

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the y is printed in capital, as in: You.)

For Fast 4

Chapter 3

- 132 And obey Allah and the Messenger, that you may be shown mercy.
- 133 And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth; it is prepared for those who keep their duty:
- 134 Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon people. And Allah loves the doers of good (to others).
- 135 And those who, when they commit an indecency or wrong their souls, remember Allah and ask forgiveness for their sins. And who forgives sins but Allah? And they do not persist knowingly in what they do.
- 136 Their reward is protection from their Lord, and Gardens in which rivers flow, to abide in them. And excellent is the reward of the workers!

Brief Notes:

V. 134

Restraining of anger, pardoning, and doing good to others, besides being great moral qualities, strengthen the bond of union which is so necessary for success. The verse has on many occasions inspired Muslims with the noblest thoughts of toleration and charitableness. [Imam] Hasan’s servant having on one occasion upset a boiling hot dish on his master, obtained his liberty along with monetary help by reciting this verse. Thinking that he would be punished for his fault, he repeated the words:

“Those who restrain their anger.”

Hasan said he was not angry.

“And pardon people,” added the servant.

Hasan said: “I pardon you.”

“And Allah loves the doers of good,” concluded the offending slave.

“I give you liberty and four hundred pieces of silver,” was the response by Hasan.

Recently the subject of Muslim “anger” at the injustices suffered by fellow-Muslims elsewhere in the world has very much been in the forefront of news and discussion. This anger is said to foment extremist groups who vent their rage and frustration by wanton violence with disregard for taking lives of innocent people. If indeed anger is fanning these actions, then the most important question for a Muslim to examine is, what are the teachings of the Holy Quran and the Holy Prophet Muhammad on how to behave when one is angry.

This passage teaches three degrees of response towards those who have wronged us, and we should rise to the level that is most effective in the circumstances.

The least which is required is for us to restrain our anger, and that is the minimum that we must do. Any reaction based on anger is bound to be excessive and unjust, and damaging even to the aggrieved party. Therefore our response must be *limited* to being proportionate and rational.

Beyond suppressing anger, we may forgive those who wrong us rather than seek their punishment, if that would make them recognise their injustices and mend their ways.

Finally, we may even proceed to returning good for evil, again if it would turn them away from their wrongdoing.

According to this passage, *the way to heaven is only through suppressing your anger and forgiving other people.*