

الشعور الحقيقي

الفروق النفسية بين صفات النفس الطيبة والخبيثة

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overlooked. العفو is to erase, or change the features of something. So the person deserves punishment and censure, but he is pardoned.

وَلَا يَأْتِلُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعْةُ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلَيُعْفَوُ عَنْهُمْ وَلَيُصْفَحُوْنَا لَا يُحِبُّونَ أَنْ يَعْفُرَ اللَّهُ لَكُمْ وَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah , and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful

سورة التور

24:22

True Feelings

These two feelings sound very similar, but are completely different. The person who pardons is thought of as humiliating himself, and this is not the right description.

Pardon or العفو is when there is a sin, which is

العفو هو التجاوز عن الذنب وترك العقاب عليه ، وأصله المحو والطمس وعفوت عن الحق : أسلقطه كأنك محنته عن الذي عليه. وكل من استحق عقوبة فتركته فقد عفوت عنه. وقد يكون أن يعفو الإنسان عن الشيء بمعنى الترک. ولا يكون ذلك عن استحقاق. قال السعدي : ذكر الله في هذه الآية مراتب العقوبات، وإنها على ثلاث مراتب : عدل، وفضل، وظلم. ومرتبة العدل : جراء السيئة بسيئة مثلاها، لا زيادة ولا نقص، فالنفس بالنفس، وكل جارحة بالجراحة المماثلة لها، والمثال يضمن بمثله. ومرتبة الفضل العفو والإصلاح عن المسيء. الذل : نقىض العز ، وأصل هذه المادة يدل على الخضوع ، والاستكانة ، واللين.

Abu Bakr As-Siddiq رضي الله عنه was a very wealthy and generous man, and he supported many poor people. When the incident of the accusation of the mother of the believers, 'Aisha رضي الله عنها took place, one of the men whom he supported, Mistah, was also involved in maligning her and spreading the rumours. When Abu Bakr As-Siddiq رضي الله عنه heard of this, he vowed he wouldn't support Mistah any more. So Allah sent a gentle reminder to him, urging him to pardon and move on. Mistah deserved the punishment, but Allah guided Abu Bakr As-Siddiq رضي الله عنه to a better way.

Hasten to the forgiveness and Jannah, by spending in charity, suppressing your anger, and pardoning people.

These are characteristics of those with taqwa. Allah loves these actions.

The recompense for evil is evil. But the one who finds in himself to pardon will be rewarded.

Sheikh As-Sa'adi said : When dealing with people, there are three levels, justice, favour and oppression. Justice is when you take revenge, and you do the absolute equal of how the person wronged you. Anything more is injustice and oppression. The nafs doesn't always allow the

equal state, so the solution is to pardon.

Allah warns the believers not to be misled by their spouses and children. The love which you have for them may make you go against the commandments of Allah, and you may violate the boundaries. At the same time, don't be harsh with them. Be cautious, overlook, and pardon.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٌ عَرْضَهَا السَّمَاوَاتُ وَالْأَرْضُ أَعْدَتْ لِلْمُتَّقِينَ

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous الذين ينفقو في السراء والضراء والكاظمين الغيظ والعافين عن الناس والله يحب المحسنين

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْدِكُمْ عَدُوا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful

سورة التغافل

64:14

The Messenger of Allah صلى الله عليه وسلم said :
ما نَحْصُتْ صَدَقَةً مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عَرَّا وَمَا تَوَاضَعَ أَحَدٌ إِلَّا رَفَعَهُ اللَّهُ

Charity does not in any way decrease the wealth and the servant who forgives Allah adds to his respect, and the one who shows humility Allah elevates him in the estimation (of the people).
صحيح مسلم ، حديث # 2588

Allah gives honour to the one who pardons and forgives others. The Messenger of Allah صلى الله عليه وسلم was the best at forgiving and pardoning others. He even pardoned his enemy and those who oppressed him.

When he opened Makkah, and prayed at the Ka'abah, all those who had oppressed him were afraid he would punish them. But he pardoned them all, although he had the power to punish them severely if he wished.

A man came to the Messenger of Allah صلى الله عليه وسلم and asked him how many times he should forgive his servant. The Messenger of Allah صلى الله عليه وسلم was quiet, so the man asked him again, whereupon he said :
كُلْ يَوْمٍ سَبْعِينَ مَرَّةً

70 times every day.

الراوي : عبد الله بن عمر | المحدث : الألباني |
المصدر : صحيح الترمذى |
الصفحة أو الرقم: 1949

When the Messenger of Allah صلى الله عليه وسلم entered Makkah, the Quraysh were afraid of their plight. He addressed them and said :
عَشْرَ قُرَيْشٍ، مَا تَرَوْنَ أَنِّي فَاعِلٌ بِكُمْ؟

Oh nation of Quraysh, what I'd you think I will do to you?
They said :

خيراً ، أَخْ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ

You will do good. You are an honoured brother and the son of an honoured brother.

Whereupon he said :

فَإِنِّي أَقُولُ لَكُمْ مَا قَالَ يُوسُفُ لِإِخْوَتِهِ . : لَا تُتَشَبَّهُ عَلَيْكُمُ الْيَوْمَ ، اذْهَبُوا !
فَانْتَمُ الظَّلَفَاءُ

I will say what my brother Yusuf said to his brothers : there is no blame upon you today, go for you are free.

الراوي : - | المحدث : الألباني | المصدر : فقه المسيرة
الصفحة أو الرقم: 382

This is the character of the messengers, they pardoned everyone. Pardon comes from the purity of the heart, and good intentions.

Humiliation is to be submissive out of inability. When the person doesn't have the power to confront

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالسُّكَّةُ وَبَاعُوا بُغْضَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يُكَفِّرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحُقُوقِ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْنَدُونَ

And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing
سورة البقرة
2:61

others, he is humiliated.

Humiliation is a punishment for the Bani Israeel. The one who transgresses will be humiliated by Allah. With shirk, also, there can never be honour.

