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Expressions of Anger and Their Control in The Qur'an: A Psychological Interpretation of the Story of the Prophet Muhammad's (peace be upon him) Anger in Surah Al-Imran, Verse 128

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Abstract

This study aims to analyze the forms of anger regulation, the implementation of self-control, and the boundaries and ethics of anger in Q.S. Āli 'Imrān [3]:128 based on M. Quraish Shihab's interpretation in Tafsir Al-Mishbah. This qualitative study employs library research and descriptive-interpretive content analysis by integrating a tahlili approach to Qur'anic exegesis with the psychological perspective of emotion regulation. The primary sources are the Qur'an and Tafsir Al-Mishbah, while the secondary sources consist of relevant Qur'anic commentaries, books, and scholarly articles. The findings show that Q.S. Āli 'Imrān [3]:128 emphasizes the limitations of human authority in determining a person's ultimate fate, as the decision concerning repentance and punishment belongs solely to Allah. In this context, anger regulation does not take the form of emotional repression but rather cognitive and spiritual reorientation through response control, patience (ṣabr), and the entrusting of ultimate judgment to Allah (tafwīḍ). Its implementation is reflected in the regulation of speech and supplication, as well as the ability to distinguish between upholding justice and judging another person's ultimate fate. The ethical boundaries of anger are defined by two principles: not exceeding the limits of one's legitimate authority and not negating justice or the possibility of repentance. This study formulates a Qur'anic model of emotion regulation that moves from emotional awareness and response control to the recognition of authority limits and ultimately to tafwīḍ to Allah.

Keywords: Anger; Emotion Regulation; *Tafsir Al-Mishbah*; Q.S. Āli 'Imrān [3]:128; *Tafwīḍ.*

Abstrak

Penelitian ini bertujuan menganalisis bentuk pengendalian kemarahan, implementasi pengendalian diri, serta batasan dan etika kemarahan dalam Q.S. Āli 'Imrān [3]:128 berdasarkan penafsiran M. Quraish Shihab dalam *Tafsir Al-Mishbah*. Penelitian menggunakan metode kualitatif dengan jenis penelitian kepustakaan (*library research*) dan teknik analisis isi (*content analysis*) deskriptif-interpretatif, dengan memadukan pendekatan tafsir *tahlili* dan perspektif psikologi regulasi emosi. Sumber primer penelitian adalah Al-Qur'an dan *Tafsir Al-Mishbah*, sedangkan sumber sekunder berupa kitab tafsir, buku, dan artikel ilmiah yang relevan. Hasil penelitian menunjukkan bahwa Q.S. Āli 'Imrān [3]:128 menegaskan keterbatasan otoritas manusia dalam menentukan nasib akhir seseorang, karena keputusan mengenai tobat dan azab merupakan kewenangan Allah. Dalam konteks tersebut, pengendalian kemarahan tidak berbentuk represi emosi, tetapi reorientasi kognitif dan spiritual melalui pengendalian respons, kesabaran (*ṣabr*), dan penyerahan keputusan akhir kepada Allah (*tafwīḍ*). Implementasinya tampak dalam pengendalian ucapan dan doa serta kemampuan membedakan antara penegakan keadilan dan penghakiman terhadap nasib akhir seseorang. Batas etis kemarahan ditentukan oleh dua prinsip, yaitu tidak melampaui kewenangan dan tidak menegasikan keadilan serta kemungkinan tobat. Penelitian ini merumuskan model regulasi emosi Qur'ani yang bergerak dari kesadaran terhadap emosi, pengendalian respons, pembatasan kewenangan, hingga *tafwīḍ* kepada Allah.

Kata Kunci: *Kemarahan; Regulasi Emosi;* Tafsir Al-Mishbah*; Q.S. Āli 'Imrān [3]:128;* Tafwīḍ.

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A. Introduction

Emotions are an integral part of human experience that influence how individuals perceive, evaluate, and respond to various situations in life. Anger is one of the basic human emotions and may arise when a person encounters threats, suffering, injustice, or treatment perceived as harmful.[1] From the Qur'anic perspective, the existence of emotions is not denied; rather, emotions are directed within a moral and spiritual framework. The Qur'an records various human emotional experiences, including fear, hope, sadness, happiness, tranquility, and anger. This diversity indicates that emotions are portrayed not merely as psychological experiences but also as having functions in shaping human behavior, moral orientation, and spiritual development.[2]

A number of studies have shown that the Qur'an employs various terms to describe emotional experiences with different nuances. Fear, for instance, is expressed through terms such as *khawf*, *khashyah*, *ru'b*, and *faza'*, which not only describe psychological conditions but also function to cultivate awareness of God and encourage ethical behavior.[3] Conversely, hope in Allah's mercy constitutes a spiritual orientation that can balance fear and support psychological well-being.[4] Sadness is likewise acknowledged as a human experience, while the Qur'an provides consolation and reassurance when individuals face loss and hardship.[5] Tranquility and a sense of security also occupy an important place through Qur'anic messages and recitation that provide spiritual reassurance to believers.[6] These discussions demonstrate that the Qur'an not only depicts emotions but also provides guidance concerning how emotions should be situated within religious life.

Within this framework, emotions in the Qur'an possess spiritual, psychological, and social functions. At the spiritual level, emotions such as fear and hope can cultivate piety and encourage behavior consistent with religious values.[7] At the psychological level, the

[1] K. Bauer, "Emotion in the Qur'an: An overview," *Journal of Qur'anic Studies* 19, no. 2 (2017): 1–30

[2] T. Lawson, "Divine Attributes and Human Emotions: Joseph's Sentimental Education in Sura 12 of the Qur'an," dalam *Grasping Emotions: Approaches to Emotions in Interreligious and Interdisciplinary Discourse* (2024), 253–70; K. Bauer, "Qur'anic Happiness: Feelings as moral understanding in late antiquity," dalam *The Routledge History of Happiness* (2024), 102–18

[3] Y. Dror, S. Saied, dan B. Amara, "The Grammar of Emotion Verbs in the Qur'ān: A Case Study of the verb Xāfa," *Journal of Semitic Studies* 69, no. 2 (2024): 869–96,; S. F. Al.kahtani, "Translating Words Conveying a Sense of Fear in the Holy Qur'an," conf. paper presented pada International Conference "The Future of Education," 2023

[4] I. Lala, "The Qur'an and Emotional Well-being: Hope and Fear in the Qur'an," *Pastoral Psychology* 72, no. 2 (2023): 245–75

[5] E. K. Khandani, M. M. Nia, dan M. Akbarizadeh, "Specifying the Concept of Sadness in the Holy Qur'an: A Qualitative Analysis," *Journal of Qualitative Research in Health Science* 9, no. 2 (2020): 91–100, Scopus, https://doi.org/10.22062/JQR.2020.91456; H. A. D. Khazaleh dkk., "Expressions of Reassurance in the Quran: A Speech Act Analysis," *Southeastern Philippines Journal of Research and Development* 30, no. 2 (2025): 103–17,

[6] S. A. Y. Al-Galal dkk., "EEG-based Emotion Recognition while Listening to Quran Recitation Compared with Relaxing Music Using Valence-Arousal Model," 2016, 245–50,,

[7] Bauer, "Qur'anic Happiness: Feelings as moral understanding in late antiquity."

internalization of Qur'anic values is associated with tranquility and psychological well-being.[8] At the social level, the Qur'an's emotional discourse also contributes to shaping relationships within families and communities.[9] Engagement with the Qur'an through memorization and reflection has likewise been associated with emotional intelligence and self-regulation.[10] Accordingly, the discussion of emotions in the Qur'an can be directed toward a more specific question: how does revelation provide patterns for managing and directing human emotional responses?

Emotion regulation from a Qur'anic perspective can be identified through various spiritual and ethical mechanisms. Supplication (*du'ā'*) functions not only as a request addressed to Allah but also as a means of shaping an individual's emotional, moral, and spiritual orientation.[11] Faith and righteous deeds are likewise associated with tranquility and psychological stability.[12] The practices of memorizing and reflecting upon the Qur'an are associated with strengthening self-regulation and emotional intelligence[13], while the concept of *nafs* places self-management within the broader framework of psychospiritual well-being.[14] These findings demonstrate the possibility of dialogue between Qur'anic studies and psychology, particularly in understanding the self, behavior, and emotional management.

The relationship between Qur'anic exegesis and psychology has also developed through studies of concepts such as *nafs*, *qalb*, *rūḥ*, and *'aql* as important elements for understanding human beings holistically.[15] Some studies have even developed psychotherapeutic models and interventions that integrate Qur'anic dimensions with psychological approaches.[16] Such interdisciplinary approaches open the possibility of examining the Qur'an's messages concerning emotions through psychological frameworks while maintaining the text and its

[8] Lala, "The Qur'an and Emotional Well-being: Hope and Fear in the Qur'an"; Rassool dan Keskin, "Positioning the self (nafs) in Islāmic psycho-spirituality."

[9] D. Lintang dkk., "Between Supplication and Law: A Balaghah-Based Hermeneutic of Qur'anic Du'a on Family Psychology," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 2 (2025): 706–29.

[10] S. Maulidia, S. Nur, dan D. A. Ramadhani, "The Effect of Memorying The Qur'an on Emotional Intelligence," conf. paper presented pada ACM International Conference Proceeding Series, 2021; Taufik Hidayatulloh dkk., "Cultural Identity in the Book of Tafsir Raudhatul Irfan Fi Ma'rifatil Qur'an by K.H. Ahmad Sanusi," *Jurnal Fuaduna : Jurnal Kajian Keagamaan Dan Kemasyarakatan* 8, no. 1 (Juni 2024): 43–56.

[11] Lintang. *et al*., "Between Supplication and Law: A Balaghah-Based Hermeneutic of Qur'anic Du'a on Family Psychology."

[12] M. M. Al-Domi, "Faith and psychological security in the holy quran," *European Journal of Social Sciences* 32, no. 1 (2012): 52–58,.

[13] Maulidia, Nur, dan Ramadhani, "The Effect of Memorying The Qur'an on Emotional Intelligence"; Hidayatulloh dkk., "Cultural Identity in the Book of Tafsir Raudhatul Irfan Fi Ma'rifatil Qur'an by K.H. Ahmad Sanusi."

[14] Rassool dan Keskin, "Positioning the self (nafs) in Islāmic psycho-spirituality."

[15] Z. Keskin, *Quranic Concepts in Islamic Psychology and Spirituality: Application in the Modern World*, Quranic Concepts in Islamic Psychology and Spirituality: Application in the Modern World (2025), 118, Scopus, https://doi.org/10.4324/9781003494614; Z. Keskin, "The Qalb Model of The Self: A Qurʾānic Psychospiritual Framework," *Australian Journal of Islamic Studies* 11, no. 1 (2026)..

[16] H. Abu-Raiya, "Working with religious muslim clients: A dynamic, quranic-based model of psychotherapy," *Spirituality in Clinical Practice* 2, no. 2 (2015): 120–33.

interpretation as the primary foundation. In this study, the psychological perspective is employed as an analytical instrument for understanding the dimensions of emotion regulation contained within the interpretation, rather than as a replacement for the textual meaning of the Qur'an.

One of the emotions that warrants particular examination within this framework is anger. Anger has an ambivalent character because it may arise as a response to injustice but may also potentially produce actions that exceed proper boundaries when left uncontrolled. The Qur'an does not deny anger as a human experience but instead draws attention to how this emotion should be directed. This is evident, among other instances, in the concept of *al-kāẓimīn al-ghayẓ* in Q.S. Āli 'Imrān [3]:134. However, the issue becomes more complex when anger is situated within the experience of the Prophet Muhammad as both a human being and a messenger.

A relevant context is found in Q.S. Āli 'Imrān [3]:128, which is associated with the events following the Battle of Uhud. The event caused profound suffering among the Muslim community. Hamzah ibn 'Abd al-Muṭṭalib was killed, while the Prophet Muhammad himself was wounded during the battle. In this situation, reports describe the Prophet's emotional response toward several Quraysh leaders who were regarded as responsible for the suffering. Allah then revealed the following verse: "*It is not for you [O Muhammad] to decide whether He turns to them in forgiveness or punishes them, for indeed, they are wrongdoers"* (Q.S. Āli 'Imrān [3]:128).

The verse is important to examine because Allah's admonition concerns not merely the existence of the Prophet's emotion but, more importantly, the direction of its expression and the limits of authority in responding to that emotion. The phrase *laysa laka mina al-amri shay'un* emphasizes that the decision concerning whether repentance is accepted or punishment is imposed belongs to Allah's authority. Thus, the verse opens a space for examining the relationship between anger, self-control, authority, and moral judgment. From the perspective of emotion regulation, intense emotional states do not necessarily have to be translated into impulsive actions. Rather, emotional responses can be directed through changes in the way a situation is interpreted, response control, and orientation toward values.

Studies on the regulation of anger in the Qur'an have been conducted extensively, particularly through Q.S. Āli 'Imrān [3]:134 and Q.S. al-Shūrā [42]:37, which praise the ability to restrain anger. Other studies have examined anger through thematic studies of the stories of the prophets and investigated self-regulation through engagement with the Qur'an (Lukmawati,

Tanjung, & Supriyanto, 2018; Maulidia, 2021; Taufik, 2024).[17] Studies on emotional concepts in the Qur'an have also demonstrated the breadth of the Qur'anic emotional discourse, including discussions of anger.[18] Meanwhile, studies of Q.S. Āli 'Imrān [3]:128 have situated the verse within discussions of the verses admonishing the Prophet Muhammad, including comparisons with Q.S. al-Anfāl [8]:67 and Q.S. al-Tawbah [9]:43. However, such studies have placed greater emphasis on the issue of the Prophet's infallibility (*'iṣmah*) than on the dimension of emotion regulation.[19]

Based on these studies, there remains an opportunity to bring together three aspects: the interpretation of Q.S. Āli 'Imrān [3]:128, the experience of anger in the Prophet Muhammad, and emotion regulation. The novelty of this study lies in reading the verse as an ethical construction of emotional response management through *Tafsir Al-Mishbah* and subsequently engaging it in dialogue with the psychological perspective of emotion regulation. This focus enables the study not merely to view the verse as a theological admonition but also to identify how anger is directed through patience, control of emotional expression, entrusting the final decision to Allah, and awareness of the limits of human authority.

On this basis, this study poses three questions: (1) how is anger regulated in Q.S. Āli 'Imrān [3]:128 based on M. Quraish Shihab's interpretation in *Tafsir Al-Mishbah*[20]; (2) what forms of self-control can be constructed from the verse; and (3) what boundaries and ethical principles concerning anger can be formulated from Q.S. Āli 'Imrān [3]:128? This study aims to analyze the construction of anger regulation in the verse through the perspective of *Tafsir Al-Mishbah* and its dialogue with the psychology of emotion regulation. Accordingly, this study is expected to contribute to the development of tafsir-psychology studies, particularly by demonstrating how the Qur'an not only portrays human emotional experiences but also provides ethical orientations concerning how such emotions should be expressed and regulated.

B. Methods

This study employs a qualitative approach using library research. The research data are derived from written sources relevant to Q.S. Āli 'Imrān [3]:128, the anger experienced by the Prophet Muhammad, M. Quraish Shihab's interpretation, and the concept of emotion

[17] Lukmawati Lukmawati, Faisal Tanjung, dan Jhon Supriyanto, "Al-Qur'an Itu Menjaga Diri: Peranan Regulasi Diri Penghafal Al-Qur'an," *Psikis : Jurnal Psikologi Islami* 3, no. 2 (2017): 94–105, : Maulidia, Nur, dan Ramadhani, "The Effect of Memorying The Qur'an on Emotional Intelligence."

[18] Miftah Ulya, Nurliana, dan Sukiyat, "Pengelolaan Dan Pengendalian Emosi Negatif Perspektif Al Quran," *El-Umdah* 4, no. 2 (Desember 2021): 159–84, https://doi.org/10.20414/elumdah.v4i2.4229.

[19] Imam Mukhlis, "Makna Ayat-Ayat Teguran Terhadap Nabi Muhammad SAW (Studi Analisis Surat Ali Imran: 128, Al-Anfal: 67, Al-Taubah: 43, Dan Al-Kahfi: 23-24," *Jurnal Tafsere* 10, no. 2 (Januari 2023): 133–53, https://doi.org/10.24252/jt.v10i2.35564.

[20] M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002), 2:232–35.

regulation. Rather than relying on field data, the study focuses on reading, interpreting, and analyzing textual sources related to the research topic.

The data sources consist of primary and secondary sources. The primary sources are the Qur'an and its translation, as well as *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an* by M. Quraish Shihab, particularly his interpretation of Q.S. Āli 'Imrān [3]:128. The secondary sources include relevant Qur'anic commentaries, works on Islamic psychology and emotions, theories of emotion regulation, and scholarly journal articles addressing emotions, anger, self-control, and Qur'anic psychology.

Data were collected through documentary research by compiling, reading, and recording relevant information from the selected sources. The primary data were examined by considering the wording of the verse, its historical context and *asbāb al-nuzūl*, as well as M. Quraish Shihab's interpretation. Secondary sources were used to enrich the interpretation and facilitate a dialogue between Qur'anic exegesis and the psychological perspective of emotion regulation.

The data were analyzed using content analysis with a descriptive-interpretive approach. The analysis consisted of four stages: (1) analyzing the text and context of Q.S. Āli 'Imrān [3]:128; (2) examining M. Quraish Shihab's interpretation through a *tahlili* approach; (3) categorizing the findings into three analytical dimensions, namely anger regulation, the implementation of self-control, and the boundaries and ethics of anger; and (4) interpreting the findings through the psychological concept of emotion regulation. Psychology is positioned as an analytical perspective, while the Qur'an and its exegesis remain the primary foundation of interpretation. The validity of the interpretation is maintained through comparison among the Qur'anic text, Qur'anic exegesis, *asbāb al-nuzūl* reports, and relevant scholarly literature.

C. Discussion

1. Q.S. Āli 'Imrān [3]:128: The Context of Revelation and the Limits of Prophetic Authority

Q.S. Āli 'Imrān [3]:128 is an important verse for understanding the relationship between the emotional experience of the Prophet Muhammad, divine admonition, and the limits of human authority in making decisions concerning others. Allah SWT states:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

> *It means: "It is not for you [O Muhammad] to decide whether Allah will accept their repentance or punish them, for indeed, they are wrongdoers" (Q.S. Āli 'Imrān [3]:128).*

According to reports concerning the *asbāb al-nuzūl*, this verse is associated with the events following the Battle of Uhud. The defeat of the Muslims in the battle caused profound suffering. Hamzah ibn 'Abd al-Muṭṭalib was killed, while the Prophet Muhammad himself was wounded. In this situation, the Prophet demonstrated an

emotional response toward the Quraysh, who were regarded as responsible for the suffering experienced by the Muslim community. Reports related to this verse indicate that the Prophet supplicated against a number of Quraysh leaders, after which Allah revealed the admonition in Q.S. Āli ‘Imrān [3]:128. This context is important because it demonstrates that the verse did not emerge independently of an emotional experience but was revealed within a situation involving conflict, loss, and suffering experienced by the Prophet and the Muslim community.

In studies of emotions in the Qur’an, emotional experiences are not necessarily presented as something that must be eliminated. Emotions may constitute part of human experience that is subsequently directed toward responses consistent with moral and spiritual values. Therefore, the context of the Prophet’s anger in this verse needs to be distinguished between the emergence of emotion and the action resulting from that emotion. This distinction is important in the study of emotion regulation because managing emotions does not necessarily mean eliminating or suppressing them, but rather directing their expression so that it does not exceed legitimate boundaries.[21] In the context of Q.S. Āli ‘Imrān [3]:128, the divine admonition is therefore more appropriately understood as guidance concerning response and authority rather than as a denial of the Prophet’s emotional experience.

M. Quraish Shihab, in *Tafsir Al-Mishbah*, pays particular attention to the phrase لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ (*laysa laka mina al-amri shay’un*), which indicates that the Prophet did not possess authority to determine this matter. According to Shihab, whether they would be given the opportunity to repent or receive punishment rests entirely with Allah.[22] Thus, the verse emphasizes the limits of prophetic authority while demonstrating that the ultimate fate of an individual does not fall within human authority, regardless of the high status that person may possess. This interpretation demonstrates that Allah’s admonition was not intended to diminish the Prophet’s status, but rather to affirm the principle of *tawḥīd* that ultimate authority over human destiny belongs exclusively to Allah.

This interpretation is also consistent with Mukhlis’s study of the verses admonishing the Prophet Muhammad, which places Q.S. Āli ‘Imrān [3]:128 alongside other verses, including Q.S. al-Anfāl [8]:67 and Q.S. al-Tawbah [9]:43. The study demonstrates that the verses admonishing the Prophet possess a dimension of divine education and are related to the guidance of the Prophet’s decisions in particular

[21] M. Darwis Hude, *Emosi: Penjelalajahan Religio Psikologis* (Erlangga, 2006), 162.
[22] Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an*, 2:232–35.

contexts.[23] Thus, Q.S. Āli ‘Imrān [3]:128 does not merely concern an individual experiencing anger, but also addresses the boundary between human action and divine authority.

An important aspect of *Tafsir Al-Mishbah* is its attention to the human dimension of the Prophet. Shihab does not position this verse merely as a condemnation of the Prophet, but rather as a correction of the direction (*tashḥīḥ al-ittijāh*) of a response that can be understood as humanly comprehensible but nevertheless needs to be directed in accordance with divine guidance.[24] From this perspective, the experience of anger is not necessarily a moral problem in itself; the central issue lies in how the emotion is expressed and directed. This understanding is also consistent with studies of emotion regulation in the Qur’an that view the management of emotional responses as part of the formation of behavior consistent with religious values.

Thus, Q.S. Āli ‘Imrān [3]:128 demonstrates two fundamental principles. First, anger may emerge as a human response to suffering and injustice. Second, anger does not legitimize exceeding the limits of one’s authority or assuming a decision that belongs to Allah. The event also demonstrates a process of divine *tarbiyah* in which the Prophet is guided to return the ultimate decision to Allah. Therefore, this verse provides an important foundation for analyzing emotion regulation not as an attempt to eliminate anger, but as a process of directing emotional responses so that they remain within the boundaries of authority, justice, and Qur’anic values. This principle provides the basis for the subsequent discussion of anger regulation from the perspective of *Tafsir Al-Mishbah*.

2. Reorienting Anger: From Affective Response to Cognitive Regulation

The first research question concerns the form of anger regulation presented through Q.S. Āli ‘Imrān [3]:128. Based on an examination of *Tafsir Al-Mishbah*, anger regulation in this verse is not primarily presented as repression or the forced suppression of emotion, but rather as a reorientation of how the emotional situation is understood and how actions arising from that emotion are directed. The Prophet Muhammad was situated in circumstances that could understandably evoke anger as a result of the suffering and treatment he experienced during the Battle of Uhud. However, revelation directed him not to allow this emotional experience to become the basis for assuming the authority to determine the fate of others. Thus, the central point of anger regulation in this verse lies in distinguishing between the emergence of an emotion and the authority to determine an action or ultimate judgment.

[23] Mukhlis, “Makna Ayat-Ayat Teguran Terhadap Nabi Muhammad SAW (Studi Analisis Surat Ali Imran.”
[24] Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an*, 2:231.

Within James J. Gross's psychological framework of emotion regulation, this mechanism can be examined through the concept of *cognitive reappraisal*, namely, an emotion-regulation strategy that involves changing the appraisal or interpretation of an emotion-eliciting situation so that the resulting emotional and behavioral responses can be directed differently.[25] In the context of Q.S. Āli 'Imrān [3]:128, the verse shifts the Prophet's orientation from potentially determining the fate of those regarded as guilty toward recognizing that decisions concerning repentance and punishment belong to Allah. Thus, *reappraisal* in this analytical reading does not mean altering the fact that injustice has occurred, but rather changing the subject's position toward the consequences of that injustice: from the impulse to determine retribution toward entrusting the decision to Allah. This pattern demonstrates that emotion regulation can occur through a change in perspective toward a situation, rather than merely through the cessation of emotional expression.

This pattern is related to the concept of *kazm al-ghayẓ* (restraining anger), which is explicitly mentioned in Q.S. Āli 'Imrān [3]:134. The verse praises those who are able to restrain their anger and forgive the faults of others.[15] From the perspective of emotional control, *kazm al-ghayẓ* indicates the ability to regulate emotional impulses before they develop into actions that exceed proper boundaries. Nevertheless, the two verses emphasize different dimensions. Q.S. Āli 'Imrān [3]:134 presents a general principle concerning anger regulation for believers, whereas Q.S. Āli 'Imrān [3]:128 addresses the issue within the context of prophethood, leadership, and the limits of authority in determining the fate of others. The two verses can therefore be read as complementary: verse 134 emphasizes the regulation of the impulse to anger, while verse 128 emphasizes the restriction of actions and authority arising from an emotional situation.[26]

Darwis Hude argues that emotional management may occur through several patterns, including repression, sublimation, and controlled expression. Repression involves suppressing an emotion without addressing its underlying source; sublimation redirects emotional energy toward more constructive forms of action; while controlled expression allows emotions to be expressed within morally and religiously acceptable boundaries.[27] When this framework is employed as an analytical perspective, the response depicted in Q.S. Āli 'Imrān [3]:128 is closer to controlled expression that is subsequently directed toward *tafwīḍ* than to repression. The Prophet is not portrayed as being required

[25] James J. Gross, "The Emerging Field of Emotion Regulation: An Integrative Review," *Review of General Psychology* 2, no. 3 (September 1998): 271–99, https://doi.org/10.1037/1089-2680.2.3.271.

[26] Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, 2:240.

[27] Hude, *Emosi*, 162.

to deny his emotional experience; rather, he is directed not to make his emotion the basis for determining a matter beyond his authority.

At this point, *tafwīḍ* becomes important because it demonstrates the spiritual dimension of emotion regulation. Entrusting a matter to Allah does not mean adopting a passive attitude toward injustice, but rather acknowledging that human beings have limits in determining the ultimate outcome of a matter. The anger that initially had the potential to be expressed through supplication against others is subsequently repositioned within the framework of Allah's will and judgment. Accordingly, anger regulation in this verse can be understood as a process of emotional-spiritual reorientation: acknowledging anger as a human experience, regulating its expression, and then entrusting the ultimate decision to Allah. This pattern demonstrates that emotion regulation from a Qur'anic perspective is not synonymous with eliminating emotion, but with the ability to situate emotion, expression, and action within appropriate moral and authoritative boundaries.

3. Tafwīḍ, Ṣabr, and Response Control as Mechanisms of Emotion Regulation

The second research question concerns the implementation of self-control that can be derived from Q.S. Āli 'Imrān [3]:128 in the broader context of human life. If, in the previous discussion, anger control was understood as a reorientation of emotion and a limitation on action, the implementation stage reveals three interrelated mechanisms, namely *ṣabr*, *tafwīḍ*, and the control of verbal and behavioral responses. An examination of *Tafsir Al-Mishbah* indicates that the admonition contained in this verse does not remain limited to the historical context of the Prophet Muhammad, but also contains exemplary values (*uswah*) that can be transformed into principles applicable to human life.[28] Thus, the implementation of self-control does not mean eliminating emotion, but rather regulating how an individual responds to emotion within the framework of revealed values.

First, *ṣabr* as the ability to delay impulsive responses. In the context of this verse, patience should not be understood as a passive attitude toward injustice. Rather, *ṣabr* is more appropriately understood as the ability to maintain a moral orientation when an individual is under emotional pressure. The Prophet Muhammad experienced suffering and faced painful treatment, yet the admonition in Q.S. Āli 'Imrān [3]:128 indicates that such an emotional condition must not shift the limits of authority in determining the final judgment concerning another party. Thus, patience has a regulatory dimension: it creates a space between the emergence of anger and the enactment of a response. Within the

[28] Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, 2:233–37.

framework of the psychology of emotion, this ability to create such a pause allows individuals to reevaluate their responses before expressing them.[29]

Second, *tafwīḍ* as entrusting the final decision to Allah. Q.S. Āli 'Imrān [3]:128 places matters concerning repentance and punishment within the domain of Allah's decision. This principle can be understood as a form of self-control through the recognition of the limitations of human authority. An individual nevertheless has the obligation to make *ikhtiyār*, uphold justice, offer advice, and take necessary actions within the scope of his or her authority. However, the final outcome and absolute judgment concerning a person do not belong to human beings. This pattern is relevant in social life when an individual faces slander, insults, conflict, or unjust treatment. Individuals may pursue lawful and proportionate mechanisms of resolution, but they should not use anger as a justification for unilaterally determining the salvation or destruction of another person. This principle of entrusting the final outcome demonstrates that emotion regulation from a Qur'anic perspective has a spiritual dimension that cannot be reduced to behavioral control alone.

Third, the control of verbal responses and supplication. The context of the verse's revelation demonstrates the importance of controlling the forms through which anger is expressed, particularly when such expressions contain definitive judgments concerning other people. From this perspective, supplication is not merely an expression of feeling, but can also function as a form of verbal action that reflects an individual's position toward a person perceived to be at fault. Allah's admonition directs the Prophet not to assume authority over determining whether a person will receive repentance or suffer punishment. Therefore, verbal control can be understood as part of *self-regulation*: an individual becomes aware of his or her emotions, recognizes the impulse to respond, and then limits expressions that have the potential to exceed moral boundaries and the limits of his or her authority. This value is relevant to character education because it cultivates humility, caution in speech, and the ability to suspend judgment toward others.

These three mechanisms demonstrate the relationship between *ṣabr*, *tafwīḍ*, and response control. *Ṣabr* provides the capacity to restrain impulsive tendencies; *tafwīḍ* provides a transcendent orientation by entrusting the final outcome to Allah; while response control ensures that emotions are not manifested through actions or speech that exceed appropriate boundaries. From the perspective of Islamic psychology, this pattern has similarities with the concept of self-regulation, which encompasses awareness of

[29] Hude, *Emosi*, 165; Gross, "The Emerging Field of Emotion Regulation."

internal states, management of impulses, and the direction of behavior based on particular goals and values.[30] Literature on emotion management from the Qur'anic perspective also indicates that emotional control is related to an individual's ability to direct emotional responses so that they remain within a moral and spiritual framework.[31]

Thus, emotion regulation in Q.S. Āli 'Imrān [3]:128 can be understood as a process that moves from emotion toward awareness, from awareness toward response control, and from response control toward entrusting the outcome to Allah. This model does not require individuals to deny their anger, but teaches them not to allow anger to become the basis for decisions that exceed the limits of their authority. In this context, *tafwīḍ* provides a transcendent dimension to emotion regulation: human beings continue to act responsibly within the sphere of their legitimate authority, while the final decision concerning another person's fate is entrusted to Allah. This pattern also broadens the understanding of emotion regulation from merely the ability to control behavior to the ability to organize the relationship between emotion, action, moral values, and awareness of human limitations.

4. The Ethics of Anger and a Qur'anic Model of Emotion Regulation in the Perspective of Tafsir Al-Mishbah

The third research question concerns the boundaries and ethics of anger that can be derived from Q.S. Āli 'Imrān [3]:128, as well as how the verse can be formulated into a model of emotion regulation from the perspective of *Tafsir Al-Mishbah*. An examination of the verse indicates that the central issue does not lie in the emergence of anger itself, but rather in the direction and consequences of the responses arising from that anger.[32] In this context, two prominent ethical boundaries can be identified: the boundary of authority and the boundary of justice. These two boundaries subsequently form a pattern of emotion regulation that connects emotional awareness, response control, recognition of human limitations, and the entrusting of the final decision to Allah.

The first boundary concerns authority (*al-amr*). The phrase *laysa laka mina al-amri shay'un* emphasizes that the Prophet Muhammad, despite his position as the Messenger of Allah, did not possess absolute authority to determine whether a person would receive forgiveness or suffer punishment. Such decisions belong to Allah's authority. In *Tafsir Al-Mishbah*, this affirmation indicates that human beings must recognize the limits of

[30] Hude, *Emosi*, 256.

[31] Ulya, Nurliana, dan Sukiyat, "Pengelolaan Dan Pengendalian Emosi Negatif Perspektif Al Quran"; Maulidia, Nur, dan Ramadhani, "The Effect of Memorying The Qur'an on Emotional Intelligence"; Rifki Taufik, "Hubungan Kematangan Emosi Dengan Perilaku Agresif Pada Siswa SMK," *Empati : Jurnal Bimbingan Dan Konseling* 11, no. 2 (Oktober 2024): 260–73, https://doi.org/10.26877/empati.v11i2.17680.

[32] Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, 2:235.

their sphere of authority and refrain from assuming matters that belong exclusively to Allah.[33] Accordingly, anger cannot serve as a justification for making decisions that fall beyond the limits of one's legitimate authority. This principle has broad social relevance, particularly in preventing tendencies toward taking the law into one's own hands, stigmatization, and the imposition of final moral judgments upon individuals perceived to be at fault.

The second boundary concerns justice. The verse concludes with the statement *fa-innahum ẓālimūn*, indicating that the parties referred to in the verse were indeed committing injustice. However, acknowledging such wrongdoing does not mean that human beings acquire the authority to determine the ultimate judgment concerning them. Within Shihab's interpretation, Allah's decision concerning repentance or punishment rests upon His perfect knowledge and wisdom. This provides an important lesson concerning the distinction between judging an action as wrong and determining the ultimate fate of its perpetrator. A person may reject injustice and uphold justice, but this does not entitle that person to close the possibility of repentance or assume a decision that belongs to Allah.

This principle can be examined through the perspective of emotion-regulation psychology. Gross explains that when individuals encounter emotionally charged situations, their appraisal of those situations influences the emotional and behavioral responses that follow.[34] Under conditions of intense emotion, an individual's attention may become increasingly focused on the source of anger, potentially narrowing the appraisal of the situation. Therefore, emotional regulation requires the ability to create psychological distance between the stimulus, appraisal, and response. Q.S. Āli 'Imrān [3]:128 can be read within this framework: revelation redirects attention away from the impulse to determine the fate of those perceived to be at fault and toward the recognition that the final decision belongs to Allah. Thus, emotion regulation occurs through a change in orientation and the limitation of responses, rather than through the denial of the existence of anger.

This ethical framework is also connected to other verses containing admonitions directed toward the Prophet Muhammad, such as Q.S. al-Anfāl [8]:67 and Q.S. al-Tawbah [9]:43. Although the contexts of these verses differ, the pattern demonstrates Divine guidance concerning the Prophet's decisions in situations requiring strategic and moral consideration. Mukhlis argues that verses containing admonitions directed toward the

[33] Shihab, 2:237–39.
[34] Gross, "The Emerging Field of Emotion Regulation."

Prophet can be understood as part of a process of Divine guidance and education for him.[35] In the context of Q.S. Āli ‘Imrān [3]:128, this guidance specifically demonstrates that even a high spiritual position does not remove the human limitation concerning decisions that belong exclusively to Allah.

When related to Hude’s model of emotion management, this pattern cannot be entirely characterized as repression. Repression involves suppressing emotion without providing sufficient space to address its underlying source or expression, whereas emotion regulation from a Qur’anic perspective instead directs emotion toward a more appropriate response.[36] In this verse, anger is not negated; rather, its expression and behavioral consequences are constrained. Anger is redirected through *ṣabr*, response control, and *tafwīḍ* to Allah. Accordingly, the resulting model can be understood as spiritual-emotional regulation, namely a process in which emotional experience is acknowledged, impulsive responses are controlled, and the final decision is subsequently entrusted to transcendent authority.

Based on this overall reading, a Qur’anic model of emotion regulation in Q.S. Āli ‘Imrān [3]:128 can be formulated into four stages. First, emotional awareness, namely acknowledging the emergence of anger as a human response to suffering or injustice. Second, response control, namely creating a distance between emotion and action so that anger is not immediately translated into speech or decision-making. Third, limitation of authority, namely recognizing that an individual possesses authority only within the sphere for which he or she is responsible. Fourth, tafwīḍ, namely entrusting the final outcome to Allah after human beings have fulfilled their efforts and obligations proportionately.

This model demonstrates that emotion regulation from a Qur’anic perspective does not stop at the ability to “restrain anger,” but encompasses the ordering of the relationship between emotion, action, authority, justice, and orientation toward Allah. Within this framework, self-control does not mean losing the courage to oppose injustice. Rather, an individual may continue to act firmly against wrongdoing without allowing anger to transform him or her into a party that exceeds appropriate boundaries. This is consistent with studies of emotion management from the Qur’anic perspective, which position

[35] Mukhlis, “Makna Ayat-Ayat Teguran Terhadap Nabi Muhammad SAW (Studi Analisis Surat Ali Imran.”
[36] Hude, *Emosi*, 256.

response control as part of the formation of behavior oriented toward moral and spiritual values.[37]

Thus, the contribution of Q.S. Āli ‘Imrān [3]:128 to the understanding of emotion regulation lies in its affirmation that emotion does not need to be eliminated, but rather must be situated within appropriate boundaries. Anger may constitute a response to injustice, but it must not develop into a final judgment; justice must still be upheld, but decisions concerning repentance and punishment must be entrusted to Allah. From the perspective of *Tafsir Al-Mishbah*, this pattern demonstrates an integration of psychological and spiritual dimensions: human beings regulate their responses, recognize the limitations of their authority, uphold justice, and ultimately entrust the outcome to Allah. This model makes emotion regulation in the verse not merely a matter of individual psychology, but also a matter of ethics, leadership, and moral responsibility.

D. Conclusion

Based on the findings of this study on the expression and regulation of anger in Q.S. Āli ‘Imrān [3]:128 through the perspective of *Tafsir Al-Mishbah*, three main findings can be formulated. First, anger regulation in this verse does not demonstrate a pattern of emotional repression or elimination, but rather a process of reorienting the emotional response. The anger of the Prophet Muhammad in the context of suffering and injustice is understood as a human experience, but its expression is directed so that it does not develop into a decision that exceeds the limits of legitimate authority. From a psychological perspective, this process can be understood as a change in orientation or *cognitive reappraisal*, while spiritually it is manifested through *tafwīḍ*, namely entrusting the final decision concerning repentance and punishment to Allah.

Second, the implementation of self-control derived from the verse occurs through the interconnectedness of *ṣabr*, response control, and *tafwīḍ*. *Ṣabr* functions to delay impulsive responses when facing provocation or suffering; response control directs speech, supplication, and action so that they do not exceed appropriate boundaries; while *tafwīḍ* places the final outcome within Allah’s authority after human beings have fulfilled their efforts and obligations. Thus, self-control in this verse should not be equated with passivity, but rather understood as the ability to regulate emotional responses without losing moral and spiritual orientation.

Third, the ethics of anger in Q.S. Āli ‘Imrān [3]:128 are constrained by two principles: the limits of authority and the limits of justice. Anger cannot serve as a basis for assuming

[37] Ulya, Nurliana, dan Sukiyat, “Pengelolaan Dan Pengendalian Emosi Negatif Perspektif Al Quran”; Maulidia, Nur, dan Ramadhani, “The Effect of Memorying The Qur’an on Emotional Intelligence”; Taufik, “Hubungan Kematangan Emosi Dengan Perilaku Agresif Pada Siswa SMK.”

authority that does not belong to human beings, particularly in determining a person's ultimate fate. At the same time, acknowledging a person's wrongdoing or injustice does not justify eliminating the possibility of repentance or issuing a final judgment concerning that person. Based on these three findings, this study formulates a Qur'anic model of emotion regulation that moves from emotional awareness, to response control, to the limitation of authority, and ultimately to *tafwīḍ* to Allah.

This model demonstrates that the Qur'anic perspective on anger is not oriented toward eliminating emotion, but toward organizing the relationship between emotion, action, justice, authority, and transcendent orientation. These findings contribute to the development of psychological approaches to Qur'anic exegesis while also opening possibilities for applying Qur'anic values to character education and social conflict management. Future research may expand this inquiry by comparing the interpretation of Q.S. Āli 'Imrān [3]:128 in *Tafsir Al-Mishbah* with contemporary exegetical works and tafsir that employ psychological approaches, thereby enabling a more comparative and comprehensive understanding of the Qur'anic construction of emotion regulation.

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