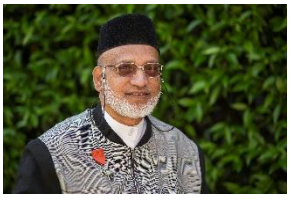
ANGER CONTROL IN ISLAM



Written by
Farid Ahmed



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Author's comments

For this book, "Anger control in Islam," all the praises and thanks be to Allah for HIS kindness on me. A few years ago, I delivered a few Khutbahs' in An-Nur Masjid in Christchurch on anger control, and then the idea to write a book about it came to my mind. I pursued my wish with great excitement, and I was very keen to learn and gain knowledge and put my pen to it. Alhamdulillah! Allah has made my dream come true. Now, I pray to Allah to accept my humble little service that I did only to gain HIS pleasure. To HIM I seek rewards. Ameen!

I would say that I tried my best to make this book a good reading with logic, stories, and authentic evidence from the Holy Quran and Hadis. My knowledge is limited, and there could be mistakes and shortcomings in it. I pray and hope, people with higher knowledge can be inspired to write better on this topic for the service of Islam and Muslims. Moreover, any correction is welcome, and most importantly, please make dua for me that Allah grants me accurate knowledge.

Writing a book is not easy, and it also requires dedicated friends who also love to serve Allah's Deen for Allah's sake. Some friends helped me with editing, or with other contributions, and for them is my heartfelt thanks and Dua. They are so humble that they helped not for name or fame but for rewards from Allah. So, I am not mentioning their names, and I pray that Allah grants them Paradise for their Khidmah (Service) for His pleasure. I will appreciate any suggestions or corrections. May Allah accept their hard works, and grant them proper rewards, Ameen! May Allah accept my small service for HIM as well. Those who will be involved in spreading, correction, and in developing the message in this book, may Allah grant reward for them as well.

Farid Ahmed, MNZM
Quran Class Teacher, Masjid An-Nur,
Homeopathic Health Consultant
Christchurch, New Zealand
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Chapter One: Anger

What is anger?

Anger is a natural emotion that every human experiences. It is a feeling of great displeasure or antagonism as the result of some real or supposed grievance. Anger is a common term we use for strong displeasure but there are various terms also used for different degrees of displeasure. Such as:

- **Rage:** Fury implies intense, explosive, often destructive emotion.
- **Wrath:** Applies to anger that seeks vengeance or punishment.
- **Resentment:** Refers to anger generated by a sense of grievance.
- **Indignation:** Is righteous anger at something wrongful, unjust, or evil.

Reference: [The American Heritage® Dictionary of the English Language]

"**Ghadab**" is the Islamic term for anger. It is mentioned directly or indirectly about 22 times in the Holy Quran, and many times in the Hadis. For example, a verse in the Quran about anger is:

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

"And when they are angry, even then forgive."

[Al-Quran 42:37]

Ghadab is a very important issue for human wellbeing, and the Holy Quran has addressed it. It is obvious that Allah has created human emotions, and HIS guidance is essential for human well-being.

Anger is like fire. It can be expressed or suppressed, but the heat is felt in the angry person. It affects the heart, the mind, the body, and society directly or indirectly. Even a person who can suppress his/her anger, may suffer within due to bottled up anger. It can take away the comfortable feeling to replace it with many more unpleasant feelings. Even though anger is a common term, we can't separate it as an independent feeling. It has other components in it such as:

- Feeling of being the victim of injustice,
- Feeling of indignation,
- An unhappy feeling,
- A boiling feeling,
- Feeling of being offended,
- Absence of calmness,
- Desire to challenge,
- Bad feeling towards the offender,
- A feeling of hostility,
- A desire to speak against it,
- A desire to act against it,
- An agitation throughout the mind, emotion, and body,
- Absence of rationalizing (In various degrees),
- Revengeful feeling,

- Feeling that others are against him/her etc.
- Along with the above feelings, anger may be mixed with other feelings such as:
- Feeling of cruelty,
- Absence of sympathy,
- Suppression of kindness,
- Desire to retaliate etc.

Fire needs guarding to keep it safe. Electrical wires are guarded with coatings to make sure it's proper usage with safety. Similarly, anger needs guarding, to keep it under control. Like fire, if the anger is used properly, then it benefits the person and the surrounding people. If not, then it can burn oneself from within and it can burn its surroundings as well.

How do we know we are angry?

Have you ever been angry? When were you angry recently? Did you see yourself in the mirror while you were angry? Have you observed yourself what happens to you during anger? If you have not, then my suggestion to you is that you must try to observe yourself. I am advising you of something that I try to practice. So, don't worry. My self-observation taught me a lot. The truth is, I did not like my image during my anger. My pretty look was tarnished, my smiley face was like a dragon, my gentleness went away far leaving me in a hostile environment, and my lovely heart lost its calmness momentarily. I looked and felt awful, and I wish I was never angry.

Certainly, we all know when we are angry because we feel it. But not many of us look at ourselves closely when we are angry. During anger, we focus on seeing other's ugly traits forgetting about ourselves. Many of us do not study about anger, and we do not work hard on how to control it. But late is better than never. We can still learn a lot about anger, and we can practice self-control to be role models for our children, younger generations and for the best of society and humanity.

Imagine, I am sitting on a boat on calm water. Then, suddenly came a strong wave and pushed my boat very hard. Then, in response the boat started rocking. Will I not know that ordeal? Of course, I will. Similarly, when I am not angry, my heart is calm and peaceful. Then a stimulus hit my heart very hard, made me feel that I was provoked, hurt, or injured, and as a result, from me a strong uncomfortable response generated. Will I not feel it? Of course, I will. Therefore, during the anger, we all feel it. But we all do not express it in the same way, we do not closely observe the effects of anger in our different planes. Let us go through a simple list, to identify some common effects of anger in humans to know for sure how to identify that someone is angry.

- **Heat:** When I am angry, I feel the heat in my head mostly. If the provocation is intense, I can feel the heat from my feet travelling to my head. I asked some people, and they all said that they feel the heat, but they all have different waves, and pace.
- **Energy:** Anger comes with some degree of force. Anger acts like a powerful battery to allow the force to be stronger, and the mind and emotion to work faster than normal. Anger can make a weak person strong if he feels that His back is against the wall. When oppressed people can't take any more, they can be angry with strength to be courageous for a better

change even at the cost of their lives. Therefore, the energy with anger must not be underestimated.

- **Trembling:** When angry, some people can't control their body shaking. I experienced that in me a few times in my childhood when I felt that I was being abused verbally. It was very humiliating. I could not digest it well and could not express it due to my learning and upbringing. That might have affected my nervous system and made me tremble. Was that trembling pleasant? Not at all, but it was a clear alarm for me that I was angry.
- **Strong voice**: I consider myself quite in control with anger. Am I really? When I asked my family members, they told me that when they hear my strong voice, they sense some anger is going through me internally even though I did not bring it out outside. They told the truth, and even hidden anger sends its rays out one way or another as the Sun does.
- **Raised Blood Pressure**: Medical science has found it true. Anger makes the blood circulation system work harder and runs faster to supply oxygen all over the systems. We must be aware of it to avoid frequent episodes of anger to protect our health.
- **Spike in hormones**: Anger brings a destabilization in our balanced system, and it causes adrenaline and non-adrenaline spikes.
- **Tense muscle**: Anger increases muscle tension. It may cause a person to clench His fists, and to be ready to strike.
- **Facial expression**: Facial expressions change dramatically with anger. I watched myself in the mirror, and I will never forget that image. I realized that I look more beautiful without being angry.
- **Body language**: Anger changes our body language. It signals that our body is in a hostile mood. When I am angry, if my loved one approaches me, my body gives them a vibe, "Leave me alone." The body language changes from welcoming to pushing others away.
- **Faster speech**: Anger makes people think faster and speak faster. I saw many quiet, the least spoken people. When they get angry, they suddenly change. From the least speaker they can become loquacious.
- **Loss of calmness:** Some people start pacing violently, and others do not feel peace in their hearts. They become restless. Some may sweat profusely with panic with anger.
- **Harsh language:** Anger removes the sweetness and nice words, and harsh or abusive words may come out for which other hearts can be broken, or a fight can follow. Many people regret after angry talk, and it becomes harder to bring back to normal as it was before.
- **Loss of rational thinking**: Anger covers our rational thinking as if it were a lid on a pot. If we consider our mind to be a pot and anger is the lid, anger does not allow rational thoughts to come out to guide the person towards the right direction.

Therefore, the above signs (from many other signs) are indicating signs of our anger. We should observe them for our acute awareness to master self-control for our benefits.

What causes people to feel angry?

Do we all feel angry for the same reason? Not really. Each one of us **is** different in our sensitivity. Something may offend you that does not necessarily offend me. The opposite is the same. Each person reacts according to the level of sensitivity he/she is prone to. That's why, when one feels offended about something, another person laughs at it. Yet, there are a few common things that make people angry, or may make them feel angry. Below is a short list of things that may make people feel angry:

- **If hated by someone**: Hate begets hate. Very often, hate comes out one way or another. When the receiver of hate realizes that he/she is hated, that often corrupts the angelic feeling to bitterness. The good feeling runs out leaving a vacuum inside, and anger quickly fills that vacuum.
- **If abused**: Any kind of abuse is a trigger for anger. Abuses include verbal abuse with rude language, or physical abuse, or sexual abuse or harassment is never taken kindly by any person. To defend, the person at least generates anger inside to cope up with the serious disappointments. In that case, one may suppress the anger or may express it.
- **If authority is challenged**: It can be with authoritarian parents, oldest sibling, local leader, or the ruler. They think that they are so high that they deserve respect, obedience without questioning, but if they do not receive it, they feel very angry. A doctor once told me, "I am 2nd to GOD, and I feel very angry when patients do not obey what I advise."
- **If things do not go in one's way**: People have self-love, and for it, they want the pleasure of having what they want to. But when things do not go in their way, they may feel hurt in their ego. Even some children can throw a tantrum towards their parents if their will is not fulfilled. Sometimes, children show tantrums in the shopping mall, and their parents feel ashamed or embarrassed.
- **If not obeyed**: In our childhood, teachers were allowed to cane students. If students did not obey them, they used to get angry enough to beat the child. I heard some teachers saying, "If you ask me many times to understand something I taught, I won't be angry. But if you show any sign of disobedience and naughtiness, I will certainly punish you."
- **If assaulted**: In my young age, I could see anger in young football players for assault. From a little disagreement, one pushed another hard, and then another fired up with sudden anger aiming a heavy weight punch towards another. Assault is exceeding the limit of respectable boundary, and it is hard to stay calm without anger for most people when they are assaulted.
- **If humiliated**: People need food or drink for basic energy, but people need respect as food for their mind. Everyone likes to be respected, and everyone must be respected because Allah made humans the highest honourable creation. That's why every person, rich or poor, craves respect, and when they receive respect, they feel very good about it. When some human**s** abuse respect, and humiliate others, then it triggers anger. Whether that anger is suppressed or expressed, anger is there.
- **If blasphemed**: If anyone brings a false accusation against an honest and innocent person, then, that can trigger anger in the accused person. No one likes being wrongly blamed. When

some people spread false accusations in society, or between countries or communities, it may anger the accused then often the repercussion is dangerous.

- **If addicted**: Some drugs can excite the nervous system and contribute the tendency to be angry for lacking in tolerance. Substance abuse often causes anger in the family and causes domestic violence. So many people are victims of it, and it is especially causing distress in children.
- **If hungry**: Hunger is another trigger for anger. Muslims go through hunger in the month of Fasting to master the skill to divert the anger to peace with faith. Unless the proper mechanism is in place to control the anger from hunger, a person can experience short-temper due to the hunger.
- **If betrayed**: People depend on people, and when they build a bond based on trust, they expect it to be strong. But if that trust is betrayed by others by breaking promises, or by cheating due to selfishness, then it angers the betrayed ones. Betraying does break the hearts, removes confidence from one another, and friends turn into foes. Everywhere in this world, no one takes easy with the betrayal. The anger that arises from betrayal can travel with its harm very far.
- **If anger is a habit**: Some people have habit of getting angry quickly, and they did not receive good lessons about it. For them, anger is an automatic expression without effort. They may not realize how many people are annoyed with them as well. With their anger, they welcome others to be angry to make the situation toxic. The habitual anger chain needs to be broken, otherwise the angry person must face bad consequences in family or social relationships.
- **Moral anger**: Anger for the sake of principle is called moral anger. For example, if people believe in certain things or ways, and they see that other people are breaking the normal rules, then they may feel angry. In plural societies, there should be tolerance about others and their ways for the sake of peaceful harmonious co-existence.
- **Paranoid anger**: Some people can be excessively jealous or envious. When they see others are progressing, their anger burns from inside them. They may become paranoid with suspicion for suspecting the worst-case scenario, and from that their anger can be paranoid, illogical, and unnecessary immoderate.
- **Sickness**: Sickness removes the inner peace in people. Just Imagine, you are very tired with strong headache, and children are screaming in that room. Would you feel cheerful towards their screaming? Or would you smile with a nod to signal them that they should carry on with the fullest volume possible? What would you say if you are a tired weak mother due to your sickness? Sickness removes the tolerance level in people and ignites anger easily.

If being treated unjustly: What is the justice for? Justice is to bring balance in rights and responsibilities. When that balance is absent, then one can take advantage over another. Or one can abuse the rights of another. When there is a class system in humans, then one class tries to dominate another by disrespecting the weaker people's rights. Then, the exploited ones feel angry towards the injustice. Anger against injustice causes dissentions, disputes, fights, wars, and killing to one another.

If one has lost something: Loss contributes grief, sadness or even depression. Human minds often try to cover their sadness with another layer of emotion and that can be anger. With anger, they find

someone to blame and to be angry with as a coping mechanism. Whether it benefits or brings more loss is a different issue, but the point is there is a tendency to feel angry for the loss instead of thinking how to solve it.

There are so many more reasons and causes many people feel angry with them. I have only listed a few examples for the readers, so that they can add their experience into the causes list.

Is anger good or bad?

To answer this question, when I was searching for logic in my mind, the example of a knife popped into my head. So, I think that I would proceed with the example of knife to answer the question. I shall pose more questions to make the answer easier.

Do we need a knife? Yes, we do. It is listed under our basic needs. Whether you are at home, or in the restaurants, you need a knife in the kitchen. We do need a knife to make our task easier. In the west, or in the east, in every culture, you will find people using knives in different sizes according to their needs. Similarly, anger is part of humans. When Allah created humans, with HIS Wisdom HE decided to place anger in human's emotional plane. Allah's reasoning is beyond questions, and without doubt it is must be good. As the creator, HE has also informed mankind about anger, and has offered guidance about how to use anger for benefits only as we should use the knife in the best manner for getting the benefits only.

Is a knife good or bad? Like the knife, any blessing comes with challenges. This life is designed to be tested, and to see who is taking responsibility to use every blessing properly. For example, would you find anyone who says, "Food is no good." We shall find unity in human on the notion that, "Food is good." Then, if food is good, then why does excessive sweet food cause decay in children's teeth? Or why gluttony (eating excessively) causes diarrhoea in some people? Or why fatty food causes the blood cholesterol level to go high? Or why do unhealthy foods cause diabetics?

What is the lesson here? The lesson is, we should change the question to begin with. Our question should be "Is eating this or that way good or bad", instead of asking, "Is food good or bad." Similarly, our question should be about the knife as well. The right question will direct us to focus on the right solution, and the right solution is to use the blessing with high responsibility. If we use the knife with safety, security, with responsibility, and with the intention of bringing the best outcome, then the knife is and will be good. But if the knife is misused with ill intention, then that knife will be a weapon to cause hurt, injury, grief and loss of peace and harmony. The main cause is not the knife, the main cause is the mind inside humans that is deciding either to do good or evil with the knife.

Will Allah punish the anger? In Allah's court, a person will stand alone with everything he/she has done with what Allah has blessed with. For example, the person will stand with hands. Hands are Allah's blessings to a person, and Allah gave hands as Amanah (trust) with instructions how to use them properly. Allah will now judge the hands, but Allah would judge the person if he misused the hands to hurt others, or to steal, or rob, or to kill etc. Similarly, the angry person will stand in Allah's court to give account how he used His anger, fairly or unfairly, rightly, or wrongly etc. Allah will not judge the anger but will judge the angry person. Anger itself is not responsible but the person is responsible, questionable, and judgable for it. Anger is a trust (Amanah) on the person to use it

according to Allah's guidance to take out benefits from it (like fire to cook), and for that reason, the responsibility of the person is using that trust properly. That is why anger is a component in human emotion, and with proper management, it turns out to be good, and with bad management it turns out to be dangerous. That's why it requires control.

Was it a good question then? I am not saying that all questions are bad, but I am saying that wiser questions increase the chance of richness in wise answers. A question is like a stone we throw to a certain target, and the question stimulates the answer accordingly. Therefore, some questions may help to advance the success quicker than other questions as they can pull the whole thing backward. Islam teaches that we should endeavour to ask as many right questions as possible. Often, the question determines how deep our knowledge is. Holy Prophet (peace be upon him) said:

لتودُدُ إلي الناسِ نِصفُ العقل وحُسنُ السؤالِ نِصفُ العلمِ .

"Loving humans is the half of knowledge, and asking questions properly is half of knowledge."
[Bayhaki fee su'abul Imaan. Mishqat 4846]

Why did Allah give anger to humans?

Did I face this question before? Yes, I did. Maybe I faced this question in my youth more than in adulthood. If I ask myself why I received more questions in my young age, then the answer would be that other young friends felt they could ask me questions to confuse me or to test my knowledge in those days. I appreciate questions if that is not to argue, and questions teach me a lot. But if the question is to fight, humiliate or to cause problems, I tend to walk away peacefully.

Anger is a part of Allah's sophisticated creations. It is there, affecting our daily lives, yet we can't see it or can't touch it. Anger is so powerful inside us that it can shake us, ignite fire inside us, yet we can't tie it up with ropes, or can't control it with gear system like in the car. If we reflect about it, and keep asking questions about its origin, about the components in it, or how did it come into existence etc., then we find that human knowledge is very little about it. Even though anger is within us, a part of our emotional system, and it stays with us in 24 hours a day. Our reflection should direct us towards the magnificent power of Allah in creations, and we should realize that why HE only deserves our worship, submission, and prostrations.

Why did Allah place anger in human's hearts? The obvious answer must be, "Allah knows best about it." We believe in Allah and His will with all our hearts, and we strongly believe that Allah does things for the best for His creations, and Allah never wants harm for HIS creations because HE loves them very much. Allah is All Wise, and HIS Wisdom is present in HIS creations as a Sign of HIS existence. If humans ponder about HIS Creations, they can find ways to know Allah Almighty to depend on HIS Guidance to successfully pass the life tests.

There are other answers as well. Allah willing, I shall make a list of reasons below on why Allah has given anger to humans.

- **To learn humility**: When do people feel arrogant? If they do not think about their shortcomings, then people feel arrogant. Without thinking, many people are using their anger with pride, and with it they are putting others down to cause troubles in human relationships.

But when people think about who created them, or who created the anger in them for which they nourish their anger with arrogance and pride, then they realize how helpless they are. They realize that nothing in them is theirs, but the gifts from Allah, and they have nothing to be proud about. With the right reflection, they can understand their shortcomings, and can understand the Greatness of Allah. With that, if they chose to put their heads down to the Almighty Creator, then they can learn to be humble servants of Allah. So, one of the reasons for giving anger can be to give humans opportunity to think, to ponder and to remind that anger is not their property, but it is Allah given trust on them to use it according to Allah's guidance as humble servants of Allah.

- **To be careful**: Children slowly learn to be careful with experience. I noticed my little girl was playing with me one day. She was cheerful and was crawling around the room (As she could not walk then), until she hit her head on the tea table. Surprisingly, since that day, she learnt to be careful around the tea table. Similarly, I fell from the wheelchair a few times, and every time I learnt to be more careful. Anger is another reminder to us. It reminds us that if we are not careful about it, then our hearts will burn with it, or our strong building of good relationships can be burnt with anger. Anger, unless we use it properly, causes suffering for us and for others, and every episode of anger can be a further lesson for us to learn to be careful. Learning from our own mistakes is more permanent than learning from the book or the teachers.
- **To understand Allah's anger**: One may ask, "Why Allah should be angry with me?" "I don't believe in HIM, and I don't worship HIM, or I say whatever I like to say about HIM. It is my choice, and for it, why Allah should be angry with me, or punish me?" Now, if the question is placed to me that why do I punish my cat if it has stolen my fish? Or why do you punish your neighbour if he has stolen your fruit? The answer is, I feel my right is violated, and from that feeling I get angry, and my anger motivates me to take justifiable actions against the rule breakers. Again, if one can understand the reasoning behind his/her own anger, then why should not he/she understands the anger of Allah? In other words, if I think that I have the right to be angry, then I should also understand the creator, the provider, the owner of the Earth and the heavens and everything between them also have the right to be angry if HIS creations break HIS rules. That understanding will help us to obey HIM to avoid HIS anger and punishment.
- **To accept the Day of Judgment**: When we see injustice, we feel angry against it. This is a normal human response towards injustice. How we express our anger is a different issue, but I am talking about the response in feelings. For these general and common feelings, human civilization has adopted the justice system, the court system, and the system of accountability. Would anyone accept a world or a country without laws and regulations, and without proper justice for the victims? If not, then how can the same person understand the need for the final and fair Judgment on the Day of Judgment? In this life, despite all cautions, often justice is hidden under the carpets, or some cases are not proven, or some cases are manipulated cleverly, or other cases were made silent by force. Shouldn't those cases get proper justice? How can they get justice if there is no justice from God to make sure that eventually the true justice will be done. If one can understand that, then that person can understand the need

for the Day of Judgment. For the fear of punishment on the Day of Judgment one can learn Taqwa and with Taqwa (Righteousness) can achieve great success in this life and next life. Our anger towards injustice should lead us to believe in the need for a Day of Judgment.

- **To understand the Fire of Hell**: Some people may think that Fire of Hell does not exist. For the sake of argument, other people may say, "Well, if it does not exist, no worries for you and us, but what if it does exist, then are you prepared to be saved from it?" If a wise person looks at His own anger, he can clearly see the existence of symbolic Hell Fire in him and that is called anger, rage, fury etc. The anger is more severe than a violent angry volcano. The volcano may calm down with rain one day, but anger can't be removed with simple fire fighter, kitchen water or ocean water. Even if we drop angry people in the ocean, they will come out with anger. This fire of anger can travel millions of miles, billions of years. Generations after generations and the vendetta is the proof for it. Anger inside us takes away happiness, serenity, and peace of mind. So, our anger is a reminder that out there is Hell Fire that Allah has made for reasons. Generally, for the fear of fire, we make efforts to prevent it, and in Islamic Faith, Fire of Hell motivates believers to avoid corruptions inside and outside, and to control anger for the prevention of punishment in the Hell Fire.
- **To respect human rights**: When human rights are abused, the abused person(s), and the sympathizers feel angry. That anger supplies them strength to stand up for human rights. Parent's rights, children rights, relative's rights, neighbours' right, communities right, believer's right, non-believer's right, poor's right, rich's right, powerful one's right, and the weak people's right are very important for peace and happiness in plural societies. Anger is the red signal when the rights and responsibilities are out of balance. When suppressed anger comes on the surface, strong resistance builds up to remove the absence of human rights to establish the true human rights. Imagine, if humans did not have anger, how would they resist oppression, violence, and tyranny? This anger motivated people in history to fight for their fair rights, and this anger helped the tyrant rulers either to listen to the fair demands, or to set the oppressed people free. Allah has created anger for good reasons.
- **To be active in establishing peace**: Anger makes us realize that when we hold on to it, we allow it to continue pushing the peace away from our hearts. From that realization, we actively make efforts to bring peace back in our hearts. If we do not try hard, our anger harms us. Now, let us look at humans as one body. If our body needs rescue from the fire like anger for peace, then the entire humankind needs the same rescue. The opposite of peace is fire, rage, cruelty, violence, and destruction, and we can use our anger properly to be active for establishing peace and to remove cruelty. When there is fire, we make efforts to remove the fire, and then we make efforts to prevent the fire in future for the peace of our minds. In society, the same philosophy we can take by using our anger.
- **To discipline or order the family**: If you are a teacher and your job is to teach your students, then you must have the skill to establish rules and order in your classroom. For it, you need to show love and anger when necessary to discipline them. You can't expect that every child will respond well with sweetness. Some may take your sweetness as a weak boundary and will keep pushing it to break down. That time, strong looks with little bit of anger might work as the best medicine. That's what many parents do. They keep the balance between love and

discipline, and when the children get the message of disapproval by looking at mother's angry face, then adjust to the good manner quickly. Here again, anger with proper uses have benefits as we can see in everyday life.

- **To find courage to struggle against oppression**: Resistance to oppression needs courage. Often, tyranny is due to the timidity of the people. A society with timid residents can welcome tyranny, angry bully rulers because where there is a vacuum, something is going to fill it up. Timidity is lacking courage, and the oppressors love to thrive over timid people. When people do not have courage to question their rights, too fearful to express their concerns, too busy to butter the oppressors, and no fire (anger) to speak for the truth and human rights, then tyranny grows quicker than weeds. Proper anger supplies courage in people, and it motivates people to be brave and struggle for their fair rights. This anger helped many nations to revolt against the oppressors to establish people's rights in countries. That is another reason for Allah has placed anger in humans.
- **To safeguard divine laws**: When people practice certain values in their lives according to the divine law, they do it with faith, love, and dedication. If they are opposed to practicing their faith, religion, or values, then they feel angry for being deprived of practicing what they believe is good for them. There are always some forces, whether deliberately or due to misunderstanding, oppose the divine law, or they may even try to eliminate it. If some people keep pushing against certain religious practices, and the victim community does not show their boldness in preserving their values, then the wrongdoers might take it as a weakness and will push harder to eliminate the divine law. At that time, legitimate anger is very useful to defend one's faith and divine values.

Allah's divine rule is, whatever HE creates, does not create anything without great purpose. HIS Wisdom is often beyond creation's fullest understanding. That is because HE created HIS creations with limited knowledge and understanding. Humans have been given limited understanding, but if humans follow the proper understanding process, then they can find enough information to guide them towards success. The issue of anger is the same. Almighty Allah informs mankind that HE creates everything with Wise Purpose:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"Then did you think that we created you for a Joke, and that you will not be brought back to us?"
[Al-Quran 23:115]

With the same principle, Allah has created anger for good reasons, and with it, Allah will test humans who were responsible in using their anger. Then, HE will give death to end the test, and again HE will take the person back to HIM with resurrection to face HIS divine court to give account on the responsibility regarding the using of anger.

Results of unreasonable anger.

What sorts of results did I notice from my own anger? Even though I was known as a mild person in my childhood, I felt angry many times. At that age, I did not know well how to observe the outcome of my anger, but later, I learnt to do self-assessments to learn from my mistakes. In the question of

anger result, I would divide the answer into two areas. One area is the result in self, and another area is the result in relationships. Below, I shall focus on the unpleasant results of anger without addressing the positives and negatives of anger. The main reason for focusing on one side is to see the few ugly results to be careful about anger, and to see the reasons why we should use moderation with our anger.

Some unpleasant results I experienced in me from anger are below:

1. **Lost my peace of mind:** Anger is a killer of peace. Where there is peace, anger is absent in there. I used to climb the large trees to sit up there for the serenity. The surrounding was quiet, large trees in rows were not angry with one another, all of them were breathing normally without anger. It was only me who was sitting often with anger inside me. It took away my happiness, it made me lose my positive feelings, and placed me into chaos. I felt that anger was not helping me, rather it was making my heart heavier and heavier. I was feeling odd and not fitting. When I saw others around me smile, I could not. It was painful for me. But in those days, I struggled to get rid of the anger due to the lack of knowledge and skill. Still now, I must remind myself often, why should I feel angry to lose my peace of mind?
2. **Lost my usual pleasant me:** My usual happy moments were with humming or singing with a low voice. Even now in old age, without noticing I would sing or hum when I am cheerful. The usual me is calm, thoughtful, and has lots of sense of humor. Sometimes, if I must cry due to high emotion without anger, I cry with sense of humor because I do not like to make my listener feel too sad. I am sympathetic to myself and to others. But I noticed, with every anger, I lost my sense of humor. When I think about it, I realize that anger degraded me in my human standard. That is awful! That is a demotion! These days, anger reminds me about my unpleasantness, and encourages me to stay pleasant without surrendering to anger, and to uphold my human dignity to keep myself pleasant as much as possible.
3. **Lost my ability to communicate nicely**: With anger I had aversion to talk to anyone. Even my close friends found me not communicative as I usually was. Those who did not know that I had reason to be angry asked me if they had done something to make me upset. I have seen many children or young people screaming with anger, “Leave me alone.” Many over-exhausted mothers tell me that they develop a tendency to avoid talking with even their own family members when they are angry. Anger removes the pleasant moods, and I do not like to talk to others when my mood is not good. Usually, my anger is internalized without expressing, and until I balance my inner self, I prefer avoiding conversation. That way, I can avoid the chance of any misbehavior from my side, and from the damage of good relationship with others.
4. **I became abrupt in my language**: Despite my effort to avoid communication, I noticed my gentle talking skill failed slightly. It was not fully gentle anymore. I thought I was in control, but my loved ones reminded me that my slight abrupt language was a sign of my anger. I always try to manage to say words that are not to incite, but my harsh angry sound makes it harsh to the listener. For example, when I was talking about an issue that was wrong according to my perception, my friends realized that my talk sounded abrupt. Many of us do not observe

ourselves when we are angry, or we do not ask the people around us for feedback. I try to do both, and it educates me to be more and more refined with it. Unless we are careful during anger, abrupt language can do some damage as well.

5. **Anger inflated my ego:** Whenever I felt that I was wronged, I felt angry. The important point to remember here is that it was my perception that I was wronged, and not necessarily I was wronged. That perception hit my ego hard, and my ego wanted to defend saying, "I am honourable and high, and he had humiliated me." That was the right time to ask myself some wise questions about my perception such as, "Are you right? Or are you sure? Or did you misunderstand the person?" But no, anger quickly covered my reasoning, my excitement with anger pushed me to defend my own ego saying, "How dare he did it to me? Or he did wrong, and you have right to be upset." When anger is high, the angry person can't or does not rationalize well because of their inflated ego.
6. **Anger deprived me of food:** Anger with hunger was my style. Anger prompted me to go on hunger strike in my youth. I was not violent outside, but the anger inside me was violent enough that it pushed me to destruction. Someone did the wrong, yet I punished myself unfairly with hunger strike. Later I understood how self-destructive the hunger strike was for me, and from that I suffered in many folds. I was not fair with myself for anger. Yes, it saved me from further chaos, but suppressing anger was not the best option either. I am not talking about a few hours of hunger strike for myself, but for a few days. Why did I do that? Did anyone influence me? Did it work for me? Keeping all these questions aside, I admit that anger deprived me of my favorite foods. Silly me!
7. **Anger made me too sad:** Yes, my inner fire (anger) does not burn the surroundings, but it makes the rain of tears pour. Anger makes me sad. It induces disappointment in me and contributes unwelcoming self-blame. I learnt, before I blame anyone else, I must start blaming myself to check if I was wrong. The Holy Quran guides us to be fair for the sake of Allah even against ourselves. Or I have learnt that I can handle crying better rather than striking others with my anger. I am aware of human rights on me, and I believe becoming a victim is often better than becoming a wrongdoer. A wrongdoer will be accountable for abusing human rights, but feeling sad with anger and crying to Allah secretly will save me from being a wrongdoer and from Allah's punishment. Having said that, I would like to say that sadness with anger is never pleasant to me either, but it is better than out-of-control anger.
8. **Anger removed my attention from studying:** Some people rightly say that anger is a waste of time. I found it true. After every anger episode, I blamed myself for wasting my valuable time for study. I was considered a good student because of my top marks in the class, and if I did not waste my time with anger, and I put little more time in study, then I could excel. But alas! My emotional turmoil from my inner sensitivity did not allow me to excel. My sense of injustice used to anger me easily, but without showing it I tried to process it inside me. That process diverted me from focusing on study and made me waste valuable study opportunities. I could not bring back those years because according to a proverb, "Time and tide wait for no-one."

9. **Anger blinded me to see other's point of view**: I mentioned before that anger blocked my rational faculty until I managed to remove it. Anger does not need any permission or visa to enter because it is already within me. I can't get rid of it, and it can't leave me either. All-Wise creator Allah has placed it inside me. The only way I can deal with it properly is by using divine guidance. Many times, I misunderstood someone, and my internal anger did not encourage me to seek advice from wiser people. That was a disadvantage for me as I used to suppress my anger. The suppression method did not encourage me to share, and to learn other's point of views. Fortunately, many wise people encouraged me to open and to share. For example, a teacher of mine helped me a lot. Whenever I managed to share with him, he explained to me other points of views nicely and I could learn from my own mistakes. Until then, my anger blinded me with false whispering, "You are right, and others are wrong, and I believed the whispering blindly."
10. **Anger took away my self-monitoring ability:** When we surrender to Allah, and we take wisdom from HIS divine guidance, then we can use that knowledge to monitor ourselves to check if we are angry for the right reason or are we dealing with anger properly or are we managing it the way it should be managed. But if we do not use this self-monitoring, then angels do not tell us what to do. Allah has given us tools like common sense, wisdom, and knowledge to use them for self-monitoring to manage our anger in the best possible way. I was poor in knowledge, and I could not monitor myself well. Anger is always an obstruction to that. I heard many people said to me, "Anger makes me mad, and I do not realize what I do when I am angry." Due to the lack of self-monitoring, those madly angry people become very destructive with their anger. I saw a man while he was arguing with his neighbour angrily, hit his wife suddenly out of anger and frustration that caused her to be in the hospital. Another angry man attacked his wife with a long knife, and his daughter took the deep cut when she came to calm her father down. Afterwards, he was crying and saying, "I did not know what I was doing because of my anger."
11. **Anger harmed my good health**: Angry episodes used to disrupt my sleep big time. It accelerated the thought process by night when I was supposed to sleep. The thoughts used to go on and on from the dwelling of the issue. Anger kept the fire going inside me and pushed me to think more and more. It cost me many good night's sleep from my life. Besides, I suffered from headache, and other sickness from suppressed anger. Was it worth being angry? What good did I get out of my anger? Or was it more loss than gain? Moreover, anger used to give me weakness. After an angry episode I used to feel fatigued or drained. Anger also gave me anxiety often, and the mixture of anger and anxiety was a dangerous combination. It did more damage than benefits, and certainly, it was not beneficial to my best well-being.
12. **Anger is not helpful to maintain a good reputation:** I had a good reputation since my childhood. The adults used to call me "A little judge." Children used to get into angry fights during their play, and I was their judge. Children of my same age, or underage or above age used to respect me for my gentle and calm personality. In case, if I had flared up anytime, I used to hear from the adults, "I did not expect it from you." Their good expectation was a

heavy load on me at times, but it was very good for my correction. One anger with one big mistake has the power to tarnish the reputation of a person. People can work hard all their lives, but ruining their high reputation does not need the whole life but one angry moment is enough to ruin it.

So, the few examples above were the results of my anger. Later, for my self-improvement, I placed myself in the mirror to see the beauty or ugly outcome from my anger. Overall, the results are not nice as you can see. Would you place yourselves in front of the mirror as I had? You can and you should. That is my humble advice because it will make you wiser and will help you find ways to control your anger for unaccountable benefits. May Allah help all of us to control our anger.

Now, I shall list a few results of my anger into the relationships below:

1. **Anger prevents me doing my duties:** My aim in life is to be dutiful towards my GOD, and towards others according to HIS commandments. I noticed; anger was a big obstacle in my continuous duties. For example, due to boiling anger, I was not very attentive in my prayers even though I prayed regularly. 5 times prayers are a relationship-building process to strengthen the close relationship between me and Allah. Anger prevented me from maximizing my duty in my prayers. Anger caused such a sad outcome. What about duties towards relatives? That part was interrupted as well. Anger prevented me spending good time with them, and speaking to them nicely when they approached me. But to process my anger I chose isolation, no communication, and procrastination in other duties as well. I know, for neglecting my duty to Allah and Allah's creations, I am responsible and will be accountable in Allah's Court in the next life. I seek Allah's forgiveness.
2. **Anger made me earn sins:** What is sin? Failing to perform the required duties is a sin. For example, when Allah commands me to speak to the people nicely (Waqooloo linnaasi husna), but I talk harshly due to anger, then I disobey Allah and that is a sin. Or when Allah orders me to help HIS servants who are in need, but due to my anger I can't convince my heart to embrace them, then due to the failure in carrying out Allah's commands is a sin. I do not know how many times, and how often, and what way I have neglected my duties due to anger. If I could make a list, then that would be a long list. May Allah forgive me! Committing sins is a great loss in the light of success in the next life. Fortunately, I was never mad for my anger, but if someone is cursing, or abusing, or beating, or destroying other people's lives or livelihoods with anger, then how many sins are they earning? Sins will be huge! If we only think about it sincerely, our hearts will shake with the fear of Allah's Punishment for our sins with anger.
3. **Anger brought distance between me and the loved ones:** When I was angry about something, I used to isolate myself in my room without making any effort to speak to even with my loved ones. For example, my dear mother. If she realized through my quietness that I was angry, she always kindly tried to talk to me. Every time she approached me, I said politely, "I do not want to talk to anyone. Please leave me alone." I regret losing the opportunity of speaking to my mother. Her presence was a blessing of Allah, and her kindness was a comfort for me, and her dua was a special gift for me but alas! My anger deprived me

of those opportunities. When I realized it, I was very far from my dear mother. She is no longer alive, and as I am writing now, tears are dropping down my cheek, and I am reciting dua for her. I just wish I had good knowledge earlier. Alhamdulillah! I was never harsh with my parents, yet these little things give me pain. What if many young Muslims are hurting their parents with tantrums, harsh words with abusive language, or not caring for their old parents! Are they thinking of what they are losing from their anger!

4. **Anger made my friends cry**: Friends care about their friends. They like to see their friends thrive without suffering. My sudden quietness from my anger was easily noticeable to friends due to my quietness. Without anger, I was mostly the catalyst of events, learning sessions, and reconciling the disputes among them. My philosophy was, "I would never bother my friends with my problems, but I would be there to help in their problems." I always try to offer my shoulder to support them. My internal anger used to take the light off in my face, and with it my aversion to sharing my grief had often made my friends cry. I feel responsible for depriving them of my warmth, and indirectly inflicting pain on them. Thank ALLAH! I was never bad to my friends, but I hear stories how some friends are practicing meanness to one another, and making their lives difficult with hate, jealousy, envy, backbiting, false accusation, emotional hurting, and cheating. We all should think about what harm we inflict on friends with our anger!

5. **Anger invited enmity**: I did not consider anyone to be an enemy in my life. No matter how confusing the relationship was, I always maintained my thought that there was misunderstanding, or aversion to understanding. A little dispute or disagreement was taken too far by some people, and they were angry with me for long time, and they treated me as if I was their enemy. They told other people that I was their enemy whereas I was not. Years later, they came to me to apologize. If they could control their anger, and look for the truth, then they would not regret losing lots of benefits later. It was anger along with many lacking contributed unnecessary enmity feelings and that has wasted many good opportunities. Do I like to go down that line? What do I need to do to avoid enmity at any cost? How can I control my anger to resist the unwise outcomes? We all need to ask these questions to ourselves.

6. **Anger ruined sweet relationship:** Did you feel the same attraction with your friend who abused you angrily? Or did you ever tell your friend off angrily? You do not need to answer because we all may have experienced broken relationships due to anger. Anger loosens the self-discipline in talking, communicating, and in gesture. If a husband treats his dear wife angrily, and provides expensive gifts to her afterward, that does not bring the sweet relationship back. Maybe, a spouse can overlook a sudden anger occasionally, but can regular angry episodes keep the relationship ever sweet! Yes, people try to recover, but the hurt stays in the heart, and it pops out if the circumstances arise. Many wise people warned me saying, "Never be angry with your wife because she will remind you about it numerous times if necessary." When I am angry, I can't express it, but I can't hide it either. My quietness will give the quiet message about it. I lost one or two friends because they did not like my anger style. They preferred me to bring it out, and have a fight, and then, to hug and kiss one another. I was the opposite, careful, thoughtful before I acted, and worked hard to maintain

the sweetness. Otherwise, the recurrent hurt gives me too much pain. They left me based on our different ways of handling our angers.

7. **Anger brought disunity**: To bring disunity is very easy. A husband and wife declare their unity during the marriage contract, and to organize that contract, often many of them spend so much money. After the marriage, they also need to spend the money for their comfort. Besides, they must invest their love and care for one another to maintain unity. But to destroy the unity, anger is enough. Anger is like the severe bitter juice, and with a drop of it one can destroy the sweet taste of honey. Since my school life I was an organizer, and I witnessed so many times of breaking the unity in groups just for the anger. Anger with ego, or anger with self-pride, or anger as a weapon to control others, or anger without ability to listen to others were responsible in breaking up unity among groups. For unity, you must act like a glue, and you must avoid anger in little issues to achieve bigger issues. Some people can't see the bigger picture because they are stuck with minor issues from anger.
8. **Anger cost collective strength:** Many times, as a student leader, I could not achieve many goals because due to anger, some members could not sit at the same table. We had all the opportunities, all the manpower, and the talents to progress in 100k/h speed, but our speed was only 30km/h because of anger between one another. Unity is strength, and anger can kill the unity to kill the strength. I have seen many who had brilliant ideas, and we could do wonders together with our collective efforts, but anger about small issues has destroyed our collective strength. Anger prevented great outcomes and contributed to the loss of great opportunities. In collective agendas, we must be calm to focus on the aim, and only with calmness we can respect one another to work together for progress. We need calmness in families, in neighborhood, in societies and in the world. Anger with obstinacy, or anger with possessive-obsessive selfishness keeps humans apart and pushes them backwards.
9. **Anger brought tension:** Some people do not care about the result of what they do. For example, careless driving. Other people do care about their actions and expected outcomes. But both types of people experience the same thing, and that is tension with the bad outcomes. For example, an angry, abusive violent person may injure a loved one with out-of-control anger, goes thought tension if police get involved. Or a careful person even starts feeling tension from anticipation before practicing violence with anger. Anger brings tension in all areas such as tension between friends, boss and workers, leaders, and followers, in family members and among leaders in the world. The tension often is about how the reaction will follow. When two parties fight and are angry, the tension is what would be next, or where it would lead to etc. Whereas in calmness, one can predict sweet outcomes but with anger the usual prediction is the worse will come, and that creates tension.

Regular episodes of anger make people ill, and they suffer from various kinds of diseases. It can also aggravate sickness. Anger may cause sleeplessness because the angry feeling goes on and on in the angry person's mind. Anger may make us think in a hurry and say or do things that are very wrong and regret it later. Sometimes it follows with regret that can last for whole life. Sometimes we can fix the problem and sometimes we can't fix it at all. Anger burns good things like fire does. Anger burns the loving relationship, the friendship, the respect, and the trust. It even burns the good deeds. With

one bad snap, the hard work of your whole life may be ruined. Anger doesn't bring peace, harmony, or happiness to a person and around the person. An angry person is like a fire furnace boiling inside with no peace; it radiates the heat to those around him causing them to be unhappy as well. With anger we may suppress others, but we can't win their hearts. Rather it hurts other's feelings and pushes them away from us.

I thank Allah that I was never a violent person, nor known as a hot-tempered person. Most people I had met, and my family members would testify that I have been a cool person. Yet, I can make a very long list of the unpleasant results in relationship from my anger. What about then, those people I have seen who were angry pests, and how much damage they have been doing in relationships to destroy happy societies? Anger between spouses, between siblings, between parents and children, between family members, between relatives, neighbors, community members and fellow humans etc. is damaging us as a society. Anger at work, at study, at business, at market, and anger between nations is causing wars, boycotts, human suffering, lack of kindness and compassions, and the lack of progress. Do we not need to think about the small and big effects of anger? If we humans do not, then who will do it for us? Is it angels' job to think about anger? Or is it our job to think and learn about the devastation to make things right and better?

The good news is that wise humans understand the danger of anger if it is used in the wrong place in the wrong way. To manage it, anger management tips and courses are practiced worldwide. Humans are using religion, common sense, and practical experiences to develop simple tips to remind people to manage their anger in moderation. That is a good indication of human wisdom, and we have hope for a better future. In this book, I shall try to explain about anger control according to the creator's guidance, Insha Allah.

Who loves an angry person?

I don't know anyone who says that he or she loves an angry, or bitter person. Usually no-one wants to hang around a peevish person. Why not? I know different people who will have different answers as each one of us is unique in our feelings and responses. I can talk about my feelings towards an angry person. I do not feel good towards people who are readily angry, or they are angry with the slightest provocation, or they are mostly angry with negative mentality, or they feel satisfied with their anger and arguments, or people who are angry from their habits, and they treat people with anger as if they have right and authority to do so. I can mention few points what I feel towards excessive angry people:

Impediments: I feel angry people create impediments to good relationships and progress. For example, if a husband is excessively angry with trifles, then he becomes an impediment to building a loving house. His anger and angry personality will prevent peace in the house, and a safety feeling in wife and children. In business, if a partner is excessively angry, there will be an impediment to good decision making with his partner, and that will prevent fast growth in business. Or if you have a friend who gets angry easily, his angry personality will be an impediment to your joint project because you will fear that his anger may burn your hard work easily. The same way, excessive anger blocks the smooth running of a family, work, business, study, politics, and everything else. That is why I do not feel comfortable pairing with an angry person. Do you?

Toxic: I feel like toxins in the conversation that can spoil the hard work in a moment with unnecessary anger. I feel bad anticipations around angry people because I dislike the sweetness in conversations to be spoiled. I am not suggesting anyone stop dealing with angry people completely, but I am only saying how I feel how challenging it is to deal with them. I try to work with anyone when necessary but if I have a choice, then I would choose a calm and pleasant person to work with to increase the productivity of the time and efforts. In my student life, I volunteered as a social welfare secretary, and part of my hobby was attending to sick students. I attended to a sick student in the Hospital who was excessively angry at everyone. At one stage, doctors and nurses were struggling with him, but I decided to take his anger on me for his better outcome. Honestly, if he was not sick, I would have left him, but I tried to practice compassion by taking curses, abuses, and tantrums. He was good but his anger was like toxin that no one could handle well.

Hard-hearted: I feel no warmth in the people who are violently angry. When they become angry frequently, their hearts must be hardened further. They lose their sense of humor, and they do not show any kindness. With anger, I think they do not give their hearts rest to soften. Human hearts can be soft flowing of love, or they can be harder than rocks. I am very sensitive to people, and I feel their hearts through my sensitivity. Hard heart does not move easily as I do, and I feel the disharmony between my heart and other hard hearts. Imagine! If a sensitive child goes to the father to say, “Dad! I got top mark in the class,” expecting a warm congratulations for it, but an angry hard-hearted father replies with cold voice, “Go and have your dinner,” then the heart of that sensitive daughter will feel disheartened with an answer from a hard-hearted father.

Unsympathetic: I saw students living in the hostel in the same room. But when they argued, raised their voices with one another, and then the physical attack followed by the verbal attack. They were beating one another. Minutes before, they were giggling, playing, smiling with sympathy for one another, and then with anger suddenly their sympathetic heart became unsympathetic. The lack of sympathy was so much that they were not feeling nor thinking that they were bruising one another and inflicting pain. Where was their real heart? My kind heart dislikes unsympathetic talks, gestures, or actions. When I see the absence of sympathy, my heart cries. Many times, I was in trouble for saving the victims from the unsympathetic wrath. Sadly, anger can degrade our basic human values, and we can prevent that degradation by controlling our anger.

Arrogant: Often angry people express their arrogance through anger. For example, the bullies. They are not mentally strong, but they hide their weakness under their anger. They want to establish their fake identity on others with angry outbursts. Their excessive self-pride stops them from becoming humble enough to even say “sorry”. Arrogance makes some people straight necked, taking away the flexibility to move up or down their necks. Without arrogance people can think high or down when necessary and they do not miss seeing the right occurrences, and it allows them to come down humbly to share the unity with their human brothers and sisters without pride. I dislike arrogance in me or in others. Therefore, if I feel arrogance and anger in a person, my heart doesn’t resonate with arrogance in someone else’s heart.

Unwise: Since my childhood, I liked to spend time with wiser and older people. For example, my parents, my teachers, my grandparents or someone with a good education or manners. I liked them for their smiley advice for me to grow and understand things for a better life. I felt confrontation with

their companionship, and their cool personalities. That is the sign of wisdom, isn't it? The ability to analyze the issue and turn into a smooth outcome is a sign of wisdom. The opposite, without processing a raw product, bringing it out with anger to spread the discomfort is unwise, isn't it? I feel that excessively angry people have weak wisdom because they can't take the raw materials in to bring it out as a healthy finished product. Wisdom provides the ability to rationalize the situation and to deliver the expression as peacefully as possible.

Self-loving: I feel that angry people are very self-loving. Some children, until they learn more, will throw tantrums if they do not get what they want. Many children become adults without the opportunity to change their habits. The habit is the outcome of the perception about own rights. If I believe that I deserve everything I want, then I develop a defensive mechanism to defend my right. Anger can be a defensive mechanism for many people. They love themselves so much, and they love to follow everything as they like, and whenever anyone opposes that or suggests otherwise, they are inflamed with anger. They may use their anger as security tools to protect their selfish interests. I dislike too much self-loving mentality because excessive self-love directs people towards excessive anger.

Careless: If an angry person does not care about the consequences of his rage, then he would not worry about how his surrounding people feel about his anger. Would a careful person beat His wife if he cares about her when she is crying for His beating? Would a partner in business abuse his partner with his anger to bring turmoil in the business if he cares? Caring for others makes us think and encourages us to take steps to build, not to break. I think most angry people do not care enough about a successful future. Carelessness in people drains my energy for their negativity about life and relationships. A true believer can't be careless because every feeling and action is known to Allah, and he must be far-sighted with his traits to the next life and beyond. Carefulness is a good deed, and it can take a person to Paradise to live there in happiness forever. On the other hand, carelessness is a sin if it is done deliberately, and it can bring far-reaching bad consequences as well. Therefore, we can't be careless about our anger and the negative outcome of our anger. Can we?

Missiles: I compare excessive out-of-control anger with unguided missiles. Imagine! If a missile has no control button for operating, and can go off any time, then what kind of catastrophe do you imagine? It can attack the wrong targets to destroy the good establishment in the country and can kill innocent people. Sudden anger is like that. You never know when it comes out, and how it can destroy the harmonious environment. For example, your friends are visiting you, and everyone is enjoying the happy environment. Suddenly, your brother came with rage to humiliate you. What would happen to you? What would happen to your friends? What would happen to the reputation of your parents and family? Everything was good until an unguided missile dropped on you all. That's why expressing anger is not right in an inappropriate situation. It must be controlled.

Intolerance: I went to a conference. During the tea break, I settled at a table where a few members were attacking one another's faith. The table was a war zone, and I could not get away. A member said to me, "I am sorry, I do not believe what you believe in." My determination was to avoid being dragged down into their intolerance of one another's faith. So, I replied, "Sorry, I am waiting for the cup of tea, and I am reflecting on something else. Please excuse me!" Why did I dislike interacting with a person who wanted to interact with me? Their intolerance towards one another discouraged

me from joining. I could detach myself from the hot table occupying myself in brainstorming on another topic. Intolerance among them was being released through their angry voices, and their hot arguments. Anger towards another race or religion can be a strong sign of intolerance. In harmony building, we need harmonious hearts without anger but love, and that kind of heart can attract one another, but the opposite does bring aversion to one another. I feel intolerant to intolerance, and it gives discomfort in my heart.

With the above examples, I would like to remind myself and others, that my dislike is not hate. My dislike is only dislike, and for it I do not get angry either. What difference will it make if I dislike a trait, for disliking it if I practice the same. Islamic teaching is that we should not preach something without practicing it, and we should not do bad opposing the bad. Therefore, my disliking to anger should motivate me to avoid anger where it is necessary, and if my anger is obvious then I should use it with wisdom according to Islamic guidance. The above examples show my dislike but more than that, they are to point out the weaknesses in us that work together with anger such as arrogance or lack of wisdom. My aim is not to attack a person but to look at the angry traits that not only disperse me, but they disperse most people. Most people dislike angry people, not because they hate them, but to save them from hurt, injury, mental and emotional pains. Below are some more examples about other people:

- **An angry husband:** An angry husband is a nightmare for a wife. He may provide food, expensive diamonds, beautiful clothes etc. but if he is like an angry dragon throwing fire at His wife, then will she like her husband? Do you think she will be a happy wife? Do you think she will feel secure with him? Do you think that she won't spend sleepless nights anticipating something bad to happen from her angry husband?
- **An angry father:** Children are terrified from an angry father. They may love their father, but they might hate him too. The same goes for an angry mother. If she beats her children often out of anger, then children don't feel loved. They feel scared and abused. Some children hold hatred and aversion towards their angry parents for their entire life.
- **An angry boss:** That boss may pay lavishly but snaps all the time. If the boss is lovely, jubilant in one minute but angry and abusive in the next minute, would you prefer to work for that boss? I don't think so. What do you think?
- **An angry friend:** Even when children play with one another, they observe each other's temper. If one shows a temper, then other children don't want to play with that child anymore. Friendship melts like ice if there is an anger problem.
- **An angry ruler:** An angry ruler ruins everything during his/her term. Even loyal people get fed up with an angry ruler and one day they withdraw their support. Many empires have suffered loss just because of the angry, hot-headed rulers who ruled them.

Excessive anger is never good. Some angry people dislike themselves or blame themselves for their own anger. When they are angry, they can't control it, but afterwards, they feel guilty for their anger. Therefore, we must learn to manage our anger withing control, Insha Allah.

Anger spoils Imaan (Islamic Faith).

We are looking at 3 main issues here. They are, anger, spoil, and Imaan. For better understanding, let us briefly check with their meanings:

1. **Anger**: An emotional response after feeling discomfort about something. This is an intense feeling, and people may lose their normal thoughts, feelings, reasoning, and nice words or actions from that feeling.
2. **Spoil:** It is a verb, and it means to destroy or reduce the value or the quality of something. For example, anger spoils Imaan.
3. **Imaan:** It is Islamic Faith which consists of belief in the heart, declaration by mouth, and righteous manner in actions. Imaan is the root of faith in the heart which spreads its branches by expressions through manners, characters, words, and all the good actions.

I discussed before about the harm of anger with a few examples. The harm for out-of-control anger is very far-reaching, but some harms are less serious than others depending on the consequences. If anger causes a hurt feeling in the heart, then it is harmful for sure, but it is less harmful than spoiling the faith. Faith is the root of all righteous actions, and it sits on the heart. If the faith is spoiled then the good actions will be affected, and without pure deeds one may lose the everlasting happiness in Paradise. Faith and good actions grant the visa for Paradise. If anger destroys the chance of getting a visa, then that would be a very dangerous consequence. Again, anger can cause mental, emotional, and physical pains, and it can take away peace of mind. To avoid that we must control our anger, but to avoid Allah's punishment for spoiling our Faith, we must be extra careful about our own anger. We must make sure that anger does not influence our faith and actions.

How do we know that anger spoils the Imaan? We received that information from Allah's messenger Muhammad (peace be upon him), and he received that information from Allah All-Wise. Imaan is the true belief in Allah and all other things that Allah has asked to believe in. Only Allah knows the true state of Imaan in human hearts, and only He can give mankind the information about the true state of Imaan. According to one information we find the following:

BAHJ Ibn Hakeem (Rah. A) narrated through His father that, Holy Prophet (S.A.W) said:

الْغَضَبُ لِيُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الصَّبِرُ الْعَسَلَ

Anger spoils the Imaan (Faith) as Sabeer (one kind of bitter fruit) spoils the (taste of) honey."

[Bayhaki fee Shua'bul Imaan. Mishqat 4891]

Honey is very tasty. It has sweetness, and the consumers love the natural sweetness in it. Most people have a sweet tooth. Especially children love sweet. If bitter agents are mixed with the honey, then it destroys the sweetness of the honey. What other things get spoiled by bitter Sabeer? Some of them are:

- **The purity is lost:** Your honey had a very good reputation due to its purity. Now added with bitterness, it is no longer pure. Similarly, anger can reduce the purity of Imaan (Faith) because anger can suppress the true feelings that a person should have with Faith. Anger reduces the purity of Imaan.

- **The best quality is lost:** If you had the best quality honey but now it is no longer with the original sweet, you can't claim this honey as the best quality one. Your honey has lost its original quality. Similarly, anger can reduce the best quality in degrees from the best to moderate, or from moderate to low. Anger reduces the high degree of Imaan.
- **The benefit is lost:** If you used your honey as a medicinal product, and now your honey is mixed with bitter fruit, will you still get the same medicinal benefit from it? Not at all. Anger can interfere with the state of faithful heart and can divert the heart from contributing benefits to the world. For example, a mother can offer more love to the child if she is not angry. So, without anger faithful people can offer more good things for the creations of Allah. Anger also reduces the benefits to the angry person in terms of health, well-being, and serene heart.
- **The profit will be lost:** If you sell a jar of honey for $10, then after mixing the bitter thing, you can't sell it at the same price. People will not buy it for the same price. So, it's worth becomes low. Similarly, anger can cost the rewards from Allah. Due to anger, if we do less concentration in our prayers, that means, we shall achieve less rewards. That is a great loss in profits.

Honey and bitter can't go together. They are to the opposite extreme. One is tasty and another is the destroyer of taste. If you want to check it out, try a little bit of honey, and then place something very bitter in your tongue. When you do your experiment, please take a picture of your face. You can laugh at your facial reaction looking at your face in the picture. Now, if we reflect about the Hadis, then we can learn the fact that anger and Imaan are opposites. Anger is inflammatory for the heart, and Imaan is cooling for the heart. Imaan brings tranquility in the believer's heart with the remembrance of Allah. Allah says in the Holy Quran:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ

"It is HE WHO sent down the peace and calmness (As-Sakeenah) into the hearts of the believers."
[Al-Quran 48:4]

Excessive anger can reduce that calmness by replacing it with an intense state in the emotional plane to cause losing the peace.

Another lesson we find in the Hadis is that anger is destructive, honey is not. In other words, anger can damage the good, but Imaan never does that. Honey is always sweet, tasty with many benefits and Imaan is compared with honey. The sweetness of honey has limitations in benefits, but the benefit of Imaan is not limited to this life only, but it is the ticket to the happiness in the next life. Now, let us think if anger, it has the harmful agent to cause damage in our Imaan, then we must be careful about the anger! Besides, we must be thankful to Allah for informing us about our anger, and for the guidance on how to control it to turn its harm into benefits. Alhamdulillah!

One may ask for examples to understand better. Examples of how anger can spoil our faith. We should see how anger can prevent us from duties that are part of our faith. I shall cite a few examples below Insha Allah:

- **Anger can spoil our concentration in prayer**: Anger creates internal turmoil. It makes a heart restless, and it takes away peace of mind. If it is not controlled properly, the heart continues

boiling like a boiling pot. In a boiling water pot, we see the water going up and down, and quite similarly, in an angry heart, the feelings go up and down with high speed. That inner speed influences the speech as well and the angry person speaks faster than normal. Often, the angry person can't sleep due to the angry feelings and thoughts that go on and on. It can affect the concentration in the prayers as well. Often, due to the fire flow in the mind, the worshiper may forget how many Rakah Salah he has completed. The focus in prayer may be reduced due to anger. What does happen as a result then? Less focus brings less rewards, reduces the degree in quality of the prayer, and does not bring as much reward as it could bring with more focus in the absence of anger. Or due to anger some people abandon regular prayer, or they may make major mistakes in prayer ruining all the rewards. This is one form of spoiling. The requirement of Imaan in the aspect of Prayers is that the worshipper must focus on Salah as if he sees Allah or Allah is watching him. When anger reduces that concentration (IHSAN), then anger spoils the quality of Salah, meaning anger reduces the quality of Imaan. Full concentration in Salah is a must for successful Salah. Allah says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ . الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

"Successful are those believers who concentrate in their prayers."

[Al-Quran 23:1-2]

- **Anger spoils our best speaking manner:** When people are angry, do they tend to speak gently? Do they say kind or loving words with anger? Can people say words with anger to win the hearts of the person who they consider an opponent? In most cases, people speak with rough language. They may use words to hurt back, to injure the feeling of the other person, or to blame or to dishonour the person. Usually, the outcome of the angry words is damaging. That is totally understandable. But for a believer, Allah has set the standard of speaking. Nice speaking is the demand for the Faith. Allah guides the believers to come up above the lowly character, and to practice the best moral character even in the time of anger. If the anger drags us lower than the ideal standard, then anger spoils our best character, meaning our best state of Imaan. Anger usually makes people talk cynically, sarcastically, and with hostility. Angry talk brings disharmony, destroys friendships, causes fights, and takes away peace. Whereas part of our faith is that we must speak nicely with others. It is Allah's order on us. What happens if we do not follow Allah's orders? We lose the high state of Imaan, we redo for values, for our compromised standard we deprive others from our good practices, and we lose the rewards. That way anger may spoil our faith and actions. Allah commands Muslims to talk nicely with others:

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ

"And say to My servants that they (Only) say those words that are best: Verily Satan brings disharmony between them."

[Al-Quran 17:53]

- **Anger spoils the spirit of Muslim unity:** Allah commands believers to be united in the obedience of Allah without dividing (Al-Quran 3:103). Therefore, Islamic faith requires the

spirit of unity. Can that unity be gained if one is angry at another? As human beings, are Muslims not prone to anger? Do believers feel no anger after they accept the faith? Or is anger in them too? Anger is with every human whether they have one faith or another. If the faithful can't control their anger, then they can use their anger with families, with neighbours, with communities, and with others. Or even they may feel angry with a fellow believer at the Masjid, at the prayer, at the meeting and whenever it has chance to arise. Will that anger bring unity or disunity? As bitter fruit spoils the tase of honey, anger also spoils the sense of unity. Excessive anger pushes one brother or sister away from another, and can spoil harmony, progress, and success. Anger spoils wisdom and prevents the far-sightedness of the need for unity. This unity erodes when we exercise anger instead of wisdom and patience among one another. Does angry outbursts, sentimental dealings, or emotional impulsiveness bring any unity? Not at all. Allah commands believers to control their anger, and to work on reconciliation and peace through unity.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"The believers are a single brotherhood. So, make reconciliation (Offering peace and agreement) between your two brothers: and fear Allah, that you may receive (His) mercy."

[Al-Quran 49:10]

Holy Prophet's (peace be upon him) advice about anger.

Hazrat Abu Huraira (R.A) narrated that a person came to holy prophet (S.A.W) and asked,

"O messenger of Allah! Please advise me."

The Holy messenger said to him:

أَنَّ رَجُلًا قالَ للنَّبيِّ صلَّى اللهُ عليه وسلَّم: أوْصِنِي، قالَ: لا تَغْضَبْ. فَرَدَّدَ ذلك مِرَارًا، قالَ: لا تَغْضَبْ

"Don't be angry".

The man asked for advice a few more times and holy prophet gave him the same advice,

"Don't be angry".

[Sahih Bukhari, Mishkat 4877]

What are the main messages in the advice above from Allah's Messenger? In this message, if one ponders deeply, will see that His (peace be upon him) advice portrays a true image of a true Muslim. Let us look at a few aspects about the true image of a true Muslim.

- **Muslim is not only a name:** Muslim is a character, or the best moral character. We see a believer (Muslim) is asking Allah's messenger regarding His character in terms of anger. The answer was simple, yet it was about a trait that can change a life and the surroundings. If a Muslim train himself or herself not to be excessively angry, then how much he/she is saved from inner unhappiness? We know, not getting angry is best for the well-being of the person concerned. Then, a non-angry Muslim can't make His family suffer, and the family members will have best well-being as well. For example, if a father is a readily angry person, short-fused

and hot-tempered, then the family will be terrified of him. No-one in the family will feel comfortable when he is around them. That is why, Holy prophet's advice "**Don't be angry**" is a life-changing trait for the betterment of the person and for others. The lesson is, Muslims must not take their status for granted, but they must establish the prophet's advice in their lives by holding it dearly in their hearts, and to practice it all the time to be the true role model of Islam. A Muslim without Islamic practice has no value. When a Muslim has Islamic character in him/her, then he/she is valuable in the Sight of Allah, and in the sight of humans.

- **Muslims should be pleasant:** People do not see what is inside the heart of another person. People do not see the faith inside a person either. What is Muslim, or who is Muslim, and how would people know who is a true Muslim? How do we know that it is a mango tree? The answer is simple, and there is a proverb, "You know the tree by its fruits." Similarly, you know a Muslim by his/her character. Now, if I am an angry person, I can't tolerate any criticism without getting angry, or I break things for my anger if my child does not listen to my advice, and I shout with anger to bring the entire neighborhood together, then what would the perception about me in people? Will they respect me for my anger? Will they reward me for my angry outburst? Will they cheer me to continue my rampage with anger? What will be my image in society? How will people feel about me? Or what will they think about me? Based on my personality, they will draw a picture of me in their minds. Will they think of me as a pleasant person? They will not. Whereas Holy Prophet's (peace be upon him) advice, "**Don't be angry**" is for me to be a pleasant person. Not an angry one. Realistically, people remember the negative qualities more than the positive. They will remember me as an angry person more than my other good qualities if I had shown my ugly angry face to them. Just a Muslim name won't bring respect, love, harmony, unity or peace and happiness if I am angry. That's why, Allah's Messenger has advised wisely, "**Don't be angry.**" In other words, Muslims must be pleasant persons, and must be known to others as pleasant persons. If we can do that, then truly we can claim that we are the true followers of Alah's messenger.
- **Others must be safe from Muslims:** Anger encourages people to take revenge, or to retaliate, or to hurt back. Anger tries to justify cruelty, inhumanity, exceeding limits, causing more damage, losing rewards, and earning sins. Anger is a powerful emotion, when it goes higher with degrees, and goes to the stage of rage with hate, then it instigates people to be even murderers, or mass murderers. Can a Muslim afford to go so down in morality? Is a Muslim allowed to hold hatred towards others? Can a Muslim become heartless because of the anger? Let us find an answer from Holy Prophet (PBUH) again. Abu Huraira (R.A) narrated that Holy Prophet (PBUH) said:

أَنَّ رَجُلًا قالَ للنَّبيِّ صلَّى اللهُ عليه وسلَّم: أَوْصِنِي، قالَ: لا تَغْضَبْ. فَرَدَّدَ ذلك مِرَارًا، قالَ: لا تَغْضَبْ

"Believer is the center of love. No goodness for a believer if he does not love others, and others do not love him."

[Ahmed/Bayhaki. Mishqat 4778]

The question is, can a believer truly hold a loving heart with anger, a hot-temper, or rage? Anger poisons the love in the heart, as the poison spoils the milk. All the goodness in the pure milk goes away with a drop of poison. Therefore, to maintain a loving heart, a Muslim must follow the advice "**Don't be angry"** from Holy prophet (PBUH). A loving heart gives safety for the surrounding people because a loving heart release loving speech, loving gestures, and loving actions. The surrounding people feel safe with those loving words, gestures, and actions. Again, anger is an impediment to a loving heart because anger pushes the person to hurt others, and to make them feel unsafe. A true believer (Muslim) is who, from whom other people's blood, life, wealth, and honour are safe. Muslims can be those compassionate people if they can control their anger to be loving people and other people will turn to them for safety, security, and peace.

- **Muslims should choose coolness not anger:** In His advice, holy Prophet (PBUH) did not advise to take any medicine to relieve anger, but simply with plain language he said, "**Don't be angry**." It means prevent anger before it gets you. Or build a heart with Allah's guidance that rejects anger, rage, and hot temper. The Holy Prophet's advice is an indication that getting angry is not a good choice, and certainly, it was not a choice for Allah's messenger either. Anger is a choice of the individual, and the individual can control it, and that's why Allah's messenger said: "**Do not be angry."** The message is very clear for Muslims, and that is, they must choose "Non-Angry personality" and they must work on it. If they try, they can become nice, pleasant, calm, and peaceful personalities. For sustaining that choice, Islam has provided beautiful guidance in theory and in practice. The practical practice of pleasantness is in the character of Holy Prophet Mohammad (PBUH). He (pbuh) was not known as an angry person, but he was known as "Al-Ameen," the most trustworthy person to turn to for help, support, advice, and for justice due to His non-angry polite and cool personality. Allah has given us the ability to choose what we want to be, and we must want to be the most pleasant people possible.
- **Muslims should be known as calm people**: A Muslim is a signboard for Islam to others. Many people do not study Islam in a book, but they see Muslims. If they see Muslims are best charactered people, then they begin to think that Islam must be good, and they become curious to learn more about Islam. Similarly, if they see the opposite, then they develop an aversion towards Islam. To be a good signboard of Islam, Muslim must follow the advice "**Don't be angry**" from Holy Prophet (PBUH). For that Muslims should be known as calm and non-angry people. When we are alive, or when we are dead, we are known with the image we portray to others. Some with a good image and others with a bad image, and that's how society, and the people remember us. Therefore, it is a high responsibility on Muslims to build a calm and non-angry image to others. I would like to give an example about Holy Prophet Yusuf (Joseph, pbuh). Even though he was placed in the prison wrongly, but His true image was fixed in the hearts of many people, especially who knew him. One of the king's employees went to the prison to seek help in interpreting the dream of the king. When he arrived at Holy Yusuf in the prison, he called Yusuf with full excitement, with the image the employee had in His mind about Prophet Yusuf. He said:

يُوسُفُ أَيُّهَا الصِّدِّيقُ

“O Yusuf! O man of truth!”

[Al-Quran 12:46]

This is an example of an image that people know about. What people see, feel and experience with me or you are called an image. What is our image in our families, relatives, friends, and fellow humans regarding anger? Have we established our non-angry calm and pleasant image to them yet? Or do we need to work more on it to follow the advice of Allah’s messenger (pbuh)? His (pbuh) advice is plain, simple, and straight and that is, “**Don’t be angry.”**

Chapter Two: Anger control

What is anger control?

In this headline we have two main components, and they are: Anger and Control.

In the first chapter, I described the anger, and here I shall try to explain control for our better understanding. Let us go through a few facts about control:

- **Verb:** Here control is in the verb form. It is an inner action done by an angry person to manage his/her anger. Controlling anger is not a physical action, but it is an action of mind and emotion. For example, a sound mind with rational reasoning can handle anger in a healthy way. Or a rightly guided mind can follow Allah's guidance to divert the anger. It is still an action even though we do not see it.
- **Steer:** Control is like steering your own car. The car has power to run, and unless you steer it, the car may run off the road, or may hit a pedestrian causing injury, hospitalization, or even death. If we consider anger as a fiery engine with lots of force, then that force can also have power to damage or to benefit like the car engine. Like steering, there is the need to steer the anger to prevent any danger or harm, and to steer it towards the safe pathway.
- **Run:** An Olympic runner runs with balance. He goes through lots of training to run to the maximum limit with control. He can't afford to run too fast and cause an injury by losing His balance. He knows His limit and he neither runs slow nor over the ability. Control is maintaining balance to keep the thing within beneficial range. Anger control is like maintaining the balance in the running emotion. Our emotion is like a running train, and control is to keep the train on the right track without facing any accident.
- **Supervise:** A supervisor's job is to run the factory, the workforce, and to keep everything within the plan for smooth operation. Proper supervision saves the incidents, utilizes the workforce without losing productibility, and manages everything to go ahead achieving the target to make profit. Control is an act of supervision. As a person I have mind, emotion, and body. If I supervise myself, especially my emotional plane, then I can manage my emotions in a balanced way to avoid anger, or to deal with anger properly. Our mental and emotional planes are like big workshops, and they need constant supervision. Carelessness and ignorance do not help us to control our anger.
- **Command:** In a battlefield, the importance of a commander is extremely important. The commander gives the right commands to guide the soldiers towards victory. The job of the commander is to control the force to keep them safe, and to motivate them to hope with courage, and to lead them to win. Control is like commanding, and to make the force listen with obedience. Controlling anger is like a commanding officer who exercises His authority to ask His soldiers to stop when he commands. Anger control is the same. When an angry person commands his emotion to stop the anger, to divert it, or to remove it, then the emotional plane listens to that command. In every one of us, has a little commander to command us when to feel angry and when not to. That is control.
- **Direct:** We know how important it is to direct the fire in the stove. The fire can burn the house, or the person if it is not directed in the right direction. Fire does not follow any boundary; it

likes to spread freely without any visa. It is the responsibility of the kitchen engineer to design the guard of the stove to direct the fire towards the desired way to cook the food only, nor the house or the chef. Directing is another name of control. Anger is like fire, and it can burn the angry person from within, or it can burn the people around with harsh language or aggressive behaviours. It requires direction or control to make sure the angry person is safe from harm and for others.

- **Rule:** What is the role of a ruler? Ruler is there to establish rules and regulations in a country to take the nation towards fairness, justice, kindness, and progress. The ruler is determined to eliminate crimes and to replace the crime with fairness, safety, and peace. Control is another name of rule. A human has a big world inside him with so many departments in it. It has criminal tendency, righteous tendency, and balanced tendency. He also has a ruler inside him to rule everything, and to discipline everything to make sure his inner state is safe and sound. He should rule his own state with ALLAH given wisdom to control its best nature, and to avoid the wrong nature. Anger control is to safeguard the person from harm. But if the ruler is ignorant and unwise and does not know how to rule or which direction to take for His anger, then his anger will be out-of-control to bring chaos.
- **Rein:** Suppose you have a wild horse, and it wants freedom. The horse wants to go anywhere, ruin anything, and does not want to follow any rule. It reacts against any restraint and uses all the force to break away from your authority. How are you going to manage that wild horse? How are you going to train the horse to be obedient to you, and to follow your command only? You need to put reins on it to control its movement as you want. The horse is wild, with huge energy, and you can't make it listen to your command unless it is controlled by reins. Anger is like a wild horse, and anger control is placing a rein to control its movements, and directions. What is that rein for anger control? That rein is a well-trained mind according to Allah's guidance. Whenever the anger tries to get out of control, that mind with Taqwa can pull the anger back to direct it through the proper direction. We need to remember that Allah has given us a mind, and with HIS guidance we can make it strong to control our anger successfully.
- **Boss:** Who is the boss? The boss has power to stop anything immediately. A company may have thousands of workers, and with their expertise they are making the business prosper, but when it comes to the decision making, it is the boss who plays the main role. He can cancel a plan or allow a plan to go ahead (with reasons). We need bosses for discipline, for co-ordination, for leadership, and for the right direction. Now, if the real boss is sleeping and the worker under the boss ruins the factory, then something bad can happen. Similarly, inside us, we need a boss. The boss is the mind, and the anger is the worker. If anger becomes our boss and controls our actions with impulse and fiery attitude without thinking about the pros and cons, then disasters are expected to happen. The question is, who is the boss within us? Our wise mind or our anger? We need to remember all the time that we must not allow our anger to drive us like an impulsive boss. We need to discover our true boss and must train that boss with Allah's guidance to become wiser, and to establish the boss over the anger. If we can do that, Insha Allah, we can control our anger.

Let us go back to the original question now. The original question was, "What is anger control?" Anger anger control is to guide our anger in a way that removes harm from it and brings only benefit from it. Islam teaches us how to use our emotions in a positive direction which will bring for us benefit in this world and in the world hereafter. Allah (S.W.T) loves those who control their anger for their own good.

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"Who controls anger and pardon (all) man: Verily Allah loves those who do good."

[Al-Quran 3:134]

Importance of anger control in Islam

Islam is a complete code of life. It is such a code that is not man-made, and the creator of Mankind has revealed it on HIS Messenger Muhammad (PBUH) for the guidance of mankind. Allah has created humans and has equipped them with all the necessary talents to understand what is right and what is wrong and has placed many things to test them about their obedience to HIM in this life, and has guided them with divine guidance to show them the right path of success in this life and into the next life. In Islamic guidance, Allah has included every important aspect in human lives to make it a complete guidance. Allah did not leave anything or any aspect in life without guidance. Anger is one of them.

Anger is a very important emotion in humans. It is there for reasons, for tests, and to receive benefits from it. Anger can't be seen but can be felt by the angry person, and by others. Depending on the expressions it can cause good or bad. Allah Merciful did not leave humans in the dark to struggle with anger. HE made it, and HE made humans aware about it. Then, HE sent guidance on how to manage it to prevent harm. When Islam talks about "harm," it does not limit the harm only in the person, but the harm can be extremely far-reaching. Islam teaches about the next life, and it teaches humans that the harm of anger can travel generations after generations in this life as vendetta, and the harm of it can travel to the next life to the extent of forever. That's why, Islamic guidance is to safeguard humans for forever.

In Islam anger control is very important considering how far it can cause damage if not controlled. I shall point out a few important reasons below for the readers Insha Allah.

- **To receive Allah's Love:** For a believer, receiving Allah's Love is the most important thing of all. For the love of Allah, believers worship HIM even though HE is unseen, fear HIS punishment without seeing the next life, obey HIM day and night without questions, avoid things that HE has prohibited, spend the wealth they love for the love of HIM as charity, work hard as a righteous servant with their best, and shed their tears for the love of HIM, and hope to be near HIM in Paradise to be under the shadow of HIS Mercy forever. They sacrifice things to receive the love from Allah. So, receiving Allah's Love is the main motto for a believer. Therefore, a believer would do anything that will bring Allah's love. If anger control brings Allah's love, then anger control is one of the best practices, and its importance is beyond questions. In the message of Allah in the Holy Quran, anger control is regarded as a quality that is above ordinary, and the person who can control anger is rated as the "good doer" in

the Sight of Allah. To be a good doer in Allah's record, anger control is very important for Allah's servants. Therefore, to receive Allah's love, believers must practice anger control. Allah says:

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"Those who spend (Freely in the cause of Allah), whether there is plenty, or there is little, who control anger, and pardon (all) men: Verily, Allah loves those who do good."

[Al-Quran 3:134]

- **To please Allah:** As believers, we do everything for the pleasure of Allah, don't we? We pray, sacrifice, give charity, fast for a month, and take hard journey to perform Hajj for the pleasure of Allah. As believers, we always make sure that our worship, generosity, kindness, and compassion is not for our name, fame, or for selfish gains, but only for the pleasure of Allah. We give up seemingly lofty things for the fear of Allah's displeasure, and again, we can take on board anything that is seemingly disliked by many, for the pleasure of Allah. All the intentions for all the good deeds we try to do is again for the pleasure of Allah because we have surrendered our will to the pleasure of Allah as Muslims. Without saying, it proves, how important Allah's pleasure is for the believers. It is everything for their success because no matter what they do, if it does not achieve Allah's pleasure, then there is no gain from the hard work from believers. Therefore, considering the importance of Allah's pleasure, believers look for deeds or actions that will bring Allah's pleasure readily for their total success. Again, does anger control bring Allah's pleasure? Yes, it does. That's why the importance of anger control for believers is extremely high. Let us look at the advice from Holy Prophet (pbuh) regarding this - Abdullah Ibn Umar reported that Holy Messenger of Allah said:

عبدُ اللهِ بنُ عمَرَ رَضي اللهُ عنهما: أنَّ رسولَ اللهِ صلَّى اللهُ علَيه وسلَّم قال : ما مِن جَرعةٍ أعظمُ أجرًا عندَ اللَّهِ، من جَرعةِ غيظٍ كظمَها عبدٌ ابتغاءَ وجهِ اللَّهِ

"**There is nothing swallowed with a greater reward from Allah than a servant who swallows his rage, seeking thereby the pleasure of Allah.**"

[Ahmed, Mishqat 4889]

- **To save the purity of Faith (Imaan):** Pure faith represents clean heart free from corruptions. It is compared to clean glass; any tiny spot can be easily identified on it. The pure heart with pure faith will receive tranquillity in the heart in this life and in the next life (Qalbin Saleem). Anger takes away that tranquillity and turn a stable boat to a rocky one. As a result, we may waste time dealing with our own anger, and we are obstructed to earn good deeds, and if we can't control our anger properly, then we walk on the danger line with every possibility of falling into sin. That's why, Allah's messenger (PBUH) said:

وعن أبي هريرة قال قال رسول الله صلى الله عليه وسلم قال موسى بن عمران عليه السلام يا رب من أعز عبادك عندك قال من إذا قدر غفر.

"Musa Ibn Imran (PBUH) asked Allah, O Lord! Who among YOUR servants is most beloved to YOU? Allah said: Who forgives despite the power (of punishing)."

[Bayhaki fee Shua'bul Imaan. Mishqat 4893]

- **To be successful in reconciliation:** Reconciliation between angry people or groups is very important for the safety, security, peace, and harmony in the society. Violence is like fire, and it can burn society directly or indirectly. Every community, or even family or a country must have trained people to do reconciliation for peace. Islam emphasizes it for its valuable benefits. In the Holy Quran Allah says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"The believers are a single brotherhood. So, make reconciliation (Offering peace and agreement) between your two (contending) brothers: And Fear Allah, that you may receive (HIS) Mercy."

[Al-Quran 49:10]

Holy messenger of Allah (pbuh) has explained that reconciliation is very important. Abid Darda (May Allah be pleased with him) reported that Messenger of Allah (PBUH) said:

ألا أخبرُكُم بأفضلَ من دَرجةِ الصِّيامِ والصَّلاةِ والصَّدَقةِ قلنا بلَى قال صلاحُ ذاتِ البينِ

فإنَّ فسادَ ذاتِ البينِ هيَ الحالِقةُ

"Shall I not tell you about something that its rewards (in Status) is higher than (Voluntary) fast, charity and Salah?" We said: Yes, please tell us. He (pbuh) said: Reconciliating between two contending parties. On the other hand, fighting between groups (Is as dangerous as) chopping the head off."

[Abu Dawood. Tirmidi. Mishqat 4817]

The point here is, can angry people be successful in reconciliation? Not really. Any reconciliatory process requires patience, calmness, wisdom, sobor and least anger. Angry advice may anger the offender more. Anger may incite more fight rather than bringing peace and reconciliation.

- **To avoid violating human rights:** If we only consider domestic violence as a tiny part of human rights, then we can see the devastating role of anger in it. Anger, alcohol, animalistic violent behaviour, and absence of kindness are big driving forces behind domestic violence. What is least required for a loving and peaceful home? That is the practice of getting angry easily. If one person in the family is angry, then the rest of the family members anticipate violence of any sort such as verbal, gesture or actions. Then, we can extend human rights to the neighbourhood. When neighbours are angry with one another for a chicken or a plant, it can turn into a war. The angry outburst could become a regular episode. Angry neighbours can prevent other neighbours from living in peace. Anger spoils kindness by replacing kindness with bitterness. With angry hearts we can't be fully compassionate, and without kindness we

can't receive kindness for Allah Merciful. The Holy Prophet (pbuh) made it clear in His message. "Zarir Ibn Abdullah (may Allah be pleased with him) reported that Messenger of Allah (PBUH) said:

لا يَرْحَمُ اللهُ مَنْ لا يَرْحَمُ الناسٍ

"Allah does not bestow HIS kindness on such person who does not show kindness to humans." *[Muttafaqun A'laih. Mishqat 4730]*

- **To enjoy balanced mood:** is it joyful to feel angry often? I did not feel happy with myself from anger. Many of my patients in my Homeopathic practice told me the same. Some said that they could not control their anger, and they felt discomfort in their hearts from their own anger. They also felt discomfort for other people noticing their anger. I like to be pleasant all the time with a balanced mood. But anger can often damage my balanced mood, and to have a balanced mood I must work for it. If you live with people who shifts from pleasant mood to angry mood, you will find difficulties coping with them. We all need a stable image of ourselves, so others around us can acknowledge us as nice people. With anger, we can portray ourselves as the opposite. If we look at our role model, Allah's Messenger (pbuh) to see how he portrayed himself to others. What mood he had? What sort of heart did he have behind that mood? And how did others perceive him? Or was he known as an angry person? Allah has described it about HIS beloved Messenger:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

"It is (in part) by the mercy of Allah that you dealt gently with them. If you were severe or harsh-hearted, they would have broken away from you. So, overlook (Their faults by pardoning them), and ask for (Allah's) Forgiveness for them."
[Al-Quran 3:159]

We should remember that when we can remove the anger from our hearts, then there is nothing else except forgiveness, and kindness. That's why anger control is very important to forgive others, and to be forgiven by All-Forgiving Allah.

- **To reduce enmity:** Enmity often is borrowed unnecessarily. Maybe there are no serious reasons to face enmity, but the simple things can cause enmity. Two friends come together in friendship and hope their friendship will last forever but they feel angry towards one another. Anger acts as a repellent to push one another away. Then they turn against one another as enemies. I have seen many people they were once friends and later enemies. Enmity feeling does not bring any benefit. For Muslims, they must remove enmity from their hearts. If other people show enmity, then we should offer kindness and friendship to win their hearts to be friends. Holy Messenger's message is very clear on this. Abu Huraira (may Allah be pleased with him) reported that Holy Messenger of Allah (PBUH) said:

تُعرَضُ أعمالُ النَّاسِ في كلِّ جمعةٍ مرَّتينِ: يومَ الاثنينِ ويومَ الخميسِ فيُغفَرُ لكلِّ عَبدٍ مؤمنٍ إلَّا عبدًا بيْنَه وبيْنَ أخيه شحناءُ فيُقالُ: اترُكوا هذينِ حتَّى يَفِيئَا

"Twice a week, Monday and Thursday, people's deeds are presented to Allah, and Allah forgives the believing servant. But Allah does not forgive that person, who has enmity with his Muslim brother. It is told about them, give them respite until they reconcile."

[Muslim. Mishqat 4810]

Without practicing anger, we can smile more to one another, or we can control our harsh words, or we can enjoy sweet relationships. What is the point of increasing enmity by our anger and burdening our healthy hearts.

- **For the best well-being:** There is a saying, "Health is wealth." Without health we can't enjoy money, facilities, travelling, jobs, business, or relationships. Health is very important for spiritual gains, worships, and working righteousness for Paradise. For example, if I return home angry, and my wife becomes the victim of my anger, then I am not in sound mind, emotion, or health. She has not done anything wrong, and I have no right to lash out my anger on her. It means, I could not compartmentalize my anger where it was appropriate to use with moderation. Once, I went to a meeting, felt injustices were there, came home angry. Even though I did not bring it out to my wife, I went to bed restless in my heart. The injustices that I perceived was going on and on through me whole night without sleep. By the morning, I had severe headache, tummy bloating, unwell feeling, and diarrhoea. What my anger did to me? It harmed my good health. Who suffered most from it? It was me who suffered most. Therefore, for me anger control is very important for my own best heath. The same is for everyone. That is why, Holy Messenger of Allah has simply advised:

لا تغضب

"Do not be angry."

[Bukhari. Mishqat 4877]

Barriers to anger control

Achieving a lofty goal is never easy. In every mission there are obstacles, and in every journey, there are impediments. Life is never a bed of roses, and the same proverb is appropriate in reaching the desired destination. If we consider anger as a monster shark, then is it easy to bring under control? If anyone thinks that it is easy, then he/she is mistaken. The truth is, it is possible but never easy. It is obtainable but must work hard for it. It is like reaching the mountain pick but to climb up there one must struggle a lot to overcome all the challenges. What is the best thing a mountain climber should do before starting to climb? The climber should identify all the impediments. The proper risk assessment includes the possible challenges, barriers, or impediments the climber will face. With that list, the climber can plan how to overcome all the impediments.

In this essay, I would like to identify a few barriers to anger control because if we are unaware of them, our success might be slim, delayed, or a failure. Negative attitudes are barriers. We need to find out the negative attitudes that block anger control progress, so we can remove them for our

quick success. How many people in this world spend much time in anger control, and on the barriers or on the assisting tools inside them? When it comes to sickness, we get ourselves checked with doctors to be sure what is the barriers to our health, and then we plan about how to beat the barriers. Do we do the same regarding anger control? Is anger not an important thing in our life? The more we know about our own anger, the triggers, the calming agents, the barriers to overcome, the more we can master control of our anger.

Let us look at a few barriers to anger control below. These examples might not fit everyone fully or might fit partly because we all are unique in our mind, emotion, and perceptions. We perceive differently, respond with anger differently, and we face different barriers to anger control as well. But these examples should give rise in your understanding about identifying your own barriers to working on them.

- **Self-love**: Self-love is essential for looking after myself, or to take care of my needs for my happiness and peace of mind. But if self-love exceeds its limit, then it can become a barrier to my prosperity, honour, and success. The balance between self-love and love for others must be in me to lead and maintain a balanced life. If I don't have the balance, then I block myself from loving others, such as love for Allah, HIS Messenger, HIS creations, humans, parents, wife, children, friends, and neighbors etc. When self-love becomes over the right limit, then it makes me extremely defensive about me, and anything that goes against me makes me angry. Then every time I try to control my anger, my self-love does not allow me to let go of things that hurt my self-love. So, to protect my self-love, I can't effectively do anything to control my anger. Excessive self-love inspires a person to hate others if they go against them, and that hate generates the anger to defend themselves. Unless they let their self-love to the balanced state, to accommodate love for others, they can't truly feel the pain of others from their angers. The question is, how can a person know exactly how to balance the love between self and others? The answer is, the creator Allah has given the guidance for balanced love, and if we study Quran and Sunnah, we shall find the answers without any troubles.
- **Love of wealth:** In my childhood, I heard a story about a robbery in my area. It was scary as well as funny. Older people in our village used to tell us that story to remind us about the harm and excessive love for wealth. The robbers were beating the owner of the house saying, "We know you have money in your house because you withdrew money from the bank today. Give us the money and we go away. If you do not give us the money, we shall continue beating you." The owner kept saying, "I may give my life without giving you my wealth." Again, love for wealth is natural because this love motivates us to work hard, to save, to spend frugally, and to prosper in life. But if that love loses the proper guidance of Allah, then excessive love for wealth may push people to steal, to rob, to be corrupt, to murder, to occupy other people's property or a country, and anything that goes against their immoral love for wealth gives rise to the level of anger in them. They feel as if it is their right to be greedy, to be selfish, and to looting or bribing, and any moral suggestions is taken by them as enmity. So, they justify their anger against enemies. How can they control their anger for a fair society if they are the victims of excessive lover of wealth outside moral boundaries? Surely, excessive love

for wealth will prevent them from seeing the fair rights of everyone and will work as a preventative agent to anger control.

- **Self-glory:** When people focus on their self-glory, they can't see other ways. In the history, the Egyptian Emperor had strong craving for self-glory, and he loved his people to call him god of Egypt. He said that the land, the river, and the people of Egypt were to glorify him. If anyone refused to glorify him, had to face punishment of death. His noble wife refused to glorify him as god, and he was very angry about it. His anger was so much so that he forgot about his human values, love, kindness, and duties towards his loved one (wife), and he punished her brutally to death. The secret behind his madness with anger was that of his self-glory, and he could not control His anger because of that self-glory. People can become addicted to self-glory in their temporary life, and to protect it, they can practice anger to control others without controlling their own anger. Firaun did that. His anger towards others and persecution did not give him glory but gave him the opposite. Now, if I become a little Firaun with high cravings for self-glory, I can't control my anger. But if I give all the glory to Almighty Allah who deserves all the glory, and accept humility, then I can bring myself down to the level of other humans, and can feel like them, and can understand the hurts from anger, to be motivated to control my anger.
- **Self-honour**: In my research, I asked many people about their trigger for anger. Amongst many triggers, the common one was the feeling of wounded honour. In life, humans need a few things for their satisfaction. Like the money and wealth, honour and respect are very important in people's lives. Some people have more cravings for it, and others have it in moderation. It is worth mentioning that if anyone loses that self-respect then that person may enter the criminal world. Self-honour can save many people from doing the lowly animalistic actions because they believe humans are honourable beings and being honourable, they must not lose their standards. So, self-honour is necessary but if a person only gives too much importance in his self-honour by ignoring others, then that can be a barrier to his anger control. Some people can be oversensitive to the slightest criticisms, or can be wounded by other's smallest remarks, or can perceive dishonor from other people's comments in a family gathering and leave the room with angry outburst. I have seen many people, how they can feel humiliated easily, and can get angry at the smallest thing easily, and can ruin all the results of the hard work from a dedicated group of people. I advised many but found them being stuck in the "wounded honour feeling" that justified that they had right to be angry, and no advice worked for them. I learnt from them that I should not be excessively worried about my self-honour and feel relaxed about it. Besides, I must focus on giving other people honour because everyone is respected, not just me. That relaxation allowed me to see the benefits of anger control inside me for a better social cohesion, and happy relationship with others without anger.
- **Ego:** What is ego? It is self-identity. For the ego I call myself I, and you call yourself I. Ego is what we are. Our ego can make us the highest being or it can take us down to the lowest being. Ego separates us from animals, fishes, birds, and other creations. There are three types of ego inside humans. One type is inflated ego. Another type is deflated ego. The third type is moderate ego. With a deflated ego people fail to understand their own values, respects, and

responsibilities. For example, it gives rise to cowardice, inhumanity, and lowliness in people. On the other hand, with an inflated ego, people think of themselves higher than who they are. That gives them arrogance to grow in them, and they swell up with false pride and turn towards haughtiness. It takes away humility in people and they develop a fixed false idea that they are the best people, or they are above the ordinary people, and people must respect them by following their commands. These people can feel like they are the masters and others are their slaves. To control our anger, we need a moderate ego to create a level playing field among humans. Moderate ego is not too high, not too low but grounded with humility. With a moderate ego we do not need to defend our haughtiness with anger or cruelty, and we can forgive criticisms that we dislike.

- **Ignorance:** Knowledge is power, and anger is also power. We need higher power to control the lower power. Knowledge is that higher power that can control anger. Knowledge supplies all the best reasons to seek inner peace, to get rid of harmful thoughts to reduce anger, and to increase the level of patience for anger control. Knowledge lightens our mind and heart to drive away the darkness. Anger and darkness work together, and to break the chain of anger, knowledge removes the darkness. Knowledge provides lights to identify the triggers, and the way to deal with them. The knowledge about the unseen world is provided by All-Knowing Allah, and HE has given information about the Satan that we can't see who has big role in human anger. Without knowledge how can we know that an unseen being is injecting us to increase anger into our hearts. We can't. Then again, without knowledge how can we defeat the unseen Satan, or how can we win by anger control? That is why ignorance is a big barrier to anger control because it keeps people in the darkness without allowing them to find proper way out of anger.
- **Weak will:** Allah has given willpower to humans with the ability to make them strong. Without careful effort and care, the willpower can become like a flat battery, too weak to carry the stress load. Every moment the external and internal stress is pushing the willpower down to weaken it further, and with a weak will, humans can't push back to reduce the stress. Stress contributes to negative emotions like anger. Anger can spread its fire in a person within seconds, and it can capture the person quickly if the willpower is too weak to resist it. To control anger, with many other things, the person must be determined, and strong determination can't exist without strong willpower. A weak willpower means a weak mind, and a weak mind easily takes defeat by being controlled. If anger controls a mind, then how can that mind control anger? One must be stronger than another to win. Can we win a game against a strong team with a weak mind? Players with weak will is an impediment to the win. Similarly, with weak will, it is impossible to win against anger. Therefore, to control anger, we must get rid of the weak will, and use our strong will with strong determination.
- **Weak faith:** One kind of weak faith is no faith in oneself. We can call it a lack of confidence in oneself as well. If I don't believe that I can do something to prosper, then I can't achieve anything. In any challenging job, my weak faith will drag me down and will remind me about my weakness to motivate me to give up. Anger control is not just hard work, but it is heroic work. It requires strong faith in oneself, and it requires full confidence that one can do it. Another faith is Islamic faith. Islamic faith provides tips how to defeat Satan who fuels anger,

or how to take and get shelter with Almighty Allah, and to see the benefits of anger control for the sake of Allah. Strong faith alleviates the positivity in a believer to dedicate in righteous actions that require self-control including anger control. Strong faith makes them responsible people with the fear of accountability to the court of Allah for actions including angry actions. Therefore, strong faith is a huge motivation to avoid rage, hatred, and excessive anger but if the faith is weak, then anger or rage can push its way through easily. So, weak faith is also a barrier to anger control.

- **Weak self-control:** In Islam a month of fasting is provided by Allah to learn self-control. Why is self-control so essential for human success? The answer is without control a good thing can run wrong way causing damage. For example, an airplane with weak control mechanism can fail causing a crash, or a car without strong control can face an accident killing people or maiming people including the driver and passengers. Similarly, humans have so many emotions. With strong control these emotions are beneficial, but with weak control disasters are inevitable. Weakness is deficient, lacking and with shortcomings, and can't be trusted when the challenge is high. That's why to win against earthquake, we build strong buildings, or to win in a game we choose a strong team. How can we then win in controlling our anger with weak self-control in ourselves. We must build strong self-control in us. Otherwise, weak self-control can't stand against strong anger.
- **Aversion to responsibility:** We are humans with high honour because we have high responsibility. We can think what is best for us, and we use our understanding responsibly to work hard to achieve the best things. The more responsible we are the best achievers we become. We are not only responsible for ourselves, but also for others such as our families, friends, neighbors, and mankind. With that responsibility feeling, we control our thoughts, perceptions, feelings, and actions for the best outcome. For example, as a responsible father, I don't throw my child in the water when I am angry for my child's disobedience. I take responsibility for disciplining, loving and for protection of my child. But if I do not take the responsibility of protecting and disciplining my child with a balanced and controlled approach, then due to my irresponsibility I might do more harm than good for the anger towards my child. An irresponsible ruler may wage a war out of anger without looking after his people, but a responsible leader may forgive the offender to save His people from bigger loss through war. Aversion to responsibility may make people careless about the bad consequences of anger and actions from anger. Irresponsibility can be a barrier to anger control as well.
- **Thinking about today**: Wisdom allows people to see far. Far-sightedness comes from wisdom, and wisdom thinks about the now and future. For example, a wise person can challenge his own anger and ask, "What benefit will it bring in the future?" If truly there is loss for anger in future rather than benefit, wisdom can command for a break in anger. That's how a person pushes his car brake to control the speed within the safety limit. But if a driver only thinks about the enjoyment of this moment without caring about the next few minutes, then speeding can either kill him or kill someone else later. Anger control also depends on how we think about life today and in the future. If we only think about now or today for temporary enjoyment without thinking about the joyful future, then it becomes a big block to resist anger control because the true motivation to control anger is not there.

- **Submission to desire**: In every human there is a tendency to commit wrongdoing. In Islamic term, it is called Nafs-e-Ammarah (The soul is likely to fall into evil). If a person submits to that desire or wants, he/she becomes a slave to those selfish desires. That desire does not want to follow any moral rules, or any Allah-Given boundary about the right and wrong. Simply it becomes the god to that person. Then that person can do anything for self-gratification, self-greed, and feels angry if opposed. For example, why does a rapist rape and kill? Isn't the rape worst enough? Why was the killing necessary? The answer is anger towards the victim for resisting the rapist or threatening the rapist for justice. Wrong doers feel angry if they are resisted or challenged with moral arguments. They are so drowned in the wrong desires and cravings that they can't control their anger in persecuting the opponents. If they did not fully submit to bad desires, then their hearts could find love, kindness, and compassion for others to control their anger. But their slavery to their bad desires blinds them, weakens them, or paralyzes them as barriers to their anger control.
- **Without full submission to Allah**: If a Muslim submits half to his selfish desires, and another half he submits to the will of Allah, then that will not be a full submission to Allah's obedience. Partial submission can be another block to anger control. Let us ask, if I fast for self-control such as to control my anger, tongue, and hands from angry talks or actions, yet I get angry easily during my fast, then what is wrong with me? The real problem is my partial submission to Allah. My part-time submission is inspiring me to fast, but my other part-time submission to my Hawa (desires) preventing me to gain total self-control on my anger. Whereas, if I could submit my desire, my will, my cravings and wants totally to Allah, then what is there for me to get angry about when Allah commands me not to be angry while fasting. If I have many mini gods inside me, and I try to defend them desperately, then the obvious result will be a friction, a violent anger. But if I take Allah only as my GOD, then I will follow HIS guidance to practice Sobor for HIS love and rewards in Paradise without anger. Therefore, for a believer, partial submission to Allah can be a big barrier to anger control for the sake of Allah.

Do I need anger control?

Why this question? Is it a question only for me or is it a question everyone should ask himself or herself? I shall start from myself because Islam teaches me to do so. In the Holy Quran, the way Allah has placed the sequence, I must start from there. For example, Allah commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

"O you who believe! <u>Save yourself</u> and your families from a Fire whose fuel is men and stones."
[Al-Quran 66.6]

In this verse, 'save yourself' is the first sequence which means, for correction I should start it from myself. The same philosophy is in anger control, I believe, I must ask myself the hard questions if I need anger control or not. Asking myself comes with certain attitudes. What are they? Below is a brief list:

I think I am imperfect: If I think that I am an angel with perfection and I never get angry then I am not truthful about my true self. When someone thinks he or she is perfect, then the door for

correction closes. Many people will not even accept that they have anger issue. Even I heard from few domestic violent persons who said, “I was a tiny little angry but usually I am a pleasant person.” A very cool-looking, smiley mother who presented herself as a pleasant person, and she said that she did not get angry and was very nice to others. I started to believe but she shocked me with her answer when I asked her, “How do you feel if someone annoys you?” Her answer was, “I feel like killing that person” with her dramatical changed face. The lesson here is that many of us like to think that we are not angry people, and we are either perfect or close to perfect. In Islam we need to be assertive with moderation, and keeping a door open that I might be wrong. That attitude allows us to be better. In terms of my anger, I like to keep my door open with the possibility that I need anger control for the sake of Allah.

I am keen to learn more: At times, I used to listen to the religious speakers about Islamic advice, and I used to think, “This advice is not for me but for others.” Later I learnt that Satan may have had injected this idea in me. That idea blocks the possibility to have a look at myself. It gave me a false wall to discourage from learning. Well, maybe I have learnt a few tips, or Hadis, or few verses and I have concluded that I know all, and I do not need to learn more, then definitely I am depriving myself from learning more and more. How can I do that if I love myself? Do I stop making more money anytime saying that is enough for me? I don’t. Then why should I say, “I do not need to learn more things for anger control?” I think checking and re-checking my anger will help me learn more, will help me to be more equipped to control my anger, and will remind me regularly what to do and what to avoid every day for an anger-free life.

I always have room to improve: In writing tips we are always reminded that there is no end in improving writing skill. The more we can write the better skilled writer we can be. We can never be perfect but regular practice makes us perfect to some extent. We follow this rule in everything we aim to achieve. What about anger control then? Anger is an issue that never leaves us, or never takes a holiday. It is there waiting to be triggered to flare up. Unless I am constantly improving myself, I may slide backward. I need continuous self-monitoring to improve my anger control quality. I like improvement in me, and that makes me to be keen to ask myself frequently whether I need anger control.

I am not afraid to accept my shortcomings: Sometimes we fear to admit our lacking because we think other people will not respect us, or will not admire us, or will not follow us as role models. So, we put up a facade to hide our true self. From that fear we may convince ourselves that we are cool people without any anger issue. Often, we feel that we are high enough, and accepting our shortcomings will push us low. That is a negative fear, and negative fear is only damaging without benefits. This fear develops a falsehood inside a person, and to feed that false identity the individual shuns away from self-improvement efforts. I thought about it, and I have realized that if I do not get rid of my fear, then I can’t control my anger better. In therapies, when a patient is courageous enough to accept his/her own shortcomings, then the therapist can assist better. Often denial is the big block in healing including anger control.

I like feedback: The question “Do I need self-control” is a signal to give me your feedback please. I used to ask my late wife a lot about her feedback regarding my anger. My usual time to time questions were, “Do you think me as an angry or cool person,” or “Do you think I need more anger

control," or "do you ever feel fearful about my anger," or "Do you have any advice for me about my anger?" Asking another person to give feedback is not easy, and one must be humble to seek it and to accept the feedback. One must be sincere with an open heart and mind to respect other's opinions about him/her. Feedback is so helpful to learn, to correct, to measure and to achieve good results easily. My wife loved my feedback-seeking because she wanted me to be the best husband, and for my gentle asking she used to help me all the way possible. Her standard was higher than mine, and she told me off many times. Look, I thought I was calm, but her feedback and support pushed me to do better. Did I lose anything? I did not but if I was sick with egotism, then I would have seen it differently. Islam teaches us to be humble, to be ready to accept mistakes, to be appreciative to those who offer good advice, and to be corrected humbly.

I fear Allah's judgment: Surely, I do. For my anger, and injustice against anyone with anger, or hurting someone's heart with bad language, or acting wrongly with others due to my anger, I do not like to be an accused in the court of Allah. That will be the biggest humiliation for me if that happens, and any punishment for that will add further humiliation for me. Do I want it? Not at all. Furthermore, with anger if I violate human rights, even my child's right, or my parent's or wife's right, then beside Allah's punishment I must pay them compensation from my good deeds on the Day of Judgment. Can I carry the risk of that sort? I can't. Therefore, if necessary, I must control my anger according to Islamic teachings to save myself from troubles. That's why I find no trouble for self-searching questions such as, "Do I need anger-control" for my continuous improvement. Even, in this life, people lose respect for their anger tantrums and that is a social punishment. I can avoid the punishments if I constantly monitor my anger level and use my anger wisely.

I love to achieve Paradise: In the Holy Quran, Allah's message is very clear. HE gives the good news for Paradise to people who practice self-control. Self-control is keeping the bad desires, instincts, or bad impulses under the danger limit to allow all the good nature to grow. That's why self-control has another meaning and that is righteousness. Righteousness (Taqwa) has guarantee for Paradise, and anger control is part of righteousness. Anger control is easy if someone can practice Sobor (Patience) for the pleasure of Allah. Allah always gives good news to those who practice patience and perseverance, and without patience one can't effectively control anger. Everyone must have a goal in life, and my goal is to gain Paradise in the next life. I love that goal, and for it I try to work hard, and may Allah accept my effort. May Allah accept other's efforts as well. The point is, nothing comes easy in life, or no lofty goal can be achieved without giving up something. Regarding anger, yes, we must give up anger according to Islamic guidance, to achieve Sobor for Paradise Insha Allah. With strong reason, we often do not get motivated for the hard-working spirit, and for anger control, I believe, gaining Paradise is a brilliant motivation.

I am ready to work hard: "Do I need to control my anger" is also a sign that, if necessary, I am willing to work hard to control my anger. But if I think the opposite, "No, I do not need anger control," then I am unwilling to work hard for it. Some people might feel offended if this question is offered to them, "Do you need anger control?" Why will they feel offended? The answer is their false ego. They think that they are very good people, and why would anger-control be offered to them? I have seen people with that nature. They feel angry if they are asked because in their perception, they have no anger issue. It's funny yet the truth is, ask the children or the family of these people. In most cases, I found

the family members said that he was an angry person. Wives are the best source of getting the true information. Many men hide their angry nature to others but can't hide it from their wives. If the wife testifies freely without being under pressure that her husband is calm, then that witness is very credible. The Holy Prophet's (pbuh) wife, Hon Ayesha testified that her husband never had anger issues because he had a pleasant nature.

I believe addressing my anger is a strength: Do you know some people that think bad habits need to be kept secret without admission? I asked many patients, and their answer was, "I can't reveal my weakness to others." Fair enough, do not reveal it to everyone, but the one who can help you, can advise you, or can guide you to come out of character weakness, you must tell them. One can't go to a doctor to hide all the secrets related to sickness. Some people think seeking help for anger control is a weakness, and hiding is a strength. I totally think the opposite. I love to admit my secrets to Allah, and I like to share my weakness if I have a wise trustworthy person to receive help. I call it strength rather than weakness. The same advice I have for anyone who suffers from excessive anger. Be brave and ask your doctor or therapist or loved ones, "Do I need to control my anger? What do you suggest?" I got benefit from doing that. My wife loved it and I hope your spouse will learn courage from you too.

I always need help: I ask myself often, "Do I need anger control" because I always appreciate getting help. I do not like begging for my self-respect yet when it comes to learning, or receiving help to be a more righteous person, I always feel that I need more help and I will seek more help. This type of help seeking is not begging for pennies, but for self-improvement and to improve society. If I seek help to be a better person, my family will be free from my anger and the surrounding people in society will be at peace from my out-of-controlled angry behavior. The point is, we should always seek help to become more righteous, knowledgeable, and wise. We must not seek help to learn bad habits or to be worse people.

I care about my self-respect: What is self-respect? It is a sense in me that wishes to do things right to be respected. I am not such a person who wants respect without doing good. I do not like taking respect for granted, because I believe I must earn it. To earn self-respect and self-satisfaction, I must continue to learn, evaluate my learning and achievements, and keep guarding my level to make sure that I am not dropping down from the respectable position. That is why I welcome any suggestion that will help me to be the best moral person to earn respect. Allah says in the Quran that the most respected people in HIS sight are those who are self-controlled righteous people. Righteous people work hard righteously, and they earn respect by their good actions. I want to do the same. My willingness to continue anger control for me is also considered a righteous action for the pleasure of Allah. So, for boosting my self-respect effort, I would say, "Yes, I need regular control on my anger."

My question was, "Do I need anger control?" This question is not only directed to me. If that was to me only, then I did not have to write the answer in this book. A book is for anyone, and this question is for anyone too. One may ask why? The answer is:

Everyone has anger: In every human anger is an element of emotion. It is a topic that can be related to anyone or everyone. "Do I need anger control," is such a question that anyone can ask for himself or herself.

Benefits everyone: "Do I need anger control" is such a question that does not harm anyone. For self-checking, or self-satisfaction, or self-improvement, anyone can or should ask this question.

So, Dare to ask: The conclusion is that we should not be afraid of asking ourselves questions for improvement and not to be depressed. At the end of the day, if we become better people, we will reap the fruits from it.

Can people control their anger?

Why this question? I heard many people saying, "It is too hard to control anger, or I can't control my anger because I lose myself when I am angry." This question is to discuss the feasibility of anger control. Suppose if anger is not controllable at all, then writing about anger control will be a waste of time. Another example is, if I write a book on "Catching the Moon," then maybe many people will read it out of curiosity, but because that topic is just a fantasy, and unrealistic, to my mind it would be waste of time because I should write something more realistic and part of our day-to-day life. Is "anger control" a fantasy, or it is possible to achieve? To find a clear answer to this, I have posed this question to wise readers. Again, if "anger control" is possible, then why do some people say either it is hard, or it is impossible? Is it truly impossible then? How can we answer that? Well, let us seek some true answers. They are:

Not easy but not impossible: Why do some people say that anger control is either too hard or impossible? Some people find anything hard if that requires hard work. They may not want to work hard to achieve something. At school, students in the same class achieve results differently. Some achieve excellence and others achieve below standards. For below standard achievers, does the school accept the theory, "Excellence is impossible." Or does the school decide to remove the excellence option to drop the higher standard? No, they do not abandon the excellence achievement option. The same theory applies to the anger-control issue. It is hard for some, and for hard work in it, people must not abandon it. Instead, people must work hard to learn self-control for anger control and should prove to all people that it is achievable with hard work. They can be role models to motivate others saying, "Look at us. We are humans like you, and if we can control our anger then you can control too."

People who find anger control is a hard thing, they need help. We should not blame one another, but we should encourage one another to do the same. For that we need role models. The role models at the highest level are the Messengers of Allah. Allah selected them from humans not from angels. If angels were role models for anger control, humans could have said, "How can these angels understand our human shortcomings," Or "Anger-control is easy for them, but impossible for us." Allah sent humans as HIS Messengers, and they showed practically how to control anger. The last messenger of Allah, Muhammad (pbuh) is the last and final role model, and he showed, taught, and guided anger-control for the mankind. He did it, and then his true companions also did it, and then many followers are doing it. It proves that anger-control is not impossible, but it requires hard work to discipline oneself.

The lesson here is, that if we humans find something hard, we must not place it into a "Impossible" category. If one asks what is wrong with it? There are few answers to this.

- The first answer is that labeling anger-control as an impossible act is untrue. The evidence is many people are controlling their anger. If it was impossible then how can many people practice anger control.
- The second answer is that labeling anger-control as impossible is misleading. It is like a poor achieving student is telling everyone, “High achievement is impossible because I can’t achieve high marks.”
- The third answer is that labeling anger-control as impossible is unfair. If many angry people take it as a true and fair statement, then they will continue to practice their violence with anger more on others to continue the chain of unfair abuses, hurts and sufferings.
- The fourth answer is that labelling anger-control as impossible is a discouraging message to those who do not have strong will power in them or who do not use their strong willpower. They will find an excuse to say, “We tried to control our anger but like us many people say it is not possible. So, why should we try harder?”

In Islamic teaching taking a truth to spread it as untrue is a sin or an evil action. Why is it an evil action? When propaganda is based on falsehood, to disadvantage people, or to encourage wrong thing to continue is an evil action against humanity. Humans have rights on one another to receive smile, love, and kindness, and for it, each human should control his/her anger for maintaining sweet relationship. But if some people look for excuses to prolong and practice anger or for discouraging people for not working hard for anger-control, then their falsehood will hurt more people, will destroy human rights more and more. That’s why, Islam teaches about anger, about its harm, and the guidance for controlling it, and reminds for the benefits of anger-control in all parts of our lives in this world and in the next life.

Degree in determination: Why do some people think that anger-control is too hard or impossible? Another answer for that is that they have a lesser degree in their determination. When people think that they can’t do something, they lack strong determination. Determination has 3 degrees, strong, moderate, and low. With low determination people may embrace failure before they even begin on something. Usually, these people are the lowest achievers in life. They might be inspired by something but when they face challenges they may give up. Or they may fluctuate between hope and despair, and their progress will go ahead at times and then go backward at other times. Or with low determination people may feel scared of taking on responsibilities. Usually, they fear taking unusual responsibilities.

With a low level of determination, people suffer from lack of confidence. They reach to an easy conclusion in challenging responsibilities, “I can’t do it, or it can’t be done.” So many people in their profession face this inner resistance that may prevent them from progressing ahead. Students for example, might face this challenge in their study. If they feel math is hard, then without trying with strong determination they may convince themselves that math is not for them. Some may believe, “I am not made for math.” This false belief blocks the mind from registering it and will develop a strong aversion to Math. Many students may not challenge themselves saying, “Am I true in my perception about math or am I trying to make an excuse to avoid math?” I am sure, in most cases the answer they will find is that they are trying to find excuses to demote themselves by avoiding the strong determination to promote themselves.

Anger control is also a challenge. Whoever can take this challenge are the brave ones, and for that bravery they need strong determination. For anger control, one must be willing to try, and to try hard with all the efforts, and for those two qualities the strong determination is the most valuable determining force. Without strong determination, the efforts may die soon. The pace of progress can vary in anger control but if the determination is there to continue with little but regular effort, then the progress will rise only without falling. What is the lesson here? The main lesson is checking our own degree of determination when we face the issue of anger control. The question, "Can people control anger" should bring one answer in everyone's mind, "Yes, people can."

Surely, people can control their anger with strong determination. If it was impossible then the creator would not command anger control or the creator would not offer high rewards for anger control. All-Wise creator never imposes anything on HIS servants that they are incapable of doing. HE created anger, placed anger in human emotion and HE has offered guidance and remuneration for controlling it. One may ask, if that is my understanding, then why I have raised this question in this essay. I raised it to clear the confusion around "can or can't" in some people. I mean, if some people think that anger-control is impossible, they need strong reasons and logic to realize that they should change their "impossible" attitude around anger control.

Examples of how people can control their anger: Even those people who often say that anger-control is impossible, they also can control their anger in their lives. I shall give a few practical examples to prove my statement. Again, I would like to remind us that sometimes what we think we can't do, when we do it, then someone may remind us, "Look, you thought you could not do it, but you did it." Did it happen to you any time? It happened to me, and I appreciate those who have encouraged me. Regarding anger-control, we should encourage one another by saying the same, "Surely, you can do it." That encouragement we need for one another to boost our hope and confidence. In the Holy Quran, that encouragement to one another is given so much importance. This mutual advice for PATIENCE (Anger control is included in it) has made the pillar of success in both lives. Allah says:

وَالْعَصْرِ ، إِنَّ الْإِنسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ.

"By time. Surely, man is in loss. Except those have Faith and do righteous deeds and (Join together) the mutual teaching of truth and of patience and perseverance."

[Al-Quran 103:1-3]

Back to the examples of how people can control their anger, and anger control is possible for everyone:

Example one: A wife and husband were arguing with one another. I arrived at their gate one day without notice. They lived in the city, and I went to the city from my village, and intended to visit them. That time was the pre-mobile age, and I could not inform them before. When I arrived, I heard them shouting at one another with anger, and they were telling one another off with bad language. I was held back with the irresolution whether I entered the property or leave. I feared being caught in the middle. They were in high gear, and I thought that my sudden presence would make them angrier. One part of my heart alarmed me about the bad consequences, and another part encouraged me not to leave without saying hello to them. What was the main concern for me there? The main

concern was their anger. I predicted a fight, attacking one another with high anger, and unpredictable outcomes.

Finally, I entered the gate, and they saw me walking in. To my surprise, suddenly the shouting stopped, the bad language stopped, and the couple came running towards me with calm, peaceful, loving, and smiley approach. I was shocked with disbelief because a few moments ago I thought these angry couple who would not be able to control their anger so soon and so easily. Truly, that was amazing. They greeted me with happy faces without any trace of anger at all. I pretended that I did not hear anything, and I complemented them saying, "Oh, you two are such a loving couple!" They nodded with approval. Now, with this example, it is evident that people can control their anger if they want to. They wanted to control their anger because they were shy to show their anger in front of their relatives. I spent an hour with them very peacefully. When I left, I decided to stand beside their gate to hear if they were angry again. After a few minutes I heard again they raised their voices with anger with abusive language.

Example two: In a morning two young men came to me at my village guest house where I was staying alone. It was a bit far from the main house, and my parents did not see or hear me from the main home. They came to discuss with me about me. One of them was telling the other against me, and the other one dragged the accuser to confirm it in front of me. The accuser denied that he said anything against me, and his denial made the other one angry. "How can you lie to me" said the honest one. "You told me against Br Farid behind him, yet you are denying it in front of him. Why did you do that?" After listening to their arguments, I was convinced that one was telling the truth, and another did not. That made me angry towards the one who I thought was not telling the truth. I explained to him the value of friendship, and the danger of talking behind people's backs, but he was not showing any remorse or understanding. His carelessness and continuous attack on the truthful one made me angry. I suddenly felt the heat in my head that spread throughout my body quickly like fire. My voice suddenly became strong and loud, and with my raised voice, I said, "Tell the truth or else you will be punished." Suddenly, someone called me from behind, "What is going on Farid?" The voice was familiar to me, and it was such a voice that I feared more than fearing the ghost. I could not but pay attention to the caller. Then guess what! It was my father standing behind me. In a moment my entire anger turned to fear. I was afraid of what he would think of me or what he would say to me. He gently asked again, "Were you angry? I never heard you angry like that. What has happened?"

Suddenly, I realized that I was in trouble. My reputation was at stake. My father knew me as a non-angry person, and he is asking me about my anger. What would I tell him? If I told him the truth, he would have condemned me. But if I lied about it, that was something that would make me unhappy inside. I quickly decided to take the diplomatic path and I said, "Everything is under control, and you have nothing to worry Dad. We are friends." He saw my smiley face, and I was fully free from any angry gesture, he believed me and left. What is the main lesson here in my story?

The main lesson is unless I experienced my sudden anger control, I might be consumed that anger control is too hard or totally impossible. I controlled my anger without any lessons, courses, or training. I could do it because it is possible to do. Now, no one can convince me that anger-control is impossible for humans. How was it possible for me? It was possible because I felt strongly that my

anger-control at that situation was necessary, and beneficial for me. I only needed that realization, and the intention to control my anger, and then the system in me activated to make that a reality. Therefore, people can control their anger if they want to.

Example three: This example is very interesting. It makes me smile even though I witnessed it more than two decades ago. A couple used to run a business. The husband used to serve the customers, while his wife was very good at preparing the saleable goods ready for sale. For the customer service, he was very smiley and a nice communicator, and his customers always appreciated him. The customers never knew that he was a very angry person towards his wife. He was extremely angry and abusive to his wife in the backroom, and in seconds when he came out to the customers, he was an angel. What makes me smile is his double personality that could change in a moment. How could he do that? I can't do that, and many people can't switch it on and off so quickly. His action was like a mastery in drama.

So, what is the lesson here in his story? The main lesson is he could be angry as well as calm at it suits him. It means that anger-control by him was possible if he thought that would benefit him from the customers. He knew his smiley face would be better for his business, and that understanding gave him enough motivation to switch from anger to angel. Yet again, his anger towards his wife gave him satisfaction to his desire, and he could not give up his anger to satisfy his bad desire or the ego. Therefore, anger control is possible by humans and behind the control or no control is determined by people's perception of what would benefit them.

Suppression or letting out, to control anger?

Usually, people cope with their anger in two main ways. One, they try to suppress it, and two, they let it out. Which one is the best for anger control? Or is there another way better than these two. I shall try to highlight a few points to discuss this issue. First, let me discuss about the two options below:

Suppressing anger: What is anger suppression? Suppression is hiding anger without bringing it out into the open. People feel angry inside, and they can hide it. Without showing their anger they can put up a fake smile, while the anger is eating them inside. Suppression is like an effort to digest anger. Suppression does not mean these people do not feel angry. They do and the degree can be variable, but they feel as strongly as those who let their anger out for destruction. Suppression stops violent anger from coming out, but if the angry person wills not to suppress the anger, they bring their anger out. One may ask, why do people suppress their anger? They can suppress anger for various reasons. Below is a list for our better understanding:

Fear: Strong fear can be the motivation to suppress anger. If a person is tortured by police wrongly, he feels anger towards that injustice. But if he shows his anger, he might be killed. Like that, in life situations, many people have reasonable and authentic fear for which they prefer to hide their anger to avoid further danger. People may suppress their anger as a survival tactic when they feel it is necessary.

Anxiety: Imagine, a poor housewife is witnessing her husband abusing her daughter. She feels anger inside, but she worries about the safety of her and her daughter. She can't see any way of receiving

immediate help. She worries for herself and for her daughter. For that worry, she controls her anger, hides it away from her violent husband, and pretends that she has no anger against him. People face many worries in life, and their anxieties often determine what is the best action they can take for that moment. So, a lot of people tend to suppress their anger from anxieties.

Fear of loss: Suppose a charity group promised your organization a big sum of money to build a nice project. They also gave you a timeline of when to start, how to start, and how to go step by step to completion. Your organization is excited, the community is looking forward to the project with high hope, but the charity organization delays and delays without keeping the promise. The leaders of the organization get questioned by the members, and the donors do not respect their promise. Now, the leaders feel angry towards the donor for breaching the promises, but they suppress their anger. They hide their anger for the fear of losing all hope. So, they remain patient and do not try to break away from the donors even though they find no guarantee of getting any penny at the end.

For fitting in: When I joined primary school, other children were bullying me. Did I like it? No, I did not but I remained quiet most of the time. I felt angry with their harsh discriminatory behavior, yet I did not show them my anger. When I think back, I realize that I was desperate to fit in. I wanted them to like me, give me importance, and support me to be one of them. I was failing that way. Then, I took the path of suppressing my anger, and used that anger as a fiery motivation to work hard to excel, so that they would come to me rather than I went to them. I did that. I joined in drama, singing national anthem, singing spiritual songs, and playing soccer skillfully. My anger pushed me to be resilient, and determined, and with hard work I soon became popular. Besides, a year later in the final yearly exam, when I scored the top mark in my class, then my wish came true. Other students started coming to me, and I did not need to make any effort to fit in with them. My suppression policy did some good for me.

For basic shelter or security: I saw many orphans living with some families for shelter and security. There are still so many countries where there are no special arrangements for orphans. Orphans must take shelter with orphanage or with some families. Many Governments in this world is behind in looking after the orphans. If some families are cruel to the orphans, making them work as free slaves in day and night, and beating them often for little excuses, then the orphans feel angry too. But can they afford to show their resentment and anger towards cruelty? Many can't, and I have seen that heartbreaking scenario in my life. Some of them train their mind that they had no right to be angry because they are orphans, and they must suppress their anger.

For religious teaching: There may be some faith that teaches that anger is bad. Anger, lust, and cravings must be controlled to excel spiritually. From that teaching, many religious people believe that suppression of anger is a good trait. If they can suppress their anger and desires, then they can attain a lofty place in the spiritual world. Some children are very sensitive and if they are taught that anger will make them bad people, and to be good people they must suppress their anger, then they might take that teaching into their mind and heart. They may take the anger suppression as a rewardable good deed.

For avoiding further damage: Suppose a relative borrowed a large amount of money from me. We made an agreement on how he should pay, how many lots, and he did not keep his promise. I felt

angry for his dishonesty but before showing my anger, I thought about the pros and cons. If I showed my anger, he would find an excuse not to give any amount back to me, and I would lose it fully. With the present law I could not get my money back easily without spending more money on the court proceedings. So, what would I do with my internal anger? On the other hand, If I did not show my anger, and gently tried to get some money back, I could get some money back. So, I decided to suppress my anger for diplomatic reasons. To avoid further loss, I had to suppress my anger.

For love: For tough love many people go through a journey with love and hate relationship. They may hate one another, or one may hate another, but for love's sake one or both may decide to hang in the marriage. I find many people are in that tough love situation. They are not perfectly happy, and they are angry at one another, sometimes the degree of anger goes high and low, but they try to suppress their anger as much as they can to make the relationship work. Someone said once, "I am angry with him but can't leave him because I love him too much." Another example is the loving mother. Some teenage children give them tough times, abuse them, show tantrum to them, and they feel angry about it. So, some mothers without showing their anger, cry secretly, and they suppress their anger, and then forgive frequently. Their unconditional love for their children makes them learn how to suppress their anger.

Avoiding the loss of fame: Even many haughty angry bosses suppress their anger to save face. In front of their customers or visitors, they portray themselves as angels with no anger. Others feel cool with their company. With hard work they have built a good reputation for being cool people. But they may lash out their anger to the sub-ordinates, to their wives and children. It happens to many people who were yelling at their wives with anger, but the moment the bell rang for the visitors, they quickly suppressed their anger to welcome the guest with a smiley face. They skillfully hide their anger to become a different person. The same with many bosses who shoot the secretaries with bullet-like words with anger, can suddenly become smiley when the customer arrives. These people suppress their anger when they think will save their name and fame.

For reward: Some angry children forget their anger once they receive a bribe from their angry parents. They fight for the reward angrily with temper tantrum and they can hide their anger quickly once they get what they wanted. Moments ago, maybe they were fiery, but moments later they became cool. Some religious people do that as well. If they believe that suppressing anger would bring reward from God, then they would suppress it. Their devotion to faith is the powerful motivation in them, and they can use their motivation to control their anger with suppression method.

Is suppression the best method for anger control? Does it have negative effects? I shall answer the first question towards the end of this essay, but I can go through a few negatives about the suppression for the readers:

Fire inside: Anger is like fire. Does suppression eliminate anger, or it is pushed down under the carpet? No, it does not eliminate the anger and that means the fire is still there. In other words, fire is not removed, only it is covered. Is it more dangerous to have the fire inside? Or is it better to bring things out to be seen and can something be done about it? Please be the judge.

Still, it burns: Whether the fire is covered or shown, fire does not change its behavior. Fire knows one thing and that thing is burning inside to do damage as much as it can. That's why anger suppression does not give immediate comfort, or does not necessarily heal the wound, but it continues its damage quietly. Is that a good thing? Be the judge please.

It may come out: If the anger is covered under the blanket, how long can it be covered for? The main question is, is it in the safe box and can never come out of that box? Or will it find its way by keep burning to come out. It means, the suppressor must guard it for not allowing it to come out to the surface. Is that always possible? Please be the judge.

Long term consequences: If the hidden anger between husband and wife is ongoing for example, does it mend the damaged relationship? Or secretly the suppressed anger gradually eats that sweet relationship away? If suppressed anger is a chronic issue, then what damage does it bring to health? Or does that suppressed anger help focus on study, or in business, or in relationship to progress day after day? Or does the suppressed anger build up like inside the bottle? Our emotions are always on the move as time or water is always running. What happens if we block the running river? Does it stop forever, or does it find a diversion to storm out? What do you think then about suppressed anger?

Truth never comes out: If all the people suppress their anger, and never share the secret suffering, then truth will never come out. Is it a good idea to seal our hearts forever? Is it a good idea to fear only without showing courage? Is it a good idea to think about myself, and ignore the benefits of society? If none showed anger against tyranny, then how would people push tyranny back? If no-one expressed anger against the violations of human rights, then how the world could take steps to stop human abuses? Should we hide the anger to bury the oppressions and injustices in this world? Or we should express it to stop bad things happening on this planet? Please be the judge.

Correction is blocked: If one always suppresses anger then how will a wrong doer realize that he or she needs correction? Isn't it true that it is our human responsibility to try to correct one another? If I can't say to the bully, "I don't like it," with an angry sound, then how can I send a signal to the bully that he needs correction in his behavior? There are many insensitive people who need to hear why people feel angry with them. If they hear, that will make them think about their disapproval by others and they might try to change their manner to accommodate others with peaceful pace. Do you agree?

Encourage the wrong doer: In my youth, I was sweet in the sight of my friends and relatives. I was known as a non-angry peaceful person. That gave me lots of praise, love, and respect. But did I only receive praise? No, I did not. Some of them took it as my weakness, and they harassed me time to time. They took me for granted and they never thought that I would be angry about their rough treatment of me. I thought about it, and I felt that I was encouraging them to continue with my suppressed anger. Should I have expressed my anger then? What was the best option for me for the best outcome? Be the judge please.

Unhealthy: Anger of any sort is not healthy. Whether we suppress it, or we express it, anger is like fire. It knows how to burn without any thoughts. Fire does not understand love, sympathy, and compassion. It knows only to make us suffer. Can anyone tell me if his suppressed anger was good for his health? Did anger supply more protein? Or more vitamins? Or did it give some damage to

blood pressure, and loss of sleep. Does suppressing anger increase happiness for any person? Or does it contribute to more peace of mind? I know it does not but what is your opinion about it?

One sided victim: When one hurts from another's wrong, and the hurting one always suppresses anger, then the hurting person will be a one-sided victim. How long can we be one sided victim? Will that change society to be better? Will innocent people be suffering all the time? How will the solution come if anger is always suppressed? What are your thoughts on it?

Unhappy: The bottom line is anger burns happiness as the fire burns the firewood. We can choose suppression or no suppression, that is our choice, but the fact remains the same and that suppressed anger also causes unhappiness in us. Anger whether it is inside us or outside us always contributes to unhappiness. Can we then control our anger with suppression? I would like you to think more about it. I want you to think about it as well.

What about letting out anger?

What is letting out anger? It is the opposite to suppressing anger. When someone feels angry, without hiding it, bringing it out is called letting out anger. Many people in this world follow this option. There can be variation in degrees, but most often people will let others know that they are angry. Children are the best example for it. They do not process or edit their thoughts, and they will not be shy to show their anger tantrums. At home, or at the relative's place, or at school with classmates, or in the shopping center, they may show their anger if things do not go their way. Mothers are showing their anger to discipline their children. Spouses are angry at one another if their ego is punctured any time. If there are feelings of not being cared for, or suspicions around the relationship, then an anger episode will be more intense. Drivers on the road are often angry if another driver is slow, or not following the traffic rules. Teachers can be angry at students if they are not behaving well and not studying hard. Friends are angry with friends for insensitive comments. In a word, letting out anger is a common scene daily in human lives. One may ask, is letting out anger proper anger control? Or are there problems with it as well? I shall make a brief list about what may be associated when people let their anger out without processing it.

Beating: Expressed anger may be associated with out-of-control behavior such as beating others. Many domestic violence with aggression, attack and beating is the example for it. Whereas with suppressed anger, beating is out of the question. All the beating and fighting, attacking or aggression often comes with an outburst of anger. When people express their anger, they tend to act angrily, and that action is often not nice, safe, or lovely.

Incitement: I saw some fights. Rarely, they attack one another without provocation. Before the attack, they incite the opposite party with words or gestures. The inciting gestures are followed by anger. Then that anger reaches its peak like the aircraft engine before it flies. With full blown anger they lose their kindness in the heart due to their pent-up anger, and then the anger is expressed with violence of some sort. So, anger can incite others to fight. If anger is suppressed, then that incitement process is not there. I heard from a woman, when she was angry, she incited her husband, "Divorce me if you do not like me." Her incitement pushed his ego, and he said angrily, "I am divorcing you." A husband told me that her angry wife incites him saying, "Hit me coward!", and after hearing that a few times he gets angry, and he beats his wife.

Misunderstanding: A very sensitive wife told me that she ran away from her husband's house to her father's house because she thought her husband would kill her. She became too scared when he said angrily, "I am going to kill you." She took it on board, believed in it, and his angry words and gestures convinced her that he was going to do what he said. On the other hand, he said, "I was angry, but I did not mean what I said." If he did not express his anger with violent words and gestures, then she would not have misunderstood him. Often, misunderstanding motivates the other person to do damage to the threatening person whereas the angry person might have used the threat without serious intention.

Damage: To build a nice relationship people spend a lot of time, money, and energy, but to damage that relationship it does not take much. Sometimes, it only requires an angry outburst with harsh words. When people express their anger, they hardly use kind words. They use words to hurt back, or to make others suffer. An angry mother, out of frustration said to the beloved son, "Get out of the house. You are not my son anymore." The angry son may take it seriously and leave the house immediately, leaving her mother crying and saying, "I did not mean that. How could you leave without thinking about me. I am your mother, and don't I have right to be angry with you?" But by then, it is already too late, and the damage is done. It might take time to repair the damage, or the damage might not be repaired at all.

Breaking things: A 34-year-old lady told me about her anger in my Homeopathic consultation. She spends so much money every year to purchase nice things for her house. When she was complaining about the expenses, I asked her, "Why do you need to buy things every year?" She surprised me by saying, "I break them when I am angry with someone." Her anger coping mechanism is breaking the most valuable things in her house. Does she regret it later? Yes, she does. But she imagines that she is breaking her enemy by breaking her valuable stuff. With her anger expression she feels overwhelmingly that she must break something. Some children throw things away when they express their anger. Maybe they want to be noticed, and throwing valuable things gets mother's attention quicker. With suppression of anger, people keep their violence locked inside.

Image: People sometimes forget the words, but they remember longer what they see. I am one of them. My visual memory is much longer than hearing memory. I still remember many traumatic sceneries that I had seen in my childhood, but I forgot so many interesting words or sentences that I heard then. If I had seen an angry face with violent gestures, that image is still vivid in my memory, and still now, that image traumatizes me. With expressed anger, that is a risk. The risk is giving an image to others that might haunt my future opportunities. I might have changed my angry gestures over the years, but the image I left with my victims has not changed. Some successful people are controversial despite their great achievement just because they did something horrendous in the past, and victims speak out against them. Is it worthwhile to express anger violently to leave an ugly image behind?

Missing the opportunity: Time and tide wait for no-one. It is true that opportunity does not come again and again. Opportunity must be taken when it's the right time for the best effect. Just imagine, you are going to make a historical deal, but you got involved in the argument. You could not control your anger, and you walked out from the deal. You may pull your hair later regretting your angry walk out. If you could suppress your anger then, you might have made the historical deal. I saw a striker

in the world cup soccer get angry, lost his control, and hit a player from the opposition team. The other player was cunningly trying to incite him to attack him, and to be noticed by the referee to be sent out of the game. The good player fell for the trick, and hit the other one angrily, and as punishment he was sent out of the game. What an opportunity did he lose? He lost the game in the world cup and contributed to the loss for his team. He was sent out from that final game for which he prepared himself all his professional soccer career. He missed his opportunity to suppress his anger. If he could suppress his anger then, he could have earned more respect and glory for him and for his nation.

More problems: An angry father wanted to discipline his teenage son. He meant well, and the son was at fault. Due to his young age, he was not thoughtful, and he exceeded the limit many times. The father wanted to make him realize his mistakes, and angrily asked his son to leave the house. The son went away with abandoned feelings and told some relatives. They advised him to stay away from his angry father. The father found out that his relatives were sheltering his son against his will. That made him angrier with a feeling that his relatives were betraying his expectations and were spoiling his son without correction. He called his relatives and announced that he would cut off his relationship with them. That also made his relatives angrier, and they chose to take revenge against him. So, they used his angry son to act against him to hurt the father more. The question is, did that anger from the father help the son to be corrected? Or did it spread the fire around more? Did his angry outburst solve the original problem, or had added more fire onto the original fire?

Wrong words: When a bullet comes out of the gun can it be taken back? Or when that bullet hits its target to damage it, can the damage be reversed? No, when the bullet is out, the damage is already done. The bullet may kill the person or may injure. Similarly, angry words are like bullets to kill hearts, or to injure the hearts. Once it is out it can't be returned. What angry words do you use when it is expressed violently? It kills the love, the happiness, and the comfort in the heart. If not, the angry words may break the heart so badly causing the victim to cry, suffering from pain, grief, or depression etc. Wrong words like cursing, swearing, and blaming come out when people are too angry. Anger covers the rational part of the brain allowing the words to come out without proper editing. Can the damage be recovered later? Sometimes, the damage can be healed and other times it can't be. Is it worthy to cause damage by expressing anger when it should be controlled?

Limit: People feel angry when they perceive that another person was unfair to him or her. So, they often try to justify being angry to counteract the wrong. In that case, when they are angry, and expressing anger, can they measure how fair their angry outburst is? Do they consider if their anger was the same as the offence, or more than the offence they received. If the angry outburst is more than the fair limit, and exceeded by its harm, then is it not a form of oppression? If the other person showed his anger towards me of 50 points suffering, is my return anger 50 points or more? If it is more, then I have exceeded the fair limit and I am guilty of that extra injustice. Do we ever consider this fair equation when we express our anger? Do we become greater damagers than the damage we receive? The worry is that we usually do not measure our anger expression in terms of fairness scale. But Allah will judge us fairly for our actions. Can we afford to forget it?

Alone: Angry outbursts hurt people's feelings. People do not like to be around angry pests. They like cool people who do not get angry easily and do not burst out with anger suddenly. Some faces look

nervous, and they get angry with little things. They make people around them agitated, fearful, and worried about their hot temper. What happens to those people mostly? People leave them alone and move on with new friends who are pleasant. One day, when they do not find people around them, they suffer from loneliness. The opposite is true. The bees stick around the beehives because of the honey. Honey is sweet, and they love sweet. The Holy Prophet (peace be upon him) had a sweet personality, and whoever came to him as a friend had never left him. He was not hard-hearted, nor rude, nor angry but very pleasant, and his companions were sticking around him like bees. They were so fond of him that they were prepared to give their lives for him. Can we be sweet with violent anger expression? Should we not think about it more?

What was my original question? The question was about anger control and whether suppressing anger is better for anger-control or expressing anger is better for anger-control. I have described a few pros and cons for the readers to reflect more on this question. I asked a couple about this question the other day when I was writing this book, and it was fun to watch them engaging in a polite debate about which method is best. I did not intend to write an answer in this book but in brief, both methods have harm and benefits, and they should be used when the benefits are more than the damages. In other words, one must consider wisely the time, the situation, the persons, and the fairness etc. For anger control, I shall write more about the Islamic tips in this book in the following chapters Insha Allah. Islam prepares the total mind and emotion for anger control, and when the mind and the emotion is set for something, then the body follows it. For example: A man can't throw a punch without the effect of anger in his mind and emotion. The most important point is that we must control anger in a way that is as safe as possible, or as beneficial as possible, or as harmless as possible because Allah loves those who control anger for HIS pleasure. Let us remind ourselves the Quranic verse in which Allah says:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"And who control anger and pardon (all) man, Verily, Allah loves those who do good."

[Al-Quran 3:134]

Anger control for Allah's sake

Previously, I asked a question and answered it. The question was, "Can people control anger?" The answer was, "Yes, people can." I have also discussed that there must be a motivation behind to drive people to control their anger. With case examples, I brought out the motivations such as, keeping one's face, or for better business, or for saving oneself from troubles etc. When there are good reasons for which one finds enough determination, then it becomes easier to control oneself to be able to control anger.

That's how humans in this world are trying to control their anger or have controlled their anger successfully. An employee can feel angry with her boss, but to keep her job she might control it. Or a student might feel angry towards his teacher but from the fear of losing marks, he might suppress his anger. Or a shopkeeper might feel angry towards certain customers, but for the sake of business might swallow the anger. Or a player might dislike his captain with anger yet can hide his anger to keep his position in the game. A couple may be angry towards one another, yet they can behave in

front of their children to pretend to be good role models. Or a doctor may feel angry towards his patient yet due to professional conduct might control the anger whereas he would have lashed out that anger if it was against his spouse. Often, people control their anger fearing the bad consequences, but at home they express their angry outburst due to the absence of bad consequences like in the outside.

But anger control in the light of Islam is bit different than anger control in daily life for name, fame, security, job, or business etc. Islam has prescribed anger control for an excellent purpose, and that purpose is to please the Almighty creator Allah. One may ask, why should I control my anger for the pleasure of Allah? The answer is simple. This is due to the Faith, and Faith is as following:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"To Allah we belong, and truly, to HIM is our return."

[Al-Quran 2:156]

Allah created us and everything in this universe, and HE rules the universe, and HE sent us to this world for a testing period, and HE set up different kinds of tests for us, and anger control is one of them. Therefore, we must pass the test according to HIS Guidance, and HIS guidance is that whatever good we do, we must do for HIS pleasure, not for the pleasure of our personal names, fames, desires, and gains. To gain that excellent intention and motivation, Allah prescribed daily activities for the believers. In their 5 times prayers, daily education, daily family managements, daily compassions and so on, they must have the intention to please Allah only. Then, one month fasting for self-control, in pilgrimage self-control, and in charity and in good actions in their lives, they must intend to please Allah only. That way, Allah wants them to be totally free from selfishness, selfish desires, and selfish relationships. Allah wants them to be above a low level of personal gains in their anger control and to be high in morality and spirituality for controlling their anger for the sake of Allah All-High. Many people may worship their selfish desires, and to satisfy their personal gains or gratifications they can control their anger, but it compels them to be the slaves of their greed, desires, and selfishness. Therefore, anger control for personal selfish desires prevents them from being purely sincere servants of Allah to pass the test for Paradise.

So, anger control for personal gain may give people a temporary pleasure or gain, but in the long run they are circling around their selfishness by only becoming permanent slaves to their own selfish wants. They can't climb up the ladder of high spirituality, and they can't pass the test, and they can't gain the guarantee of everlasting happiness, anger-free relationships in Paradise. In Paradise, Allah will remove all the bad feelings (GILL - Quran 7:43), all the grudging feeling and all the anger and hatred feelings. To qualify for that Paradise, Allah prescribed anger control practices in this life for the sake of Allah only. Allah wants total submission from us. HE does not like half or partial submissions. HE wants to see if we can control our anger through total submission to HIM. HE wants us to say, "We can do anything to please YOU ALLAH, even our anger, rage, hatred feelings etc." Allah wants us to say the following with full sincerity in intention:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say, my Salah (Prayers), and my sacrifice, and my living and my dying for Allah, Lord of the Universe."

[Al-Quran 6: 162]

In the Islamic anger control course, we find two components very clear. One is the effort for controlling our anger and another is the intention behind the control efforts. If one is practiced and another is not, then it is not anger-control in Islamic sight. We need to understand this very clearly because it is very important for the understanding of the true Islamic practice. Islam teaches for good deed such as anger control for peace, harmony, love, kindness, and forgiveness. For that good deed, Islam also has prescribed good intention. Even though other humans do not see our intentions, Allah does, and HE sees the true intention behind our anger-control efforts to grant pass or fail for us. What does that mean? I shall give an example to make it clearer.

Suppose I am angry with my wife. We lose our good sleep due to our anger, and never feel happy in marriage. It affects my job and restricts my earnings. The gossip goes out and some people do not respect me as much as they used to. I am planning to stand in the local election, and I am worried that if my anger story goes out then I won't be popular anymore. So, I sat down quietly one day to note down my anger, concerns, and solutions. I made 3 columns, about anger, about my concerns, and about what I should do. My note helped me to see everything clearly, and I realized that unless I control my anger, I will lose too much such as:

- I will lose my good health.
- I will lose my happiness in marriage.
- I will lose my wife.
- I will lose my children.
- I will lose my income.
- I will lose my respect in society.
- I will lose my popularity.
- I will lose in the election and
- I will be a miserable loser.

Looking at all these bad consequences, I told myself to choose either the loss by increasing my anger episode, or to gain a better future by controlling my anger. I decided to control my anger for the sake of good health, happiness in marriage, my wife, my children, my income, my reputation, my popularity, my election winning, and for my gains in my life. I consider it is my smart decision because I was able to analyze the pros and cons with my anger, and I have chosen anger control for my gains. Moreover, I can now control my anger without any problems because my mind is convinced that it is for my best. I think it is smart, but is it smart in the light of Islam? Again, a list of a few important points must not be missed. They are:

- **I was able to control my anger**: Like me, many humans are controlling their anger. Good on me and good on them.
- **My reasoning helped:** I reasoned, made a list, made efforts and it worked. The same way, many humans can control their anger with proper reasoning.

- **I gained a lot**: My anger control saved my marriage, income, and reputation. The same way if any human can control his/her anger will help, then to gain prosperity in this life.
- **I saved myself from troubles**: Definitely, I saved myself from ruining my life, my family, health and wealth and my good reputation. I saved myself from misery and humiliations, and the same way, any human can control anger to be saved from troubles.
- **My intention:** My intention was to gain or to save my things, to protect my ego, to serve my desires, to increase my honour, and increase my happiness. For that intention, I am still serving myself, and I am putting myself first. As a result, I will get what I wanted in this life, maybe fully or partly, whatever Allah allows for me. But my intention was not to please Allah, or I did not control my anger because of Allah's command. As a result, I am not qualified to gain rewards from Allah because I did not do it to please HIM. On the Day of Judgment, Allah can say, "You did it for some worldly gains and I gave you all or part of them. Today nothing is left for you from ME."

Now, I must think hard, do I want anger control for temporary gain in this world? Or I must control my anger for the sake of Allah to receive rewards in this temporary life and in the never-ending permanent next life? I hope, with this example, I could explain the important role of intention in Islamic teaching. In Islamic teaching, the result of the good action depends on the intention behind it. That is why for the believers, anger control for other gains is not good enough, because it only brings some temporary benefits, and it does not bring everlasting benefits such as Paradise. In my case example, If my intention was that I would control my anger for the pleasure of Allah who commanded me to look after my health, wife, kids, job, income, respect, social responsibilities to serve humans etc. then I would qualify for rewards in this life and in the next life. But I missed out on rewards from Allah because HE was not included in my intention as it should be. Islam teaches me to put Allah first in everything, and then through Allah's commands I should look after myself, my family, my neighbors, and my all-fellow humans.

There is a question from the above analysis. The question is, am I controlling my anger every day for the sake of Allah? This burning question will save us from great loss, the loss of rewards from Allah. Can we wish for any loss? Or can we not be careful to prevent loss? Or can we afford to lose the opportunity of receiving rewards from Allah in our anger control? We can't as believers, and that's why we must ask this question of ourselves frequently. Again, the question is, "Am I controlling my anger for the sake of Allah?" I can tell you, it may sound easy, but it is not. It will be a constant battle against our selfish desires for anger control. Some Muslims like me, may be getting angry for selfish reasons, and yet again, they are controlling their anger for their selfish reasons without realizing. We must feel sad if we do that.

But if a believer learns how to control anger for the love of Allah or can train his/her mind to bring Allah first for the dealing of angry situation, then that anger-control will take a permanent shape. It will be permanently implanted in his/her mind, and the mind will be pleased with the happy promises from Allah for anger-control. Is one method good to follow or the hundreds of them? For anger control, there are numerous methods and tips available, and that is good. But what I am saying is that Allah has provided one method and that is anger-control for Allah's sake. If we can stick to one method from Allah and for Allah, then we have everything in one. In Allah's method, we have every

tool and equipment to understand anger, why is it, how to use it, how to rationalize everything, how to modify our perception, what to believe and what to avoid for healthy perception and for healthy heart etc.

Again, why anger-control is to please Allah? The answer is to maximize the rewards from Allah and to minimize the loss. For example, is all anger control good? We need to ask this question with an open mind and with full honesty. What does Islam say about that? Islam categorizes anger control in three main types in terms of gain or loss. They are:

Anger control that brings rewards from Allah: If the anger control is according to Allah's guidance, and following the teachings of Allah's Messenger, and with the intention to please Allah, then that anger-control brings rewards from Allah. Such as forgiving your spouses for their mistakes, or not punishing a person who has verbally abused you. We can earn rewards every day for our kindness instead of anger, for the intention of receiving rewards from Allah.

Anger control that earns loss: The anger-control for supporting the sinful actions brings no rewards but loss. Allah prohibited murder for example. If we see an oppressor is murdering an innocent person, we should feel anger towards that sin, and we should show our anger in a way to discourage or defeat the killer to save the innocent life. This anger gives us energy and motivation to be brave to try to stop the murder without exceeding limits. But instead of feeling angry against the crimes like rape, murder, corruptions, if we follow anger-control policy to feel happy about all those crimes and we ignore the cries of the suffering people, then that anger-control will earn sins (Loss of rewards) because that anger-control will encourage the crime to grow, and the suffering to increase. That kind of anger-control is for the wrong reason, and for that society will lose fairness and happiness. How can they expect rewards from Allah for encouraging the wrongs when Allah has prohibited the wrongs at the first place? How can anger-control in immorality be beneficial for society? How can that anger-control be good for one's individual spiritual health? Even though anger-control is intended to please Allah, still, that will not bring any rewards from Allah because Allah only grants rewards for good deeds.

Another example is about a robber. He gets angry with His wife when she talks about the rewards for Halal income, and she prohibits haram income. She does not know that her husband is a robber. He told her that he was doing some sort of flying business. So, he feels angry towards her moral lectures but controls his anger to hide his robbery. For this anger control, will he gain rewards from Allah or will he lose the rewards. Even if his intention is clear, "I control my anger for Allah," he will earn loss because he is robbing against Allah's approval. It is like, your original product is poison, and you are adding some milk in it. Will that milk make the poison like milk? Not at all. Similarly, with robbery (poison) adding good intention will not bring any rewards except loss.

Anger control brings no gain or no loss: For example, I am suffering from a headache today. Children are making noises, and I feel a bit irritated. I wanted to yell at them, but I decided to control my anger and let them play. I controlled my anger. I did not do it to support evil actions, nor did I have any intention to please Allah. This anger-control was not for Haram thing, nor was my worship to Allah. In terms of reward, this anger-control will not bring rewards from Allah, and it will not bring any sin either. It is a neutral one (Mubah). The lesson is, at many times, we might be controlling our anger

just to be nice or to be calm without gaining rewards from Allah. If we, in those situations, make the intention that I am controlling my anger for Allah's sake, then we will qualify our gains. We only need to remember two things. One is, we are controlling anger in good things in good way, and two is, our intention is to obey Allah. That way we can maximize the rewards and we can build up a permanent habit of, "Anger control for the sake of Allah."

Chapter three: Islam and anger control

Islam with the best recipe?

Is it true that Islam offers the best recipe for anger control? This is the question about in this essay. Why am I asking this question? Questions are asked with necessity to find out more. When people look for the best recipe, what do they do? They ask questions to learn more, to compare, to be sure about different recipes, and then to choose the best one. Anger-control has many recipes, and I want to find the best one. That's why, my question is not to you or anyone, but my question is for Islam to convince me that it surely offers the best recipe for anger-control. Islam does not teach me to follow it blindly but to follow it with sure knowledge. Islam taught me to learn, to question, to read and to research with the terms like IQRA (Read, study, and learn), and TADABBUR (Look for answers, research) etc.

In the title above, there is three main important issues. One is ISLAM, the second one is Recipe, and the third one is BEST. To make it simpler, I shall try to focus on ISLAM more than the detailed recipe because I shall write about the Islamic recipe throughout this book. Here, the most important concept is ISLAM being the best recipe provider for everything including anger. I shall go through few points to explain it, Insha Allah.

Complete recipe: The best recipe must include everything in it. For example, a recipe has many ingredients included in it, and if one or two is missing then an incomplete recipe will not give the best result. Similarly, an anger-control recipe has many things included such as knowledge, wisdom, mind, emotion, body, and spirituality etc. Besides, it includes the consideration of surrounding, social, and personal circumstances, environment, and inter-relationship between humans etc. A complete guidance, and direction about all these things, needs a complete guidance, meaning a complete recipe. Islam is that complete code. This is a divine complete code of life. It does not leave anything that is necessary for anger-control because Allah has completed HIS Code *(Al-Quran 5.3)*

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا

Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way.

(Al-Quran 5:3)

Perfect recipe: A perfect recipe means there are no mistakes in it. To err is human, we know that. So, who as a human, can come up with the perfect recipe for anything? Which human can claim that she or he is above shortcomings? Or who can claim to be perfect? If no human is perfect, then how can anyone provide a perfect recipe for anger? To offer a perfect recipe for anger, one must have perfect knowledge about human psyche, and human emotions. Does any human have the full and errorless understanding of self? If not, how a human can prescribe for a perfect recipe for anything related to human? Allah, the GOD of mankind is perfect, and HIS perfect prescription is called Islam. That is why, Islamic anger control is a perfect prescription from GOD because HE perfected it *(Al-Quran 5:3)*

Recipe from the All-Knowing Creator: For the best recipe best knowledge is essential. Best knowledge about mind, emotion, seen and unseen are very necessary for coming up for the best anger-control recipe. Human knowledge has shortcomings especially in the unseen arena. They can try their best but without depending on the Creator they have nothing because the creator created them in the best mould *(Al-Quran 95:4-5)* but without the best guidance they can drop to the low. The manufacturer of a computer has thorough knowledge about it, and similarly, the creator alone has the best knowledge about human outside and inside shape, functioning and controlling. Allah is the creator for mankind, and HE has prescribed Islam for their proper functioning and the controlling. Therefore, Islamic recipe for anger-control is from All-Knowing Allah and is the best.

لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ

"Indeed, We created Humans in the best form"

(Quran 95:4)

ثُمَّ رَدَدْنَـٰهُ أَسْفَلَ سَـٰفِلِينَ

"But We will reduce them to the lowest of the low 'in hell'"

(Quran 95:5)

Holistic recipe: If we take only human emotion into consideration, then that will be a tiny part of human. But humans need a holistic approach, and the anger-control recipe must be with holistic approach as well. Emotion is not limited to one or two issues, and anger is the same. Anger control includes, why human is created, what is their purpose of life, what is their safe boundary, and how anger is related to those things. Humans is a very sophisticated creation, and only Almighty Allah knows all about them. Allah knows about all needs, reasons, and outcome and HE only can offer a holistic recipe for the anger-control issue. Holistic approach covers every need and addresses the essentials for every need for the best outcome. Imagine, we take the suppression method for anger-control, and we end up sick or oppressed. That one sidedness is not holistic, and it brings side effects. Only the All-Wise Allah prescribes recipe with holistic approach, and HIS code Islam provides holistic approach for the best anger control.

Recipe for both lives: Islam teaches about two lives. This life is for the test, but the next life is for the result and the next life is never ending. Islamic anger control is designed to suit both lives, not just for the one by leaving the other. When Allah offers recipe for anger control, it aims the success in both lives. That combination is unique, the motivation for anger control in this life greatly depends on the success in the next life. Without Allah's guidance, that unique achievement is not possible. Therefore, the Islamic anger control recipe is unique, and no other courses are as complete as the Islamic anger control course. Islam is a recipe for success in everything, and it is from All-Knowing Allah. That is why, it is best, its guidance is best, and with it, people can achieve best in everything including anger control.

Recipe with ease: If I take an anger course, I will be guided about what to do, but no one will do it for me. Who can help me to protect my heart? No human can do. No one can have the power to control my heart, assist me by removing the enemy who is inspiring into my heart such as Satan. But for Allah, is it different? I can seek HIS protection from anger, and from Satan HE can save me. Where

can I find Allah's assistance without following HIS Islam, the code of life for me? Allah sent Islamic guidance to make anger control easy for us. HE provides support for us in many ways that we can't see. HE protects us from unseen enemies, and with wisdom, patience, and perseverance etc. Therefore, Islam gives the best recipe for anger control.

Recipe for inner peace: One may ask if anger control is by suppression or expression. When one asks the same question to Islam, it provides a variety of ways to receive inner peace in the heart. That way anger can be replaced with inner peace. Allah has the power to send inner peace in human hearts. Anger removes inner peace and Allah can send inner peace. Inner peace settles the restlessness in the heart and deals with anger in a calm and wise way. The human heart is like a bottle, and when that bottle is in peace, anger can't stay in it. Islam gives the recipe for inner peace. Islam is from Allah and Allah gives human recipe for inner peace to make sure they can control their anger in the best way.

Recipe for heart cleansing: People feel anger in their hearts because in the heart there are elements to welcome anger, to rear the anger, to increase anger, and to add negative feelings to make the anger like a bomb to hurt the opponent hard. These elements are called diseases in the heart (Qalb). For example, jealousy. How can one control anger unless he/she cleanses the heart to free the heart from it? Islam has recipe for treating the jealousy as well. Islam prescribes heart cleansing guidance to cleanse the hearts from negative elements to keep the anger outside as an unwelcome guest. No one can be able to control anger effectively without cleansing the heart properly, and to cleanse the heart properly Islam gave the best guidance. Allah created hearts and has prescribed heart medicine for spiritual heart diseases. So, Islamic anger control recipe is best in that regard.

Recipe for total success: Islam is like a medicine from Almighty Allah to give total healing. Anger control is a part of total healing. Total healing comes from WHO has knowledge about totality in human happiness and success. Humans have partial knowledge, but Allah has the total knowledge. HIS prescription for anger control comes with the total package of healing. It includes healing for mind, emotion, reasoning, wisdom, protection from seen and unseen, self-control mechanism, guidance, HIS help-blessings, and mercy etc. No human can provide the complete package as Allah can. Therefore, Islamic anger control recipe is from Allah, and it is with the best total package, therefore best.

Recipe to deal with known and unknown: Known and unknown in anger control is the biggest deal of all because Satan who instigates for anger is unseen. We can learn many anger control techniques without knowing the unseen enemy Satan, but it will not help us completely because the real enemy is out of our sight, and we do not know how to drive it away without Allah's help. What weapon can we use to attack Satan back? What power do we have over the Satan without Allah's help? No worries if we follow Allah's code. HE did not leave humans in the dark about the seen and unseen situations that are related to anger directly and indirectly. HE also informed the unseen to boost the morale of humans to find enough motivation to control their anger to be saved from the unseen life ahead. For a non-angry peaceful Paradise, Allah's code can prepare us to face the impediments in this life like anger, and we do not have to worry about the things that we can't see yet most important for our salvation. Islam gives that recipe, and it is therefore the best recipe for anger control.

Recipe with right boundaries: When humans decide the boundary with right and wrong to justify or not to justify for anger, they are most often influenced by biasness, selfishness, and nepotism. In the name of fairness, they follow their egotism. For example, Firaun was angry against Moses with the notion that he was right to defend his oppression against vulnerable people. Even he justified his anger to kill the innocent baby boys from Moses followers. So, if the fairness boundaries are left with humans, then they can misuse their anger to cause more unfairness. That's why, to receive fair boundary, humans need to surrender the boundaries given by Lord of the Universe. HE is fair. That is another reason why Islamic anger control recipe is with fair boundaries thus best.

Anger control or anger elimination.

Does Islam teach to eliminate the anger? We need to be certain about Islamic teaching. Any misunderstanding about Islam will be disastrous. Islam is from Allah, and it is the perfect message with perfect guidance. If we misinterpret the perfect message, then we will understand the wrong thing, and we shall make mistakes. As a result, we shall deprive ourselves from correct notion, correct practices, and then we may be deprived from Allah's rewards. Therefore, Islam must be understood from authentic source, and no one has the right to add or leave ideas with Islam which is Allah's guidance. Let us look at few points to explain that elimination of anger is not what Islam wants. Before going to the Quranic evidence, I shall mention few points based on common sense. Some points are:

Allah never asks for anger elimination. In Islamic teachings, elimination of anger is never there. In the Holy Quran or in the Hadis, nowhere do we find the suggestion that we must eliminate anger. If Allah wanted elimination, then why did HE give it to human emotion in the first place. The Holy Prophet (pbuh) never taught to clean the anger out. The previous messengers never taught us to be totally anger free. If Allah wanted anger elimination in humans, then HE would have given that message. But any such message from Allah never exists.

Anger elimination is impossible. In this world, so many studies are taking place by scholars, academics, and psychologists about anger. They are trying to understand more about anger so that they can suggest ways to handle it, to cope with it, or to control it. No one has suggested eliminating anger. The earth does not have anger like a human. When we cultivate the earth, prepare the soil, we dig the soil, break the soil into powder to plant the seed, the earth does not show any anger towards us. Our emotions are not like the earth, and if anyone poke our emotions, we respond with anger. If anyone pushes us, poke us, hurt us, or inflict pain on us, we feel anger and we push back. Allah created humans and placed anger in them in a way that can't be removed by surgery or can't be separated. Anger is not like a tumor that if we dislike it, we can go through surgery to take it out. Anger is not like blood that can be drained out and be replaced with non-angry blood. Allah made it blended with the total personality and it is impossible to eliminate. This is Allah's prerogative, and no one can change His creations.

Anger is a necessity. Allah created anger in humans as a necessity. It is not for uselessness. Allah makes everything perfectly to suit its roles. Allah made humans for a special role. The role is that they will be HIS vicegerents on this earth, and they will have wider talents, understanding, expertise, mental and emotional process and so on to fulfill their life purpose, and anger is essential to be part of all of it. Without anger, they will be incomplete, and they can't be successful ambassadors of Allah.

Anger is there in them to play an important part to assist them to feel or see things holistically. Humans without anger will be emotionally dead, and dysfunctional.

Anger contributes to balanced feeling. Anger arises in humans when someone feels off balance in their emotions. Anger is like an antenna that senses danger and notifies the mind to check whether it is a threat or safe. With anger, humans position themselves for safety, and for defense. If the antenna is taken out, the entire defense mechanism will collapse. Humans are Allah's ambassadors to establish balance among humans with fairness and justice. Anger plays a great role in establishing the firm justice system, and if anger is taken out the motivation that fires up humans against injustice will be absent. Without anger human feelings will be out of balance and it will not work.

Humans are not robots. Robots have no natural feelings because they are not independent. Humans design robots, and they operate them as they want. Therefore, robots do not have freedom of will. On the other hand, Allah created humans with freedom of will, and HE gave them different feelings to use them as they want. HE gave them anger to use it, when necessary, with guidance. So, the guided ones, as they choose Allah's guidance with free will, can follow the divine guidance in their uses of anger. Allah did not make them robots and HE made them as a higher being with honour, respect, with responsibilities. So, they need anger control but not elimination.

No elimination but control is the teachings of Islam. Now, we can look at what exactly Allah wants regarding human anger. If HE prescribes anger-control, then what is the evidence. Let us now focus on some evidence from the Holy Quran and Hadis below:

Allah wants anger control: In the Holy Quran, Allah did not say to eliminate the anger but to control it. The evidence is Allah's Own Words:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"And who control anger and pardon (all) man, Verily, Allah loves those who do good."

[Al-Quran 3:134]

In the verse above, Allah did not say, "Who eliminate anger and pardon man." If anyone could eliminate anger, then there was no need to pardon man. If there is no anger, then there is no need to feel for revenge, and then there was no requirement to forgive instead of taking revenge. Allah says about controlling anger. Allah did not say that anger is bad and to cut it off completely, rather to manage the anger in a controlled manner. How did Allah's Messenger explain the teaching of the Quran? Allah sent HIS messenger to teach, to explain and to demonstrate the Quranic teachings to make it easier for people to understand. So, did the messenger of Allah teach about the elimination of anger? Or to control the anger? Let us find the answer from him (pbuh). Hon Anas (May Allah be pleased with him) reported that Holy messenger of Allah said:

مَنْ كَفَّ غضبَهُ كَفَّ اللهُ عنهُ عذابَهُ يومَ القِيامةِ

"Whoever controls His (her) anger, Allah will remove HIS anger from him (her) on the Day of Judgment."

[Bayhaki, Mishqat 4894]

Here again, Holy prophet (pbuh) did not teach for anger elimination but encouraged for anger control. Therefore, anger control is the teaching of Islam.

Anger control is the healthy option: If I have trouble with some food, then what is the healthiest option for me? Eliminating all the food for me? How can I survive without food? I will die of hunger one day if I stop eating. So, eliminating food is not the healthiest option. Then, should I eliminate my stomach or abdomen? If I take the approach that has no tummy and no irritation, should I cut my tummy off. How can I survive without a tummy? Will I feel healthy without an abdomen? So, that is also not a healthy option for me. The same way, should I cut my head off due to the headache? Every wise person would say, "No, do not eliminate your stomach, or your abdomen, or your head but manage your food, and worries to manage your tummy and your head for wellness." That is the right advice, and it can be applied to the anger issue as well. We need to manage anger in a controlled manner without thinking of eliminating it because we can't eliminate it anyway. Islam is the religion of common sense because it is from the same creator WHO created the anger in human as well.

Allah instructed for control: In the verse 3:134 in the Holy Quran, Allah mentioned "Wal Kaajeeminal Gaiz" Gaiz is anger or rage and "Kajim" is control. It means keeping the anger where it should be without exposing it in an unsafe way. It is like a hot water bottle in which hot water is kept using it as a hot application to receive comfort in pain. Hot water is extremely dangerous if it spills on your skin because even a drop of it may cause more pain than the original pain. To receive the benefits only, and to avoid the harm, the hot water is kept inside the bottle with tight screw to make sure it is kept in a safe place. Anger is that hot water, and Allah commands people to keep it under control to make sure that it gives them comfort not burning. When our anger is under control, we can then use it properly without further incident.

Anger control for healthy mind: Excess in anything is bad. Too much food makes us sick. If we carelessly eat more food than we require, we often feel nausea, or some people develop indigestion, and some then get diarrhea. Diarrhea is a symbol of lack of control. When the sphincter can't control the expelling, that is called diarrhea due to unhealthy state of stomach or intestine. So, for a healthy stomach we control our eating, we select the right healthy food, and we take proper care of hygiene for preparing a healthy diet. When we do not control all these safety processes, our abdomen goes out of control and gives us sickness. Our mind has the same principle. If we allow the anger to be too much, then it makes our mind sick because the mind only needs as much as it needs balance to stay healthy. But excessive anger, stress, anxiety, grief, anticipation or fear takes the healthy state away from our minds. That is why, before our mind loses the healthy state, we prevent sickness by controlling the elements properly. Anger control is therefore for our healthy state of mind.

Anger control for not exposing ugliness: What comes out from out-of-control anger? It brings out elements of ugly traits and they are unpleasant to others. What comes out from an angry husband to his wife when he is angry with her? It brings out curses, abuse, telling off, hatred, cruelty, and fire. These are ugly traits because they sound awful, feels painful, and they diminish the beautiful personality the wife had about him one day. Anger exposes all the secret weaknesses to paint a bad picture about the angry person. Anger damages the nice image of the person for which he regrets later. Islam wants people to hide their ugly traits for their honour. Allah never reveal their secrets and give them respite for correction. Allah also commands people to keep their ugly secret to work

on it for correction, but when they are angry, they expose their ugliness to destroy their own reputation. They make them controversial, and they suffer from it. If they can control their anger, then they do not have to suffer from their loose screws.

Self-change in anger control

Do I feel angry at myself easily, or do I feel angry at others easily? Often, I found that whatever I do, or I think, I take the approach as if I am an angel, very happy with myself, my attitudes, my behavior, and my actions. So, I do not feel angry at myself much. But when I feel offended by someone, I feel angry because I think they are at fault, and I am Mr. Right. Do you feel that way too? Or are you different than me? The truth is, if we want to feel angry, and magnify our anger as much as we want to, and then make a mountain out of a mole hill, and then express our anger violently without control, then we do not need to do anything. Without any effort it will happen as without any efforts to control the airplane will crash. But if we want to control our anger, then we must work hard with ourselves.

We may say, this angers me, and that person angers me or the imperfect world angers me etc. I understand that the world angers me, and too many things in this world are around me that bother me, annoys me, and makes me feel angry with madness. But can I change this world? Can I find a world where there is no annoyance? Can I find people who will be exactly as I like? Can I go anywhere on another planet where everything is perfect for me to be fully free from anger and rage? Can I wave with a magic wand to change all my family? Can I control the world and my surroundings? The answer is simple. I can't change the world because they do not follow me, and they do not obey me, and they do not depend on me. Why would they change for me? Will I change myself for them? Will they not feel angry if I demand them to be changed for my sake? Why would they give up their freedom for me? The world will stay as it is, and I can't change the world for anger control, but there is an easy solution that is within my ability and that is to control myself only to control my anger.

Changing myself is the easiest option than changing others. I can't change even my wife, or my child, or my mother or father, or any relatives. That is the reality. Every person is unique, and every person has unique perception. How can I control their perception? I can't but I can alter my perception to divert my anger for my anger control. Why should I try to change my surroundings without changing me? I feel angry, and I have the tools to control my own anger, and I must use my tools to control myself. Is it simple? Yes, it is simple, and Islam places this responsibility on me. Allah made me a responsible vicegerent and has placed self-control (including anger control) responsibility on me, because this is the best method. Let me give a few examples to explain why self-control and self-change is the best method for our anger control.

It suits our honour: Allah has honored the children of Adam. For maintaining that honour, we never like others to tell us off, do we? We do not like others to dishonor us, do we? We do not like others to criticize us, do we? But if we do not control our anger by ourselves, then others will tell us off, will dishonor us, and will criticize us. To save us from all sorts of dishonor, Allah commands us to take our own charge, and control our anger by ourselves with HIS guidance. That way, we can retain our honour in this world, and we won't be humiliated in front of humans on the Day of Judgment.

It suits our freedom: Allah has given us freedom of will, and for us that is also a great honour. It is up to us to control our anger or not to. Allah did not send police, army, or guards to force us to control our anger. Angels never force us to curb our anger. Allah does not punish us immediately without giving respite for correction without forcing us to make sure we are enjoying our freedom to be tested. Now, if we do not use this freedom to control our own anger without blaming others, then we will fail the test. But if we use our freedom to control our own anger by changing ourselves and adjusting our sensitivity, then the gain is ours.

To be our own boss: Do I like to be my own boss in my business? Or I like someone else to boss me around? Do you prefer other people to push their ideas on you? Or do you prefer to do things your own way? I can say that I am a very sensitive person, and I dislike others telling me what to do, especially about things that I know what I am doing. Allah has given us that opportunity to be boss for ourselves. HE has given us the boundaries with Halal (Allowed) and Haram (Prohibited), and then has given us opportunity to be our own boss 24hrs 7 days in a week, to be dignified. Besides, HE has given us knowledge, willpower to reason and to enforce the right things on us to control our own anger without being bossed around. Therefore, is it not the best idea that we take our own control over our emotions, and control our own bad desires to control our own anger?

For self-assessment: Who other humans know my feelings better than me? Which professional can see exactly what I am thinking during my anger? Whom can we rely on to tell us daily how much wrong or right I am doing every day? Allah has not appointed other humans for us for our self-assessments. Allah has given us all the tools and equipment inside us to use them for our self-assessment. With it, we can ask ourselves of what makes us angry, and what makes us feel violently angry, and what other spices form our emotions get mixed with anger (like hate, jealousy, and greed etc.), and what are the wrong we have relating to our anger according to Allah's guidance, and what are the righteous steps we must take to change ourselves to shift our anger? Our self-assessment points to our mistakes in a dignified way and allows us to correct ourselves without announcing it to anyone. Allah commands us (Al-Quran 59:18) to do the self-check to see what we are earning now and, in the future, (Next life). We must assess our anger and take righteous action about it before it goes out of control. Self-assessment is another dignified way to retain our best reputation before it collapses.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ

Be mindful of Allah and let every soul look to what ⌜deeds⌝ it has sent forth for tomorrow.

[Al-Quran 59:18]

For self-improvement: For the sake of self-improvement, we must know more about our own anger. Allah placed responsibilities on us to give us chance to improve ourselves all the time. HE made us imperfect but with the ability to strive for perfection. That room for self-improvement is absent in other creations. For example, angels are given perfection in certain jobs, and from their level they will not go below, or they can't go high, but humans have the range between very high and very low. *(Al-Quran 95:4-5)*, and to be gainer or loser *(Al-Quran 103:1-3)*. If we suffer from violent anger, we are at the low level of righteousness, but if we try according to Allah's Guidance, then we can improve

a lot to reach the higher level. Therefore, to control anger, we can improve ourselves with our knowledge, and efforts.

لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ

“Indeed, We created Humans in the best form”

[Quran 95:4]

ثُمَّ رَدَدْنَـٰهُ أَسْفَلَ سَـٰفِلِينَ

“But We will reduce them to the lowest of the low ‘in hell’”

[Quran 95:5]

وَٱلْعَصْرِ

“By the passage of time”

[Quran 103:1]

إِنَّ ٱلْإِنسَـٰنَ لَفِى خُسْرٍ

“Surely humanity is in ‘grave’ loss”

[Quran 103:2]

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ

“Except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance.”

[Quran 103:3]

Again, Allah did not appoint angels to control our anger. Allah has left it with us. Allah did not send HIS Messenger (PBUH) to change our anger. Allah sent him (PBUH) to show us Allah’s guidance on how to control our anger. On the Day of Judgment, I must give an account to mine, and every other person will give their accounts alone. Similarly, Allah did not take responsibility on HIM to control our anger, instead HE has given us all the equipment to control our own anger. HE made us responsible, and HE will judge us one by one about our responsibilities. Therefore, to whom should we wait for our anger-control except ourselves?

Finally, why must we change ourselves for anger control? The main reason is, we feel angry for our own sensitivities. We feel offended by our own perceptions. We feel hurt for our own state of mind. We have a set up in our minds, emotions, and we have desires according to our own expectations. We see what is good and bad according to our own inner eyes. We want the world to treat us in our own way. Therefore, every element that is responsible for anger is within us. If we do not change it, then who can change it. It is not the other person’s job to change us because everyone is busy looking after his/her own inner issues. The simple solution is that we adjust ourselves to fit with the world. That’s all we need. If we only adjust our sensitivities, perceptions, expectations, desires according to Islamic guidance, then we do not need to change the world. Allah made it easy for us. If HE wanted us to change the world for anger control, then that would have been an impossible task.

Self-change requires one person, and that person is only you or me. If we can identify the triggers for anger and learn from Islam how to prepare ourselves with right thinking and feeling, then we can control our anger. Insha Allah, I am going to highlight Islamic anger-control tips throughout this book, and we will see that every tip comes down to us. It is our job to understand Islam better, implement in us better, and achieving better results. May Allah guide and help us! Ameen.

Helpful points to anger control

Can a tablet help to control anger in humans? There is no silver bullet to control anger. The only way to control anger is by making some efforts or taking mental-emotional or physical actions. Anger is a part of humans and only humans can control it with hard work. There is no magic wand that can relieve people from anger instantly. The creator has placed it in humans and has given the tools to use them to manage their anger. If a farmer wants to cultivate without using the tools and without hard work, then nothing will grow on that farm. The same applies with anger control. Below I shall point out a few helpful hints that if we remember and practice, then we should achieve success in anger control Insha Allah.

1. Seek help from the creator of anger,
2. Know the enemy,
3. Check your desires,
4. Surrender ego,
5. Be sure before anger,
6. Identify the triggers,
7. Know the right teaching,
8. Change self,
9. Look at the bigger picture,
10. Learn to forgive, etc.

Now let me explain the above 10 helpful hints for more understanding.

Seek help from the creator of anger: If someone makes a computer, then the maker will know how to fix it better. Or will someone else other than the maker know the maintaining better? Commonsense warrants that the maker will know better how to operate the things he/she made. Now, who created anger? Who created humans with anger? Will the creator know the best helping tips for HIS creation's anger control? Anyone can understand that. Then why not we apply the same principle in human anger control? Allah has created humans and created anger in them with all other emotional traits, and only HE can help us, and guide us how effectively we can control our anger. That does not mean that we can't seek help from counsellors or therapists. Allah has provided humans with the mind, the brain, and the ability to collect information, and process it to benefit one another. With Allah's help, humans learn skills. What I am saying is that we can always start seeking help from Allah, and with HIS help everything will be easier.

Know the enemy: Who is the worst enemy to push us to anger? Is it the person I am angry with? Or with the person who offended me? If another person was an enemy, then how come one person does not get angry with the same thing that another person does? One person may feel offended

with a term that another person may laugh about it. It means, the person is not the enemy, and the enemy is someone else. Yes, that real enemy is not humans but Satan. Satan is the avowed enemy of humans who inspires into our hearts to increase our anger, to say the wrong words, and act wrong to be unhappy, to spread unhappiness, and to lead the angry person to the Hell Fire. Satan is such an enemy that we can't see, and we can't use any weapons to fight back. The only weapon that works against the Satan is what Allah has taught. Humans do not know the unseen, and if Allah did not inform them then humans would not know their real enemy in anger, and they would not know how to drive it away to control their anger.

Check your desires: Selfish desires or wants are one of the biggest reasons to be angry. When things do not go their way, then people justify being angry. In this life, unless we control our desires, we can become slaves to it. Then we can demand for what we want to have for our comfort, prestige, name, fame, power, and position. The moment we won't get it, anger will revolt against the people who blocked the path of our desires. For desires, some people want a glamorous life, and for it they desire to have lots of money, and for it they may go into ill-gotten money, and for it they may be angry whoever oppose to their ways. This is just an example of selfish desires from which greed, stinginess, corruption, cheating, robbing, bribing, exploitation and so on spreads in the hearts and in society. So, the best solution is to cut down our unfair desires and demands. If we can do that, our wrong expectations will not be there, and our anger will not be there too.

Surrender ego: Ego is necessary for identity but if the ego grows with false identity, then it becomes another biggest reason for anger. The true ego is, "I" am a servant of the Creator Lord. So, I am humble, and not greater than anyone. But the false ego example is, "I" am an honourable and higher than the lower-class people in society. Firaun's false ego was, "I" am the god of Egypt, and everyone must worship me. Many people in this world live with a false ego, and when they do not get the honour as they think they deserve, then they feel angry. Communities, nations, organizations etc. can suffer from that false ego, and when they feel their ego is punctured, they can feel so angry that they can justify fighting, killing, eliminating those who oppose them. Often, we say, "I feel angry because I feel humiliated." That humiliation feeling may be linked with some people's false ego. The feeling behind it can be, "I am honourable. I deserve respect and you did not give me the respect that I deserve. Therefore, I feel humiliated and angry." The remedy for that false ego is surrendering oneself to the Lord Allah and feeling extremely humble. The result will be no false ego and no anger.

Be sure before anger: This is the requirement of wisdom in a person. Some people jump to conclusions without checking what is the truth. They decide based on suspicion. When someone passes them information, they do not make any inquiry and they take quick action. Once in my student life, I was praying Asr prayer while I heard some other students were screaming that, "Let us go quickly. Our students are under attack." Many other students ran out of the hostel running towards the spot. I finished my prayer quickly and ran after them. After running about 800 metres, I arrived at a spot, and I found the message was exactly opposite. I was calm but many students were angrily beating a few people. When I tried to rescue the attacked people, my student friends were angry at me. They had done so much damage. If they had only checked the truth before getting angry then so much damage could be avoided. Islam teaches to find out the truth before deciding anything, or before actions to avoid loss, grief, regrets, and damages.

Identify the triggers: How can we control anger? The answer is, “By doing something about it.” One thing we can do is make a list of what angers us. We can all start with “Me”. What angers me? Below I shall give a few examples that angered me in my youth, and not so much now.

- When I am hungry,
- When someone verbally abuses me,
- When I can’t do well in my exam,
- When my boss tries to control me too much, or
- When I make a mistake, etc.

Every person will come up with a different list. The list can be long or short. Just keep listing without hiding anything. I was surprised to see how many issues used to anger me. I thought I was a cool person until I saw my own hand-written list. I showed my wife and she said, “I did not know most of the things that makes you angry.” That list helped me understand myself more than before. When I looked at the long list, I identified how many monsters I had inside me. I recommend everyone to make a list about what triggers anger in you, because you will see the benefits by yourselves.

Know the right teaching: After making the list, my question was, “What can I do to manage my anger?” I was looking for the most authentic teachings that will be fully free from sins, and fully righteous. That was my preference. So, I chose Islamic teaching for my anger control. The main reasons for choosing Islamic guidance are, it is divine teaching, it is without errors, it is with absolute perfection, and it is to gain rewards for the eternal peace in Paradise. Often, we can know the triggers, but the prescription remedy might not be the best. Imagine, you know you have infection, and you are prescribed antibiotics. Have you ever experienced that you were prescribed antibiotics that did not work? Or instead of healing your infection, it gave side effects? I have experienced that. So, for quick and effective healing, one needs the correct remedy. I felt that Islamic knowledge for anger control would be GOD’s prescription and I took that one without hesitation.

Change self: This is an easiest start because it does not need other people or does not require to depend on others. It is safest, and it can avoid questions, spreading my bad names in the community, and any reprimands from anyone. After my trigger list, I easily marked the issues that were from my false ego, desires and I started working on them to change myself. It was like shifting the targets. I shall give an example here about my self-change without hiding. One of my childhood triggers was for my suppressed anger, “I did not receive love as I expected.” That was my strong desire, and from it, I used to expect lots of love from my loved ones. I was shy and did not tell anyone. I used to get hurt easily, and from hurt I used to feel angry quietly. After spotting it later, I asked myself about what I could do to fix it. Satan was injecting ideas in me to increase my anger, and I decided to remove Satan’s goal post. I learnt from Islam that I should only expect love from Allah because HE has no limitations in it. Whereas my loved ones are all humans with huge limitations. Even if they are willing to fulfill my expectations, due to their shortcomings they can’t deliver it to me. I changed my goal post about my expectations and since then, I gave up expecting anything from any humans, and instead, I always make dua to Allah to fulfill my expectations. Since then, expectation issue never can make me angry. This is just an example of how we can change our inner desires, attitudes, reliance and so on to change our goalpost to avoid anger.

Look at the bigger picture: When we focus on a small issue, we see less. When we increase our knowledge more and more then we see more. Depending on knowledge people see either the smaller picture or the bigger picture. When something angers me, I start analyzing the present and future. I question, "What will bring for me a better future?" Will anger bring a better future or no anger? What is the bigger picture? A bigger picture means considering as much as possible around you and the result in future. For example:

- My safety
- My health
- My family
- My reputation
- My business
- My work
- My community
- My country
- The world
- My risks
- My sins
- My rewards
- My next life
- and Paradise etc.

Again, it is best to note down as many issues as possible related to my anger, now and future, and me and others. With wider consideration, I can see the holistic picture of bad effects of my anger, and it quickly motivates me to decide, "Anger is now worthy." My inner senses tell me, "Let it go Farid!"

Learn to forgive: Even though my analysis suggests that I did not offend, I was offended by others, and my anger is justified. But I did not stop there. I ask myself further, "Is anger more beneficial for my health, well-being, peace of mind, my family, the offender, and the world, or is forgiveness the better option?" When I think about the benefits, I consider all worldly benefits, and all the benefits in the next life. How do I know which option is better? I seek knowledge from Allah's Message, and Allah's messenger's role modeling. Besides, I pray to Allah seeking HIS guidance to put in me the right feelings and the right understanding. Surrendering my problems to Allah gives me instant relief from anger. Allah's promise about HIS rewards for forgiveness gives me so much hope, and happiness that brings tears in my eyes immediately with joy. I want Allah to forgive me, so I am keen to forgive others instead of sticking to the anger, rage, and revenge feeling. I am imperfect, but I can recommend forgiveness because Allah loves it if we can forgive for the love and reward from Allah. Forgiveness is the best remedy to be saved from continuous anger, and a forgiving heart does not anger easily. The best option is to make a forgiving heart filled with human love and compassion to keep that heart anger free. Prevention is better than cure, and in the issue of anger, we can prevent anger if we make a choice to build our hearts with forgiveness.

Anger and Satan

Who is Satan? What is his connection with human anger, and why must he be driven away for anger control? We can ask many questions about Satan, and if we try to discuss about Satan fully, we need another book. So, in this essay, I shall only try to discuss about Satan in relation to anger control insha Allah.

Satan is an enemy. Satan is from Jinn race who can see humans, but humans can't see them. The creator Allah informs humans about the Satan to warn them about the harm of Satan. Satan misguided Adam and Eve to be humiliated, and Satan will try to instigate humans to be too angry to expose their ugly traits to others to be humiliated. Allah warns all humans about Satan in the Holy Quran.

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ

"O you children of Adam! Let not the Satan misguide you, in the same way that he got your parents (Adam and Eve) out of the Gardens, taking away from them their clothing, to expose their shameful parts: Surely, he and His tribe (Other Jinn's) watch you from a position that you can't see them."

[Al-Quran 7:27]

Moreover, Allah warns the believers about the Satan in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O you who believe! Enter Islam (Allah's obedience) whole-heartedly; and do not follow the footsteps of the Satan; for he is to you an avowed enemy."

[Al-Quran 2:208]

People who do not follow Allah's warning and allow themselves to be misguided by their enemy Satan, Allah will remind them again about HIS warning on the Day of Judgment in HIS court. HE will say to them:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"Did I not command you? O Children of Adam! That you should not worship Satan, Verily, he is to you an open enemy."

[Al-Quran 36:60]

Satan has chosen to be the enemy to Adam and his children. When Allah asked him to show respect to Adam, he refused due to His arrogance. Instead of remorse he chose to be angry, and his anger brought out his hidden arrogance, jealousy and enmity and he prayed to Allah for wrong thing and that was to grant him the ability to continue enmity to destroy humans. Allah has informed humans about that information as well:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

(Iblis) said: "O Lord! Because You have put me in the wrong, I will make (Wrong) seem fair to them (The humans) on the Earth, and I will put them all in the wrong."

[Al-Quran 15:39]

Satan has a great part in human anger as part of his enmity mission. If we want to control our anger, we must learn about the enemy who plays part in human anger. Where can we learn about Satan then? Satan is unseen, and we have no idea how to protect ourselves from our enemies. That's when the importance of Allah's guidance comes, WHO knows everything about HIS creations, and HE sent HIS guidance to save us from danger, destruction, and loss. Therefore, without Allah's guidance, with human abilities alone, we can't find the best guidance for anger control. Divine knowledge is to help us to win in our missions. Anger control is a great mission, and we must win it with Allah's guidance.

Satan was victim of His anger.

If we want to understand about the devastating result of anger, we need to understand about Satan. No worries, All-knowing Allah, our Creator has told us Satan's story in the Holy Quran before we even asked for it. Allah wanted to make it easy for us. HIS love for us is unlimited, and HE wants us to know the truth, learn about the truth, and then practice the right thing from our learning.

Satan was arrogant, he even thought he was very pious, and knowledgeable. When Allah asked him to show his humbleness by showing respect to Adam (our original father), he felt angry about it because he thought that he deserved more respect than Adam. His false ego, and false perception trapped him, and his anger blinded him from accepting the fact that, "It is Allah who gives honour to who HE wishes." In Allah's sovereignty, no creation has power over Allah, Satan did not follow that simple teaching. So, he did a few things with his out-of-control anger. We need to remind ourselves about those failings and I should make a brief list of those below:

His anger was out of control: Satan could not control his anger and he wants the same for humans. He knows well about what he has earned for his out-of-control anger, and he wants the same fall for humans. His enmity towards humans is eternal, and all he wants is revenge by suggesting the humans about anger to fail like him. Nothing makes Satan happier than bringing disputes between the loved ones like husband and wife. When two spouses get angry, he suggests into their hearts to be angrier, to fight and savage the loving relationship to be depressed. Therefore, if we suffer from anger, we must remember that it is not us, but it is Satan using the anger as a powerful weapon against us.

He did not seek refuge to Allah: Due to his out-of-control anger, Satan did not seek Allah's help to calm his anger down. Without Allah's help, he failed to control his anger with his intelligence. This is a burning lesson for mankind. If humans depend on their intelligence only, and do not seek the help from the All-Wise Allah, then at some point they will be helpless because Allah did not give them all the wisdom to control everything. Allah kept all the power with HIM. Humans are not GOD, and the proof is that they seek for help when they feel helpless. Whereas Allah never seeks help from HIS creation. HE is As-Samad (the independent). From this point, we must learn to do the opposite of Satan and that is, we must seek Allah's help to control our anger.

His anger was mixed with hate: When the bomb makers put a few chemicals together to make bombs, they try to make the bomb more powerful to destroy more. Similarly, in our emotional plane,

when we mix some other things with anger, then that anger becomes more powerful to burn more and to destroy more. That's what Satan did. His anger was mixed with hate towards Adam. He did not accept Adam to co-exist peacefully, but he hated Adam too much. Hate is a negative emotion and it never wishes for peace, but it only wishes to destroy the opponent. We need to check if hate is mixed with our anger. If it is, then we must remind ourselves quickly, this hate is a Satanic trait, and I must get rid of it. Once we take our hate out, the high level of anger must subside as well. Love is the opposite of hate, and when we remove hate from our hearts, then the heart is replaced with love, kindness, and compassion. Love pushes the anger out.

His anger was with madness: Did you see anyone angry with madness? I have and I have also heard from some people who suffer from it. They told me that when they become angry, they do not think at all. When our intelligence is shut down from excessive anger, then we can't think about the pros and cons, and about the possible outcome of the anger. Shutting down the reasoning is one kind of madness, or insanity. The opposite of insanity is sanity and sanity is rationalizing, reasoning, and thinking before doing any action. If we think during anger before the explosion, our thinking convinces our hearts to be calm considering the consequences. If our reasoning reminds us about possible bad consequences, our hearts then can control our anger. Satan did not use his rational, and he suggests us the same to feel wrong, to say wrong and to act wrong with anger. Here again, we must learn that if we feel to show anger without thinking, then we must remind ourselves during anger that "It is not from me, but it is from Satan", and we must change that path immediately. Some people suffer from insane jealousy, and they can't control their anger because the envy, jealousy and hate make them crazy to inflict the maximum harms to the victim. This is Satan's tradition, and we must avoid it to avoid getting too angry.

His anger made him ask for the wrong things: Once I was called upon by a husband and wife for mediation between them. I heard their stories. They told me about their anger episodes, and how they curse one another when they used to get angry at one another. They used to pray to Allah for the wrong things. Such as, "O Allah! Give me death. I can't take any more," or "You go to Hell and rot in there," Or "Divorce me if you have courage," or "I should die before seeing your face," or "God! Give me power to destroy him/her." All these wishes are bad, dangerous, and only unwise heartless people can wish destruction for oneself or for others. Satan whispers those bad thoughts and wishes into human hearts because he had it with his own anger against Adam, and for his out-of-control anger he asked Allah to grant him wrong abilities for further destructions. He asked for granting the ability to continue doing wrong obstinately, and to carry on misguiding humans until the Doomsday, to take them with him to Hell as many as he can. What a terrible wish! For his wrong wishes, he will regret them forever. Do we want that? Not at all. That's why, we must do right thing when we are angry, and we must avoid what Satan did.

His anger pushed him to be an enemy not friend: Enmity is never a healthy option. It never brings happiness to a person. Enmity destroys the sweetness of love and friendship. Many people break their friendship for their anger at one another. It is a great loss. People should add more friends to the list, and to do that anger-control is essential. Anger is a bitter thing; it makes the friendship bitter too. This enmity with anger is also Satan's tradition. Satan was angry towards Adam, and with his out-of-control anger, he took Adam as his enemy, beyond that he extended his enmity towards all

the children of Adam and Eve. Was it a wise thing to do? Not at all. Did you see anyone doing that? I did. Some angry people who are angry with a member in the family, and they extend their enmity with other family members who did not do anything wrong. I have seen some people extend their hatred to the next generations too. Did you see some people who were mistreated by one person from an ethnic group, and then angrily they generalized the entire community, and treated them as enemies for one person's mistake. This is Satan's tradition. He was angry with one person Adam, but why did he take all children of Adam as his enemy. We must be careful about Satan's traits, and we must avoid them to curve the broadening harms from our anger.

His anger drove him to Hell: The biggest question is, did Satan's anger benefit him? Did all his bad actions with his anger help him anyway? Was he welcomed by Allah for his nasty anger? Do humans, after hearing his story from Allah love him? Did he receive respect, honour, success, happiness, and peace from his out-of-control anger? What is the main message from the story about him in the Holy Quran? The message is that his anger ruined his every positive thing. He became a loser. Adam and Eve for their humility, good heart, and seeking forgiveness for their corrections became winners, and Satan became loser for his arrogance with anger. He became deprived from Allah's Mercy, and all the blessings. He did not qualify for Paradise, but he qualified himself for Hell. We must remember this short and sharp message. Our aim is to gain Paradise, peace and happiness, and Allah's mercy. Without anger control, we can't receive Allah's love. Therefore, we must learn from Satan and his out-of-control anger to gain success insha Allah!

Satan pushes our anger buttons.

Humans have anger as a reaction to unpleasant or hurt feelings and Satan pushes the anger button in humans to continue their anger. Satan can sit on the human hearts to influence the heart to be angrier and to be out-of-control. His aim is to use human anger as a weapon to drag them down from honour to dishonor. Feeling angry is from humans but taking that anger out-of-control is for the Satan. In addition, humans have negative desires like hate, arrogance, selfishness, greed, and cruelty etc. When humans desire for bad things, again Satan pushes those bad desires to go out-of-control to degrade people from honour. Satan was angry against Adam because Allah gave Adam honour for his repentance, and loyalty to Allah. So, Satan vowed to do everything to dishonor the children of Adam from their high status to low status.

How do we know this fact? Let us find out from Tafsir Ibn Kasir. Allama Ibn Kaseer recorded a long hadis from Ibn Jarir [May Allah send mercy on him) in his Quran Tafsir *(Al-Quran 15.39-42)* as following:

"[The Hadis is long, so I took the very relevant part] In the past, there used to be Mosques outside the living area for Allah's messengers. So that whenever those Messengers needed to learn something from Allah, they could perform special Salaah in there and could supplicate to Allah for guidance.

Once a messenger of Allah was in a Mosque and Allah's enemy Satan came in and sat between Qibla and the messenger.

Then holy messenger said 3 times, "A'uju billaahi minash-shaitaanir-rajeem (I am seeking refuge to Allah from the cursed Satan.)"

Then Satan said, "Tell me how you can be saved from me?"

But Allah's messenger said, "You rather tell me, how you win over human being?" Holy messenger asked Satan twice.

Satan said, "I put pressure on anger and desires, during their anger and lowly desires of children of Adam."

With the above information, we are certain that Satan aims to control us through our anger and bad desires. He pushes those two buttons to make us angrier and greedier. Unless we seek refuge with Allah and make efforts to control our anger and bad desires, he tries to misguide us to be out-of-control in anger or in wrong desires. Islam teaches us this secret agenda against us from enemy Satan. With divine knowledge, we can find out the dangerous tactics of Satan against us. Once we know it, we can be careful, and every time we are facing more anger, we will know that Satan is using our anger button to destroy us, and we can quickly take our driving seat back to establish our control. Islam also teaches how to push Satan out of our hearts, and I shall discuss about it soon Insha Allah!

Islamic knowledge is very important for anger. We can see that from the story in this essay. Without Islamic knowledge, how can a human know the devastating role of Satan in us? How one would know that in anger there are other parties involved who are unseen yet very influential? Or how one would learn the technique to drive the unseen enemy away easily to be free from over anger? Schools or universities can't offer this education because they do not know unseen knowledge. Unseen knowledge comes from Allah, and to learn it we must increase our efforts to learn Islamic knowledge. That knowledge will help us to control our anger better.

Anger and Satan, in the Quran and Hadis.

All the thanks and praises to Allah for revealing our secret enemy. Without HIS information, we would never know our most dangerous enemy, and without HIS guidance, we would never have the tools for full protection from Satanic tactics. Briefly, I would like to cite a few Quranic verses, and Hadis to explain that how anger and Satan are interrelated. In other words, anger and Satan co-exist, and we must be careful with our anger to make sure that Satan can't misguide us with our anger.

Satan causes hatred between humans: People feel angry to those who they dislike, or feel disgusted with, or they feel as their enemies. Behind all this, the underlying foundation is hatred. Satan works on pouring water on the hate-plant in people. For this hatred, one group of people fight against another group with anger and rage. For this hatred, believers are hated by those who feel angry with faith and sometimes they do not hesitate to harm the believers. In today's world, the biggest challenge is online hate spreading against one another to incite one group to feel angry towards another. If people knew that the hatred is accompanied with Satan, then they would have felt disgusted to accompany Satan. For believers, they must feel unpleasant to be partner with Satan in their angry episodes. They must be far away from Satan. They must remember Allah's clear message:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

“Satan’s plan is (only) to cause opposition and hatred between you.”

[Al-Quran 5:91]

Satan uses every opportunity to cause disharmony: People feel angry mostly when they are communicating with one another. Often, when two people talk in harmony, Satan looks for opportunity to cause misunderstanding, incite them to feel angry and to say harsh words to break the harmony. Especially, when people disagree with some issue, unless they control their negative thoughts, Satan pushes those negative buttons to feel haughty, humiliation and to fight with anger. That’s why, sometimes we see arguments between two people or groups turn into argument with disagreements, and then disharmony with angry word exchanges. In the Holy Quran, Allah has kindly informed humans to be careful during speaking and guided to speak with kind and respectful words to avoid offending one another, and to block Satan from injecting the venoms to continue anger.

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا

“And say to MY servants that they should (only) say those words that are best; Verily, Satan brings in disagreements and disharmony between them; Surely, (Satan) is to human as open enemy.”

[Al-Quran 17:53]

Satan’s work is to ignite anger: Feeling angry is normal but Satan adds fire of anger to be out-of-control. This is a sharp reminder for the believers, and for the truth-seeking people that between the person and his anger there is a third unseen enemy involved. Usually, people do not consider a third person if they do not see the third person. If the third person has a role between me and my emotion, then should I not know about that person, and about that person’s harmful agenda? I must, and Islam guides me in this. Otherwise, I would have thought that rage and anger was only my production. Or I would have only blamed myself for my rage, and I would not drive Satan away for my anger control. Holy Messenger of Allah (peace be upon him) taught us about that third person in his teachings as well. He (pbuh) said:

ان الغضب من الشيطان

“Innal Gadaba minash shaitaan (Surely, anger is from the instigation of Satan).”

[Abu Dawood]

Drive Satan away for anger control:

Islam is not only to inform the problems, but it comes with solutions. The solution taught by Islam is not man-made but from Almighty GOD Allah. Islam informs that Satan plays a big part in uncontrollable anger, and for the humans the biggest challenge is how to drive Satan away when they are angry. Humans can’t see Satan, can’t touch it, can’t hold it to arrest, can’t throw Satan into the prison, can’t shoot or stab to make it run away, or no one can fight with Satan physically or with weapons. Whereas without driving it away how one can control the anger.

So, we must surrender to the knowledge of Allah WHO created Satans and humans, and WHO has guided humans to be safe from the attack of Satan. At this stage, I shall cite a few verses from the Holy Quran, and a few Hadis for our guidance. In them, we shall find a few tips how to drive Satan away for anger control:

- **By seeking Allah's protection:** This is the main remedy to make Satan leave us alone. This is a very important point because taking protection with anything else is not an effective way to be saved from Satan. Satan is there with people every second of every day and every night, and seeking protection from other humans does not scare Satan. Satan is only afraid of Allah because he has no power against Allah. In other words, for anger control, seeking Allah's protection is essential. There is no other best way than this. Islam teaches it as the first and foremost tool to be saved from Satan's suggestions for anger control. Allah is teaching in the Holy Quran to seek Allah's protection against Satan:

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ . وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ

"My Lord! I seek refuge with You from the whisperings (suggestions) of the Satans (devils). And I seek refuge with You, My Lord! lest they may attend (or come near) me."

[Al-Quran 23:97-98]

- **Taking shelter with Allah:** As soon as any suggestion from Satan attacks our mind, we must take shelter with Allah to be safe. Allah's remembrance is powerful enough to drive Satan away. How can I know that Satan has attacked me? The answer is that it can be any evil thought including the following:

  - Anger/Rage,
  - Unnecessary fear,
  - Panic,
  - Anxieties,
  - Too much sadness,
  - Haughty,
  - Jealousy,
  - Hatred,
  - Hopelessness,
  - Thoughts of disobedience to Allah,
  - Doubts about Faith,
  - Cruelty in heart,
  - Laziness,
  - Nightmares etc.

  Allah Merciful is giving us remedy to drive Satan away whenever we feel evil in our hearts. Satan can place his hand on heart to continuously misguide people to feel negative and hopeless, and to suffer from negative feelings. The remedy to drive Satan away is to bring Allah into our remembrance. Allah says in the Holy Quran:

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

"If a suggestion from Satan attacks your (mind), find (your) shelter with Allah; Verily, Allah hears and knows (all things)."

[Al-Quran 7:200]

- **The words that drive Satan away:** Alhamdulillah! Allah made it easy for HIS servants. HE did not leave them to argue which words would best to drive Satan away, instead HE had informed it clearly in HIS own words. Allah's guidance is such, that it is complete and easy for anyone to follow. What is that powerful word that Satan can't stand still and must run away? The Holy Messenger (peace be upon him) has said, after seeing two people angry at one another:

إِنِّي لأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I know a word which, if he were to say it, what he feels would go away; he needs to say: **AU'JU BILLAHI MINASH-SHAI-TAA NIRRAZEEM** "I seek refuge with Allah from the cursed Satan," and all his anger would go away."

(Sahih Muslim 2610b)

سُلَيْمَانُ بْنُ صُرَدٍ قَالَ اسْتَبَّ رَجُلاَنِ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهُهُ فَنَظَرَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم آنِفًا قَالَ " إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " . فَقَالَ لَهُ الرَّجُلُ أَمَجْنُونًا تَرَانِي

Sulaiman b. Surad reported that two persons abused each other in the presence of Allah's Apostle (ﷺ) and one of them fell into a rage and his face became red. Allah's Apostle (ﷺ) saw him and said:

I know of a wording; if he were to utter that, he would get out (of the fit of anger) (and the wording is): I seek refuge with Allah from Satan, the accursed. Thereupon, a person went to him who had heard that from Allah's Apostle (ﷺ) and said to him: Do you know what Allah's Messenger (ﷺ) said? He (the Holy Prophet) said: I know of a wording; if he were to say that (the fit) would be no more (and the words are): I seek refuge with Allah from Satan, the accursed. And the person said to him: Do you find me mad?

- **Drive Satan away by ablution:** Ablution is made for the sake of Allah. Therefore, ablution brings Allah's remembrance, and water is to cool down. Water is anti-fire meaning anti-Satan. Allah's remembrance and Allah's blessing (Water) together drives Satan away to control the anger. The Holy Messenger (peace be upon him) has said:

إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا يُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ

"**Anger comes from the devil, the devil was created of fire, and fire is extinguished only by water; so, when one of you becomes angry, he should perform ablution.**"

(Abu Dawud: Mishqat 4886)

- **Take refuge with Allah from two types of Satans:** One type of Satan is from Jinn, and Islam taught us to take Allah's protection against them and from their harms. They inspire all the

negative feelings, thoughts, and ideas into human hearts, and we can't see them. But there is another type of Satan who also instigate people to be misguided, and they are from humans. They follow Satan in their thoughts, in their feelings and actions, and Islam placed them into the category of Satan as well. So, according to the Islamic teaching, Satans are two types. One type is Jinn Satan, and another type is Human Satan. Allah taught us to seek shelter with HIM from both. If a human follows Satan's trait, can incite other to be angry, to fight, and even to do the massacres. Besides, a friendly looking pretender enemy can have hate and envy against others hidden in the heart. Only Allah knows all the dangerous hearts, and only HE can save us from their harms. Allah Merciful taught in the Holy Quran to seek HIS shelter from Jinn and human Satans:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ . مَلِكِ النَّاسِ . إِلَـهِ النَّاسِ . مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ . الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ . مِنَ الْجِنَّةِ وَالنَّاسِ

Say: "I seek refuge with the Lord and Cherisher of Mankind, the king of Mankind, the God of Mankind, from the mischief of the Whisperer (of evil, the Satan, or the Evil ones), who hides away (After His whisper), who whispers into the hearts of Mankind, from among the Jinn and mankind."

[Al-Quran 114]

Therefore, if a human is inciting someone to be angry, we should recite the following:

AU'JU BILLAHI MINASH-SHAI-TAA NIRRAZEEM

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allah from the cursed Satan,"

- **Driving Satan away before Quran recitation:** Satan is a dangerous enemy. It does not only incite people to be out-of-control angry or to do evil actions, but he also whispers into human hearts to demotivate them from doing the best deeds. For example, in the work of charity, Satan inspire fear of poverty in those who are willing to give charity. Satan whispers, "If you give charity, you will be poor, so you should not give charity." Or Satan may whisper to a worshipper, "You are still young, you can pray regularly when you are older." Or to a young Muslim Satan might whisper, "Hajj is for older people. Finish your world tour and then you can think about the Hajj." Or Satan may bring other thoughts when Muslim is praying (Salah) for Allah to divert his mind to make his rewards lost, etc. Satan may whisper many negative thoughts into the heart of the Quran reciter to divert his mind from the reciting and learning. Therefore, Islam teaches Muslims to be always on guard against Satan, and always seek refuge with Allah to drive the Satan away. Allah guides them that they should recite the following even before reciting the Holy Quran to prevent Satan's evil inspirations:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"**So, when you recite the Quran, ask for Allah's protection against Satan, the outcast and cursed one."**

[Al-Quran 16:98]

Again, how to seek Allah's protection from Satan? The answer is, by reciting the following verse:

AU'JU BILLAHI MINASH-SHAI-TAA NIRRAZEEM. "I seek refuge with Allah from the cursed Satan,"

Satan's anger was a weakness not strength:

Satan took His mission to misguide children of Adam. His anger with hate made him mad to throw a challenge against humans, and he promised to Allah many things including the following:

ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

"(Satan said) "Then I will attack them (Children of Adam) from before them, and from behind them, from their right and their left: and YOU (Allah) will not find most of them to be thankful (For YOUR Mercies)."

[Al-Quran 7:17]

In His promise, if we think carefully, we can find the following components to suggest that his anger was a weakness, not the strength:

- **He lost his temper:** Control is strength and losing it is weakness and dangerous. For example, when my car has control, it is safe and strong, but if the control is lost, or weak, then I might face a terrible accident. Losing temper is not a sign of power but it is a sign of losing power. Another example is, when a person is walking on the slippery road, he walks with control and does not scream, but if he loses His control and slips downwards then he screams because his control is lost, and he can't save himself. Similarly, getting angry is like screaming from desperation. Some people during an argument get angry. Do you know why? They feel calm if they have enough reasons, logics, and good ideas, but when they are run out of good reasons or ideas, they feel that they are certainly going to lose, and they feel that their ego is under attack, and that feeling prompts them to get angry. Satan was weak to hold himself calm, his temper control mechanism was weakened, and he became out-of-control angry. Satan wants humans to follow his weakness, but humans must not follow him to save their strength.
- **He lost his sanity:** Physically when people lose control of their rectum sphincter, what happens then. They develop diarrhea due to weak sphincter. Mentally, when people lose their sanity, what happens then. They become insane. Is losing sanity a sign of good mental health or weak mental health? It is the strongest sign of weak mental well-being. Sanity is a powerful ability to control the mind to save it from going bananas. Satan became insane with jealousy, envy, and anger so much so that he lost his sanity due to his weak mental power. Then, all his decisions for future were nothing but crazy decisions. Satan has lost the battle with his anger with insanity, and now he wants his enemies (humans) to lose like him with anger. Can wise humans afford to follow Satan's weak mentality? Not at all.

- **He could not control his anger:** Anger controlled him, and he could not control his anger. It shows his anger was stronger than his self-control. If anyone's emotion dictates his mind, then mind becomes weaker and weaker. The mind's job is to put a check on emotions and choose the best depending on proper reasoning. But if the mind has no power, then emotion can dictate the person impulsively to do anything. Humans are responsible beings, and if they do not think properly due to weak mind, then they can act wrong, and for their wrong actions, the world will become a dangerous place. Allah gave humans all the necessary tools and tips for self-control, and they must not follow the trend of Satan who could not control his anger when he needed. He could not even hold his angry outburst before Allah. Just imagine for yourself. Would you lose your control in front of a ruler? Or in front of a Judge? You would not, because your common sense would strongly suggest to you that you should control your anger in front of a ruler. Satan could not control his anger in front of Allah because he was mentally too weak to push his control button. Can humans follow Satan's footsteps by losing the ability to control anger? Certainly not.
- **He was unable to consider pros and cons:** Anger hides the part of the brain that does reasoning by diverting the total focus on the subject on which the angry person is focusing on. Anger causes everything to move too fast without allowing the mind to rationalize. If the mind is equipped with strong nuts and bolts, anger can't break them to be loose and weak. Strong mind has the power of holding back to think properly before actions, but weak mind can't. Satan's anger was more powerful than his mental power, and as a result, he could not think of pros and cons. His angry promises against the children of Adam to Allah had no positive input from his mind. His anger was like a loose cannon that had no control and threw all the bombs at the innocent children of Adam. Adam did not harm Satan, nor any children of Adam had done anything against him. His anger blinded him to choose the wrong target, and to harm them wrongly. Can humans follow Satan's trait to inflict pain on innocent people for their angry unhappy minds? Not at all. Humans must use their wisdom over their anger, and they must consider all the pros and cons before actions to make sure that they are not contributing anything negative in this world.
- **He was too weak to control his impulse**: Impulse is like a reckless horse who can run anywhere without any rules. A reckless horse can be dangerous. It can throw the rider down, or it can run into the woods to disappear. In the running track, a reckless horse can run away losing the race, or can run into a vegetable field to ruin the crops. What do people do to control a reckless horse? The place reigns over it to control their moves in a desired, and beneficial way. Human impulse is a very powerful emotional trait, and it has no boundaries from itself until the mind puts some boundaries around it. Impulse does not appreciate thinking, searching, and finding out if the outcome will bring good or bad. Impulse is a desire that wants anything right now. It requires reins as reckless horse to keep it within beneficial actions. An impulsive angry person can hurt someone very badly by abusive language, or by emotional hurts, or even by injuring physically or event by killing. He may regret it later when everything is too late. Adam's son Qabil killed his brother Habil angrily and impulsively. His regrets after impulsive killing could not bring his

dead brother back. If he could think properly before His horrible killing and controlled His impulse! But Satan incited him to kill his brother quickly and impulsively. Satan wants all humans to follow their impulses without reasoning. Can humans afford to follow Satanic tricks? Certainly not.

- **He was weak in his wisdom:** What is wisdom? It is an ability to separate the right from the wrong, and to see the future outcome. With wisdom, people can see the short term or far-reaching future. Wisdom allows people to see even the Day of Judgment, Allah's court, and the reward or punishment after Allah's Judgment based on the divine knowledge. Satan did not see that. He thought that by waging war against peace-loving Adam and his children, he would be a hero. Did he become a hero? Or did he become a zero? He failed to take the lesson from wisdom that fighting never brings happiness. His promise to attack humans was not a wide decision. He asked for fight, not reconciliation and peace. His lack of wisdom or weak wisdom failed to see the beauty of harmony and love, not the enmity. Have you seen any neighbors in peace if they are constantly fighting against their neighbors? Or a husband who is always showing his anger with his wife is happy? We humans need to grow our wisdom to seek peace and happiness. Satan lost his happiness forever because he had weak wisdom.
- **His weak intelligence pushed him to the wrong decision:** Intelligence in humans is an unseen element. Can we see human intelligence? Yes, we do see by their actions. An intelligent person will take good decisions, but a person without intelligence will take wrong actions. The simple sign of intelligence is that the person decides to see the merits and benefits of it. For example, an intelligent person decides to be a good citizen because it brings good benefits for himself or for others. But an angry unintelligent person may decide to go against the norm and law to be destructive, violent, criminal and an angry mob. Satan decided to be an angry mob. For his weak intelligence, he chose all the negative traits, not contributing anything good but all bad. Does it make sense to any intelligent person? Anyone can wonder, could he not decide for anything good? Why did he decide to take the path of lying, cheating, anger, rage, and becoming an evil one? The lesson for us is that we must use our intelligence to be good people, and to be able to control our anger by doing opposite that Satan did unintelligently.
- **He could not avoid the harmful path:** If you can't gain anything, at least you try to prevent the loss. This is what a person would do. Or if you find the safe road is blocked, you do not take the swimming path in the vast ocean. Your common sense guides you to wait and not to jump in the sea to face the terrible death. We call it damage control. We push the break when necessary to prevent further devastation. What did Satan do in this regard? He did wrong by disobeying Allah's order. Adam and Eve on the other hands, had made a mistake but they repented to Allah and returned to Allah's obedience to do damage control. Allah forgave them, and increased their honour, and Allah made Adam an honourable Prophet. Satan could have apologized, or asked for Allah's forgiveness, and could have promised to Allah to follow HIS Path. Instead, he took the wrong path forever. Was it his weakness in decision making due to anger? Or did Adam and Eve take the right decision and take the path of peace and success? Satan failed here again. He was weak in decision making. He

chose a dangerous path like swimming in the sea, and he would never reach the other side of the sea to be successful. Can humans follow His path? Not at all. Humans should follow the right path that Adam and Eve took. Humans must be careful about being out of control in their anger to take the wrong path.

- **He chose a lost fight:** Satan's anger made him a loser. He became a permanent loser without any chance of winning. Angry people often become delusional about achievements in life. For example, when angry people take an oath to take revenge, they wrongly think that they will win, and they will be able to inflict pain on their perceived enemies. Often, they fail to realize that by revenge they lose the fight before it even starts. With their angry decision, they place their peaceful hearts into a hot fry pan to be burnt continuously. That way they lose their peaceful hearts before they can even wage the attack on their perceived enemies. Satan chose a lost fight because, enmity against Adam and Adam's children will never give him any gain. With his angry war, will he find peace, happiness, love, and tranquility? He chose forever enmity, and by that he will earn forever loss of peace. Instead, if he had chosen love, he would feel happiness inside him, and he could spread that happiness to others. Can humans afford to choose an angry fight that will bring only loss? Certainly not. May Allah save us from all traits that is inspired by Satan because His mission is to take us to actions that will bring Allah's Wrath and Anger on us.
- **He lost forever**: Anger, envy and enmity made Satan lost in his war forever. People may win and lose alternatively. In games loss and win comes by turn. Once a team who lost in the game have hope to win another time, but Satan has lost that chance as well. With his madness in anger, he has chosen forever the enmity path with 100% sinful traits. We can see his crazy promise at the beginning of this essay. He was not forced to take the lost path, lost course of actions, and the loss of peace and happiness in this life in the next life. He promised to misguide humans, but all his hard work will be lost in a moment if the misguided human seeks Allah's forgiveness. Allah will forgive his sinner servants for their repentance, and they will be winner like Adam and Eve. But what about Satan? No, he will always be the loser. On the Hajj, when the pilgrims seek Allah's forgiveness in the field of Arafah, Satan can see how Allah's forgiveness drops like rain of HIS servants. Seeing that Satan screams and cries for his loss. He refused to obey Allah with anger and envy, and he took enmity on him forever. What a loser!

Again, let us go back to what he promised angrily, and what was the response to His promise from Allah Almighty. That will show the proof that how Satan lost forever for His out-of-control anger:

ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

"(Satan said) "Then I will attack them (Children of Adam) from before them, and from behind them, from their right and their left: and YOU (Allah) will not find most of them to be thankful (For YOUR Mercies)."

[Al-Quran 7:19]

Allah's response was to Satan's above angry war, according to the Holy Quran:

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ

"**(Allah) said: 'Get out from it, disgraced, and expelled. If any of them follow you, then surely, I will fill the Hell with all of you'."**

[Al-Quran 7:19]

Satan's anger did not make him strong, but weak. His anger did not make him a winner but a loser. If we can't control our anger, that is also not a strength but a weakness. We should never forget that. We should always remember that Satan inspires us to be angry like him, and to be loser like him. Therefore, to be saved from anger, and to be saved from Satanic tactics and enmity, we must take careful approach, and we must follow Islamic guidance to drive Satan away from us. If we can do that regularly, anger control will be easy for us, Insha Allah. Allah will help us for our continuous seeking of help from HIM. Allah loves to help HIS servants, and that's why, HE has informed humans the story of Satan to learn lesson from it, and HE has sent HIS guidance for humans, so that they can win for forever.

CHAPTER FOUR: Islamic tips for anger control.

Changing positions

Abu Jar (May Allah be pleased with him) narrated that Holy Messenger of Allah (pbuh) said:

إذا غضبَ أحدُكم وَهوَ قائمٌ فليجلِسْ فإن ذَهبَ عنْهُ الغضبُ وإلَّا فليضطجِعْ

"When anyone of you is angry, if he is standing should sit down. If that (changing) removes the anger, then it is good. If not, then he should lie down."

[Ahmed. Tirmidi]

In this above Hadis, Allah's messenger (pbuh) advised to change positions to relieve anger. We should look at what happens when angry people change their positions. Below are a few points:

- **It destabilizes the anger**: Imagine a water pipe. It has its continuous flow. If you destabilize its regular flow with some change, then will it reach its peak? It will not. Compared to water, human emotions are more sensitive to instability. Human emotion does not need even a second to change. The slightest change in position, in sound, in words, in behavior and in the surroundings can change the emotion with super speed. Anger has its own flow, it requires stability to continue to be at its peak, but changing position does not give that continuous fueling, rather it changes the rhythm. As a result, anger gets resisted without being assisted by changed positions.
- **It disrupts anger:** Anger has its speed, and it does not want disruption. How do we feel if we are being disturbed by changing our meditation? It disturbs our train of thoughts, and our feelings. If a child is crying, and the mother removes the child from floor to her lap, that disrupts the baby's crying. Anger also can be disturbed when we change our positions. Our emotions are influenced by the surroundings, and when we change our positions during anger, we can't maintain the momentum in anger. Emotion alone can't work inside us. It requires support from body and mind. If the body keeps changing then that changing takes away the smooth supports from the emotion, and then anger gets disturbed.
- **It prevents fire from being added with fire:** Just imagine, a cannon is set up in a position to fire, but suddenly, you change the position of the cannon. Can it fire to its targeted destination? Similarly, a person with anger sets his emotion to fire the opponents but due to the change in position that fire would miss its target. The target will be saved because the fire target is changed by changing position. What does changing position do to a person? Like the body needs to find balance in position, the emotional plane in humans also requires balanced position to initiate, then to continue and to finish something. Anger needs the same. Position changing during anger prevents that balance due to disruptions and is forced to calm down to re-arrange its position. In that process, the fire of anger slows down or starts diminishing. I have seen many people who become angry gradually, not suddenly. I realized that in most cases, anger increases its fire gradually then reaches its peak before it comes down. But disruption breaks the chain of the process and saves the person from increasing the fire with existing fire.

- **It saves the person from more incitements:** Intense emotion comes from intense focusing on the issue. When a person takes offence too much into his heart, then his anger becomes intense too. If you can divert the focus of that angry person, then the intensity of focus will lessen and the intensity of anger will be lessened too. Changing position during anger breaks the intensity in focusing. Emotion must be partly involved for changing position. How? Well, in changing positions, emotions get attached in comfortable or uncomfortable sitting or lying. Emotions can't ignore personal safety from anger. The mind also can't ignore the body. When the physical body moves, the mind and emotion move too. That movement disrupts the anger by changing its job from solely anger to physical safety. As a result, the anger does not receive continuous incitements to carry on with super speed. Rather, the disturbance slows the anger speed.
- **It breaks the chain:** Satan pushes the anger button to elongate the anger by chain added to chains until the angry person causes wrong or harm. If the angry person is fighting with his opponent while standing, Satan encourages the angry person to carry on. But when the angry person changes his position, that sudden disruption breaks the rhythm by breaking the chain of continuity. Does a standing fighter in the ring feel the same if he sits during the fight? It does not, because the mind, body and emotion, all of them were aligned together to fight, and now with changing position the body is out of line. That gives a setback, and the chain of fire loses its momentum by being broken. In that break, the mind finds little windows open to intrude to whisper to the heart to calm down with few reasons. With few reasoning, Satan is pushed back, and the heart gets a chance to recover from anger to peace.
- **It diverts the mind:** What is diverting the mind? It means to shift the focus. What happens when we shift our focus? We lose interest in the subject that we are angry about and that way we lose our anger as well. Let me give you an example. Suppose a mother is angry and arguing with her husband. At this stage her mind is focused on this angry issue, and she is dealing with it through argument. Moments later, she hears her baby screaming. She runs to her baby who just woke up from sleep with a big scream. She called her husband to come quickly and check on the baby. Why does she do that? What happened to her? Well, her mind has shifted the focus from anger to childcare, and she had to change her position from her husband to her crying child. Now her mind is active with the welfare of her child. Her mind now instructs her body to release sympathy hormones and stops the anger related hormones. She has shifted her focus and anger has gone.

The same way, we can shift our focus when we are angry or feeling rage. We should just remove ourselves from that angry situation and engage ourselves in something else important. Our mind has the power to divert its focus without any accident. Anger is like a fireplace at houses. If we sit beside it, then it will make us hot as well. But if we remove ourselves from the fire and sit beside cold snow, then we will feel the cold as well. So, it is up to us where we should put ourselves when we are angry. If we want to control our anger then obviously, we must change our positions to divert our mind from anger and to shift it to something cooler, calmer, and peaceful.

How can we change our positions to divert our minds from anger to peace? We should look at a few practical tips that are easy to follow. We all need more and more tips to control ourselves from dangerous anger. So, below are a few tips:

Take time out: Stop right there. Full stop. Suppose, husband and wife began angry argument, stop right there. You can't solve problems with anger firing at one another. Especially between the loved one's angry argument is a disaster because it hurts more. You must stay close to one another and the more you see one another the more it reminds you the hurt. So, stop angry conversation and do something else.

Leave the place: Go to another room or leave the place when you are angry. Be extra careful if you are angry with a loved one. Leave gently. If you leave with stormy anger, then your loved one may feel abandoned or may feel scared which will leave a scar in her heart. Then it will make her angrier. Leave the room but do not go too far.

Recite Quran: Quran recitation is soothing for your heart as well as soothing for the other person because both are Muslims. If the other person is not a Muslim, then recite Quran in your mind because a non-believer may feel more irritated with Quran recitation. But if the other person is Muslim then Satan will run away from that person due to Quranic recitation. Besides, Quran recitation brings wisdom and Allah's mercy, and the result is anger control.

Change the subject: Often in discussions, we come to a point we don't agree with each other anymore. Then it leads to attack and defense and causes more angry arguments. If we reach that stage, the best thing is to change the subject in a civil manner. One should say, "Look! We can't agree on this. Let us talk about something else now. We can revisit this subject later." Changing the subject changes the defensive feeling and it changes the cause of anger all together.

Look at the ground: Why looking at the ground? The reason is to cool the emotion. The earth is cool and calm. It doesn't argue back, or it doesn't fire anger back at you. So, when our eyes are diverted from the offender to calm and cool earth, it gives us a calming effect as well to defuse our anger. Removing the look from the other person also means removing the anger away from you. Even one may look at green grass, beautiful flowers, and green trees. They are soothing for the eyes and soothing for the heart as well.

Wait: When we are angry, our mind works faster, thinks faster, and makes quicker decisions. If we allow our mind to continue with anger, we can't control our anger then. We must divert our mind by "Waiting until we are not angry". Just push the brake, don't accelerate the anger any further. Wait and buy the time. Do not face the situation right now because you are angry now. Wait! Waiting is like cutting the fuel supply to your anger. If you can wait, soon your anger will die without fuel. Wait in the next room, or in the garden. Leave the anger scene and welcome the peaceful scene.

Positive words: What if you are not angry but another person is angry with you? Your wife is firing at you and how can you divert her mind to divert her anger? Yes! You can do something to divert her mind. When she is angry, use nice and positive words to her. Such as: "I love you more when you smile", "Our love is stronger than this disagreement," "We shall discuss it when we are not angry" etc. We must make sure that we are not saying anything inflammatory. When a loved one is angry, the best words are nice complimentary words. Satan uses harsh words to make each other angry

which leads to discord and fights. Allah commands in Holy Quran to use the best words for peace and harmony.

وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا

"And say to My servants that they should (Only) say those words that are best: Verily, Satan brings in disagreements and disharmony between them: Surely, Satan is to man an open enemy."

[Al Quran 17.53]

Heroic attitude

Abu Huraira (R.A) narrated that Holy messenger of Allah (pbuh) said:

ليسَ الشَّديدُ بالصُّرَعَةِ ، إنَّما الشَّديدُ الَّذي يملِكُ نفسَه عندَ الغَضبِ

"That person is not powerful who can defeat His opponent. Surely, The real HERO is that person, who can control himself during anger."

[Muttafaqun A'laih]

What is the definition of a hero? The definition is: "**A person who is admired for courage, outstanding achievements or noble qualities.**" In this definition, there are few important points to remember such as:

1. **Hero is a person:** This is a very important point to note for some people who think that they can't be a hero. Hero is not an alien, nor an angel or not a Jinn. Hero comes from humans, and humans can do things that is admired. Often, some people underestimate themselves, and they give up easily saying, "It's not for me but for extra-ordinary people." They forget that no one is extraordinary until one tries hard to achieve something best. I believe, hero is in you, in me, and in everyone. We must not seek heroism for the name's sake, but we must do noble actions for our faith, for our utmost self-development for our own benefits, and for the benefits of others. Our mindset must be that everyone is a potential hero and must have a heroic attitude. According to the above message, we can be considered heroes if we can control our anger. So, we must target to achieve that.
2. **Hero has courage:** The opposite of courage is timid. Can a timid person be called a hero? Fearful people give in before they struggle for something. When a student looks at math, and abandons math class due to the fixed fear, "I can't do it", can't do well in math. Often big people have timid minds. Their lack of courage kills their own aspirations. They can't take risks in life, do not want to work hard for something, and always run away from challenges in life. Heroism is a dream for fearful people. They may see their courageous actions in dreams which is exactly opposite to the reality. A real hero is a hero in practical life and a hero does not need to dream about heroism. The above message inspires everyone to be a hero by anger control. We do not dream about it because each one of us can control our anger and can be a hero in the sight of Allah. We just need to be courageous, and say, "I can do it." That "can do" attitude will help us to control ourselves during anger.

3. **Hero wins and achieves:** How do we know a good tree? We know it by its fruits. Good Fruits are the external sign of a good tree. Then, how do we know who is a hero? We know a hero by his or her heroic actions, and achievements. To win, a hero works very hard, and never gives up. A persevering child learns to walk faster because that child does not give up after every stumble. The child gets up again and again until mastering walking. That child is a hero. So are you! May be some people failed in a life episode, and began to believe, "I can't win anyway." That negative notion is from Satan, not from original you, and surely, not from our Creator Allah. It is us who can put a curtain on our positive attitudes and think falsely that we can't achieve the highest goals in our lives. We just need to uncover that curtain and discover ourselves that we can surely be the high achievers. With that heroic attitude, we can gain control of our anger, and without receiving defeats, we can win in controlling our negative emotions.
4. **Heroism is noble**: A real hero does something noble. Noble means totally free from corrupt intentions and actions. It is something that every common sense is attracted to it, and it receives spontaneous respect without asking for it. The human heart responds to noble actions and loves it with respect. Heroes in History are admired across all ages, and people want to see more heroes every day. Anger control is a noble action as well. It saves us from angry fire and prevents so much damage. That damage is not only external, but internal as well. Internal damage is more dangerous because others can't see it and can't do something about it. External damage can be seen by others and many kindhearted people can run toward the damaged persons for help. Therefore, anger control in the sight of Islam is a heroic action, and it is an admired trait every human should have. You and I can try to be noble for our anger control, and surely, we can be heroes in something. Anger control contributes to building loving families, peaceful society, and harmonious human relationships. It is noble, and it can be achieved by anyone.
5. **Heroism is admired:** People do not receive admiration for any wrong doings. A robber may show courage to rob, or a killer may show courage to kill, or an abuser may show courage to abuse, or a rapist may dare to rape, or a fighter may show courage to torture innocent people. Are they considered admirable traits? Do they receive honourable awards in society? Do they receive red-carpet welcomes in 6-star hotels? Or do they receive lots of votes from people to become elected as a leader? No, they do not receive admiration and honour for actions that are inhumane. Inhumane actions are considered animal traits or lowly traits. One does not need to work to go to the low, but one must work hard to climb the highest state of moral character. Anger control is climbing up the ladder of morality from humanistic to angelic, and that's why good actions are noble. Control of anger is one of these noble actions. It requires a holistic personality with a sound mind, emotion, and self-control, and you and I can do it.

Now, looking at the teaching of Allah's messenger (pbuh), we can see that controlling anger is given a heroic status. Why is it given heroic status? Should we not think about that? Heroism is climbing at the peak of courage, wisdom, dedication, and nobility, and anger control in the light of Islamic knowledge is given that highest status. The reasons are:

- **To identify the true status of anger control:** Identifying the true status of something is half the work done. When people know what diamond is and what gold is, then they mentally and emotionally get prepared to get them. Anger control is more precious than diamond or gold. Anger control does not only bring joy to be felt and spread, but it also saves the hearts from terrible sicknesses. It has the highest value in humans, and Holy Messenger of Allah has given that clear message loud and clear. His (pbuh) message is that anger control is heroic, and believers must take it seriously to become heroes. Islamic teaching is the believers must aim to be heroes with nobility and noble actions and achievements. Islam does not want any less than admirable qualities in believers.
- **To show its importance:** A least important thing can never be heroism. Luxuries never make someone a hero, nor arrogance or boasting. These traits are harmful, dishonorable, and do not help oneself or others. Because the bad characters hurt oneself and others, create classes between humans, destroy the harmony among humans, and they never get the acknowledgement as heroism. Islamic teaching is to practice the best moral character, and Holy Messenger of Allah was sent to teach the best moral character as the best role model. That's why, His (pbuh) message is to give right importance on the right traits. He (pbuh) has rightly and wisely raised the importance of anger-control to a level that every human craves for. Who does not want to be a hero among humans? Everyone does, and he (pbuh) is teaching to start becoming hero from within by controlling own anger.
- **To show how respectful it is:** Can anyone purchase respect from the supermarket? Or from the pharmacy? Respect is a rare thing that people long for. In life, people need their basic needs such as food, drink, education, clothes, and shelter, and for happiness they also look for faith, religion, spirituality, and respect (honour). Some people may have a lot of money but no respect, and they may feel horrible without it. Respect can't be bought, nor can it be gained by force, but it must be earned with noble qualities. People go after things that bring respect, and sometimes, they go after the wrong things to gain respect and they do not. For example, some people think wrongly that money can bring respect for them. When they go after money, and do not follow moral boundaries, then instead of gaining respect, they lose it more. Holy Messenger of Allah only gave the right teachings to save humans from humiliations in this life and in the next life. He (pbuh) guided people to know exactly what are the things that bring respect, and one of those noble things is anger-control. He (pbuh) established the fact that anger-control is a highly respectful act, and to earn respect believers must go after that.
- **To remove misunderstanding around it:** What is the misunderstanding around anger? Some people think anger is a sign of strength, and anger control is a sign of weakness. That is a terrible misunderstanding because it changes the light to dark and the dark to light. If someone thinks the sunny day is night, and the dark night is day, then will anyone appreciate that misunderstanding? No one will, yet many people out there are suffering from misunderstanding about anger. Some men think that anger is manly, and no anger is womanly. These are all wrong. Allah's messenger taught what is right and removed any misunderstanding about anger-control by placing it in the highest respectful state. He (pbuh)

has placed anger-control in the state of heroism to save the believers from serious misunderstandings and from eternal loss. Heroic action is not a weak action like anger-control. Therefore, we must not suffer from wrong ideas about anger control, and we must try our best to achieve the ability to control our anger for achieving the best in both lives.

- **To encourage Muslims to practice it:** The message from Allah's messenger is for every human and for entire mankind. Because Muslims are those who willingly accepted Allah's Messenger as their Holy Teacher, they get encouraged when Holy Messager encourage them about something or some actions. Regarding the anger, holy messenger's teaching is holy as well because His mission was to convey Allah's message to people. As Muslims, we believe that whatever Holy Messenger asked us to do, is whatever Allah has asked us to do. Allah revealed guidance about anger control on HIS holy messenger, and HIS holy messenger has passed Allah's teachings to us. Having that clear faith, now if we look at the holy teachings about anger control, we can realize that it is to encourage Muslims to be heroes by controlling anger for the sake of Allah. Muslims are human too with human weaknesses, and we need reminders more often to be encouraged to act right, to make right effort, and to achieve the lofty manners. We must always thank Allah for HIS divine guidance for us, and we pray for the peace and blessings on Allah's messenger for passing the reminder to us.

Now, the million-dollar question I ask myself is, "Do I want to be a hero by controlling my anger." I believe this question should be every human's question. Inside every human, there is a battlefield. In that battlefield, if anger wins over me, then I am not a hero, but if I can bring my anger under my control, then I can be a hero. What is the opposite of hero? Is it cowardice? Do I like to be a coward? I do not because it hurts my self-respect. If the hero is strong, what is the opposite of strong? The opposite is weak. Do I then want to be a weak person to be defeated by my own anger? What brings more respect, heroism, or the opposite? What is my choice?

If anger-control was impossible, then Allah's messenger would have said so. It is possible but the main driving force behind it is "my choice." I have been given the freedom of choice by the Creator Allah, and I must choose what I want to do or what I want to be. That is why, I must ask myself, what do I choose about anger control, and about heroism. When someone is recognized as a hero, he/she receives high honour, and whoever is recorded as hero in Allah's record, for that person Allah has promised high honour in this life and in the next life. But if I can't choose my best option, Allah will never force heroism on me, and HE will never force honour on me. Honour must be earned. Do I want to earn that honour? I must decide now. The same way, each one of us can decide that we want to be a hero in the record of Allah by controlling our anger according to HIS guidance. Can't we?

If we decide to be heroes by anger control, we must remember the following things:

- **We must be strong:** Strong in mind, and strong in faith. A person may be physically very strong but mentally weak and gives up on challenging things easily. On the other hand, a small person with mental strength can win the high stress battle. Sobor (Patience and perseverance) and trust in Allah (That Allah will help) makes a believer a strong person. With a strong mind, and strong faith in Allah helps a person to control their own emotional cravings such as anger.

- **We must strengthen our defense:** What is defense? It is the ability to absorb criticism, incitements, and anger that are directed to us as an attack. Defense means the ability to not react with anger. People will try to incite us to be angry, to penetrate their venom inside us, and we must block our emotional vulnerabilities from their attack. For the defense, soldiers put armguards around their chest to protect themselves from injury, and we must put strong guards around our hearts to prevent others to get into it with anger to make us angry. Like defensive driving, we must strengthen our skills to save ourselves from dangerous driving from others. For it, we need to follow right thinking, right response etc. according to divine teachings.
- **We must strengthen our control:** Our control means our self-control. I must sit on my driving seat to control my vehicle. I must not allow Jinn Satan and Human Satan to control my emotion, or to play with my emotion. I must take my control back, and I must decide how to react to anger according to Islamic teachings. When I can learn that self-control, I am the winner. People can't kick me like a football to use me for their pleasure. From one month Fasting one learns self-control. It teaches us not to get angry even if someone fights with us. We must continue that strong self-control whenever we face anger.

Finally, heroes are not the losers, but they are winners. Anger control is a heroic act, and we must win it. We must make our mental attitude to be heroes for Allah's sake. We must win over hatred, anger, envy, and all destructive ways of thinking. May Allah help us!

Make ablution when angry.

A'atiyyah Ibn U'rwah Sa'dee (May Allah be pleased with him) narrated that Messenger of Allah (pbuh) said:

إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا يُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ

"**Anger comes from the devil, the devil was created from fire, and fire is extinguished only with water. So, when one of you becomes angry, he should make wudu (Ablution).**"

[Abu Dawood]

This is another suggestion from the messenger of Allah for anger control. We should discuss more on this suggestion to grasp the better understanding. In this suggestion, we should add a few questions and they are below:

- **Why not normal water was advised:** If you had asked me the difference between the normal water and ablution water in my childhood, I would have said that they were the same water. Now, I will say that normal water and ablution water are not the same. Even though ablution water is derived from the normal water. For example, grape juice is also water, but it is mixed with other elements, and it is different than normal water. There were some tests done on normal water with breathing on it after the recitation of the Quran. The result was that the water after Quran recitation on it had healing power. In prophet's practices, people used to

bring water to holy Messenger of Allah to recite from the Quran to breathe on it for the healing. Normal water has no such healing power as the recited water has. So, messenger of Allah did not advise to wash with normal water for anger control, but he did advise to perform ablution because ablution water has different power or ability than normal water. We must not forget that the source of all power is Allah. HE is almighty and HE grants healing power on certain things more than others. Therefore, ablution water has more healing power to influence the angry heart. Washing with normal water doesn't reach inside, it washes the skin only. But ablution washing has much more spiritual power attached to it because it is attached with faith in Allah's Power, and it reaches the emotion, mind, and the spirit. That's why, Allah's messenger advised to make ablution after anger.

- **What is special in ablution water:** Ablution water is very special. An example is that water used in ablution turns into light. Abu Huraira reported: The Messenger of Allah, (peace and blessings be upon him), said:

إنَّ أمَّتي يأتونَ يومَ القيامةِ غرًّا مُحجلينَ من آثارِ الوضوءِ ، فمَن استطاع منكم أن يطيلَ غُرَّتَه فليفعَل

"**Verily, my nation will be called on the Day of Resurrection as brightly radiant from the traces of ablution. Whoever among you can extend His radiance, let him do so**."
[Muttafaqun A'laih]

This example tells a lot. With normal water one can't turn a skin into bright white radiant skin. There is something in ablution water that will brighten the ablution performer's face, two hands, and two feet, and all together 5 spots radiating. What is in it? Ablution is a worship to Allah, and in it has Allah's blessings, and mercy. That makes ablution water special. Out-of-control anger is on the other hand filthy, dirty, evil and it is the key to many evils. When Allah's servant is angry, it makes way for Satan to come into the heart to accelerate anger. Then, if the servant of Allah begins ablution to receive blessings from Allah, then Satan must run away giving the relief from its evil work, and Allah's servant with that relief takes the chance to cool down with Allah's blessings and Mercy.

- **What difference intention in ablution makes:** For ablution making intention is essential. It means, the servant of Allah must make up his/her mind because he/she is making ablution. For the acceptance of worship, one must intend to do it for the pleasure of Allah, for the following of the order of Allah and for the rewards from Allah. Now, anger is used by Satan as a weapon and the best medicine to drive the Satan is,

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ . إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ .

"If a suggestion from Satan attacks your mind, find your shelter with Allah; Verily, HE Hears and Knows (All things)." *[Al-Quran 7:200]* **Again, Allah says, "Verily, those who fear Allah when an evil thought from Satan attacks them, bring Allah to mind (by remembering HIM), indeed, they see (Alright again)!"** *[Al-Quran 7:201]*

Therefore, making intention (for the pleasure of Allah) brings Allah in the mind, and Satan can't stay in the heart that remembers Allah, and it runs away, and the angry person finds the way to come out of the anger by replacing it with Allah's remembrance.

- **How many limbs must be washed during ablution:** Ablution is not a quick wash of anything. Ablution washing has rules in washing with many layers of washing. For example, washing hands three times each, then washing mouth three times, then washing the nostrils three times, then washing the whole face three times, and then washing two hands up to the elbows three times, and then rubbing the head three times, and then washing the feet three times. It is mentioned in brief in the Holy Quran,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"O you who believe! When you get ready for prayer, then wash your faces, and your hands up to the elbows, rub your heads (with water); and wash your feet up to the ankles."

[Al-Quran 5:6]

Therefore, ablution is not a quick, simple wash but it has lots of washing if we count properly. Messenger of Allah (pbuh) did not advise for a quick wash for removing anger, but he advised for a series of washing of different limbs with time. That process of washing is a huge disruption to the anger, and a huge break from the anger. With deep concentration in ablution, a person's mind will be diverted to another action. Ablution is a divine action with the power to extinguish anger if we perform ablution with total sincerity.

- **How much purity in ablution helps:** The word "Purity" is very important here. If we ask the question regarding washing, "What is the purpose of washing?" What will be the answer to that question? The obvious answers will be, "Washing is for cleaning, for hygiene and good health." Now, if we ask the same question regarding ablution, the answer is not the same. The answer will be, "Ablution is for purity (Taharat), removing the sins, earning rewards from Allah and all other things in the purpose of normal washing." Allah says about the purpose of Ablution,

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"Allah does not wish to place you in difficulty, but to make you pure (Leyutahhirakum)**, and to complete HIS favor on you, that you may be thankful."**

[Al-Quran 5:6]

Purity is more than just cleaning. Purity is the removal of sins, ill intentions in mind and heart, and anger or evil desires. With normal water it can never be achieved. That's why Allah made ablution, a special way of cleaning or washing, and achieving purity by HIS Mercy and Will. During ablution, a servant of Allah tries to remove ill-feelings, or ill desires, to achieve the spiritual, mental, emotional, and physical purity with Allah's help. How can anger still be there

when a servant is performing ablution with a sincere heart, and with humble mind. So, how does ablution help in anger control? It helps with Allah's help when we perform ablution with total submission of our mind and heart to Allah.

- **How Satan is driven away by ablution:** Ablution may seem a job of washing oneself. But after having full knowledge about ablution, we learn that ablution is a combination of multiple jobs. Every job works as a deterrent to Satan's mission. Satan finds difficult to pursue with his job of accelerating the anger in the ablution performer. One deterrent is the angry person must remove His focus from anger to ablution. It changes the mental and emotional set up. It changes the heart from evil to noble worship to Allah. It is a huge shift, and Satan can't force the angry person by pulling the hands, or by putting the gun on ablution performer's head to return to anger. Allah did not give Satan that much power to force anyone to do evil. Another deterrent is the remembrance of Allah from the angry person as intention to his/her ablution. When a person remembers Allah in the heart, Satan can't stay there. Satan runs away. That's why, Islam always reminds the believers to remember Allah much for not allowing Satan to sit on their hearts. Another deterrent is the person who gets busy with the series of washing actions. It takes time to wash every ablution limb thoroughly. By the time, ablution finishes, the heat in the angry person's heart is already gone. When a heart is cool, in peace, then the anger button is gone, and Satan can't push that button. The biggest deterrent to Satan is Allah's mercy on the ablution performer. If the ablution maker sincerely submits his/her heart and soul to Allah during ablution, then for Allah's mercy Satan does not find room to act. Therefore, there are many reasons Satan can't instigate anger on a person who does ablution. All the praises and thanks to Allah for HIS help and guidance to win against Satan.
- **Why water is for extinguishing anger:** Holy messenger of Allah (pbuh) has beautifully summarized anger as fire. Have you felt the fire when you are angry? I have felt this a few times in my life. I felt the fire inside me from my soles to my head. The speed of that inner fire was quick. In a moment my face became red like angry red chilies, and my blood started boiling. The most significant thing I still remember is how quickly the fire of anger travelled from my feet to my head. I still regret two or three episodes of anger in me in my youth, and I am glad that I have learnt a few things from those episodes.

  To extinguish fire, fire fighters use water because water takes away the heat from fire. Similarly, if the person becomes cool emotionally, anger can't continue its fire. Water is Allah's creation too, and HE has put so many good qualities in water for our benefits. Water cools down inside when we drink it. After eating chilly hot food, when people feel heart burn, they are advised to drink cold water. In hot weather, or in the desert, when people feel dry inside, cold water for them is better than anything in this world. So, even without ablution, if angry people drink water to relax, they will still find some benefits in anger. But if they drink water with recitation, "I seek refuge with Allah from cursed Satan," they will get greater help in putting the anger-fire down.

  Is it cold water for ablution or warm water? Holy messenger of Allah (pbuh) did not say it. That makes sense because in countries with cold weather we make ablution with warm water, and in countries with hot weather, we like to use cold water in ablution. The lesson is ablution

with cold or warm water is not important to make an effect in anger control, but it is the ablution the divine prescription that is pure, holy, and full of Allah's blessings makes the ablution a great healer in an angry person.

- **Why this is a noble suggestion**? We should think about it. To find the answer, we shall look at a few important points here to explain why making ablution for anger control is a noble suggestion. They are as following:

  Allah's messenger is to pass noble suggestions. Allah sends HIS messenger to convey HIS message. He (pbuh) gave this suggestion as part of His noble duty. He (pbuh) never had given any suggestion to people that is from His own ideas. His message, advice, suggestions, or instructions are all part of revelations from Allah. Allah confirms it in the Holy Quran:

  مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى . وَمَا يَنطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ .

  "Your companion (the Prophet) is not in evil ways and (he is) not being misled. **And he does not say (anything) from (His own) desire. It is nothing less than Revelation sent down to him.**"

  [Al-Quran 53:2-4]

- **His (pbuh) suggestion has no harm.** Ablution does not harm anyone. It does not create more problems to solve one problem. An example is a man was angry with His wife. His mother suggested he leave the house so that the house would be in peace. That made the man angrier because he felt offended to be asked to leave his own house. He felt forsaken by his mother, and he left. The house regained its peace but that day no one did the shopping, and the whole household spent the night hungry. By the morning the children were crying, and their father was not at home. That angered the children's mother towards her mother-in-law and said, "Why did you suggest my husband to leave the house when he was angry with me?" The mother-in-law felt hurt and sad because she advised her son to leave the house to save her daughter in law from harm, and now she is being blamed for it. The lesson is that the mother had good intentions, but her suggestions created more problems. In contrast, Holy messenger's suggestion for ablution is holy and noble as well. It does not offend anyone, or does not hurt anyone, and it does not add more problems to the original problem.
- **His (pbuh) suggestion guides to purity.** Ablution during anger is to gain purity. It is to cleanse the limbs, mind, and the heart as well. In ablution, a person pushing the ill-feeling out of the heart is a purity, and ablution brings forgiveness of sins also brings purity in that person. In anger control, heart purification is the best therapy to calm an angry person. Let us think on this point deeply. In holy Prophet's suggestion, the target is not just to control anger, but to shift the status of that person from emotional evil to the state of purity. It is for a promotion. It is a noble suggestion that takes an angry person from lowly trait to the higher state. When I think more about it, my head goes down towards Sijdah (prostration) to Allah for HIS wonderful guidance and for sending HIS wonderful guide for humankind. Alhamdulillah!
- **His (pbuh) suggestions bring prosperity only.** Ablution is a worship to Allah. It takes the angry person closer to Allah. Anger brings the person closer to Satan, and Holy Messenger of Allah suggested ablution for the angry person to leave Satan to be more submitted to Allah for HIS

love, protection, blessing, forgiveness, and mercy. As a result, with ablution, Allah's servant not only can get out of harm from anger, but also gets far more from Allah through ablution. Again, look! Adam and Eve received more honour for their loyalty to Allah, but Satan lost for his arrogance with anger. Therefore, it is a universal rule that, if any servant of Allah, after making mistakes, comes back to Allah, gets promotion from Allah for His/her repentance. Imagine! An angry believer makes ablution with all supplications, seeks Allah's guidance, drives Satan away, and seek Allah's forgiveness, then he/she is receiving more rewards, and getting closer to the Paradise. How noble holy messenger of Allah's suggestion is! The suggestion that gives spiritual promotion!

Think before reacting

Anas (may Allah be pleased with him) reported, a person asked Holy Messenger of Allah, "Advise me (O Messenger of Allah)!". Then he (pbuh) said:

خُذِ الاَمرَ بالتَدبير فان رأيتَ في عاقِبَتِه خيرا فَامضِه وان خِفتَ غَبا فامسِك

"**Think before actions. If you think the outcome will be the best, then do it, but if there are reasons for worst outcome, then refrain from it.**"
[Shorhe Sunnah. Mishqat 4836]

This is another great suggestion from the holy Messenger of Allah (pbuh). It also deserves some discussion to unveil the beauty behind it, and the wisdom for prosperity for it. I shall highlight a few important points regarding thinking before actions for anger control. They are as following:

- **Device for thinking:** Allah has created a super device in humans for thinking. It is a faculty for reasoning, and rationalizing. This device is called AQL or intelligence. Why AQL is a very important device in humans? The answer is, with AQL we can be the super creation, most honourable creation. When Allah gave to Adam (The first man) the AQL, allowed him to make use it in a test between him and the angels. Allah gave information to Adam to learn, to memorize, to process, and then answer properly, and with it, Adam passed the test. But angels could not pass because Allah did not give that special faculty to them as Allah gave it to Adam and children of Adam. With that faculty, we can think during anger before any angry action, and that way we can control our anger.
- **Main purpose of that device:** With the device (AQL), humans can achieve two special things. One is Imsak, and another is Istimsak. With Imsak they can restrain them. I shall give an example to explain it. Suppose I really like to go to the shop to buy ice cream. My craving for ice cream is powerful enough to pull me out of my home to drive the car. While I was driving, I was listening to the radio, and the discussion was about the harms from junk food like ice cream. I used my thinking device in me as well, and for my better health I changed my mind, and I did not eat ice cream. My AQL went through pros and cons and suggested me, "It is wise to avoid fatty foods to avoid health risk." With that rational thinking, I decided to turn my car around to return home. What happened here? My thinking helped me to restrain my craving

for ice cream to avoid future health harms. This is the Imsak part (Restraining part) and with it we can restrain ourselves from anger.

Then, the second purpose of AQL is prevention. I restrained my desire for ice cream and as a result, I prevented my compromised health. That's how, by using our thinking, rational faculty AQL, we can get two big benefits. One benefit is we can restrain (control) our desires, and as a result, we can prevent bad outcomes. Now, anger is a craving when people feel offended. It requires proper restraint to prevent further harm. Every time, if we feel angry, we should use our God Given Device (AQL) to control and to prevent. There is a proverb, "Prevention is better than cure." If we use the suggestion from holy Messenger of Allah (pbuh), and we think before reacting with anger, or before saying or doing anything with anger, we can restraint ourselves and we can prevent ourselves from committing more wrong. We know that more wrong does not correct the original wrong.

- **A device for self-control**: Allah has given the device for successful use of it. With thinking can people really restrain their evil thoughts, feelings, and decisions? Anger is also a powerful emotion and with right thinking, can humans restrain it to maintain it within safety? Let us find out the answer from our Creator Allah. HE knows how powerful the AQL device HE has created is, and HE informs mankind whether they can restrain their evil desires, evil cravings like anger or not. Allah says in the Holy Quran:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ . فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

"And for those who felt the fear of standing before their (Almighty) **Lord and <u>had restrained</u>** (their) **souls from lowly desires, their home will be the Paradise."**
[Al-Quran 79:40-41]

According to this message from Allah, Allah has given enough power in the device (AQL) to think, to influence, to guide, and to decide which desire must be restraint and which one is not. Therefore, Allah has given the power in the device to humans to control their anger with AQL. That's why, Holy messenger of Allah suggested to use it, and to think before saying or doing anything with anger.

- **Thinking is beneficial**: Allah's messenger suggested for thinking. Thinking is the higher level of emotional impulses. Impulses create a hurried feeling to do things without thinking. In other words, impulses are like reckless horses, or a fast-running train without control. When thinking is in the driving seat, then impulses are bound to be under control. The wisdom of using thinking for anger control is practical, and with a few examples we can see that better. These examples are in the following:

<u>To see the best:</u> In English, there are three forms of adjectives, and they are, (1) good, (2) better, and (3) best. The opposite three are, (1) Bad, (2) Worse, and (3) Worst. How can we figure out which action is bad or good, worse, or better, and worst or the best without thinking? Thinking is not the duty of impulses. That's why, Allah's messenger advised to think

to see the best before saying or doing anything with anger. Or to think whether getting angry has no benefits to deflate the angry balloon in the heart.

To do honourable thing: What makes a person honourable? It is not his money, dress, or family but his intelligence. AQL takes the people to the highest status in society. For example, whoever does not think before saying anything, or acting anything, will not consider the appropriate person or the circumstances, and will make the blunder, or will offend others, and will make himself a fool. On the other hand, a thinking person will think, will learn, will make himself ready to speak or act properly and that will earn honourable status for him. Those who do not use their AQL for proper thinking can't reach the right decisions, and they either lose or can't retain their honour.

To judge oneself: With AQL, one can think about one's own weakness and shortcomings. It does not require other people to tell off a person for becoming a righteous person if he/she thinks about own feelings, desires, impulses, and gestures with actions. A thief does not need to be in prison if he thinks well about his own crime against law, or a killer does not need to be hanged if he thinks properly about the consequences of his killing. The AQL is with all of us, and we just need to use it for our own self-assessments. It will tell us what we are doing wrong and what we are doing right. This self-judgment process can save us from crimes, sins, humiliations, and Allah's punishment in the next life. Allah commanded believers to look at themselves (With proper thinking) regarding their deeds and the consequences of those deeds before they meet Allah *(Al-Quran 59:18)*, because with thinking and self-assessment they can find their lacking and they can correct themselves for a better future in next life.

To learn from other's mistakes: People can learn in many ways. They can learn from their mistakes, or by studying, or by sighting or hearing or by listening to other people's stories. For example, a big part in the Quran is about the true stories from the past. These stories are for learning lessons. When we hear stories of Satan and Adam, we can think about it to relate it with our day to day lives. Or many other stories about anger and from anger fight, war, killing, and destructions, we can also relate those lessons with our day to day lives. There are plenty of stories even before us about damages from excessive anger, and how it contributes to suffering in human relations.

- **Thinking is true knowledge:** Who is knowledgeable? How do I know if I am knowledgeable or not? I don't want to answer this question because I am not that knowledgeable. I shall look for an answer from Holy Messenger of Allah (pbuh). Abu Jar (may Allah be pleased with him) reported that once messenger of Allah said:

يا ابا ذر لا عقل كاالتدبير

"O Abu Jar! There is no equivalent knowledge than thinking of the outcome."
[Bayhaki/Mishqat 4845]

The answer I was looking for is in the teachings of Messenger of Allah. Again, thinking is the sign of true knowledge, and with true knowledge people can achieve true power. As proverb says, “Knowledge is power.” People have achieved so much success in this with knowledge, and one of the secrets of that knowledge is thinking. Now, imagine! If we increase our thinking, then we can increase the power of knowledge, and with the power of knowledge we can see the bad effects of anger, and that bad effects can motivate us to control our anger for our best.

- **Thinking makes us love people:** AQL is intelligence, and intelligence is to think properly. Proper thinking helps us identify good and bad. There are no black and white borderlines in books that can teach us more than our own thinking faculties. Our own thinking ability can analyze something elaborately and can take Allah’s guidance into consideration. With that divine knowledge, we can see what kinds of people Allah wants us to be, angry or calm, cruel, or kind, hating or loving etc. When we learn that Allah expects believers to be loving like HIS holy messenger, and to be kind to humans with kind hearts like HIS holy messenger (pbuh), then the true Islamic knowledge guides believers to be loving, to serve humans for the love of Allah. That’s what the holy messenger of Allah has summarized in a small sentence. Abdullah Ibn Umar (May Allah be pleased with both) reported that holy messenger of Allah said:

التودد الي الناس نصف العقل

“Love for humans is half of the knowledge.”
[Bayhaki/Mishqat 4846]

Here again, when with many courses of studies, we humans destroy one another with anger and hatred, we must think, are we truly knowledgeable? In the light of Holy messenger’s advice, we are not yet fully knowledgeable. If we are, then we must think, use our AQL, love ourselves and love others for the love of Allah. That will give us peace, happiness, and harmony. Anger pushes love under the carpet, generates fire to burn within and around, and keeps us immature in the field of knowledge. Whereas, thinking with AQL, frees us from our wrong emotions, and allows us to lift ourselves higher than lowly desires, and helps us to see the bigger picture. The bigger picture is, “anger is not to build a love-bridge between humans but to ruin it.” Therefore, the result of proper thinking is to get rid of excessive anger with control and to get on with others with love.

- **Thinking must be a habit:** Holy Messenger of Allah advised to think before action. The question is, should we take this advice to think always, or irregularly. The answer is, we should not think about actions that Allah has made compulsory on us. For example, 5 times daily prayers are not a matter of thinking because they are the best actions recommended by the Quran and Hadis. For decided matters, thinking is not necessary. But for actions that we are unsure about, we should think. For example, someone offended me, and I want to react. How should I react? What should I say? What language I should use? What reaction will not hurt others? What words will not be an injustice to the other person? What if I forgive? What

benefits I shall get if I forgive? What will be the reaction after my action? Will that reaction bring peace or will bring disharmony? Will that reaction create more disharmony than winning the heart? In many areas in our life, Allah has given boundaries to follow, but within the boundaries we can choose, and before choosing we need to think about taking the best decisions. Therefore, on those issues, we should think regularly. We need to be thoughtful people. Thoughtful people use their wisdom to see the future, and they become far-sighted people. In a society, if there are more thoughtful people than impulsive people, that society is bound to progress. Therefore, we should make "thinking" a regular habit, and as essential part of our lives. With proper thinking, we can find mental strength to defeat the anger in us or in others.

- **Thinking slows down:** When a car is going over the speed limit, it needs to slow down to bring it under control for the sake of safety. Speeding has less control and can lose the right lane if not extremely careful. The speed limit is for good reason, and the best reason is that the driver can stop the car if necessary. It is for car control. Similarly, anger-fire is very speedy, and if that speed is not slowed down, then Satan takes the control and he misguides the angry person to rush in thinking, talking, and acting wrong. But during anger, if a person starts thinking about the outcome of his anger, it slows down the speed of anger. Slowing down helps anger control. I should mention a Hadis here even though it is ranked as weak. I would like us to focus on the meaning of it. The Hadis is, Sahl Ibn Sa'd Assaaidi (may Allah be pleased with him) reported that Holy Messenger of Allah said:

الانَاتُ من الله والعجلة من الشّيطانِ

"**Slowness is from Allah, and hurriedness is from Satan.**"
[Tirmidi]

In Islamic teaching, every action that will benefit in the next life to achieve Paradise should be hurried, but for all other actions like anger episode, we should be slow to think before angry outburst. For example, in charity, prayers, and compassion we should hurry because those actions are righteous, permitted by Allah, and will bring rewards in the next life, and we should hurry in doing those righteous actions. But about anger, we should slow down to think rather than quick impulsive reactions considering its bad outcomes. In relation to anger, Satan pushes the anger button to hurry in saying and acting with anger to make the angry person make more mistakes, to lose more rewards and to earn punishment. If he attacks the angry person slowly, he can't misguide as much as he can with hurriedness. On the other hand, holy messenger's advice is to think, to slow down to use the rational faculty, and the knowledge to assess the situation to justify the anger. That thinking slows down the angry person and allows him to think and cool down.

- **Thinking opens windows:** Usually during anger, people focus on the issue. They narrow down their focus to only on what they thought, and often that thinking becomes like a strait jacket. It guides the angry person through a narrow tunnel without seeing the wider picture. We know people get angry from fear, worries and offences, and these things guide the angry

person through narrow pipe. Then they see either to go ahead with that exit or to face danger. Then often, they go ahead to cause more troubles. Whereas, thinking about the anger and its outcome opens more windows to see the different scenarios to compare the possible outcomes. Just imagine! If you see only one exit to get out of the house during fire, how will your assessment be for escape. On the other hand, if you see six open windows for your exit, you can think of choosing the best one for your safety. Thinking brings the opportunity to see five more open windows to choose from. Thinking allows angry people to find more exits to get out of the anger and its harms.

- **Thinking gives choices:** More windows mean more choices. Without thinking the angry person finds one choice and that choice is whatever comes to mind with anger. For that single choice, many people only find cursing, abusing, harsh words, intimidating gestures, and wrong actions to inflict the pain or crossing the limit of justice. But thinking shows more choices. It can link the person with divine knowledge to see many choices. Such as, choice of silence, walking away peacefully, treating back with what is better, winning heart with lovely smile, forgiving, and showing kindness etc. Anger restricts the thinking to restrict the choice, but thinking liberates the angry person to act wisely.
- **Thinking guides to success:** Thought in the mind can't be seen yet it is very powerful to motivate the mind, heart, and body towards fulfilling the purpose of everything. The believer's purpose of life is to pass the test on Allah's loyalty. If they can remind themselves all the time by thinking about that they are in the test, then they can think carefully about the divine code to follow it to pass the test. A driver on the road must be calm, keeping the mind on the road code, to follow all the road code to satisfy the testing officer to pass the test. But if the driver is angry with other drivers, frustrated with other drivers, impulsive in driving, and competing dangerously with other drivers on the road, will he pass the test? So, the difference between careful driving and dangerous driving is thinking about the codes and absence of thinking about the codes. When a careful driver keeps his mind on the road code to drive safely, he has more chance to pass the test or to arrive at the destination safely. For the believers, they must pass the test in life, to attain success in both lives, most importantly in the next life. They can't afford to be angry recklessly to lose rewards or to earn sins. They must think before any or every action to make sure that they are achieving success in every action.

Why thinking before action is so important? Why high importance is given in the message of Holy Messenger of Allah in thinking? Well, there are many reasons, but a couple of them should be included here for stimulating the thinking of wise readers. They are as following:

- **It is Allah's recommendation:** In the Holy Quran, Allah has mentioned the term "AQL" 49 times. It shows that it is a very important practice for human success. Again, AQL is the faculty of thinking or reasoning. AQL is in the Quran in verb forms such as "Ta'qiloon- you think, or Ya'qiloon- They think." Allah says that those who think about HIS creations in them and around them can easily receive the right guidance from Allah. It means, Allah did not send HIS guidance as a syrup to drink and to get the guidance but has placed responsibility on humans

to do their duty part and that is to think, to ponder, to research to get the right guidance. For that responsibility, thinking is extremely important for humans. Similarly, like in everything else, thinking during anger is essential for anger control. Allah loves those who control their anger.

- **It is Sunnah:** Sunnah is the practice of Holy Prophet (pbuh). Allah sent him as a role model for the believers. So, whatever he does and recommends will be followed by the followers. The Holy prophet (pbuh) practiced thinking before actions and has recommended his followers to practice the same. Believers follow the Holy Prophet's teaching without any question. Allah commanded believers in the Holy Quran to obey Allah and HIS messenger:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا .

"O you who believe! Obey Allah, and obey the Messenger (Muhammad)**, and those charged with authority among you. If you differ about anything within yourselves, refer it to Allah and HIS Prophet** (Muhammad)**, if you believe in Allah and the Last Day: That is best and most suitable for final determination."**

[Al-Quran 4:59]

Remember the gains from anger control.

Gain and loss are opposite terms. Human minds are very familiar with those two terms. To understand what is gain or loss, a person does not need to do postgraduate study. Because gain and loss are a basic knowledge that Allah has given this knowledge to every human. I shall give you a story here. A religious teacher was explaining to a village audience about gain and loss in terms of Paradise and Hell. An illiterate village man was listening to the whole lecture and was not satisfied with the way the teacher taught. After the lecture, he said to that teacher, "Sheikh, you could make your discussion simpler." The religious teacher wondered and asked, "Do you have any suggestions? I am willing to learn." His polite and humble response gave the villagers more courage to offer his advice. So, he said, "You could simply say that going to Paradise will gain 2 dollars more but going to Hell will be a total loss." Listening to the village man, the teacher was happy to know that even a village man without education knew the concept of gain and loss.

Gain and loss is in the business. Humans understand business better. Even an uneducated poor beggar knows how to count the money he earned from begging. This is a survival instinct that Allah gave to every human. Allah created humans and HE knows exactly what understanding HE has placed in them readily. That is why, even we find in the holy Quran, Allah gives example to mankind with business, profit, and loss. Let us look at a verse in the holy Quran. Allah says:

ا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"**O you who believe! Shall I guide you to a business (trade or situation) that will save you from a painful penalty, that you believe in Allah and HIS Messenger, and that you strive very hard in the Cause of Allah, with your property and your persons: That will be best (Profitable) for you, if you only knew!**"

[Al-Quran 61:10]

In this message, we find business with the concept of profit and loss, and with Allah's advice that believers must try their best to gain the ultimate profit in Paradise. The message includes striving, and the hardest striving is to fight against our own selfish desires, greed, hatred, jealousy, and cruelty and so on. Besides, we must fight against our rage and anger by controlling it for the gain. The message warns of the fact that without hard work, we can't gain any lofty things, and that can imply anger control as well. Some believers may fast, and pray 5 times with hard work, but if they are not putting hard efforts in anger control, then they can ruin all their rewards from injustice, abuse, or violence due to anger. The lesson is, with anger control we can gain without loss insha Allah.

Why GAIN is so important in Islamic teachings? The answer is that humans love to gain, and they dislike loss. People want to win in sports, in competitions, in business, in honour, in positions and in fame and so on. Some people can't tolerate losing. You will even find some children are bad losers. They show temper, anger, or they fight if they lose in the game. I still remember, my neighbor a boy in my High School days used to play with me. Every time he lost, he used to throw an angry tantrum at me. With His anger he had envy too. When he could see that he was going to lose the game, he used to hit me and run away from me. I took hits many times. A friend lost in the election against me. That made him so angry that he wanted to beat me with his shoes without realizing that many students were angry towards him, and they wanted to beat him for his anger. I ran in between them and saved him. Very often, people become angry if they are losing in the debate. When their intelligence fails, anger takes over for their high ego, and they turn nasty. I have seen many calm debates that had turned to arguments, anger and then to fighting. The main reason is disliking loss.

On the other hand, the hope for gain gives people power, energy, motivation, ability to work hard and the perseverance to achieve success. Thus, teaching about GAIN is very important in Islam. Here, for our understanding, I shall give another example that how GAIN motivates people to work harder with patience. Suppose a sportsman knows that if he can win the Olympics running, he will receive the gold trophy. Now, he never forgets about the gold medal. In his sleep, he dreams about the gold medal. When he feels lazy with training, he remembers about the gold medal. When he runs and stumbles, he remembers the gold medal. His remembrance motivates him to run through ups and downs, and not to give up until he wins the gold medal. If a gold medal gain can motivate a runner to work with extreme devotion, then how much the GAIN of Paradise should motivate a Believer to work hard for anger control! That's why, for anger control, believers must remember what they will gain for their anger control.

Now, let us look at a few gains as an example, for anger control. They are as following:

1. ***Gaining of Allah's pleasure:*** What is the greatest achievement for a Muslim? It is not money, nor fame or not anything more than Allah's pleasure. A true Muslim surrender everything for the pleasure of Allah and is prepared to sacrifice everything for the pleasure of Allah because Allah's pleasure is the highest achievement for a Muslim. If Allah is pleased, then everything else will be fine. Allah's pleasure is the guarantee for sustenance, welfare, success in both lives because Allah is the provider for everything. Therefore, Muslim's prayers, worship, sacrifice, and everything else is to achieve Allah's pleasure. Anger control for the pleasure of Allah is such an action that brings Allah's pleasure. How important anger control for Allah's sake is then? Why should we do that then? Should we neglect anger control when it is extremely beneficial for us? Let us look at evidence about how anger-control for Allah's sake pleases Allah very much. Abdullah Ibn U'mar (May Allah be pleased with him) narrates that Holy Prophet (S.A.W) said:

ما تَجرع عبد افضل عند الله من جرعة غيظ يكظمها ابتغاء وجه الله تعالي

"In the sight of Allah, no swallowing is better than swallowing anger, which is done to please Allah only."

[Ahmed/Mishqat 4889]

Allah Almighty, the All-Rich, does not depend on anything from humans. Humans with their little sustenance, facilities and comforts that Allah has provided for them, can't get HIS merciful attention. But with anger control for the pleasure of Allah, they can attract Allah's attention. With so little effort, gaining so much profit must be remembered by the believers in their anger control effort. It will motivate them, encourage them, and satisfy their souls with happiness. So, they will not feel unhappy in their anger control efforts. They will see gain only without any loss in their anger control.

2. ***Gaining Allah's love:*** Muslims worship Allah, and they perform their duties for the pleasure of Allah and according to the code of Allah. The motivation in them can be many, yet one can be greater than another. For example, a Muslim may be motivated more for the fear of Allah's punishment, another may be motivated more by expecting high rewards from Allah, and the other one may be for the love of Allah. But in all cases, love for Allah is the foundation because, the true believer's hearts are filled with Allah's love. Allah says in the Holy Quran:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ

"But those of Faith are overflowing in their love for Allah."

[Al-Quran 2:165]

Love begets love. Love is the exact result for the love. Love for Allah is never one-sided. Believers love Allah, and Allah loves the believers. Allah loves believers who learn self-control and practice self-control such as anger control. Allah confirms that in the Holy Quran:

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

"**Those who spend (Charity), whether in plenty, or there is little, who control anger, and pardon men: - Verily, Allah loves those who do good**."

[Al-Quran 3:134]

Those believers who can control anger, for them Allah has offered an honourable title. Allah called them MUHSINEEN (Doer of the best actions). Anger control increases honour in the sight of Allah, and for their honourable effort and actions (anger control) Allah also offers them the best of the best rewards, and that reward is HIS love. How greatest achievement is for the believers of receiving Allah's love! If anyone is loved by Allah, will he/she need to fear anything or worry about anything? Will Allah allow HIS beloved servant to fail in the life test? Will Allah allow HIS beloved person to be punished in the next life? Therefore, we must control our anger for the pleasure of Allah and for the love of Allah to receive Allah's love. That is the best of achievement, isn't it?

3. ***Gaining Allah's forgiveness****:* To err is human. Human has weakness and shortcomings because they are created, and they are not the creator. Only the creator Allah is perfect without any shortcomings. Allah knows that we may make mistakes, and for it, HE has kindly made options for us to come out of the wrong to correct ourselves and to improve ourselves. That option is, if we do wrong, we should repent, take U-Turn from wrong to the right, and seek Allah's forgiveness. Allah kept HIS door of forgiveness for all, anytime, and we need HIS forgiveness in every second. When Allah forgives us, sins are removed, and they are replaced by good deed entries, and by that we jumped up one more ladder with promotion by rectifying ourselves. How can we receive Allah's forgiveness then? Well, one of the ways is by controlling our own anger. Allah says in the Holy Quran:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

"**Who controls anger, and pardons men, verily, Allah loves those who do good, and those who, after having done something to be ashamed of, or** (After having) **wronged their own souls, earnestly brings Allah to conscience, and ask for forgiveness for their sins, and who can forgive except Allah?**"

[Al-Quran 3:135]

Forgiveness from Allah is a great reward for anger control, forgiving others (as we want to be forgiven by Allah), and for seeking Allah's forgiveness for our self-correction and self-development. Here, we see how much Allah loves those who learns from their mistakes and changed to the better! Every time, we make effort to control our anger for Allah's sake, we lift ourselves one level up. Why should we miss that chance? Allah is giving us chances to improve, and can we say "no, we do not want chances to improve. We want to rot without

trying." We must take Allah's generous chances, and we must use every chance to raise our high status with Allah's high rewards. May Allah help us!

4. ***Gaining relief from Allah's punishment:*** Muslims believe in the next life. Believing in the next life is one of the six pillars of Islamic Faith. Muslims believe that the next life will be the result of their actions in this life. They fear Allah's just judgment, and the punishment if they are proven in the wrong side. That's why, believers always take careful approach in life, stay away from the wrong (Such as anger, rage, and cruelty), make efforts to do the righteous action (Such as worships, best moral character, fair dealings, human rights practices etc.), and supplicate to Allah to relieve them from HIS punishment. They look for ways to receive guarantee that if they practice those, Allah will relieve them from HIS punishment. One of those ways is controlling anger. Can't we do that? Don't we want to be free from Allah's punishment? Of course, we do but how? Well, let us find the answer from the teaching of Holy messenger of Allah. Anas (May Allah be pleased with him) narrated that Messenger of Allah [pbuh] said:

من كف غضبه كف الله عنه عذابه يوم القيامة

"Whoever controls His/her anger, Allah will remove punishment away from him/her in the Day of Judgment."
[Bayhaki, Mishqat 4894]

Did we think that Allah would give us hundreds of jobs to be saved from Allah's punishment? Or did we think that whatever duty Allah will put on us to get freedom from Hell Fire will be an impossible one to practice? No, Allah never places a duty on HIS servant that he/she can't carry. Allah takes a little from our efforts for our own gains but gives without ratios. If we look at the deal in the above teaching, we see for anger-control efforts how much kindness HE is offering! If we do not take the opportunity, Allah will not lose anything, but we will. So, let us be more eager to control our anger, Insha Allah.

Remember the gains for anger-control. How many gains are we talking about? The gain is enormous. The gain is widespread including in physical plane, emotional plane, mental plane, spiritual plane, the family, the neighbor, the society and community, the country, the relationship, the business, the responsibility, the rights, the economics, the human rights and so on. I did not intend to write about all the gains, but I intended to write a few to give examples for the wise readers to open the doors of thoughts. Anger-control has numerous gains because it shuts the door for Satan and evil. If we can only remember that before, during and after anger, it will set our mind on it, and it will help us to feel happy to place a control chain on our anger.

Be patient and forgive.

Imagine a fire in your heart. How can you fight against that fire to put it out? You can't use a water hose like firefighters to cool it off, can you? Or you can't open your heart out to drop it in the ice for a quick cooling, can you? Or you can't ask a firefighter to help you put that fire out, can you? Anger

is that fire in the heart. We can't see it, but we feel it. We can't place a thermometer in us to measure the intensity of it, but we feel the suffering from it. So, our biggest question here is, what can we use to remove the anger-fire from inside us?

The important point to note is that Allah created us, and Allah knows our internal problems, and to solve our problems HE has given us guidance. So, we do not need to generate any answer from us, but we should look for the answer from Allah's guidance. HIS guidance is passed on to humans by HIS direct message in the Quran, and by HIS appointed guide Holy messenger (pbuh) of HIM. So, let us look at the Quran and Sunnah about the tools we can use to treat our anger most effectively. I have written the two most important tools in the headline, and they are PATIENCE, and FORGIVENESS. I shall try to explain with evidence about these two tools for our better understanding, Insha Allah!

Abdullah Ibn Abbas (may Allah be pleased with both) said:

عن ابن عباس رضـ في قوله تعالي ادفع بالتي هي احسنُ قال الصبرُ عند الغضب والعفو عند الاساءةٍ فاذا فعلوا عصمهم اللهُ وخضع لهم عدوهُم كانوا ولي حميم قريب .

"The meaning of Allah's message "Idfa' bellatee hia ahsan [Give up (evil) with what is best] *[Al-Quran 41:34]***"**

is, be patient during anger and forgive bad manner." When people practice that, Allah will save them from dangers and will make the enemies obedient as close friends."
[Bukhari Ta'lik. Mishqat 4890]

In the above message, I shall try to highlight a few main points for better understanding Insha Allah. They are as following:

1. **What exactly is Allah's message?** Allah's message is precise. It says what Allah expects from the believers, or how should the moral character be of HIS believers, and how believers should behave in good times or in bad times. Here, the message is about how believers should react to angry actions, abuse, hate, cruelties, and bad manners. In good times, people often follow the good in return for the courtesy sake, but when they face bad treatment, they get angry, and retaliate with bad as well. Good for good, and bad for bad is commonly practiced by humans. Tit for tat is a formula many people follow. But for the believers, Allah did not limit their best treatment in good treatments from others only, but HE made the best treatment as reaction to the bad treatment as well. This is very high expectation indeed because Allah want the believers to be exalted with the best moral character to become role models for others. Anyone can return the best treatment when receiving best treatments, but everyone can't offer best when he/she is receiving the evil treatment.

   In other words, Allah gave a high moral code for the believers. If they can practice that high moral code, then they will receive high status in Paradise near Allah. Allah sent HIS messenger with a high standard of moral character, and HE commanded believers to follow HIS Holy

Messenger. Let us look at Allah's testimony about HIS Messenger Muhammad (pbuh) in the Holy Quran:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"**And verily, you** (are placed) **on an exalted standard of character.**"
[Al-Quran 68: 4]

The exact message from Allah is that HE sends HIS messenger with exalted character so that the believers will follow that same. Allah says again,

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"**In the Messenger (Muhammad) of Allah, you have a beautiful (pattern of conduct) and example for one whose hope is in Allah and the Final Day, and who Praises Allah much.**"
[Al-Quran 33:21]

The essence of Allah's message is to the believers that they should treat best to others if they receive mistreatments. For example, if others offer anger, hate and cruelty, believers should offer peace, love and compassion.

2. **There is always evil vs best:** For testing humans, Allah created evil and the best. This evil and best is not only outside with others, but they are inside us as well. Inside us, we have a devil side and an angelic side. For the devil's side, we can act worse than the devil. For example, the devil can only whisper to us to be angrier, to be greedy, to be selfish, but can't force us to do any wrong. But if we can't control our own devil inside us, we can force others to be like us or we can kill them with anger. During fasting month, devils are chained yet some believers fight with anger and rage due to their own habits in them. Without the influence of the devil, they can oppress poor people, cheat in business, fight for political reasons, and can show a tantrum for the excuse of hunger.

   To understand these two sides inside us, Allah has given awareness about them for us. We understand that anger, rage, haughtiness, and greed are evil natures in us, and on the other hand we have peace, humility, and generosity inside us with an ability to choose one side over another. With that knowledge we are advised to clean the evil part in our hearts for our own benefit. Allah says in the Holy Quran:

وَنَفْسٍ وَمَا سَوَّاهَا . فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا . قَدْ أَفْلَحَ مَن زَكَّاهَا . وَقَدْ خَابَ مَن دَسَّاهَا

"**And by the soul and the proportion and order given to it, and its enlightenment and its wrong and to its right. Truly he succeeds who purifies it (soul) and he fails who corrupts it (soul)**."
[Al-Quran 91:7-10]

A believer's duty is to purify their hearts from the wrong elements in it. For example, if they have anger, rage, and impulsiveness, they should remove them. At the same time, they have faith, self-control, love, and kindness, and they must increase these elements to replace the wrong side. So, the number one duty for the believers is to search their own soul according to the light of their Faith, identify all the evil traits in them (like excessive anger), and control them or clean them to be free from evil traits. Then, the second duty is to identify evil natures in humans, and never been influenced or incited by them to do evil. And the third duty is to return evil with what is best if evil is forced on them.

3. **Patience against anger**: What is patience? According to patience-Wikipedia, Patience is:

   - ***The ability to wait:*** Without being impulsive, patience gives the ability for a person to wait, to think and to decide after thinking. Without patience, people can rush in decision making and can cause blunders. For example, if a person is angry about something, can react impulsively without even finding the truth. But anger with patience will save the person time and effort to investigate the situation before action. For example, when Prophet Solomon did not see the HUDHUD bird in his army, he felt angry for the bird being absent from its job, but he decided to find out the reason for its absence first before any judgment. That ability to wait before quick unjustified action is patience. Anger gives a tendency to hurry with a hot head, and hot-headed people often regret the absence of patience in them.
   - ***Or continue doing something despite difficulties:*** To continue worshipping Allah may make someone bored. Why does one feel bored? They feel bored mainly for two reasons. One reason is the lack of love in their hearts for it. Another reason is the lack of patience to carry on something good. Often, we see some people working hard, and they want to work fast, to make money fast, to build houses fast, and to achieve anything fast. If they can't do it fast, they feel frustrated and angry. Have you been a person like that? Did you feel angry when your spouse did not work fast as you expected? Did you feel angry if your shirt button is not getting in? Do you get angry if the traffic is slow? If you did or do, that is due to impatience. For anger control one needs to pull the opposite way. What do I mean by opposite? Look, for fire the opposite is water, for heat the opposite is cool, and for anger with impatience the opposite is calm with patience. Patience is that ability, when angry people want to say or act fast, it pulls them back to move slow with thoughts. Therefore, patience is the best tool for anger control.
   - ***Or to suffer without complaining or becoming angry:*** Some people get angry with pain. To cope with their pains, they may shout, scream, with anger and abuse. I had helped people like that who were very sick and were yelling at every nurse with anger. Later, they told me that their pain was too much to justify their anger. They tried to convince me that angry abuse is ok and normal when someone is ill. I did not agree with them because I do not abuse anyone during my sufferings. I may feel angry inside, but I understand that I have no right to hurt those who are trying to help me generously. I told them, instead of justifying their anger and abuse, they should check with their own impatience. Impatience

is another name for lacking. Lacking wisdom, lacking empathy, Lacking sympathy, lacking kindness, lacking compassion, lacking the responsibility of treating others well are the expressions of impatience. On other hand, patience is the yummy cake baked with many different ingredients. Many qualities need to come together to build patience. For example, putting trust in Allah, and believing that the difficulties are tests from Allah to pass, and the understanding that complaining never relieve the pain. Believers can swallow anger with patience.

- ***To remain calm dealing with difficult or annoying situation, task, or a person:*** How can one stay calm if he is restless. Difficult life situation contributes stress in people, generates fear and panic in them, generates angry fire in them to quickly blame someone and to attack. How can they reverse them? One can say, well they should be patient. But if angry people say that why they should be patient? What will they gain after the big loss by patience? As I said earlier patience is a finished product of different ingredients. Without convincing reasons in human minds, how can they choose patience, and what for? Many people told me, "I know patience is a good thing, but I do not know how I can gain patience." For patience, there must be strong reasons to build the ability to see the loss as gain. That's where Islamic faith comes to assist the minds and emotions with strong reasons why they should wait without getting angry impulsively. Islamic faith makes a mind to believe strongly that calamities, trials, and tribulations are for gain, benefits, and profits. It assures the believers that through their sufferings, Allah forgives their sins, purifies them for Paradise, and grants them never-ending happiness in Paradise. Look, how the Faith changes the perception totally opposite to the person who believe suffering means loss and for loss he has right be angry and retaliate. Again, patience never comes automatic. People must work to build it.
- ***The ability to endure difficult circumstances***: The world is imperfect. Human relations are imperfect. Humans are imperfect. Therefore, if we leave ourselves without divine guidance, we might develop imperfect anger-control. We may define anger-control to suit us by depriving others. That's what we hear from people. When they hear some advice from some people, they say negative about it because people apply different rules on different people. So many things in life we find to feel angry about. I guarantee that there is no shortage of reasons to be angry if we want to be. The list will be never-ending. But in that imperfect world, with imperfect people, with divine guidance, we can still find ways to develop our patience, and this process is never-ending. It takes time to learn the right knowledge, to believe in it strongly, to convince the mind or the rational faculty about the benefits of patience, and then to see the benefits of patience when we face anger. Islam is with the total, complete and holistic guidance and if it is followed by anyone, then he or she can face any sufferings with patience without getting unnecessary or excessive anger, Insha Allah.
- ***Allah's promise towards those who are patient:*** In the Holy Quran, Allah has mentioned about Patience many times. The summary of these messages is that patience (Sobor) is one of the keys to all the successes in this life and in the next life. Whether for anger control or for hopelessness control, patience is one of the biggest medicines. Allah says,

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

"**And be sure, WE shall test you with some fear and hunger, some loss in goods, or lives, or the fruits (of your hard work etc.) and give them glad news to those who patiently persevere.**"

[Al-Quran 2:155]

In another verse, Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"**O you who believe! Seek (Allah's) help with Patience, Perseverance, and prayer. For Allah is with those who patiently persevere.**"

[Al-Quran 2:153]

Patience has unlimited rewards. It is a virtue that every human needs to be in peace, and to contribute peace. Patience is the best defense mechanism to save a person from troubles. Patience allows wisdom to kick in to take people to the pick of success. Everyone needs patient people around them such as a patient spouse, friend, neighbor, classmate, boss, employee, teacher, doctor, patients, politicians, businesspeople, sports people, academics, civil servants, and fellow human. If humans can achieve this one quality, namely patience, then the world would be a better place. Anger control can be an easy effort if humans have more patience. The important note is that patience has no harm, and it has only benefits. So, for this world no one can deny the huge benefits of patience.

For both lives, patience is given very high importance. When Allah says that HE is with patient people, and HIS rewards are for patient people, then it covers everything. Allah has sent His information for the believers to be sure that without practicing patience they will not find HIM with them in terms of help, support, security, providence, blessings, mercy and forgiveness and the ultimate happy place Paradise. Besides, HIS glad news is also not for those who do not practice patience. Therefore, believers must practice patience, and with patience they can find anger control is easier.

4. **Forgiveness to remove anger:** We know that to grow a vegetable plant we need to prepare the soil. The vegetable plant needs a base, a foundation to stand on, to spread the roots for food and stability to grow. When it is growing, if we take the soil away, then the plant will die. Now, for growing anger, one needs a heart with soil, manure, and other qualities to support anger. What are those supporting elements? They could be absence of Faith, no hope, no trust in Allah, selfishness, and wrong cravings and desires. If we do not take away those supports from anger, then we can't control the growth of anger. Again, if we take away all the support for anger, and replace it with love, kindness, sympathy, and forgiveness, then anger will die away without the support of oxygen. On the other hand, if we take the love and forgiveness part away from the heart, then anger grows much faster, because hate, greed,

selfishness are the ingredients to support the growth of anger. When we take away hate, greed, ego, and selfishness, we cut the supply to nourish anger, and anger fails to grow.

Sometimes, people ask me, “Why did not you feel anger after losing your wife in the massacre?” I searched into my heart for the honest answer. I found out that my heart was full of love and forgiveness and that’s why anger had no place to stay. Anger and forgiveness, two things can’t stay together as the light or dark can’t. One must leave to be replaced by another. At that time, if my heart had hatred, cravings for revenge, and impatience, then probably these things would support anger to come in and to grow. Somehow, with Allah’s guidance, my heart was clean, and I was constantly seeking Allah’s help with remembrance and prayers at that terrible time, and anger did not find the ground to land on. That saved me from anger, heart burning, intolerable grief, and hopelessness. With Allah’s help, I saw gains through the eyes of Faith, I felt happy for the part that my wife was a martyr with Allah’s care, and my Islamic knowledge helped me to be reminded with Allah’s mercy, help and forgiveness. When my heart was filled with positive things through tests and sufferings, I had no ingredients to help anger. As a result, I do not feel angry. My offering of forgiveness came out without any struggle because it was there from the bottom of my heart, and it needed stimulation to come out and it did. Therefore, if we make our hearts loving and forgiving, then anger will not build a nest inside us, and if it does a little, our loving and forgiving hearts will win over anger, Insha Allah.

5. **Danger and anger control*:*** When someone inflicts danger on us, we feel angry about it. How can we control anger in a dangerous situation? Does anger control mean supporting the wrong things? Or does a dangerous situation allow us to be out of control? The answer is anger control in any situation is a wise decision. Even if we are forced to defend ourselves from oppressors, we must defend ourselves with anger control. Losing control is losing the battle. Losing control is also losing victory. So, anger control in any situation is a must according to Islamic teaching. Islam guided how to behave when attacked and how to behave after winning, or how to behave in dangerous situations. Anger without control does not help to come out of danger. Anger needs control so that the AQL (Intelligence) will work to figure out what response exactly is needed in that situation.

   For example, you were arrested wrongly for the wrong reason, and now you are in police custody. If you show your anger without control to them, they will beat you more. So, what did you gain from your anger. We know the story of Prophet Yusuf (pbuh). He was attacked by his stepbrothers. Their aim was to kill him. When they failed, they sold him to the businesspeople as a slave. Yusuf was in danger. Then he was in danger in the palace by becoming a victim of conspiracy, and that led him to be in the prison. Did he ever lose his temper? Did he overreact with anger? His amazing personality kept him cool, wise without anger and he put his trust in Allah all the time. He sought Allah’s guidance and Allah helped him. We should follow our role models, Allah’s messengers, to establish coolness in our hearts, not the fire, and to establish peace not the anger.

Anger can bring danger. An angry person gets into arguments, uses harsh words, and then can be in a fight. That can generate many enemies, or many people to dislike them. When he is in danger, other people may not have sympathy for them anymore. Or some other people may look for an opportunity to put angry people in danger due to previous offences. The victims of angry abusive person may plan dangerous plots against the angry person. For a peaceful life, we should offer peace to others. With anger we can't expect peace, but we can expect enmity and danger. Therefore, anger control can save people from many dangers because they are not irritating other people. Anger control is like defensive driving which is not hurt and not to be hurt.

6. **Enmity and forgiveness:** Humans have two types of enemies. One enemy is Satan, and another enemy is from humans. Allah informed mankind that Satan is an open enemy who never wants to change. Satan knows only enmity to humans to misguide them to take them in the punishment with him. That's why, the only medicine to drive Satan is seeking refuge with Allah. What about human enemies? How can we win their hearts to turn them into friends? Can anger win enemy's heart? Or anger can re-ignite the enmity with full blown explosion? Have you seen angry debates? If one is throwing angry missiles at another, then can they perform a good debate? In some talk shows we see the participants angry at one another, trying to make points with anger in a loud voice, and only they are listening to themselves because both people are angry, and then when they are angry, they can't listen to one another.

   In the above Hadis, we find the best solution. To win enemies hearts the best weapon is love, respect, best manner, and forgiveness. If that effort is continued sincerely, one day the enemy will feel guilty saying, "Why am I hurting the person who sincerely wishes my best?" Can a person practice continuous best treatment to his enemies with anger? No, for its anger must be thrown outside the window. With a clean and sincere heart, if we give good treatment towards an enemy, then it becomes more powerful than bullets, guns, and weapons. Anger does not even bring an enemy close to the heart, rather it pushes people far away, and gives the enemy to be angrier against us.

   We can't reconcile with enemies with anger or tantrum. On the other hand, we can prolong the enmity with anger. Anger will beget anger, and it can continue generation after generation and the fight and enmity will continue as a vendetta. But if we want to make efforts to end the enmity, then we must avoid anger, and use love instead. That is the only medicine to win hearts to be bosom friends. Allah say in the Holy Quran:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

"**And good deeds and evil deeds can't be equal. (S0) give up (evil) with what is best. Then verily, he (the one) between whom and you, were hatred, will become like your friend and close companion!**"

[Al-Quran 41:34]

Love and forgiveness can bring reconciliation not the anger. Allah offers high rewards for forgiveness to reconcile between two people. HE says again:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

"**The recompense for an injury (or evil) equal to it (in degree): But if a person forgives and makes reconciliation, His reward is due from Allah.**"
[Al-Quran 42:40]

7. **The ball is in our court:** Allah has given us all the tools with guidance. Now, there is only one option for us and that is practicing anger control. Do we want to do it? Allah will never send HIS angels as police or armies to force us to control our anger. Due to the test, Allah has given humans freedom of choice. The choice is ours. If we choose anger, we shall earn ruin for us, but if we choose anger control, it will be for our own benefit. What will our choice be?

   When we choose the right thing that Allah permits or commands, Allah grants us additional help. Allah never leaves the hard work on us alone. With hardship Allah grants the ease to support us to pass the test, and to overcome the impediments. Anger control has many impediments, and at times it may seem very hard work, but with Allah's help it becomes easier. But to receive Allah's help the most important factor is, our intention must be for the sake of Allah and to please Allah. Allah never forces HIS support, blessing on those who do not want it or do not intend for it. So, let us decide and may Allah help us, Ameen!

Walk away if you can.

Why do we walk away from situations from time to time? Before I get into the answer, I would like to mention a beautiful verse from the Holy Quran. In it, Allah has described one of the qualities of a true believer. Thus, it is very important to focus on:

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

"**And the servants of (Allah), the Most Gracious are those who walk on the earth with humility, and when those who do not know talk to them, they** (the servants gently) **say: "Salam (Peace)."**
[Al-Quran 25: 63]

The verse above is to walk away peacefully when things can lead to an angry end. Often, people begin their conversation pleasantly, but it ends up into arguments, anger, and fighting. At that time, walking away becomes a difficult task because on one hand you like to respond anger with anger, abuse with abuse and fight with fight, and on the other hand, you should walk away for a better outcome. Walking away may seem a prestige concern, a kind of humiliation with defeat, and some people may think that you are weak to defend yourself and you are walking away as a coward. In society, some people think that way, and when a person becomes socio-perception-phobic, then he would fear to walk away from the worries of what other people would think about him. What kinds of qualities in a person can make him strong enough to walk away from worse situations without fearing the wrong

notion of society? Let us try to find the answer below. I shall make a brief list of qualities in a person that can make him strong inside to diffuse anger, the angry person, and the angry situation for the best outcome.

1. ***The person walking away must be humble:*** That is why in the above verse, Allah All-Wise mentioned about the humility in HIS servant. The opposite of humble is arrogant. An arrogant person always thinks of himself higher than others, and for that feeling he feels that he deserves respect and honour. When another person attacks his honour, then he quickly tries to defend his honour because he feels that his honour was wounded by another person. That defense is anger and telling the other person off. The result is a fight because one person justifies his fight in the name of defending his honour, and another person had started the attack anyway and he does not want to accept a defeat by offering an apology. With that mindset, neither party can walk away, and the problem will worsen with anger, bitterness without any accurate prediction about future harm.

   But in that critical angry situation only a humble person can walk away from the fire. Why? The answer is that a humble person removes the attack-target. His opponent is attacking his ego and honour to incite an angry fight, but the humble person has no inflated ego with arrogance. Therefore, the attack target is not there to affect him profoundly. Imagine, if the other team is trying to score against us in a football match, and they have their target in their mind where exactly to strike the ball for scoring a goal, and you shift your goal post, they can't score the goal. Similarly, excessive self-respect, or a false ego with arrogance is a goal post that other people target to defeat us. They think if they can attack our ego and arrogance then we will react with anger. But if we remove all arrogance from our mind, and we submit ourselves to Allah with total humility, then we are shifting our goal post. Satan can't find it to incite us from inside. That's why, someone with total humility will hear other's angry inciting talks, will think about it, and then will walk away with full happiness and confidence. Until we become humble servants of Allah, we will react with humiliating words thrown by others at us.

2. ***The person walking away must be kind:*** In the verse above, Allah described HIMSELF as The Most Gracious GOD. It is described in a beautiful way combining the qualities of Allah and HIS servants. "The servants of Allah Merciful" describes that Allah is The Merciful, and HIS servants will be merciful to HIS creations too. If my LORD is compassionate, will I be the opposite if I totally follow HIM? No way. As a Muslim, I have submitted to the Merciful Allah not to be merciless, heartless, and cruel, but for the opposite. We know the necessity of Allah's mercy. When we make mistakes, willingly or unwillingly disobey Allah, we expect HIS Mercy, and for HIS Mercy HE walks away from punishing us. Again, what makes Allah forgive us, to postpone HIS Punishment on us? It is Allah's Mercy on us, and HIS love for us gives us respite again and again.

   Similarly, when an angry person abuses me, I can take the path of mercy, or the path of retaliation. If I take the path of mercy, my mind will look for ways to sympathize with the

offender. I may find numerous reasons such as, maybe he misunderstood me, or maybe he is suffering from other worries, and instead of getting angry, my mercy will consider his lacking with sympathy, and I can walk away praying for him in my mind and feeling love for him in my heart. My mercy will not allow me to say or do anything harsh against the offender. Parents, spouses, friends are doing it every day. An example is that a child is angry with his mother because she did not give food quickly. But the lovely mother feels mercy, and love for the child, and finds excuses to calm him by showing more mercy and love. Anger can turn a person to be cruel, cruelty leads the person to do harm, and what can pull back the victim to take U-turn by walking away without harming? Mercy, compassion, love, empathy, and sympathy can do that. That's why, the verse above is stressing on the mercy of Allah that believers must take dearly to become merciful towards Allah's creations.

3. ***The person walking away must be wise:*** When the fruit is ripe, it gives the best taste. Similarly, when knowledge becomes ripe, it makes the person wise. What do I mean by that? I mean, knowledge is a process of acquiring necessary information, and that can be good information or bad information. Or knowledge can be a little knowledge or deep knowledge. Wisdom scans the knowledge to separate the good from bad, and to process it in a beneficial manner. Wisdom allows the knowledgeable person to see the far-reaching effects of an angry episode. Wise people think carefully before acting. In their thinking, they include all the possible short-term or long-term scenarios, and then they decide whether fighting is the best option or walking away is the best option.

   What if both options are bad? If both options are not fruitful, then wisdom weighs up which side has comparatively more benefits. Anger blocks the application of wisdom if anger, fire, smoke makes the reasoning clouded. Wisdom, therefore, walks away from anger from the experience that once he gets into the angry spiral, it will be hard to come out of it. So, to prevent oneself from engaging into an angry episode, it guides the person to walk away before getting involved in it. Wisdom gets red signals very quickly seeing, listening, and observing the inciter. They can correctly predict the outcome of the angry arguments, or angry actions, or bitter feelings from anger, and they walk away to prevent further damage.

   Wisdom gives a parenting mentality. It is a kind of maturity to see everything in a wise way. What is a wise way? Wise way is raising oneself above the ground, to see the bigger picture like the adult parents are looking at their kids. When kids make mistakes, the wise parents smile with the comment, "Still a child. Haven't learnt yet. When will you understand?" Behind these comments, there is wisdom that reminds them, "When you were children, you made mistakes too." Or when a wise adult sees a quarrel between adults and a kid, and the kid is in the wrong, he says, "Let him go. He is still a kid, and he did not understand." That wise analysis and attitude does not allow a wise person to fight on with anger, but to walk away because of the higher understanding level in him/her. How often we can walk out from an angry argument with the thought that the other person must have misunderstood or have faulty knowledge.

In the verse above, Allah has mentioned the point about knowledge. Allah says, “When those who do not know (without understanding, ignorantly) talk to them (angrily, unjustly, harshly, cruelly, unkindly etc.)” This verse gives believers another divine tip to not feel angry with such people who incite, irritates, argues, or fight without proper knowledge. “Who do not know” can imply on any human. All humans have knowledge in some area, and no knowledge or limited or poor knowledge in other areas. If we investigate the reasons behind racism, extremism, hate speech, division, fight and so on, we will find that one of the biggest reasons is “Not knowing about one another well, or not knowing that it is based on an inaccurate notion.” If I know and understand you very well, I will find more reasons to respect you, and if you know and understand my faith more, then you can see the good reasons to respect me back as well. Therefore, it is lack of knowledge about one another, and lack understanding about one another is creating lots of misunderstanding among humans. The solution for reducing anger, hate, discrimination, fear, and dislike among humans, we need to increase good education, to promote knowledge and understanding, and to try to know more about one another. Fear of the unknown is the thing we need to remove as much as we can instead of feeling angry with the wrong thing. We must train ourselves to investigate the reason why people are angry with us and think of how to solve it rather than surrendering to the anger with little dislikes.

4. ***The person walking away never seeks a fight:*** I grew up in an environment where I studied and played with many children. I have seen angry outbursts between children, neighbours, and some family members. Some children I found very aggressive. They were as if looking for a fight, and it seemed that they loved fighting, hurting and defeating others, especially the weaker ones. This nature makes a person a fight seeker. Can a fight seeker walk away from an angry challenge by another? No way he can do it. His attitude will be, “Bring it on.” This aggression can be changed with proper education, a good environment and good role-modeling. Until they change themselves with self-control, they will be attracted to fight, anger, and damage.

   On the other hand, some children grow up with a peaceful attitude. They will never initiate a fight because they know fighting is never good. I was one of them. Since my pre-school age, I was known as “Little Judge.” In the first year at primary school, I was teaching students the same age as students because I memorized my textbooks before I was admitted to my primary school. With that extra opportunity, I took the teacher role without realizing it, and I took the role of making judgments or reconciling between fighting children. Or with that practice, I developed a habit of non-aggressive nature, non-fighting nature. Instead, I was strong in self-control with thoughtfulness, and I never regret it. Was I challenged by angry ones? Yes, many times, but I never found myself enjoying silly angry gestures or arguments that led to unpredictable harm.

   Some people can be peaceful in their nature. They can walk away from angry situations if they want to because of their aversion to fighting. If we are weak in this, we can learn self-control to avoid unnecessary fights by walking away. If some people are by nature seekers of fights,

for them there should be proper education and training to teach them to be peaceful. In the above verse, Allah has described the character of the true believers. They should not ask for fighting, should not initiate fight, should not incite a fight and they should be the last person to be in fight with hot heads. Rather, they must portray themselves as peace loving people, smiley people, well-behaved people with positive and loving images. They have courage inside; they are not cowards either. They have strength to defend themselves, if necessary, but they are never fight-mongers, they are peace makers.

5. ***Walks away to please Allah:*** I look at the verse above again. One can see Allah's expectation on HIS true believers. What is that expectation? It is their practice of SALAM which means peace. It means, without this peace attitude and peace practice, no one can be a true servant of Allah. With that concept, believers have no other options but to be peaceful. Another point is, when Allah expects a certain manner from HIS true loyal servants, then it becomes a compulsion on HIS servants. What does it mean? It means neglecting it, not giving importance to it, carelessness about it, or not practicing it is a sin.

   Again, a sin is not following Allah's Commands. What is Allah's command here? The command is not to initiate a fight, nor to be aggressive, not to indulge in a fight, not to be unjust with anger, and not to be dragged down to the anger to ruin the harmony, and in every situation where defending is not necessary, then to walk away peacefully, for the sake of own peace and or the sake of other's peace. In it, the most important lesson of all is to maintain peace for the pleasure of Allah. Because it is Allah's code to walk away when it is appropriate, and not to indulge the fight to damage the peace, and as believers they must follow Allah's commands to please HIM.

   So, we find another divine tip here for anger control and that is to remember Allah's command about walking away whenever appropriate. For the pleasure of Allah, believers can do anything or can sacrifice everything. They can sacrifice their anger for following the command of Allah. Obeying Allah's order is a worship, and for worship Allah grants huge rewards. So, believers find lots of reasons to be strongly motivated to walk away from the anger-fire without helping to spread it. May Allah help us.

To summarize, I shall ask another question. This question is, "Why should believers walk away from an angry scene?" When the All-Wise Allah commands something, HE commands it for the benefit of humans. That means, walking away from anger scene peacefully has benefits. Let us briefly look at some of them in below:

1. ***It wastes time:*** Unnecessary anger, arguments, quarrels, fights, and hurting one another is a waste of time. Time is very important in our lives because our time is the time for tests. Suppose I am in the examination hall with questions and papers to write answers. My time is only 3 hours. In these 3 hours, should I waste time with my teacher angrily for putting hard questions! Or should I focus on answering as many questions as I can to pass the test. Our life is an exam period, and every action we are doing is recorded by angels for what we will be

accountable to Allah's court. Now, Allah has guided me with divine code to follow them. Should I waste my time on things (Such as anger-fight) that are not beneficial for me? I should not, you should not, and no one should waste precious time on something that is not good for us. Therefore, one should walk away from an angry episode if it wastes precious time.

2. ***It is negative:*** What is negative? Negative is a trend towards loss. Inside humans, there are positive and negative traits. Negatives traits are to take us towards the wrong ways, to make us losers, to degrade our honour and high status. Anger, hate, and jealousy are negative traits, along with many more. These negative traits should be under control to save us from troubles. Unjust anger, oppression, and fighting takes peace away from us, and makes us unhappy people. Why do we have to stick to something that does not make us happy or lead us towards injustice? Or that ruin our sweet relationships? Or restrict our unity and prosperity? That's why believers should walk away from negative things.

   For believers, negative feelings or actions waste their precious time. Instead of wasting their precious time on negative things, they gain much more on positive things. Such as, instead of inflaming the anger, if they try to diffuse it for peace and good relationship, that will be a positive thing. Positive benefits the victim, offender and the surrounding. Suppose for a little misunderstanding, your friend was angry with you. He was negative by His anger. But you in return to the anger gave him a smile saying, "We are friends, aren't we?" Your action was positive, and saved both of your energy, friendship and grouping etc. You walked away with positive contribution and brought the gain for everyone.

3. ***It has no profits:*** Anger in most cases does not bring benefits. In family, if the husband offers his temper to his wife, then she goes into depression, she can't look after the children well in that condition, and the husband can't cook nor he can take care of children, and besides, he then takes his wife to doctor for prescription drugs, and they do not communicate with one another due to anger and sadness, how are they gaining from the angry temper? The loss starts from anger and then it travels so far directly and indirectly causing sadness, anger, grief, and unhappiness at home, at work, at business, or among relations and friends. So, it is better to indulge anger, or is it better to walk away from it, and then educate one another as husband and wife pleasantly? Every day, how much time are we misusing for anger issues, or how are we demotivating ourselves from good actions because of anger at home or with relatives? If we think properly, we can see the clear result, and then we can walk away from anger episodes easily.

4. ***If that brings loss:*** Allah says in the Holy Quran:

وَالْعَصْرِ . إِنَّ الْإِنسَانَ لَفِي خُسْرٍ . إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

"**By time. Surely, man is in loss. Except such as (those who) have Faith, and do righteous deeds, and (Join together) in the mutual teaching of truth, and of patience and perseverance.**"

[Al-Quran 103:1-3]

In the above verses, Allah has guided the actions that prevent loss, meaning the eternal loss in the next life after Allah's judgment. Among four actions, anger has no place, rather Allah guided antidote to angry practices such as mutual advice for truth. When we practice mutual respect, we do not need to practice anger then. Again, the advice is to practice patience and perseverance. When we practice patience, anger has no place or share in it. Therefore, a believer must know well that out-of-control anger causes sins and takes away patience and rewards from Allah. So, why a believer be an angry mob to receive only loss without profits?

5. ***It degrades humane values:*** Humans need to understand their own values and uphold their values all the time. Allah made humans honourable beings. After creating the first man Adam, Allah asked angels to show him respect. That's why, craving for respect is in human nature. Only money, clothes and houses can't make people happy unless they get respect and a good reputation in society. Believers know that Allah created humans as HIS Vicegerents with respect and responsibilities. Allah has shown them the good values and bad values like peace as good value, and anger as bad. If we choose anger, then we degrade ourselves from our high positions. In the sight of Allah, we must be the people who practice good values to uphold our honourable status.

   Generally, with humans, anger causes us to lose respect. Is an angry father well-respected in the family? What about an angry mother? Or did you like an angry sibling if you had one? Did you ever hear of a hot-headed person receiving awards for honour? The answer is simple. Wise people understand that anger ruins respect, attracts bitterness and enmity, and damages the foundation of sweet relationships. That is why people with wisdom walks aways from anger to uphold their human values.

Ask the hard question, "Why I am angry?"

Do we ask ourselves hard questions? We must ask ourselves when we are angry. It has huge benefits, and it is an essential skill for self-progress. Questioning is a great technique to get to the point without hovering around. It is I who is angry, and why I should not know about the secret reason for my anger. Who else would know the exact reason for my anger except me? Allah knows all but I am talking about other humans because they do not know the secret in my heart. So, if I truly want to learn self-control, anger control or selfish desire control, I must know what makes me angry, and what is my exact feeling behind my anger.

Does every angry person ask this question to himself or herself? Whereas half of the anger-control depends on this question. It is us who want to learn anger control should take responsibility. Allah has given guidance but has placed the responsibility on us. For example, in the Holy Quran Allah says:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

"Those who control anger and pardon (all) man."

[Al-Quran 3:133]

In this verse, the responsibility is placed on "Those who." Who are those people? They are not angels but humans, and they must carry out responsibilities placed on them. Let us break down a little more to understand "Those who" mentioned in the Holy Quran. We want to be included in them because like them, we want to control anger and forgive others to be loved by Allah. I shall highlight about "Those who" below:

1. ***Who are those people?*** Those people are the believers in Allah and in the judgment of Allah in the next life. They strongly believe that they are accountable for their intentions and actions, and they will be judged by Allah on the Day of Judgment. They fear Allah's punishment, and from that fear they always guard themselves from actions and manners that Allah has prohibited. They also dedicate their efforts to follow whatever Allah has commanded for them. These dedicated servants of Allah are referred to as "Those who." They believe in Allah, work hard for Allah's pleasure, avoid out-of-control anger for the obedience of Allah, and control themselves from prohibitions, and as a result, Allah takes on HIM as a duty to reward them, love them, and to keep them close to HIM in Paradise in the next life.
2. ***What is the responsibility on those people?*** Those believers must work hard. They must take responsibility for self-control. With accepting Faith, they enter to Allah's university of loyalty, and they must prove their loyalty with hard work. Allah never assured them that once they believe in Allah, they can be lazy, and easy. Allah never guaranteed everlasting peace in Paradise for them without going through tests, trials, and tribulations. The rule is opposite and that is "faith and righteous actions," can only earn Allah's love. That is why Allah has clearly mentioned in the above verse that controlling anger in difficult times, and forgiving in painful or angry situation is a responsibility on believers. Indeed, it is not easy to control anger, nor it is easy to forgive, rather it is hard work, and only by hard work, believers can receive excellent rewards from Allah such as Allah's love.
3. **What can turn those people to control anger and forgive**? They will be such believers who always prefer peace not violence. Their mission in this life is to be blessings to others not to be irritant or harmful. They must follow a Prophet (pbuh) who was sent by Allah as MERCY FOR THE WORLDS. To be merciful to others and to themselves, they choose happiness, peace, serenity, and tranquility for their hearts, and as a result they become like hawkers of peace. They seek peace from Allah, and they spread the peace around them. This process of receiving and delivering peace requires them to control their anger and offer forgiveness. They find it easier because they see the bigger rewards in this and next life. They do not focus on immediate life and loss to be angry and to be revengeful, but they see the happiness in everlasting next life, and that greater happiness helps them to overlook, and forgive for the sake of Allah.

Again, the above three questions are to understand the inner psyche of believers. With it, a believer can understand himself by questioning like above and it can help others who often ask, "Why do I need to control anger and offer forgiveness?" Remember, anger control and forgiveness are not the main roots, they are the external branches. The main root is faith, the inner psychology according to

the faith, and the attitude that is built based on the faith, and the hope for a better future that is built upon the divine message and so on. Therefore, let us not make the mistake that anger-control in Islam is to recite few things and achieved. No, it does work like this. It is a process of refining one's heart and mind with strong faith in divine knowledge, and total surrendering to Allah's obedience with the hope of receiving everlasting peace from Allah.

It is also with the faith that "I am in the exam period," and anger control is also a test for me. For the happy Paradise, "I must ask myself hard questions," to make sure I do not fail in the test, and I pass. That's why a believer can ask any questions regarding His/her anger for self-correction, and self-progress in mastering anger-control qualities to pass their tests.

Now, the next point is, what types of self-questions are useful to check our anger to make sure our anger is fair, justified and within control or not. These questions have no limit but for examples, I shall list some questions below:

1. ***Am I angry to defend my ego?*** Everyone has an ego. It is self-pride, and no one wants to lose it. If people perceive that their self-honour is attacked, they feel angry to defend it. So, for example, if I ask myself about my anger, and I find the reason behind my anger is self-pride or ego, then I should remove my ego quickly to defuse my anger. It is not a very good cause to feel out-of-control angry. As a Muslim, I have surrendered myself to the obedience of Allah, and if anyone attacks my self-pride, it should not excite me to the point of anger. I must learn to be humble, and if I am humble, I should overreact with anger if someone attacks my self-pride, because I have surrendered my pride to Allah.
2. ***Am I angry to secure my arrogance?*** Often, people get angry due to their arrogance. May be other person is talking the right thing, but my arrogance may make me feel angry. For example, a beggar did not offer me Salam (Peace greeting), and I feel angry with the thought that "I am rich, and he is poor, and how dare he does not show me respect. How dare him forgetting all my help?" If that is the case, then I am earning sins, and I must stop right there to save me from Allah's punishment. Allah never loves those who are arrogant boasters. I must remove arrogance, and I can save myself from anger due to my arrogance.
3. ***Am I angry for supporting my wrong?*** Suppose I get a share of bribe because I am a boss. When a victim complains about my crime, do I feel angry then? If that is the case, then I am committing more sins. One sin is for taking bribe, and another sin is getting angry to support my sins. Self-question points to our inner strength or weakness. If we feel angry to support our sins, we must stop there and we must feel guilty for the crime we are committing and correct ourselves without getting angry. That way, instead of anger, we can feel guilt. Easy anger control on this, isn't it?
4. ***Am I angry for my obstinacy?*** An obstinate person wants to win at any cost without thinking about what is right and what is wrong. They will argue for the argument's sake because they are selfish or stubborn. Stubbornness for wrong wish or desire is a sin anyway. Allah does not love it. For example, I am a member of the Shura (Mutual consultation committee). When other members offer fair, logical, and beneficial proposals, I am stubbornly arguing to accept my proposal or else I feel angry. In this case, I am wrong, and I am acting against Allah's codes.

For my safety I must not feel angry for my stubbornness. My self-questioning can point to any mistake from my side, and if I remove that mistake, anger will disappear as well.

5. ***Am I angry for supporting my selfish desire?*** I need to check if I am angry for supporting my selfish desire. For example, my father has left the responsibility to me to distribute the inheritance to my siblings. After my father's death, I began to think selfishly. I thought that if I could delay the distribution for few years, then I could make huge money from that. Now, one sibling is demanding the distribution, and I feel angry towards him because if I follow his fair demand then I can't gain my selfish gain. As a Muslim if I sincerely ask myself, and I find that the mains reason for my anger is my selfishness, then, I can stop right there to be saved from sins and from Allah's punishment. That way, I can put a full stop on my selfishness for controlling my anger.
6. ***Am I angry because I am an oppressor?*** Suppose I am a leader to protect people. But instead of protecting them, I act like a tyrant. I exploit weak people, I divide people to rule, I use my excessive force to control people and to grab their properties, or I occupy my poor neighbor's fruits, fish, produce and wealth. Then, if they say anything against me, I feel angry. Or, whenever anyone expresses dissatisfaction towards me, I feel angry. As a Muslim, if I ask myself the reason for my anger, and I find that I am an oppressor, then I must repent with deep remorse instead of anger. That's why, I must ask myself to be free from wrongdoing and to be free from Allah's punishment.
7. ***Am I angry for favoring my family?*** Some people practice favoritism. Sometimes we hear, "You are my son, and I will support you with whatever you do." With that sentiment, some people think that they must support their families, friends, or party members even if they're doing wrong. This practice of favoritism can be seen almost anywhere. A party leader may influence police to let his member be free even though His member has committed a murder. Or parents may support their robber son, and if anyone talks against them then they may feel angry. A Muslim must ask, "Am I angry to support crime due to favoritism?" If I do, I must repent. My anger in this case will destroy my salvation in the next life. That mindset can quickly remove anger, and anger control will be easy.
8. ***Am I angry because I am bad tempered?*** Am I bad tempered? How would I know? Yes, I can know it if I get angry easily. There is another way to find out is by asking feedback from family or friends. A believer must observe him/her to be acutely aware of what is going on to him/her, because believers can't be careless in their examination. If they are bad tempered, they must act on it to prevent damage. Often, due to bad tempered personality, the small things irritate them, and they feel so angry for that. If one knows about his own bad temper problem, can remove himself from the triggers to avoid anger. Also, he can identify his own shortcomings instead of blaming others. That's how one can shift the anger away from others.
9. ***Am I angry for the sake of my enmity?*** Sometimes, people find lots of mistakes in their enemies because they look for reasons to blame them and to be angry with them. Maybe the perceived enemy is on the right track or fair track, yet due to the enmity, the angry person will not acknowledge the right as a right. Instead, will find something to accuse the perceived enemy with anger. Therefore, in a case like this, the real reason is sickness in the heart that can't feel happy with other's actions. A true believer, must always ask, "Is my heart free from

sickness?" The believer will ask it because with a sick heart he/she can't go to Paradise. So, if a true believer has slightest enmity in the heart, self-questioning will identify it, and will work hard cleansing it, and once it is cleansed, anger will not have room in that heart anymore.

10. ***Am I angry with envy?*** Envy is another sickness in the heart. This sickness is heart burning with another's progress and wishes another's destruction for self-progress. An envious person is never happy with another's' best achievements and feels angry towards them to destroy them. Allah taught the true believers to seek HIS protection from the harms of envious people. Envy burns all the good deeds as the fire burns the firewood. That's why, believers must ask the question if they are angry, "Am I angry due to my envy?" This question will help a believer with self-correction if there is any trace of envy in his heart, and to shift the goal post to diffuse anger. Anger from envy or not, other people will not know, only the person will know if he/she asks himself/herself.
11. ***Am I angry with hatred?*** One can find out own true feeling by asking. Ask, "Do I have hatred towards the person I am angry with?" If I have, I must remove the hatred from my heart and by that anger will lose its base and will subside. What an easy anger control. A believer must make sure that he or she is not at fault for the anger. They believe that Allah is in their hearts. If no one else does not know the secret hatred, but Allah knows and Allah will judge for it. Faith is like a cleaning agent, so powerful and can penetrate inside the heart to clean up hatred. Believers are loving people, and their anger takes away the love. They know that anger from hatred is not fair anger. How can they practice unfair actions, or feel unfairly? They fear Allah's judgment, and, in that judgment, Allah can bring out their inner secrets from their hearts.
12. ***Am I angry due to my greed?*** Greedy people feel angry if they do not get what they want. Greed is another sickness in the heart. It cripples people from inside. With it, people lose their freedom to spend charity or to help humanity, or to be generous. A beggar can be greedy for begging without looking for work, and a rich person also can be greedy for looking for more and more with unfair means. Comparatively, a rich greedy person can do more damage than a poor greedy person. A rich greedy person can make millions with his skills, talents, and expertise by exploiting people, or by cheating the tax system, or by taking bribes using their top positions etc. Many other people can be the victims of greed. So, a greedy person feels angry if his greed is not fulfilled. That's why, a true believer must ask himself or herself to be sure about own innocence, "Am I angry for my greed?" True believers must not be recorded in Allah's record as greedy. Greed is one sin, and feeling angry from greed is sin over the sin.
13. ***Am I angry to control others unfairly?*** Tyrant Firaun was angry with Prophet Musa (pbuh) and his followers for running away from Egypt to free themselves from Firaun's unfair control. Angrily, he gathered many soldiers to chase prophet Musa (pbuh) and his followers to punish them and to continue controlling them. Now, I ask myself, "Do I feel angry with my family if I fear that they are trying to get away from my excessive control?" Do you feel angry if your employees protest your unfair control? Well, before taking any action angrily against them, hold on a second to ask, "Why am I angry? What is the exact reason?" If you find you are wrong, then pause and take a break and remove your unfairness. Then, anger will say goodbye

to you. Most people are sensitive to unfairness and injustice from others without sensitivity of their own unfairness. Am I one of them? Should I not ask myself that question seriously?

14. ***Am I angry to continue my unfair actions?*** Suppose I am a young person. My parents scolded me for stealing cucumbers from my neighbors. Do I feel angry at my parents for scolding me? If I do, I am trying to defend my stealing with my anger. Am I fair? Many young people want unconditional love from their parents, and they want to be loved even if they do naughty things. If they do not get support from parents in naughty things, they show anger, tantrums, and often defiance. Even some adults can do the same. They may join wrong groups, and any constructive criticism against them makes them angry. Some political parties can be like that. If their members do wrong to win the election by vote rigging, they support those unfair actions blindly, and if anyone protests their unfairness, they feel angry and punish the protesters without mercy. Therefore, A believer must avoid any unfairness to be saved from Allah's punishment.
15. ***Am I angry about hiding something?*** If you ask a thief, "Did you steal my watch," then one possible reaction will be anger from the thief's part. Why this anger? Was anger necessary? He could relax and say, "No, I did not." Sometimes, people show their anger to hide their crimes or wrong. Another example, you may see your sister is envious of you. Then you advise her, "Envy is a great sin." She then takes it seriously, shows her tantrum, and abuses you in front of the entire family. Was it necessary? A true believer would take any criticism seriously, and would say, "I also know that envy is a big sin and truly, I am not envious. You misunderstood me." And then leave it there without anger. But often, to hide the anger some people flare up with anger to make the situation worse.
16. ***Am I angry without investigating the truth?*** Some people hear something from someone, and without looking for the truth, they become angry to wage a war. It happens a lot in the community, neighborhood, and in families. Often, anger without investigation brings embarrassments or damage in trust. If someone does that, how can that person be trusted again for a sound judgment. Believers can't be impulsive people and can't jump to conclusions without proper checking about the truth. So, a believer must ask when he/she is angry, "Am I sure that it happened, or is it still an unproven issue." That small question can save the person from anger and can help control anger with reasoning.
17. ***Am I angry without control?*** This is an advanced question for a person who carefully monitors himself or herself. Many people do not monitor themselves when they are angry. When they calm down, they realize that they said unnecessary things for which the relationship had taken a worse direction. Self-monitoring during anger is to win the war. When you are angry with someone, you are in a war. In that war, you can win if you have self-control, and you may lose when you fail to control yourself. So, ask yourself hard during anger, "Am I in control? Or is my anger controlling me?" How would he know whether His anger is in control or not? Simply, listen to your voice, hear what you are saying, check your body gesture, and feel it in your heart, and think if you are talking with reasons.

Again, why self-questioning is so important for anger control in Islam? The answer is self-questioning helps to control anger. How does it help? Well, most often people feel angry because they perceive

others are wrong. Whereas they could be on the wrong part. Once they understand by self-questioning that they are the ones who are wrong, then their anger reduces dramatically. This is one way of controlling anger. Another way is, self-questioning engages the angry person to think, to find, and to justify, and this action diverts the anger from flaring up due to thinking process. Any disruption to anger is helpful for anger control. The other way self-questioning helps by maturing the angry person. Self-questions and answers are a learning process that makes the angry person wiser and wiser by allowing to use the divine knowledge about what is right and what is wrong, and if the anger is justified or sinful, or whether the anger is within control or not. Knowledge is power, and when we use our knowledge with questions and answers, we generate power in our mind to fight back the out-of-control anger. Islam teaches us to utilize all the tools that Allah has gifted us to think, to reason, to ask questions for our continuous rectification to pass the test in this life.

Finally, who can ask hard questions to oneself. No one can do that without a few admirable qualities. In other words, if we want to question us for our self-improvement, then we must earn those qualities. What are those qualities? I shall mention below only a few for the wise readers to look for more:

1. ***They must be courageous:*** Asking oneself requires courage. Asking oneself means searching to find own dirt if there is any. Many people are afraid of knowing their ugly side. They try to hide it, or they fear facing their own monsters inside them. Therefore, the courageous thing is to ask oneself hard questions, and the cowardice is asking other people questions to find fault in them. The truth is one must dare to ask oneself questions to be wise. Would you like to be wise? Do I want to be wise as well?
2. ***They must be afraid of Allah's Judgment:*** Which one is most dangerous, facing Allah's punishment or facing own ugliness by self-questioning? If I truly fear Allah's punishment, and I strongly believe that I will stand before Allah on the Day of Judgment, then I will ask any question to myself for my self-improvement. If not, then I will be careless. Can I afford to be careless about Allah's judgment? I can't. Similarly, believers have Taqwa (Fear of Allah's fair judgment), and for it they avoid wrong, adhere to right, and purify their hearts from all evil, and they find encouraged to ask themselves questions for their corrections.
3. ***Sincere people:*** Sincere people have pure hearts. They do not have hypocrisy in their hearts. They have only one direction in their hearts and that is to sincerely believe in good, feeling is good, intention is good, and to do righteous actions. They never mean to create troubles, and they do not want to make others suffer from their rage, anger, envy, or hatred. Sincere people are keen to keep their hearts clean and they do a lot of self-searching. In their own rudder, wrong things are traced easily, and they immediately try to correct themselves. Without sincerity, people can be careless, over-confident, and arrogant, and they can't see reasons why they should control their anger.
4. ***Humble people:*** A humble person always has a feeling, "I might be wrong, or I might be right, and I don't want to be wrong." Before putting the blame on others, humble people think, "What if I am wrong. So, let me check it out." On the other hand, a haughty person would never think that he is wrong. They never ask themselves the question, "Am I right in my

anger?" Why do they not feel that they should ask themselves questions? They feel, "I am Mr. Perfect or Mrs. Perfect." They believe, "You need correction not me because I do not make any mistakes." A humble person never becomes overconfident about their feelings or actions because they know that only Allah is above mistakes but to err is human.

5. ***Who are keen to be fair:*** Many people criticize others for unfairness, yet they never question themselves, "Are we fair?" If I think that I am an angel, and I never make any mistakes, then why should I ask myself questions regarding my anger? Satan, without asking him question, he put the blame on Adam, and angrily he made all the evil promises. Believers can't follow the footsteps of Satan. Why should they? Satan is their avowed enemy, and Satan never follows fairness. That's why believers always check if they are fair or not. Allah wants believers to hold on to fairness and justice with their all capacity, because Allah's judgment will be fair.
6. ***Who wants to learn:*** Am I learned enough? If I am, why should I ask myself a question during my anger? I will not. Subhaanallah! Allah is only above from lack of knowledge, and HE has given humans a little knowledge. As a believer in this, how can think that I know enough, and I do not need to ask myself questions to learn more. True believers are always keen to learn more, and they continue learning until they embrace death. Therefore, asking self-questions is a continuous learning process that all believers must practice. With every effort of learning and questioning we will increase our knowledge about anger as well, and we can learn better self-control (including anger control) insha Allah!

Change the heart.

Change! Do I mean to replace the heart with a new one? Not at all. Change here means cleansing the heart or repairing the heart. Or if we have a heart full of evil feelings, then we must change those evil feelings to drive anger away from us to control anger. Islam emphasizes on heart cleansing for removing all negative feelings, not only for anger control, but for every success. Allah says in the Holy Quran:

وَنَفْسٍ وَمَا سَوَّاهَا . فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا . قَدْ أَفْلَحَ مَن زَكَّاهَا . وَقَدْ خَابَ مَن دَسَّاهَا

"**And by the soul and the proportion and order given to it; and its enlightenment and to its wrong and to its right. Truly, he succeeds who purifies it (Soul), and he fails who corrupts it (soul)!**"
[Al-Quran 91: 7-10]

Changing the heart from corruption to purification is a responsibility for humans. That is why, Allah did not say that once someone will believe in Allah, then his/her heart will automatically be cleansed. Or angels will come down with special washing agents from Paradise to clean negative traits in the heart. Cleansing human hearts from negativity is a job for humans. Allah has given humans all the knowledge, tools, guidance, and every necessary ability to purify their hearts (Soul, ethereal heart), and then Allah has made success conditional. The condition is if they try to purify, Allah will help, and they will be successful. But if they do not, Allah will not force HIS help on them against their will, and they will fail for their own unwillingness. As a result, they will be accountable for their choices, actions on the Day of Judgment in Allah's Court. Allah will question what they had done for anger control

when Allah commanded them and given them abilities to do so. No one can say before Allah that he/she did not have willpower to choose anger or anger-control.

Negative tendencies in human hearts are very powerful in seduction. These are called "Hawa" the evil desires. They invite the person towards greed, selfishness, anger, rage, inhumanity, crime, and corruption. If humans obey them for temporary pleasure, enjoyment, and fun, then wrong actions become a habit for humans. They lose their control in anger, in jealousy, in envy, in cravings, in violent sexual gratification, in hatred, in grabbing another's wealth by force, in tongue that hurts people, in domestic violence, in greed, in arrogance, in abusing human rights, in immoderation or immoralities, in criminal tendencies, and in illegitimate desires and in cravings. Without self-control, anger control is impossible. When humans follow their selfish desires (Hawa—Bad demands from their hearts), for them, their wrong desires become their god. Allah says in the Holy Quran:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَـٰهَهُ هَوَاهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا

"**Do you see the one who takes for His god His own desire (or impulse)? Could you be a guardian of affairs for him?**"
[Al-Quran 25:43]

Again, changing heart means changing the god from desire-god to Almighty GOD Allah. When a Muslim surrenders his desires completely to the obedience of Allah, then his/her heart's loyalty takes a big shift. That shift changes the focus of the heart from selfish desires to fair-feeling that is commanded by Allah All-Wise. With this shift, anger buttons also shift, and selfish issues do not make the believer angry anymore. For example, before this shift, not getting selfish wants used to make him angry, but after the shift, instead of getting angry the heart feels remorse for sinful desires. Anger turns into a guilty feeling. Subhaanallah! Isn't it wonderful? Therefore, for anger control, Islam teaches to surrender our hearts to the commandments of Allah. That's why, Islam is beautiful because it changes the bad roots to the good root as it is a holistic guidance. Human hearts are the roots for their words, gestures, manners, and actions. If the hearts are changed from bad to good, impure to pure, then all the expressions will bound to be good. Anger is generated in the heart, and if we change the wrong feelings in the heart, then wrong desires (sinful) can't generate anger in our hearts. Very simple, isn't it?

What is the wisdom for changing the heart for anger-control? Why do we have to change? Why should I change my heart when many others do not? We may have lots of questions around it. I shall highlight a few points to explain the importance of changing hearts from negative to positive according to Allah's guidance below:

- ***I can't change the world:*** Lots of things are happening in this world. Now, with the advancement of technology, the world has become small, and every second we are bombarded with negative actions in various parts of the world that makes me angry. I hear about murder, rape, discrimination, and many other horrible things, and I feel angry about those things. I feel helpless, but my blood boils and I can't stop it. Do you feel angry as I do? Many people feel angry

like that. But the question is, can we change the world? Can we use a magic wand to change the mentality of people in this world? Can we wipe out the corruption that some humans are practicing and spreading? Surely, we can't. Then how can we control our anger? The maintaining cause is there every day, every minute and every second. Some people have chosen to practice unfair things, they will continue, and for their continuation in wrongdoing, should my anger continue too? Is it fair for me to be burning inside with anger for other people's crimes? I must accept the world with good and bad instead of wishing the world to revolve around my wishes and choices. I must remind myself that I can't change the world because the world is made in a certain way for greater purpose. I am only a tiny part and should try to adjust myself with the big world without feeling angry with what is happening in this world. I think, my acceptance of the world to be as it is, has shifted my sensitivity and I do not feel angry about the unfair world as I used to. It is called "Peaceful co-existence" with the attitude that I am what I am, and the world is what it is. I must manage myself within my best ability, and I must be patient with the world around me. I should not be angry with the bad happenings in the world, rather I should sympathise with the victims, displeased with the oppressors without getting angry and I should do my bit in this world to remove unfairness, or to promote fairness. When we focus more on the remedy than the anger, we can find anger control is not too hard but easier than we thought.

- ***Can't change the whole environment:*** Again, I am a tiny part in the big environment. I am surrounded by weather that includes rain, storm, flood, thunder, too hot or too cold. These things are affecting my life every day and I can be easily frustrated by them. They affect my health, my well-being, my work and business, my income, and my expenses. I can be angry with frustrations and my anger can drag me down further from happiness to sadness. Anger can push my positive courage, resilience, and my energy to prevent progress in my life. Many people are out there angry with the nature and natural disasters because of their struggles in life. Many people lose their crops from flood and that may anger them. Others, lose their properties from earthquakes, and that may make them angry. Can I change the weather pattern? I can't change it. So, what is the best thing I can do to prevent anger in me about the natural disasters? I can accept them as Qadr. Whatever in life I go through are for reasons, and the sooner I accept them as part of Qadr, and I place my trust in Allah, the quicker I can find peace in my heart even though I am surrounded by chaos. My anger or resentment will not change the environment except damaging me more.

  Humans around me build positive or negative environment around me. I can be surrounded by treachery, backbiting, envy, and evil natures that can affect me, and may give rise to anger in me. I might think of leaving that environment to move down to another place where I will find supportive environment to suit me. But the truth is, wherever I go, Satan is there to hunt the weak minds to turn them into devil's workshop. I can find quiet environment without envious environment in the graveyard, but I won't be happy being there. So, what is the solution? Again, I need to accept the fact that Allah sent me in this world to face test and to pass the test. To pass the test, I must accept the imperfect environment to work for a better change without getting angry. If I suffer from anger for imperfection around me, then I can't make positive contribution for perfection. I must understand, the imperfection is not to be angry but to work for perfection

according to my limited ability. I should be happy for my contribution, and not to be angry because of imperfections in the environment.

- ***Can't eliminate enemies:*** Enmity from other people may make me angry. All sorts of complaints may go through my mind to make me angrier. Such as, why they are my enemies, or what have I done against them, or how can they be unfair towards me, or how dare they plot against me, or how can I give them a lesson, or what damages they can do to me and family with enmity, or what cautions can I take to save myself from my enemies etc? With these questions I can add worries, anxieties, and anger. So, what can I do to minimize my anger? Here, I must remember that I can be my own worst enemy if I exaggerate my fears and annoyance about those who are not nice to me. First, I must consider everyone as my friend, and keep my feeling in my heart in a positive way. I must not interpret how they feel about me, and I must focus on my positive feeling. Let's say, if my heart is friendly towards every person, then at least anger will not have a place in my heart, and I can be happy with an anger-free heart. It is so easy that I do not need medicines for it.

  On the other hand, if I think that so and so is my enemy because we disagree with one another, then I am preparing my heart to be angry, to be worried, and to waste my time and health for it. Again, I must remember that I am here in this life not to change everybody to like me, or to be friendly with me, but my first and foremost duty is to frame my mind to be free from those reasons that anger me.

  Secondly, if I feel some people are my enemy, then instead of getting angry, I must do something to make them friends. In this effort, anger has no room, because friendly efforts include love and sympathy towards the wrongdoers. Islam teaches me to take the first step to deliver my best actions to show the other person that I do love them, and I do care about them. If I practice loving actions to remove enmity, then anger will not be the dominant emotion in there, and that way I can easily control my anger.

  Thirdly, I must find, "is that enmity due to my wrongdoing?" Often, we make other people our enemies by our enmity actions. I saw happy neighbours turn into enemies just because a chicken has come from one property to another. The chicken may have made a friendly visit to the neighbour's property, but neighbours talk rough to one another to make enmity, and their anger towards one another continues for long time with many unfortunate outcomes. If the neighbours took the chicken's visit easy, then instead of anger and enmity, they could enjoy fun and friendship.

  Fourth, to seek Allah's help for a good solution. Pray to Allah for unity in hearts with others and follow Allah's code such as offer friendship from your side to expect friendship from other side as well. Do your part, and then pray to Allah to turn other's hearts filled with love for you. That will change your heart and other's hearts into harmony, and anger will run away. If someone treats you as enemy without your faults, then again, put your trust in Allah, and do what is right without anger. If you must defend yourself, do it right without anger or hatred or the enmity. These little practices can change our hearts to feel cool, to be content, and to avoid the anger.

- ***Can't change people's nature:*** Suppose, your family members annoy you. Their remarks, jokes, comments, treatments, and manner irritate you. It makes you feel angry, makes you cry alone, and makes you depressed. You have a list of complaints against them. Everything you remember from your childhood; they were not kind to you. You are an adult now, and you still feel angry towards them for their unfair treatment towards you. Let's say, you are right, and they are wrong. What is the solution then? You feel angry from every comment they make. Can you then change their nature? You can't throw them out because you care about them as family, and your anger is causing irritation in your health. Can you beat them or hit them to relieve your anger? No, you can't. Then, what can you do? What can I do if I were you?

  I will accept them as my imperfect family members. I will laugh at their improper manner, their lack of wisdom and their shortcoming in human relationship. Every time they throw a bad comment to me, I shall remind myself, "I am not doing wrong, and I shall not take the punishment on me for their wrong." I will accept them as my faulty family, and I will not take everything they say or do into my heart. I will try to keep my heart clean, free from pollution by keeping my heart free from anger. I will accept the fact that five fingers are not the same yet together they make my hand. I shall try to make a peace in my heart between perfect and imperfect nature that I must live with for my best survival. I will consider them as silly annoying children to ignore time to time and to give them some positive tips to teach them what is better.

  I shall remind myself that I understand better because Allah has blessed me with sound heart and sound mind, and my family members who do wrong are not at my level. So, I must thank Allah for blessing me instead of getting angry, and I will show my sympathy to them instead of feeling angry. I will look at my weak spot in my heart and will acknowledge my sensitivity about criticism that makes me angry from the mistreatments from my family members. So, from my part, I must accept others, and acknowledge their existence, and find ways to neutralize my feelings to avoid anger.

- ***Only I can change my heart:*** I can only try to change others, and surroundings as much as I can but I can't change everything around me that makes me angry. It is not my responsibility to change everything, that is beyond my ability. Allah did not send me with the responsibility to change everything in this world but to do my part. What is my part then? My part is taking responsibility about me. How can I do that?

  First, I can change my heart. It is my choice. Whatever I choose through my surrendering to Allah, with Allah's guidance, I can become that. If I choose to be a non-angry person, then my choice will push me to achieve it. Then, I can learn more how to convince myself with reasons according to divine knowledge and wisdom, then I will receive booster dosing to motivate myself to seek the path of contentment in adverse situations rather than anger. It is me who needs to shift my anger pattern, and I must take the responsibility. Then, I must work hard and seek Allah's help. For my anger control, changing my perception about the reality is the first and foremost thing. My right perception guided by Allah's message will keep me away from anger, and from the reasons that justify anger.

Second, I need to teach myself to adjust with the world peacefully without giving up my values and faith. For example, if my sibling is cruel to me, without getting angry about it, I can try to make peace, and compromise where Islam allows me to compromise. If I follow the halal options for peace and reconciliation by sacrificing something from my part, then I should re-adjust myself with that situation to remove the ground for anger. Instead of getting into conflict, if I always find windows to avoid conflicts, then that re-adjustment will save me from angry episodes. There are many ways to deal with angry issues. I just need to be always aware and find the peaceful path all the time. Once it becomes a habit, then without knowing it comes out spontaneously. That's why, I need flexibility within the halal options. If I face everything stubbornly without any compromise, and choose the policy of, "My way or the highway," then I will push myself to fight, attack and defend, or win or lose options, and none of those options contributes peace but incites anger. But if I always adjust myself with a peaceful compromise, I am always a winner and I do not need to burn my heart with anger when I find happiness in my heart with winning.

Third, I need to cut down my own sensitivity to avoid anger. What makes me angry? Is it other people's actions or my inner sensitivity? Of course, other people's bad actions are liable to cause anger, but my own sensitivity is liable to flare my anger. For example, in my childhood, I used to take everything into the bad part due to my oversensitivity because I used to keep my heart close without sharing with anyone. For that, I only listened to myself, and I cared about only my perceptions, and my perceptions gave me the sense of hurt and I reacted to that with anger. Later, when my knowledge extended, I realise that I was overly sensitive and set myself to be hurt. With knowledge and reasoning, I shifted those over sensitivities, and now, the same things that used to make me angry makes me laugh without anger. Amazing transformation, isn't it? If I can do it, surely, you can do it too. So, let us remove our extra sensitivity to control our anger easily insha Allah.

Fourth, I need to do what is best for me. I need to constantly remind myself the question, "What is best for me, anger or peace?" Anger gives me headache, takes my sleep away, makes me grumpy with my loved ones, increases my anxiety, adds more people in my enemy list, allows people to talk more about my temper in the society, destroy my good reputation in people around me, and makes me less tolerant to others. Is that what I want? Do I want more isolation by practicing anger? Or do I want more friends by controlling my anger? It is an easy question, and no one needs to study science for understanding it. Allah has blessed people with common sense, and anyone can understand what is best for him or her. I like peace not anger. Whenever anything triggers my anger, quickly I remind myself to brush the anger off with some positive thoughts. No surprise, it works. Alhamdulillah, it works.

Fifth, I need to take a parent's role when I deal with others. Each human has a parental feeling inside as well as a child like feeling inside. Why some children are precautious during their childhood? It is the result of using the parental side in the mind in good family environment. When parents practice thoughtfulness in the family, enjoin one another to be careful, and to be patient, and practice justice in the family, some children pick that up in early age. Parenting role is to consider other's mistakes as childish and offers forgiveness lavishly or ignore other's childish wrong actions. I had that tendency since my childhood without knowing, but later I learnt about

it. Since my primary school age, I was well known to the adults as “little judge.” I used to reconcile fighting children older than or younger than me. Now, when a human does something wrong, my parental tendency reminds me, “Maybe he did not realize it was bad for everyone. Otherwise, if he understood well, would not have done it.” With that thought I find room in my heart to ignore, or to forgive, or to give more chances without anger. Alhamdulillah! We should use our compassionate look towards others like kind parents to their children without anger.

Sixth, do I take responsibility to correct others? Or do I expect others to be refined like me? Do I give myself chance to rectify myself, if so, then, do I give other people a chance too? How many of us want to take responsibility for others? Or we do not care for other’s learning, and corrections? In this age, we are too busy about our needs and our happiness, and for our respect and reputation. When someone else does something wrong, do we want to take some responsibility to advise others? Or we judge them harshly and want them to be hung? Aren’t we pushing more and more people to the prisons for our judgmental nature? Or we prefer to be too angry towards the wrongdoers instead of thinking if we could do something to correct them. Do we ever think that as a society, did we take some responsibilities about the bad happenings in our society? If we could take slow and careful process, maybe we would suffer less from our anger.

My humble question is, if we only angrily condemn to bad people without doing something to mend them, then is it angel’s responsibility to correct the wrong doers? Anger comes with blaming on others. Blaming others is easy if we avoid our responsibilities in helping others to be good like us. When we supposed to be angry with someone, and instantly our mind lands on responsibility instead of blaming and anger, then anger turns into a guard to block our anger. It guards our hearts from free-flowing blaming to thoughtful, accountable, and sympathetic ones. If Allah questions us on the Day of Judgment, “You only reacted with anger, and practiced only punishing, but did you take some responsibility to mend others,” then how can we answer Allah? We are responsible for one another because Allah placed it on us to enjoin one another for the right and forbid one another for the wrong. We have honourable jobs as Allah’s Vicegerents, and to do that duty, anger and responsibility must be balanced. May Allah help us!

Good hearts for anger control

A good tree produces good fruits. Similarly, a good heart produces such feelings inside it that helps to control anger. For example, if you ask a person, “Why do you feel angry with that person,” he may answer, “Because I hate him.” It means, a hateful heart can easily produce anger. On the other hand, if you ask another person, “Why did you smile at the person who abused you,” he may answer, “I feel sorry for him.” What does that mean? It means this person has a sympathetic heart, and due to sympathy in his heart, his heart did not produce anger, rather it made him to feel sorry towards the

offender. With these two examples, we can clearly see that anger or sympathy depends on how we make our hearts. If we make good hearts, we will suffer from less anger and we can avoid our anger, but if we make our hearts bad, then we will suffer more from more anger, and we can't control it we do not pull it back. Another example is, a fertile vegetable bed will grow healthy vegetables and for it, we must prepare the vegetable bed with rich fertilisers. Our hearts are like vegetable beds, and it is up to us how we prepare it. If we prepare it with positive feelings by removing ill-feelings, then instead of feeling angry we can feel sorry. That is why, heart cleansing is very important in Islam. Allah says in the holy Quran about it:

وَنَفْسٍ وَمَا سَوَّاهَا . فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا . قَدْ أَفْلَحَ مَن زَكَّاهَا . وَقَدْ خَابَ مَن دَسَّاهَا

"**And by the soul and the proportion and order given to it; and its enlightenment and to its wrong and to its right. Truly, he succeeds who purifies it (Soul), and he fails who corrupts it (soul)!**"
[Al-Quran 91: 7-10]

The most relevant part in this verse is, "**Truly, he succeeds who purifies (the heart) it, and he fails who corrupts (the heart) it**." The most important lesson here is that Allah has given humans' options. The options are either they can make effort to purify their hearts from filth to make their hearts anger-free, or they can take the path of impurities in their hearts to promote anger in them. Certainly, we want to make our hearts peaceful and anger-free. So, what kinds of hearts should we aim to make for freedom of anger? We can work on those admirable traits if we know them. Let me highlight a brief list below for our reminder.

Kind hearts: If we choose to make our hearts kind, then we can make our hearts filled with kindness. No one in this earth can force our hearts for stopping kindness if we choose kindness. Our hearts are belonging to us, and Allah has given us freedom to shape it the way we want. If we decide to make our hearts kind for the sake of Allah, then Allah will bless on it, and Allah will be more kind on us. The teaching of Holy Messenger of Allah (pbuh) is very clear that if we practice kindness on Allah's creations, then Allah will be kind on us. Now, let us look at an example of kind heart and anger. If you are beside a child who is screaming continuously, you are more likely to be annoyed because it is not your child. With annoyance, you might leave the room, or ask angrily why the parents are not calming the crying child. On the other hand, the mother of that child will not be as annoyed or angry as you are to her child. What is the difference between your heart and the heart of the mother? The difference is kindness. The natural kindness in mother's heart makes her less angry and more tolerant. The same way, can't we develop a kind feeling in our hearts towards known or strangers? If we can, our kindness will make us more tolerant, and we will be free from suffering with anger. One may ask, "I want to be kind but where can I find it?" The answer is that Allah has placed kindness in you, and you do not need to seek it anywhere except in your heart. You just need to choose it and use it. The more you will use it, the more it will be increased without end. Love and kindness in our hearts has no limit or ending. Allah has given it in our hearts without limit. The more we will give the more it will be increased. So, choose for a kind heart, show your kindness to others, and pray to Allah

to increase it in your heart without running out, and you will be amazed how it changes you from an angry person to a peaceful person.

Loving heart: Love makes the heart feel attracted to people. It removes all the barriers between people, and it can push people to hug one another where it is appropriate. L-O-V-E stands for loss of valuable energy. Love encourages one another to accommodate, to sacrifice, and to embrace without anger or repulsion. Love attracts two people and anger distracts two individuals. Why husband and wife, despite their arguments or anger, feel attractive to one another again? It is for love. Love acts like the hot sun to melt the cruel cold ice (anger or rage). When a child does something wrong, and parents are angry, soon after that, the love kicks in into their hearts, and they extend their generous hands to embrace their child again with love. The parental love is unconditional, and that's why we survived in our childhood without being punished much by our parents despite our naughtiness. For the same love from Allah, Allah doesn't punish us angrily without giving chances. If Allah did not put love in parent's hearts, we would have been vanished in most cases. Why can't we use that unconditional love for Allah's creations? Often, we love our cats more than the human brothers and sisters. Cats as pets make mistakes, and instead of beating them, we pick them up with love to comfort them. That is a good practice because all creations of Allah deserve our love, not anger. So, if we make our hearts full of love for other humans for the pleasure of Allah, then we can be champions in loving, and we can save ourselves from anger and all the destructions due to our anger. Shall we then clean our hearts from anger to love?

Compassionate heart: When a heart is overwhelming with love and kindness, then that heart turns into a compassionate heart. Compassion is beyond equality. In our life, we often make slogan about equality, meaning that we should give one another equal rights. But equal rights are just right, and not excellent. How can I explain that? Let us say, equality is foundation of a building. We must have it for the safety and for the stability. But is foundation enough to make a nice building? Don't we need to add more things for beauty, decoration, and grandeur? Compassion is that additional decoration for joy, and beauty. Equality is a basic requirement for human rights, but to make human relationships happy and excellent, compassion is a must for humans to practice. Human rights must never be aimed at equality only because it will take away the aspiration to be the best. Imagine, a simple parenting, and an excellent parenting, or a pass mark and the excellent marks, or good character and the excellent moral character, and similarly, little compassion and excellent compassion. Which one should we use? Good or the best? If we lose compassion, or if we do not target for the high level of compassion, then the society will be a boring place with only equal rights. Or in this imperfect world, people will fight for the inequalities. The compassion is there to fill up the imbalance in equalities. Why do we praise for those people for their extra-ordinary qualities or achievements? We praise and honour people not for equality but for their compassionate practices. Similarly, we must aim to be compassionate. Allah is the Most Compassionate and Merciful, HE sent HIS beloved messenger as a Mercy for the world, and as followers of the Holy prophet, shouldn't we try to make our hearts compassionate? If we have compassionate hearts, then little things that angers us, will not because we will look at other's bad manner with compassion. Compassion is extra love, extra sympathy, and extra emotion to forgive others without anger.

Forgiving heart: When you are angry, the anger is the top layer in your heart because it is the dominant emotion in your heart then. Just imagine with your closed eyes, if you remove the top anger layer from your heart, what do you see underneath it? Anger is not there, and you see the kindness in it is ready to forgive. Besides, when we fill our minds with all benefits of forgiveness in both lives, then our forgiveness feelings find more support to continue it. Again, look at it from another angle, if we make forgiveness in our hearts a dominant emotion, then there is no room for anger in our hearts. It is like the darkness in the room, and to remove it, all you need to do is, open the curtain to allow the light in the room. The light will not allow the darkness to stay. The darkness will give away without any fight or bloodshed. Similarly, when forgiveness is a trait in our hearts, anger does not fight against the light, and quietly and peacefully it disappears. Forgiveness is the result of faith, patience, compassion, wisdom, and self-control, and all those elements work as anti-anger elements. They act like cooling agents in the hearts. That's why, Allah will grant special rewards for those who practice patience and forgives fellow humans. Can we have forgiving hearts? Yes, if we want to have it, we must work for it, and we must pray to Allah to grant it for us. Allah's help is there if we make our move towards it, Insha Allah!

Heart with Taqwa: A heart that fears the fair judgment of Allah on the Day of Judgment, and fears Allah's punishment for wrongs is called a heart with Taqwa. It is an awareness in the heart of a believer that Allah is watching his/her every action, and there will be an accountability for those actions. So, a Taqwa heart motivates people for self-control, to be free from bad feelings and thoughts including anger. Anger is also a feeling that drives to certain actions. It is a negative feeling and that feeling motivates to act negative actions. A heart that fears Allah's Judgment, carefully observes its feelings (such as anger) to check if they are beneficial or harmful, rewarding or not etc. For that acute observation, it pushes the anger into the scanning section in the mind. Then the mind equipped with Allah's guidance finds that patience is better than anger, kindness is more rewarding than anger, and the forgiveness is more rewarding than anger, for peace of mind, for mental-emotional well-being, and for the happiness in the next life. Taqwa helps the person for self-control, and whoever has self-control, they can block negative emotions coming into the hearts. The mind with reasoning builds a wall between good feelings and bad feelings, and anger does not find many supports to establish its reign in the heart. Taqwa is the most effective tool for heart control, in other words, for anger control. Taqwa instantly takes a heart to the remembrance of Allah, and Satan runs away from the heart when the heart remembers Allah. Then, Taqwa works with faith to identify the harms and dangers of anger, and to establish self-control in the heart from being occupied by the anger.

Paradise seeking heart: Imagine, a sick person is longing for the cure. What would he do to return to the best health? Now, due to sickness he has lost his physical control, his nervous system control, and his balance control. He shakes when he walks, and he drops his glass from his grip due to losing his control. What would he do? He will long for good health, for walking again without shaking, and for self-control without losing it. Longing for something is not just wanting it. Longing means to get something by hook or crook because one longs for things that he wants it desperately. As a believer, what must I long for in the next life? I must long for Paradise. I am working hard in this life for Paradise. I am worshipping Allah, following HIS codes, pleasing HIM with my intention and action for

HIS Paradise. Now, will the sick person who is longing for the cure will hesitate to sacrifice a little to get what he is longing for? No, he will not. Then, should I hesitate to control my anger for securing the Paradise for me? I must not. People in Paradise will not have anger, rage, hatred for one another. If we try to clean our hearts from anger, hatred, and envy for the pleasure of Allah, and we practice forgiveness to receive forgiveness from Allah, then Insha Allah, Allah will place us in the Paradise for which we always long for. What can we do for it? Whenever we feel angry, we should remember about the Paradise, and we should remind ourselves that if we avoid anger for Allah's sake, then Allah will not be angry with us on the Day of Judgment.

Allah's forgiveness seeking heart: Do we want Allah to forgive us without getting angry at us? Every time, my teacher or parents were angry at me, my feeling was to receive another chance. I received chances and those chances have brought me here today. Each one of us want to be forgiven if we make mistakes. But do we forgive others as we want forgiveness? This is a hard question we all need to ask ourselves. Do we continue to find excuses to not forgive? Do we try to hide behind, "But and if," for not to forgive? Many rich people torture their workers for little mistakes, they get mad with anger, and inflict pain on the poor and vulnerable. Why should they be too angry? Don't many leaders get angry easily from little disobedience from their subjects and punish them angrily? What enjoyment do they get by giving others pain?

But if a heart genuinely seeks for forgiveness from Allah, can't be so angry. He uses his common sense that if he does not control his anger on others, then how he can expect Allah to avoid HIS anger for his mistakes. It is very simple if we think a little about it. Let us look at what Allah has said about it in the holy Quran:

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

"Let them forgive and overlook, do you not wish that Allah should forgive you?" And Allah is Often Forgiving, Most Merciful."

[Al-Quran 24:22]

Abu Bakr (may Allah be pleased with him) was angry towards some people who used to take help from him. Without being grateful for receiving all the help, they joined in conspiracy against his daughter, Prophet's wife, Hon Ayesha (may Allah be pleased with her). Allah advised Hon Abu Bakr to forgive them, and Abu Bakr, without delay, forgave them to receive forgiveness from Allah. His anger disappeared with his forgiveness.

In our families, members always make mistakes, or they do things that we dislike. As a result, we feel angry, and we often take harsh actions against them. But Allah gave us a best deal, and that deal is, if we can control our anger and forgive them for the hope that Allah will also forgive our mistakes on the Day of Judgment, then Allah will forgive us. Allah reminds the believers in the Holy Quran about it:

ٰيَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

"O you believe! Truly, among your wives and your children are (Some that are) enemies to yourselves: So be aware of them! But if you forgive them and overlook, and cover up (their faults), Surely Allah is Often Forgiving, Most Merciful."

[Al-Quran 64: 14]

The lesson is, we must forgive others to take the great deal offered by Allah. Again, the deal is, if we forgive others for Allah's pleasure, then HE will forgive us. If we can take this deal seriously with heart and soul, then we can push anger away from us easily, Insha Allah!

Clean heart: A dirty heart is the opposite to the clean heart. Allah wants us to clean our hearts for success. Otherwise, we will fail. What is dirty heart? A dirty heart is filled with dirty feelings such as greed, selfishness, envy, jealousy, anger, rage, cruelty etc, and these dirty feelings invite and welcome anger and Satan in the heart. A dirty house invites insects, rats, ants, snakes, and other harmful things in it, and a clean house is free from all the harmful things. Our hearts are like dirty or clean houses. We must clean our hearts from negative feelings, and to invite positive feelings.

A clean heart is full of Allah's remembrance, and guided with divine guidelines, and garnished with pure thoughts and feelings. It only invites the kindness, love, generosity, compassion, and forgiveness. As a result, it does not invite Satan, devil, or anger or rage. It turns into a peaceful heart because Allah sends "As-Sakeenah" in it. A peaceful heart releases peace in the surrounding, not the anger. But an impure heart finds reasons to be angry easily and to release that anger as fire to the surroundings. We need the clean heart. I have discussed before; how bad desires contributes anger inside us. For example, if I am a greedy person, and if you talk against my greedy nature, I feel angry. But if I clean the greed from my heart, and if you talk against greed, I will not feel angry.

In most cases, anger is generated for holding onto the bad desires due to the absence of our clean hearts. Another example is, if you tell me off for my naughtiness, I feel angry. Naughtiness is loved by my heart, and I use my heart to love a wrong thing. When I am told off for my wrong thing, I try to defend it by showing my anger. But if I clean my heart and remove the love in my heart for bad thing, then I will not be told off and I will not be angry either. Therefore, to clean our hearts from anger, we must clean up our bad feelings. That's why, Allah commanded humans to purify their hearts for success in the Holy Quran in Chapter 91, verse 7-10. The creator knows the exact types of sickness in the human hearts, and HE sent HIS Message to clean the hearts from those sickness for happiness. When the heart is free from bad feelings, anger can't grow in it. May Allah help us to have purified hearts, Ameen!

Use the AQL (Reasoning) as a victim

Suppose I am a victim of someone's anger. What is my duty? Should I run away from the angry person? Or should I be afraid of the angry person? Or should I surrender myself to the wrong will of the angry person? Or should I accept the mental and emotional slavery of the dominant angry person? Or should I fight back? Or should I abuse back? Or should I show anger for anger? Or should I leave the neighbourhood from angry neighbours? Or should I keep complaining to the authority against the angry person? Or can I do something to help the angry person to calm down for peace?

What would you do? I shall tell you my true story. I had a neighbour who was very angry with me because I looked different, and I was unknown to my neighbour as I was from a different race with different language. My neighbour used to find an excuse to create a drama every now and then. With those drama, I was struggling to live in peace. I was always at the edge that what if new drama comes to humiliate me, or to corner me, or to spread misunderstanding towards me. I tried all sorts of things. Every now and then, I took cakes, offered help, in every episode I gave back kindness and respect, and showed my true care for my neighbour. The other neighbours were watching my kind actions, and my continuous peace offerings. As a result, their sympathy grew towards me, and they helped me to feel welcomed and I diffused someone's anger by my kindness.

What are the lessons from this story? First, if I did run away from my neighbour, that would not help her reducing my neighbour's anger. The misunderstanding would have spread behind me without any cure or solution. Second, I had a choice to run away from it, or to stay for trying to fill the gap. My circumstances and willingness to solve the anger encouraged me not to give up, but to win hearts, and I did. My neighbours realised that all humans could become friends no matter what their background is. Third, I felt it was my responsibility to do something to remove the fear, misunderstanding and anger. In many cases, people are angry with one another due to not knowing one another, or for they fear of being harmed. If we do not take some responsibility to remove the fear, then who else would do that? Angels will never come down to make peace between humans, and to remove anger or hate about one another. Should I have expected that only "Hi or Hello" would make us friends? Fourth, the kindness against anger worked, and gave more hearts in my favour than before. So, if we simply face anger with non-anger gesture, it will work in many cases. Fifth, humans are our human brothers and sisters from the same original parents, and I think, we have responsibilities towards one another to correct, and to guide, and to show the right path by role modelling. If we can sincerely do that, we can win angry hearts and we can be good friends.

The next issue is about reasoning. How can we use our reasoning to face anger? Or what actions can we take with reasoning to try to diffuse the anger? The angry person can be my loved ones, or my spouse, or my children, or my classmates or my friends, or my customers etc. We can meet angry people in every corner of our lives. I am not saying that every context and situation is the same, and for every anger case we should apply the same therapy to undo it. Different techniques, and methods should be practiced without limiting the efforts into one. So, here I shall give some examples of reasonings or actions we can do when we are victims of someone's anger. The examples are as following:

- ***With a smile***: I can react to the anger with a gentle smile. It should be a genuine smile without sarcasm, and with clean heart to give the immediate message, "I am not angry with you." That smile may work on some people by slowing the speed of their anger down because the angry person expects me to be angry as well. My smile will not add fire to the fire, and his anger will get stumbled by my lovely smile. That's what we need to do. We must remember a smile is appropriate if the situation is fit for it. So, the quickest thing I can do as a victim is to assess the situation and the angry person before my reaction to it.
- ***Calmer but confident voice:*** A calm voice is a sign that you are in control, and your mind is working fine without impulse, fear, or panic. If I talk to the angry person with panicked voice,

then the angry person will be encouraged to victimise me further. Staying calm will allow the angry person to reason why I am calm and not angry. Often, calmness confuses the angry person with the thought, "Am I rightly angry? Has he done wrong? Otherwise, why is he calm?" With calming voice, I must talk with confidence. I should not be nervous, or scared, and I should seek Allah's protection. My confidence will give the angry person a clear message, and that is, "I am innocent."

- ***Reason before the reaction***: I should not rush with a reaction before I make effort to understand what exactly made the other person angry. I can politely and confidently ask him with a smile, "Would you kindly explain what is wrong here?" The benefit of it is that with my polite question without challenging him, I am trying his reasoning to wake up and to do some thinking from his part. Reasoning can divert the anger or can reduce the intensity of anger. Either way, it is good. Another benefit for the effort of understanding is that I can figure out exactly what has triggered his anger, and I can use the ointment appropriately. I have seen many times in my life that just talking about the problem took me to the solution quickly. For example, when I heard his point of view, and I realized that I had shortcoming in my part, I instantly offered my apology without delay and that apology removed the anger without prolonging the boiling in his heart. Or after hearing the angry person's side, I could smile and say, "No, you misunderstood the whole thing. We are friends." That often made the angry person cool down with embarrassed feeling.
- ***Showing sympathy:*** Instead of anger for anger, can't I show sympathy for the angry person because something is hurting, or burning him? If I can show my sympathy for the angry person, he will notice it. That may click in his mind, "If this person is my enemy, then how come he is showing his sympathy towards me?" I faced few situations like this, and I sympathized to the angry person saying, "What is hurting you? I am sorry that something is hurting you that made you angry. Allow me to do something for you please. I really care about you, and I do not want to see you hurting with anger." It worked for me in most cases. I took responsibility and I helped the angry person to melt down in tears seeing my genuine sympathy. The most important thing is my heart must be genuinely sympathetic. People can feel if I have pretence. The sympathetic words are only not enough but the heartfelt sympathy is more necessary.
- ***Not judging:*** Judgmental words can flare up the anger in the angry person. I should remember, not all the anger is from selfish and deliberate reasons, but from hurting. Many people feel angry for their perceptions like they are being abused, humiliated, or the victims of unfairness. Example of judgmental words are, "Are you crazy! What kind of rubbish are you talking about? You are angry like a dummy? Stop your foolish anger and so on." With the words crazy, rubbish, dummy, and foolish, I am judging the angry person and that will increase his anger without cooling him down. Can't I avoid judgmental words? Can't I avoid words that adds further hurt and humiliation to the angry person? Imagine! If the teenagers being bashed with judgmental words by parents, then most teenagers may walk away with more anger. Sometimes sweet relationships between children and parents are ruined because of using disrespecting words with one another during anger. If we can listen to the children with love

and respect, their anger will melt away like ice. Without judging, if we share our thoughts, logics, and reasons in a calm and loving manner, the solutions will come, and the anger will go away. We should try to solve anger issues without judging one another but with reasonable conversations.

- ***Offering help:*** Imagine, if my friend is angry with me, and I assure and assure, "Tell me why you are angry, and I shall do my best to fix if I made any mistake." The same thing with children, spouses or relatives. Do we usually offer help to the angry person? Or we quickly defend ourselves with a strong defensive mood? Do I think that if I can relieve someone's anger, Allah will reward me for it? Do I see the benefits of helping others to control their anger for high rewards from Allah? Do I try to take advantage of earning voluntary charity rewards for helping an angry person by giving some tips of anger-control? Sometimes, we may think that it is not my business, or why should I help others. Islamic teaching is very clear, and it says, that enjoining one another for good and patience are the two fundamental qualities we must practice for success. Therefore, if there is any way to help the angry person to be out of anger, we must take the step as to earn charity rewards. May Allah guide us to the understanding that will only increase our rewards from HIM!
- ***Acknowledging pain:*** A simple sentence to the angry person can bring his attention, such as, "I understand your pain. Allow me to relieve it." Or "I am sorry that you are hurting and allow me to help you whatever way I can." The first duty towards the angry person is that I should try to calm him down. So, I should use all the kind words possible to soften his heart. Once he is calm, then the job becomes easier. When a serious injured patient is admitted to the accident and emergency ward, before doing any surgical procedure they try to calm the injured person down. Similarly, angry person needs to be made calm as soon as possible to take him away from danger. With anger, he may lose his mental, emotional, and physical balance, and can inflict pain on me. I saw many wise wives in my village, when their husbands were angry with neighbours, and went out with weapons to fight with the neighbours, those wives pulled their husbands inside the house with soft words, with caring words, with hugs and kisses if that was necessary to calm them down from anger. I admired them a lot. Their words were, "You are right, but we can deal with it another way, peaceful way." They did not say words that contradicted the angry husbands. Brilliant wisdom, and it worked.
- ***Target for solution:*** I would not like to prolong the anger in another person. I shall not leave it too long either. I would never say about the angry person, "Who cares. It is his problem." How can I say that, and how can I sit down doing nothing when he showed anger to me. How can I say that it is not my problem? Any anger is a problem for all of us because the impact of anger may affect us directly or indirectly. Islam teaches us as it is a collective problem, and we must play our role individually and collectively. If we do not work together for a peaceful humanity, then one day the harm will touch all of us one way or another. Therefore, if I see someone is angry with me, I should think for the ways of solving it because anger often can be a hidden fire, and when it finds opportunity, it can come out violently. When everyone in the society plays a positive role to remove hurt feelings, enmity, hatred, anger, and cruelty in the society, then the society is bound to be peaceful. We can't fold our arms doing nothing.

Again, if my aim is to solve the anger issue as soon as possible, then my aim is noble. My noble aim will guide me to take angry people easy without anger, and to focus on the possible solutions rather than allowing the anger to prolong with its harms. When one person is angry at me, whether he is right or wrong, His anger spreads to his friends and families against me. So, I must now allow his anger to spread far, and I must look for solution for everyone's best.

- ***Control own anger first:*** All this advice above is impossible to practice if I have no control over my emotions. If I can't control my anger, I can't help the angry one to control his anger. The formula is simple, and that is, "Help yourself first before you help others." An angry person is drowning in the sea, and how can I save him if I am drowning too. In this case, you must be equipped with rescue gear to keep yourself safe, and to rescue the victim safely. Another example is, suppose you are a psychologist with an angry patient. Do you get angry because the patient is angry with you? You act as a doctor to guide your patient and you act professionally. Your mind is set as a healer not otherwise. You develop patience, communication skills, caring mentality, and you dedicate your service to help your angry patient. If you become angry without controlling your anger, then how can you help him to be calm? That's why, you keep yourself calm, cool, and wise when he is angry because you do not like to put your control level down to the patient's level. Instead of anger, you choose to understand the reason behind your patient's anger, and that occupies your mind and heart towards the healing. You look at patient's anger as a symptom of sickness, and you do not take offence from a sick angry patient.

  Now, if you think that way to any angry person, you can play like a doctor's role with angry person. Can't we take doctor's role with angry people by keeping ourselves cool to help the angry person to be cool as well? If we prepare our minds to take doctor's role with angry people in the family, neighbours, and society, then we can bring big change from anger to calmness. One might say, doctors get paid to do that, but we are not paid, so why should we help angry people. I agree that we should be paid for our efforts like doctors, and Allah has promised to pay us billions of times more than what a doctor gets paid. Imagine! How much an inch of Paradise is worth for? Billions or trillions or the heavens and the earth? Nothing can buy an inch in Paradise. But for helping others for the sake of Allah, Allah has promised Paradise. How much more can we imagine getting paid from Allah for our good deeds!

  Indeed! If we take a physician's role towards the angry people, it is the best option. Then, the next question is what other considerations can we include to play a physician's role? I shall give few examples below:

- ✓ **Be sure why the other person is angry**: Instead of reacting quickly with anger to the offender, I can delay it by diverting my mind with a question. The question is, "Why is the person angry at me?" I can try to be sure about the reason and that will not harm me. It will allow me to go through the inquiry by allowing my mind to take the responsibility without letting the emotion take over without control. Through inquiry, the anger could be resolved, and the friendship can be restored. A wise doctor always would ask a patient, "What is making you angry? What is the reason? May I know the reason please?" That way, I will not go down to the angry

person's level, I can remain in the high ground, and I can play a role to solve the anger in other people rather than getting angry as a reaction.

- ✓ **Ask more for better understanding:** Life is learning. I do not only learn from books, but I want to learn from people. Learning from people is most practical and most effective. Can I learn from only passive people, or can I also learn from angry people? I think, I must learn from everyone. If I make my mind ready and eager to learn, then I can consider every angry person at me as my patient to learn from, to develop my better understanding. With more understanding, I can help or guide other angry people around me better. So, why should I feel angry quickly as a response to the anger thrown at me? Why don't I try to approach the angry person to find out what was bothering him/her, and how can I help? For example, many years ago, I was in a relative's place where many more relatives gathered. One of them, got up, took his bag and was walking towards the gate. I noticed, and I requested a person to follow him and bring him back. I sensed that something angered him. He was not coming back, and I decided to leave the conversation to go to him. He was angry but I requested him for a talk. He melted with my insistence and came back for a talk. It was revealed through the talk that, he was angry with me. When I asked him about what was my wrong, he said, "Everyone loves you and respects you. I am older than you, yet my relatives do not ask me for advice, as they ask you. I am angry at you because I think, you have ruined me." I understood him, and I apologized for my lack of care towards him. I told him that he must accompany me to make an announcement before all relatives. I announced, "From now, we shall respect more to our elders," and I praised him, and I explained how important he was for all of us. He was happy, and he hugged me with apology for not understanding my clean heart. I took a physician role with him, I understood what he needed, and I gave it to him without any cost, and it worked.
- ✓ **Correct me if I am wrong:** A simple humility can work faster to calm an angry person down than defending. When someone is angry, I take that person as "Not well" at that moment especially if that anger was unreasonable. If I consider myself as a doctor, will I give anger back to an unwell person? No, I would not. Rather I would try to find a way to bring the person from "unwell" to "well" condition. To do that I can offer some power to the angry person and that is, "Please correct me if I am wrong." That way, his anger will bounce back towards him, and will put him in a judge position to think, and to find reasons to suggest me. If I can engage the angry person to thinking, then I am successful for diverting his anger to thinking. Often, it works with some angry people. For example, my mother was angry at me. I did not challenge her, nor did not defend myself against her, but in a surrendered tone I asked, "Please correct me." When she explained what I should have done, I put my point forward saying to her, "I see, you could only order me without getting angry at me." That made her embarrassed instead of angry. I gave her power to order me, or to correct me, and she felt happy to hear my obedience to her.
- ✓ **Is he sick:** My brother was pleasant at me always but in his sickness, he was very cranky. Nurses, doctors, and visitors noticed his crankiness, and they felt it was difficult to communicate with him. No one from my family wanted to stay in the hospital with him because of his anger. I did not give up. I decided not to take any offence from his anger

because he was not healthy, and he was unable to control him. I stayed 5 days and nights with him without leaving him. He told me off, yelled at me, found my faults, threw glasses at me etc. I did not take notice of his anger, and my total focus was on his well-being. After 6 days, he was a changed person. He improved a lot, responded well to medications, and he was not angry anymore. If I did not consider his sickness, then I could have returned his anger with mine, but that would not have helped neither me nor him. My physician's role saved me from anger, allowed me to help his recovery, and removed his anger in the end.

- ✓ **Is he in trauma:** A young relative of mine yelled at her brother, "Why can't you stop shouting?" She added, "Don't you understand that you are driving everyone away with your angry gesture?" I intervened and asked, "What has happened to him?" The story was, he saw a snake on the tree, and he jumped from the tree with panic, and he is still in panic with that trauma. I realized that he was shouting angrily as a traumatic response, and not yelling to hurt anyone. So, I advised the young lady not to respond to him with anger because it would make him angrier but to treat him as a patient with care and sympathy. I suggested that he needed the security feeling to convince his mind that he is safe from snake bite. To give him that security feeling, he needed reassurance that he was out of danger, and he had nothing to worry about. The family did that, and after a while, he became calm and relaxed. He was not angry anymore. Often, we judge angry people quickly without any sympathetic investigation to see what is bothering them. I believe, angry people need help, and as humans it is our duty to help one another. If it does not work in one way, then we should keep looking for other ways.
- ✓ **Is he angry for attention:** Often, loved ones expects something without saying. Some children do not want to say to their parents what they want. To get attention from their parents they choose to show tantrum in front of other relatives. That angers the parents because the way they see it. They see it as naughty behaviour, disobedience, rebellion, embarrassment for them etc that require hard discipline. From that they punish their children, and that punishment does not help those children to come out of that tantrum rather they become angrier day by day. Instead of looking in that direction, if the parents tried to see another way, then anger issue would have found a solution. That way is by asking, "Is my child asking for any help for which he is showing a tantrum to seek our attention?" The simple solution is, without getting angry to face anger, if we consider wide range of things, and we address that, then anger will be removed. Often, people try to seek attention from us, and if they do not get it, then they develop anger towards us. So, we need to be as much communicative as possible to understand one another and help one another from coming out of anger.
- ✓ **Be like Habil:** Who is Habil? The first man Adam had two sons named Qabil and Habil. Qabil was angry towards Habil out of jealousy and vowed to kill Habil. Habil was righteous, peaceful, and generous. So, when Qabil said that he would kill Habil, Habil said to his angry brother:

لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"**If you stretch your hand against me, to kill me, (then) it is not for me to stretch my hand against you to kill you: Because I do fear Allah. The Cherisher of the Worlds.**"

[Al-Quran 5:28]

Qabil's anger invited Habil to be angry too, but Habil refused that evil invitation and chose to be peaceful. Can't we do that? We can try to help angry people to drop their anger, but if we can't, then we can at least save our hearts from anger like Habil. Maybe we can't change every heart, but if we become the good role model of non-angry, and non-violent people, then many people will be inspired by us. Hon Habil's non-angry attitude despite he was a victim of anger, has been inspiring humans and will continue doing so. Yes, we can't be at the level of Honourable Habil, but can't we be little Habils?

- ✓ **Follow the example in Taef:** Where is Taef? It is a city in Saudi Arabia. Holy Prophet Muhammad (pbuh) went there to call people to one GOD, Allah. The leaders refused the call and instructed the young people to throw stones at the holy Prophet. They injured him, made him bleed, inflicted pain on him, and the left him when they thought he was dead. Holy prophet fainted and when he woke up, he was in mental, emotional, and physical pain. He made a very emotional supplication to Allah. He was in great disappointment, but was he angry towards the angry people who tortured him or who ordered to torture him? He was not. He was in peace. Instead of feeling angry with them, he was sympathetic towards them. He did not ask Allah to punish them, rather he prayed to Allah to grant them understanding. Allah accepted his prayers and guided them to Islamic Faith soon after. Can we follow the example of Taef? Can we show compassion towards the angry people as Holy Prophet (pbuh) did? Can we stop destroying one another like tit for tat, anger for anger? If we can, we can contribute noble service to the people in this world. For it, many people will follow us, respect us, and together we can make a better world.

In conclusion, when someone is angry with us, we can use our reasoning to change the feeling inside us. How can we do that? Well, we change the victim mentality to compassionate survivors. Instead of feeling that I am a victim of someone's anger, why can't I think that I am given an opportunity like a doctor to help an angry person to be out of anger? If I can divert my mind to that direction, then I will not feel the pain as much, and instead of burning inside, I can offer the remedy peace for myself and for others. Is it very hard to do? Not really, it requires regular practice until it becomes a habit. Allah did not make us to feel like victims, then angry, and then to take wrong directions, but Allah has made us to save ourselves from pain and anger for comfort. Allah says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best people ever, evolved from (Mankind and) for Mankind enjoining what is right, preventing what is wrong, and believing in Allah."

[Al-Quran 3:110]

CHAPTER 5: Anger control in sickness

Sickness and anger:

Anger can be a part of sickness. Many people do not realize that. They think, people should control their anger in every situation. No anger in all situations is the best aim in life without doubt, but humans have limitations, weaknesses, and shortcomings, and they can never be 100% perfect. When people are sick, they lose their balance. In other words, when people lose the balance in their systems such as immune systems or nervous system etc., they become sick. Why? The body and mind lose control, and when internally people are not in control, then the outer stimuli find its way to disrupt our internal system further. Human sickness can start from the mental plane, or from the emotional plane, or from physical plane, but they can also influence one another. When emotional plane loses its balance, it loses its control, and then anger can pop up without being chained. Sickness loosens all the tight knots in the person, and it can't resist the harmful things to come out or the harmful things to get in.

To an angry person, we should not be quick to judge, and quick to blame with a label. We should learn where the anger is coming from before blaming them. One may say, why should I care to know about an angry person? The answer is simple. Allah created us to look after one another. So, it is not a choice but a duty on us. Abu Musa Ashari (may Allah be pleased with him) reported that Holy Messenger of Allah (pbuh) said:

عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَطْعِمُوا الْجَائِعَ وَعُودُوا الْمَرِيض وفكوا العاني .

"**Provide food to hungry people, take care of sick people, and (help to) release prisoners (Who are wrongly convicted and can't afford to help themselves due to their financial struggle).**"

[Bukhari/Mishqat 1437]

Abu Huraira (May Allah be pleased with him) reported that Holy Messenger of Allah (pbuh) said:

إِن الله عز وَجل يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَّا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي قَالَ: يَا رَبِّ كَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ أما إِنَّك لَو سقيته لوجدت ذَلِك عِنْدِي.

"On the Day of Judgment Allah will say: O children of Adam! I was sick, and you did not visit me (to take care of me). He will say, O my Lord! How could I visit YOU when YOU are Lord of the Universe. Allah will say, did not you know that such of MY servant was sick, and you did not visit (take care of) him? Did you know that, if you visited him (sick), surely, you would have found ME near him?"

[Muslim/Mishqat 1442]

According to the above Hadises, Muslims can't say, "Why do I care?" And with common sense, every human should acknowledge that we are here for one another. We should take care of sick people regardless of their race, colour, nationality and religion. Humans must be there for humans. When

we accept this, then why can't we take the anger problem as a sickness as well? Why can't we share some responsibilities to help people with their anger as the anger is part of sickness? We should not simply put the blame of the angry person, of his family, or his upbringing without showing sympathy and eagerness to help. If we take individualistic approach in the society, then one day no one will take care of no one. Islam does not allow that. Islam teaches us to live with society, as UMMAH (community), and unitedly taking responsibility for everyone's welfare. This approach extends in everything including anger issue.

Is it true that anger can be a part of sickness? This is a good question, and to answer that, I should give few examples. They are as following:

- **During Migraine Headache:** I consulted with many migraine patients. My first patient in my homeopathic practice was a lady with 14 years of chronic Migraine headache. She described her pain used to make her very sensitive of sounds, noise, and bright light. She felt angry with her children every time they screamed. She used to yell at them angrily and later she used to feel very guilty for yelling at her little children. Her anger was due to her sensitivity to noise for her headache, otherwise she was not an angry mother. As a loving mother she used to feel guilty for her anger, but she could not help it at the time of her sickness. Therefore, her anger was part of her sickness. In her case, should we feel angry at her for her anger? Or should we help her with medicine to be free from her migraine to be free from anger?
- **Otitis media:** It is the medical name of middle ear inflammation. A pleasant child went to bed. She was all fine and smiley. Suddenly, she woke up in the middle of the night crying and screaming angrily. She does not know what she wants. She wants something but when you give it, she throws it away angrily. You take her to a doctor, and the doctor says that she has ear inflammation. Or you go to a homeopath to get a remedy. She feels comfortable and smiles pleasantly. An angry child now is a pleasant happy child. What was the reason for the child's anger? It was not the angry habit, but it was a side symptom of her sickness. So, should the family feel angry towards the sick and angry child?
- **Premenstrual syndrome:** Suppose, you are newly married. You and your wife are very friendly, very loving, and very close. One day, you notice her irritable. You extend your hand towards her to comfort or to ask lovingly, "Is anything wrong?" She responds to you with anger saying, "Leave me alone now." You are not experienced, you did not know what was wrong, and you started to worry about whether she loved you anymore or not. Then you found out that she was suffering from sensitivity with pain. What went wrong there? She went through hormonal change, and she did not balance in her to control her emotion (anger) properly. Her anger was due to her sickness. Would you be angry at her too?
- **Irritable bowel syndrome:** I suffered from that for many years. The irritability in the bowel corresponds to the mind and emotion. It means, if the bowel is irritable, then there must be irritability in the mental and emotional plane as well. Irritable bowel removes the security and comfortable feelings in the intestines, and in the mind and emotion I felt insecurity and from that frustration, I was not throwing my anger at others due to my knowledge (maybe) around my duties towards others, but I felt anger around the sickness. Often, out of frustration, I said

things angrily. I used to reflect about my irritability for my own learning to curve my anger. I found that in the day I had my intestines stable, I had less frustration thus less irritability. Without sickness, I was pleasant, and with sickness I was cranky. What does that prove? It proves that anger can be a part of sickness.

- **Angry young people:** Sometimes, we see some young people who are very quiet, seemed having strong self-control, aloof with the preference to be alone, without friends, and peaceful. Then suddenly, we hear that young person went out with a gun for mass killing motivated by rage, hatred, and out-of-control anger. People wonder, where did it come from? Upon inquiry, often medical professionals find the mental-emotional sickness in that person. Maybe the background was with abuse, domestic violence, bullying, absence of love, negative treatment from people around him and from the society. All His pent-up anger came out one day with huge violence. But that anger also has connection with psychological disturbances or some sort of mental sicknesses.

Many people suffer from anger, and they think themselves as bad persons. Their sensitivity makes them isolated, they feel ashamed of themselves, and they start avoiding society as much as they can. They fear what other people will think about them. Some of them try everything to relieve their anger. They recite prayers, they seek Allah's refuge, they follow other people's advice, but those things do not hold long enough. So, they think they are bad people. Islam teaches them to keep looking for reasons. If necessary, they should seek help from doctors, professionals, because Allah gave knowledge to become doctors, therapists, and medical professionals as well. Allah gave all the medicinal ingredients on the earth for humans to discover to treat their sickness. So, medicines are Allah's blessings too, and there is no harm trying medications, therapies and so on for anger control.

We must remember, taking medicines does not mean to avoid seeking Allah's protection from Satan. The fact is, Satan always takes advantage of our frustrations, and pushes the anger button to suffer more. So, we always must keep the remembrance of Allah in our minds to drive Satan away, and then try medicines with prayer to Allah to bless on it. Islam teaches that the permission for cure comes from Allah. When Allah accepts the cure, then medicine works brilliantly.

The conclusion is the link between sickness and anger should be a consideration in our minds. We need to maintain best health such as mental, emotional, and physical health. We should keep our mind and emotion obedient to Allah and pray to Allah for peace of mind (As-Sakeenah). Remember! We should never pray to Allah for more anger, but we must always pray to Allah for more peace. Also remember! We should look after our health, our well-being to be healthy to prevent sickness and anger with it. We must avoid bad habits, and adhere with good habits, eat healthy foods instead of unhealthy foods, and if necessary, we should take medicines for better health and for saving ourselves from anger. May Allah grant us cure!

Islamic tips for anger control for a sick person

I am angry when I am sick. How does my Islamic faith guide me to control my anger during sickness? I am going to focus on answering this question below. Firstly, Islam is a complete code of life. It gives me guidance in everything including my anger during my sickness. Secondly, Islam guides to set my

mind in a way that it enjoys freedom from anger. Thirdly, it gives me hope for happiness for my anger control. So, I just need to know about them, believe in them strongly, and set my mind in the right thoughts, and get the benefits. Islamic teaching is wonderful!

Let us begin with a question here. The question is what makes a sick person feel angry? I shall highlight a few answers for this question for our deeper understanding. With it, I shall also add Islamic teachings to explain how the Faith shifts the anger to happiness during sickness. They are below:

Why me? After my accident, this question hit me as well. "Why me" is interpreted in different ways by different people. Such as:

- Why me as a victim?
- Why did it happen to me?
- Why am I in this trouble?
- Why me is unfortunate?
- Why me in suffering?
- Why me in GOD's wrath?
- Why am I losing enjoyment and opportunities?

So, some people blame themselves when they are sick, or they blame others, or they blame GOD, or they blame on doctors or medications, or they find someone or something to put the blame on. They perceive harm to them with sickness, and that perception gives them hurt, injury, offence, hopelessness, and suffering to be angry. If anyone is happy for what has happened to him/her, can't suffer from anger because it is a happy thing. But when a person takes sickness as suffering against their will, and they see it causing them trouble without comfort, then anger embraces them. So, Islam teaches the believers to understand the true answer of "Why Me?" to shift their mind, to see the sickness not as a bad thing for them, but as a best thing for them. When believers believe that sickness is the best thing for them, then their mindset helps them to be happy with sickness instead of feeling angry.

So, what is the answer according to Islamic teachings for "Why me?" The answer to why me is that Allah has chosen you for the best reward. You are chosen by Allah, you are fortunate, and you are given a big opportunity to earn big rewards, to train yourself for the bigger responsibility, and to be promoted in Taqwa etc. So, sickness must make you happier, and not angrier. Holy Messenger of Allah said, according to the reporting of Abu Huraira:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

"Allah places suffering on a person whom HE wants the best for that person."

[Bukhari/Mishqat 1450]

Now, if I truly believe that my sickness, and my suffering will bring best for me from Allah, then how can I feel miserable during sickness, and how can I feel angry with hopelessness? I can't because my faith will not allow me to be angry. I will rather feel happy with patience, and I will thank Allah for choosing me for HIS Mercy. That's how, Islam guides us to shift our mind from negative to positive, and when we do that, we see the benefits through sickness and that benefit keeps our heart filled with contentment, and we enjoy freedom of anger in our hearts.

Why am I not cured quickly? Some sick people become frustrated and impatient for the delay in cure, and they show their anger towards everyone around them. They can't wait to be out of miserable condition, and they feel angry for their miserable condition. When I was told by my doctor after my accident that I was not going to walk anymore for the rest of my life, I felt angry with myself initially. I felt that I must had done something terribly wrong to receive Allah's anger. I was battered, brittle and broken initially. Later, I found my answer from my faith. The answer was that if I could be patient, then good news was waiting for me. Allah has declared good news for those who can practice patience and perseverance.

It made perfect sense to me. I knew that without patience I could not excel in my exam, or without patience I could not win the soccer game, or I could not achieve any success. Similarly, during my sickness, I needed to be patient without anger to be qualified to receive good things from Allah. Therefore, the longer it took me to cure, the more patience I could practice, and the more patience would give me more rewards from Allah. So, getting cured late was not a loss for me, but it prolonged my benefits from Allah. Why should I be angry when my Faith is giving me good news for my Sobor? Allah promised good news for those who are patient and persevere without feeling angry. Allah says:

وَبَشِّرِ الصَّابِرِينَ

"But give glad news to those who patiently persevere."

[Al-Quran 2:155]

Now, if I see sickness brings an opportunity for me from Allah, I sincerely believe in that, then, how can I be unhappy during sickness and how can I be angry about it? The information from Allah, and my faith in it, shifts my focus from anger to joy, and instead of getting angry, I thank Allah profusely for HIS Mercy.

Why am I unfortunate? Other people did not face accidents like me. The suffering brings an unfortunate feeling in the sick person. It crossed my mind as well but did not last long due to my Faith. Feeling unfortunate is like a feeling of being lost in the fortune race in this life. That loss feeling can cause anger in sick people. Most people do not like loss at all and that includes me with them too. Fortunately, I try my best to win but I do not mind losing. Again, my faith has brought me out of it. When a person feels like a loser, anger kicks in as a fake comforter. I saw in my childhood, some of my friends lost a game with me, and they beat me angrily. In student life, some contestant classmates lost in the election against me, and that made them very angry with me. I was never like that extreme, but I understand how feeling of losing can cause anger in so many people. When they see themselves in the sickbed while their friends and relatives are enjoying lives, they feel that they are losing, and they feel angry.

How did my faith help me to come out of anger in my sickness? I learnt the part of my faith that Allah will test me in my life with sickness, trials, and tribulations to see whether I continue to feel good, think good, and do good for Paradise. That explained to me that sickness is never an unfortunate thing, rather it brings fortune, and it comes as a test for further opportunity from my Lord. Again, it made sense because usually, in this world without test we can't pass exams to get lofty jobs with lofty income. Sickness with Sobor brings fortune, and that is Paradise. Do I feel angry for a job test that offers a fat salary? I do not. Do I feel unfortunate to face a job interview? I do not. Then, why

should I feel unfortunate for sickness that is also a test for Paradise? Instead of feeling angry during sickness should not I focus on being patient to receive good news for Paradise. In the Holy Quran Allah says:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

"And be sure WE shall test you with some fear and hunger, some loss in goods, or lives, or the fruits (of your hard work), but give glad news to those who patiently persevere."

[Al-Quran 2:155]

Now, if I truly believe in Allah's tests, then should I not welcome it happily and focus on passing the test, or should I show aversion to it, and be angry about it? My faith keeps me on a positive note during sickness, and instead of getting angry, I thank Allah for choosing me for the test, and I pray to Allah to grant me the fullest reward. When my heart is seeking and wishing the great rewards, that keeps my heart happy instead of angry.

What do I gain from sickness? People begin their calculation when they are sick. They calculate if they gain anything from sickness or not. They focus on all the negatives during sickness such as loss of work, loss of money, loss of enjoyment, loss of holidays, loss of luxury trips, loss of fun and leisure. Sickness goes against their desires, ambitions, achievements in worldly things, and they see no gains in it. That calculation makes them frustrated and angry. They see no gain. They see the future with worldly sunglasses.

Whereas Islam offers the humans a special sunglass to see the gain beyond this life. With it, the vision extends to the next life as well, and can see more. With this sunglass they get far-reaching vision to see Allah's court and the Paradise in the next life. They can see how the next life investment is more important than this temporary life. They see some people are suffering due to their sins they have earned in this life, and they can also see the sinless people are enjoying in the everlasting happy place in Paradise. Besides, Islam teaches that sickness is never a loss, but it brings huge gains. The most important gain is that sickness removes sins, cleanses the sick person from spiritual dirt, and prepares the sick person to get closer to Paradise. With that information, Islam shifts the mind from loss to gain, from negative thoughts to positive thoughts, from unfortunate feelings to fortunate feelings, and from anger to happiness. Hon Abu Huraira and Hon Abu Sayeed Khudri (R.A) narrated that Holy Prophet (S.A.W) said:

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا من خطاياه

"There is no danger, sickness, worry, suffering or sadness, even a thorn that pinch in Muslims body, by which Allah does not forgive sins."

[Muttafaqun A'laih/Mishqat 1451]

Again, if I truly believe that sickness brings gains for me, then why should I feel angry, agitated, and frustrated about it? My strong belief works as a powerful antidote to anger inside me. Thinking of positive gains from sickness encourages me to thank Allah, and ask Allah to grant me rewards, and to grant me peace in my heart instead of anger.

Am I going to die? Some people feel angry with GOD if they feel that they are going to die early. The sick person thinks that he has done so many prayers, so much charity to live a best life with happiness, joy, and health. When they do not get that they become terribly disappointed towards God and feels that GOD has betrayed them. I met a mother a long time ago, and she told me that she stopped praying to GOD because GOD did not save her 15-year-old son from an accident. On 15 March 2019, soon after the shooting in Christchurch Mosque, few people came to see me. One of them said: "I am too angry with GOD. How did HE allow Aunt Husna to be killed when she was young and very pious person." I found many people like that who prayed to their GOD for long life, and happy life. A lady lost her husband when he was only 42 years old by heart attack. She told us, "How could GOD take my husband away from me so soon, could not HE see older people who are still walking around?" Anger and disappointment in people during their sickness can be present, and I have witnessed it many times.

For many people, death is a bad thing. Death takes away all their enjoyments in this world because they take this world and this life as a venue for fun and joy. They do not wish to die. They want to live as long as they can. To them this life is everything and there is no life after death. That's why, the thought of death to them is very distasteful, scary, and unpleasant. I understand their disappointment during sickness fearing the death. But for me, death is a different story. My faith teaches me that faith is a gift from Allah to the righteous people because it opens the gate for them to go back to Allah. Islam teaches me,

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"(Inna lillahi wa Inna lillahi raajioon) - To Allah we belong, and truly, to HIM is our return."

[Al-Quran 2:156]

It means, for me, death is not a bad thing at all, but it allows me to go near my Allah for WHOM I worshipped and disciplined myself all my life. Furthermore, death through sickness is again, not a bad thing for me at all. Sickness is a blessing, and it purifies me from sins, and I need that purification to be near the purest Allah. The suffering I go through sickness never goes in vain except huge profits. It brings such a profit that I can't purchase with the whole world. What is that wonderful profit? Hon Abu Huraira (May Allah be pleased with him) reported that the Holy Prophet (p.b.u.h) said:

مَنْ مَاتَ مَرِيضًا مَاتَ شَهِيدًا أَوْ وُقِيَ فِتْنَةَ الْقَبْرِ وَغُدِيَ وَرِيحَ عَلَيْهِ بِرِزْقِهِ مِنَ الْجَنَّةِ

"Whoever died in sickness, he died as a martyr, he will be saved from punishment in grave and will be given sustenance from Paradise every morning and afternoon."

[Ibn Maza and Bayhaki fee Shua'bul Imaan/Mishqat 1508]

Now, why should I feel angry if I die with sickness? My true faith will not allow me to feel angry, instead, it will encourage me to praise Allah, thank Allah for my sickness. I will be keen to worship Allah more during sickness instead of anger. I have learnt from Faith that Allah is likely to accept prayers more from sick servants. That is how, understanding the divine message and the strong faith in it can help me prevent my anger. In case, I have the tendency to be angry, I can quickly remind myself the benefits of sickness according to the Allah's message, and that will quickly shift my negative thoughts to positive thoughts, and my anger to happiness, and my hopelessness to hope.

Therefore, divine knowledge and faith in it play a great role swinging my mood from anger to happiness. Faith is free of charge, does not cost me a cent, and yet supports me all the time to feel grateful, comfortable, and happy in good times and in bad times.

Islam teaches me to take all the dangers, anxieties, fears, sickness, trials, and tribulations as positive. It never teaches me to be hopeless in Allah's Mercy. It provides me guidance from Allah to practice them, and then to leave the outcome with Allah. It motivates me to be a good person with best moral character and then, not to worry about anything because my job is to obey Allah, and Allah's job is to take care of me. The ups and downs I go through in my life are tests from Allah according to my faith. Tests are for my training, for my strengthening of faith, for my training of patience, for my promotion in higher status in Paradise, and for increasing my honour in the sight of Allah. So, sickness or danger brings no bad news for me, and it brings only good tidings for me. The good messages give me joy in my heart and removes negative feelings from my heart such as anger. Let us look at a message from Allah's messenger that summarizes what I am trying to explain.

Hon Anas (R.A) reported that Holy Prophet (p.b.u.h said:

إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ

"Big reward comes through big danger. When Allah loves a group of people, tests them with danger. So, *whoever feels happy with that test* receives Allah's pleasure. And whoever is unhappy with that test receives Allah's displeasure."

[Tirmidi, Ibn Maza/Mishqat 1480]

Happiness or anger? Both are part of the heart. One gives away to another without fight. They respect one another and accepts the defeat to the choice (will) of the person. When the heart is happy, anger removes itself. Happiness removes the anger. So, what Islamic faith does in the heart? It fills the heart with happy news and asks the heart to believe in it strongly. Then the heart sits on happy news strongly, finds peace with it, and feels pleasure in sickness hoping for Allah's Mercy. In this process, anger can't grip on anything in the heart, and that allows the faithful heart to enjoy peace and happiness in good or bad days. Faithful ones long for Allah's Mercy in everything and find happiness in dangers or in sickness without anger. Alhamdulillah!

What about the one who takes care of a sick person? Is it annoying for him or for her? Is it hard work? Is it only loss of sleep without benefits? Is it loss only of income without profits? Is it time wasting without success? Is it loss of fun and play without any gains? The caregiver can feel all the above to feel miserable and angry. I understand it. I heard some people saying about their old sick parents, "For them my life is ruined." Some of them even added, "Can't they die soon to my relief?" Yes, many natural caregivers can feel burden to looking after the sick family members or friends, and that can make them unhappy, grumpy, and angry. I can understand where they are coming from, and why they feel angry. Their priority in this life is based on their shallow thinking, and taking care of the sick is to them nothing but burden and loss, and they feel angry being stuck in caregiving. But my faith prepares me with a different feeling. Islam teaches me that caring for the sick ones brings fortunes, rare opportunity, and good news for my next life. It teaches me that caring for the sick ones is like the most secured insurance or investment that will increase my happiness in both lives.

As a result, I do not see the caring to the sick as a burden, but I see it as an opportunity. I do not see anything to be angry or unhappy with caring for the sick. I don't see reason to feel irritable, annoyed or to be angry. Let me cite a message from Allah's Messenger (p.b.u.h) to think more about this point. Hon Ali (May Allah be pleased with him) reported that he heard holy Prophet (p.b.u.h) saying:

مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ

"When a Muslim goes to take care/visit another sick Muslim in the morning, 70,000 angels supplicate for him/her until evening. If a Muslim goes to take care/visit another sick Muslim in the evening, 70,000 angels supplicate for him/her until morning. Besides, a garden is made for those caregivers in Paradise."

[Tirmidi, Abu Dawood/Mishqat 1464]

Again, my faith assures me that if I care for the sick people, angels make supplication to Allah for me. What an opportunity, and what a blessing! This blessing is not to be angry with but to be happy with. On top of that, gardens in Paradise! What better way to gain those opportunities than caring for the sick ones! If I truly believe in it, how can I feel angry about it? I will rather be happy about it, and I will be encouraged to provide more care for the sick happily if I can.

Medicine for anger control in sickness

If the anger is part of the sickness, then it can be helped with medicine. Earlier I described about spiritual medicine according to Islamic faith, that can help avoiding anger. Here, I shall discuss about the medicine for easing the pain to ease the anger in a sick person. Let me start this with a question, "Can we take medicine for anger during sickness, or we should not?"

In other words, we shall check Islamic teaching regarding taking medicine to remove any misunderstanding. Someone might think that medicine is not necessary, or no medicine is preferred, or there is prohibition in medicine taking etc. Islamic teaching about healing is wide and flexible. Islam has offered the easiest options when it comes to the sickness. Due to sickness, a Muslim can pray sitting or lying or by hint to allow comfort and healings. For women's monthly period Allah forgave them from prayers in those days. For sickness, Allah has allowed to take spiritual prescriptions as well as medicinal prescriptions for healing. In short, Allah has made things easy for HIS servants without imposing hardship on them. For example, Allah says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah intends every facility for you; HE doesn't want to put you to difficulties."

[Al-Quran 2:185]

Who provided medicine? We should ask the following questions to be clear about the concept of medicine. Who created medicinal ingredients for humans on this earth? Did human make all the plants, minerals, or animals from which we collect the extracts to refine them for making medicine for cure? Who has provided the ability to learn about all sorts of things from humans? Did humans create brain, rational faculty, and the wisdom for them? Islam provides that answer, and the answer is that it is Allah who created everything in the heavens and on the earth. Therefore, the concept of

medicine, sickness, and cure is from Allah, and Allah has bestowed that as a mercy for mankind. Therefore, how can Islam prohibit medicine? Instead, Islam encouraged people to look for ingredients that Allah has provided, to discover the remedies in Allah's creations, and to thank Allah for all those facilities. Allah has promised more blessings for us if we remain thankful and grateful to HIM.

The next question is, if Islam allows us to take medicine for healing and anger control, then why Islam encourages us to use spiritual medicine, such as seeking refuge with Allah for anger control? I shall try to make the answer easier to understand. Islam teaches that fire is one of the main ingredients in making Adam and Adam's children. That fire represents anger in humans. Whenever they dislike something, they feel the heat inside as anger, and if that fire goes out-of-control, then it burns us within, and the surroundings. Satan uses our anger as a weapon to incite us to be angrier to make mistakes, to abuse others, to insult others, to assault others, to fight with others, to hate and kill others etc to make sure we become losers. Satan acts as vowed enemy of humans, and it only works to misguide people with anger so they will lose their honour, their sweet relationships, their peace of mind, their calm hearts for sound prayers, to lose rewards from Allah for impatience, and to suffer from bad consequences in this world and in the next life. So, for our safety, Allah has prescribed believers to seek refuge from Satan with Allah. Therefore, this prescription fits in any situation when the believer is angry. Does not matter why or for what reason one is angry, seeking Allah's protection from Satan is the holistic spiritual medicine in every episode of anger to save oneself from Satan's misguidance.

Then, if the anger has maintaining cause such as sickness, pain, discomfort, then Islam offers guidance to remove the discomfort with medicine, or with counselling, or with any other therapy. Why is that? Allah has provided hands, body, brain, legs, and knowledge to use, but not to make them lazy. Islam guides that humans will use their efforts, all humanly efforts, with their prayers to Allah. For example, a child is running in the garden without shoes on, and a needle got into his sole. Initially, he cried, and then with increased pain he is angry if the sole is touched. Without taking that needle out, leaving the maintaining cause (needle) in there, we can't expect him to stop crying or to stop getting angry. Therefore, Islam teaches to remove the maintaining cause (needle), use the medicine for comfort, and ask Allah to accept the cure and bless on the medicine. Why Islam allows both medicine and prayer? The answer is, "It maximises the help for healing from the sickness."

To understand the Islamic concept of cure from sickness or from anger, there is three points we need to keep in mind. They are:

1. **Cures comes from Allah:** We believe that Allah has the power to grant the cure. We can try different things but unless Allah grants our prayer, or bless on medicines or other efforts, cure will not come to us, or we can't bring cure on us by force, with guns or armies. Humans can try everything, but one day they will die without cure. Even doctors have no control on cure. That is why, for anger, for sickness or for any danger, we turn to Allah, seek HIS help. Often, when there was no medicine available at that time, Allah showed HIS power to cure. Such as, Prophet Aiyyub (pbuh) had an incurable skin disease, and there was nothing as medicine for his cure, then he prayed to Allah, and Allah cured him. Another example is, prophet Isa (Jesus)

cured by the permission of Allah so many people with incurable diseases. Prophet Ibrahim (pbuh) summarized it in his statement which Allah quoted in the Holy Quran:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

"And when I am ill, it is Allah Who cures me."

[Al-Quran 26:80]

2. **We need to pray to Allah only for cure:** We do not pray to any other power, or authorities or any gods except Allah for cure, because we believe in one God and HE is Allah. Seeking other's help is like joining others with Allah's power, and that is strictly prohibited in Islamic faith. We do not seek to a doctor to give us cure because we believe a doctor is a human to do his best, but the doctor is not a GOD. Sometimes a doctor wins and sometimes fails. That is another reason, for healing from anger or from anger with sickness, we always turn to Allah seeking HIS help, HIS permission, and His blessings. Our prayers are to Allah only. As Muslims, we remind ourselves about it daily at least for 17 times in our 5 times prayers. We make a promise to Allah in Sura Fatiha every time we recite it:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"YOU (only) we worship and (only) YOUR help we seek."

[Al-Quran 1:5]

3. **We must do our part:** Our part is seeking help from Allah, follow the path that Allah prescribed, using all the facilities that Allah has provided including counselling or medicine etc. We can't try one option and then give up. There are many varieties of help there and that is because Allah has blessed mankind with so many facilities to be happy and in peace. The more facilities are to remind us that how much thankful we should be to Allah. Allah has provided discomfort to look for the comfort. Often, we do not spend enough time and money looking for enriching our spirituality and finding medicines from Allah's provisions. Many countries are spending more money in killing machines and spending less in human well-being. Islam confirms that Allah has provided medicine for every sickness. Hon Abu Huraira (May Allah be pleased with him) reported that Holy Prophet (p.b.u.h) said:

ما انزل الله داء إلا انزل له شفاء

"Allah has not sent down a disease except that He has also sent down its cure."

[Bukhari/Mishqat 4315]

Islam encourages to take medicine. If the anger is related with sickness, then we should take Allah's blessings. I shall cite a couple of Hadis to make it clearer.

Hadis 1: Hon Jaber (May Allah be pleased with him) reported that Holy Prophet (p.b.u.h) said:

لكل داء دواء فاذا اصيب دراءن الداء برا باذن الله

"There is medicine for every disease. So, when the right medicine is used, then by the will of Allah the sick person becomes sick-free."

[Muslim/Mishqat 4316]

In the above Hadis, I should highlight the main points:

1. **Hope:** Islam is giving us hope by assuring that there is medicine. Allah has provided medicines for every sickness. This is good news, and this news is from the creator Allah who has created humans and everything else. Allah's Messenger (pbuh) has passed Allah's news to humans, therefore there is no doubt about it. We should never become hopeless with the thought that there is no cure for such and such sickness. We must continue discovering them.
2. **Perseverance:** Islam also gives us message to keep looking for the medicines. Allah did not send Quran with a medicine list because that is not the purpose of the Quran. Allah placed the responsibility on humans to look for HIS blessings on this earth to discover medicines. "When the right medicine is used" in the above Hadis, is the indication that humans should keep looking for the right medicine without giving up. That continuation of discovery must continue for the better well-being for humans. Allah's earth is full of vast healing agents, and the search and research must continue.
3. **Allah's permission:** "By the will of Allah" is very important message in this Hadis. For example, if Allah decides for me to die, then HE will not permit cure because my time is up. Cure is between my birth and until death. Or if Allah allows me to be tested for my greater good, then no medicine will cure me because Allah's permission is not there. All the messengers of Allah went through trials and tribulations because that was Allah's plan for them. Prophet Ibrahim (pbuh) was thrown into the fire, Prophet Yusuf (pbuh) was thrown into the well, and Prophet Muhammad (pbuh) was tortured in Taef, those tests were to teach humans through them.
4. **Healing:** "The person becomes sick-free" is the target we must have. When we have a good target, we can work for it, and for our good work Allah will reward us. For example, if I continue my effort to achieve anger control for the sake of Allah, then every bit of my effort will be a good deed that will bring reward from Allah for me. That reward itself is a spiritual healing for me. The same with sickness. Every step I shall take for the healing for the sake of Allah, my deed book will become heavier and heavier. So, our efforts never go to waste, Allah grants healing for us one way or another. For example, Prophet Aiyyub (pbuh) was sick with skin disease for a long time, but Allah granted him healing in his heart. As a result, he did not feel angry, nor hopeless or weak in the heart because Allah blessed him with Sobor (Patience).

Hadis Two: Hon Usama Ibn Shareek (May Allah be pleased with him) said that companions asked Allah's messenger:

افنتداوي قال نعم يا عباد الله تداووا فإن الله لم يضع داء إلا وضع له شفاء غير داء واحد الهرم

"O Messenger of Allah! Shall we use medicine?" He said: "Yes! O servants of Allah! Take medicine Because Allah has not created any disease without its cure except ageing."

[Ahmed, Tirmidi, Abu Dawood/Mishqat 4333]

In this above Hadis, I should highlight few points for our better understanding. Those points are:

1. **Clear evidence:** This Hadis has clear evidence to remove any confusion regarding taking medicines for cure. In Islam, taking medicine when necessary is a Sunnah. What is Sunnah in Islam here? Sunnah is that Holy Messenger of Allah has taught something for the followers to practice and that he also practiced. He (pbuh) practiced medicine or therapy (like cupping) and has encouraged his followers to practice it when necessary. He (pbuh) taught Islam based on real life necessities because Islam is from Allah Who sent it for those HE created, and HE knows exactly what they need. Islam never teaches unrealistic things such as to live without medicine for self-torture. Islam teaches that our own body has rights on us, and if we disadvantage our own body with wrong ideas, then our body will file case against us on the Day of Judgment in Allah's Court.
2. **The reason:** The Hadis clearly explains why we should take medicine if necessary. The reason is that Allah created medicines for us, for our well-being, and for our happiness. The reason is that Allah does not want HIS servants to suffer without HIS support. HE provided medicinal ingredients to make us comfortable, and we must not go against it to increase our sufferings. The reason is that we can realize who is the Real GOD for us, who knows our needs, who provides our needs before we asked HIM, and who is our true Guardian. So, we can worship Him, thank HIM, and seek cure from HIM, and we can also follow HIS guidance to achieve a Paradise in which there is no sickness, no anger, no abuse, and no absence of peace and happiness.
3. **Encouragement:** The Hadis is with the message of encouragement. It does not simply talk about the importance of taking the medicine, but it encourages us to take the medicine when necessary. The message is, "Yes! O servants of Allah! Take medicine." The encouragement can't be clearer than that. If there was no benefit in taking medicines, then Holy messenger of Allah would not encourage for it. This encouragement goes a far way. It means, the encouragement includes, studying medicine for the pleasure of Allah to help Allah's servants, or working in this field, or researching in medicinal field, or serving the sick people, and developing the medicine with full enthusiasm. The entire medicine world comes under this encouragement by Allah's Messenger (pbuh).
4. **No obsession:** The last part is very important part of the message as well. It says, "Except ageing." This message gives a limit in cure and humans must learn that there is a limit in cure. On one hand, Islam encourages to use medicines, and on the other hand it gives a caution that humans must not be obsessed with all kinds of cure. Such as, ageing towards death is Allah's plan, and no one can come out of it. If humans do not believe in next life, then they do not get ready for it, they do not wish to die, they try to find cure for death as well and at the end they become bitterly disappointed. Obsession results disappointment. That's why, Islam teaches the balance approach, and the balance approach is that humans must try for medicine, and they also must prepare themselves to meet Allah in the next life. That way, if they receive cure, they enjoy it with peace and happiness in their hearts, and if they are approaching death without cure, then they can also enjoy peace and happiness with the joy to going to Allah to meet HIM. The gist is, in both cases, they will not suffer from disappointment nor from anger.

A case of anger from sickness

A young man, 23 years old. His mother and older sister brought him to me for homeopathic treatment. They immigrated to New Zealand and one of them spoke good English. The patient was not that good in English, but he was communicative with whatever English he could speak. His sister described me about his problem.

My patient lives in the same house with his mother, in a separate room. Usually, he is calm, cool, gentle, and smiley. But time to time, he goes through episodes of delusion, anger, and violence. His symptoms start with lack of proper sleep. Then he starts talking excessively. He may say the same sentence ten times with speed. He becomes restless, grumpy, angry, and pacing in the house. He will be frustrated, and restless without sitting in one place quietly. He looks scary with red eyes, and he can't be restrained. Then after few days, he starts dreaming that a lady is coming with weapon to kill him. He wakes up from the nightmare, and he looks for her in the house, under the bed, and in the corners. If his family members tell him that no one was in the room, he shouts at them angrily. Then, the delusion deepens.

What do I mean by delusion? I mean a false perception about the reality. For him, he sees a dangerous and scary lady, and there is no lady. That is his fixed false idea about the reality, and he reacts angrily and violently to the delusion. He shouts at that lady and throws things at her, but his throwing only damages his house. Some nights, his delusion is worse, and he sits at the main door without sleeping with a sharp object to fight the lady. Sometimes, he will be so mad, and will strike at the door or the glass thinking that he is fighting that lady to save himself and to save his family members. As a result, he has broken the glasses beside the main doors, and damaged the door many times. He sees that he is under attack, and if he does not do anything, then that lady will kill him or will kill his family.

He is angry with his family because they do not support him. He understands from their talking that they do not believe what he is saying. He feels offended when his family call him crazy. They blame him that he is making thing up, whereas he is sure about the attack, and he thinks that he is doing the right thing. He told me that he expected me to believe in him. I saw him puffing with anger towards his sister and mother and he shouted at her, "Do not lie about me. Why are you telling him lies about me?" I was afraid if he punched his sister. So, I assured him that I would listen to his side of the story as well and he just needed to trust me patiently.

When I talked to him, he was not angry. Maybe he was thinking that I believed in his story, but whenever he mentioned that lady, his face was showing his annoyance and anger. I asked him whether that lady came regularly, and he said that she did not come regularly. I made fun with him and asked him if she liked him. He understood my sense of humour and hid his face with shyness. So, I realized that it was a hard case, and I needed some clue to understand the root of that problem. I asked many questions to him, to his sister and to his mother. I wanted to know his past, his upbringing, and his health all along. His mother was very helpful. She was trying to remember significant things in his past, and when she mentioned about an accident to his head in his childhood, I advised her to tell me about that n more details.

In his childhood, he was living in the village with his family and neighbours. One day, he was playing with his neighbourhood children, and they were running around in the neighbourhood. He was not

careful while was running, and he hit his head with a tube well, and he fainted from that. Until that accident, he never showed his anger with delusion. He was a healthy child all along until his accident, and after that accident, time to time he showed anger, fear of someone who was trying to harm him, and then it turned into the delusions. They never thought that it was related to that accident to his head. I took that accident as the main contributor to his anger, delusion, and the rest of the symptoms. I took the understanding that he had brain injury that was not treated properly maybe because he did not show any obvious symptoms and it seemed that he recovered quickly, but the brain injury had prolonged side effects.

So, I took his brain injury as a cause of all that was happening with him, and I offered a Homeopathic remedy for that. I was hopeful that, if my diagnosis was correct, and I had chosen the correct remedy, then his well-being would improve, and his anger will disappear. My understanding was that his anger was not the main sickness, but it was an expression only. His main sickness was his old brain injury. In homeopathic practice, finding the causation of the sickness is very important, and then connecting the rest of symptoms with it. I gave him a dose of a remedy that was made from the extract of a wild plant and asked his family to bring him back after 2 weeks.

He was a different person after two weeks. His sister and mother told me that after the remedy, he was sleeping very well, stopped talking excessively, did not see that lady anymore, and was not angry at all. He was sitting before me smiling, and I was very pleased to see that. I did not give him the second dose and asked him to come back if he sees that lady again. About 8 months later he took the second dose, and he was better again. The third dose he took was one and a half year later. The gap between remedies was increasing and that means, he was healthier for longer period, and he improved gradually.

This is an example of anger from sickness in which anger is not the main sickness, but it is an expression of a sickness that is deep inside the person. In my practice, I had many patients with anger, rage problems, and upon deep inquiries, I found their inner issues, and when a remedy addressed that issue, their anger went away. I found many angry and revengeful people could find calmness inside and was able to forgive the people they were angry against. A male patient who came to me boiling with anger against his wife and was repeating his promise to hurt her. After a remedy, while he was sitting in my clinic said, “What did you give me? It is making me calm and shifting my anger.” He wanted to be angry, but the remedy shifted his anger, and for that he was not happy with me initially. I found it funny, and we laughed together about it. Anger with sickness, or inner turmoil, is like a burning fire in the stove. You just need to disconnect the gas or electricity, then the fire will be removed automatically.

Medicine of any kind does that with anger from sickness. Medicine is to heal the sickness, and when the sickness is healed, the anger goes away with it. That’s why, for anger control, we are blessed with many options such as spiritual, medicines, natural remedies, therapies of many sorts. All good options are Allah’s blessings, and we should explore them if necessary. We should take care of our health. If we neglect our health, or if we take the wrong philosophy in our lives, then we may place ourselves in the situation to be angry. Therefore, we should be careful about preventing those situations that will make us angry, and seek for right medicines, therapies, or remedies if the anger is bothering us. Prevention and treatment are similarly important. Anger is not a sickness but if excessive anger

causes harm to the angry person and to others, then that is considered sickness in Homeopathic philosophy, and with proper remedies it is treatable. Anger is a healthy emotion if it is manageable, and controllable. But if it goes out-of-control, then bringing it within control is essential. In my childhood, other children and I were terrified by a crazy person. He used to become crazy periodically, and his symptoms was mainly terrible anger. He would attack the children and others. I was a victim of his anger as well. His anger was without any provocation, and he was dangerous. He considered everyone as his enemy. I wish that a good Homeopath helped him to treat his inner trauma, and the delusion from that trauma. Then his anger would have disappeared.

Homeopathy for excessive anger

For the benefit of the readers, I would like to add some information about homeopathy. As a homeopathic practician with many years of experience, I believe this information will be an interesting read for the readers. My homeopathic study was with mental and emotional planes along with physical symptoms. My research topic was, "Homeopathy and mind." My research helped me to see the link between mental or emotional states with physical problems, and to understand anger by looking at what was behind it. Humans have so many layers in the person, and all the layers are connected to one another. So, if a patient comes with anger issue, we do not take the anger alone, but we try to find out what is behind that is boiling the person. In other words, we try to look for the volcano first that is erupting angry lava.

The same thing we do with any other sickness. For example, a person came to me with headache and anger from the headache. We do not take headache as the main disease, or anger as the main sickness, but we take them as an expression of inner disturbance. Yes, we note down in details about the nature of anger, what aggravates it, what ameliorates it, how he copes with the anger, what does he do when angry, or what other issues are related with the anger etc. We list them to match with a close remedy, and to differentiate between remedies for the best remedy choice. Behind every anger, there is a feeling. An angry person sometimes can pinpoint it, and some can't. For example, angry children can't tell us what is going on in their mind. Parents help us with their observations. A child can be angry if not carried, or another may be angry if not immediately given the toy he wanted. Sometimes adults also can't pinpoint the reason behind the anger. I found many patients who told me, "I do not know what triggers my anger, I feel angry all the time with my spouse." We take hints from that comment, and we investigate the relationship with the spouses and then we find the root cause.

Sometimes, we find anger can be associated with acute sickness. For example, a person develops a high fever and gets into a delirium stage. He sees unreal things. He may see every person near him is trying to kill him. Or he may see that soldiers are taking him to kill him, or people are plotting against him, and in that terrible situation he must react with anger and fight. That makes him suspicious, mad and he attacks them with rage. Some people in mental institutions have uncontrollable anger and rage because in their mind they have wrong perceptions about reality. That wrong perception may even develop after a trauma like a head injury through accident or babies through traumatic birth etc. If the delusion (false perception about the reality) is clear, then the treatment is comparatively easier. With the right remedy, the delusions shift, and the reaction with anger and rage also shift. I

had a patient come with his father. He was a young man about 23 years old. He was a very bright university student and had a good job as well. Everything was going well until he developed anxiety. Then anxiety to anticipatory anxiety with panic attack. Before the exam, his panic goes high, he loses sleep, feels tummy cramps, and goes to the toilet often. At work, if his boss calls him, he starts sweating with fear that he has made a mistake, and he fears his boss will sack him.

His condition worsened over the year, and he lost his normality. He did not want to study, nor go to work, and he was extremely angry with his parents. He started going out of home at night without knowing where he was going. Poor parents would call the police, and they would drive around to find him. Some nights they found him 10 km away over a hill or near the sea. He will then show his tantrum to his parents for their control and for not giving him freedom. When I saw him, he looked scary, as if he was about to burst out with anger. His face looked anxious, he was pacing, and he was confronting his father with angry words to defend his thoughts. His main anger at his father was about his freedom. He thought his father was not allowing him to grow in his own way, and his father was controlling him.

I found out that he was not angry at me. That was a relief. He was under medication as well, and I struggled at the beginning in unveiling his mind and emotion. I was fearful that any wrong approach would go wrong losing the centre of the case. His case had some physical symptoms like loose motion and nausea from panic anxiety, but the rest was mental and emotional imbalances. I asked him more questions about his feelings, and since when and how those feelings started, and what were the situations before he developed those feelings. I did not ask much about his anger. When I understood the burning issue in his mind, I offered him a remedy in high potency and asked him to wait for 10 minutes for me to see if there was any change in him after the remedy. After a few minutes, his face was brightening with smile, and I was so happy seeing the positive shift in him. Finally, he came out of his negative feelings, completed his study with confidence, was enjoying his job, and he was no longer easily angered. The lesson here is that anger can be due to sickness and that sickness is not limited to aches and pain but could include mental and emotional disturbances.

Other times, we find that anger can be without any other prominent disturbances. This is an angry persona. They may have a short fuse, and they blow up quickly. Something has made this person an “angry person”. Some reasons can be:

1. **Being spoilt:** For example, some parents spoil their children. They love their children too much, and they feel pain if their children cry for anything. They can go out of their way, even in unfair or illegal means to satisfy the needs of their children. They can support their children in wrong things, and if their children are cruel to other children, they still support and encourage their children to be happy even at the cost of moral boundaries. Often you may hear a mother of a murderer is saying about her son, “You are my son, and I support you even if you commit a murder.” If the children grow up being spoiled, then they might feel that they have the right to be angry at others whoever oppose them.
2. **Absence of discipline:** Some children do not learn or are not taught the moral boundary. They grow up without boundary and they like to do whatever pleases them. They may go through rough life situation with abuses, discrimination, and without respect. They may have lost their

parents and have grown up in a life where they did not receive proper discipline etc. Unfortunately, they have learnt to repeat the bad actions as they received in their lives. To them, it is normal to behave in a way that they received anger and abuse. I found many married women in village, who were the victim of anger by their mother-in-law, later they followed the same trait as a norm. So, anger can be from the absence of proper discipline.

3. **Wrong education:** Some people can be taught to hate others. An angry dying father can take promise from his son to take revenge from his enemy and to hate them continuously. Or an extremist may teach young people to harbour hatred for generations to destroy their opponents. Those wrong teachings can generate anger in many hearts against a particular person or a people. As a result, hate and anger can travel through generations, and can cause mayhem wherever the opportunity arises. Also, the wrong education can include to have the right to be angry if anyone challenges him or her. Or the wrong education can be that anger is the best form of defence, and every person has right to defend. Wrong teaching does not include that any challenge can be faced with peace without anger, with love without hatred, and with respect without violence.
4. **Greed:** Bad desires in a human can cause anger if those desires are not met. Even a child, when he/she says, "This is my toy, give it to me" with anger, and attack the other child ferociously for not returning his/her toy immediately, is a sign of anger from greed. In that action, there was no compassion or generosity. So, if anyone feels angry for not getting what they want, then that anger is promoted from the greedy desires. Greedy people expect to receive what they want to receive, and if they do not receive, they feel angry. If the greedy people are in power, then their expectation is greater and higher, and they can misuse their power to exploit or to punish people if they go against their greedy actions. Angry rulers in the history had damaged humanity wrongly only to protect their selfishness, cravings, wrong desires and wants.
5. **Habit**: Some people are angry habitually. They are seen as people with angry personality. They develop that angry personality over time without keeping their anger in check. Maybe they enjoy being angry, and they are short-fused and a loose cannon. People can develop bad habits if they are never resisted. I asked a man why he used to beat his wife. He said, "I thought about it, and it is my habit to beat her." He told me that he was born with this habit because his father used to beat his mother, and his grandfather had the same trait. The truth is, developing a bad habit is easier than developing a good habit because Satan encourages to hang on to the bad habits, and discourages people to cling on to the good habits. Unless the person tries, and uses own self-control, then becoming loose does not need any work. Habitual angry people do not do any work to control their anger, and often the environment they live in encourages that angry trait.

Treating this kind of person is always difficult because unless they want to be treated, or they want to make effort to change themselves, no medication can force them to change for the better. Medicine can't get rid of anger alone; it can assist the person who is willing to change himself. Allah has put responsibility on humans, and they must take the first step for healing. Allah's policy towards humans is very logical and straightforward with fairness. HE gave every ability and all the tools for

anger control, or for general progress in all areas of life to humans, and if they use them properly for success, Allah blesses them, but if they do not want any success, then Allah does not force the success on them. Allah says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

"Surely Allah will not change the condition of a people until they change it themselves."

[Al-Quran 13:11]

What homeopathy can do for them is to enhance their self to work on repairing their chemical imbalances within them. Often, due to anger they get chemical change in them or for external stimuli they can develop anger and anger becomes a part of them. A constitutional Homeopathic remedy is chosen after holistic consideration of the total person, and a constitutional remedy is chosen to enhance the system in the person to bring balance. Excessive anger is due to imbalance in the person, and if that is related to chemical imbalance, then a remedy from that chemical can assist the person to think and to feel rationally. To find clues, we extend our searching quite far, such as taking the history of the mother during her pregnancy, or the patient's life history, or the environment they live in, or the relationship they are in etc. With investigation, if we find something valuable and helpful to prescribe a remedy, we try our best. We believe, any excessive imbalanced state in human can be helped with homeopathy if they are willing to help themselves.

Anger in Homeopathic dictionary

To give little more information about anger treatment in Homeopathy, I should highlight on rubrics in homeopathic dictionary. I think that will help the readers to understand how anger is seen in homeopathy, and how it offers change. Homeopathy does not look at anger in all people as the same. For example, for headache in 10 people, you will start with Panadol for every patient. Homeopathy does not work that way. The homeopathic same remedy does not work on all people because every person is unique, and the reason behind the headache is different as well. So, instead of prescribing one remedy for all, homeopath investigates the reasons behind the headache with individual feelings and experience about the headache, and then if the right remedy is chosen, it will work. During and after my homeopathic study, I tested remedies on myself in different sickness, and I found that without proper study in symptoms and causation, remedies did not work on me. It worked when I followed the rules, calculations, and matched my condition with the right remedy, then it worked very quickly. So, the same method is about anger treatment in homeopathy.

The homeopathic dictionary guides a homeopath to ask the right question to the patient. For example, if the patient comes for anger treatment, then the basic questioning must start with issues around anger. Questions such as:

1. **What makes you feel angry:** The answer can be varied. It can be from friend's behaviour, disobedience of children, when things do not go his way, if his spouse contradicts him, if he loses the game, or he is abused by others, or he is worried about money and so on. That gives

a causation and homeopath needs a causation to start with. Causations can be more than one but needs to be recorded for further investigation. Every person is sensitive to something, and when that sensitivity is challenged, he/she feels angry. For example: A person may feel angry if the room is unclean, another person may not. People may feel angry when they are criticised, or when they are accused wrongly, or when they face rudeness, or when they see injustice etc. A classical homeopath lists those sensitivities.

2. **What is your feeling behind that anger:** A stone never gets angry. Why not? The answer is simple. A stone does not have any feeling. With feeling a person can cry, smile, feel peace or happy or anger. So, finding out the inner feeling is very important in homeopathy. The exact feeling takes a homeopath to the selection of a best remedy that matches with feeling. Wrong thinking, or chemical imbalance can make the person sensitive to certain things. For example, a pregnant woman said to me, "I am very irritable towards my husband and children." Then, my obvious question was to her, "What is the feeling in you behind that irritability?" Her answer was, "Too much burdened as if I can't bear any more." That feeling of being burdened is very important for a homeopath. Or a child told me that she was angry with her brother because she felt he was going to take her toy. So, her feeling was a fear (fear of loss). But if she says, "That is not fair", then her main feeling is sensitivity towards unfairness. A homeopath must skilfully determine the weight of the feeling behind the anger, or what particular feeling makes the person feel angry.

3. **How do you express your anger**: Expression of anger can be different in different people. Behind their expression their mentality, attitude and philosophy play an important role. Due to my research on "Homeopathy and mind", I tried to focus more on mental and emotional issues in an angry person, or in any other sicknesses. That makes homeopathy often easier. Otherwise, if I try to look through the physical symptoms in the patient to select a remedy, I must select from 300-400 remedies. But if I can look through the mental or emotional symptoms in a patient, I can select a remedy from 6-8 remedies. So, some people suppress their anger, others express but in different ways. Those ways can give clue to find a fine thread to go into deeper mind and emotion. Expression shows the severity of anger as well as the severity of feeling. One may sit alone with anger. Another person may shout with anger. Some people may hit their wives or children with anger. Other people may cut themselves with knife during anger or some even become so destructive with their anger that they contemplate to commit suicide. The degree of severity indicates certain remedy. Sometimes, in case of children or insane patients, family observe their angry expression and pass it to homeopaths.

4. **Any other associated symptoms with anger:** We call it combined symptoms. Often, the combined symptoms can be a peculiar symptom, and peculiar symptom can be a very good clue to selecting the correct remedy. For example, anger with crying, or anger with trembling, or anger with fatigue, or anger with excessive loquacity etc. Everyone is different, and the associated symptoms can be different too. We ask these questions, and the funny thing is, many patients are not used to going through all the details. They are used to saying a few words, get a prescription, run to the pharmacy, and take the medication for cure. Some teenagers showed slight anger towards me in my practice for asking them deeper questions.

I realized their frustration and I made them smile. They said, “Never used to face those questions, but I understand why you are asking.” I found most patients enjoy being asked these questions and they said, “Your questioning gives me confidence that you are trying to understand me to help me.”

5. **What is your feeling after anger:** I asked an angry wife, “What is your feeling before anger, during anger and after anger?” She smiled. Then she said about her feeling after anger, “I feel terrible after anger. I feel guilty. I feel that I treated my own children with anger worse than a stepmother. I can’t forgive myself.” Whereas I asked another woman about her feeling after anger and she said, “I felt light after my anger. I had something bothering me inside, and I took it out, and I feel happy now.” A man said, “After my anger I felt I was nothing but a crazy.” Different people can feel differently after their anger, and for homeopaths there are clues for selecting a good remedy. These symptoms are mental symptoms, and homeopathic research has compiled so many mental symptoms in its dictionaries.

Now, I shall make a list of few anger symptoms according to homeopathic dictionary from mind chapter. According to research, every anger symptom has proven remedy or remedies. Homeopaths take clue from those symptoms, and then widen their investigations for other physical or mental symptoms to select a remedy for anger, or anger associated with other sickness etc. Some rubrics are as following:

- Anger, absent persons while thinking of them……. Remedies…….
- Anger, activity with, with great physical……. Remedies…….
- Anger, afternoon…….
- Anger, ailments, after anger…….
- Anger, alternating with cares, antics playing, hysteria, sadness, quick repentance, crying, cheerfulness etc.
- Anger, answer, when obliged to…….
- Anger, anxiety with…….
- Anger, argued with…….
- Anger, blame on…….
- Anger, business failure from…….
- Anger, causeless…….
- Anger, children in…….
- Anger consoled when…….
- Anger, coffee aggravates…….
- Anger, cold, after taking…….
- Anger, contradiction from…….
- Anger, convulsion before…….
- Anger, cough from…….
- Anger, crying from pain, with…….
- Anger, delirium in…….

- Anger, delusions during menopause, with…….
- Anger, diarrhoea, during…….
- Anger, dreams after…….
- Anger easily…….
- Anger, epileptic attack before…….
- Anger, eating ameliorates…….
- Anger evenings…….
- Anger, fear of their own anger…….
- Anger, fever during…….
- Anger, forgetfulness during…….
- Anger, fright with…….
- Anger, grief, with silent…….
- Anger, headache from…….
- Anger, himself with…….
- Anger indignation, with…….
- Anger Jealousy and incoherent talk, with…….
- Anger, laughing, with burst of…….
- Anger, menses during…….
- Anger, mistakes over his…….
- Anger misunderstood when…….
- Anger, news, bad, about…….
- Anger, noise, at…….
- Anger, Odors aggravate…….
- Anger, pains about…….
- Anger, paralyzed, felt as…….
- Anger, past events, about…….
- Anger, pregnancy during…….
- Anger remorse followed by…….
- Anger, sex after…….
- Anger, sleep after…….
- Anger, spoken to when…….
- Anger stabbed anyone so that he could have…….
- Anger, stool before…….
- Anger, sudden…….
- Anger, suffocative attack with…….
- Anger suppressed…….
- Anger, sympathy aggravates…….
- Anger, talk indisposed to…….
- Anger, temper tantrums…….
- Anger throws things away…….
- Anger ticked being…….

- Anger, touched, when…….
- Anger, tranquillity, followed by…….
- Anger, trembling with…….
- Anger, trifles, at…….
- Anger, vex others, inclined to…….
- Anger, violent…….
- Anger, waking on…….
- Anger, weakness, anger followed by…….
- Anger, will, if things do not go after his…….
- Anger, work, about…….
- Anger, worm affections, with…….

In conclusion, I gave a small list above from a homeopathic dictionary, but throughout the Homeopathic dictionary, with other sickness, anger is mentioned as sub-rubric because anger is very much associated with some kind of sickness. It is very common in humans, and it is necessary to be treated as many ways as possible. For human happiness anger control is essential. With anger, humans are losing the joy, happiness and peace of mind every day. With other solutions, if necessary, people can consult with a homeopath to find some remedy to curve their anger. This is my recommendation.

CHAPTER SIX: Holy Prophet & Anger Control

Holy Prophet's peaceful heart

If we want to look for a heart that did not boil with anger, we must look at the ideal Messenger of Allah Muhammad (pbuh). Allah sent him to mankind as an ideal model example to follow in every step of life. He (pbuh) was ideal inside and as a result he was ideal outside. His heart was purely guided by Allah, secured with positive feelings, bestowed by Allah the peace and serenity, and filled with complete faith in Allah to focus on happiness without being boiled with anger. Allah certifies about him in HIS own words:

لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا

"In the messenger (Muhammad) of Allah, you have a beautiful (Pattern of conduct) and example for one whose hope is in Allah and the Final Day, and who Praises Allah much (Often and deeply)."

[Al-Quran 33:21]

An ideal example is best inside and outside. Without a peaceful heart and mind, the outside is never peaceful. The Holy prophet (pbuh) was with a heart that never boiled with anger, and a mind that was never corrupt with false thoughts and attitudes. His (pbuh) heart was in peace, and his expression was peaceful as well.

The question is, how does a heart boil with anger? I explained before, and again, a heart can be compared with a volcano. It can be calm, or it can be boiling inside to erupt violently. When the lava is boiling inside, sooner or later it must come out. Inside that volcano, there is no peace except anger, and it constantly burns inside, and when it comes out it burns outside too. When the human heart is filled with anger, it boils and boils to increase its severity. The anger turns into rage, and from rage it erupts violently. Anger is destructive to the heart and destructive to the surroundings too. But the beginning of anger is in the heart. Before I go back to the ideal non-angry heart of Muhammad (pbuh), I would like to pause on another question for our deeper understanding.

How can we see a heart? In other words, how can we be sure whether a heart is boiling with anger or enjoying with serenity? Well, we can't directly see a heart from outside because Allah has placed sophisticated barriers around it and has kept each heart private for each person. Allah knows what is in the heart and what the person brings out from the heart. For example, Allah says:

يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَۚ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ

"HE (Allah) knows what is in the heavens and (what is) on earth; HE knows what you hide and what you reveal; And Allah is All Knower or what lies in the hearts."

[Al-Quran 64:4]

Allah knows what is in the human heart, but we do not. So, is there any way we can see whether a heart is boiling with anger or not? Yes, we can. We can see a heart through a few windows. I shall list a few windows.

Eyes: If the heart is boiling with anger, we can see it through the eyes. An angry heart sends its signal through the angry look and that look can be very scary. When my lovely father was angry with me for my mistakes, I could see it through his eyes, and his angry look was enough punishment for me. I used to shake with fear. Anger removes the lovely look from a lovely person, and the angry look is like red, widened, burning eyes ready to hunt its victim. Who does not understand an angry person looking in the eyes? Even small children do. A moderate anger is often good for discipline, but a violent anger is scary and damaging. Children may suffer for the rest of their life from violent angry looks from their parents. A boiling heart produces immoderate anger to damage only and its flames are released through the eyes.

Face: A lovely smiley face changes its loveliness when a heart is boiling with anger. The face becomes ugly, and it loses its fine refined look. An angry person should look in the mirror when he or she is angry. I tried it and I looked ugly, and I did not like my angry face at all. In comparison, when I looked at my smiley face in the mirror, I liked it. Everyone likes a pleasant face because face represents the whole person. Face can tell if the heart of that person is at peace or angry. Part of my Homeopathic study was to study angry faces. The reason is, to look for symptoms that patients will not say sometimes, but I can pick up from facial expressions. A non-angry face is always lovely, welcoming, and it gives the peace message with smile.

Nose: Often, nose gets bigger with anger. The two nostrils expand when the person is angry. Some angry people offer red noses during anger. The nose has a role to express anger, and it is another window to see the angry heart. Our body is interconnected, and all blood from our body goes back to the heart for purification and then again comes out to circulate all over the body. Similarly, anger is generated in the heart like electricity, and then it circulates the heat all over the body including the nose.

Tongue: A boiling heart with anger sends the message of violence in the tongue as well. With anger, the tongue works like a fire cannon. The tongue expels fiery words towards the victim to cut the heart into pieces without even getting help from a knife. It delivers sharp angry words to abuse, to humiliate, to hurt, and to damage the person he/she is angry at. Most people do that without controlling their tongues. They can't help because the boiling heart is constantly supplying anger. Unless they have control in their hearts over anger, the tongue will obey the commander in chief. A boiling heart needs to stop boiling inside his heart to bring out pleasant talks.

Body: The fire from a boiling heart quickly travels around the body. So, the body carries the command of the heart as well. And we can see the heart through physical expression. For example, when someone is shaking with anger, it shows the level of anger in his/her heart is very high. It is an indication that the level of anger is above the risk line. I saw many angry people, suddenly powered by more energy, ready to punch the opposition, and to push him down to sit requires a few strong people. Anger increases energy, a destructive energy, ready to damage, and the body needs restraining for calming down. Therefore, the body is another window of the heart, and through it, we can see if a heart is boiling with anger.

Voice: When I feel angry, my voice becomes louder to defend myself. I was never violent in my life, I thank Allah for that, but I used to use my voice to defend myself. Sometimes, with my voice, I tackled

my angry opponents. They used to say, “Your voice was very scary.” I did not need to do anything else like angry talk, or angry gesture, or fight, or attack, but I used to use my voice often. I also used to suppress my anger a lot. With anger, voice becomes louder with the loss of loving sound. The loving sounds suddenly gets buried by rude, dry sends of bad humour. Before anger, the person who felt safe with me, after anger that feeling of safety ran out through the window. So, voice is another window to see the angry boiling heart.

Hand gestures: Sometimes, when children play, I like to watch them. If one has pushed another, pushes with hands. Then, the other one gets angry and throws the hands towards the other one. So, interesting! Some angry people use their legs as well, but usually hands become aggressive before the legs. The hand that was holding the friend before anger, the same hand throws a punch to damage the friend after anger. Sometimes, it is so quick, and so sudden. A heart can change so quickly. A kind heart can turn into a cruel heart to do the damage! Then, a volcanic heart can turn into a loving heart when I see them hugging again!

Violent actions: Anger can make people act like mad people. A mad person does not know what he is doing. He became dangerous to himself and to others. An excessive angry person can hit himself, or can cut himself, or can beat someone to death. Some classmates hang out together, play together, and enjoy their time together until one or more is angry. With anger, they can forget about their friendship, duties, and can attack one another to kill. Prophet Yusuf was attempted to be killed by his angry jealous brothers. Habil was killed by his own angry envious brother Qabil. A loving mother can beat her child too much out of anger, and a loving husband can be cruel with his wife from anger. Anger is seen easily through angry people’s violent actions.

Aversion to talk: Some angry people stop talking with the offender, especially if they are angry with their loved ones. They have self-control, and they know that they can’t or should not hurt their loved ones back with words or actions. So, they choose to shut down their expressions, and they go alone to be quiet to process their anger. I am of that nature. When I am hurt by a family member, I feel angry inside but without lashing out I choose to be alone to calm myself down. My loved ones know when I am angry. My aversion to talk, quietness, and non-violent nature makes them see how much I am suffering. My smiley nature goes away, my sense of humour runs away, and the silence touches the hearts of everyone around me. Even though, I control my anger, but it can be seen through the dead silence.

Aversion to eating: My mother was that type, and I got it from her as well. Everyone in our house knew my mother was angry when she stopped eating. She was also non-complaining by nature. We used to work hard to find out what had made her angry. Not eating from anger is one type of self-harming. I wish I did not harm myself without eating at my young age. My mother used to advise me, but she could not practice it for herself. I never blamed her. I thanked her for her non-violent approach. She never yelled at anyone with her anger, nor beat us for her anger, nor made any drama in the house. She did her best to maintain the peace in the house. She never asked anyone to do something about it because she was very prestigious, and high with self-respect. May Allah bless her. I lost her in 2020. The point is, a heart has so many windows in a human body, and anger can’t be hidden mostly, and can be seen from outside.

The follow up question is, how can we see Holy Prophet's peaceful heart? How can we be sure that Holy Prophet's heart was not boiling with anger? One simple answer is that we can see His (pbuh) heart through the windows that I have listed above. Holy prophet's (pbuh) life is an open book for the mankind. He (pbuh) is the only person whose life is recorded so much in details. No one can find the detailed life from any other human like the final messenger of Allah. Allah has guided to record HIS Messenger's full life for the best reasons. The main reason is to make HIS Messenger's life as a perfect example for mankind to follow, for their success and happiness. There are volumes of books, millions of Hadis are available about Allah's messenger. There is information about everything in his life such as, how he made ablution, cleaned himself, ate, slept, talked, advised, worked, learnt, taught, married, did marriage duties, did business, forgave, defended in war, compassion, smiled, joked, showed courage, looked after poor and vulnerable etc. All His gestures, actions, speaking, and manners were the windows to see His (pbuh) heart. All these windows did show, and others around him could see that His heart was not a boiling volcanic heart with anger, but he had a heart with peace, love, serenity and full of positivity. I shall discuss more about some windows of His (pbuh) heart but now, I can finish with one testimony about His heart from the Lord of the Universe Allah Almighty. Allah says:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

"It is (in part) by the mercy of Allah that you dealt gently with them. If you were severe or harsh-hearted, they would have broken away from about you: So, overlook (Their faults by pardoning them), and ask for (Allah's) Forgiveness for them."

[Al-Quran 3:159]

In this verse, the Creator Himself is confirming the kind of heart that Allah made for HIS Messenger Muhammad (pbuh). Allah has mentioned 3 main aspects about Holy Prophet's heart in the above verse that requires a little bit more understanding. Those three aspects are:

1. **Kind-hearted:** Allah is All Merciful, and HE shaped HIS Holy Messenger's heart full of kindness. Just imagine! Do you feel angry to your lovely baby with your kind heart? Why you do not? You do not because kindness in your heart has removed the anger out. Hot and cold can't stay together. When people threw Prophet Ibrahim (pbuh) into the fire, Allah asked the fire to be "Cool". As a result, the heat disappeared because the coolness replaced the fire by comfort. Anger is like fire, it turns heart into a boiling pot, and it pushes mercy, kindness, and all the pleasant feeling out. Allah protected HIS beloved Messenger from fiery anger, and made His heart filled with kindness to release all the kindness through His windows like tongue, face, hands, gestures, and actions etc. When the Creator confirms that, then we do not need any other evidence to be sure about Holy Prophet's non-angry and non-boiling heart from anger.
2. **Proved by actions:** Allah is All Merciful yet All Fair too. Allah has chosen for HIS servants to act as they say. Similarly, HE made HIS Messenger a perfect example through His (pbuh) action as well. In other words, Holy Prophet's kind heart had to be seen through all the windows. Allah did not keep HIS Messenger in the glass house to be away from humans, social-economic problems. No! Allah took HIS Messenger through more life challenges than any other human.

HIS messenger lost His father, then His mother, then orphanhood, poverty, social problems where injustice and unfairness were the norm, tribal wars, surrounded by poor, orphans, and widows, torture, 3 years imprisonment, unfairly attacked, grief and loss of guardians who used to guard him, and loss of many companions for defending the true faith. All these trials and tribulations were enough to incite him to be an angry leader to destroy the opponents with anger or rage, but His kindness dominated His heart all along. Negative treatments towards him could not turn him to negative, other people's anger could not make him an angry person, other's cruelty and inhumanity could not turn him into angry and cruel person because Allah made His heart filled with kindness, and it was proven by His kind actions.

3. **The outcome of kind-heartedness:** Kindness begets kindness, love begets love and anger begets anger. Anger is bitter, and love and kindness are sweet. Bitter taste creates a repulsive feeling and for that people do not go near the bitter jar to try again. Similarly, angry, grumpy, cranky people are bitter people and people try to avoid them. A loving spouse avoids an angry spouse, or a friend avoids an angry friend, or even the children avoid bitter angry parents. Anger acts like a poison in the sweet relationships. The point is the outcome of anger is repulsion from others around you. People will leave you if you are an angry persona, friend, employee, student, even family member will maintain distance with you. On the other hand, if you are kind-hearted, and your actions are kind, and you treat others with love and fairness, you will be like a beehive, full of honey, and all the people will gather around you for the honey. Non-violent, and non-angry people can be good organizers, good leaders, and they can bring people together like a powerful magnet, and for their sweetness, once whoever comes to them, they never wish to leave them.

   Now, let us use this analysis with the kind-hearted Muhammad (pbuh). Allah gives the example from the outcome of His (Pbuh) heart saying, "**If you were severe or harsh-hearted, they would have broken away from about you."** It is a big statement with truth and practicality. Muhammad (pbuh) stood alone in that society to declare that Allah is only to be worshipped. The society took the opposite stand and wanted to provoke him to be angry and to make mistakes with anger, so they could find excuse to destroy him. But His (pbuh) kind heart, sweet manner, exalted moral character did not follow angry path, and gradually one after another person came to His camp, loved him for Allah's sake, and received love from him (pbuh) for Allah's sake, and as a result those people never left him alone. Their love for him (pbuh) was more than their lives, and they even gave their lives to support him (pbuh). This true outcome is mentioned by Allah in the above verse to make it crystal clear that HIS Messenger (pbuh) was not rearing anger in His heart, but he was rearing love, mercy, and kindness etc.

4. **Tips for maintaining the kind-heartedness:** To keep a plant alive, what do we do? We keep watering it to support its growth. To keep us angry what do we do? We remind ourselves about the new or old grudges, revise the hurt or disappointment, to support the ongoing bitterness alive. Again, to keep our hearts filled with kindness, what do we do? We maintain our hearts with continuous supply of love and mercy to continue the flow of love. The more we love the more we can give love, and we can maintain our hearts flowing with love. But if

we contradict between our hearts and actions, we lose the right direction, and we lose our happiness in our hearts sooner or later.

Allah gave two great tips to HIS beloved Messenger for our guidance, allowed him to maintain His kind heart with kind actions. So, his actions will be windows for others to see His (pbuh) pure heart. Two tips were: "**So, overlook** (Their faults by pardoning them)**, and ask for** (Allah's) **Forgiveness for them."** I shall highlight these two very important tips here for our better understanding regarding anger control:

Pardon them: What is pardoning? Pardoning is more powerful than forgiving. Forgiving is registering the offence, hurt or humiliation to feel angry, bitter, disappointment, hurt, grief, and then process it to heal the hurt, to be free from anger or revengeful wants, and then to receive the light to go ahead with positivity. But pardoning is not registering the offence because in the heart love and kindness is so overpowering that the heart does not need to register the hurt to feel angry. Before it reaches to the anger, the pardoning heart ignores the hurt, and the heart does not register it. How much purity is represented by a pardoning heart! Allah gives HIS messenger a tip to continue pardoning to maintain His heart as forever kind-hearted. For that extra-ordinary kind-heartedness, Allah gave HIS Messenger a universal title, "Rahmatullil A'alameen= Mercy for the worlds."

This tip is a wake-up call for us. Those of us who want to have non-angry, non-boiling and non-violent hearts, should take this tip on board seriously, and we should keep our hearts pardoning to maintain it free from anger, rage and burning.

Ask Allah to forgive them: This is another beautiful practice. When it comes from the heart, then it becomes a powerful message to others. When people get angry with others, what do they wish for? Often, some angry mothers wish death for their naughty children, or they wish for sufferings for their beloved children. I have seen people like that, and I saw many cried later with regret for their bad wishes. Anger brings an intolerable feeling towards others, and the wish for other's destruction comes out as a curse. Unless some controls the feeling, bad wishes can come out without any efforts, but good wishes for the offender during anger requires hard break to control immediately. To check with ourselves, let us observe ourselves. We can be our true and best judges.

But who can wish for the offender's best without wishing bad or without cursing for destruction? Can an angry heart do that? Can an envious heart do that? Can a heart filled with hatred do that? We can't expect water from a dry river, and similarly we can't expect best wish from an angry heart that is dried up without mercy. The point is, whether a heart wishes good or bad for the offenders depend on how the heart is prepared. If the heart is prepared with anger, then the delivery will be a curse, bad wish, and destruction to the opponents. What type of heart Allah prescribed here in the above verse for HIS beloved Messenger? The heart without anger, hatred, rage, and volcanic type. Allah prescribed the oppositive. Only a merciful heart will feel sympathy towards the wrong doers, a kind heart will feel love towards an offender, and a pardoning heart can pray to Allah for the forgiveness of the offender instead of wishing destruction.

In conclusion, with the discussion above, it is very clear about the type of heart Allah's Messenger Muhammad (pbuh) had. He had a peaceful heart with all good qualities to maintain the peace in it. His (pbuh) heart is our role model, and we should know very well about His teaching. It is he (pbuh) who advised us, "Don't be angry." May Allah send peace and mercy upon him, his family, companions and his followers, Ameen!

Holy Prophet; a teacher for anger control.

Why did Allah send Holy Prophet (pbuh)? Allah sent HIS prophets, and the last messenger for the best reasons. Such as:

Angels can't teach people about anger control: If Allah sent angels to teach people how to control their anger, humans could find many excuses not to follow their teaching. They could say that it was suitable for angels and not for them and it sounded nice, but it was impossible for them to practice. They could also say that Allah created angels for different purposes, and they were created to obey Allah only. Allah did not give angels temptations to test like them and did not give them freedom of will like them. So, humans could reject the idea of anger control from angels with excuses, and they could take the easier path. The easier path was to be careless without taking any responsibilities, and to lose own control by allowing Satan to control, and get into anger, envy, hatred, and destructions. That's why Allah did not send any angel as HIS Messenger to teach humans but chose HIS Messenger(s) from humans to teach humans. Allah protected HIS Messenger (pbuh) from mistakes or wrong feeling or thoughts and equipped him with the exalted moral character with extra-ordinary qualities, so that he (pbuh) could teach humans practically about what to think or feel or do for keeping hearts away from excessive anger. He (pbuh) maintained a life as a non-angry person to be the noble example for humans. Allah declared about His (pbuh) character in the Holy Quran:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And verily, you (are placed) on an exalted standard of character."

[Al-Quran 68:4]

An exalted character is free from anger, rage, and ill-feelings and ill actions.

Holy books are hard to follow for many people for anger control: Many people could not read holy books. People learn in different ways. One way is through reading, but many people are unable to read, and some people find it hard to grasp the true understanding even if they can read. Sometimes, three scientists after their study and observations comes up with three different opinions because they interpret their reading in their own ways. Other people learn from stories. I learnt a lot from my grandfather's story, but those stories had no guarantees about accuracy. Other people learnt by watching other people. Most people in human history, when reading was not the main norm, learnt by seeing the practical actions, and in study now or in future, practical study is going to be the best study option for humans.

For correct interpretations and correct teachings, with books having teachers is extremely important. In primary school, or in high school, or in the university, we see teachers, supervisors, professors explain the books properly and easily. Like this, Allah sent Holy Quran, and to explain the Holy Quran,

Allah sent the final Messenger (pbuh) to teach Holy Quran to people properly as a teacher. That's why, we see in the Quran Allah's own words about anger control (Those who control their anger 3:134), then Holy Messenger of Allah (pbuh) has explained how to control anger effectively. Allah revealed the detailed information on HIS messenger to teach mankind about it.

Humans need human examples to see how anger-control is possible: Some people have better understanding than others. But all people can pick up a lesson if they see someone doing it. If you explain to me theoretically how to run my computer, I will find it hard to follow. But if you simply show me step by step, then after a couple of times with practice, I can operate it. This is the easiest way of learning for most people. Mankind needs examples. They need models. Then they find easier to follow. Then they can see how a human can be practically non-angry and non-violent. There are plenty of examples around ill-tempered people. Mankind have seen angry tyrants and how they oppress other humans. But if mankind want to see one example of non-angry and non-violent personality in ALL different stages of life such as, in childhood, in orphanhood, in youth, in work, in business, in social leadership, in learning, in teaching, in marriage, in the state of being oppressed and tortured and in attempted to be killed, in ruling, in poverty, in power, in weakness and so on, then they must look at one single example and that practical example is the messenger of Allah, Muhammad (S.A.W). Allah made him a perfect role model.

People saw him not as a hot-tempered person, not a violent person, or not an abusive person. He (pbuh) never cursed others, and he was never hot headed. He had balanced emotion with balanced wisdom. His actions always displayed His sound and health state of mind and emotion. He had all the positive manners that only a non-angry heart can express. His disposition was very calm, pleasant, and peaceful. He was always constructive, and never destructive. He won people's hearts not by anger but by love, kindness, and forgiveness. Whoever was around him found him sweet and lovely. May Allah send peace and mercy upon him, Ameen!

Now, I would like to give a few examples about the non-angry personality of Holy Messenger of Allah (pbuh) from His life. Some examples are:

Example one: When someone works for you for many years, can see you from very close. Often, we can hide our temper, if we have a bad one, from outsiders, but we can't hide it from insiders. Again, if the insiders are powerless, and weak, who can't defend them from our anger, then they will know more if we have angry personality. Weak people often receive our anger, telling off, and shouting at them more often than the stronger people, don't they? But if we have non-angry kind hearts, then our weaker ones admire us too much. Holy Messenger of Allah was exceptional with His kind treatments towards the weaker ones. Where other people can be angry towards the mistakes of those who served him, he was not. He was patient, pleasant, and we find testimony from someone who served him for years. Hon Anas (May Allah be pleased with him) said:

وانا ابنُ ثمانِ سنينَ خدمتُه عشر سنين فما لامني علي شيئ قط اُتي فيه علي يدي فان لامني لائمٌ

من اهله قال دعوهُ فانه لو قُضي شيئً كان

"I joined in the service of Muhammad (S.A.W) since I was ten years old, and I served him for ten years. If I had broken anything he never told me off. If any family member told me off, he used to say, "Leave him, what meant to happen had happened."

[Bayhaki/Mishqat, Hadis no 5571]

Example two: One can say about another person that he is mostly pleasant, and not angry. But is not it exceptional to hear someone saying, "I was working with him for a week, and I never found him annoyed or angry even for once." But isn't it more extraordinary to hear someone give witness about another person, "I served him for 10 long years day and night, and never found him angry at all at my mistakes in my service." That extra-ordinary pleasant soul was the Messenger of Allah Muhammad (pbuh) Let us look at the testimony. Hon Anas (may Allah be pleased with him) said:

خدمتُ النبي صلعم عشر سنين فما قال لي اُف ولا لم صنعت ولا الاٌ صنعتَ

"I served Holy Messenger of Allah at a stretch for 10 years. But he never said a word to me (With anger). Even, he never complained (with irritability) why I did or did not do a job."

[Muttafaqun A'laih/Mishqat 5553]

Example three: You can be a gentle person, and part of you is your gentle behaviour. You are a nice person, and everyone admires you for your niceness. But what if you are provoked without any provocation, how do you take that nonsense? I heard so many people say, "Look I am gentle, but if you cross the line be sure that I shall not take any nonsense." Have you heard comments like this? What is your view about this? I know, most people are pleasant conditionally. It means, if others treat them pleasantly, they will treat other pleasantly, but if others treat them angrily, then they do not hesitate to show their temper. Was messenger of Allah like that? Not at all. Messenger of Allah was even not angry with those who crossed the line of good manner. Let us look at another testimony. Hon Anas (may Allah be pleased with him) reported,

كُنْتُ أَمْشِي مع النبيِّ صَلَّى اللهُ عليه وسلَّمَ وعليه بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحَاشِيَةِ، فأدْرَكَهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حتَّى نَظَرْتُ إلى صَفْحَةِ عَاتِقِ النبيِّ صَلَّى اللهُ عليه وسلَّمَ قدْ أَثَّرَتْ به حَاشِيَةُ الرِّدَاءِ مِن شِدَّةِ جَذْبَتِهِ، ثُمَّ قالَ: مُرْ لي مِن مَالِ اللَّهِ الذي عِنْدَكَ، فَالْتَفَتَ إلَيْهِ فَضَحِكَ، ثُمَّ أَمَرَ له بعَطَاءٍ.

"Once I was walking through a path with Allah's Messenger (pbuh). He wore a shawl made in Nazran. A Bedouin village man pulled His (pbuh) shawl so hard that Holy Prophet was pulled towards the Bedouin's chest. Anas said, I noticed mark on holy messenger's shoulder for the hard pulling of the shawl. Then the Bedouin said: O Muhammad! Instruct to give me some wealth from Allah's wealth that is with you. This time Holy Messenger (pbuh) looked at him and SMILED. Then, he (pbuh) instructed to give him something."

[Muttafaqun A'laih/Mishqat 5555]

Example four: Many men are involved in domestic violence. They can be nice when they are outside with friends, and most friends would not have any clue about the anger and violence in their pleasant friend. But at home the story can be different. They can be angry and can beat their children angrily or beat their wives. Some men think that it is natural to show anger to discipline children, and some mothers follow the same policy. As a result, some children grow up with fear, lack of self-confidence, and with social anxieties. The damage is done through domestic anger exercise. What about messenger of Allah (pbuh)? What was His persona at home? Let us look at another testimony from His own wife Hon Ayesha. Her eminence Ayesha (May Allah be pleased with her) said:

ما ضَرَبَ رَسولُ اللهِ صَلَّى اللَّهُ عليه وسلَّمَ شيئًا قَطُّ بيَدِهِ، وَلَا امْرَأَةً، وَلَا خَادِمًا؛ إلَّا أَنْ يُجَاهِدَ في سَبيلِ اللهِ، وَما نِيلَ منه شَيءٌ قَطُّ، فَيَنْتَقِمَ مِن صَاحِبِهِ؛ إلَّا أَنْ يُنْتَهَكَ شَيءٌ مِن مَحَارِمِ اللهِ، فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ

"Holy prophet (p.b.u.h) had never beaten anyone with His own hand except holy war [That was forced upon him, and he had to defend the peace and fairness]. He never had beaten His wives or servants. If he got hurt by others physically or emotionally, he never took any revenge."

[Muslim/Mishqat 5570]

Example five: What is your normal reaction to your enemies who attempt to kill you? Will you be angry with them or pleasant? Will you be wishing their destruction, or would you ask Allah to guide them? What about you neighbours? When they are nasty towards you and your family, do you feel angry at them? Do you tell them off? Do you curse them? Do you maintain your heart peaceful without boiling with anger? Most often, you will feel angry, and you will wish your enemies have vanished. Now, keep the Holy Messenger's life in your mind, and look at the abuse, humiliation, thrown stones at him, throwing camel guts on him while he was praying at Holy Ka'ba, torturing His companions, and killing them, and then they attempted to kill him and so on. What was His response to those? Was it anger? Let us look at another testimony about it. Hon Abu Huraira (may Allah be pleased with him) reported:

قِيلَ: يا رَسُولَ اللهِ، ادْعُ علَى المُشْرِكِينَ قالَ: إنِّي لَمْ أُبْعَثْ لَعَّانًا، وإنَّما بُعِثْتُ رَحْمَةً

"One proposal was made to Holy Messenger of Allah (pbuh), O Messenger of Allah! Supplicate bad to happen to non-believers and Idol worshippers. In answer he (pbuh) said: "I am not sent to curse on others; rather I am sent as a mercy (to all)."

[Muslim/Mishqat 5564]

Example six: Anger is generated mostly from the words we speak. I was sitting with few guests around the table in a meeting. The person next to me was speaking very rudely to me. My companion realized that it was a deliberate inciting to make me angry, but I did not respond back angrily. If I was angry, then I could get into an angry argument. With our kind words we can avoid anger, and we can develop good friendship, and we can enjoy time together peacefully. But with unkind, unwise, vulgar, inciting words a peaceful meeting can turn into a chaotic one. That is why, for anger control, the words should be in control. So many people are experiencing anger every day, and if we ask them about the trigger, "Bad words" will score the highest marks. What about the words of Messenger of Allah that he used every day, every night in His entire life? Were His words inciting anger in others? Let us look at another testimony about it. Hon Anas (may Allah be pleased with him) reported:

لَمْ يَكُنِ النبيُّ صَلَّى اللهُ عليه وسلَّمَ فَحَّاشًا، ولَا لَعَّانًا ولا سَبابا، كانَ يقولُ لأحَدِنَا عِنْدَ المَعْتِبَةِ: ما له تَرِبَ جَبِينُهُ

"Holy messenger of Allah never used vulgar indecent words, nor curse not scolding. If he was displeased with someone, he used to say, "What happened to him?"

[Bukhari/Mishqat 5563]

Can we practice speaking with nice words? If we can, we can also contribute non-angry environment around us. Can't we?

Example seven: Loud laughing can often be a sign of arrogance, or lack of control, or with sarcasm. Even an angry person can put out a loud dramatic laugh about his enemies. Behind that laugh there is not necessarily peace, and serenity. But gentle smile (Tabassum) is an expression of a sweet heart, non-angry heart, loving heart, pleased heart with controlled manner. This type of smile is without sound, but with a light in the face that comes out through eyes, skin, lips, and it works as a magnet to draw people closer. A person can display it in happy time, but to display it most of the time will be a challenge for many people including me. To display that smile regularly, one's heart must be free from anger, hatred, grudge, cruelty, but filled with love and peace. What about the gentle smile of Messenger of Allah? Was it His regular display? Let us look at another testimony about it. Abdullah Ibnul Haris Ibn Jaz-e reported,

ما رأيتُ أحدًا أكثرَ تبسُّمًا من رسولِ اللهِ صلَّى اللهُ عليه وسلَّم

"I have never seen any person who is more gentle smiley than the messenger of Allah (pbuh)."
[Tirmidi/Mishqat 5581]

Did you experience how a gentle smile works as a medicine to dismantle anger in others? When your spouse is angry, give your spouse a gentle smile, and then see how it works like magic. It will keep your heart cool without anger, will win your angry spouse's heart, and will restore your honour and will pave a peaceful path for both of you to proceed with love, trust, and bond towards success. I tried and it works.

Example eight: Anger establishes its presence in our hearts if we can't heal our hearts from hurts. Don't we feel angry after receiving a hurt, injury, offence, loss, and dishonour? We do. Then, the longer the anger lasts in our hearts, we suffer longer in many levels. So, to achieve healing from the hurts, freedom from the negative feelings (Anger/hatred/revengeful thoughts), and to replace the negative feelings with the positive ones (Love/kindness), we need to go through the process of forgiveness. How many people make efforts to forgive? How many people misunderstand the forgiveness by thinking that it is a sign of weakness instead of strength? Forgiveness does not fire anger in return to anger, or cruelty in return to cruelty, but it breaks the chain of hatred and anger. What was the habit of Allah's Messenger (pbuh)? Was he forgiving? Or was he opposite? Let us look at another testimony about it. Hon Ayesha (May Allah be pleased with her) reported,

لم يكن فاحشًا ولا مُتَفَحِّشًا ولا صَخَّابًا في الأسواقِ، ولا يَجْزِي بالسيئةِ السيئةَ، ولكن يَعْفُو ويَصْفَحُ

"Messenger of Allah was never an indecent talker, and never tried to speak unpleasant talk. He never made noise in the markets, and he never took revenge for bad with bad; rather he used to forgive, and he used to overlook."

[Tirmidi/Mishqat 5572]

Can we practice the same character to follow Allah's Messenger to discontinue the chain of anger, cruelty, and human sufferings? Can we make more effort to bring reconciliation by forgiveness rather than anger as Allah's messenger did? Can we practice forgiveness in our homes to make sure that we turn our homes into a loving, non-angry home?

Example Nine: When I feel angry, I lose my sense of humour. My family members know about it. If I am cheerful, I always speak with a sense of humour with family, friends, guests and even with

strangers. I love it, and I am sure you also love a sense of humour. In other words, my anger antidotes my sense of humour. I can also say, my sense of humour is a sign that my heart is anger free. Without freedom of anger, my heart loses the sense of humour, and I lose it before other people. I can also say, to keep our hearts anger free, we should try to see the funny side when other people are angry with us. That way, we push anger back peacefully. Now, what about Holy Messenger's sense of humour? Was he frequent in it? Yes, he (pbuh) was habitually humorous within the truth. He (pbuh) never used false information to make children or His friends to smile. Let us look at another testimony about it. Hon Abu Huraira (May Allah be pleased with him) reported:

يا رسولَ اللَّهِ ! إنَّكَ تداعِبُنا ؟ ! قالَ: إنِّي لا أقولُ إلَّا حقًّا

"Once companions said, O Messenger of Allah! You talk to us with sense of humour (Jokingly to make us smile). He (pbuh) said: Yes, whatever I say (with sense of humour) I speak the truth."
[Tirmidi/Mishqat 4668]

Do we use a sense of humour? Or are we dry people like rubber? Do we speak to people with the effort to make them friends or we just speak for the sake of speaking? We should learn from the character of Allah's messenger (pbuh). Every time we speak to a person brings an opportunity to win heart to influence with truth, good ideas, and for unity in common ground. Every speaking is an invitation towards good, and a sense of humour can break the silence or barriers to forward the invitation efficiently. So, let us do that.

Example ten: "I don't want to be bothered to be with other people," is a common sentence sometimes people use. Since my childhood, my parents taught me to be independent with my income with good skills and to add voluntary services to the people. That inspiration has become a part of my heart, soul, and personality. I am thankful to Allah for my parents and for their good advice. Over the years, I found that voluntary services to humans often can be a thankless job. People do not appreciate often, and even they can hurt me without understanding my vision and mission. So, often in the past, I used to think, "I don't want to be hurt because of my sensitivity for the criticisms I receive, and I want to stop my good work without being hurt by others." But every time I wanted to give up, I made efforts to curve my anger and disappointment by placing my heart to the pleasure of Allah. I always remind myself; I am not doing something good for my name or fame, but as a duty to Allah. That philosophy has taken my anger away from people who criticise my good work. Otherwise, my anger would have taken me backward to be repulsive with many people.

Don't we need more voluntary people to look after one another? According to Islamic teaching, every Muslim should give Sadaqah (voluntary charity), and the best charity is serving humans for the sake of Allah. Is it truly good to serve other humans unselfishly? What did Allah's messenger (pbuh) teach about it? Did he (pbuh) teach us to give up good work for our anger? Or did he (pbuh) encouraged us to continue good work for the humans to receive rewards from Allah? Let us look at another testimony about it. Ibn Umar (May Allah be pleased with both) reported, Messenger of Allah said:

المسلِمُ الذي يُخالطُ النَّاسَ ويصبِرُ على أذاهم اَفضلُ منَ الَّذي لا يخالطُهُم و لا يَصبرُ على أذاهُمْ

"A Muslim who mixes with people (In social welfare activities) and practices patience against people's irritating manners, is much better (in the Sight of Allah) than that Muslim who do not

mix with others (In social welfare activities) and does not practice patience against their irritating manners."

[Tirmidi, Ibn Mazah/Mishqat 4865]

Example eleven: When a child gets angry, parents try to discipline the child, or to advise about good manner. When a student is angry, the teachers find no problem to discipline the student. When an employee does get angry the boss can sack that employee from the job. When a minister makes a wrong thing, the Prime Minister can sack that minister. What happens, when the top one gets angry? Parents, teachers, bosses, or the rulers? They can get angry and for their power and position often they can get away even though they are wrong, unfair, and unjust. Does that mean, our society gives green signals to the rich, powerful, positioned people to practice anger unfairly and to get away from consequences?

What was Holy prophet's teaching about anger to the leaders, and to the responsible ones? Was His teaching same to everyone without any discrimination? Did he (pbuh) mean by, "Don't be angry," to only the weaker people? Let us look at another testimony about it. Hon Muaz was appointed by Messenger of Allah as Governor for Yemen. When Hon Muaz was leaving, Allah's messenger gave him some advice. Muaz (may Allah be pleased with him) reported:

حِينَ وَضَعْتُ رِجْلِي فِي الْغَرْزِ أَنْ قَالَ " أَحْسِنْ خُلُقَكَ لِلنَّاسِ يَا مُعَاذُ بْنَ جَبَلٍ

"When I placed my feet on the transport, then Messenger of Allah advised me. He (pbuh) said: Muaz! Keep your best treatment for people."

[Malik/Mishqat 4869]

What is best treatment? Is anger included as best treatment? Or cruelty, or harshness? Best treatment includes kindness, niceness, compassionate, and caring to people. An anger-free, arrogance-free leader loves people and people love him/her.

In conclusion, with the above discussion, how should we see Allah's messenger (pbuh)? What is our takeaway about His (pbuh) personality? What should be our inspiration from Allah's Messenger's best moral character? Do we see him (pbuh) as a kind and compassionate role model, or do we see him as an angry persona? The message is very clear that he (pbuh) was in peace and was a messenger of peace. He (pbuh) displayed His heart through non-angry traits and taught the mankind to avoid anger by controlling their anger. His spiritual teaching along with His (pbuh) practice about anger-control have inspired people before us, and now, and will inspire in future. May Allah bless him (pbuh) for His dedication to show the mankind how they can live life, and manage their dealings with others pleasantly, peacefully, and not angrily. Allahumma Salli A'laa Muhammad.

A special lesson from Holy Prophet (pbuh) for anger control

Let me start with a Hadis below before I go into analysis. This Hadis has so much to offer as guidance for believers for their anger control. The Hadis gives us a practical story about the philosophy behind anger control. Hon Abu Huraira (May Allah be pleased with him) reported:

عن أبي هريرة أن رجلا شتم أبا بكر والنبي صلى الله عليه وسلم جالس فجعل النبي صلى الله عليه وسلم يعجب ويتبسم فلما أكثر رد عليه بعض قوله فغضب النبي صلى الله عليه وسلم وقام فلحقه أبو بكر فقال يا رسول الله كان يشتمني وأنت جالس فلما رددت عليه بعض قوله غضبت وقمت قال أنه كان معك ملك يرد عنك فلما رددت عليه بعض قوله وقع الشيطان فلم أكن لأقعد مع الشيطان ثم قال يا أبا بكر ثلاث كلهن حق ما من عبد ظلم بمظلمة فيغضى عنها لله عز وجل إلا أعز الله بها نصره وما فتح رجل باب عطية يريد بها صلة إلا زاده الله بها كثرة وما فتح رجل باب مسئلة يريد بها كثرة إلا زاده الله عز وجل بها قِلَّةً

"A (an angry) man scolded Abu Bakr (May Allah be pleased with him). Meanwhile Holy Prophet (pbuh) was sitting there and surprisingly was smiling (without anger). When the man was scolding more (with more anger) to Abu Bakr, he (Abu Bakr) refuted the man. That made Holy Prophet angry, and he left Abu Bakr angrily.

Abu Bakr went after Holy Prophet and asked, "O Messenger of Allah! When that man was scolding me, you were sitting there (smiling). But when I replied, why did you leave angrily?"

Holy Prophet (pbuh) said: An angel was with you, who was replying to him (On your behalf). But when you started replying to him, Satan came in between you and him (To encourage anger and fight, and the angel left you).

Then Holy Prophet (pbuh) added: O Abu Bakr! There are 3 things very true.
One: **If a servant of Allah receives oppression but he/she doesn't protest for the pleasure of Allah, Allah increases honour for that servant and Allah helps that servant.**
Two: **If a person opens the door of help for helping his/her relatives, Allah increases his/her wealth.**
Three: **Whoever opens the door of begging and with it wishes to increase wealth, then Allah decreases his/her wealth for the begging**

[AHMED/Mishqat 4875]

We see in this Hadis; 4 persons were involved. They were:

1. **An angry man:** He was angry and abusive towards Hon Abu Bakr, who was the closest friend of Holy Messenger in the dedication of the journey of the Faith. Abu Bakr, after the departure of Allah's messenger was selected as the First Caliph. We do not know in detail about that angry person, but it is enough to know that he was angry at Hon Abu Bakr, and he could not control his anger. So, he was lashing out his fire at Hon Abu Bakr, and initially, Abu Bakr was swallowing the abusive words. In this case, he was the aggressive party, and he was acting as an oppressor and Abu Bakr was oppressed.
2. **Abu Bakr:** He did not start it, nor he returned bad words for bad words. Even though, initially he was patient, but due to the aggression of that attacker, he felt that he needed to respond. So, he engaged into an argument with someone who was angry and was not following the reasoning. Abu Bakr did not break any rules, did not attack other angry man with words or with other means, but felt that he had to defend himself. By law or by commonsense, Abu Bakr had right to defend himself with truth. But Holy Messenger of Allah expected the higher practice in Abu Bakr, and he (pbuh) wanted the mankind to take a lesson for best moral character from that event.

3. **Holy Messenger of Allah:** Holy prophet (pbuh) was smiling when a man was angry with His friend. Usually, if your friend is attacked, you may feel angry, but Holy Prophet was not angry. His smile was releasing His pleasure in His heart, and that was something Abu Bakr wanted to know, and the mankind needed to know. Smiling in the face of anger is an extra-ordinary power of self-control. That is a big lesson for us. Then, he (pbuh) left with displeasure and anger but with complete control. Due to that anger-control in him (pbuh), he did not utter any angry words to Abu Bakr, nor to that angry person. He (pbuh) did not shout, scold back, fought but left peacefully. His inner anger did not drop him (pbuh) from His exalted character. That is another lesson for us.
4. **Angel**: If Allah's Messenger did not reveal about the angel, the world would not know about it. Abu Bakr could not see the angel, but Allah's Messenger did. He (pbuh) saw the angel was defending Abu Bakr, and that is a lesson for us that no oppression goes without noticed by Allah. I take so much comfort from this information that Allah is aware about my every situation, and HIS angels are my supporters if I am on the righteous path with patience and with anger-control. From this story, now we know how the seen and unseen world is connected. Everything that is seen and unseen for us, has proper discipline in place by Allah Almighty.

Holy Prophet's anger control: Holy Prophet (S.A.W) was the example of balanced, healthy anger with control. He did not feel overwhelming anger, nor did he act wrongly with His anger. He (pbuh) used His mild anger to deliver a teaching. His anger was never to take revenge or destroy the opponents but always to defend the rights and to deliver right lesson. What do we learn about Holy Prophet's anger from above Hadis? The main highlights are:

1. **The aim:** The aim of that anger was noble. It was to give a lesson to His companion about the enemy Satan. Allah commanded in the Holy Quran to treat enemy Satan as enemy, never to allow the Satan to dictate the believers, and never give the Satan what it wants. Satan wants us to lose. Allah says:

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي وَهُمْ لَكُمْ عَدُوٌّ

"Will you then take him (Satan) and His progeny (and His clan) as (your) friends rather than ME? While they (the clan of Iblis) are enemies to you!"

[Al-Quran 18:50]

2. **Righteous feelings:** The anger was associated with righteous feelings such as sympathy towards Abu Bakr, to guide people right way through the advice to Abu Bakr, and to show dis-satisfaction about the involvement of Satan. Holy Prophet (pbuh) was not angry towards Abu Bakr, the anger was towards enemy Satan.
3. **Positive feeling:** Holy messenger of Allah had no malice in His heart, and he had only positive feeling with His anger. That's why, he was focused on removing himself from the presence of Satan. He (pbuh) did not shout, nor abuse, and did not do anything cruel. So, his anger was totally free from negative emotions.

4. **Peaceful**: His (pbuh) anger was a mild dis-satisfaction but very peaceful. He did not offend anyone. He left the place peacefully. His (pbuh) wise movement guided Abu Bakr to the right place to receive the right and divine guidance.
5. **Controlled**: His (pbuh) anger was controlled, nonviolent, not with rage or tantrum. He (pbuh) did not lose His calmness, gentleness, or wisdom with it. That was a perfect example of controlled anger with best aim, with best expression and without any harmful feelings or actions. His anger did not do any harm to anyone rather it brought a good outcome.

It is fair to say that holy prophet's example of controlled anger is the best role model for mankind. His (pbuh) teaching is a great blessing and Mercy for mankind, and that is why Allah has described him as following:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And we did not send you (O Prophet), except as mercy to all mankind."

[Al Quran 21: 107]

May Allah send peace and mercy on HIS beloved messenger Muhammad (pbuh), Ameen!

----------THE END----------