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Forgiveness And Pardon

العفق والإقالة-Forgiveness and pardon

1. Hastening to forgive is from the morals of the honourable.

2. Forgiveness is the greater of the two virtues.

3. Forgive and you will be supported.

4. Pardon and you will be pardoned.

5. Do good to the one who does evil to you and forgive the one who wrongs you.

6. Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous.

7. Forgive that which angers you for the sake of that which pleases you.

8. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

9. Accept the excuses of people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice [and grudges against you] to die away.

10. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

11. Forgiveness is the best of favours.

12. Forgiveness is the charity of triumph.

13. Forgiveness is the evidence of intelligence.

14. Forgiveness is the symbol of nobility.

15. Forgiveness is the crown of high morals.

16. Many a sin is such that the [appropriate] degree of punishment for it is informing the sinner of it.

17. Do not persist in that [action] which is followed by sin.

18. Forgiveness despite [having the] power [to exact revenge] is a shield from the punishment of Allah, the Glorified.

19. When you have been wronged, forgive.

20. Through forgiveness [of others] divine mercy is invoked.

21. Overlook despite having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

22. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

23. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

24. Feign heedlessness [about the mistakes of others] and your affair will be praised.

25. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

26. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them. 1

27. Do away with revenge, for indeed it is from the worst actions of the powerful, and he who raises himself above the evil of reprisals has taken hold of the accumulation of merits.

28. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

29. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

30. Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] the most

excellent of traits.

31. Victory is a sufficient intercessor for the sinner.

32. Be graciously forgiving when you become powerful and act justly when you are in authority.

33. Be forgiving when you are powerful, generous in your affluence and altruistic despite your poverty, then virtue will become perfected for you (or virtues will become perfected for you).

34. One who forgives wrongdoings has taken hold of the accumulation of merits.

35. One who does not favour [others] with forgiveness, wrongs [them] through vengeance.

36. Whoever does not accept repentance, his sin is great.

37. Overlooking [another's] offence is part of religion.

38. How good is forgiveness while having ability [to exact revenge]!

39. He who scolds [someone] for a sin has not forgiven it.

40. Hastening in forgiving the sins [of others] is from the lofty morals of the honourable ones.

41. Never feel regret for forgiving and never be gladdened by punishing.

42. Do not hasten the punishment for a sin and leave room between the two (i.e. the sin and punishment) for forgiveness, through this you will gain recompense and reward.

43. There is no clemency like pardon.

44. There is nothing better than the forgiveness of a powerful person.

45. A wrongdoer can never be faced with anything better than being shown forgiveness.

46. It pleases me for a person to forgive the one who oppresses him, to establish ties with the one who cuts him off, to give the one who deprives him and to respond to evil with goodness.

47. Give people your forgiveness and pardon just as you would like Allah, the Glorified, to grant [it] to you, and never regret showing forgiveness [to others].

48. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

49. The best act of a person in power is to forgive.

50. Of all people, the most behaving of [granting] forgiveness is the one who has the greatest power to punish.

51. The most deserving of [showing] mercy is the one who [himself] is in need of it.

52. Better than seeking your right is to forgive [and forego] it.

53. The best of high morals is the forgiveness of the powerful and the generosity of the poor.

54. The best forgiveness is that which is shown despite having power [to exact revenge].

55. From the people, the one who is most cognizant of Allah is the one who is most forgiving to the people, even if he does not find them having any excuse.

56. Verily, confronting evil with good and the covering up wrongs with forgiveness are from the best virtues and the most praiseworthy qualities.

57. Verily, he who gives to the one who deprives him, establishes ties with the one who cuts him off and forgives the one who oppresses him, will find in Allah, the Glorified, a Supporter and a Helper.

58. Forgiveness is a virtue.

59. Forgiveness is the best good deed.

60. Forgiveness is the ornament of power.

61. Forgiveness brings about eminence.

62. Forgiveness is the alms-tax of power.

63. Forgiveness is the best of favours.

64. Forgiveness is the best revenge.

65. Pardoning means that a person should forgive that which is done to wrong him and show forbearance with that which angers him.

66. Pardoning is the best of traits.

67. Pardon that which you are unaware of for what you are aware of, and what you are ignorant of for what you know.2

68. When a wrong is done to you, then forgive.

69. The person most deserving of having his request granted is one who seeks forgiveness.

70. Be careful not to hasten towards punishment, for indeed this is detestable in the sight of Allah and brings [unwanted] changes [and removal of blessings] closer.

.. إيّاكَ والتَسرُّعَ إِلَى العُقُوبَةِ، فَإِنَّهُ مَمْقَتَةٌ عِنْدَاللَّهِ، ومُقَرِّبٌ مِنَ الغَيْرِ70

- 1. It is possible that this is an instruction of the Imam ('a) to those given the task of collecting the zaket from the people.
- 2. A possible meaning for this would be: When a person does some bad to you and some good, then forgive his bad for the sake of the good that he has done to you.

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