

MODULE 5

Class Title: Anger Management- part 4, Islamic Perspective 2 (4th part of a 4 lesson series)

Aim of Lesson: To learn anger management strategies from the Qur'an & *sunnah*

Lesson Format: PowerPoint presentation and discussion

(Greeting to students) *AssalamalaikumwaRahmatullahiwaBarakatuh*

(*Ta'awwudh*) *Aoodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *BismillahirRahmanirRaheem*

(*Du'a*) *Rabbishrahlisadriwayassirliamriwahluluqdatummillisaniyafqahuqawli* (Surah At Ta-Ha 20: Verse 25-28)

(Slide 1-2)

Do you all remember what we were talking about last week?

Yes, anger management according to the Islamic Perspective. What does Islam says about anger management and how to handle it? We had focused on two methods. The first method was that we need to recognize and identify if there's an anger problem within us at all; and if so, more importantly, we have to consider it as a real problem that needs to be dealt with.

The second method is to identify the flaw or flaws within our personality which make us susceptible to anger, to being easily provoked.

Can anyone here identify a personality flaw in them that might be fuelling their anger? Now, we need to sit and think about both these methods when we aren't fired up with anger, before we're provoked. Certainly, we can't do it after we're already angry; that isn't the right time at all. So we should do introspection when we're at peace; when we have a quiet moment.

Another method of managing anger, according to Islamic teachings, is to handle/curb our anger at the exact time that we're provoked. This is, however, an instant treatment. For example, if you keep getting recurring migraines, you need to find out the root cause of these. But, until you can do that, you immediately need to take a painkiller to relieve it. Right? You don't wait for the results of a medical test identify the root cause before taking care of the excruciating pain. A pain killer is, at that moment, the instant treatment.

Similarly, Islam gives us an instant treatment for anger management, if it's needed before we've dealt with the root causes. So today we will be talking about some temporary alternatives for managing anger, i. e. What to do instantly when one gets provoked, (on slide 38)

(Slide 3)

Now, we're going to look at a graph which charts for us how anger works, to help us understand it better. You have to look and listen very carefully, as it's slightly technical, though I think you'll all manage. I don't think this graph scares you. Does it?! So, here a visual model is

employed for the description of anger over time. Can you see this red, curved line? Well, it shows the pattern of anger as it develops, over a period of time. As far as the vertical axis is concerned, it shows us the level/degree of anger we possess; whereas the horizontal axis shows us the duration of time that has elapsed, in minutes. Let me repeat: so this horizontal line shows us the time that has elapsed, and this vertical axis tells us about the level of anger. Is this clear to all of you? Now, the line where you see t_1 . . . t_2 and t_3 , etc. shows the time that's elapsed; and the line with n_1 . . . L_1 and L_2 shows the level of anger. Ok?

(Slides 4 -5)

At around t_1 and n_1 on the graph, the level of our emotions are stable and normal; we're feeling totally calm and relaxed. Nothing is irritating us and we're absolutely fine. What happens just above t_1 is that there's a slight irritability developing. Do you see? You aren't really angry but you're slightly irritated by something. Something is bothering you but your mind is still open, and you're very aware of the big picture perspective. So you're still thinking clearly at this moment. You seem absolutely fine and nobody can tell that something is bothering you, even though you feel that there's something not quite right. Something is making you slightly uncomfortable, a bit annoyed.

(Slides 6 - 7)

Now look at t_2 . What's happening to your level of anger here? Your level of irritation is a little higher but it's still not high enough to emotionally charge you into reacting. At this level, it's getting harder for you to relax and keep your cool. Beyond this, notice the steep increase from t_2 to t_3 . T_3 level is the peak of your anger. Can you see that? Please note that between t_2 and t_3 , there are a lot of significant hidden levels, there is a steep increase in temper, between these two levels.

(Slide 8)

Let us just analyze all the levels between t_2 and t_3 . What exactly happens between t_2 and t_3 ? Now when your level rises slightly above t_2 , what happens is that you begin to have negative perceptions of people, places and things around you. You're still trying to keep your anger inside, under control, and you're still thinking clearly, but you're clearly bothered, agitated. Gradually, your level of anger keeps rising bit by bit.

(Slide 9)

At this point, you don't act on your feelings but you are starting to think about yelling and shouting and your tone with others might be just a little harsh, just a bit rude. Or, you might try to cover up your emotions by being extra nice, usually sarcastically. Is this analysis right? Doesn't this happen to you, when you feel a situation is getting out control? You may even try to

smile at the other person, speak very slowly and deliberately; the other person may even begin to sense what's happening but you still try to control and curb your anger.

(Slides 10 – 12)

After this point, your level of anger shoots up a little more. Now, you are definitely not happy! You're mad at others, maybe even yourself, and the world in general. Right? But, you're still controlling your behavior.

As your level rises a little bit more, now you start thinking of getting away from this annoying situation, and it's at this point that you might tell someone off. But you make an effort to maintain control. So, have you reached t3 yet? ? No... what happens next is that your vision is starting to narrow, you can only think of what's annoying you, and you're starting to say things to yourself:

'If I could I would really let them have it. '

'That person is driving me up the wall!'

'This is driving me crazy!'

'I can't stand it anymore!'.... Remember we talked about negative self-talk. This is what you do at this level. So now, are you at t3? ? No!!

(Slides 13 – 14)

So your level rises a little bit more... yes... and now your anger is high enough for you to want to do something about it. Your thinking is no longer clear, and your plan of action might include: revenge, retaliation or a desire to hurt someone. Such a reaction is very natural and it happens to most of us. But is this t3? No, not yet.

Next, you're acting on your anger and you're telling someone off, you might be yelling, or you might be abusing someone. You are totally ruled by your emotions now, and you can't think clearly anymore; your thought processes have come to a halt. At this point in time... is this t3?

(Slide 15)

Surprisingly, not even yet! After this point, your anger reaches its peak and now you become dangerous; you have tunnel vision and all you can think about is to somehow make the stress and pressure end. This is a very frustrating feeling, indeed! It's also a very helpless situation. Now, this peak, this is t3. So, do you see the various levels in between? In reality, it happens so fast that you can't even tell what level you're on and when.

(Slide 16)

After the peak, what do you suppose happens? Well, your anger stays at the extreme level of t_3 till the drop to t_4 . See, this is downfall after the peak of your anger at t_3 ; the anger falls to t_4 . For a few of us, the level drops drastically, as in the case of L2 and for the rest of us, it takes a little time to cool down.

How many of you agree that you've got a bad temper, but after 5 minutes you're fine? How many take some time to cool down? Raise your hands. The rest of you, I assume, take very little time to cool down?

These are the only two ways that your anger can come down: either it comes down immediately, or you take a little while to cool down.

(Slides 17 - 19)

The critical level at which to employ instant anger management is t_2 . This is the ideal time to employ anger management. But any time is better than no time. But if you were to ask me about the ideal time that we as true Muslims, as true Momins, as true believers of Allah (swt) should employ anger management, I'd say at the very beginning.

So, when should we curb our anger? At n_1 , ideally! But this is extremely difficult, because becoming angry is a very natural emotion to provocative circumstances.

It's extremely difficult for us to stop our anger from going higher than n_1 . It'll usually go higher than n_1 . However, we as Muslims shouldn't let it get past t_2 . Agreed?

So, the ideal point at which to curb our anger is at t_2 . We should try to employ anger curbing techniques at the t_2 level, where our anger is slightly above the normal level of temperament, or n_1 . At t_2 , we're surely angry, but our anger is still inside us. So this, then, is the perfect time that we employ cure, when our anger is still not obvious. I am just going to talk about the cure we could employ, next.

(Slides 21 - 22)

This diagram in front of you actually reflects a very positive situation; there is nothing negative about it at all. Despite the fact that it shows the anger level being at t_2 , it's still a very normal and realistic scenario.

Remember, we don't need to fret about our anger level reaching t_2 . Agreed?

What is shown here is a case of a person who can actually still think clearly. This is important, because the first cure is based on thinking. It is not based on action just yet, at this point. We have to think about certain things if we really want to control our anger at t_2 , for after this, we

won't be able to think clearly; even if we try very hard, we won't be able to think clearly. So, this is the crucial moment when we need to curb our anger, while thinking about certain things.

Thinking is the ideal way of going about anger management; we just have to do it! Right? !Being able to think about certain things when anger requires a lot of practice, but for a few people it comes very naturally.

First, we have to learn to recognize when we are angry, be able to identify why-- to pinpoint what exactly is bothering us, and then assess the situation—think things out. This way, we will be able to stop our anger from rising any further.

(Slides 24 - 25)

As far as the cure for anger is concerned, or in other words the strategies for anger management, its a mixture of knowledge and action.

As for the cure required at t2, this cure is based entirely on knowledge.... this cure is based on thinking through certain truths or realities.

Basically, there are six that we can think through. It's ok to even think through one only, if you find that thinking through a specific one seems to work for you. Here though, I'm going to identify six truths for you; at least applying even one should help you to stop or curb your anger at t2.

(Slide 26)

The first cure is...to think over the rewards of suppressing anger.

“Whoever suppresses his anger at the time when he could express it openly, Allah will fill his heart with contentment on the Day of Resurrection. ” (al-Tabaraani).

Now you may be thinking, this is a given cure. “Wow! What's the big deal? ” But, how many of us actually think of the rewards we can store for ourselves with Allah, for suppressing our anger when we're provoked? How many of us would have the sense and control to actually pause at this point and say, “If I'm going to control my anger right now, I'll get a lot of reward from Allah (swt).

Personally, that is a big incentive for me. How many of you have actually done this?

Anyone? None of you? ! None of you? ! This is really sad.

From now on, this is something you all need to try because Allah (swt) has promised great rewards for people who suppress their anger. It doesn't matter if you are right or wrong. Even if you know you're right in a specific instance, if you can somehow control your anger, then Allah (swt) promises a lot of reward for it.

(Slide 27)

The second cure is to think about the fear of angering Allah (swt), and/or the fear of His punishment. *InshaAllah* when you go through the Qur'an, you'll observe that Allah (swt) simultaneously talks about *Jannah* and *Jahannum*, Heaven and Hell, rewards and punishments.

Can anyone tell me why? Can anyone tell me why He talks about rewards and punishment simultaneously?

Why is there a simultaneous mention of *Jannah* and *Jahannum*? He could have just mentioned *Jannah* somewhere and *Jahannum* somewhere else?

One very important reason is that for one person, the deep desire for *Jannah* may be the incentive to do good deeds, whereas for another, the intense fear of *Jahannum* may be.

I assume that for most of us what works is the reward part of it, right? And for the rest of us, the punishment bit works better. For instance, what motivates you to offer your Salah? The motivating factor is going to be different for all of us. Some of you might think that if we don't offer our Salah, we'll be thrown in Hell. For the rest of us, we might think that if we don't offer our Salah, we won't get to go to *Jannah*, and we really want to go there!

How many of you actually even think about Heaven or Hell? How many of you become obedient to Allah (swt), or "tick", because of the fear the Hell? How many of you actually tick because of the hope of rewards and Heaven?

It can depend on the situation, but generally speaking, whenever you decide to do something very difficult to please Allah (swt), or in obedience to His commands, one desire overpowers the other.

An essential part of our du'as should be to ask for a good *Akhirah*. When you think of the Hereafter, what do you desire? Isn't it, "I don't want to go to Hell ... I am too scared to be thrown into Hell!" Don't you crave to go to *Jannah*? ! It's the consequences of our words and actions that should be guiding our actions. Allah (swt) knows man's temperament, He knows our *Fitrah*; for some *Jannah* works, whereas for some *Jahannum*.

(Slide 28)

Moving on, when you think about the punishment of Allah (swt), what else do you think about besides the Hell Fire? After having been wronged, for example, do you ever think about the person standing in front of you: "If I don't forgive this person now, how can I expect Allah (swt) to forgive me ever? If I punish this creature of Allah (swt), it may be that Allah will punish me, too."

This sort of empathy is what we need to remind ourselves often to help control ourselves,

Whatever method works for you, use it. If it works for you, great! *Alhumdullilah!*

Always remember, what goes around comes around, eventually. We can remind ourselves that whatever treatment we meet out today to this person, may be meted out to us in the same way, or even worse, by Allah (swt) in this world, or on the Day of Judgment.

With regards to the mundane matters, when Allah talks about anger in the Qur'an, He doesn't say that we shouldn't let anger arise at all rather, He says we should control it. In fact, He's highly praised those who do, and promised them great rewards for doing so.

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

.....and those who restrain [their] anger and pardon men; and Allah loves the doers of good [to others] (Qur'an, 3:134)

You can feel angry; it's natural to feel irritated, at times. But what's essential is that you need to keep your cool and curb it. In order to do that though, it's essential for you, for all of us, to have *Taqwa*. It's the fear of Allah (swt) alone that can cool us all down!

Slides 29

Fear of revenge from the person you are angry at. What if the other person retaliates

Or if someone else treats you in this way. Are you ready for it?

Slide 30:

The other person's loss today could be your own loss tomorrow!

The way you are treating somebody today can be the way of someone else treating you like this tomorrow.

(Slide 31 and 32)

Next, the fourth kind of medicine based on knowledge, is to think about the ugly face of an angry person; just like a ferocious, wild beast!

Now it's really not a bad idea to look at yourself in the mirror when you're angry. Do you know how you look when you're angry? Have you ever seen yourself in the mirror when you're angry? Probably not a pretty sight! Have you ever looked at yourself in the mirror while you were angry? If you haven't had a chance to see yourself when you're fuming, then it's not a bad idea to actually make the effort and see. If you think it's not the right time to actually stop and look at yourself in the mirror when angry, then perhaps you can sometimes pretend that you're angry and then carefully observe how you look.

I want an honest answer to this question: how many of you scrutinize yourselves in the mirror to see how you look when you smile? Or how you look when you talk? Or when you giggle? Or how you look when a little embarrassed? Or when you roll your eyes? ? How many of you have done this? ? Raise your hands Come on Come on I'm sure all of you have at one time or another. But why do we do that? Did you ever wonder? Isn't it because we want to look good all the time?

If our facial expressions were completely in our control, then we could look nice all the time: when we're eating; when we're sleeping; when we're giggling; when we're embarrassed; when we're talking to our friends. ... Don't all of us want to look nice, no matter what we're doing?

So what about when we're angry? Try looking nice with all your expressions of anger. Just try it out; though I can promise you it isn't going to work! Now, how is this exercise in observing yourself going to help you manage your anger? It's actually a cure. But how? Practice looking nice while being angry; it's impossible! Then, next time you're angry, try to do the same. In this way, this practice can actually help thwart anger. Go home and try it. I can promise you, that this can surely work as a cure.

(Slide 33)

The fifth strategy is to remind yourself that it's actually Satan enticing you into believing that you'll be considered weak, if you don't respond with anger, if you don't lash out. Please don't listen to him, because it's just an insinuation; a provocation to make you angry. It's merely a satanic attack. Satan is actively working on you when you're angry.

Did any of you know this? Yes, according to Ahadith, it's Satan who works on us and provokes us in times of conflict. Anger comes from Satan.

The Messenger of Allah, peace be upon him, said, "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." [Sunan Abu Dawud]

He appeals to our sense of vanity and pride, and tells us that if we don't show our anger, we'll be considered weak and meek. The fact is, anger doesn't make anyone strong; rather, controlling it does. If you really want to be strong, you will have to learn to control your anger, not vent it!

(Slide 34)

And the sixth strategy is to remind yourself that whatever is happening to you, it's happening because Allah (swt) willed it to occur.

If you show your anger despite knowing this, you are actually showing your displeasure with the Divine Decree. Right? You becoming angry means that you're refusing to accept whatever

Allah (swt) wants for you, that you're not happy with His Decision. So your anger is actually with whom? The One who willed this situation for you.

As Muslims, we can't ever show displeasure with Allah's (swt) Will. So we really need to remind ourselves of Allah's Will, when angry.

Slide 35:

You have been saved if this method can be employed, Insha Allah.

Slide 36:

So being angry. is similar to being drunk. Why? In both cases we do not know what we are doing, hurting ourselves or someone else, and afterwards when the intoxication (or anger) is over, we repent. Just as drinking is haram in islam so is losing anger. It can so easily lead one to the hell fire.

Slide 37:

Now that you're familiar with all six strategies, you just need to try one or two, or all of these; *Insha'Allah*, they'll help you manage your anger.

By the way, when should you think about all these six strategies, or even one of these? When? Why do I ask this? Because, before you can actually implement these strategies, you need to thoroughly learn them, so that when required, you'll be able to remember and adapt them. Naturally, you can only learn them before a situation of anger arises, when you're calm and can think clearly.

Write them down where you can see them and become familiar with them. If you diligently learn what should be thought about during an episode of anger, these six strategies that we've just discussed, you'll *Insha'Allah* not become a slave of anger next time you're provoked. Having said this, though, it's not going to be easy for a lot of us. How many of you think that it'll be easy? That you can do it? That it's workable for you?

One, or two people? If it works for you, *Alhumdulillah*; great! But if it doesn't quite work for you, then what should you do instead, at least until you're able to master the strategies enough for them to actually work?

The ideal that we should all be working towards is learning to curb our anger, as soon as we're provoked by: actively becoming conscious of Allah (swt); intensely fearing Him; and swallowing our pride for the reward in *Jannah*. However, before we actually get to that strong emotional and spiritual stage, in the meantime, what are we supposed to do if our anger shoots higher than that t2 level?

(Slide 38)

Then, we have to employ temporary alternatives given to us by the Prophet (pbuh).

This includes three actions that we are supposed to take. The first set of cure was based on thought processes, and the second set, which is a temporary alternative, is based on three specific actions.

Can anyone tell me why it is based on actions? Why not on thoughts?

Yes, because actions speak louder than thoughts. But why do we have to employ action at this point specifically? Specifically at t2?

(Slides 39 - 40)

You can't think after t2! Remember?

So since we can't think straight after that point, then what's the use of a cure based on knowledge? ? Once we surpass the t2 level to t3, there's no chance of thinking clearly. It'll be useless even reminding ourselves of anger leading to Hell, at this point.

Don't you feel that there comes a stage in your anger level when you can remind yourself of anything, but nothing works for you; you're not receptive to anything; not fear of Allah's Anger, nor the incentive of His reward, nor a reminder to have *Taqwa*, nor the desire to be an upright Muslim...absolutely nothing works for you!

Our Prophet (pbuh) was aware of this human weakness, and based on this awareness, he has benevolently taught us some strategies that can help us calm our anger.

(Slides 41 - 42)

So t2 is exactly the time we need to employ the second cure, the Prophetic cure, which includes three strategies based on certain actions we need to take.

What are those strategies?

The first extremely important strategy is to say the *Tawuz*: "*A'uzubillah hi minashaiyaan nirrajim*". That is, we should seek Allah's (swt) protection against the Satanic attack.

It is reported that the Messenger of Allah said (narrated by Sulaiman Ibn Sard and reported by Bukhari and Muslim) that while Sulaiman was with the Prophet, two persons were blaming each other. The face of one became red and his jugular veins swelled. the Prophet said. I know a statement if he or she says it then the person with anger will cool down.

The person with anger should say: "I SEEK REFUGE IN ALLAH FROM SATAN THE OUTCAST. "

We say the *Ta'awwudh* because we know that we're helpless against his onslaught by now, we can't even think straight anymore, no mental strategy is going to work, and Allah (swt) alone can protect us now.

Always remember, when your anger gets out of control, you have to remember to say the *Ta'awwudh*. Do you suppose it's going to work for you? For sure, *Insha'Allah*; it's a very, very powerful cure. After all, who are we seeking help from? None other than The Preserver; Allah (swt). If there's anyone who can stop your anger then, it's only Him.

(Slides 43 - 44)

Let's say the *Ta'awwudh* doesn't work, since between t2 and t3 your anger really shoots up. The moment you feel that reciting the *Ta'awwudh* isn't working for you, then the Prophet (pbuh) gave us another alternative: to change our bodily posture.

"The Messenger of Allah said: "If any of you becomes angry and he is standing, let him sit down, so that his anger will go away. If it does not go away, let him lie down. "

[Reported in the 'Musnad' of Ahmad (5/152) and 'Sahih al-Jami' (694)]

That is, if you're standing, then immediately sit down; and if you are sitting, then immediately lie down.

And what is the benefit of this change? Can anyone tell me? The basic idea of changing bodily posture can be the need to come as close as possible to the earth. Remember, anger is from Satan; so it carries the characteristics of fire. The earth, on the other hand, is cool; so we need to come as close as possible to it. Thus, if you are standing . . . sit down; and if you are sitting, lie down. Come as close as possible to the earth. This can be the central idea according to some scholars.

(Slide 45)

Lastly, let's say this doesn't even work for you. Then what?

The last strategy is to immediately perform ablution, *Wudhu*.

Hadith - Sunan of Abu Dawood, the Apostle of Allah (peace be upon him) said: 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.

Wash your face, hands, feet, etc.

Therefore anger is a satanic attack and Satan is made out of fire, so you need to cool yourself down. Water is the best therapy; water on your body is the best way to cool yourself down.

I am just making a conclusion based on the ahadith mentioned above.

(Slide 46)

So we've concluded that at t2, ideally, we should put a full stop to our anger, by thinking about any or all of the six mental strategies. It can be just one or two of the six, whatever works for you. This is the ideal way of curbing anger. Would you agree?

However, if you feel you need a lot of practice with these strategies, in the meantime, along with the sincere *niyyah* of actually reaching that level where you can employ the first cure easily and naturally, you need to employ the cure based on actions, or cure two.

Of these, the most important is *Ta'awwudh*. Actually plead and beg Allah (swt) for His help. We don't want to end up in Hell Fire, do we? !? So, immediately ask for Allah's (swt) help, but if you feel it's not helping, then try strategy two. If you are standing, sit down, and if you are sitting, lie down.

If you still feel that you can't control yourself, rush to a bathroom and do your *wudhu*...or take a shower if you can.

These three strategies should *InshaAllah* help you, but remember, they're only a temporary a solution; an SOS. When nothing else is working, you should be doing all this. But don't make a habit of using these cures. It shouldn't be your usual practice.

Instead, your usual cure should be to curb your anger with the mental strategies we've just discussed.

In order to utilize these, though, you need to realize that curbing your anger is of utmost importance, as anger can't ever lead to any benefit. You'll only be able to control your anger when you understand the detrimental consequences to yourself and others, of actually losing it. If you're going to allow it, and even justify it, let's say by believing you have the right to because of what someone else did to you, you'll never ever be able to control it. You have to accept that uncontrollably losing your anger is a real problem within yourself, and that you have to sort it out on your own.

Slide 47-50

A Lesson from Ali (ra)

There is a famous story about `Ali (ra), While fighting in Battle, Ali (ra) confronted a disbeliever whom he wished to kill. He wanted to do so because of hatred for the sake of Allah. After `Ali (ra) subdued him and sat on his chest with the intention of killing him, the man spat on his face. The man was amazed and said, "You should have become even angrier due to my spitting at you and should have hastened in killing me. `Ali at once let him go.

Why did you spare me? " Why did he let him go. Ali (ra) replied, "Due to this action of yours my *nafs* became involved and my intention did not remain purely for the sake of Allah. " What was the result? This had such a cleansing effect that it purged the impurities and *kuf*r of the disbeliever's heart, and he recited the *kalimah* at once, and became Muslim.

(Slide 51 – 58)

I would like to talk about the story of the boy and the fence. How many of you have heard this story? This story goes so well with anger management.

Let's begin. Once there was this little boy who had a serious anger problem. So, his father got him a bag of nails and told him to hammer one nail into the fence in the back yard, every time he lost his temper.

The first day, the boy hammered 37 nails into the fence. Over the next weeks, the number of nails dwindled down. The little boy actually found it was easier to control his anger, than to repeatedly hammer nails into the fence. Finally, the day came when he didn't need to hammer even a single nail.

So, proudly he went to his father and said, "Look dad, today I didn't have to hammer even one nail into the fence". His father was very proud of him. He then suggested that from that day onwards, he should pull out a nail for every day he didn't lose his anger.

So the boy started working on that, so that every day the boy didn't lose his temper, he would pull out a nail from the fence. Finally one day, there were no more nails left in the fence. Proudly, he went to his father and said, "Look dad, no more nails are left in the fence!"

His father led him by the hand to the fence, and said, "Well done my boy! But look at the fence! It'll never be the same ever again, though!"

Similarly, when you say harsh things out of anger, you leave a permanent scar. It's like putting a knife in someone and then drawing it out; you may say sorry thousands of times, but it'll still not heal the wound.

Slide 59-63:

The Prophet (pbuh) when he advised about anger, he advised us to have very good control over our tongue, as well as the hands. Narrated by Abu Musa Transmitted by Sahih Bukhari

Some people asked Allah's Apostle (pbuh), "Whose Islam is the best? i. e. (Who is a very good Muslim)? " He replied, "One who avoids harming the Muslims with his tongue and hands.

Can anyone tell me why our tongue? Yes, yes, because the wounds of the tongue are more damaging, longer lasting, and even recurring. Furthermore, if we can control our tongue, we'll be able to control our hands.

Has it ever happened with you that you've become angry with somebody and immediately started hitting the person? ...No! We first say something to someone and when our anger rises higher, we may hit that person. So somehow if we can control our tongue, we'll have greater control over our hands.

So, a true Muslim always restrains his tongue as well as his hand from hurting others.

Slide 65:

When one has internalized the islamic viewpoint that whatever happens is because (Allah (swt) has allowed it to happen one can try to rid oneself from self-centeredness and egotism.

Slide 66:

With the help of Allah, one will be able to let go of what ultimately is beyond our control

And step-by-step curb one's anger by understanding the rule of "The right time, in the right place, for the right reasons, and with the right intensity"

Slide 67:

To become aware of oneself is a step towards KNOWING oneself, and according to a famous saying in Islam, whoever knows himself he knows his Lord.

May Allah (swt) give us the courage and hikmah to understand our faults and fix them so as to earn Allah's pleasure

(Du'a for end of a gathering) *SubhanaRabbikaRabbulIzzati 'ammayasifunwasalamun 'alalmursaleen, walhamdulillahiRabbil 'alameen*

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*

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