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### Anger control skills In the religious based on Imam Ali's speech

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#### ABSTRACT

Anger is one of the powerful excitements that put it world in human's hand. Anger is a complex sense that is divided into two categories based on its creation reasons: logical anger and illogical anger. Everyone who become angry, her thinking and behavior and speech will not be based on intellectual and lawful, since human lost her balance when she is angry and doesn't think logical. In religious literatures, restraint and self-management against anger, is called meekness and anger dipping. Self-management techniques to deal with anger, applied with the realization of two goals: First, the decrease of one's intellect to develop into a rage; since the prevention of Wrath and second containment and reduce angry when a person is suffering.

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### INTRODUCTION

Nature of the world is in a way that puts human life in both anger and happiness; Wrath is of the situations that life has been associated with it. Anger is from the emotional abuse and common response to the frustration and misbehavior. (Klinke, P1383) Although anger is part of life, it keeps us from reaching our goals. While the anger has such wisdom and disposal of the stake, But if not controlled, a person is guilty of acts which will lead to dangerous results. Hence the statement of Imam Ali (AS) has denounced wrath and interpretations of learning that emphasizes the need for a sense of control;

<< Avoid anger because its beginning is madness and its acting is regret.>>

<< Be aware! This world... sometimes make you anger and sometimes make you happy.>>

And speaks about it with some interpretations like: the worst enemy of human, burning fire, the most dangerous of devil division.

Therefore, it is necessary to prevent people this situation from occurring with knowledge of the cause's outrage and when excited, it is self-containment and self-mastery. In other words, it is necessary for man to have "restraint" in anger. God says in Quran:

(And hurry to achieve forgiveness from your Lord and a Garden whose width [as much as] the heavens and the earth and is prepared for the righteous. \* Those who are given in both narrow and broad and their anger being down and pass from people and Allah loves the doers of good.) (Ale-Emran/ 133 and 134)

This verse comes on when someone outraged and generally strong emotions, is self-control, there is evil in his life.

"Rage" in the language of religion interpretations is meaning such as "anger", "Tantrum", and "discontent". Anger is meaning for boiling and boiling of heart blood for revenge. (Qureshi, Dictionary Quran, the tail of "anger."). Tantrum is meaning to intensive anger and discontent is meaning to intensive wrath that is the appropriate punishment. The concept of lexical meaning is taken in ethics; "Tantrum" means the emotional nature of the observed sequential hardships for revenge; and tantrum is simply divine discontent and opposition to the importation of passion and appreciation Rabbani and synonym denial and protest.

Anger is a powerful emotion that man has created. Anger mobilized all the forces for the defense with Man angered when confronted with danger and in this way he helps her maintain. The anger stems from two phenomena:

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*a) Sense of risk:*

The sense of risk is a popular inducer of anger. Anger is an adaptive response to the threats and powerful feelings and behaviors. It inspires that allows man to take the fight if attacked and defend himself; thus, whenever it jeopardizes the interests of the human being, he becomes angry. Being in danger is not only from the obvious physical threat, but also often by symbolic threat to the self-esteem or dignity as a person emerges.

*b) Unrealistic beliefs and expectations:*

Despite their beliefs that the word "shall" is used because many of the Furies. Some beliefs like people should respond to love; people should pray me; people should have more attention; people should be grateful; are some false beliefs that just have some disappointment result and density compensation. These frustrations and disappointing are violence.

Expecting too much from others leads to failure and will face this and that. Others' resistance against our unrealistic expectations has no excuse! So the others' "no" answer is to expect that is hidden, make us to act some actions that some minutes later we deny it! It is the expectation that arises from pride and arrogance; not only raises one's indignation, but also makes the others angry; Imam Ali (AS) notes to "pride" in anger outraged: <<Anyone who is cocky, he too will be resent. >>

Anger is a complex emotion based on its causes is divided into two categories: Rational and irrational rage of anger.

*a) Rational rage of anger:*

Anger is an important emotion that there is a problem, says the man entered her acts. Obstacle to achieving the goal, says angry man emerged.

If someone is no sense in fighting scenes, individual rights, and social well-wishes, he will exceed others seeking and at risk, we cannot defend ourselves.

Imam Ali (AS), when heard news of the invasion, an officer of Al-Nu'man bin Bashir, Ein-ol-tamar and Kofi's failure, he said for their criticism:

I caught by somebodies who do not command when I would and because call them, they do not answer me. A people without roots! Why are waiting for the Lord's help? Do you have faith that you gather? Or do you have any jealous that make you angry?

Thus, one should be angry when it is an obstacle for reaching him to his end from the basic and necessary ends for his life, or one of the great ends that try for reaching to main perfection. Such anger is honorable, but in such cases, necessary and obligatory. God, the Prophet and his companion's battle their anger over the infidels in Islam calls for the dissemination, is commendable and says:

Mohammad (paced be upon him) is God's sender and everyone who is with him, are barnacle and acute and are kind among themselves. (Fath/29)

Being barnacle and burry with kaffirs is the result of anger caused from kaffir's enmity with Islam and abusive and hate with Muslims.

Imam Ali (AS) writes in his letter written to Egypt when put Malik Ashtar for Emirate's government:

<< This is a letter from bond servant, Ali (AS) to a group who became angry for God when God does guilty in his own land and had picked up his right, then he fall all of his cruelty on benefactor and evildoer and static person and traveler, in that time neither that was a good work to take them comfort and nor was a denier who can avoid from it.

And he says in the other place:

Everyone who sharp the angry butt shaft due to God, become powerful on the frustrated brownie's exclusion.

Purpose of expressing anger not only express feelings, but also is defending the truth. Revenge is effective when it is available; otherwise the situation will have to be patient and gave revenge to God. Imam Ali (AS) describes a virtuous state:

If it was about cruelty, wait to God take revenge on him.

In retaliation, the reason and the result is returned favorable situation; otherwise, revenge is condemned. Revenge that has done for fun of others avenges wrong or for hate from people, caused the other problems. Forgiveness is the perfect solution to avoid "vengeance alien". Forgiveness is setting aside resentment and hatred. To forgive, forgotten the pain and suffering and Man are released from captured in the trap. Imam Ali (AS) refers to two strategies to deal with revenge of patience and forgiveness as a question:

When I become angry, when plunged it? At the time that I take revenge power which told me: If it is better to wait and then have the power to take revenge? That says me: If you pardon thou good.

Forgiveness works; help people modify their behaviors and strengthening social ties; Of course, this is not a license for certain behavior. Imam Ali (AS) says:

Forgiveness as is reform individual character, corrupt skimpy individuals.

Pardon those who are worthy of Cruelty Infantry ink and remorseful of his past and they, in turn, sought to amend do not afford, nor cruel people who forgive, they are assertive.

*b) Irrational anger:*

Many people expressed anger because of "power". They aim to achieve their demands by threatening others or dominate them. "Power" is not a reason for anger waves. As mentioned, the anger is justified when it is open to take your vehicle to overwhelm rather be right.

Another justified interminable reason for the anger is "love". This sentence has been heard over and over again: "If I'm not interested to you, I don't be angry!" person sees his favorite person is at risk, so trying to force him to beware. But while the anger in any relationship; almost always encourage the other side to continue his way, usually the reverse result is obtained and the person who is Located in favor of persisting more on moving in his wrong way.

*Negative consequences of anger:*

If anger is not justified does not arise and if it is justified in expressing the desired result that care must be taken to solve the problem is to be achieved. If you do not control anger, anger can be destructive and negative.

Being dominated by anger at the personal, social and spiritual life, the consequences can be very effective and inherently dangerous.

The individual has an adverse impact on humans anger brings risks and losses that will destroy mankind. Now we will look some of these works, according to the words of Imam Ali (AS).

*a) Decentralization:*

Rage destroys focus areas and the power of the human mind. Angry people often have difficulty focusing on work and thus its performance is deficient in several cases. So Imam says: Rage, will change the way of speaking and cut the reason's root and undercut the understanding.

*b) Unreasonable dealing:*

Someone who is angry will not be his opinion and behavior and words according to the standards of wisdom and not, so because of anger, he loses his balance and does not think rationally. Imam Ali (AS) says: more anger, make light wisdom. So in anger, one cannot be picked up correctly from the actions and words of others and therefore they will behave irrationally and out of politeness. Imam Ali (AS) point that:

Anger builds and destroys minds, and put away the returns.

*c) Feeling the pain:*

Anyone's suffering is as much as he expected. High expectations, low tolerance to pain and make an impact. Everyone who expects the others pay to his desires ahead of always; And in most cases, will see them stand up and refuse to deal with him, to obey him, is furious. And negative responses and not meeting expectations with his suffering is very difficult and overwhelming. Imam Ali (AS) says:

Anger is pain.

*d) Physical illness and short-lived:*

One of the unfortunate consequences of anger, but of all sins, is a physical disease. If people allow anger, fear, jealousy, greed, or any form of mental imbalance, he will prevail, by doing this, keep in mind sows the seeds of disease and illness.

Imam Ali (AS) says:

You should know that heart piety is the reason of body true.

In the scientific and body medical's opinion, the root of some of the physical illnesses, in this period, is angriness. If this mental illness is so intensive and continuum, it can put the human's body in the subject of annihilation and risk.

In the Imam Ali (AS)'s speech, it has been said some social works for angriness; some works that paying attention to it, exhibits pietism necessity in this life status.

*A) Disclose the human's fault:*

Angriness sense follows man to aggressive behavior. Angry men attend to shout, throw all of the available furniture, misname and even have some brusque, some behaviors that make human ashamed. Imam Ali (AS) expresses:

Angriness makes his owner failure and discloses his faults.

*b) Inexistence and ruin:*

Angriness is a factor for crime and the other social guilt that follow society to adversity. Imam Ali (AS) point:

Indeed, if you follow to angriness, invite you to the end of ruin.

*c) Animosity and enmity:*

When a person has been made angry, doing some works and acts that made person's characteristic risky and decrease from their trust among people and this work cause that people keep his enmity and are waiting to wreak from them.

And these enmities, is a reason for individual's angriness and their breakaway, by himself. While Imam Ali (AS) says:

Enmity is inducer of angriness.

The sudden angriness sense, maybe found a forgotten angriness and cause occurring a disaster. During the angriness, while that person hasn't focus on himself behavior and speech, exhibit all of the enmity that hidden. For this reason, Imam Ali has been said:

Angriness induce the hidden hate.

*d) Insularity:*

When people sees one is adversary, avoid him/her. Others avoidance from adversary person, create a barrier between adversary and others and adversary person couldn't establish a hearty relationship with the other staff of society and this problem cause in some cases that is needed to others support, stay bereaved from it. Imam Ali (AS) says:

Make angry and made ashamed the friend is the introduction of separation.

Angriness is one of the works that don't have any congruency with any religious even Islam. Some of the negative results of angriness, in the sense of religious include:

*a) Sink in sins:*

Angriness is human inducer for doing variety of sins. If they don't control, has some sins that their compensation is impossible. When aflame the angriness fire, angry man recourse to anything to calm his/her angriness and open his/her knot heart and these cases are include: curse, abusive, backbite, lying, accuse, aspersion and contempt, maim and like that, so Imam Ali (AS) says: angriness don't make you to sin, why that he come around in the angriness result but become patient's religious.

*b) Aberrance:*

Devil has lots of crops for human's corruption and in Imam Ali's speech, one of them introduce as angriness:

Avoid from angriness that is a big crop of devil's crops.

And this Imam says in the letter written to Abdollah Ibn Abbas when invest him to Basreh's government. Avoid from the angriness that idiocy is one of the devil's induces.

*2. Some skills of self-control when angriness:*

According to some detrimental works that has titled for angriness, its control is one of the necessities of a successful life. Bondage and captivity in angriness's net cause occur some happens that are not compensative. Some of these goings on that are likely appear in the consequence of uncontrolled angriness, is manslaughter or mutilation, works that maybe do just crazy men. So Imam Ali (AS) says:

Angriness is a kind of craziness; since its owner become regretful and if he/she doesn't regretful, his/her craziness is absolutely.

Molla Ahmad Naraghi writes:

It's surprisingly that some people hallucinate that the intensity of angriness is from manhood, although some verbs that arise from angriness, are children and crazy men's verbs not wisdom behavior and men. As you can see, everyone who concentrate the angriness intensity on it, appears some bad movements and undesirable acts, from abusive and foulmouthed and vilification from him/her. Perhaps they mistreat to the moon, the sun, clouds, wind, rain, trees and animals. And reach to a place where it breaks your Earthenware and talk to animals and the other creatures. And because his hand is shorten everywhere, rend her dress and hurt her face and mistreat over her father and her mother and sometimes like people get drunk and senseless run anywhere and even is unconscious and falls.

Man should be restraint when the wrath and be self-control to not say a word on the contrary, does not jeopardize the dignity and personality and doesn't decrease the positions and their credibility in the eyes of the people. To his own don't put in the objective of anger consequences. Imam Ali (AS) says:

The restraint when the anger is appearing protects you from falling into the abyss.

Imam Ali (AS) invited people to self-control against anger. In religion literature, self-discipline and self-management against anger is called "meekness" and "anger dipping". And religious texts, calls "submissive" and Kazem, someone who is able to control his anger. Imam Ali (AS) says:

Keep yourself from the fire incandescence and make you prepared to fight and destroy it from the meekness.

In this hadith, Imam Ali (AS) has commend to the restraint in the face of anger and titled this restraint as meekness. He says in the other speech:

The highest tolerance is dipping anger and take possession of the soul when the power (on retaliation and revenge).

We should pay attention that the restraint against anger is not meaning that expression, but also that concept is anger control. In the anger psychology's book has coming that:

Human can decide at all moments of his life how to behave and when talk and whether he appears his anger or not. Suppressed anger, when can be "obnoxious" that we don't reveal our feelings and so the high pressure is continuing. Expressed anger is useless when we appear our feeling and consequently, the high-pressure position make worse.

*The meaning of meekness and anger dipping:*

In religion texts, raise both words meekness and anger dipping as two significant features that they refer to the same meaning that is focus on nerve and feelings control and restraint.

Meekness is in the record and excitement control's meaning and used anger. The other meaning that expressed in word books for meekness is wisdom. It appears to the meekness of wisdom named Bob appellation is due to the cause. Because of the wisdom and virtue of meekness is the attribute name may have been inflicted on the cause of that reason. In Quran, meekness has used n plural form called dreams. (Tabatabayi, volume 19, page). Meekness in the scientific opinion and so-called is in the "anger halter" meaning. Imam Khomeini expressed in the explanation of the mind of soldiers and ignorance's book:

The meekness is the moderation of anger strength. And that phrases is from a queen who has hold tranquility by her that as soon as that time, don't become excitement his anger strength and if occurs something in spite of his tendency and reach him abhorrent, don't become insensate. (Moosavi Khomeini, page 367)

It has used from meekness in the meaning of self-control against anger in novels infallible. Imam Hadi expressed in meekness definition:

It is that you should be your self-owner and dip your anger in spite of power and enabling.

Understanding the opposite meaning of "meekness" will guide us in achieving the correct meaning of the word.

In the books of the word, it's mentioned from "ignorance" as opposed to the concept of "meekness". Meaning that create by hearing the word "ignorance" is the scene "without knowledge" and "lack of knowledge", but by referring to the word books, Quran paradigm, cabala and modern studies in the sense of word formation, it has characterized that "ignorance" concept has a meaning like "without knowledge" and "lack of knowledge".

Ragheb Isfahani analyzed "ignorance" in three ways: The first meaning of this word is the empty breath of knowledge, which is the original meaning of the word; the second is in fact contrary to what it means to believe in something; and the third meaning of this word is doing some work opposite of that work should be done, whether it is correct or not.

According to some paradigm that is expressed the "ignorance" derivative, the meaning of "ignorance" in Quran is so vaster than "without knowledge". God says in Quran:

Yousof said: Lord, prison is more beloved to me than what it took me to read, and if don't guile from me, I turned to them and will be among the ignorant.

It is inferred from this verse that guilt is caused by God sciences and ignorance is not only lowbrow, but also the transitory enjoyment selection and ignore from God satisfaction is perfect ignorance.

In several paradigm "ignorance" has a different meaning of "without knowledge", has applied bootless speaking that their consideration is not the work of this written.

In Imam Ali's speech, "ignorance" is not the opposite concept of "science", but also has various applications include want whatever its obtaining is impossible, dissipation is called "ignorance".

Izotso raise the conversation of ignorance word and its opposite word in Quran, in a deeper and general opinion. He found three meaning for ignorance in God's book and human in Quran: the first meaning is the kind of conduct pre-Islamic Arab and pattern of human behavior that cannot overrule on himself and induce with a few inducing and act without think about its end. The opposite point of this ignorance is meekness by the meaning of control and shut such case. The second meaning that is so dependent of the first meaning, is its negative affection on human wisdom that make slacken wisdom. Although it is not a constant state of ignorance is temporary, but if human suffering is permanent and can get used to it, lost the power of deeper understanding and judgment about things and no other merits on any matter to arbitration.

The third and least common sense and less important than ignorance are ignorance, and ignorance of the Qur'an first and second means more work and less storage is a third meaning.

Considering all that has passed, it is clear that the semantic category rebellious and radical nature of the concept of ignorance and inciting mutiny is little motivation, and a man bold and brazen behavior of any kind is implied forces. So ignorance personal behavior is a natural substance that inhibits petulant desire to have emotions and cannot recognize each other's right and wrong.

The imagination of meekness is in the opposite of ignorance. Patience and meekness is human nature that can alleviate this ignorance ignition and explosion. Meeker and patience is who know how focus on feelings and her/his loving and victor on his/her caprice and if induce in any rate, stay calm and certain and free of affliction.

And but it's coming in anger dipping explanation; dipping in Arabic words is meaning throat or air outer, "that dipping" means that his/her breath has stopped and become quiet. Shahid Motahari says in this relation: when human found angriness, just has a knot status that find in human. Solving of this knot is called dipping like cancer gland that is liquid when put it under the power. On the mental opinion, anger dipping is that human do a work that not only makes arrangement any affection on his/her angriness, but also it has solved that knot is in her/his heart and like an ice that become liquid.

Based on mentioned realities, anger dipping is one of the most correct of meekness and is caused to avoid from anger mutation and aberrant angriness and save human from absurd, acrid and dangerous tempest.

### 2.1 Self-management against angriness:

The aim of self-management against angriness is decrease of excitement feelings and physical induces that is created by angriness.

It seems that all the mental states that people are trying to escape, anger is the most inconsistent. Because anger is too much power people are unable to control it. This is why Imam Ali (AS), the greatest ruler of the soul, that anybody who suppresses his anger:

The greatest monarch is upon his soul who suppresses his anger and kills his lust.

Self-management techniques to deal with anger, with the aim of achieving two are involved: First, the lower the potential to develop into a rage; means the prevention of aggression, and second, to contain and reduce anger when a person is suffering. These two objectives are achieved through methods.

Measures to prevent the emergence of anger and people being trapped in front to keep this disease, is said "Prevention of Wrath".

In terms of impact, prevention is more sensitive to treatment. Therefore, a person who does not want to be angry with, it should be noticed that this animal is not caught, release it, it will be very difficult.

#### a) Prevention of cognitive control:

In general we can say that the majority of mental and emotional disorders, due to lack of knowledge and false beliefs that the person who consistently makes them into sentences in your mind, as far as true statements, are uncontroversial and acceptable in his sight.

For example we can pointed out to absolutists thinking "all or nothing", that is the backing of anger. Irritable people are believed to "all or nothing" theory. The theory of "all or nothing" is the fuel that causes continues the heat and flame of anger, angry.

Man shall use whatever he has to avoid the wrath to have reform the path of his intellectual. We will try to replace negative thoughts to positive thoughts. For example, we should use instead of the "all or nothing" thinking "some people-sometimes," and thinking "why there". Thoughts such as there is a reason that he has wronged me, the human mind is to understand the behavior and this will relieve his mind engaged in misconduct is not of anger.

#### b) Prevented by having realistic expectations:

We will enact laws into their mind that people should behave according to the rules and when people violate our laws, we are stuck with them and their right to know that we are angry and disgusted. Meanwhile, if we ignore the other rules do not permit them to be upset. But when we share of them, our expectation is more realistic instead of others and there is no reason for the anger. Nahjolbalaghe sobering words that come to use it will help to relieve the lot of shock and anger:

My son! Take yourself for scale judgment between yourself and others, so what do you love that your love for others, and what others choose to do for themselves, not friendly.

#### c) Prevent the habit of tolerance:

Habits are acquired behavior that is practiced as a result of the intelligence, finds evidence in a case and later on, be done without the trouble of having to try and seriousness, in appropriate cases. Imam Ali narrated that:

Tongue that you have read everything you get used to it, and your soul is asking you what they have been attuned. Angry people cannot be in restraint of anger because they have a habit of getting angry. Imam says:

Pest austerity (and self-cultivation), is used to dominate.

Practice answering "no" to the anger of the people will strengthen the fight out of anger that makes a man healthy life.

*d) Prevention through replication and Modeling:*

Psychoanalytic school refers to the process of replication unconscious person within its attributes (attitudes and behaviors) will imitate someone else for themselves and imitating the attitudes and behavioral characteristics he feels that he has enough power and the amount of earned. So the hadith is recommended for people with strong interpersonal behavior and emotional care, and positive things they can learn and replicate. Imam Ali says:

If you aren't patient, does not look-like their patience and their binding, because it is little to people who would like to be considered unless they are close.

Human nature that is consummate love is pattern seeking and pattern and thus, one of the best and shortest ways to deal with anger is patient pattern of variability. Thus, Imam Ali (AS) companionship with people of good character as a blessing; Because of this people cause them company as a model for human action can have a significant role in changing his behavior. And this is why Imam Ali (AS) is recommended to people suffering Companion to the patient:

Get up on your patience will be added with gentle companion.

Anger treatment

The important question is what to do in case of rage, "anger stems from stimulating" and "tension" in his being reduced? In the anger treatment, the following methods can be used:

*a) Whitewash:*

Evaluation of any specific position in humans can cause emotional, Hence the origin of most of the anger and discontent of man, the way of thinking and outlook and attitude in dealing with issues and events. Usually, people deal with incidents and accidents, acts of thinking and reasoning to show that the induced currents that occur in the mind and it is consciously or unconsciously, along with an evaluation of the event. Imam Ali (AS) on the interpretation of the impact of events on the behavior of states:

Someone decide for another lion heart has begun to take them.

The reason the man gives his mind to treat others the main cause of "creating hatred" or "forgetting behavior; So Imam, knows self-hatred as a starter. If the person who has bad manners, it is argued that there is definitely a reason for their behavior, bad behavior, he will be forgotten, Otherwise anger and hatred hidden deep in a person is created.

Individual interpretations of the events, an important effect on how to cope with the situation he is angry. To reduce anger, first and foremost way is resentment aroused by and deal with thoughts that the waves. Because this is the first assessment of the primary, the first occurrence of explosive anger stimulates and the next assessment of the flaming fire, are placed on the base; Carol Tavrys says in the psychology of anger:

Everyone who become angry late,... Try to emphasize on the person behavior that make them angry and justify it.

*b) Alienate the sense:*

It may feeling that this right is for person who become angry and hate. He/she has right to become angry on people who make them suffering. It makes you angry and angry to focus on this thinking that we should become angry.

Effective factor of this way is hidden in this part that human can's focus on two subject simultaneously. When he/she focus on a new subject, stop all of the angriness and thinking arrangement. Increasingly, sense pervert help to angriness acquiesce and is a powerful thinking for change the mental status. Imam Ali (AS) says:

Everyone who become angry, if is standing, sit down; because this work lost devil temptation.

Allameh Tabatabayi says in the analyzing of this hadith:

The meaning of hadith saying: "Each person was standing with anger, sit down on land immediately. Because the state of anger and cruelty if the person is breathing palpitations stem Rather than in God (and for her), Emergence of self-esteem will be for air of the documentary and in fact ignorant of Satan's breath stuck, Instead, he will understand the real causes, It was unreal, imaginary unto Toys, in such a situation if you change the mode to give, For example, if you standing, please sit, Others gave up their souls to the Plantation in Plantation, This means that it is possible that the self-delusion of the causes of New toy has been found, As a result neglect from those toys that had angered him, Since the human soul to love mercy, in terms of temperament than of wrath, And therefore that the changes we see in some of the traditions that are unique to sit wrath, but any changes that may be enough.

*Conclusions:*

Anger is a powerful emotion that God has placed in man. And when the human face of danger, or when dealing with the obstacles that he will reach the end of the key objectives is essential for life to become angry again. Based on the rise, anger divided into two categories: rational, anger and irrational anger. Being dominated by anger at the personal, social and spiritual life consequences can be very effective and is inherently dangerous. The decentralized approach is irrational, feelings of pain, physical condition and brevity of life, revealing the flaws of humans, destruction and hatred and hostility, isolation, drowning in sin, according to the detrimental effects that anger control was necessary as a life successful. Imprisonment and stuck in the trap of anger causes events to occur that are non-compensated. Man should control her/himself and be restraint when face to the wrath. In religion literature, self-discipline and self-management is called in the face of anger, "patience" and "angriness dipping". In religious texts the word meekness and wrath dipping recognized are as valuable, both as a sense of character returning to the mastery of the nerves and emotions and self-control, and anger.

Self-management techniques to deal with anger are used to achieve two objectives: First, avoid anger, second, control and reduce anger when someone is suffering from it. These two goals are achievable through a ways. Prevention of cognitive control, prevention by having realistic expectations, preventing the replication of configuration, preventing the habit of tolerance. Anger treatment, the following methods can be used: to justify the behavior of a distraction, silence.

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