## Conceptualization and Manifestation of Anger in Context of Islamic Psychology

Rakia Ashraf[1*], Aisha Sitwat[2]

**Abstract**

Anger is one of the most common issue of current times. A qualitative research was conducted to understand the concept and manifestation of anger in Islam as explained by Muslim Scholars and verified by original scripts. Constructivism research paradigm and Criterion sampling were used. 16 Muslim Scholars who has specialization in Quran and Hadith and have work experience of at least 5 years were interviewed. Thematic analysis was carried out. Scholars explained questions regarding concept of anger in Islam and its expression by quoting references and sharing incidents of Prophet and his companions that gave a comprehensive view of anger in Islam. Two major themes emerged i.e., conceptualization of anger and anger manifestation. Anger conceptualization was further divided into 2 sub-themes i.e., natural emotion and anger spectrum whereas second theme was categorized in 3 sub-themes of verbal, non-verbal and behavioral manifestation and expression of anger. Results showed anger as universal experience but it needs to be in balance and anger's Islamic context. The study has important implication in field of Islamic psychology as it would guide clients about the Islamic concept of anger which can relate to them and their belief.
**Keywords:** Anger, Anger Conceptualization, Anger Manifestation, Islamic Psychology, Muslim Scholars, Natural Emotion

[1*]PhD Scholar, Center for Clinical Psychology, University of the Punjab, Lahore, Pakistan.
[2]Associate Professor, Center for Clinical Psychology, University of the Punjab, Lahore, Pakistan.

**\*Corresponding Author Email:**
rakiaashraf@gmail.com

**Introduction**

Anger is a basic human emotion that influences behavior and society. Anger arises when a person perceives blockage in the control over a situation by a hindrance and person tends to blame it (Berkowitz & Harmon-Jones, 2004). In Islam, anger is placed within a distinct spiritual and ethical framework that helps restrain this potent emotion within limits, enabling harmony and personal growth (Williams, 2017). This section will discuss the conceptualization of anger, the meaning of anger from a broader as well as Islamic point of view, and the manifestation of anger in Islam.

In interpersonal and societal interactions, the manifestations of anger is evident and traditionally regulated within the Islamic way of life. While anger is an unavoidable emotion, Islamic psychology offers a structured mode of expression that prevents the harmful consequences of uncontrolled anger. Scholars discuss various strategies like self-control and ethical behavior that can be employed (Anwar et al., 2021). From an Islamic perspective, anger's societal manifestations are also addressed. While expressing righteous indignation is appropriate in the face of oppression and injustice, it must always adhere to ethical boundaries to ensure that anger does not result in personal vendettas but is used constructively to uphold social harmony and equity (Mahmoud & Mutlaq, 2023). Islamic scholars have emphasized the process of Tazkiyah, which is spiritual purification

leading to a tranquil self. This transformation involves developing qualities like humility, patience, and mercy, promoting conduct aligned with the Islamic ethical and moral framework (Rassool, 2015). The process of Tazkiya helps people to get rid of evils like anger, hate, jealousy (Fajar, 2022).

Cognitive Behavior Therapy (CBT) is based on the notion that our thoughts, emotions, and behaviors are all interconnected. In the case of anger, CBT is directed at recognition and modification, to some extent, of the train of thought that precipitates or controls aggressive or destructive behaviors by a patient (Willner, 2007). Thus, CBT empowers a person to take control of their anger and find a way of expressing it constructively that results in good social relations and emotional health.

## 1. Conceptualization of Anger

Islam recognizes anger as a natural emotion that can defend rights and uphold justice. However, managing it effectively is critical to prevent destructive consequences (Faizah et al., 2021). Ibn Qayyim, in ad-Da' wa ad-Dawa', associates anger with unrestrained desires and discusses the calming effect of water on this metaphorical "fire," suggesting a way to cool down the flames of anger (Muḥammadriḍā'ī & Jahzdānī, 2020). In the teachings of Islam, anger is approached with complexity, and scholarly interpretations vary. Classical Islamic scholars like Imam Al-Ghazali and Ibn Qayyim al-Jawziyya delve deeply into the nature of anger. Al-Ghazali, in his colossal work Ihya' Ulumuddin, metaphorically compares anger to fire, describing how it emerges to the heart (Iqbal et al., 2023). This analogy stresses the consuming and potentially destructive nature of anger. Al-Ghazali further investigates the emotional stimuli of anger, identifying arrogance, derision, and undue attachment to material possessions as common catalysts.

Islamic teachings rationalize anger, known as "ghadab," including its causes and manifestations. A rich literature explores rage from theological and practical views through scriptural allusions, scholarly interpretations, and ancient scripts. Several discourses in Islamic psychology have highlighted ways in which anger can be understood through the concept of the self or Nafs, including the commanding self (Nafs al-Ammarah), the reproaching self (Nafs al-Lawwama), and the tranquil self (Nafs al-Mutmainnah). The Nafs al-Ammarah is particularly susceptible to anger due to the soul's tendency to evil and lust (Abu-Raiya & Pargament, 2011).

## 2. Manifestations of Anger

Al-Ghazali mentioned in Ihya' Ulumuddin that anger manifests physically, causing reddened eyes and a heated face (Iqbal et al., 2023). Al-Ghazali clasifies anger into three types: oral, involving abusive language; bodily, manifesting as striking; and psychological, encompassing hatred and jealousy (Ibrahim et al., 2020). According to Mohamed (2022), anger is one of the irascible emotions linked to cognitive beliefs, which is manifested differently based on one's perception of their position relative to others. An Islamic communication psychology perspective outlined four key types of anger emotions. "Vent anger" involves directly expressing anger, which can be harmful if uncontrolled. "Hold Back anger" aligns with Islamic teachings that encourage restraint to avoid conflict. "Forgive others" reflects patience and restraint, while "Doing Good to Evil-doers" represents the highest form of anger management, embodying the principle of *ihsan* (Munardi & Zain, 2023).

Aggression could be verbal and non-verbal and be direct and indirect (Noe et al., 2007). Verbal aggression is the attack on a person with the use of words, typically in forms of insult, threat, or derogatory comments. This type of aggression is either direct, where the attack is evident and directed at the victim to

cause hurt or fear. Non-verbal aggression involves actions or gestures that directly or indirectly harm another person physically or psychologically but do not involve the use of words (Rancer et al., 2008). Examples include aggressive body language, such as glaring or physically intimidating someone; the former examples are direct non-verbal aggression. Indirect non-verbal aggression may be a form of sabotage or a way of keeping someone out of a group; these behaviors subtly communicate hostility or aggression without a direct confrontation.

Understanding these categories of aggression aids in recognizing and addressing them effectively. Direct aggression is overt and easily recognizable, demanding immediate responses or interventions. Indirect aggression, whether verbal or non-verbal, can be more insidious and damaging over time, as it is less noticeable and can erode relationships or self-esteem quietly (Schober et al., 2009). Strategies to manage these types of aggression involve promoting open communication, fostering empathy, and creating environments where positive behavior is encouraged, and negative actions are addressed constructively.

A cluster analysis resulted in seven forms of anger expression i.e., noisy arguing, physical assault of objects, physical assault of people, arguing in a noisy way, communicating in reciprocal manner, directly expressing anger and time out. The 4 aggressive domains namely arguing in a noisy way, verbal assault, physical assault of objects and people positively related with trait anger and with one another whereas it inversely correlated with non-aggressive ways of anger expression including communicating in reciprocal manner, control, and time out. The later 3 domains correlated negatively with trait anger. Comparing both genders, it was found that males utilize more aggressive expression types and also suffered from consequences that involve verbal and

physical disputes and damage of property (Deffenbacher et al., 1996).

A study highlighted expression of anger through nonverbal cues in marriages of Ghana in which data was collected from 30 married couples and thematically analyzed. It was found that married couples use different forms of nonverbal communication such as proximity, eye movements, kinesics, and behavioral cues to communicate anger. Few other non-verbal cues to communicate anger included frowning, blank face, hand fisting, denying for sex, and refusal to eat. It was found that there were significant difficulties among couples regarding interpretation of nonverbal cues to express anger emphasizing the need to aware couples about nonverbal cues to make matrimonial communication better.

Anger is manifested by different behavior patterns like vocal behaviors which include hot anger such as yelling or milder affective responses such as irritation or cold anger. Regarding anger expression of drivers, 4 different forms of anger expression were highlighted through self-reported measures as verbal aggression (that includes cursing, yelling, giving other drivers by dirty looks), physical aggression (like trying to move out of the car, showing other driver the finger), using vehicle to show anger (examples include crossing or hitting other car, flashing car's light), and last being constructive expression (e.g., making effort to get to a constructive outcome, instructing oneself to ignore the other) (Deffenbacher et al., 2002). Islamic principles help individuals transform negative emotions into constructive actions through humility, forgiveness, and patience, aligned with the principles of peace and justice (Faizah et al., 2021). Therefore, Islamic views regard anger as innate and natural feeling, but it should be channelized and regulated through spirituality and ethics. Patience, humility, and forgiveness are fundamental in managing anger in both

private and public spheres. Understanding Islam's perspective on anger reveals practical strategies for managing this emotion sustainably.

**Rationale**

Anger is a symptom of many major disorders and also one of the most common issue of current times. There is a rapid increase in anger and its resulting extreme issues like murders, divorces (DiGiuseppe & Tafrate, 2007). Western concepts do not encapsulate the holistic factors and thus neglect the important social and religious perspective (Hays & Iwamasa, 2006). There is a dire need of getting the religious perspective of emotions and issues like that of anger so people in general and clients specifically can relate themselves with it (Kristeller, 2015). The broader understanding of anger in religious context gives insight that such emotions are endorsed by Islam as natural and normal. Accuracy of Quranic scripts and hadith were assured by rechecking it from original sources. Although a lot of work on anger has been done but having authentic references from learned scholars and their view-points regarding the concept of anger has been the need of hour to get better idea about explanation of Islam regarding anger concept and its expressions. This study can help clinical psychologist develop a fair insight about the idea of educating clients with anger issues from Islamic perspective so they can relate better with the therapy process.

**Objectives**

1. The purpose of study was to understand the concept of Islam regarding anger.
2. The study also aimed to understand the manifestation of anger as explained in Islam.

**Research Questions**

1. What is the concept of anger according to Islam?
2. How is anger manifested according to Islamic point-of-view?

**Method**

**Research Design**

A qualitative research design was employed to explore the Islamic concept of anger.

**Research Paradigm**

Constructivism research paradigm was used as anger concept as Scholars view it through Islamic knowledge was being explored.

**Sampling Strategy**

Criterion sampling was used.

**Sample**

Sixteen scholars were interviewed who were young and middle-aged adults with age range 21-35 (young adults) and 40-55 years (middle-aged adults). Sample was divided into half males and half females. This sample size was accurate as per guidelines of Crouch & McKenzie (2006) since according to them sample size of less than 20 participants increases validity of the research.

**Inclusion/Exclusion Criteria**

The inclusion criteria was as follows:
Muslim Scholars having specialization in Quran and Hadith were interviewed. Scholars following Fiqah-e Hanfia were approached. Those having PhD in Islamic studies (Al-Quran and Al-Hadith) and have at least 5 years' experience were also approached.
Following was the exclusion criteria:
Scholars of other sects were not be taken. Amil who practice black magic were not part of study.

**Data Collection by Interview Guide**

A guideline for interview was made. An interview guide was formulated that included open-ended questions and probes. Scholars were also asked about references from Quran and Sunnah on following questions:

**Main Question**

How does Islam throw lights on anger?

**Sub Questions**

Q 1. What is the concept of anger according to Islam?

*Probes*

- Understanding anger in light of Quran
- In light of Hadith

- As per incidents in Islamic history
  Q 2. How manifestation of anger is explained in Islam?
  ***Probe:*** Different ways of anger expression

**Procedure**

Religious scholars were interviewed to get knowledge about concept of anger and the way it is expressed according to Islamic view-point. Written consent was taken from Muslim scholars before conducting the in-depth interviews. Prior to the interviews, written informed consent was obtained from each participant. They were being assured that their participation was voluntary, and their responses would help get insight about the sensitive religious context. Each interview lasted approximately 45-60 minutes. Audio recordings of the interviews were made. The audio recordings were then transcribed, coded and categorized. Themes and sub-themes were emerged from the categories. References were rechecked from original sources and getting review by other scholars.

**Ethical Considerations**

Topic approval and research permission was taken from Ethical Review Committee of the Institution. To collect data from Jamia'at and educational institutes, permission from the concerning authorities of respective institutions was taken. After taking informed consent for the study, participants were briefed about some of the main objectives and sensitivity of study. Emphasis was given on accurately quoting Islamic references and sharing the Islamic knowledge that is up to the best of their knowledge.

**Data Analysis**

Thematic analysis was used to analyze the data after transcribing and coding it. The researcher closely examined the data to code them, which eventually clubbed into sub-themes. Final themes were emerged that includes the ones with common themes topics, ideas and patterns of meaning that come up repeatedly (Clarke et al., 2015).

**Results**

Thematic analysis resulted in 2 themes i.e., understanding and conceptualizing anger and manifestation of anger. 1st theme was further categorized in two sub-ordinate themes i.e., natural emotion and anger spectrum. 2nd theme, anger manifestation, was categorized in to sub-themes of verbal, non-verbal and behavioral manifestation. Following themes are sub-themes and explained below:

**1. Understanding and Conceptualizing of Anger**

Anger was understood and conceptualized as per the verbatim/ interviews of Islamic scholars, in the light of Islamic knowledge. First theme reflected two sub-themes i.e., natural emotion and anger spectrum.

**i. Natural Emotion**

Anger (like other basic emotions) is a natural and imperative emotion which is experienced by all human beings according to participant 1:

*(Participant 1): Since anger is natural, everyone will experience it*

*(Participant 8): Islam says that getting angry is obvious and natural act*

Participant 2 and 7 shared very similar views that since we are human beings so emotions like love, hatred, anger are necessary components of our nature and thus no one can negate these emotions.

*Participant 2: Allah Ta'ala created humans among the best of creatures and when He created humans, there are some physical components which are his essential elements. These essential components include expression of emotions like expressing love, hatred and anger. There is also an expression of love in them. There is also an expression of hatred. There is also an expression of anger in them.*

*Participant 7: These emotions are in accordance with human nature. All these components are made part of human nature by Allah. And if someone says this there is no element of anger in me, he is wrong. This is*

*against nature, that is, Allah Almighty has created man in such a way that all these emotions are felt side by side.*

Participant 3 also expressed his views that these negative motions are basic in human nature thus Quran validates these emotions and guides us the ways to regulate these negative emotions

*The Qur'an says that these factual evils exist. There is anger and so are other emotions. The Qur'an says that everything is there but you have to regulate it by this, this this, this.....*

It is very common and normal to experience the feeling of anger since when people live together, differences that result into anger is natural as participant 13 said:

*In the case of humans, when they live together in a house, society, office etc. there are ups and downs and then it is natural to get angry.*

Anger is one the basic/ primary emotion. These emotions are experienced by all human beings including Prophets. Participant 3 and 7 shared that we find examples of various emotions e.g. fear, anger, happiness etc. in the lives of prophets.

(Participant 3): It is human psychology that when the Prophet ﷺ saw his Martyred Uncle in the Battle of Uhud He (PBUH), was very saddened and he (PBUH) swore that one Hazrat Hamzah's (may God be pleased with him) revenge will be taken from seventy disbelievers and the same will be done to seventy. (Tafseer (Surat al-Nahl, verse 126). Later, even after forgiving him, he would remember the whole incident when he saw his uncle's killer (Sahih Bukhari, Hadith 4072). When his son died, Prophet (peace and blessings of Allah be upon him) was tearful because despite being Prophet of Allah, he was a human being too. This is human nature that one experiences hunger and other needs including anger.

(Participant 7): Another example is that of Hazrat Musa (RA). It is said in the Qur'an:

Hazrat Musa (RA) saw the ropes and sticks of them (magicians) as if they were running due to the effect of their magic. Therefore, Hazrat Musa felt some fear in his heart. (Surah Taha, verse 66, 67) This is because he was a prophet but a human being too.

Islam has explained anger by saying that it resembles coal as participant 16 quoted the following hadith:

There is a hadith (No. 2191) in Tirmidhi Sharif: "Indeed, anger is a burning spark in the heart of the son of Adam…………."

Another scholar 4 quoted saying of Hazrat Imam Ghazzali that anger is made of fire and it is part of human nature

*Imam Ghazali says that Allah created anger from fire and then kneaded it into human instinct.*

Discussing the characteristics of anger, it has been resembled with fire by some scholars like participant 4 and 9 said the following:

*Anger is a fire, isn't it? As we pray "O Allah! Save us from Hell fire" similarly anger is a fire from which one needs to be prevent self.*

Participant 7 and 10 defined anger as a condition/ state just like many other states of body whereas heart is the center of all emotional states. This emotional state is required and beneficial at some points and not required in few other times.

*(Participant 7) What is anger? It is a feeling. If you look at the whole existence, what is the base of feelings?*

*These feelings originate from heart.*

*(Participant 10) If I were to define anger, it is an emotional state. Sometimes anger is necessary and sometimes not, sometimes it is beneficial and sometimes not.*

This experience is not exclusive to rich or people of any certain age as participant 9 said:

*It is not that anger is the wealth of the rich and the poor are not angry. It is in the nature of every human being and anger manifests itself from childhood to old age*

Allah has put these thoughts and emotions like anger as challenges for man.
Feeling of dislike leads to anger, now one can't like everything. Hence, it is very normal to feel angry to some extent.
*It is not that anger is the wealth of the rich and the poor are not angry. It is in the nature of every human being and anger manifests itself from childhood to old age*
Basically, these thoughts and emotions like anger are challenging for human beings to manage. According to participant 3:
*Allah has put these thoughts and emotions like anger etc as challenges for man.*
Participant 1 also shared similar views by saying that anger may be due to disliking, since it is common to dislike something so experiencing anger is also normal.
*Feeling of dislike leads to anger, now one can't like everything. Hence, it is very normal to feel angry to some extent.*
It is also considered that anger is a natural force amongst other four forces i.e., forces of Knowledge, Anger, Sexual, and Justice according to participant 14:
*Allah have provided inner organs for the inner self: the power of knowledge; the power of anger; the power of lust and the power of justice.*
Islam allows anger but also gives its limits as participant 16 reported:
*It is permissible to express anger in Islam as well as Islam states the limitations in which it is permissible.*
Another participant 1 added to the same point by saying that Islam doesn't negate the feeling of anger but asks to channelize it. Participant gave reference of an ayah pointing towards people who show anger which shows that Islam accepts that feeling of anger is in nature and the real strength/ capability is to control this feeling and channelize it.
*When Allah said that "They tend to control their anger" He did not say that they do not*

*get angry, it means that they channelize it, control it and use it purposefully thus He emphasized to not get angry uselessly.*
Although Islam accepts and endorses that anger is a natural feeling but it prefers Ehsan i.e. giving extra favor to the person who did something wrong rather than getting angry and taking revenge as participant 3 reported the following:
*Anger also has conditions but Islam is giving priority to be kind, to forgive and to control anger.*
Islam gives great importance to morality and controlling anger is considered as one pertinent characteristic of morality. Participant 13 shared these views as following:
*There is a hadith that says:*
'البرّ حسن الخلق یعنی    نیکی حسنِ اخلاق کا نام ہے
*i.e,. kindness is the name of goodness and good manners. Good manners means such habits that people like and not getting angry is one of those habits.*
Participant 5, 13 and 15 quoted a hadith that categorizes people into 4 groups according to their anger levels, the best ones who get angry late and calm down easily and quickly.
*Some people get angry late and cool down quickly, some people get angry quickly and cool down late, these two are equal. Know that there are some people who get angry promptly and cool down late. Know that the best of them are those who are get angry least promptly and cool down quickly, and the worst are those who are quick to anger and slow to cool down. (Tirmidhi Sharif, Hadith 2191)*
Brutality is one of the form of anger. Islam has condemned the aggressive and brutal behavior of those people who showed aggression against Islamic teachings as participant 13 and 6 reported:
*At various places in the Qur'an, those tyrants and oppressors who got enraged at the slightest thing and used to oppress the weak have been condemned. In surah Fajar (Verse*

*13.10), Allah Almighty said that Pharaoh was a very cruel and oppressive king, then Allah punished him for his false claims and oppression.*

*In Surah Al-Masad (Verse No. 1), it was told about Abu Lahab used to express anger against the preachers of Islam.*

Explaining the concept of anger, participant 10 and 13 said that it is similar to lack of patience and tolerance so people who lack the ability to bear hardships in life easily get angry and both have same reactions.

*Impatience and anger are two names for the same condition. In any of these two, the behavior will be the same. Those who have more anger will have less patience and tolerance. The verses in which modesty and patience are commanded, will make us understand the condemnation of anger.*

This sub-theme explains anger that has been conceptualized and understood in the light of interviews who gave Islamic perspective of anger. Anger- similar to lack of tolerance – is a natural emotion and thus experienced by prophets. It is made up of fire and resembles burning coal. Heart is the center of this emotion. This emotion is fruitful/ beneficial and detrimental both depending on its level. Islam doesn't negate anger but defines its limits and thus condemned people who remained brutal. Anger is a universal experience so people of all ages, gender, type/ everyone experiences it. Human beings have 4 natural/ intrinsic forces and anger is one of them.

### ii. Anger Spectrum

Islam preaches ***balance*** as participant 16 said:

*Islam teaches us moderation.*

Participant 12 referred to importance of balance of anger. Describing anger spectrum, he referred the middle point as a balancing point that is where anger energy is most controlled, positive, desirable and useful for human beings whereas increase from that

equilibrium point would result in destruction and decrease leads to cowardice.

*The name of the moderation of the power of wrath is 'Courage' and it is preferred by Allah because if it is excessive then it is destruction and if it is lacking then it is called cowardice and both of these conditions are undesirable.*

Other scholars also talked about the increase and decrease of anger level. The one who doesn't get angry at all is called coward and thus it is considered that such person has no honor and dignity. In Islam, attitude of indifference is not encouraged. Participants 12 and 13 reported saying of Imam Shafi (RA):

*Imam Shafi'i says, "He who does not get angry at what is right is a donkey, but he who does not agree upon agreeing is a devil. Therefore, apology should be accepted immediately.*

Participant 14 explained the terms 'excess' and 'decrease' of anger in following way:

*The excess of the power of anger is that a person becomes a wolf and the least is that the person doesn't get angry even if someone gets unfairly brutal with him and even if someone insults the religion.*

Islam doesn't ask us to have passive attitude as participant 9 reported the following:

*It is not the order of Shariah that we should be completely emotionless.*

Lack of anger is not endorsed in Islam as it shows insensitivity as quoted by participant 8:

*If someone does not get angry then he is selfless. There are no feelings in it.*

On the other end, excessive anger level is also discouraged. Excess anger is explained as 'the limit of anger that overpowers one's sense of wisdom, faith and obedience' by participant 13 in following way:

*Excessive anger is when a person is overwhelmed with anger, i.e., he gets so angry that he leaves the realm of logic, religion and obedience and does not have any*

*insight or concern left in him, for example if a teacher or a husband who on beat the student or wife so much that the victim becomes disabled or dies.*

People who have high anger need to reduce it to desirable limits. Extremes are harmful so it necessary to have balance. People who show a lot of anger need to bring it to moderate level. Also, at times, expressing anger is desirable as Imman demands it. Participant 1 said:

*Those who are angry have to balance it and reach moderate level so that they become compassionate. At times, being emotional in some situations is a requirement of faith, but being too emotional is harmful and forbidden. There has to have a balance.*

Another participant 7 reported the importance of balance that can give anger positive direction

*Now what can we do to keep anger constructive? That is the balance*

Sometimes, person's emotions like anger become imbalanced which results in injustice violates others' rights as participant 2 shared the following views:

*Sometimes these emotions like anger become unbalanced. And one becomes overindulgent and even abuses someone. In social life, this is harmful because the rights of others are also affected.*

This section briefs about the level of anger that is desirable in Islam. Islam neither favors aggressive and hard attitude nor encourages attitude of indifference but teaches us to maintain balance. The moderate level of anger i.e., balanced anger is required to get Allah's favor

## 2. Manifestation of anger

The second theme that emerged from analysis was manifestation of anger. This theme has further subthemes of verbal and non-verbal manifestation. Generally, the way one manifests his anger determines whether it is good or evil/ appropriate or inappropriate as participant 3 reported that

*Anger brings compassion and viciousness, hence all the difference is in its expression.*

Anger can be manifested in various ways through words, expressions, behavior and conduct as participant 2 said:

*Human can express anger by hurting someone. By his hands, his tongue, or his behavior, from his expressions or by taking revenge*

### i. Verbal Manifestation

One way of anger manifestation is through words. Participant 4 reported that sometimes people start name-calling in anger and hatred which shows their disrespectful attitude

*Sometimes people call others disgracefully in anger state e.g., 'oye, maajy, gaamy' in anger which shows their disdain*

Participant 3 reported that in anger, one can say things that are not desirable and can have bad impact on others. Prophet (SAW) stopped us and forbade to pass inappropriate and negative comments and discouraged to use language that shows disrespect of other person. Participant 14 explained this by referring to an incident of Hazrat Zainab (RA) calling Hazrat Safia (RA) 'Yahudia' when Prophet (SAW) asked her to give camel to Hazrat Safia (RA)

*There is an event that Hazrat Zainab (RA) The Prophet (PBUH) asked Hazrat Zainab (RA), "Give one camel to Hazrat Safiyyah (RA); She said: Shall I give my camel to a Jewish? The Holy Prophet (peace and blessings of Allah be upon him) was so angry with him that he did not visit him for two months*

Using foul language, name calling and calumniating is one form of anger. An example of such incident where 2 people verbally abused each other in front of Prophet (SAW) was quoted by participant 6:

*Sulaiman bin Sard (RA) said that two people standing near Holy Prophet (SAW) abused each other the while fighting.*

Other incidents where different people used foul language with companions of Prophet (SAW) and pious people have been quoted by participant 6, 10, 11, 13 which shows that one way of anger manifestation is by using abusive language:

*Someone abused Hazrat Abu Bakar (RA)*
*Someone abused Hazrat Salman Farsi (RA)*
*Hazrat Umar (RA) was abused in Makkah and he tolerated it.*
*Someone abused Syedna Shabbir (RA).*
*Someone called Hazrat Abu Hanifa a Haramzada (RA)*

Sometime anger is manifested by arguments and passing personal comments as participant 5 reported:

*Sometimes a person in anger starts making personal comments while arguing like there is nothing good in others, comments on his family, his skills or looks etc.*

Anger may be manifested as misbehaving, hurting and harming others. Participant 5 reported that in Islamic history, incidence of anger manifestation through rude language and harsh tone shows that people misbehaved and showed verbal form of anger towards Prophet (SAW). This points towards incidence of a jew (who turned into a Muslim named Zaid bin Sa'ana) who misbehaved and passed personal comments while taking back loan as quoted by participant 5 in following way:

*A Jew (later became Hazrat Zayd bin Sanaa) tested Prophet (PBUH). The Holy Prophet (PBUH) had taken a loan. He came before the due date and held his (PBUH) shirt and cloak strongly and looked at him (PBUH) in a very angry manner and said "Swear to God! All the children of Abd al-Mutlab are like that, they never pay timely.'(Al-Mustadrak, Hadith Nimr 6547). His tone was very rude*

Verbal anger can be in form of using rude language as in an incident, quoted by a lot of participants (5, 6, 8, 10, 12, 14, 15), a nomad spoke to Prophet (SAW) with inappropriate style of communication whereas no one used to talk to Prophet (SAW) like that

*A villager said to him, 'O Muhammad! Give me some of the wealth of Allah that He has given you. (Sahih Bukhari, Hadith 3149). No one used to call the Messenger of Allah (PBUH) in such a rude manner and by name, but rather he was called as the Messenger of Allah (PBUH).*

In another incidence reported by participant 6, 11 and 15, a person showed verbal anger with Hazrat Umer (RA) by talking with him in a very indecent way, using foul language and wrongly accusing/ blaming him but Hazrat Umer (RA) reminded patient on his invective behavior.

*A person named Ainiyyah said to the ruler of the time Hazrat Umar, "O Ibn-e-Khattab, you do not do justice between us and do not give us anything." Hazrat Omar became very angry but he forgave after listening to the recitation of the Qur'an. In this incident, Ainya's anger is revealed through his insulting words and tone.*

Prophet (SAW) got really upset and angry on seeing his uncle being martyred by Non-Muslims. Out of rage, he (SAW) said:

*When Hazrat Muhammad saw the condition of his uncle, he became very angry and shocked and said, "I will kill 70 infidels as compensation for one."(Tafseer - Surah Al-Nahl, verse 126)*

Few scholars (2, 8, 13, 14) threw light that anger can be manifested by verbal abuse like using wrong words and may result into murders, divorces etc

### ii. Non-verbal Manifestation

Non-verbal manifestation of anger includes showing anger through body language, expressions, physical state, gestures, tone of voice etc.

Participant 16 quoted a hadith that shows that anger is manifested by redness of eyes and stretching of veins:

*The meaning of the hadith 2191 of Tirmidhi Sharif is: "Anger is like burning*

*coal in heart of Adam's son.....You see in the redness of the eyes and the bulging of his veins"*

Participant 2 and 3 also reported this in the following way:

*When the Holy Prophet (PBUH) got angry, his physical conditions would change. Sometimes his face would turn red*

Participant 2 reported that people who experience anger undergo bodily changes.

*Physically a person's state changes. When there is more anger, the face becomes red or there is increase in blood pressure*

Similar comments i.e., anger changes our facial expressions and face color were reported by participant 4

*Anger changes the colors and expressions of our faces*

Non-verbal anger can also be manifested by loud tone of voice. In an incident, nomad's tone of voice was harsh and loud while talking to Prophet (SAW) which shows that misbehavior does not only include rude language but also harsh tone as participant 5 said:

*A Bedouin/ nomad spoke rudely to the Prophet. The tone of speech was so loud and bad, although no one spoke to the Prophet (PBUH) in that tone*

The changes like palpitation, high blood circulation, redness of eyes, swallowing of veins were reported by participant 6, 15 and 16.

*Sulaiman Bin Sard (RA) says that two people abused the Holy Prophet (SAW) and one of them, eyes turned red and his veins swelled*

Body state changes when a person becomes angry. Even prophet (SAW) physical state used to get changed on being angry. Participant 3 reported this in the following way:

*When Prophet (SAW) used to see the murderer of his uncle, he remembered his uncle and his physical condition got affected due to anger and sadnesss (Saheeh Bukhari, Hadith 4072)*

One may slap out of anger as shared by participant 3 and 16.

### iii. Behavioral Manifestation

Hitting and beating are also manifestations of anger. Hatred may lead to extreme form of anger that can be manifested by degrading and harmful behaviors. The incident of throwing garbage was reported by different scholars like scholar 4, 6 and 11:

*As in example we find that one woman used to throw garbage at the Prophet.*

Other behavior of anger includes being physical with the other person. In an incident of uncultured nomad, an expression of anger and misbehavior was found as stretching/pulling shawl forcefully and hence creating marks on neck of Prophet (SAW) as reported by participants 5, 6 8, 10, 12, 14, 15

*A villager grabbed his (PBUH) cloak and pulled it with such a force that his neck was scratched*

Anger can be behaviorally exhibited by throwing stones as many participants quoted incident of Taif.

*The people of Taif threw stones at the Prophet. (Sahih Bukhari, Hadith 3231)*

*Hazrat Ali drew his sword on the enemy.*

Few incidents in Islamic history show punching and taking sword out in anger as shared by participant 9 and 13

*Hazrat Ali drew his sword on the enemy.*

Summarizing the theme, it explains the ways in which anger is manifested. Verbal manifestation of anger includes showing anger through verbal abuse, foul language, name-calling, inappropriate and personal comments. Anger is also manifested non-verbally by loud facial expressions, tone of voice, body language, stretching of veins and changed state of body. Anger can also be manifested behaviorally through hitting, beating, stretching shawl, punching, taking sword out etc. These 3 types of manifestations were mainly emerged from codes.

**Table 1**
*Themes, Sub-themes and Codes (N=16)*

| Themes | Sub-themes | Codes |
|---|---|---|
| 1. Anger Conceptualization | 1. Natural Emotion | Natural Emotion |
| | | Universal |
| | | Lack of tolerance |
| | | Resembles fire and coal |
| | | Experienced by Prophets too |
| | | Heart as center of emotion |
| | | Useful and detrimental |
| | | Limits by Islam |
| | | Brutality condemned |
| | 2. Anger Spectrum | Balance |
| | | Injustice |
| | | Sense of wisdom and faith |
| | | Desirable |
| | | Violates others' rights |
| | | Less anger-cowardliness |
| | | More anger-destruction |
| 2. Manifestation of Anger | 1. Verbal manifestation | Incidents in Islamic history showing following: |
| | | Name-calling |
| | | Hatred |
| | | Disrespectful attitude |
| | | Negative comments |
| | | Using inappropriate language |
| | | Incident of Hazrat Safia (RA) |
| | | Foul language |
| | | Calumniating |
| | | Arguments and passing personal comments |
| | | Rude language |
| | 2. Non-verbal manifestation | Incidents in Islamic history showing following: |
| | | Harsh tone |
| | | Body language |
| | | Facial expressions |
| | | Change in physical state |
| | | Gestures |
| | | Tone of voice |
| | | Redness of eyes and face |
| | | Stretching of veins |
| | | Palpitation |

| | | |
|---|---|---|
| | | High blood circulation |
| | | Swallowing of veins |
| | 3. Behavioral manifestation | Hitting |
| | | Beating |
| | | Throwing garbage |
| | | Degrading and harmful behaviors |
| | | Stretching/pulling shawl forcefully |
| | | Throwing stones |
| | | Punching |
| | | Taking sword out |

**Figure 1**
*Pictorial Representation of Themes and Sub-themes*
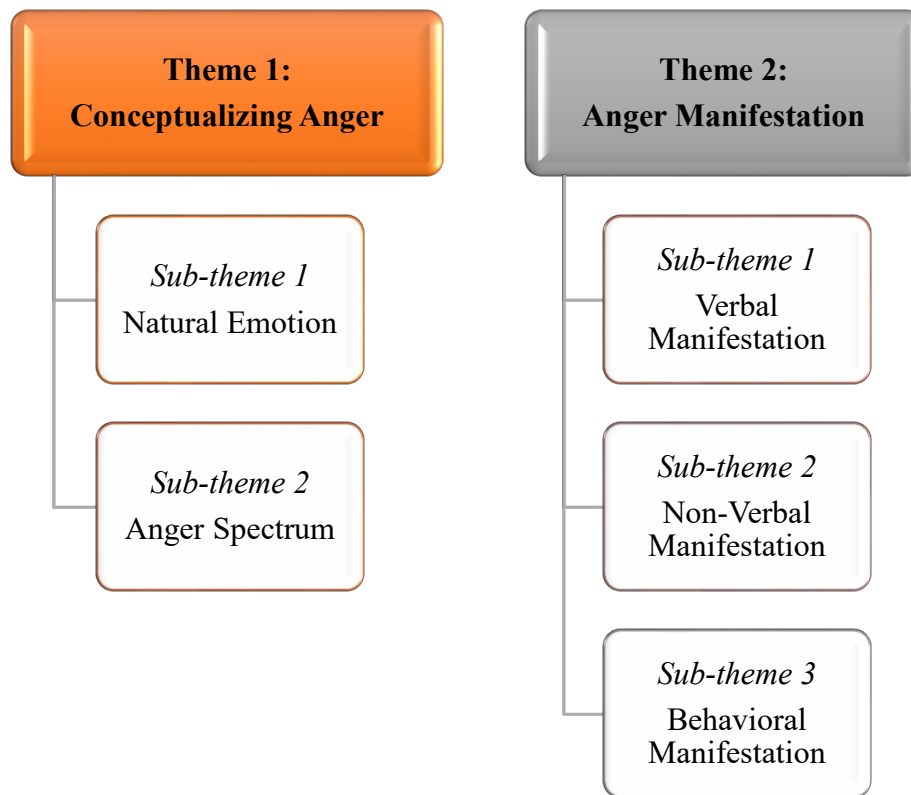


**Discussion**

The study was conducted to understand the concept of anger and ways of its manifestation/ expression through Islamic perspective. Light was thrown on the way anger has been reported in Quran and hadith by Muslim scholars. Anger was conceptualized as a natural emotion which is universal and experienced by all. Previous researches also show that anger is a natural emotion (Berkowitz & Harmon-Jones, 2004; Faizah et al., 2021).

Scholars reported that Quran discusses that pious people control anger and forgive which shows that Islam doesn't only endorse anger as humanly emotion but also guides Muslims to control it. Different paradigms and therapies of the literature also help a person

regulate and manage this essential and primary emotion (Deffenbacher, 2011; Eifert, & Forsyth, 2011). Results show that anger is such a universal emotion that people of all sects, gender, backgrounds experience anger, even Prophets also experienced different emotions like joy, fear and anger. A research highlights 'body-based social constructionism' that discusses anger and its counterparts as both universal and culture specific (Kövecses, 2000). Previous researches (Mustafa, 2009) also show that prophets encountered a lot of events which stimulated their emotions and such events even left their marks on their life. The prophets' unhealthy strong emotions included anger, repentance, fear, anxiety and despair. Another research by Sikumbang et al. (2022) used language paradigm and found that Prophet Musa's (AS) anger had positive impact as found through the Qur'an verses related to anger of Prophet Musa (AS).

Scholars reported that anger has been conceptualized in Islam as both beneficial and detrimental. Western literature also emphasized that anger can either be functional or dysfunctional depending on its impact (Roseman, 2018). Anger has been conceptualized as a thing that resembles fire and burning coal. Similarly past literature also show that concept of anger was taken as fire by scholars like Ghazzali (Iqbal et al., 2023; Muḥammadriḍā'ī & Jahzdānī, 2020). Islam highlights that not brain but heart is the center of emotion and thinking. Literature in the past highlights that heart can signal mind to act in particular way (Garfinkel et al., 2015; Pearce, 2012). Results show that Islam condemns unhealthy and dysfunctional anger that turns into brutality as Quran emphasized on punishment for such people like Pharoah etc. Hadith that categorizes people according to anger types was shared by scholars. Researches also suggest types of anger as discussed in Western literature (Ahmed et al., 2012; Daffenbacher, 2011).

Islam emphasizes on the balance of emotions and thus neither its increased nor decreased level is appreciated in Islam. Researches in literature also emphasize that lack of absence of a moderate and desirable anger level leads to issues like passivity and increase results in destruction and aggressive acts (Schober et al., 2009). Anger can be expressed in a wide variety of ways but results majorly categorize them as Verbal, non-verbal and behavioral. Previous researches and anger measuring instruments/ questionnaires like Buss and Perry (1992) Questionnaire, State and Trait Anger Inventory by Spielberger and Reheiser (2009) also highlight almost similar forms of anger but the current study gives Islamic perspective of these anger forms. Studies highlight that anger can be verbal and non-verbal and be direct and indirect (Noe et al., 2007; Rancer et al., 2008).

**Limitations and Recommendations**

Comprehensive work of Muslim scholars on such emotions could have also been incorporated to get more insight so it is suggested to add their work to get deeper and comprehensive understanding to the emotion. Less emphasis has been given on the way to manage dysfunctional anger so management according to Islamic perspective also needs to be explored through interviews.

**Implications of the Study**

The study gives a socio-cultural and religious perspective so client's issue of anger can be viewed and addressed not only by purely western perspective. Better psycho-education and strategies can be planned that covers all the found aspects of anger.

**Contribution of Authors**

Rakia Ashraf: Conceptualization, Investigation, Methodology, Data Curation, Formal Analysis, Writing – Original Draft
Aisha Sitwat: Conceptualization, Methodology, Writing - Reviewing & Editing, Supervision

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The datasets of the current study are not available publicly due to ethical reasons but are available from the corresponding author [R.A.] upon the reasonable request.

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