



Sayyiduna Abu Hurairah (radiallahu anhu) reported that the Messenger of Allah (sallallahu alaihi wassallam) said:

لا تغضب

“Do not get angry.” (Bukhari)

The supplication when a person gets angry is:

“I seek refuge in Allah from the accursed Shaytan.”

Shane-nuzul – cause of revelation.

Shane-wurud – reason for the Prophet (sallallahu alaihi wassallam) mentioning the hadith.

The above hadith advises of the importance of not getting angry. The advice was given by the Prophet (sallallahu alaihi wassallam) when a man came to him and asked him for some advice. He said:

“Advise me and make the advice very short.”

So the Prophet (sallallahu alaihi wassallam) advised him by saying only one word, “La Tagdab” (do not get angry). The man then asked, “Increase,” so the Prophet (sallallahu alaihi wassallam) replied again, “La Tagdab.” The man repeated the same question again and the Prophet replied back the same answer again. The Prophet (sallallahu alaihi wassallam) continued to advise him with this one worded piece of advice again and again, realising that this person had the temperament of rage and became angered very easily. This one word maybe so concise but its meaning is vast and comprehensive.

There are four types of ways a person becomes angry:

- 1) The anger arises quickly and disappears quickly.
- 2) The anger arises slowly and disappears slowly.
- 3) The anger arises slowly but disappears swiftly .
- 4) The anger arises quickly and disappears slowly.

The first category of people mentioned will be neither praised or condemned, those who are quick to anger but then their anger also disappears quickly. The second category of people will also be neither praiseworthy or condemned. The best group of people will be from the third category because they are very slow to anger and their anger disappears very swiftly. The fourth category of people are the worst of people whom are very easily angered but it takes a long time before their anger departs from them.

There are those people whom over petty issues, break off relations with a person and remain angry with them for years on end. This is contrary to the teachings of Islam. The Qur’an praises those who control their anger:

“Those who spend in ease and adversity, who swallow their anger and who forgive people. Allah loves those who do good.” (3:124)



## 4/10/21 - Summary of Mufti Sahib's Lesson Today - Hadith Four: Anger

Allah did not say 'those who do not get angry' but says 'those who control their anger' because a person is allowed to get angry for the right reasons; in fact this is commendable, for example, if someone is attacking a person's religion; they have a right to get angry.

The Prophet (sallallahu alaihi wassallam) said:

"Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has perfected the faith." (Abu Dawud)

Sayyiduna Anas Ibn Malik reported that the Messenger of Allah said:

"Whoever controls his anger, Allah will restrain His punishment." (Shu'ab Al-Iman)

Once, the servant of Zaynul Abidin (rahmatullah alaihi), who was the son of Sayyiduna Husain (radiallahu anhu), was bringing water for wudhu and the vessel accidentally slipped and fell and injured one of his children. The servant upon realising that Zaynul Abidin (rahmatullah alaihi) was angry recited the verse:

"...who swallow their anger..." (3:124)

Immediately, Zaynul Abidin (rahmatullah alaihi) said, "I subdue my anger."

The servant then said:

"...and who forgive people..." (3:124)

Immediately, he said, "I have forgiven you."

The servant continued by saying:

"Allah loves those who do good." (3:124)

Upon hearing this, Zaynul Abidin (rahmatullah alaihi) said to his servant, "You are free for the sake of Allah."

Subhan Allah! These blessed people not only recited the Qur'an but it was very much a part of their everyday vocabulary, and we see this demonstrated in a typical example of their daily lives, as related in this incident. The way that our pious predecessors wasted no time in reacting promptly, immediately upon hearing the verses of the Qur'an being recited.

They would immediately take the necessary steps in heeding the words of the Qur'an because this is the way it would affect their hearts, as opposed to nowadays where we hear verses after verses being recited and we fail to be even moved. If it has no impact on us during the time when we are calm, then how are we going to heed to its words when we are angry; at the time where we have barely any control over ourselves?



Anas ibn Malik (radiallahu anhu) reported: We were sitting with the Messenger of Allah (sallallahu alaihi salam) and he said, "Coming upon you now is a man from the people of Paradise." A man from the Ansar came whose beard was disheveled by the water of ablution and he was carrying both of his shoes with his left hand. The next day the Prophet repeated the same words, and the man came in the same condition. The third day the Prophet repeated the same again, and the man came in the same condition. When the Prophet stood up to leave, Abdullah ibn Amr (radiallahu anhu) followed the man and he said, "I am in a dispute with my father and I have sworn not to enter my home for three days. May I stay with you?" The man said yes.

Abdullah (radiallahu anhu) stayed three nights with the man but he never saw him praying at night. Whenever he went to bed, he would remember Allah and rest until he woke up for morning prayer. Abdullah said that he never heard anything but good words from his mouth. When three nights had passed and he did not see anything special about his actions, Abdullah asked him, "O servant of Allah, I have not been in dispute with my father nor have I cut relations with him. I heard the Prophet say three times that a man from the people of Paradise was coming to us and then you came. I thought I should stay with you to see what you are doing that I should follow, but I did not see you do anything special. Why did the Prophet speak highly of you?" The man said, "I am as you have seen." When Abdullah was about to leave, the man said, "I am as you have seen, except that I do not find dishonesty in my soul towards the Muslims and I do not envy anyone because of the good that Allah has given them." Abdullah said, "This is what you have achieved and it is something we have not accomplished." (Ahmad)

Once Sayyiduna Ali (radiallahu anhu) was fighting in the battlefield and after overcoming his enemy, he was ready to strike him when the enemy spat in his face. He immediately walked away due to the fact that if he had killed him at that moment, it would have been due to his own anger rather than for the sake of Allah. Upon realising this, the disbeliever immediately embraced Islam.

### Remedy When Aroused By Anger

- 1) To seek refuge in Allah by reciting Taawwudh, "I seek refuge in Allah from the accursed Shaytan," as anger comes from the Shaytan.
- 2) To perform wudhu. Just as water extinguishes fire, similarly, Wudhu extinguishes the heat of anger. If a person is already in a state of Wudhu, they can perform wudhu again or have a glass of water.
- 3) If a person is standing then they should sit down, and if this does not help then a person should lie down. If it is a member of a person from their household, then they should tell the person to keep a distance from them.
- 4) A person should think to themselves that if they were standing in front of Allah then just in the same way they would want Allah to forgive them, similarly, they should forgive the individual who has wronged them.

May Allah save us from the negative effects of anger and enable us to use our anger in the appropriate way where necessary in serving the deen. Ameen.