

ANGER

QUR'AN - (The Qur'an with Annotated Interpretation in Modern English by Ali Ünal)

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

Those who avoid the major sins and indecent, shameful deeds (which are indeed to be counted among major sins), and when they become angry, even then they forgive (rather than retaliate in kind); (Surah ash - Shura, 37)¹

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

They spend (out of what God has provided for them,) both in ease and hardship, ever-restraining their rage (even when provoked and able to retaliate), and pardoning people (their offenses). God loves (such) people who are devoted to doing good, aware that God is seeing them. (Surah Al – Imran, 134)²

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَدُّونَ

And so when the anger subsided from Moses, He took up the Tablets (to put them into force). Inscribed on them was guidance and mercy for those who have awe of their Lord. (Surah Al – Ar'af, 154)³

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And He will remove the wrath in their hearts (by making right and justice prevail). And God guides whomever He wills to turn to Him in repentance. God is All-Knowing (with full knowledge of him who deserves guidance), All-Wise (in Whose every decree and act there are many instances of wisdom). (Surah At – Taubah, 15)⁴

¹ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=42&min=30&show=10

² http://mquran.org/index.php?option=com_quran&action=viewayat&surano=3&min=130&show=10

³ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=7&min=150&show=10

⁴ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=9&min=10&show=10

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

And (also mention) Dhu'n-Nāʿn (Jonah). He departed in anger (from his people, who persistently disbelieved and paid no attention to his warnings), and he was certain that We would never straiten (his life for) him. But eventually he called out in the veils of darkness (formed of the belly of the fish, the sea, and dark, rainy night): "There is no deity but You, All-Glorified You are (in that You are absolutely above having any defect). Surely, I have been one of the wrongdoers (who have wronged themselves)." (Surah Al – Anbiya, 87)⁵

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْبِيئُكُمْ بِشَرٍّ مِنْ ذَلِكَمُ النَّارِ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا وَيَسَّرَ الْمَصِيرَ

When Our Revelations, clear as evidence and in meaning are recited (and conveyed) to them, you perceive utter repugnance and denial on the faces of those who disbelieve; they would almost pounce upon those who convey Our Revelations to them. Say: "Then, shall I tell you of something worse than what you now regard as repugnant? The Fire! God has promised it to those who disbelieve. How evil a destination to arrive at! (Surah Al - Hajj, 72)⁶

HADITH

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."⁷

Atiyah reported:

The Messenger of Allah, peace be and blessings be upon him, said, "Verily, anger comes from Satan and Satan was created from fire. Fire is extinguished with water, so if you become angry then perform ablution with water."⁸

Narrated Abu Dharr:

The Messenger of Allah (ﷺ) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.⁹

⁵ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=21&min=80&show=10

⁶ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=22&min=70&show=10

⁷ <http://sunnah.com/bukhari/78/141>

⁸ Sunan Abu Dawud 4784

⁹ <http://sunnah.com/abudawud/43/10>

Ibn 'Abbas reported that the Messenger of Allah, may Allah bless him and grant him peace, said:
"Teach and make things easy and not difficult. When one of you is angry, he should be silent." ¹⁰

In another hadith, Abu Hurairah related that the Messenger of Allah, *sallallahu 'alayhi wasallam*, said: "A strong person is not the person who throws his adversaries to the ground. A strong person is the person who contains himself when he is angry." [Al-Bukhari; Book 47, No. 47.3.12] And from the *du'a* (supplications) of the Prophet, *sallallahu 'alayhi wasallam*:

"I ask you O Allah, for truthful speech during times of pleasure and anger" [Nasaai and Ahmad]

Narrated Sulaiman bin Surad:

A man from the companions of the Prophet (ﷺ) said, "Two men abused each other in front of the Prophet (ﷺ) and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet (ﷺ) said, "I know a word the saying of which will cause him to relax if he does say it." Then a man went to him and informed him of the statement of the Prophet (ﷺ) and said, "Seek refuge with Allah from Satan." On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!'"¹¹

COMMENTARIES

Tafseer by Ibn Kathir

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ﴾

(Those who spend (in Allah's cause) in prosperity and in adversity) (3:134), in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allah said in another Ayah,

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً﴾

(Those who spend their wealth (in Allah's cause) by night and day, in secret and in public) (2:274)
These believers are never distracted from obeying Allah, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allah said,

¹⁰ <http://sunnah.com/adab/12/8>

¹¹ <http://sunnah.com/bukhari/78/78>

﴿ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ﴾

(Who repress anger, and who pardon men;) (3:134) for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

« لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ
الْغَضَبِ »

(The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.)

This Hadith is also recorded in the Two Sahih. Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

« مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ
الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ ثَلَاثًا أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ
وُقِيَ الْفِتْنَ، وَمَا مِنْ جَزَعَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ جَزَعَةٍ غَيْظٍ يَكْظِمُهَا
عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ جَوْفَهُ إِيْمَانًا »

(He who gives time to a debtor or forgives him, then Allah will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allah than a dose of rage that the servant controls, and whenever the servant of Allah controls it, he will be internally filled with faith.)

This Hadith was recorded by Imam Ahmad, its chain of narration is good, it does not contain any disparaged narrators, and the meaning is good.

Imam Ahmad recorded that Sahl bin Mu`adh bin Anas said that his father said that the Messenger of Allah said,

« مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَلَى رُؤُوسِ
الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ الْحُورِ شَاءَ »

(Whoever controlled rage while able to act upon it, then Allah will call him while all creation is a witness, until He gives him the choice of any of the Huris (fair females with wide, lovely eyes - as mates for the pious) he wishes.)

Abu Dawud, At-Tirmidhi and Ibn Majah collected this Hadith, which At-Tirmidhi said was "Hasan Gharib".

Ibn Marduwyah recorded that Ibn `Umar said that the Messenger of Allah said,

« مَا تَجَرَّعَ عَبْدٌ مِنْ جَرَعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرَعَةٍ غَيِّظَ كَظْمَهَا
ابْتِغَاءً وَجْهَ اللَّهِ »

(There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allah's Face.) Ibn Jarir and Ibn Majah also collected this Hadith.

Allah said,

{ وَالْكَاظِمِينَ الْغَيْظَ }

(who repress anger) meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allah, the Exalted and Most Honored. Allah then said,

{ وَالْعَافِينَ عَنِ النَّاسِ }

(and who pardon men;) They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allah said,

{ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ }

(verily, Allah loves the Muhsinin (the good-doers)).

This good conduct is a type of Ihsan (excellence in the religion).¹²

From the Risale-I Nur Collection by Beduizzam Said Nursi – a thematic tafseer

The Flashes, the Thirteenth Flash, the Eleventh Indication

Question: Why do the unimportant actions and personal sins of unimportant men attract the anger of the universe in this way?

The Answer: As proved in other parts of the Risali Nur and in the previous Indications, unbelief and misguidance are terrible aggression and crimes that concern all beings. For one of the most important results of the universe's creation is man's worship and his responding to divine dominicaliy with belief and submission. However, due to the denial which is a part of disbelief, the people of unbelief and misguidance reject that supreme result, which is the ultimate reason for the continued existence of beings, and they therefore perpetrate a sort of transgression against the beings' rights. Moreover, since they deny the manifestations of the divine names which are

¹² <http://www.recitequran.com/tafsir/en.ibn-kathir/3:134>

apparent in the mirrors of beings and exalt their value, they both insult those sacred names, and by degrading the value of all beings, greatly depreciate them. Also, although beings are dominical officials charged with elevated duties, by their unbelief, the people of misguidance cast them down, and showing them to be lifeless, transitory, meaningless creatures, they in a way violate the rights of all of them.

Thus, since the varieties of misguidance impair to a greater or lesser extent the dominical wisdom in the universe's creation and the divine purposes in the world's continued existence, the universe becomes angry at the people of rebellion and misguidance, as do all beings and creatures.

O wretched man, whose being is small but guilt great and sin grievous! If you want to be delivered from the wrath of the universe, therage of beings, and the aversion of creatures, here is the means: enter the sacred bounds of the All Wise Qur'an and follow the practices of God's Noble Messenger (Upon whom be blessings and peac), who was the herald of the Qur'an. So put yourself within its fold and adhere to the practices!¹³

FethullahGulen - Sufism 1 – a thematic tafseer

Forgiveness

Men and women are creatures with faults as well as exceptional qualities. No other living creature carries such inborn opposites. Only humanity has the qualities that allow its individuals to fly in the firmaments of Heaven or, by leaving the right path, fall into the bottom of the deepest pits. Looking for any relation between these frightening ascents and descents is meaningless, for they are the results of the process of cause and effect occurring on very different levels in each individual.

Human beings are likely to lean toward certain circumstances in life. Sometimes individuals are like fields of crops that bend with the wind; at other times they are like large trees that have fallen over and rise again, despite their outward dignity and strength. Individuals give the angels many reasons for envying them; unfortunately, they also do things that sometimes cause even the devils to feel shame.

Although not desired, human nature makes sin inevitable. Given this, forgiveness is everything.

However beneficial it is for us to ask for and expect forgiveness, to moan and groan for what has escaped us, forgiving is a much greater attribute and virtue. Forgiveness cannot be separated from virtue, just as virtue cannot be separated from forgiveness. There is a very common, yet very profound, saying: "Errors from the small, forgiveness from the great." How well this is said! Being forgiven means being repaired, returning to an essence, and finding oneself again. Given this, the most pleasing action in the view of the Infinite Mercy is the one-seeking forgiveness-pursued amidst the palpitations of this return and search.

¹³[http://www.nur.gen.tr/en.html#maincontent=Risale&islem=read&KitapId=499&BolumId=8809&KitapAd=Letters+\(+revised+\)&Page=488](http://www.nur.gen.tr/en.html#maincontent=Risale&islem=read&KitapId=499&BolumId=8809&KitapAd=Letters+(+revised+)&Page=488)

All of creation was introduced to forgiveness through humanity. Just as God showed His attribute of Forgiveness through us, He put the beauty of forgiving into our hearts. While Adam and Eve dealt a blow to their human essence through falling, which was somehow a requirement of their human nature, it was forgiveness that came from the Heavens in response to the remorse they felt in their consciences and pleadings.

For centuries, we have preserved this Divine gift received through the first couple as a hope and a consolation. Whenever we sin, we can mount on the magic transport of seeking forgiveness and surmount the shame and despair caused by sin. We attain to Infinite Mercy and show our generosity by covering our eyes to the sins of others.

Thanks to this hope of forgiveness, we can rise above the dark clouds invading our horizon and see light in this world. Those fortunate ones who are aware of the uplifting wings of forgiveness live amidst melodies that gladden their spirits.

Those who devote themselves to seeking forgiveness cannot help but think of forgiving others. Just as we like to be forgiven, we also like to forgive.

How can we not forgive when we know that salvation from the fire of suffering in our inner worlds, caused by our own mistakes, is possible only by drinking from the river of forgiveness? And even more so, if we know that the road to being forgiven passes through forgiving? ¹⁴

¹⁴ April-June 2000, Issue 30, <http://www.fgulen.com/en/fethullah-gulens-works/thought/recent-articles?start=75>