu alayhi wa sallam-* stood up to the angry man and said:

'Do you know what the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* just said? He said: Indeed, I know a statement, if he says it then his anger will go away: Aoodhu billahi min Shaytan nirajeem' (I seek refuge with Allaah from the accursed Shaytaan).'

Then the man said to him: 'Do you think that I am crazy?'

Imam Nawawi said regarding this hadeeth:

'As for the statement of the man who became very angry: 'Do you think that I am crazy?' Then this is the speech of someone who does not understand the Deen of Allaah Ta'ala, and has not checked himself with the light of the respected Sharia'.

He is mistaken to think that Isteedha (seeking refuge) is specific to craziness, and did not know that anger is from the deception and inclinations of the Shaytaan, this is why anger takes a person away from being in a just condition and to speak with falsehood and carry out things that are despised and to intend jealousy and hatred and other disgusting things as a result of anger.

This is why the Prophet *-sallAllaahu alayhi wa sallam-* said to the one who asked him ‘Advise me’. He said: ‘Do not become angry’. The man repeated [his request] several times, and he said: ‘Do not become angry.’ And the Messenger *-sallAllaahu alayhi wa sallam-* did not exceed in his advice except for ‘Do not become angry’ even though he repeated his request several times. This is clear evidence regarding the great corruption of anger and what extends from it.

It is possible that the one who said: ‘do you think that I am crazy?’ was from the hypocrites, or from the bad Bedouins. And Allaah knows best.’

[Taken from Sharh of Saheeh Muslim 16/2609/125]

From Abu Hurairah *-Radi Allaahu anhu-* from the Messenger *-sallAllaahu alayhi wa sallam-* who said:

« إذا غضب الرجل فقال أعوذ بالله ، سكن غضبه »

‘If a man gets angry and he says ‘Aoodhu billaah’ (I seek refuge with Allaah) his anger calms down/subsides.’

[Narrated by Ibn ‘Aadee in ‘al-Kamil’ and declared Saheeh by Al-Albaani in ‘Saheeh al-Jamia’ No.695]

## b) Remaining Silent:

The Messenger *-sallAllaahu alayhi wa sallam-* said:

إذا غضب أحدكم فليسكت

‘If one of you gets angry then he should remain silent.’

[Narrated by Imam Ahmed in ‘al-Musnad’ and declared Saheeh by Al-Albaani in ‘Saheeh al-Jamia’ No.693]

## c) Sitting Down or Lying Down:

كان أبو ذر قائماً فجلس ثم اضطجع ف قيل له : يا أبا ذر لم جلست ثم اضطجعت ؟ قال فقال : رسول الله صلى الله عليه وسلم : « إذا غضب أحدكم وهو قائم فليجلس ، فإن ذهب عنه الغضب وإلا فليضطجع » .  
مسند أحمد 5/152 وانظر صحيح الجامع رقم 694 .

Abu Dharr was standing then he sat down, and then he lay down, he was asked ‘O Abu Dharr why did you sit down and then lay down’?

He said that the Messenger *-sallAllaahu alayhi wa sallam-* said :

‘If one of you becomes angry while he is standing then he should sit down, then the anger should go away, otherwise he should lie down’.

[Narrated by Imam Ahmed in ‘al-Musnad’ and declared Saheeh by Al-Albaani in ‘Saheeh al-Jamia’ No.694]

The Messenger *-sallAllaahu alayhi wa sallam-* said:

‘The one who struggles completely is the one who when he gets angry and his anger becomes sever and his face becomes red and his hair stands up, then he struggles against his anger.’

[Narrated by Ahmad and declared Hasan by Al-Albaani in ‘Saheeh al-Jamia’ No.3859]

#### d) The Reward for Repressing Anger

From Mu'adh bin Anas that the Messenger *-sallAllaahu alayhi wa sallam-* said:

« من كظم غيظا وهو قادر على أن ينفذه ، دعاه الله عز وجل على رؤوس الخلائق يوم  
القيامة حتى يخيروه من الحور العين ما شاء »

‘Whoever represses anger while he is capable of carrying it out, then Allaah –  
Azza wa Jal – will call him at the head of the people on the Day of Judgement,  
so that he can choose of the Hoor al-Ain (women of Paradise) whom he  
wishes.’

[Narrated by Abu Daawood and declared Hasan by Al-Albaani in ‘Saheeh al-Jamia’ No.6518]

From Ibn Umar that the Messenger *-sallAllaahu alayhi wa sallam-* said:

« ومن كظم غيظا ، ولو شاء أن يمضيه أمضاه ، ملأ الله قلبه رضا يوم القيامة »

‘Whoever represses his anger, even though if he wanted to carry it out he  
could have carried it out, then Allaah will fill his heart with being pleased on  
the Day of Judgement.’

[Narrated by Tabraani and declared Hasan by Al-Albaani in ‘Saheeh al-Jamia’ No.176]

From Abu Darda that the Messenger *-sallAllaahu alayhi wa sallam-* said:

« لا تغضب ولك الجنة »

‘Do not get angry and Paradise is for you.’

[Narrated by Tabraani and declared Saheeh by Al-Albaani in ‘Saheeh al-Jamia’ No.7374]



## 6) Following the Guidance of the Messenger regarding Anger:

Examples when the Messenger would not get angry and would get angry:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ

كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظٌ الْحَاشِيَّةُ فَأَدْرَكُهُ أَعْرَابِيٌّ فَجَبَدَ بِرِدَائِهِ جَبْدَةً

شَدِيدَةً قَالَ أَنَسٌ فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْدَتِهِ

ثُمَّ قَالَ يَا مُحَمَّدُ مُرِّي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ فَالْتَمَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ

From Anas -Radi Allaahu anhu- who said: I was walking with the Messenger of Allaah -sallAllaahu alayhi wa sallam- while he was wearing a coarse cloak with a hem from Najraan, a Bedouin man came and pulled the upper garment of the Messenger forcefully, and I took a look at his shoulder-sallAllaahu alayhi wa sallam, an area between the neck and the shoulder had been marked with the hem of the garment.

Then the man said: ‘O Muhammad give me some of the wealth of Allaah which you have. The Messenger -sallAllaahu alayhi wa sallam- turned towards him and laughed, then he commanded that he be given some wealth.

[Collected by Bukhari & Muslim]

## 7) When The Messenger-sallAllaahu alayhi wa sallam- Would Get Angry:

. عن العرياض بن سارية السلمي قال : نزلنا مع النبي صلى الله عليه وسلم خيبر ومعه من معه من أصحابه وكان

صاحب خيبر رجلا ماردا منكرا فأقبل إلى النبي صلى الله عليه وسلم فقال : يا محمد ! ألكم أن تذبجوا حمرنا وتأكلوا

ثمنا وتضربوا نساءنا ؟ ! فغضب النبي صلى الله عليه وسلم وقال : يا ابن عوف ! اركب فرسك ثم ناد : ألا إن

الجنة لا تحل إلا للمؤمن وأن اجتمعوا للصلاة . قال : فاجتمعوا ثم صلى بهم النبي صلى الله عليه وسلم ثم قام فقال [

أيحسب أحدكم متكئا على أريكته قد يظن أن الله لم يحرم شيئا إلا ما في هذا القرآن ؟ ! ألا وإني والله قد أمرت

ووعظت ونهيت عن أشياء إنها مثل القرآن أو أكثر وإن الله عز وجل لم يحل لكم أن تدخلوا بيوت أهل الكتاب إلا

بإذن ولا ضرب نسائهم ولا اكل ثمارهم ؛ إذا أعطوكم الذي عليهم ] . ( حسن ) 882 -

From al-Arbaad bin Saareeyah as-Sulaami who said we stopped with the Prophet -

*sallAllaahu alayhi wa sallam-* at Khaybar, and there were with him those from amongst the

Companions, and there was a man who was in Khaybar who was an evil and horrible

man, and he turned to the Prophet *-sallAllaahu alayhi wa sallam-* and said: ‘O Muhammad! Are

you not those who slaughter our donkeys and eat our fruits and beat our women?!’

So the Prophet *-sallAllaahu alayhi wa sallam-* **became angry** and said:

‘O Ibn Awf! Get on your horse and call out: Verily Paradise is not permissible

to enter except for the Believer, and gather for the prayer.’

He mentioned that they gathered, the Prophet *-sallAllaahu alayhi wa sallam-* prayed with them

then he stood and said:

‘Does one of you think that he could just recline upon his couch and think

that Allaah did not make anything Haraam except only what is in the

Qur’aan?! Indeed, I have – and I swear by Allaah – I have commanded,

advised and prohibited against things which are indeed the like of the Qur’aan

or even more, and Indeed Allaah has not made it permissible for you to enter the houses of the People of the Book except with their permission, nor to beat their women and nor to eat their fruits, if they give you their taxes.'

[Taken from 'Silsilah as-Saheehah' (2/882/541) by Shaykh al-Albaani]

Shaykh Albaani said:

Then Imam Muslim narrated here the hadeeth of Anas bin Malik who said: 'There was an orphan girl with Umm Sulaym, who was called Umm Anas, the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saw the orphan girl and said:

'Are you her? Verily you have grown up, may your age not lengthen.'

Then the orphan girl went back to Umm Sulaym crying; Umm Sulaym said to her 'What is wrong young girl?'

The young girl said: 'The Prophet of Allaah *-sallAllaahu alayhi wa sallam-* supplicated against me that my age should not ever lengthen.' Or she said: 'my generation.'

So Umm Sulaym went out hastily wrapping her headscarf on her head, until she met the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*, and the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said to her: 'What is wrong O Umm Sulaym?'

She replied: 'O Prophet of Allaah! Did you supplicate against my orphan girl?'

He *-sallAllaahu alayhi wa sallam-* asked:

'And how is that O Umm Sulaym?'

She answered: 'She claims that you supplicated that her age should not lengthen nor should her generation.'

The narrator said: The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* laughed then he *-sallAllaahu alayhi wa sallam-* said:

" يا أم سليم ! أما تعلمين أن شرطي على ربي ؟ أني اشترطت على ربي فقلت :  
إنما أنا بشر أرضى كما يرضى البشر و أغضب كما يغضب البشر فأبى أحد  
دعوت عليه من أمتي بدعوة ليس لها بأهل أن يجعلها له طهورا و زكاة و قربة يقربه  
بها منه يوم القيامة " .

‘O Sulaym! Did you not know that I have a contract with my Lord and I said:  
Indeed I am a human and I become pleased just like a human becomes  
pleased, and **I get angry just as a human gets angry** so whoever from my  
*Ummah* whom I supplicated against with a supplication of which he was not  
deserving, then make that as a purification for him and a charity and a means  
of coming closer to Allaah on the Day of Judgement.’

[‘Silsilah Ahadeeth As-Saheehah’ Hadeeth No.84]

**Instances when the Messenger *-sallAllaahu alayhi wa sallam-* would get angry for the sake of Allaah Ta’ala:**

a) When he was informed that the Imaam would lengthen the prayer with a long recitation and the people would leave.

b) When the man said: ‘Whatever Allaah wills and what you will.’ He *-sallAllaahu alayhi wa sallam-* said: ‘Have you made me a partner to Allaah.’

c) When he saw a curtain in the house of ‘Aeysha -Radi Allaahu anha- with a picture of something that has a soul.

d) When the man asked if he could do Tayumum while he was wounded and his Companions said no, and he made Ghusl and died.

### Some other Ahadeeth Regarding Anger

A) From Ibn Umar who said: ‘A man came to the Prophet -sallAllaahu alayhi wa sallam- said: ‘O Messenger of Allaah! Which of the people are the most beloved to Allaah and which of the actions are most beloved to Allaah?’

The Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

" أحب الناس إلى الله تعالى أنفعهم للناس و أحب الأعمال إلى الله عز وجل سرور يدخله على مسلم أو يكشف عنه كربة أو يقضي عنه ديناً أو تطرد عنه جوعاً و لأن أمشي مع أخ في حاجة أحب إلي من أن أعتكف في هذا المسجد ، (يعني مسجد المدينة) شهراً و من كف غضبه ستر الله عورته و من كظم غيظه و لو شاء أن يمضيه أمضاه ملأ الله قلبه رجاء يوم القيامة و من مشى مع أخيه في حاجة حتى تتهيأ له أثبت الله قدمه يوم تزول الأقدام ) و إن سوء الخلق يفسد العمل كما يفسد الخل العسل ) " .

‘The most beloved of the people to Allaah are the most beneficial for the people.

The most beloved of actions to Allaah -*Azḥa wa Jal*- are to cause happiness to reach a Muslim, to relieve him from a hardship, to settle a debt for a Muslim or to repel

hunger from him. For me to walk with a brother in order to assist him is more beloved to me than to make *Tikaf* in this *Masjid* (*Masjid* al-Madeenah) for a month.

**Whoever holds back his anger then Allaah hides his mistakes. Whoever suppresses his anger – even though he is not scared to show it, but withholds due to the truth - Allaah fills his heart with hope on the day of Judgement.**

Whoever walks with his brother to assist him with a need until he has helped him completely, then Allaah plants his feet firmly on the day people will not stand firmly. Indeed, bad behaviour spoils good actions, just as vinegar spoils honey’.

[Taken from ‘Silsilah as-Saheehah’(906) by Shaykh al-Albaani]

**B)** From Rabeeyah al-Asslamee who said: I used to serve the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - and he gave me some land, and he gave Abu Bakr some land, and when it came to dividing the land, we differed over a cluster of dates from a date palm tree. Abu Bakr said: this is on my side of the land! And I said: It is on my side! There used to be a problem between me and Abu Bakr, and Abu Bakr said a statement to me which I hated but he regretted saying it, so he said to me: ‘O Rabeeyah! Say something to me similar to what I said to you, so that it can be requital.’

So I said: ‘I will not say it.’

Abu Bakr said: ‘You will say it or I will request the Messenger of Allaah - *sallAllaahu alayhi wa salaam* – to order you to say it.

So I said: 'I will not say it.'

Abu Bakr left that portion of the land for me and went off to the Prophet - *sallAllaahu alayhi wa sallam* - and I followed him. The people from my tribe followed us and said to me: 'May Allaah have mercy on Abu Bakr, why is he going to the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - about you, and he said what he said about you.'

So I said : 'Do you know who this is?? This is Abu Bakr as-Siddeeq, he is one of the two who were in the cave, he is one who has grown old as a Muslim ( one of the elders of the Muslims), **beware he does not turn around and see you assisting me against him and becomes angry and he meets the Messenger of Allaah - *sallAllaahu alayhi wa sallam*, and the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - will become angry due to him being angry, and then Allaah Azza wa Jal becomes angry due to them being angry and then Rabeeyah will be destroyed.'**

They said: 'What do you order us to do?'

I said: 'Go back.'

Abu Bakr - *RadhiAllaahu anhu*- went off to the Messenger of Allaah - *sallAllaahu alayhi wa sallam* -, so I followed him by myself, until he reached the Prophet - *sallAllaahu alayhi wa sallam* - and he told him the story as it was. The Prophet - *sallAllaahu alayhi wa sallam* - raised his head towards me and said: 'O Rabiah what's the matter between you and as-Siddeeq?'

I said : ‘O Messenger of Allaah - *sallAllaahu alayhi wa sallam* – such and such happened, and he said a statement to me which I disliked, then he said to me, say something similar to what I said to you so that it can be requited, but I refused.’

Then the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – said: ‘Yes, do not say a word back to him, but say: May Allaah forgive you O Abu Bakr. May Allaah forgive you O Abu Bakr.’

Hasan said: ‘Abu Bakr turned around and he was crying.’

[Taken from ‘Silsilah as-Saheehah’(3258) by Shaykh al-Albaani]

From Humayd bin AbdurRahmaan bin Awf from a man from the Companions of the Prophet - *sallAllaahu alayhi wa sallam* – who said:

‘That a man said to the Prophet - *sallAllaahu alayhi wa sallam* – inform me of a few words which I could live my life by, but make them a few words so that I do not forget.’

The Prophet said:

اجتنب الغضب

‘Keep away from anger.’

The man repeated it.

The Prophet said:

اجتنب الغضب

‘Keep away from anger.’



[Collected by and Albaani said its Isnaad is Saheeh in Silsilah as-Saheehah no. 884]

From Aeysha who said:

‘It was said: ‘O Messenger of Allaah such and such woman has died and now she is calm and relaxed! So, the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – became angry and said:

إِنَّمَا يَسْتَرِيحُ مَنْ غَفِرَ لَهُ

‘But rather the one who is calm and has glad tidings is the one who has been forgiven.’

[Collected by Ahmad, Abu Na’eem and Albaani graded it Hasan in Silsilah Saheehah no. 1710]

Shaykh Albaani brings a supporting hadeeth for the above hadeeth:

‘The Hadeeth of Abu Qatada that a funeral procession passed by the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – so he said:

مَسْتَرِيحٌ أَوْ مَسْتَرَا حٌ مِنْهُ

‘Is this someone who is calm and relaxed or someone from whom the people are free and relaxed from?’

The people asked: ‘O Messenger of Allaah who is someone who is calm and relaxed or someone from whom the people are free and relaxed from?’

The Prophet said:

العبد المؤمن يستريح من نصب الدنيا و أذاها إلى رحمة الله ، و العبد الفاجر يستريح منه  
العباد و البلاد و الشجر و الدواب

‘The believing worshipper of Allaah is free and relaxed from the hardships of the Duniya and its harm to the mercy of Allaah. As for the sinful slave of Allaah then the worshippers, the land, the trees and the animals are free and calm that he has gone.’

[Collected by Malik, Bukhari, Muslim, Nisa’ee and Ahmad, Silsilah Saheehah no. 1710]

Ibn Mas’ood said:

كان إذا غضب احمرت وجنتاه

‘When the Prophet used to get angry his cheeks would become red.’

[Collected by Abu Shaykh in ‘Akhlaaq an-Nabi - *sallAllaahu alayhi wa sallam*’, by Tabraani and Albaani graded it Hasan.]

Shaykh Albaani brings a supporting narration for the above hadeeth:

‘What supports this is the Hadeeth of Jabir -*RadhiAllaahu anhu*- from the Prophet that:

و كان إذا ذكر الساعة احمرت و جنتاه و علا صوته و اشتد غضبه ...

‘When the final hour used to be mentioned in front of the Prophet his cheeks used to become red, he would raise his voice and his anger would increase....’

[Collected by Ahmad and Albaani said its Isnaad is Saheeh upon the conditions of Muslim.]

[Saheehah no. 2079]