

Ramadan Immersion



Shaykh Daood Butt

Chapter 3: Regarding Suppressing Anger

Hadith #1

This Hadith is graded as Hasan. It is reported by Sahl ibn Muadh ibn Anas Al-Juhani.

If anyone suppresses anger when he is in a position to give vent to it

- As believers, our interactions with others need to be carried out in a sound state of mind. This is similar to salah, du'a etc. where we have to be present while we are interacting with Allah.
- Whenever one experiences anger, it is very easy to lose control and difficult to gain control of oneself.
- When we have the right to speak up against what is wrong, but we choose not to express ourselves and instead remain patient and persevering, it will be rewarding for us.

Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures

- This refers to those who were oppressed; the people that did not speak up against their oppressors – they remained patient and suppressed their anger for the sake of Allah.
- On the Day of Judgment, Allah will give honor to such people and bring them above those who oppressed them in this world and bless them with His bounties.

Allah will ask him to choose any of the bright and large eyed maidens he wishes

- Such people will get to choose from the Hoor (maidens of Jannah) which they wish to keep as company.
- This shows us that this is part of Allah's bounties which He will shower His slaves with, which this world cannot offer.
- These bounties are not limited to men only. Women who suppress their anger will similarly get whatever they desire. Allah does not discriminate; He is just.

Lessons from this Hadith

- Anger is a creation from Allah – He created human beings with different feelings. We need to take advantage of it in times that are appropriate and suppress it when it is appropriate.
- Anger is not Haram – we are entitled to feel angry. However, how one deals with the situation in times of anger determines whether or not it becomes permissible or impermissible.
- For example, whenever an individual acts upon their anger and displays rage (i.e. use foul language, lose control, break things etc.), it can be Haram. This is when their negative characteristics start coming out.
- There were moments when the Prophet (ﷺ) himself was angry; his face would turn red etc. Nevertheless, he knew how to control his actions.
- According to the scholars, anger is an accumulation of one's evils (emotions, characteristics etc.).
- Controlling anger is amongst the qualities of the Muhsineen; those who try their utmost best to come close to Allah by doing what is pleasing to Him. Thus, they are those who are nearest to Allah.
- Tawakkul is what helps keep us grounded in difficult moments – it means having full reliance on Allah; knowing that He will deal with all matters justly.

Hadith #2

- This is a Sahih Hadith. It is reported by Abdullah ibn Mas'ud.
- Controlling anger is a sign of an individual's strength; it is above and beyond the physical strength that one has.
 - Abu Hurairah reported Allah's Messenger (ﷺ) as saying:

"الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ آخِرٌ خَيْرٌ عَلَى مَا يَنْفَعُكَ وَاسْتَعِذْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ ."

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your "if" opens the (gate) for the Satan. (Sahih Muslim)

- While this Hadith speaks about physical strength, we learn that physical strength is counterproductive and can become very dangerous when an individual is unable to hold on to their anger when they are upset and in a state of rage.
- This Hadith shows us the meaning of true strength. It is the ability to control oneself in any state; anger, desire etc.
- The true strength of a believer does not lie in physical strength but their internal state.
- The believer that is strong physically, may give in easily to Shaytan. Despite being in the wrong, they are unable to control themselves.
- In heated moments, we may say things we might regret. Thus, as believers we must be very careful of our speech in times of anger when we lose control of ourselves.
 - Abdullah ibn Amr reported: The Messenger of Allah (ﷺ) said,

مَنْ صَمَتَ نَجَا

"Whoever is silent has been saved." (Sunan al-Tirmidhi)

- For example, if we are caught in an argument with someone who is in rage, even if we are composed, they will not be able to comprehend. Hence, it is better to remain silent.

Hadith #3 & #4

- This Hadith is graded as Da'if. However, the Hadith which follows (Hadith #4) is Sahih.
- The only difference between them is the mentioning of the jugular veins.
 - Hadith #3 mentions the man's nose expanding as if it is about to break due to anger.
 - Hadith #4 mentions the man's jugular veins swelling up as if it is about to burst due to anger.
- This Hadith teaches us the method of removing our anger while we are in a heated moment.
- Mu'adh ibn Jabal had advised the man to recite what the Prophet (ﷺ) recommended him to recite **اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ** but the man refused to do so and thus, his anger did not subside.
- This phrase is a du'a asking Allah to rid us from the hold Shaytan has on us. Hence, we should recite it whenever we find ourselves in this type of situation.
- We must believe in what the Prophet (ﷺ) had conveyed to us and we have to put it into action.
- Amongst the preventative measures we can take when we are angry is performing wudu. It is better to constantly refresh our wudu and be ready from ibadah and protect ourselves from Shaytan.
- Dhikr is highly encouraged at all times and especially when we are in a state of anger and rage. The form of remembrance mentioned here asking Allah to grant us help against the Shaytan that are trying to harm us.
- If we are constantly remembering Allah, our heart is purified. Thus, Shaytan will have a difficult time penetrating it as it acts as a shield for our heart, whenever we find ourselves in any type of conflict.

- Saying the name of Allah prevents us from behaving in an inappropriate manner.

Hadith #5

When one of you becomes angry while standing, he should sit down

- This is a command to sit down immediately.
- Sitting down allows us to tell our body that we are in control. Allah will calm and soothe the heart of the one who takes control of their actions.
- Our body is an amanah given by Allah and thus, we have to take care of it.

If the anger leaves him, well and good; otherwise he should lie down

- If the anger has not subsided after sitting down, we should lie down. And when we do this, it is best to let the other person know in case they might be concerned.
- At this moment, we should be busy with adhkar; seeking refuge from Shaytan. This becomes more important than winning the argument.
- The Prophet (ﷺ) is reminding us that we should not allow the world (i.e. stress, anxiety, depression etc.) to affect our physical self.
- In addition, performing wudu will dispel our anger. It is a means of extinguishing the fire within us and protecting us from becoming angry.
 - Narrated Atiyyah as-Sa'di: AbuWa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyyah who reported the Messenger of Allah (ﷺ) as saying:

"إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ " .

Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution. (Sunan Abi Dawud)

Hadith #6

- This Hadith highlights the importance of performing wudu; as mentioned above.
- It indicates that it is necessary for one to keep performing wudu so long as the fire within them is not extinguished.
- This action is not considered israf (wasteful) as it is performed for the sake of extinguishing the fire within us.
- When performing wudu, washing each of the required body parts (face, hands, arms, feet) once is considered Wajib, while washing them three times is considered a Sunnah.
- We can perform a Sunnah wudu while ensuring that we are genuine and sincere in performing it for Allah's sake.
- Performing wudu is not just limited to dispelling anger, but it can be performed at times of distress. It freshens the mind, the body and the soul, as well as brings us to a state of purity. The state that we are in, controls the feelings in our body.