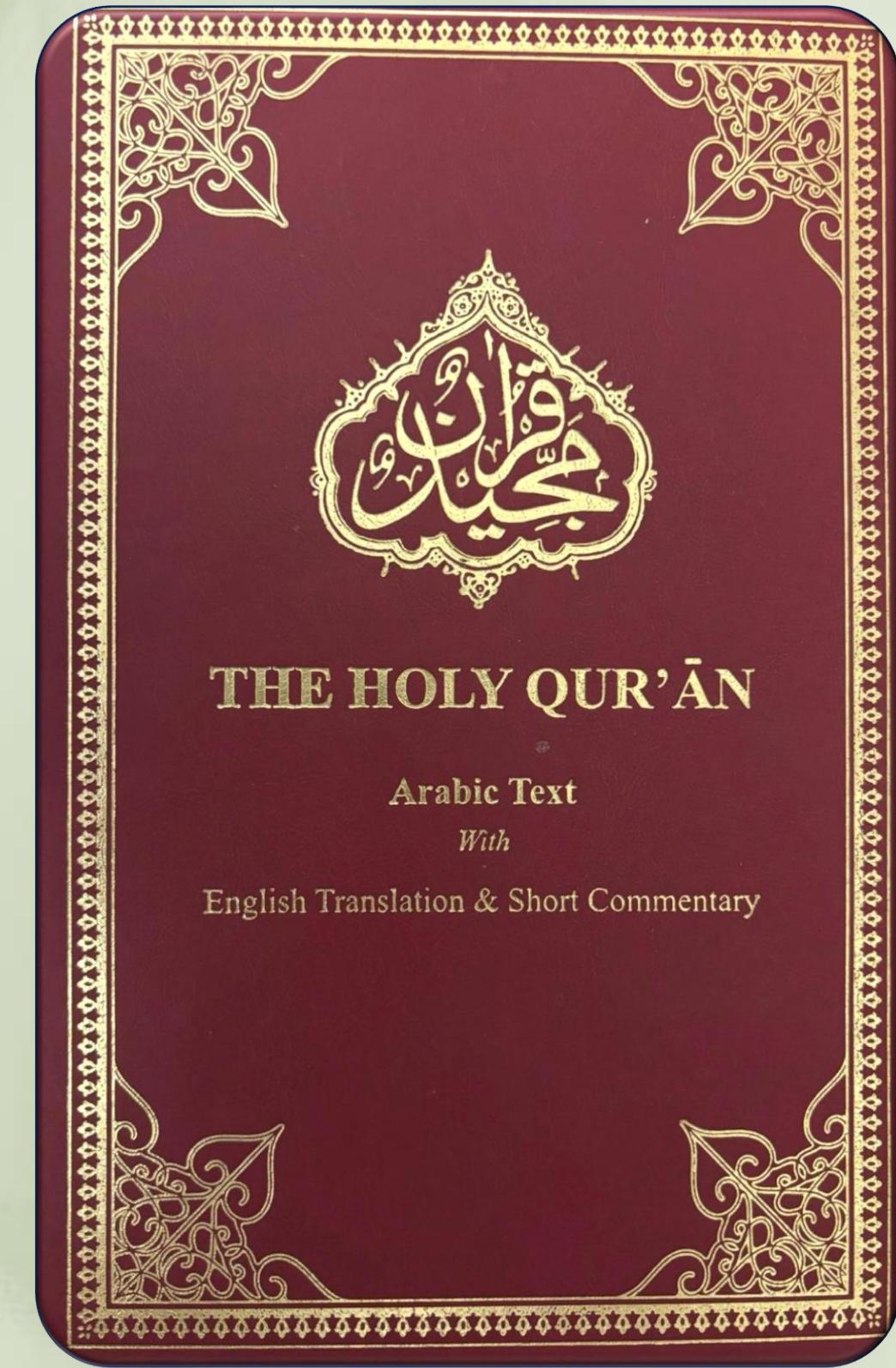


ISLAM'S TEACHINGS IN REGARDS TO OVERCOMING ANGER AND DEVELOPING RESILIENCE



Shura Proposal

In light of guidance from the Holy Quran and the examples of the lives and teachings of the Holy Prophet (saw), the Promised Messiah (as) and the Khulafa, we will be focusing on how to overcome anger and develop resilience.



In the Holy Quran, Allah Almighty states:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَيْطَمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۖ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and
Allah loves those who do good; (3:135)

- ❖ In Chapter 3, Verse 135 of the Holy Quran, Allah Almighty describes three stages of how to deal with others in order to attain His love.
- ❖ We are taught not only to suppress our anger but to go a step further and grant forgiveness and pardon the offender, and then to also recompense with an act of kindness and favour upon the offender.
- ❖ The verse refers to the three stages of 'Afuw' (forbearance):
- ❖ Suppression of anger -> pardoning -> doing of good
- ❖ A person is said to exercise the quality of Afuw when he obliterates from his mind the offences committed against him by others. When used with reference to Allah Almighty, it signifies not only obliteration of sins but also all traces of it.



Sayings of the Holy Prophet (saw) in regards to controlling anger

It is narrated in a Hadith that the Holy Prophet (saw) said, “The person who is strong is not strong because he can knock people down. The person who is strong is the one who controls himself when he is angry” .

(Bukhari, Al-Adab 1317)

- ❖ The Holy Prophet (saw) was the embodiment of compassion and forgiveness. There are multitudes of examples from the blessed life of the Holy Prophet (saw) that illustrate how he (saw) suppressed anger and showed steadfastness and patience even at times of extreme adversity and suffering.
- ❖ Hadrat A'ishah (ra) once said that the Holy Prophet (saw) did not ever retaliate any personal abuse. Even the Holy Prophet's (saw) slave said that the Holy Prophet (saw) had never spoken to him harshly.
- ❖ Someone was once abusive to Hadrat Abu Bakr (ra) in the presence of the Holy Prophet (saw). Hadrat Abu Bakr (ra) did not say anything and the Holy Prophet (saw) kept smiling. When the person exceeded his abuse, Hadrat Abu Bakr responded to him harshly. Displeased, the Holy Prophet (saw) stood up and left. At a later time Hadrat Abu Bakr (ra) submitted to him that while the man was being abusive the Holy Prophet (saw) stayed but as soon as he responded angrily the Holy Prophet (saw) left. To this the Holy Prophet (saw) responded: 'as long as you were silent in the face of the man's abuse God's angel was responding on your behalf. But when you responded Satan came.'

Points for reflection:

Reflecting on examples from the life of the Holy Prophet (saw), what can we learn about suppressing anger and showing forbearance towards others?

What drives anger and what qualities does one need to instill within themselves to restrain anger and show patience?





Compilation of discourses of the Promised Messiah (as) on overcoming anger and showing forbearance

“Always bear in mind that reason and anger are dangerous enemies. When a person is overtaken by fury and anger, reason cannot remain. However, a person who is patient and shows forbearance is bestowed a light, which illuminates their intellectual and rational faculties in a unique way” . (Malfuzat Volume 4 – pg 250)

- ❖ The Promised Messiah (as) said that excessive anger leads one to lose their faith. He also said that the beauty of Islam is in high morals, suppressing needless anger and promoting forgiveness. If one has been unfair due to temporary anger and once the anger has subsided one does not remedy the situation and does not even show remorse then the Promised Messiah (as) said the faith of such a person is pretence.
- ❖ In the Fourth Condition of Ba’ait it is stated: That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.
- ❖ In regards to this, the Promised Messiah (as) stated that he would like to inform all the Muslims, Christians, Hindus and Aryas that he did not bear any kind of enmity against anyone. He also stated that the love he had for the whole of mankind was far more than the love a benevolent mother has for her children.

Points for reflection:

The Promised Messiah (as) states in Kashti Nuh: "Part with your ego in every way and do away with mutual grievances. Be humble like the guilty, though truth be on your side, so that you may be forgiven. Do not feed your vanity, for those who are distended with ego cannot enter the gate to which you have been called... The one who most forgives the transgressions of his brother is the more honourable among you."

How did the Promised Messiah (as) envisage his community of followers to behave towards one another and why is this deemed to be an integral part of our faith?

What are some of the challenges one may come across when trying to part with one’s ego and how can these be overcome?



Directives of Beloved Huzur (aba) on controlling anger

In his Friday Sermon of 10th October 2014, Beloved Huzur (aba) stated, : “Reckless anger and fury can lead to a frenzied state and moderation is required to control emotions. Anger should only be channeled for reformation purposes and not to feed one’s ego”

- ❖ Beloved Huzur (aba) has directed that each member of the Jama’at should try and become a model of humanity. It is human nature to feel anger at times but God has commanded true believers to keep their emotions in check. God commands us to suppress our anger, treat others with courtesy, not be obstinate about our mistakes and try and pay the dues of mankind.
- ❖ Beloved Huzur (aba) further stated in his Friday Sermon that if we wish to utter words of wisdom and discernment and take the mission of the Promised Messiah (as) forward, we need to shun harshness and anger in our daily life with family as well as outside family.
- ❖ Reckless anger and fury lead to a frenzied state and moderation is required to control emotions. The Promised Messiah (as) said that excessive anger leads one to lose their faith. He also said that the beauty of Islam is in high morals, suppressing needless anger and promoting forgiveness.

Points for reflection

As you re-listen to this Friday Sermon, note the main points that Beloved Huzur (aba) mentions that can help one overcome anger and control emotions.

As we focus on self reformation, what are those key areas that we need to address within ourselves first in controlling our emotions and developing resilience and how can we help others in this journey?

<https://www.alislam.org/friday-sermon/2014-10-10.html>

Jazakallah