THE POSITION OF FORGIVENESS IN ISLAMIC LIFE STYLE

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Abstract: *There are numerous traditions concerning forgiveness and encouraging this great attribute which declare the utmost importance and high value of it. The infallible imams are a perfect and actual model of forgiveness. The aim of the present article is to study the status of forgiveness in the Islamic lifestyle. The method of study was descriptive and analytical. To this end, by taking notes from books, the articles in the journals, the researches and studied carried out on the subject mentioned, the hadiths, and the traditions of the Imams (AS) regarding*

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forgiveness have been extracted and analyzed. In this study the concepts such as forgiveness, lifestyle, the borders of forgiveness, forgiveness in different religions, types of forgiveness, the importance of it and its types, the obstacles in front of it, and finally the influences of it are dealt with.

Key words: *forgiveness, Islamic teachings, importance, obstacles, influences*

Introduction

In Islamic thought the relationship of God with His created beings is based on Mercy (Surah An'am, verse 12; Surah Ghafir, verse 7). And kindness and Love are laid upon divinity (godhead) (in the holy Quran this attribute of God is mentioned 970 times more than other attributes of God.) and the relationship among people of society is established on the inseparable bonds of " brotherhood" (Surah Hujurat, verse 10); bonds which its strengthening has a direct relation with expansion and institutionalization of the culture of " tolerance and forgiveness" which their sweet fruit are peace, intimacy, and unity. However, the essentiality of drawing borders between forgiveness and compromise and forgiveness and improper tolerance is not doubted by anyone. It is because "flexibility and forgiveness" against all their benefits are improper and even harmful in some cases. On the other hand, acquiring the virtue of tolerance and forgiveness depend on the realization of ideological, moral and psychological aspects in individual and society as well as the application of appropriate technics. Of the appropriate technics noticing worldly effects in addition to effects of forgiveness in Hereafter can be named.

God Almighty said in the holy Quran,

... " وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ "..

"Be considerate and forgiving. Do you not want God to forgive you? " (24:22)

The holy Prophet said, "Anyone who has power to take revenge but forgives, God forgives him in the day of slip." Imam Ali said, "compensate (good or

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bad) by good and forgive bad deeds provided that this forgiveness does not harm religion or does not weaken and undermine in Islamic authority."

Imam Ali said, " «مَنْ لَمْ يَتَغافَلْ وَلايَغُضَّ عَنْ كَثيرٍ مِنَ الأمُورِ تَنَغَّصَتْ عيشَتُهُ[1]

The one who does not overlook and forgive a lot of issues will have a bitter life."

According to these verses and traditions, forgiveness during life time should be in the sight as a principle. In this case we can claim we adopt Islamic life style.

Statement of the problem

In social life it happens a lot that for some reasons some social or personal rights are violated or disregarded. If it is supposed to be strict for each and every disrespect or harshness, society will be filled with discord and enmity, life will be dark, bitter and intolerable for all. In addition, too much sensitivity and involvement in each unimportant issue, will decrease the value and level of a person. How beautifully is said by Ali, " «...لاتُداقُّوا النّاسَ وَزْنا بِوَزْنٍ وَعَظِّمُوا اَقْدارَكُمْ بِالتَّغافُلِ عَنِ الدَّنِيِّ مِنَ الأمُورِ...؛[2]

- ... do not complain for each detail (Don't split hairs!) and pull up your value by ignoring mundane and minor issues..."

Forgiveness: neglecting others' mistakes are among the approved attributes that are advised in the Holy Qur'an and by Ahlul-Bayt (AS), and the practice of the divine prophets and the Imams (AS) were also accordingly. Forgiveness of others reflects the majesty of man that he does not seek revenge when he is harmed by others but by choosing forgiveness and respectful reaction faces him. Therefore, the main issue of this research is this assumption that forgiveness has a place in the Islamic life style.

The aims of research

1 - Examining the meaning of forgiveness and its synonyms

2- Examining the meaning and concept of lifestyle

3. Examining the limits of forgiveness in Islamic Life Style

4. Examining forgiveness in different Religions

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5- Examining the types of forgiveness

6. Examining the place of forgiveness in Islamic Life Style

7- Examining the sources of acquiring forgiveness in man according to Islamic teaching

8. Examining the barriers of forgiveness

9. Examining the impacts and benefits of forgiveness on Islamic Life Style

The findings

[3]What is the meaning of forgiveness?

Here we look at the forgiveness and its synonyms.

Forgiveness عفو

Forgiveness literally means the forgiving act (Oxford Dictionary, 2004), or having mercy on someone, and giving up punishment that someone deserves, and refraining from interrogating him (Dehkhoda, 1374, under Forgiveness), its root means elimination and destroy. (Ibn al-Morda, 1416, p. 294) But Raghib in Mofradat does not regard this meaning the main root , and believes that forgiveness means the intention of getting something, and for this meaning, those winds that lead to devastation are called by this word and if eradication is referred to by this word, because it is also a kind of intention to take something (Raghib Isfahani, 1426, Forgiveness)

But the definitions of psychologists and researchers of religion is like this: “ "To seek the best for perpetrator and culprits, instead of having negative opinions and hostility, which must be continuous. Although Forgiveness does not relate to the emotion of love or acceptance, it can create a sense of satisfaction on both sides of the culprits and hurt ones.” [4] [5]،1994، ص146)ساشوکی(

Imam Sadiq (as) defines Forgiveness: Forgiveness is whenever someone is guilty and does bad to you, you do not follow him and do not show to him, and forget it from inside and outside and increase your kindness to him. (Gilani, 1998, p. 374)

From the perspective of the Greek and Roman philosophers, especially Plutarch and Seneca, forgiveness was to control anger. But today it is commonly used to treat borderline personality disorders. (FitzZhabews, 1986, p. 2)

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Negligence گذشت

The Negligence is to control or reject malicious excitement through having strong positive experiences, relying on kindness when reminding others' mistakes. Positive emotions relying on kindness can be empathy, sympathy, pity, expressing pure love, or even romantic love toward a guilty person. These emotional states stimulate motivations for reconciliation or friendship with the culprit (if it is true, wise and possible) (Wrightington, 1998).

Tolerance مدارا

Tolerance derives from the entry of "Dari" or "Dera". "Dari" means the awareness and cognition that are acquired through the hidden preliminarily and unusual way (Ragheb Esfahani, Bey, p. 168). "Dera" is also basically meant to "ward off" (Ibn Firs, Bita, p. 271) Based on this, the term "*tolerance*" means "soft and meek reaction". (Tarihay, 1375, p. 1, p. 137)

Therefore, in *tolerance* مدارا, the concept of "neglect and precaution" lies; hence, its further use is for opponents and enemies, contrary to the "*consensus* رفق ", which is often applied to advocates and friends and more about non-opponents. " «و أمّا المخالفون فيكلّمهم بالمدارای» Of course, the term tolerance is sometimes used in a broad sense and includes both groups; for example: «أمرنی ربّی بمدارای الناس» (کلینی، 1365 ، ج3، ص179)

consensus رفق

consensus رفق means "softness", versus "intensity and violence." (Tariqi, 1375, p. 5, p. 169) Because, as a rule, moderation in doing things usually causes ease of doing them, and goodness and solidity. The term " *consensus* رفق " means "moderation", "well doing deeds" and "stability." (Tariqi, 1375, p. 5, p. 169172). In this sense, sometimes *consensus* رفق stands in the opposite of " warning تبذیر "(Kelly, 1365, p. 3, p. 182)

Pardoning

According to Zilber Pardoning is a way to make man find himself a free creature, and it is a pity and jealousy

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that is an enemy of human liberty. (Peterson, 1998)

Psychologists believe the Pardoning is not a human action, and man must discover it. It is possible to interpret Pardoning the liberation of all extra energy, and always put ourselves in the shoes of a guilty person; In this case, a kind of sense of satisfaction is injected in our spirit, which is rooted in the satisfaction of the Lord. They continue to say that the essence of pardon is based on the assumption that "what if I was in his shoes", and that gives us the opportunity instead of blaming people and taking out on them, we speak to ourselves and find ourselves as the Most Gracious God. (Park, 2003, p. 5)

" Pardoning will increase the level of respect and self-confidence of individuals, reduce blood pressure and regulate their heart rate. In addition, Pardoning helps people sleep more easily and can replace negative thoughts with positive thoughts; reaching the wise step of Pardoning requires time, because it is rational and multi-step. "(Idem, 1999, p. 39)

Reconcile

Reconciliation is to restore trust to a relationship where trust has been repeatedly violated. (Warrington and Drinkard, 2000) Peace and reconciliation can include *Pardoning* and *forgiveness* or other methods of reducing grudge. Peace and reconciliation always take place in a relationship (Warrington & in Inkard, 2000)

Safh صفح

The "صفح " in word means the face and sides of everything. For this if one sees something but over looks this word is used; and its difference with Forgiveness is that it is higher than Forgiveness, because sometimes one forgives, but does not forget, because صفح in addition to forgiveness includes forgetting the error, knowing it nothing, and cleansing heart from hatred. (Farahidi, 1410, p. 3)

1. What is the meaning of life style?

Giddens has interpreted lifestyle as a set of behavior that one uses to take into account not only his current needs, but also as a particular narrative he chooses

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for his personal identity against others (Giddens, 1999, P. 120).

Lifestyle if put it simply is the way one lives and reflects the ideal personal patterns of life that embraces one's ideology, attitudes and values, habits, lifestyles as well as patterns of social relationships, leisure time and consumption. The lifestyle is often "expressive". One introduces him through the lifestyle to the world around, this means that lifestyles is expressed through appearance (choosing clothes and behaviors), actions and deeds (choosing leisure activities), or choosing equipment and even choosing friends. (Gibbins & Bormer, 1381, p. 104).

3.What is the limitations of tolerance and forgiveness in the Islamic lifestyle?

The realm of tolerance and forgiveness is vast. In personal matters, especially in socializing and social coexistence that is not in conflict with the rights of others, the principle is on taking easy, flexibility, tolerance, and forgiveness; hence resorting to violence and harshness is not permitted except in special cases. Amir al-Mu'minān (AS) orders one of the rulers of his government: "Wherever only harshness can work, be like that" (Seyyed Razi, 1999, 46). Therefore, in practice, the cases of leniency, forgiveness and tolerance are far more than violence and violence.

The use of force and violence against enemies is necessary if peaceful practices, amnesty and tolerance are not effective. The first step in Prophets' behavior in facing opponents has always been leniency. (Surah A'raf, verses 6061 and 6667; Surah Maryam, verses 4247). Given this point, one can analyze the way of dealing with opponents from the point of view of the Qur'an; therefore, in Islamic insight, forgiveness and tolerance has passed t he ideological and intellectual boundaries, and been expanded as the extent of humanity; it has never limited it to believers, but knows all human beings in their own place deserved to be forgiven.

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4- How is forgiveness and negligence in different religions?

Certain beliefs that are important in various religions are some how different from each other, and the focus of forgiveness and negligence as part of a religious belief system is different among religions.

Forgiveness and negligence in Christianity

Forgiveness and negligence are the cornerstone of Christianity. (Marty, 1998)

This centrality of forgiveness and negligence works on two levels. One level is the divine Forgiveness (i.e, the forgiveness of men by God). In Christian theology, Jesus (who is God) voluntarily experienced atonement death so that his death be an atonement for others' sins, giving them amnesty from punishments.

The use of Christ's voluntary death to forgive sins although is possible for all, this amnesty is given to those who believe in it. This death, although fulfilling some of the requirements of justice, encourages the Father to forgive mankind out of His Mercy in spite of the fact that the Son died for them. Because of the great importance of divine forgiveness and its acceptance by a Christian believer in Christianity, forgiveness and remittal have a central part in Christian theology.

On the second level, the interpersonal level, many of the commands in the new Testament warn Christian to generalize and expand forgiveness to those who abuse them or violate their rights (whether Christian or non-Christian). Indeed, according to some Christian scriptures, divine forgiveness is bound to intrapersonal pardon and forgiveness (Matthew, vol. 6 and 18).

Forgiveness and negligence in Jewism

From the point of view of the Jewish faith, forgiveness and negligence is a firm and fixed concept more than Christianity's. In this religion, negligence is manifested by the word ***teshuvah***, which means the return of the transgressor to God (Dorff, 1998) Christians use the word ***Repentance*** to convey this concept. According to believers in the Jewish faith, forgiveness is bound to the transgressor's teshuvah .

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If he does not endeavor to return to God, a Jewish believer is not obliged to pardon him. But, if a person tries to go back to God, it is obligatory to forgive him, and if a person who has been treated bad does not pardon the transgressor (who returned to God with repentance and forgiveness), in this case, the spiteful person has sinned. (Dorff, 1998)

Forgiveness and negligence in Hinduism and Buddhism

In the eastern religions, the concept of divine justice is meaningless, especially in Hinduism and Buddhism in which there is a belief in karma. This belief implies that, eventually, justice will be put into practice, and if it does not happen in the present life, it will surely be established in a later life. If the occurrence of justice is a certain and unchanged affair, then in this case, there will no longer be any place for the concept of divine justice. In addition, the ontological assumptions suggest that the world, as humans know it, is fictitious and imagined; eventually all the universe of existence will re-enter unity. These hypotheses give the highest position to interpersonal forgiveness. Nevertheless, Hindu and Buddhist (especially Buddhist) emphasize on compassion and sympathy as a central virtue. Part of compassion and sympathy among people is that not to seek revenge or retaliation.

Forgiveness and negligence in Islam

In Islamic theology, forgiveness and negligence have been expressed more than Jewism, or Christianity in form of the concept of justice. In Islam, God is the administer of justice, and in addition, the executor of divine pardon and forgiveness. In this religion, intrapersonal forgiveness, as it is regarded obligatory in Christianity, has not counted obligatory.

5- Based on Islamic teaching, what are the types of Forgiveness and negligence?

Forgiveness in contrast to public idea is not always approved and suitable. That Forgiveness which is in the path of God and does not lead to impertinence of culprits and wrong doers is approved, otherwise it is unapproved. Accordingly, forgiveness is of two types:

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1. The approved and advised forgiveness: it is that kind of forgiveness when one can take revenge but forgives mistakes and according to the remarks of infallibles, he does not attach blame and reproach after he forgives. In addition, as mentioned above, the forgiveness is good, when it does not lead to wrong-doers impertinence.

2. Disapproved and improper forgiveness: there is no doubt in goodness of forgiveness but it does not mean no exception exists; there are some cases that forgiveness can result in rudeness of wrong doers. In these cases, forgiveness should not be our choice in order to maintain the community order and to prevent repeating of offenses. Therefore, while God invites His servants to forgiveness, in various verses, He also invites people to do Qital (fighting) to maintain the divine boarders. God says in the Qur'an:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Fight against them until there is no dissension, and the religion is for Allah. But if they desist, there shall be no aggression except against the harmdoers.(2:193)

6. What is the role of forgiveness in Islamic life style?

Forgiveness, tolerance, and the negligence of the mistakes of others are among the highest moral and humane values, as well as the sign of the excellence of the spirit and magnitude of human personality. Creating a cohesive and powerful society depends on this factor that people could tolerate different thoughts and tastes and could pass on those who are threatening improperly, could change revenge for forgiveness and care. In the Quran and traditions, the role and importance of forgiveness has been emphasis and it has been mentioned as of the best moral virtues of the Islamic religion. In the verses of the Qur'an, Allah praises forgiveness, especially when it is time for revenge, and the people who forgive are counted as the manifestations of His Mercy. In verses 237 of Surah Baqarah and 126 Surah al-Nahl, although He confirms the equal punishment as the principle of confrontation, but by saying that forgiveness is one of the best and

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shortest ways of achieving piety, He expresses that human virtue is in forgiving others, not in revenge; human dignity is not preserved in this way, in the opposite, by forgiveness, a person can take control of himself and put mercy before wrath and revenge. Also, the Holy Prophet (peace be upon him) said: "The best virtues are to join whoever separates from you and to unite and donate to someone who deprives you or does harm to you." And also Imam Ali (as) has interpreted it as a crown of honored human qualities and said:«العفو تاج المكارم» . As a result of forgiveness, pains, hatred and oppression are reduced; therefore, passing from fault of others in order to dominate the soul of friendship and intimacy and to develop one of the ethical values in society enjoys a special significance and value among the values and ethical behaviors.

1. Forgiveness, the light of piety

When the Holy Qur'an portrays the image of the righteous ones, it counts the dominance over anger and forgiveness as the most prominent traits of them, saying:

« أُعِدَّتْ لِلْمُتَّقِينَ* الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ»؛

"…a Paradise prepared for the cautious, who spend in prosperity and in adversity, for those who curb their anger and those who forgive people. And Allah loves the charitable." (4:133-134)

This verse refers to the three stages of pious people while get angry which they mount like an evolutionary hierarchy:

a. Curbing anger: «و الكاظمين الغيظ» . Anger is a dangerous state that sometimes manifests itself in a form of madness, and many dangerous decisions and crimes are committed in such a time; hence, curbing anger has an enormous effect on spiritual evolution and strengthening the spirit of faith.

b. Passing from people's mistakes: «و العافين عن الناس». It is not enough only to curb anger, because it may not eradicate the root of grudge from the heart of man; therefore, it is necessary to wash grudge and hatred out from the heart with forgiveness.

c. Doing good deeds: «و الله يحبّ المحسنين». This is a step above

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forgiveness. A pious person not only washes out grudge from his heart by forgiveness, but also with doing good to the other side (when he deserves), he would eliminate enmity out of his heart and make his heart kind to himself.

Interestingly, the Holy Qur'an does not say that the believers never get angry, because anger is in the nature of man and it is necessary to get angry in proper time for the sake of God or to take the right of oppressed ones, but it says that while getting angry, they do not commit sins and crimes, but they will forgive, وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ», "who forgive when they are made angry" (42:37)

2. Forgiveness, the ground for forgiveness and divine love

The Holy Qur'an, with beautiful sentences full of emotions is addressing the hearts of faithful people and says:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Let them pardon and forgive. Do you not yearn that Allah forgives you? And Allah is the Forgiver, the Most Merciful. (24:22)

The word صَفْحُ literally means " sides, with and surface of everything"; therefore, stone, sword and metal width sheet is called «صفيحه». مصافحه (hand shaking) is derived from the same root. Whenever the word صفح is used with عَن it means turning your face back which is sometimes a sign of sulks and disregard and sometimes as a result of magnanimous pardon. The interesting point is the holy Quran counts forgiveness of others mistakes no matter muslims or non-muslims as a cause of attracting Divine Love, and says, فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

But because they broke their covenant, We cursed them and hardened their hearts. They changed the Words from their places and have forgotten a portion of what they were reminded. Except for a few, you will always find treachery from them, yet pardon them, and forgive; indeed Allah loves the gooddoers.(5:13)

3. Negligence, the greatest ethical virtue

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Patience and forgiveness when become a trait and sticks to one's personality will be a sign of Soul excellence and is regarded as the best ethical virtues. Imam Sadiq (as) narrated from the Prophet (s):

"Do not I tell you the highest ethics of this world and the Hereafter?! Forgiving someone who has wronged you and linked to those who cut off from you and do good to someone who wronged you and forgive someone who has deprived you?

In another tradition, tolerance against ignorant ones is considered the highest ethics of this world and the Hereafter.

4. Negligence, a lawful supplement

Occasionally in a community some events happen that provoke dissension and revenge and the mere application of law, which is naturally dry and dead, can not resolve the issue from the base. In these cases, "Islamic ethics", like amnesty and forgiveness, is a complementary to the legal system, filling the existing gap; The result is that the value and importance of amnesty and tolerance are enhanced. For example, the following:

The first verdict in the deliberate murder is retaliation قصاص , and the victim's relatives have the right to kill the killer, (Surah Baqara, verse 178, Sura Ma'edeh, verse 45) but besides that, the Holy Quran has left the way for pardon and forgiveness open (with or without ransom), and with emotional expressions, it encourages the victim's parents to pardon:

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

He who is pardoned by his brother, let the ensuing be with kindness, and let the payment be with generosity. This is an alleviation from your Lord and mercy. He who transgresses thereafter shall have a painful punishment.(2:178)

From the word «أخيه» in the verse we can infer that Quran regards the brotherhood tie so strong among muslims that even after being harshly treated it does not loose. Therefore, to provoke emotions, it calls the relatives

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of killed person as brothers of killer, trying to encourage them to forgive and ignore. (Tabataba'i, 1374, p. 1, p. 432) In another verse, to encourage forgiving others sa*ys, "but whosoever forgoes it as a freewill offering, it will be an expiation for him."* (Sura Ma'edah, 45)

It is obvious, of course, that forgiving is for those who commit such an act because of sudden rush of anger or like this and regret their work, but the criminals who are proud of their crimes and do not suffer from it, are not worthy of the name of the brothers and not Deserving Amnesty and Forgiveness.

5. Forgiver, the best servant of God

It is asked from Imam Rida about the best servant of God, he answered, those who become happy when they are given opportunity to do good, and whenever they do wrong, they ask for God's forgiveness. If they are given something, they are grateful and if they find themselves in hardship, they are patient, and when are angry, they forgive the guilty person. (Harandi, 1404 AH, p. 469)

From social and narratives point of view, it has also been proven that those who, by observing the slightest insult, even after passing several years, have not been able to conquer their anger and seek revenge, and wait to harm others, are those who are always in severe pain and suffering.

7. Based on Islamic teaching, what are the sources encouraging a person to forgive?

1. Faith: The key role of faith in the insight and attitude of man towards himself, God and others, makes it possible for him to adjust his own life and behavior based on his faith, and overcome his inner emotions such as anger and wrath, and be flexible and forgivefull.

2. Strong will power: Forgiveness and tolerance are admirable when a person has the ability to take revenge and empty his heart from grudge and revenge but he does not. This is one of the things that make use of demand strong will and strong determination of man, therefore, with this strong will power he will be able to use many moral values such as forgiveness in his life.

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3. Patience: One of the human behavioral characteristics that results in forgiving errors and mistakes of others and preventing anger is to have patience.

The invitation to patience and forgiveness does not mean that the human rights of the oppressed ones are to be violated. God also considers such forgiving to be unworthy.

4.Ethical Virtues: Forgiveness and cleansing heart from hatred and doing good in return for bad is specified for those who enjoy the perfection of humanity and adorned with good morals and good attributes. Forgiveness whenever becomes an attribute of a person is a sign of spiritual highness and is a source which prevents anger and vengeance.

8.What are the barriers on the way of forgiving others?

Malice

Malice is a combination of emotions associated with each other, including annoyance, unpleasantness, hatred, hostility, and resentment. (Warrington & Wade, 1999). These emotional states are followed by attention to a violation. Violation is considered a mixture of insults and harassment. To the degree that a person considers this violation to be harmful, he immediately responds to this accompanied by fear. (Warington, 1998). To the extent that this offense is considered an insult, one will respond immediately with anger. (Thoresen, Luskin ،& Harris ,1998) Fear and anger are not malice. Malice occurs when individuals mentally champ an event, its consequences, and their reactions to it, the motives of the wrongdoer, and their potential reactions or the wrongdoer. This mental rumination can cause an emotional state of resentment, dissatisfaction, hatred, and hostility that we call it malice.

When we say that malice and forgiveness are our emotional states, we do not talk about mental feelings. Although the emotions include feelings (i.e. how we label our emotions (Damasio, 1999), they also include thoughts, memories, associations (Lazarus, 1999), the neurological activity of the brain (Damacio, 1999), the passageways in different structures of brain (Ledoux, 1996). Hormones in

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the blood stream (Sapolsky, 1999). Temperaments (Damasio, 1999). Muscular structure of the face (Plutchik, 1994), total body muscle structure (Plutchik, 1994) and acts of emotional expression (Damasio , 1999)

Punishment

Punishment literally means informing, warning people not to have an undesirable behavior.

Punishment is the use of an annoying trigger following an undesirable behavior to reduce or eliminate that undesirable behavior.

A father fallen out with his child is his greatest spiritual punishment. Imam Reza (AS) instructed a person who questioned him how to deal with his child: "fall out with him, but not long, because if it has a profound effect on the soul of the child, his prolongation would break child's soul, and if it has little effect, if it is long, the father's character diminishes in the eyes of the child, and in the future father's grief and critisim will not work. "

Physical punishment is if it is to educate. Because physical punishment, without the intention of educating, will be an example of oppression and, from the point of view of reason and rationalists, oppression is disparaged and oppressor deserve punishment. We have various traditions confirming that obedience to the definitive rules of reason is obligatory.

Additionally, there is also a great deal of proof counting oppression a crime. Therefore, if the punisher has a purpose other than education and training, his practice is an act of oppression and is Haram.

Anger

Anger as a fundamental emotion is associated with threat and negative evaluation, activates physiological responses and affects behavioral tendencies.

Strengthening the spirit of aggression in a child is one of the results of parents' violence; hence, even when a child reacts aggressively, parents should not use violence or physical punishment, since they encourages him to behave aggressively. Nervous and aggressive parents be sure that they will bring up

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aggressive children (Azimi, 1369, p. 136-138). Keeping cool when a child is angry is a practical lesson to the child how to deal with anger in the right way. The repeated verbal criticisms of child's behavior destroies his self-esteem. According to scientists, verbal blaming far more than beatings hurts child's self-confidence. (Marston, 2000, p. 119118)

When a person becomes angry, many changes occur in his body, some of which are internal and some other external: in facial expressions, tone of the voice, and muscle of the body.

The Prophet of Islam described the physiological effects that occure at the time of anger. He said: "Know that anger is a ball of fire in the heart of mankind. Do not you see his eyes red, his veins in his neck inflamed.

9. What are the impacts of amnesty and forgiveness in this World and Hereafter based on Islamic teaching?

Forgiveness is a process of overlooking errors and eliminating its outcomes happens inside a person in order make inner peace, or improvement of relationships with the offender or in order to conduct a value-oriented behavior and have the following consequences:

A) Getting rid of negative feeling towards wrongdoer

B) Overcoming sadness after being behaved disrespectfully

C) Avoiding anger, distance, separation and retaliation against wrong doers.

Forgiveness has many impacts and blessings in this world and the Hereafter, which holy Imams have spoken about, some of which are mentioned:

A. impacts of forgiveness in this world

1. Being honored and magnanimous: Imam Sadiq (a) narrated from the Prophet (pbuh) that he said: "Do Forgive! Truly it does add to honor and glory of you, so forgive slips of each other so as God makes you dear. "

2.Dignity: forgiving others is the cause of dignity: because in the eyes of the people it is a sign of magnanimity, personality and chastity, while retaliation for personal matters is a sign

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of lack of self-control. The holy Prophet (pbuh) said:

"Do Forgive! because there is no fruit for forgiveness except dignity, so pardon, so that God will make you powerful"

3. Be given long life: The Prophet (pbuh) said: "A person who forgives much will live a long life, and one whose justice is widespread is victorious over his enemy."

4. Health of soul and equlibrium: In the last decade, extensive researches have been done on forgiveness and its effect on mental health, and most studies have shown a direct effect of forgiveness on effective dimensions on mental health. These researches show that forgiving others is effective in reducing anxiety, depression, anger, aggression, emotional-behavioral disorders, and increasing self-esteem, hope and treatment of mental disorders. In addition, the effective role of forgiveness has been confirmed by Western scholars in reducing delinquency, the use of drugs and sedative drugs, and reducing anti-social behaviors such as shyness, pessimism, and pertinancity.

Forgiveness causes health of soul and peace of life and, consequently, long life.

Imam Rida (as) said: It is narrated from my great father from Ali ibn Abi Talib (AS), who said: " من رضى بالعافية ممن رزق السلامة ممن فوقه " "Anyone who gets satisfied by forgiving his subordinates will be safe and immune from harms of his boss."

5.Treatment of chronic pains: According to Fitzgibbons (1986), forgiveness is a cure for the treatment of chronic pains. Ritzman (1987) explained the treatment of forgiveness in a research entitled "Forgiveness and its role in treating". He emphasized that the nature and essence of man were defined in the true love of God, and forgiveness in the healing of profound injuries was evident that forgiveness was not only for the sake of guilty person, but also for the forgiver. According to Coleman (1998), forgiveness improves the pain of suffering in people. Heble and Enright (1993) showed the results of forgiveness in two experimental and evidence

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groups following an eight-week programm. These programms have reduced the anxiety of the subjects. The research also showed that forgiveness can lead people to sustainable forgiveness. (Enright and Nort, 1989) Al-Mabouk, Enright and Cardis (1995, quoted by Enright et al., 1998) have shown therapeutic effects in the recovery of psychological problems of students deprived of paternal care. Girard and Mullet (2000) stated that adults are more inclined to forgive in comparison to young people and with the rise of age, the amount of forgiveness also increases.

6.Victory over enemy: Ibn Fada'il said: I heard from Imam Rida (AS) saying: " When two groups confront each other that group which is more forgiver will be helped by God and will be victorious"

7. Reaching piety: God says in the Qur'an:

"If you forgive, it is closer to piety." (2:237)

Accordingly, one of the impacts of forgiveness is the closeness of forgiveness to piety in two aspects:

A) Whoever gives up his right is free from any doubt that he might violate other one's right. So forgiveness is closer to piety.

B) Whoever abandons his legal and religious rights by forgiveness, hopes not to disobey Allah to gain what he is entitled to and is his right.

8. Disappearance of malice: Revenge has lighten up the fire of grudge in the hearts, encourages the other side to take more violent revenge, and sometimes it becomes a full-fledged war between tribes and nations. To be Forgiving prevents these tragedies and malices, violence and crimes and eliminate them. The great Prophet of Islam (pbuh) said: "Forgive one another so that grudges will go away from you."

9. Increase in daily bread: in the Islamic teaching, tolerance and being good-temper are named as cuases of blessings, goodness, increase in daily bread. The prophet of Islam (PBUH) said: " truly, in tolerance is increase in wealth and

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any one who is deprived of tolerance is deprived of goodness (kheir: خیر)." Imam Musa Kazem (AS) also said: "Truly, tolerance, goodness and good-temper will build up lands, and increase daily bread."

Obviously, tolerance and the good deal with people, and consequently, gaining social trust and credit, is one of the most important means of earning daily bread. Additionally, good-temper and tolerance may be of hidden spiritual factors of blessing and increase in daily bread.

10. Divine help: Imam Musa Kazem (AS) said in this regard that: "When two groups confront each other, the most victorious of them is the most forgiver one."

11. Stability of ruling: forgiveness and amnesty are the cause of the survival of governments and powers; because they reduce the hostility and opposition and add to the friends and fans. The holy messenger of Islam (PBUH) knew amnesty and forgiveness of the ruler the causes of stability of rulership and said, "The amnesty and forgiveness of rulers make the ruling system more stable"

12. Proof of Chivalry: Imam Sadeq (AS) said: "We are from the family whose mercifulness and chivalry are forgiveness of someone who oppressed us."

14. Become dear of God: of the positive effects of tolerance and forgiving people is to gain popularity among people; because struggling naive people makes humans look worthless. On the contrary, patience and magnanimity give him personality and greatness; hence, Imam Sadiq (AS) said: "If you want to be dear and respectful, be gentle, and if you want to be humiliated, be violent."

14. Descent of mercy: Imam Ali (as) said: " by forgiveness divine mercy is sent down"

15. Security: In society, there live some people who constantly cause harassing and bothering others. Acting harshly with such individuals often has opposite effect and adds to their obstinacy and violence, while tolerance is the only way to avoid their evil.

Thus, the best way to deal with such individuals is to ignore their impolitness and magnanimously overlook them; as

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the Imam of the Faithful, imam Ali (AS) said: "Nothing like silence can punish a fool."

16. Prevention of anarchy: Forgiveness can stop a chain of abnormalities, harassment and violence, and as a result brings about sustainability of social life and family life. In the hadith of the great messenger of Islam concerning the effect of forgiveness: "Forgive each other so grudges will leave you."

17. Family consolidation: Forgiveness is of the best ways to strengthen family relationships and one of the social-moral rights of family members towards each other and the key to resolving disputes and conflicts within families.

The most frequently advice of Islam about the family affairs is about forgiveness between husband and wife, because husband and wife are two human beings, like all other human beings, and they have two personality and character. Those who claim that in every case they have the same way of thinking and they agree on all matters, maybe have not yet come to the point of realizing each other's realities. And also if a couple is found with a hundred percent similarity but still they are not immune from mistakes. This is where the importance of forgiveness and its impact on the continuity of healthy relationships becomes apparent.

Heble (1993) found in his study that forgiveness, affection, and intimacy raise the trust of the husband and wife toward each other and bring them closer together (Jackson, 1998)

B- The Results of Forgiveness in Hereafter

Forgiveness and negligence, in addition to their impacts in this world, have results in Hereafter which some of them are mentioned in the following:

1. God's Forgiveness: Allah says in the Holy Quran: "… ***if you would pardon, ignore and forgive, know that God is All-forgiving and All-merciful."*** (64:14)

2. Entrance to Paradise: It has been narrated that the Prophet (pbuh) said: When the servants of God are gathered in the desert of Mahshar, a caller calls out that the ones whose rewards are on God stand up and go to heaven. It is

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asked: Who are those? It is said, "The people of forgiving."

3. Rewards: A narration says: Do not rush to punish, and leave a place for forgiveness between mistakes and their punishment, thereby you will obtain the reward of the hereafter.

4. Increasing faith and forgiveness of sins: forgiving is one of the signs of faith and ethics. One who ignores the mistakes of others, the Almighty God also forgives his sins and makes him subject to His mercy and forgiveness: "***Be considerate and forgiving. Do you not want God to forgive you? God is All-forgiving and All-merciful***." (24:22) This verse and other related verses to this issue count forgiving others and suppressing anger against mistakes of others, of the things that lead to forgiveness of God.

5.Attracting God's Mercy and Love: nelegting others' mistakes bring Mercy, peace and divine love; sometimes factors such as breaking promises and disobedience of God's orders lead to distress and distraction from God's mercy, which forgiveness towards mistakes and slipping of others can open our way to the circle of lovers of God. through this one can reach the level of being lover of God which is the origin of many human virtues, as in the following verse فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

But because they broke their covenant, We cursed them and hardened their hearts. They changed the Words from their places and have forgotten a portion of what they were reminded. Except for a few, you will always find treachery from them, yet pardon them, and forgive; indeed Allah loves the gooddoers. (5:13)

6.Self-healing: A healthy society can be a place for the advancement and evolution of its people; whenever someone is oppressive to others, others feel a sense of retaliation; by forgiving others people can overcome negative emotional excitement and fought with the evil temptations, which ultimately lead to self-purification and being among the patient people and among those who enjoy a great deal of human

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values وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

But none will receive it except those who are patient and, none shall receive it, except he who has a great share. (41:35)

7. A Shield in front of Divine Torture: Imam Ali (as) knows forgiving others cause of rescue from the torment of hell and said «اَلْعَفْوُ مَعَ الْقُدْرَةِ جُنَّةٌ مِنْ عَذابِ اللّه سُبْحانَه؛: Forgiving in power is a shield in front of God's Torture. "

Conclusion

The holy Imams are perfect role models in terms of forgiving. For example, imam Rida whom in his life time in Medina, someone called Joludi had the most vicious behavior with him and his family, he hold grudges against imam for a long time and bothered him a lot but imam magnanimously forgave him and ignored his enmities.

In brief, to outline the points which can be concluded from this article we can say:

1. Forgiveness (عفو : 'Afv) is one of the ***Jamaliyeh attributes*** (صفات جماليه : Jamaliyah Sifat) of God and means to ignore others' mistakes and not to punish or blame wrong doer. Morality and good attributes of human being are in fact a reflection of attributes of God, and man enjoying the level of being Kaliphat-ullah (خليفه الله) on the earth, is capable of manifesting all Names of God in himself. Therefore, manifestation and realization of this attribute in men is valuable.

2. Social life is mingled with difficulties and conflicts which are caused by contrasting individuals' interests. In most cases, forgiveness and magnanimity are the only ways to restore peace and equilibrium in social and family relationship. Forgiving and neglecting mistakes of others especially in social issues and intrapersonal matters are the most advised lesson of Islam and God (in the holy verses of Quran), and traditions mention numerous influences caused by forgiveness; forgiving instead of taking revenge will trigger a revolution in a mind set of faulty person and attracts his attention to a high-valued system; learning to forgive, he is prepared to turn his back to negative

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thoughts and behavior, and to learn to be good and to do good.

3. In Islamic point of view forgiving can be applied as a treatment method in correcting behavior of a person with others; it can be a cause for uplifting soul, therefore men can free themselves from selfishness and self-centerdness. Forgiveness is considered as a condition for stability of social life and creating sound and friendly atmosphere in family and society.

4. Forgiveness is of the significant moral behavior in social life of human beings; men by them can reach their real value and place, and overcome their negative feelings and satanic temptations, and in fact forgiveness can save human dignity and value of people of society.

5. The sources which encourage a person to forgive are as follows: faith, strong will, patience, and moral virtues. Through these sources one can internalize forgiveness in himself and develop a safe, peaceful society.

6. From Islam point of view forgiveness has different types and the most valued one is forgiving while one has power and right not to forgive.

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