

# Anger

By A.M.

Whilst the world around us advances technologically , we have lost our moral compass in the midst of this big chaotic circus , which leads us to be frustrated and loose self-control

Today we will be looking at the Quran and how the Quran teaches us to deal with anger , so the ayah that I have selected from the Quran is the following :

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعْجَلْتُمُ أَمْرَ رَبِّكُمْ وَأَلْقَيْتُمُ اللَّوْحَ وَأَخَذْتُم بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۗ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعَفُونِي  
وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

In this ayah , Musa ﷺ returns from meeting his Lord for 40 days and he keeps his brother in charge for the 40 days as a *Khalifa* -deputy- over the people. However, in his absence the people decided to make a calf from the gold that they had managed to retrieve from Firoun(Pharaoh). They shape and form this calf with the salvaged gold and jewels and once the end product was prepared, the people (Israelites) were split into 3 groups. 1.Those that worshipped the cow. 2. Those that rejected that it should be worshipped. 3. There was a third group that were neither for or against.

**When Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]** , in this part of the ayah , we know that the Musa ﷺ was filled with anger , but this was not for any reason , but because his nation had committed shirk (associated a partner with Allah ) the highest degree of transgression any person can do , so he was justified in the fact that he was filled with anger. Many a times we may become angry over something that has no value and we have had a bad day elsewhere and take our anger elsewhere , and then when we get angry, we utter words that have consequence and can be life changer for us and the tables turn and many a times we get angry

over things that have no value and then we regret what we utter. So it's important that we should not take our anger home from the work place and if we do get angry then we should , keep it within our self , but if u seem like a person that needs to let himself loose , then the Quran has mentions two beautiful remedies for anger, one being, having a ghusl with cold water and the other being laying down and the reason being is , anger is from shaytaan and shaytaan is made from fire and fire has two elements , heat and it goes up , so the opposite to heat is cold and the opposite to anything that goes up , is down.

**He threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me** in this part of the ayah , Musa (ﷺ) held his brothers head , showing the fact that , he was made responsible and he was made the khalifa over the people and he failed his responsibility. Now look at Aarons response ,it did not stem from any anger or rage, instead he consoled his brother at this moment by not addressing him by his name but by saying "*O My Mother's Son*" and then he explained why it had happened. We can learn a few points here: one being is that when one is angry and taking a physical stance towards you , remain calm and don't react with anger and try your best to console , with words , like , brother , bro , and if you're from Bradford , para and yara and like this take the heat down and the person that got angry should give the other a chance to talk and explain the situation and we shouldn't just take face value , like in this ayah , Aaron says ,they were about to kill me , similarly , we may place someone in charge in a place of authority and something may have gone wrong , but we should give the other explain , what has happened , just as Musa (a.s) gave Aron the chance to explain.

In the next verse Allah says , **[Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."**

In this verse it shows that when the matter is resolved , we should thank Allah and ask for forgiveness .