

'Pardoning and Leniency'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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 وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Pardoning and Leniency’

ما، الأماالي للشيخ الطوسي المُنْبِيذُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ 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 الْحَبِيزُ.

(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”.¹

ما، الأماالي للشيخ الطوسي عَنْ أَبِي قَلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَظَمَ غَيْظًا مَلَأَ اللَّهُ جَوْفَهُ إِيمَانًا وَ مَنْ عَفَا عَنْ مَظْلَمَةٍ أَبَدَلَهُ 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”.²

ما، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَنِي بِهَا

(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,

‘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 مَكَارِمِ الْأَخْلَاقِ أَنْ يَغْفُو الرَّجُلُ عَمَّنْ ظَلَمَهُ وَ يُعْطِي مَنْ حَزَمَهُ وَ يَصِلَ مَنْ قَطَعَهُ وَ أَنْ يَتُودَ مَنْ لَا يَتُودُهُ.

¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 49

² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 51

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”.³

مع، معاني الأخبار ابنُ الوليدِ عن الصَّفَّارِ عن أُيُوبَ بنِ نُوحٍ عن ابنِ أَبِي عُمَيْرٍ عن سَيْفِ بنِ عَمِيرَةَ عن الثَّمَالِيِّ عن الصَّادِقِ عن آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ وَ أَحْرَمُ النَّاسِ أَكْظَمُهُمْ لِلْعَيْظِ.

(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’”.⁴

مع، معاني الأخبار لي، الأمالي للصدوق الطَّلَاقِيُّ عن أَحْمَدَ الهَمْدَانِيِّ عن عَلِيِّ بنِ الْحُسَيْنِ بنِ فَضَّالٍ عن أَبِيهِ عن الرِّضَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاصْفَحِ الصَّنْعَ الْجَمِيلَ قَالَ الْعَفْوُ مِنْ غَيْرِ عِتَابٍ.

(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’”.⁵

Even Pardon an enemy:

الْأَرْبَعِمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَافِحْ عَدُوَّكَ وَ إِنْ كَرِهَ فَإِنَّهُ بِمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِبَادَهُ يَقُولُ اذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا دُو 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]**’”.⁶

وَ قَابِلِ السَّفِيَةِ بِالْإِعْرَاضِ عَنْهُ وَ تَرَكَ الْجَوَابِ يَكُنِ النَّاسُ أَنْصَارَكَ لِأَنَّ مَنْ جَاوَبَ السَّفِيَةَ وَ كَافَأَهُ قَدْ وَضَعَ الْحَطْبَ عَلَى النَّارِ

³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 53

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 55

⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 56

⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 58 a

And he 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.⁷

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

مص، مصباح الشريعة قَالَ الصَّادِقُ ع العَفْوُ عِنْدَ الْقُدْرَةِ مِنْ سُنَنِ الْمُرْسَلِينَ وَ الْمُتَّقِينَ وَ تَفْسِيرُ الْعَفْوِ أَنْ لَا تَلْزَمَ صَاحِبَكَ فِيمَا أَجْرَمَ ظَاهِرًا وَ تَنْسَى مِنَ الْأَصْلِ مَا أُصِيبَتْ 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.

وَ تَزِيدَ عَلَى الْإِحْتِيَازَاتِ إِحْسَانًا وَ لَنْ يَجِدَ إِلَى ذَلِكَ سَبِيلًا إِلَّا مَنْ قَدْ عَفَا اللَّهُ عَنْهُ وَ عَفَرَ 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 لِيَسْخَلَفُوا مَعَ الْخَلْقِ بِأَخْلَاقِ خَالِقِهِمْ وَ جَعَلَهُمْ كَذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لِيَعْفُوا وَ لِيَصْفَحُوا أَلَا نُحِبُّونَ 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 يَا مُرَّةُ بَحْدِهِ 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

⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 61

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^{-sawww}.

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 أَنْ يَكُونَ كَأَبِي ضَمُضَمٍ قَالُوا يَا رَسُولَ اللَّهِ وَمَا أَبُو ضَمُضَمٍ قَالَ رَجُلٌ كَانَ مِمَّنْ قَبْلَكُمْ كَانَ إِذَا أَصْبَحَ يَقُولُ اللَّهُمَّ إِنِّي أَتُصَدِّقُ 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^{-sawww} had said: ‘Is one of you unable from being like Abu Zamzam?’ They said, ‘O Rasool-Allah^{-sawww}! And who is Abu Zamzam?’ He^{-sawww} 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’^{.8}

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

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

(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’^{.9}

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 يضر معها إن أتاكم آت فاستمعكم في الأذن اليمنى مكرهاً ثم تحول إلى الأذن اليسرى فاعتذر وقال لم أقل شيئاً فأقبلوا غدرة.

(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

⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 62

⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 65

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’.¹⁰

Rewards of Being Lenient (in Pardoning):

– وَ قَالَ عَلِيٌّ ع إِنَّ أَوَّلَ عَوْضِ الْحَلِيمِ مِنْ حُصْلَتِهِ أَنَّ النَّاسَ أَعْوَانُهُ عَلَى الْجَاهِلِ.

And Ali^{-asws} said: ‘The first compensation of the lenient one from his quality is that the people would assist him against the ignorant one’.¹¹

– 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 بِلا 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’.¹²

تَفْسِيرُ التُّعْمَانِيِّ، بِالإِسْنَادِ الْمَذْكُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الرَّخِصَةُ الَّتِي صَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَحِمَ أَنْ 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’.¹³

A Lenient Enemy better than a foolish friend:

– وَ قَالَ لُقْمَانَ عَدُوٌّ حَلِيمٌ خَيْرٌ مِنْ صَدِيقٍ سَفِيهِ.

And Luqman^{-as} said: ‘A lenient enemy is better than a foolish friend’.¹⁴

¹⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 67

¹¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 b

¹² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 c

¹³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 69

¹⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 70 b

– وَ قَالَ لُقْمَانُ ثَلَاثَةٌ لَا يُعْرَفُونَ إِلَّا فِي ثَلَاثَةِ مَوَاضِعَ لَا يُعْرَفُ الْخَلِيمُ إِلَّا عِنْدَ الْغَضَبِ وَ لَا يُعْرَفُ الشُّجَاعُ إِلَّا فِي الْحَرْبِ وَ لَا تَعْرِفُ أَحَاكَ 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’.¹⁵

Advice on Pardoning in Holy Quran:

ما، الأماالي للشيخ الطوسي الحسين بن عبید الله عن التلعكبري عن محمد بن علي بن معمر عن حمزان بن المَعَاظَا عَنْ حَمَّوِيهِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ عِيْسَى قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنَّهُ لَيُعْرِضُ لِي صَاحِبُ الْحَاجَةِ فَأَبَادِرُ إِلَى قَضَائِهَا مَخَافَةَ 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,

‘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 وَ الْآخِرَةِ فِي ثَلَاثَةِ أَحْرَفٍ مِنْ كِتَابِ اللَّهِ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ وَ تَفْسِيرُهُ أَنْ تَصِلَ مَنْ قَطَعَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ وَ تُعْطِي 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’.¹⁶

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)’.¹⁷

76- نَحْجُ، نَحْجُ الْبَلَاغَةَ أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

(The book) ‘Nahj Al Balagah’ –

¹⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 70 c

¹⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 72

¹⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 74

‘The foremost of the people with the pardoning is their most powerful upon the punishing’¹⁸.

Leniency and Silence

جا، المجالس للمفيد مُحَمَّدُ بْنُ الْمُظَفَّرِ الْبَزَّازُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَلِيٍّ الدَّهَّانِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ بَشِيرٍ عَنْ أُسْدِ بْنِ سَعِيدٍ عَنْ جَابِرٍ قَالَ: سَمِعَ أَمِيرَ الْمُؤْمِنِينَ عَ رَجُلًا يَشْتُمُ قَنْبَرًا وَقَدْ زَامَ قَنْبَرٌ أَنْ يُرَدَّ عَلَيْهِ فَنَادَاهُ أَمِيرُ الْمُؤْمِنِينَ عَ مَهْلًا يَا قَنْبَرُ دَعْ شَاتِمَكَ مَهَانًا تُرْضِي الرَّحْمَنَ وَ تُسَخِّطُ 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 الْحَلِيمِ وَ لَا أَسَخَطَ الشَّيْطَانَ بِمِثْلِ الصَّمْتِ وَ لَا عُوقِبَ الْأَحْمَقُ بِمِثْلِ السُّكُوتِ عَنْهُ.

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’¹⁹.

Showing Forbearance (Tolerance):

- وَ قَالَ عَ إِنَّ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ فَإِنَّهُ قَلَّ مَنْ تَشَبَهَ بِقَوْمٍ إِلَّا أَوْشَكَ 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’²⁰.

- وَ قَالَ عَ الْحِلْمُ عَشِيرَةٌ.

And he^{-asws} said: ‘The forbearance is a clan’²¹.

- وَ قَالَ عَ الْحِلْمُ غَطَاءٌ سَاتِرٌ وَ الْعَقْلُ حُسَامٌ بَاتِرٌ فَاسْتُرْ خَلْلَ خُلُقِكَ بِحِلْمِكَ وَ قَاتِلْ هَوَاكَ بِعَقْلِكَ.

¹⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 a

¹⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 64

²⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 g

²¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 h

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'.²²

- وَ قَالَ عَ الْحِلْمِ وَالْأَنَاةُ تَوَاقِمَانِ تُنْتِجُهُمَا عَلُوُّ الْهَمَّةِ.

And he^{-asws} said: 'The forbearance and the tolerance are twins. They are a product of high courage'.²³

كَتَبُ الْكَرَاجِكِيِّ، قَالَ لُقْمَانُ مَنْ لَا يَكْظِمُ غَيْظَهُ يُشْمِتُ عَدُوَّهُ.

(The book) 'Kanz' of Al Karajaky' –

'Luqman^{-as} said: 'One who does not swallow his anger, his enemies will gloat (over him)'.²⁴

كَتَبُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْحِلْمِ سَجِيَّةٌ فَاضِلَةٌ.

(The book) 'Kanz' of Al Karajaky' –

'Amir Al-Momineen^{-asws} said: 'The forbearance is a meritorious quality'.²⁵

- وَ قَالَ عَ مَنْ حَلَمَ مِنْ عَدُوِّهِ ظَفِرَ بِهِ.

And he^{-asws} said: 'One who forbears from his enemy will be victorious with him'.²⁶

- وَ قَالَ عَ شِدَّةُ الْعَضْبِ تُغَيِّرُ الْمَنْطِقَ وَ تَقْطَعُ مَادَّةَ الْحُجَّةِ وَ تُفَرِّقُ الْفَهْمَ.

And he^{-asws} said: 'The severity of anger alters the logic, and cuts the substance of the argument, and scatters the understanding'.²⁷

- وَ قَالَ عَ لَا عِزَّ أَنْفَعُ مِنَ الْحِلْمِ وَ لَا حَسَبَ أَنْفَعُ مِنَ الْأَدَبِ وَ لَا نَسَبَ أَوْضَعُ مِنَ الْعَضْبِ.

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'.²⁸

²² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 i

²³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 j

²⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 77

²⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 a

²⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 b

²⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 c

²⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 d