

Disputing Among Believers

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَغْدَانَهُمْ أَجْمَعِينَ

‘Disputing Among Believers’

Summary:

Disputing with the people, let alone with believers, is discouraged in Islam. When one gets involved in disputes, one is considered part of the disputants. For participating in disputes, there is perdition and loss of honour.¹² Someone who broadcasts someone’s obscenity, becomes like the one who has committed it.¹³ There are blessings in pardoning, being lenient and swallowing anger.

Amir Al-Momineen^{-asws} said: ‘Pardon (shake hands with) your enemy, and even if it is abhorrent, for it is from what Allah^{-azwj} Mighty and Majestic has Commanded His^{-azwj} servants with. He^{-azwj} Says: **Repel (evil) by that which is best, So, if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35].**¹⁴

Amir Al-Momineen^{-asws} says about a devout believer: ‘He meets the foolish by turning away from him and neglecting to answer; the people will be your helpers, because the one who answers the foolish and suffices him has placed the firewood upon the fire.’¹⁵

Disputing is Forbidden:

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَمْ يَزَلْ جَبْرِئِيلُ ع يَنْهَانِي عَنْ مُلَاحَاةِ الرِّجَالِ كَمَا يَنْهَانِي عَنْ شُرْبِ الْخَمْرِ وَ عِبَادَةِ أَوْثَانٍ.

Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} did not cease to forbid me^{-saww} from disputing with the men just as he^{-as} forbade me^{-saww} from drinking the wine and worshipping the idols...’ (an extract).⁶

ختص، الإختصاص قَالَ الصَّادِقُ ع إِنَّكَ وَ عَدَاوَةُ الرِّجَالِ فَإِنَّهَا تُورِثُ الْمَعْرَةَ وَ تُبْذِرُ الْعُورَةَ.

(The book) ‘Al Ikhtisaas’ –

‘Al-Sadiq^{-asws} said: ‘Beware of enmity of the men, for it inherits the loss of honour and manifests the disgrace.’⁷

¹ Bihar Al-Anwaar V 101 – The Book of Rulings – CH 6 H 1

² Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 9

³ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 3

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 58 a

⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 61

⁶ Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 6 H 28

⁷ Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 9

تَخَجُّجُ الْبَلَاغَةِ، فِي حَدِيثِهِ ع أَنَّ لِلْخُصُومَةِ قُحْمًا.

(The book) 'Nahj Al-Balagah' -

In his^{-asws} Hadeeth: 'For the disputes there is ruination.'⁸

وَقَالَ ع لَا تُمَارِئَنَّ سَفِيهًا وَلَا خَلِيمًا فَإِنَّ الْخَلِيمَ يُغْلِبُكَ وَالسَّفِيهَ يُرْدِيكَ.

And he said: 'Neither have bitter arguments with a foolish one nor a lenient one, for the lenient will melt you down (embarrass you with forbearance) and the foolish one will regress you.'⁹

نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُشَاجِرُ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

(The book) 'Nawadir' of Al Rawandy – by his chain,

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The quarrelsome, neither an exchange nor replacement will be Accepted from him.'

قِيلَ يَا رَسُولَ اللَّهِ ص وَمَا الْمُشَاجِرُ

'It was said: 'O Rasool-Allah^{-saww}! And what is the quarrelsome?'

قَالَ الْمُصْأَرُ لِأُمَّتِي الطَّاعِنُ عَلَيْهَا.

'He^{-saww} said: 'The challenger of my^{-saww} community, the taunting upon it.'¹⁰

وَقَالَ ع مَنْ ضَنَّ بِعَرَضِهِ فَلْيَدْعِ الْمَوَاءَ.

And he^{-asws} (Imam Ali^{-asws} Ibn Abi Talib^{-asws}) said: 'One (wanting to) protect the honour, let him leave the bitter arguments.'¹¹

النَّورُ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشْبَعَ الْفَاجِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

(Surah) Al Noor: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, [24:19]**

الْحِجَرَاتِ وَلَا يَحْسَبُوا

(Surah) Al Hujuraat: **nor should you spy [49:12]**

⁸ Bihar Al-Anwaar V 101 – The Book of Rulings – CH 6 H 1

⁹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 9 b

¹⁰ Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 9 c

¹¹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 10 d

فس، تفسير القمي أبي عن ابن أبي عمير عن هشام عن أبي عبد الله ع قال: مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْ عَيْنَاهُ وَ سَمِعَتْ أُذُنَاهُ كَانَ مِنَ الَّذِينَ قَالَ اللَّهُ - إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَتَّبِعَ الْفَاحِشَةَ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Hisham,

‘From Abu Abdullah^{-asws} having said: ‘One who says regarding a Momin what his eyes have seen and his ears have heard, he would be from those Allah^{-azwj} Said: ***Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19].***’¹²

الأمالي للصدوق في مناهي النبي ص ألا و من سمع فاحشة فأفشأها فهو كالأبي أأأأ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet^{-saww}: ‘Indeed! And the one hears an obscenity, so he spreads it, so he is like the one who has committed it.’¹³

الأمالي للصدوق محمد بن أحمد الأسدي عن يعقوب بن يوسف عن عمر بن إسماعيل عن حفص بن غياث عن بُرد بن سنان عن مَكْحُول عن واثلة بن الأسقع قال قال رسول الله ص لا تُظهر الشَّمَاتَةَ بِأَخِيكَ فَرَحَمَهُ اللَّهُ وَ يَبْتَلِيكَ.

(The book) ‘Al Amaali of Al Sadouq – Muhammad Bin Ahmad Al Asady, from Yaqoub Bin Yusuf, from Umar Bin Ismail, from Hafs Bin Giyas, from Burd Bin Sinan, from Mak’houl, from Wasila Bin Al Asqa’a who said,

Rasool-Allah^{-saww} said: ‘Do not schadenfreude (speak of faults) of your brother, lest God have mercy on him and test you.’¹⁴

معاني الأخبار بهذا الإسناد عن محمد بن سنان عن حذيفة بن منصور قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع شَيْءٌ يَقُولُهُ النَّاسُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ

(The book) ‘Ma’any Al Akhbar’ – By this chain, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I said to Abu Abdullah^{-asws}, ‘There is something the people are saying, ‘Nakedness of the Momin is prohibited unto the Momin.’’

قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا عَوْرَةُ الْمُؤْمِنِ أَنْ يَرَاهُ يَتَكَلَّمُ بِكَلَامٍ يُعَابُ عَلَيْهِ فَيَحْفَظُهُ عَلَيْهِ لِيُعَرِّضَ بِهِ يَوْمًا إِذَا غَضِبَ.

‘He^{-asws} said: ‘It isn’t where you are going (with it). But rather the nakedness of the Momin is seeking him speaking with a speech he can be faulted upon, so he preserves it upon him in order to fault him with it one day when he is angered.’¹⁵

ثواب الأعمال ابن المتوكل عن محمد بن يحيى عن سهل عن يحيى بن المبارك عن ابن جبلة عن محمد بن الفضل عن أبي الحسن موسى ع قال: قُلْتُ لَهُ جَعَلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يُبْلَغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُ لَهُ فَأَسْأَلُهُ عَنْهُ فَيُنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ ثِقَاتٌ

¹² Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 2

¹³ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 3

¹⁴ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 5

¹⁵ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 8

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Sahl, from Yahya Bin Al Mubarik, from Abu Jabalah, from Muhammad Bin Al Fuzeil,

From Abu Al-Hassan Al-Musa^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The man from my brethren, something reaches me from him which I dislike for him. So I ask about it and he denies that, and I have been informed about it by reliable people.'

فَقَالَ لِي يَا مُحَمَّدُ كَذَبَ سَمْعَكَ وَبَصَرَكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ قَسَامَةً وَقَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَكَذِّبْهُمْ وَلَا تُذَيِّعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَتَهْدِمُ بِهِ مَرْوَنَهُ فَتَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ- إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ.

'He^{asws} said to me: 'O Muhammad! Belie your hearing and your sight. Even if fifty (persons) were to testify in your presence swearing, and he says to you a word, ratify him and belie them, and do not broadcast anything against him shaming him with it and demolishing his personality by it, so you will be from those Allah^{azwj} Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19].**'¹⁶

سن، المحاسن في رواية زُرارة عَنْ أَبِي جَعْفَرٍ قَالَ: إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاحِيَ الرَّجُلَ عَلَى الدِّينِ فَيُخَصِّي عَلَيْهِ عَثَرَاتِهِ وَزَلَّاتِهِ لِيُعَنِّفَهُ بِهَا يَوْمًا مَا.

(The book) 'Al Mahasin' – In a report by Zurara,

'From Abu Ja'far^{asws} having said: 'The closest of what the servant can be to Kufr is when the man establishes brotherhood upon the religion, then he counts his stumbles and his slips, in order to rebuke him with it one day.'¹⁷

كَتَرُ الْكَرَاجِكِيِّ، قَالَ لُقْمَانُ مَنْ لَا يَكْظِمُ غَيْظَهُ يُشْمِتْ عَدُوَّهُ.

(The book) 'Kanz' of Al Karajaky' –

'Luqman^{as} said: 'One who does not swallow his anger, his enemies will gloat (over him).'¹⁸

Never Call out for a Fight:

Amir ul-Momineen^{asws} would wait and avoid a confrontation, as one can see from the months of deliberations and observations of patience by Amir ul-Momineen^{asws} prior to the Battle of Safween. Even during the battle of Safween, Imam Ali^{asws} said to his^{asws} son, (Imam Hassan^{asws}):

وَقَالَ ع لِابْنِهِ الْحُسَيْنِ ع لَا تَدْعُوَنَّ إِلَى مُبَارَاةٍ وَ إِنْ [فَإِنْ] دُعِيَْتَ إِلَيْهَا فَأَجِبْ فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ وَ الْبَاغِي مَصْرُوعٌ

¹⁶ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 11

¹⁷ Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 13

¹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 77

Imam Ali^{asws} Ibn Abu Talib^{asws} said: 'Do not challenge anyone to a duel (fight), but if you are called upon to duel, (only then) respond, because one who calls to a fight is an oppressor, and the oppressor is always defeated.'¹⁹

Continue on your way when someone is Insulting:

فَقُلْتُ لَهُ يَا سَيِّدِي لَمْ أَعْلَمْ مَا فِي رِجْلِ الْبَابِ فَقَالَ وَ لَمْ احْتَجَّتْ أَنْ تَعْمَلَ عَمَلًا تَحْتَاجُ أَنْ تَعْتَذِرَ مِنْهُ إِيَّاكَ بَعْدَهَا أَنْ تَعُودَ إِلَى مِثْلِهَا وَإِذَا سَمِعْتَ لَنَا شَاتِمًا فَأَمْضِ لِسَبِيلِكَ الَّتِي أَمَرْتُ بِهَا وَ إِيَّاكَ أَنْ تُجَاوِبَ مَنْ يَشْتِمُنَا أَوْ تُعَرِّفَهُ مَنْ أَنْتَ فَإِنَّا بِلَدٍ سَوَاءٍ وَ مَصْرٍ سَوَاءٍ وَ أَمْضِ فِي طَرِيقِكَ فَإِنَّ أَخْبَارَكَ وَ أَخْوَالَكَ تُرَدُّ إِلَيْنَا فَأَعْلَمْ ذَلِكَ.

'I said to him^{asws} (the Imam^{asws}), 'O my Master^{asws}! I did not know what was in the base of the door.' He^{asws} said: 'And why did you have to do a deed being needy to apologise from it?

"Beware after it from repeating similar to it, and whenever you hear insults to us^{asws}, then continue on your way, which I^{asws} instruct you with and beware of replying to the one who insults us^{asws}, or introducing to him who you are, for we are in an evil country, and an evil city. And continue in your road, for your news and your situations are being referred to us^{asws}, so know that!" (See the complete Hadith in Appendix II).²⁰

Extending the Fight from Verbal to Physical:

وَقَالَ ع مَنْ بَالَعَ فِي الْخُصُومَةِ أَثِمَ وَ مَنْ قَصَرَ فِيهَا ظَلِمَ وَ لَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ

Imam Ali^{asws} ibn Abu Talib^{asws} said: 'Whoever goes too far in quarrelling is a sinner, but if one falls short in it (quarrel), one is oppressed. But the one who initiates the fight will lose the ability to fear Allah^{-azwj}.'²¹

How to Clear the air (to suppress the rage)?

وَقَالَ ع اخْصُدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقُلْعِهِ مِنْ صَدْرِكَ

Imam Ali^{asws} ibn Abu Talib^{asws} said: 'Remove evil from the chest of others by eradicating it (first) from your own (chest).'²²

وَقَالَ ع إِنَّ لِلْقُلُوبِ شَهْوَةً وَ إِقْبَالًا وَ إِذْبَارًا فَأَتَوْهَا مِنْ قَبْلِ شَهْوَتِهَا وَ إِقْبَالِهَا فَإِنَّ الْقُلُوبَ إِذَا أُكْرِهَ عَمِي

¹⁹ 509 Nahjul Balagha, Saying no. 233. نهج البلاغة (للصبحي صالح)، ص: 509

²⁰ Bihar Al-Anwaar – V 50, The book of History – Al-Hassan Bin Ali^{asws}, Ch 2 H 60 a

²¹ 528 Nahjul Balagha, Saying no. 298 نهج البلاغة (للصبحي صالح)، ص: 528

²² 501 Nahjul Balagha, Saying no. 178 نهج البلاغة (للصبحي صالح)، ص: 501

Imam Ali-asws Ibn Abu Talib-asws said: 'Hearts have desires which incline and withdraw excessively, therefore harness the tendency of (being volatile) otherwise when (the) heart becomes uncontrollable it turns blind (cannot be guided).'23

Triumph is for the one who Pardons?

عَنْهُ عَنِ ابْنِ فَضَّالٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ مَا التَّقَتِ فِتْنَتَانِ قَطُّ إِلَّا نُصِرَ أَكْظَمُهُمَا عَفْوَاً .

From him, from Ibn Fazzal who said,

'I heard Abu Al-Hassan-asws saying: 'No two parties ever met (in a confrontation) at all, except victory was for the one who was greater of the two in pardoning.'24

The rewards of averting a dispute:

ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ مَعْبُدٍ عَنْ دُرُسْتٍ عَنْ عَبْدِ الْحَمِيدِ الطَّائِي عَنِ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ قَالَ النَّبِيُّ ص مَنْ قَدَّمَ غَرِيماً إِلَى السُّلْطَانِ يَسْتَخْلِفُهُ وَهُوَ يَعْلَمُ أَنَّهُ يَخْلِفُ ثُمَّ تَزَكَّهُ تَعْظِيماً لِلَّهِ عَزَّ وَ جَلَّ لَمْ يَرْضَ اللَّهُ لَهُ مَنَزَلَةً يَوْمَ الْقِيَامَةِ إِلَّا مَنْزِلَةً إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ ع.

(The book) 'Sawab Al Amaal' – My father, from Sa'ad, from Ibn Hashim, from Ibn Ma'bad, from Dorost, from Abdul Hameed Taie,

From Abu Al-Hassan-asws the 1st having said: 'The Prophet-saww said: 'One who brings a debtor to the ruler to make him swear an oath, and he knows he will swear, then he leaves him in reverence to Allah-azwj Mighty and Majestic, Allah-azwj will not be Pleased for him of any status on the Day of Qiyamah except the status of Ibrahim-as, Friend of the Beneficent.'²⁵

Fairness in dealing with an aggressor:

و [يُرْوَى] رَوَى أَنَّهُ ع كَانَ جَالِساً فِي أَصْحَابِهِ - [إِذْ مَرَّتْ] فَمَرَّتْ بِهِنَّ امْرَأَةٌ جَمِيلَةٌ فَرَمَقَهَا الْقَوْمُ بِأَبْصَارِهِمْ فَقَالَ ع - إِنَّ أَبْصَارَ هَذِهِ الْفُجُورِ طَوَامِحٌ وَإِنَّ ذَلِكَ سَبَبٌ هَبَانِهَا فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ فَلْيَلَامِسْ أَهْلَهُ فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَأَتِهِ

And it is reported that he-asws (Ali Amir Al-Momineen-asws) was seated among his-asws companions when a beautiful woman passed by him-asws. The people gazed at her with their eyes. He-asws said: 'The eyes of these stallions are covetous, and that is the cause of their looking. So, whenever one of you looks at a woman who fascinates him, then let him touch his wife, for rather she is a woman like his woman.'

فَقَالَ رَجُلٌ مِنَ الْخَوَارِجِ قَاتَلَهُ اللَّهُ كَافِراً مَا أَفْقَهَهُ - [قَالَ] فَوَثَبَ الْقَوْمُ لِيَقْتُلُوهُ فَقَالَ ع يُؤَيَّدُ إِنَّمَا هُوَ سَبٌّ بِسَبِّ أَوْ عَفْوٌ عَنْ ذَنْبٍ

²³ Nahjul Balagha, Saying no. 193. فتح البلاغة (للصبيحي صالح)، ص: 503

²⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 8

²⁵ Bihar Al-Anwaar V 101 – The Book of Rulings – CH 10 H 12

A man from the Kharijites said, 'May Allah^{-azwj} Kill him^{-asws} a Kafir! How understanding he^{-asws} is!' The people leapt up to kill him. He^{-asws} said: 'Gently! But rather it is an insult (reviling) for an insult (reviling) or pardoning from a sin.'²⁶

كِتَابُ الْغَرَاةِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ سَالِمِ الْجُعْفِيِّ عَنِ الشَّعْبِيِّ قَالَ: وَجَدَ عَلِيٌّ عِندَ نَصْرَانِيٍّ فَجَاءَ بِهِ إِلَى شُرَيْحٍ مُخَاصِمُهُ إِلَيْهِ فَلَمَّا نَظَرَ إِلَيْهِ شُرَيْحٌ ذَهَبَ يَتَنَحَّى وَ قَالَ مَكَانَكَ فَجَلَسَ إِلَى جَنْبِهِ وَ قَالَ يَا شُرَيْحُ أَمَا لَوْ كَانَ حَصْمِي مُسْلِمًا مَا جَلَسْتُ إِلَّا مَعَهُ وَ لَكِنَّهُ نَصْرَانِيٌّ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Amro Bin Shmr, from Salim Al Jufy, from Al Shaby who said,

Ali^{-asws} found a shield of his^{-asws} in the possession of a Christian. He^{-asws} came with him to Shureyh (the judge) bringing his^{-asws} dispute to him. When Shureyh looked at him he went on to move aside, and he^{-asws} said: 'Stay in your place!' He^{-asws} sat to his side and said: 'O Shureyh! If a Muslim had disputed me^{-asws}, I^{-asws} would not have sat except with him, but he is a Christian.

وَ قَالَ رَسُولُ اللَّهِ ص إِذَا كُنْتُمْ فِي طَرِيقٍ فَأَلْحِقُوهُمْ إِلَى مَضَائِقِهِ وَ صَغِّرُوا بِهِمْ كَمَا صَغَّرَ اللَّهُ بِهِمْ فِي غَيْرِ أَنْ تَطْلُمُوا

'And Rasool-Allah^{-saww} had said: 'When you and them were in a road, drive them to its narrowness and belittle them just as Allah^{-azwj} has Belittle them without being oppressive.'

ثُمَّ قَالَ عَلِيٌّ ع إِنَّ هَذَا دَرْعِي لَمْ أَبِيعْ وَ لَمْ أَهَبْ

Then Ali^{-asws} said: 'This is my^{-asws} shield, I^{-asws} did not sell nor did I^{-asws} gift!'

فَقَالَ لِلنَّصْرَانِيِّ مَا يَقُولُ أَمِيرُ الْمُؤْمِنِينَ

He (Shureyh) said to the Christian, 'What is Amir Al-Momineen^{-asws} saying?'

فَقَالَ النَّصْرَانِيُّ مَا الدَّرْعُ إِلَّا دَرْعِي وَ مَا أَمِيرُ الْمُؤْمِنِينَ عِنْدِي إِلَّا بِكَادِبٍ

The Christian said, 'The shield is not except my shield, and Amir Al-Momineen^{-asws} is not in my view except a liar!'

فَأَلْتَفَتَ شُرَيْحٌ إِلَى عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ مِنْ بَيِّنَةٍ

Shureyh turned to Ali^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! Is there any proof?'

قَالَ لَا

He^{-asws} said: 'No!'

فَقَضَىٰ بِهَا لِلنَّصْرَانِيَّةِ فَمَشَىٰ هُنَيْئَةً ثُمَّ أَقْبَلَ فَقَالَ أَمَّا أَنَا فَأَشْهَدُ أَنَّ هَذِهِ أَحْكَامُ النَّبِيِّنَ أَمِيرِ الْمُؤْمِنِينَ يَمْشِي بِي إِلَى قَاضِيهِ وَ قَاضِيهِ يَقْضِي عَلَيْهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْبَرُّ وَ اللَّهُ دِرْعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

So, he judged with it to be for the Christian. The man walked a while, then came back. He said, 'As for me, I testify that this is the ruling of the Prophet^{-as}! Amir Al-Momineen^{-asws} walked with me to his^{-asws} judge, and his^{-asws} judged judges against him^{-asws}. I hereby testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! By Allah^{-azwj}, the shield is your^{-asws} shield), O Amir Al-Momineen^{-asws}!

فَخَرَجَ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَ إِلَى صَيْقِنَ فَأَخْبَرَنِي مَنْ رَأَاهُ يُقَاتِلُ مَعَ عَلِيٍّ عَ الْخَوَارِجَ فِي التَّهْرَوَانِ.

He went out with Amir Al-Momineen^{-asws} to (the battle of) Siffeen. The one who saw him informed me, he fought the Kharijites along with Ali^{-asws} in (the battle of) Al-Naharwan.²⁷

Kindness is before bringing up charges:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَخَذَ سَارِقًا فَعَفَا عَنْهُ فَذَلِكَ لَهُ فَإِنْ رُفِعَ إِلَى الْإِمَامِ قُطِعَ فَإِنْ قَالَ الَّذِي سَرَقَ مِنْهُ أَنَا أَهْبَ لَهُ لَمْ يَدْعُهُ الْإِمَامُ حَتَّى يَقْطَعَهُ إِذَا رُفِعَ إِلَيْهِ وَ إِنَّمَا الْهَيْئَةُ قَبْلُ أَنْ يُرْفَعَ إِلَى الْإِمَامِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ فَإِذَا انْتَهَى الْحُدُودُ إِلَى الْإِمَامِ فَلَيْسَ لِأَخِيذٍ أَنْ يَرْكَبَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at Bin Mahran,

Abu Abdullah^{-asws} has said: 'The one who seizes a thief, and he excuses him from it, so that is up to him. But, if it is raised to the Imam^{-asws}, he^{-asws} would cut him. So if the one who had been stolen from were to say, 'I gift it to you,' the Imam^{-asws} would not leave him until he^{-asws} cuts him, (after) it is raised to him. But rather, the gifting is before he raises it to the Imam^{-asws}, and these are the Words of Allah^{-azwj} mighty and Majestic [9:112] and the preservers of the Penalties of Allah. So when the Penalty (*Hadd*) ends up with the Imam^{-asws}, so it is not for anyone that he^{-asws} should leave him.'²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْخَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْخُذُ اللَّيْصَ يَرْفَعُهُ أَوْ يَرْكَبُهُ فَقَالَ إِنَّ صَفْوَانَ بْنَ أُمَيَّةَ كَانَ مُضْطَجِعًا فِي الْمَسْجِدِ الْحَرَامِ فَوَضَعَ رِدَاءَهُ وَ خَرَجَ يُهْرِقُ الْمَاءَ فَوَجَدَ رِدَاءَهُ قَدْ سُرِقَ حِينَ رَجَعَ إِلَيْهِ فَقَالَ مَنْ دَهَبَ بِرِدَائِي فَدَهَبَ يَطْلُبُهُ فَأَخَذَ صَاحِبُهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(The narrator) asked Abu Abdullah^{-asws} about the man who seized the thief, 'Should he raise it (the matter to the Imam^{-asws}) or should he leave him?' So he^{-asws} said: 'Sufyan Bin Amayya was lying down in the Sacred Masjid, so he placed down his robe, and went out to wash with

²⁷ Bihar Al-Anwaar V 101 – The Book of Rulings – CH 12 H 4

²⁸ Al Kafi – V 7 – The Book of Legal Penalties Ch 54 H 1

the water. He found that his robe had been stolen, when he returned to it. So he said, 'Who has gone away with my robe?' So he went seeking it, and he seized the one who was with it.

فَرَفَعَهُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ النَّبِيُّ (صلى الله عليه وآله) أَتَقَطَّعُ يَدَهُ مِنْ أَجْلِ رِدَائِي يَا رَسُولَ اللَّهِ قَالَ نَعَمْ قَالَ فَأَنَا أَهْبُهُ لَهُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَهَلَا كَانَ هَذَا قَبْلَ أَنْ تَرْفَعَهُ إِلَيَّ

'So, he raised it to the Prophet^{-saww}. The Prophet^{-saww} said: 'Cut off his hand.' So Sufyan said, 'You^{-saww} will cut his hand due to the reason of my robe, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes.' He said, 'I have gifted it to him.' Rasool-Allah^{-saww} said: Why didn't you? This should have been done before you raised it to me^{-saww}.'

فُلْتُ فَأَلِإِمَامٌ يَمْتَرِلِيهِ إِذَا رُفِعَ إِلَيْهِ قَالَ نَعَمْ قَالَ وَ سَأَلْتُهُ عَنِ الْعَفْوِ قَبْلَ أَنْ يَنْتَهِيَ إِلَى الْإِمَامِ فَقَالَ حَسَنٌ .

The narrator said, 'So the Imam^{-asws} is at his^{-saww} status when it is raised to him^{-asws}?' He^{-asws} said: 'Yes.' And then asked him^{-asws} about the excusing before it ends up to the Imam^{-asws}, he^{-asws} said: 'Better.'²⁹

ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ أَسَامَةَ عَنْ عُثْبَانَ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا فَاعْفُوا يُعِزُّكُمْ اللَّهُ الْخَيْرَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al-Husayn Bin Usama, from Ubeydullah Bin Muhammad Al Wasity, from Muhammad Bin Yahya, from Haroun, from Ibn Sadaqah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The pardoning increases its owner in honour, therefore keep pardoning, Allah^{-azwj} will Honour you' – the Hadeeth.'³⁰

ما، الأماالي للشيخ الطوسي عَنْ أَبِي قَلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَظَمَ غَيْظًا مَلَأَ اللَّهُ جَوْفَهُ إِيمَانًا وَ مَنْ عَفَا عَنْ مَظْلَمَةٍ أُبْدَلَهُ اللَّهُ بِهَا عِزًّا فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – 'From Abu Qaladah who said,

'Rasool-Allah^{-saww} said: 'One who swallows anger, Allah^{-azwj} will Fill his interior with Eman, and the one who pardons the one who is unjust to him, Allah^{-azwj} will Replace him with what is honourable in the world and the Hereafter.'³¹

ما، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِكَارِمِ الْأَخْلَاقِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْعَثُ فِيهَا

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far Al Alawy, from Muhammad Bin Ali Bin Al-Husayn Bin Zayd,

²⁹ Al Kafi – V 7 – The Book of Legal Penalties Ch 54 H 2

³⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 49

³¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 51

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said, 'Rasool-Allah^{-saww} said: 'Upon you all is to be with honourable manners, for Allah^{-azwj} Mighty and Majestic has Sent me^{-saww} with these.

وَ إِنَّ مِنْ مَّكَارِمِ الْأَخْلَاقِ أَنْ يُعْفُو الرَّجُلُ عَمَّنْ ظَلَمَهُ وَ يُعْطِيَ مَنْ حَرَمَهُ وَ يَصِلَ مَنْ قَطَعَهُ وَ أَنْ يُعُودَ مَنْ لَا يُعُودُهُ.

“And from the honourable manners is that the man pardons the one who is unjust to him, and he gives to the one who had deprived him, and he connects with the one who had cut him off, and he assists the one who had not assisted him.”³²

مع، معاني الأخبار ابن الوليد عن الصفار عن أيوب بن نوح عن ابن أبي عمير عن سيف بن عميرة عن الثمالي عن الصادق عن آبائه ع قال قال رسول الله ص أولى الناس بالعفو أفدرهم على العفوية و أحرهم الناس أكظمهم للعبط.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Al Sumali,

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The foremost of the people with the pardoning is the one most powerful upon the punishing, and the most determined of the people is the one most restraining of the anger.”³³

مع، معاني الأخبار لي، الأمالي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن الرضا ع في قول الله عز و جل فاصفح الصفح الجميل قال العفو من غير عتاب.

(The book) 'Ma'any Al Akhbar,' (and) 'Al Amaali' of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father,

'From Al-Reza^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **therefore, pardon with the beautiful pardoning [15:85]**. He^{-asws} said: 'The pardoning from without reproach.”³⁴

Even Pardon an enemy:

الزُّبُعَاءَةُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَافِخْ عَدُوَّكَ وَ إِنَّ كَرِهَ فَإِنَّهُ بِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِبَادَهُ يَقُولُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ.

(The Hadeeth) 'Al Arbamiya' –

'Amir Al-Momineen^{-asws} said: 'Pardon (shake hands with) your enemy, and even if it is abhorrent, for it is from what Allah^{-azwj} Mighty and Majestic has Commanded His^{-azwj} servants with. He^{-azwj} Says: **Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]**.”³⁵

³² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 53

³³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 55

³⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 56

³⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 58 a

وَقَابِلِ السَّفِيهَ بِالْإِعْرَاضِ عَنْهُ وَ تَزْكِ الْجَوَابِ يَكُنِ النَّاسُ أَنْصَارَكَ لِأَنَّ مَنْ جَاوَبَ السَّفِيهَ وَ كَافَأَهُ قَدْ وَضَعَ الْحُطْبَ عَلَى النَّارِ

‘Al-Sadiq^{asws} said: And he (a Momin) meets the foolish by turning away from him, and neglecting the answer, the people will be your helpers, because the one who answers the foolish and suffices him has placed the firewood upon the fire (an extract).³⁶

Pardoning is from the Sunnah of the Prophets^{as}

مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْعَفْوُ عِنْدَ الْفُدْرَةِ مِنْ سُنَنِ الْمُرْسَلِينَ وَ الْمُتَّقِينَ وَ تَفْسِيرُ الْعَفْوِ أَنْ لَا تَلْزَمَ صَاحِبَكَ فِيمَا أَجْرَمَ ظَاهِرًا وَ تَنْسَى مِنَ الْأَصْلِ مَا أَصَبَتْ مِنْهُ بَاطِنًا

(The book) ‘Misbah Al Sharia’ –

Al-Sadiq^{asws} said: ‘The Pardoning during the power is from the conduct of the Messengers^{as} and the pious; and the interpretation of the pardon is that you do not bind your companion regarding an apparent crime, and you forget from the beginning of what you had been hurt from him in the hidden.

و تَزِيدَ عَلَى الْإِخْتِيَارَاتِ إِحْسَانًا وَ لَنْ يَجِدَ إِلَى ذَلِكَ سَبِيلًا إِلَّا مَنْ قَدْ عَفَا اللَّهُ عَنْهُ وَ عَفَّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ زَيَّنَهُ بِكَرَامَتِهِ وَ أَلْبَسَهُ مِنْ نُورِ بَهَائِهِ لِأَنَّ الْعَفْوَ وَ الْعُفْرَانَ صِفَتَانِ مِنْ صِفَاتِ اللَّهِ عَزَّ وَ جَلَّ

‘And you increase the favours upon the choices, and you will never find any way to that, except the one whom Allah^{azwj} has Pardoned from and had Forgiven him for whatever had preceded from his sins and what had been delayed and Adorned him with His^{azwj} Prestige and Clothed him from the Noor of His^{azwj} Glory, because the Pardon and the Forgiveness are two attributes from the Attributes of Allah^{azwj} Mighty and Majestic.

أَوْدَعَهُمَا فِي أَسْرَارِ أَصْفِيَائِهِ لِيَتَخَلَّفُوا مَعَ الْخَلْقِ بِأَخْلَاقِ خَالِقِهِمْ وَ جَعَلَهُمْ كَذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لِيَعْفُوا وَ لِيُصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ وَ مَنْ لَا يَعْفُو عَنْ بَشَرٍ مِثْلِهِ كَيْفَ يَرْجُو عَفْوَ مَلِكٍ جَبَّارٍ

‘He^{azwj} has Deposited in the secrets of His^{azwj} elites for them to conduct with the people with the morals of their Creator, and He^{azwj} Made them like that. **and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22].** And the one not pardoning from a mortal like him, how can he hope for the Pardon of the Subduing King.

قَالَ النَّبِيُّ ص حَاكِيًا عَنْ رَبِّهِ بِأَمْرِهِ بِحُذِيِّ الْخِصَالِ قَالَ صِلْ مَنْ قَطَعَكَ وَ اغْفُ عَمَّنْ ظَلَمَكَ وَ اعْطِ مَنْ حَرَمَكَ وَ أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ قَدْ أَمَرْنَا بِمُتَابَعَتِهِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

‘The Prophet^{saww} said narrating on behalf of his^{saww} Lord^{azwj} having Commanded him^{saww} with these characteristics. He^{saww} said: ‘Connect (with) the one who cuts you off, and pardon the one who is unjust to you, and give to the who deprives you, and do a favour to the one who offends you.’ and we have been Commanded to follow him^{saww}.

³⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 61

'Allah-^{azwj} Mighty and Majestic Says: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7].***

وَالْعَفْوُ سِرُّ اللَّهِ فِي الْقُلُوبِ قُلُوبِ خَوَاصِّهِ مِمَّنْ يُسِرُّ لَهُ سِرَّهُ وَكَانَ رَسُولُ اللَّهِ ص يَقُولُ أَيْعِزُّكُمْ أَحَدُكُمْ أَنْ يَكُونَ كَأَبِي ضَمَضِمٍ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا أَبُو ضَمَضِمٍ قَالَ رَجُلٌ كَانَ مِمَّنْ قَبْلَكُمْ كَانَ إِذَا أَصْبَحَ يَقُولُ اللَّهُمَّ إِنِّي أَتَصَدَّقُ بِعِزِّي عَلَى النَّاسِ عَامَّةً.

'And the pardon is a Secret of Allah-^{azwj} in the hearts, the hearts of His-^{azwj} special ones, from the one He-^{azwj} has Divulged to of His-^{azwj} Secrets; and Rasool-Allah-^{saww} had said: 'Is one of you unable from being like Abu Zamzam?' They said, 'O Rasool-Allah-^{saww}! And who is Abu Zamzam?' He-^{saww} said: 'A man who was from the ones before you all. Whenever it was morning, he says, 'O Allah-^{azwj}! I shall give in charity with my honour to the people generally.'³⁷

Allah-^{azwj} is on the Side of the one who is prepared to Pardon:

جا، المجالس للمفيد أحمد بن الوليد عن أبيه عن الصقار عن ابن معروف عن ابن مهزيار عن ابن فضال عن أبي الحسن ع قال: ما التفت فتنان قط إلا نصر الله أعظمهما عفوًا.

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn MARouf, from Ibn MAhziyar, from Ibn Fazzal,

'From Abu Al-Hassan-^{asws} having said: 'No two parties will meet (in confrontation) except Allah-^{azwj} will Help the mightiest of the two in pardoning.'³⁸

Pardoning upon being presented with an excuse or justification:

كشف، كشف الغمة قال عبد العزيز الجنابي روي أن موسى بن جعفر ع أحضر ولده يوماً فقال لهم يا بني إني موصيكم بوصية فمن حفظها لم يضع معها إن أتاكم آت فاستمعكم في الأذن اليمنى مكروهاً ثم تحول إلى الأذن اليسرى فاعتذر وقال لم أقل شيئاً فأقبلوا عذره.

(The book) 'Kashf Al Ghumma' – Abdul Aziz Al Janabizy said,

'It is reported that Musa-^{asws} Bin Ja'far-^{asws} presented his-^{asws} sons (to his-^{asws} companions) one day. He-^{asws} said to them: 'O my-^{asws} sons! I-^{asws} am bequeathing you all with a bequest, so the one who preserves it would not stray being with it. A comer will come to you all making you hear in the right ear an abhorrence (an ill talk). Then he will transfer to the left ear, and then he will apologise and say, 'I did not say anything (from that).'' So, accept his excuse.'³⁹

Rewards of Being Lenient (in Pardoning):

- وَ قَالَ عَلِيٌّ ع إِنَّ أَوَّلَ عَوْضِ الْخُلِيمِ مِنْ خَصْلَتِهِ أَنَّ النَّاسَ أَعْوَانُهُ عَلَى الْجَاهِلِ.

³⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 62

³⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 65

³⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 67

And Imam Ali^{-asws} said: ‘The first compensation of the lenient one from his quality is that the people would assist him against the ignorant one.’⁴⁰

– وَ فِي الْحَدِيثِ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مَنْ كَانَ أَجْرُهُ عَلَى اللَّهِ فَلْيَدْخُلِ الْجَنَّةَ فَيُقَالُ مَنْ هُمْ فَيُقَالُ الْعَافُونَ عَنِ النَّاسِ يَدْخُلُونَ الْجَنَّةَ بِلاَ حِسَابٍ.

And in the Hadeeth: ‘When it will be the Day of Qiyamah, a caller will call out: ‘The one whose Recompense is upon Allah^{-azwj}, let him enter the Paradise!’ It will be said, ‘Who are they?’ It will be said, ‘The pardoners of the people can enter the Paradise without any Reckoning.’⁴¹

تَفْسِيرُ النُّعْمَانِيِّ، بِإِسْنَادِ الْمَذْكُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الرُّحَصَةُ الَّتِي صَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَحَّصَ أَنَّ يُعَاقَبَ الْعَبْدُ عَلَى ظُلْمِهِ فَقَالَ اللَّهُ تَعَالَى جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَ أَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ وَ هَذَا هُوَ فِيهِ بِالْخِيَارِ إِنْ شَاءَ عَفَا وَ إِنْ شَاءَ عَاقَبَ.

Tafseer Al Numany – By the mentioned chain in ‘Kitab Al Quran’ –

‘From Amir Al-Momineen^{-asws} having said: ‘And as for the allowance for which the owner has a choice in the matter, Allah^{-azwj} Blessed and Exalted will Allow him to punish the servant upon his injustice. Allah^{-azwj} the Exalted Said: **And a Recompense of an evil is an evil similar to it. But one who pardons and amends, so his Recompense is upon Allah. [42:40]** – and this one, he has a choice in it. If he so desires, he can pardon, and if he so desires, he can punish.’⁴²

A Lenient Enemy is better than a foolish friend:

– وَ قَالَ لُثْمَانُ عَدُوٌّ حَلِيمٌ خَيْرٌ مِنْ صَدِيقٍ سَفِيهِ.

And Luqman^{-as} said: ‘A lenient enemy is better than a foolish friend.’⁴³

– وَ قَالَ لُثْمَانُ ثَلَاثَةٌ لَا يُعْرَفُونَ إِلَّا فِي ثَلَاثَةِ مَوَاضِعَ لَا يُعْرَفُ الْحَلِيمُ إِلَّا عِنْدَ الْغَضَبِ وَ لَا يُعْرَفُ الشُّجَاعُ إِلَّا فِي الْحَرْبِ وَ لَا تَعْرِفُ أَخَاكَ إِلَّا عِنْدَ حَاجَتِكَ إِلَيْهِ.

And Luqman^{-as} said: ‘Three are not recognised except in three places – the lenient is not recognised except during the anger, nor is the brave recognised except during the war, nor is your brother recognised except during your need to him.’⁴⁴

Advice on Pardoning in Holy Quran:

ما، الأمايلي للشيخ الطوسي الحسين بن عبيد الله عن التلعكبري عن محمد بن علي بن معمر عن حمزان بن المصفاة عن حمويه بن أحمد عن أحمد بن عيسى قال قال جعفر بن محمد ع إِنَّهُ لَيُعْرَضُ لِي صَاحِبُ الْحَاجَةِ فَأَبَادِرُ إِلَى قَضَائِهَا خَافَةً أَنْ يَسْتَعْنِي عَنْهَا صَاحِبُهَا

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tal’albary, from Muhammad Bin Ali Bin Ma’mar, from Humran Bin Muafa, from Hamawiya Bin Ahmad, from Ahmad Bin Isa who said,

⁴⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 b

⁴¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 c

⁴² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 69

⁴³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 70 b

⁴⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 70 c

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'A person of need presents to me^{-asws}, so I^{-asws} rush to fulfil it fearing that its owner would become needless from it.

أَلَا وَ إِنَّ مَكَارِمَ الدُّنْيَا وَالْآخِرَةِ فِي ثَلَاثَةِ أَحْرُفٍ مِنْ كِتَابِ اللَّهِ حَذِّ الْعَفْوِ وَ أَمْرٍ بِالْعُرْفِ وَ أَعْرِضَ عَنِ الْجَاهِلِينَ وَ تَفْسِيرُهُ أَنْ تَصِلَ مَنْ قَطَعَكَ وَ تَعْفُو عَنْ ظَلَمِكَ وَ تُعْطِيَ مَنْ حَرَمَكَ.

'Indeed! And the honourable manners of the world and the Hereafter are in three words from the Book of Allah^{-azwj}: **Take to the pardoning and instruct with the act of kindness and turn away from the ignorant ones [7:199]**, and its interpretation is that you should connect the one who cuts you off, and pardon the one who is unjust to you, and give to the one who deprives you.'⁴⁵

الدُّرَّةُ الْبَاهِرَةُ، قَالَ الرِّضَا ع فِي تَفْسِيرِ قَوْلِهِ تَعَالَى فَاصْفَحِ الصَّفْحَ الْجَمِيلَ عَفْوٌ بَعْدَ عِتَابٍ.

(The book) 'Al Durr Al Bahira' –

Al-Reza^{-asws} said in interpretation of Words of the Exalted: **therefore, pardon with the beautiful pardoning [15:85]**: 'Pardon without reproach (without giving a hard time before pardoning)'.⁴⁶

76- نَحَجُ، نَحَجُ الْبَلَاغَةَ أَوَّلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

(The book) 'Nahj Al Balagah' –

'The foremost of the people with the pardoning is their most powerful upon the punishing.'⁴⁷

How to best deal with an aggressor?

جاء المجالس للمفيد مُحَمَّدُ بْنُ الْمُظَفَّرِ الْبَرْزُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَلِيٍّ الدَّهَّانِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ بِشْرِ عَنْ أُسْدِ بْنِ سَعِيدٍ عَنْ جَابِرٍ قَالَ: سَمِعَ أَمِيرَ الْمُؤْمِنِينَ ع رَجُلًا يَشْتُمُ قَنْبَرًا وَ قَدْ رَامَ قَنْبَرٌ أَنْ يُرَدَّ عَلَيْهِ فَنَادَاهُ أَمِيرُ الْمُؤْمِنِينَ ع مَهْلًا يَا قَنْبَرُ دَعْ شَاتِمَكَ مُهَانًا تُرْضِي الرَّحْمَنَ وَ تُسْخِطُ الشَّيْطَانَ وَ تُعَاقِبُ عَدُوَّكَ

(The book) 'Al Majalis' of Al Mufeed – Muhammad Bin Al Muzaffar Al Bazzaz, from Abdul Malik Bin Ali Al Dahhan, from Ali Bin Al Hassan, from Al Hassan Bin Bishr, from Asad Bin Saeed, from Jabir who said,

'Amir Al-Momineen^{-asws} heard a man insulting Qanbar, and Qanbar had wanted to respond to him. Amir Al-Momineen^{-asws} called out to him: 'Shh, no, O Qanbar! Leave your insulter as humiliated, you will please the Beneficent^{-azwj} and annoy the Satan^{-la}, and have your enemy Punished.

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا أَرْضَى الْمُؤْمِنُ رَبَّهُ بِمِثْلِ الْحِلْمِ وَ لَا أَسْخَطَ الشَّيْطَانَ بِمِثْلِ الصَّمْتِ وَ لَا عُوقِبَ الْأَخْمَقُ بِمِثْلِ السُّكُوتِ عَنْهُ.

⁴⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 72

⁴⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 74

⁴⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 a

“By the One^{-azwj} Who Split the seed and Formed the person! The Momin will not please the Lord^{-azwj} like (they would with) the leniency, nor annoy the Satan^{-la} like with the silence, nor will the idiot be punished like with the silence against him.”⁴⁸

Showing Forbearance (Tolerance):

- وَ قَالَ عِ إِنْ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ فَإِنَّهُ قَالَ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أُوشِكَ أَنْ يَكُونَ مِنْهُمْ.

And he^{-asws} said: ‘If you cannot become forbearing, then pretend to be so, for scarcely does a man resemble a (group of) people except he almost becomes one of them.’⁴⁹

- وَ قَالَ عِ الْحِلْمُ عَشِيرَةٌ.

And he^{-asws} said: ‘The forbearance is a clan.’⁵⁰

- وَ قَالَ عِ الْحِلْمُ غِطَاءٌ سَائِرٌ وَ الْعَقْلُ حُسَامٌ بَازٍ فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ وَ قَاتِلْ هَوَاكَ بِعَقْلِكَ.

And he^{-asws} said: ‘The forbearance is a covering curtain, and the intellect is a sharp sword, therefore conceal the weakness in your manners with your forbearance and fight your whims with your intellect.’⁵¹

- وَ قَالَ عِ الْحِلْمُ وَ الْأَنَاةُ تَوْأَمَانِ تُنْتِجُهُمَا عُلوُ الْهَمَةِ.

And he^{-asws} said: ‘The forbearance and the tolerance are twins. They are a product of high courage.’⁵²

كَنَزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ الْحِلْمُ سَجِيَّةٌ فَاضِلَةٌ.

(The book) ‘Kanz’ of Al Karajaky –

‘Amir Al-Momineen^{-asws} said: ‘The forbearance is a meritorious quality.’⁵³

- وَ قَالَ عِ مَنْ حَلَمَ مِنْ عَدُوِّهِ ظَفَرَ بِهِ.

And he^{-asws} said: ‘One who forbears from his enemy will be victorious with him.’⁵⁴

- وَ قَالَ عِ شِدَّةُ الْعَصَبِ تُغَيِّرُ الْمَنْطِقَ وَ تَقْطَعُ مَادَّةَ الْحُجَّةِ وَ تُفَرِّقُ الْفَهْمَ.

⁴⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 64

⁴⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 g

⁵⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 h

⁵¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 i

⁵² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 j

⁵³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 a

⁵⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 b

And he^{-asws} said: 'The severity of anger alters the logic, and cuts the substance of the argument, and scatters the understanding.'⁵⁵

- وَ قَالَ ع لَا عِزَّ أَنْفَعُ مِنَ الْحِلْمِ وَلَا حَسَبَ أَنْفَعُ مِنَ الْأَدَبِ وَلَا نَسَبَ أَوْضَعُ مِنَ الْعُضْبِ.

And he^{-asws} said: 'There is no honour more beneficial than the forbearance, nor any pedigree more beneficial than the etiquettes, nor any lineage lower than the anger.'⁵⁶

The Inciting of the crowd (Mob disorder):

وَ قَالَ ع فِي صِفَةِ الْعُورَاءِ هُمُ الَّذِينَ إِذَا اجْتَمَعُوا غَلَبُوا وَإِذَا تَفَرَّقُوا لَمْ يُعْرِفُوا وَ قِيلَ بَلْ قَالَ ع هُمُ الَّذِينَ إِذَا اجْتَمَعُوا ضَرُّوا وَإِذَا تَفَرَّقُوا نَفَعُوا فَقِيلَ قَدْ عَرَفْنَا [عَلِمْنَا] مَضَرَّةَ اجْتِمَاعِهِمْ فَمَا مَنَفَعَةُ افْتِرَاقِهِمْ فَقَالَ [ع] يَرْجِعُ أَصْحَابُ [أَهْلِ] الْمَهَنِ إِلَى مِهْنَتِهِمْ [مِهْنَتِهِمْ] فَيَنْتَفِعُ النَّاسُ بِهِمْ كَرْجُوعِ الْبَنَاءِ إِلَى بِنَائِهِ وَ النَّسَاجِ إِلَى مَنْسَجِهِ وَ الْحَبَّازِ إِلَى مَخْبِزِهِ

Describing the disorder/strife of the mobs, Imam Ali^{-asws} Ibn Abu Talib^{-asws} said: 'They are the ones who overwhelm (feel the strength of the mob) when they gather but no one recognises them when they disperse.'

It is (also) said that he^{-asws} (Amir ul-Momineen^{-asws}) rather said, 'They are the ones, who do harm when they gather and they do good when they disperse.' The Imam^{-asws} was asked, 'We understand their mischief when they gather, but what is the benefit when they disperse?'

The Imam^{-asws} said: 'Each one of them returns to his profession, so people benefit from them, such as the builder returning to build, the weaver returns to his craft and the baker returns to his bakery, and so on'.⁵⁷

The Expiation of the Injuries:

This is a difficult subject, as there are laws of the land which one has to follow, so these laws differ from a country to country. However, one can follow the Islamic laws, if possible, for the best solutions, as in Islam there is compensation for the injured, even for a scratch.

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي بَنٍ عَنْ عُثْمَانَ عَنْ سُلَيْمَانَ بْنِ أَحْيَى حَسَّانَ الْعَجَلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا خَلَقَ اللَّهُ حَلَالًا وَلَا حَرَامًا إِلَّا وَ لَهُ خُدُودٌ كَخُدُودِ دَارِي هَذِهِ مَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الطَّرِيقِ وَ مَا كَانَ مِنَ الدَّارِ فَهُوَ مِنَ الدَّارِ حَتَّى أَرُشَ الْخُدُوشِ فَمَا سِوَاهُ وَ الْجُلْدَةُ وَ نِصْفُ الْجُلْدَةِ .

Al Husayn Bin Muhammad Al Ashary, from Moala Bin Muhammad, from Aban Bin Usman, from Suleyman cousin of Hassan Al Ajaly who said,

⁵⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 c

⁵⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 d

⁵⁷ Nahjul Balagha, Saying no. 199. نهج البلاغة (للصبحي صالح)، ص: 504

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} did not Create a Permissible nor a Prohibition except for it is a Limit like the limits (boundaries) of this house of mine^{asws}. Whatever was from the road, so it is from the road, and whatever was from the house, so it is from the house, to the extent of the compensation of the scratch, and whatever is besides it, and the lashing and half of the lashing'.⁵⁸

⁵⁸ Al Kafi – V 7 – The Book of Legal Penalties Ch 1 H 9