

# Tolerance Temper in the Prophets' Calling with their People Surah Al-A'raf is an Example

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## Abstract

In this research, I tried to collect and study Qur'anic verses related to the topic of tolerance temper in the prophets' calling to their people, through Surah Al-A'raf.

At the end of the research, it concluded with results, the most prominent of which were: that the Holy Qur'an is the constitution of morals and etiquettes, and it includes sublime etiquettes and refined morals, and that the Prophets, may God bless them, were the most prominent workers of divine directives, especially with regard to tolerance temper with their peoples when calling them to Islam.

The research also ended with a recommendation to conduct specialized studies on tolerance temper among the prophets in the rest of the Qur'anic surahs.

**Keywords:** Temper - Tolerance- prophets - Surah Al-A'raf.

## 1. Introduction

Just as the Holy Qur'an is the source of legislation for Muslims, and the basic source for quoting legal, jurisprudential, and transactional rulings, it is also considered the constitution of morals and etiquette, as it includes the encouragement of sublime etiquette and refined morals.

The Prophets, may God bless them and grant them peace, were the role model in morals and the role model in etiquette. Allah praised them for their high morals, their noble qualities, and their great compassion and mercy for their nations.

The Holy Qur'an included great directives in this matter, so this research came to reveal some of those divine directives and prophetic morals in dealing with the different segments of society, through Surah Al-A'raf.

## 2. Research problem

- What are the most prominent divine directives related to tolerance temper, which were mentioned in Surah Al-A'raf?

### 3. Research Methodology

In writing this research, I will follow, in summary, the scientific, descriptive, and analytical method, following the following steps:

- 1- Writing Qur'anic verses according to the narration of Hafs from Asim, and attributing them in the text by mentioning the name of surah and verse.
- 2- Extracting the reported hadiths and news. If the hadith is in the two Sahihs or one of them, I suffice with attributing it by mentioning the name of the book, the chapter, the part, the page, and the number of the hadith. If the hadith is not in them, I extract it from the four Sunans in the same way as the previous attribution. If the hadith is not in it, then I extract it from its context with an explanation of the degree of hadith from the words of the imams, and mentioning their sayings about it as much as possible.
- 3- Not translating the famous people (A`laam) mentioned in the research; so as not their condition be hidden for the specialist.
- 4- Documenting texts, opinions, and sayings of scholars from their original sources, unless the original is not possible, so they are attributed to the most reliable sources in that regard.

### 4. Research Objectives

- 1- Collecting the Qur'anic verses contained in Surah Al-A'raf related to tolerance temper in the prophets' call to their people.
- 2- Studying the Qur'anic verses, explaining the divine guidance contained therein, and mentioning the most prominent prophetic applications of them.

### 5. Previous Studies

I didn't find specialized studies on this subject, despite the abundance of writings and research related to the subject of ethics in the Holy Qur'an.

Tolerance Temper in The Prophets' Calling With Their People

Surah Al-A'raf is an example

The temper of tolerance was demonstrated in the call of the Prophets, may God bless them and grant them peace, through Surat Al-A'raf, in a number of historical situations and events, the most prominent of which are the following:

First: Kindness in advice and guidance:

One of the most important qualities of prophets in dealing with their people, and reformers with their society, is the quality of kindness and gentleness.

The Noble Prophet, may God bless him and grant him peace, stressed the importance of adhering to this virtuous character and noble character.

Aisha, may God bless with her, said " A group of Jews came to Allah's Messenger (may God bless them and grant them peace) and said, "As-samu 'Alaika " (Death be on you), and I understood it and said to them, "Alaikum AsSamu wa-l-la'na (Death and curse be on you)." Allah's Apostle said, "Be calm! O `Aisha, for Allah loves that one should be kind and lenient in all matters( ).

'A'isha said, The Prophet, may Allah bless him and grant him peace, said, 'You must be compassionate. Whenever there is compassion in something, it adorns it, and whenever it is removed from something it disgraces it.'( )

It is shown from this: kindness in the call is one of the reasons for its success, people's acceptance of it, and society's adherence to its teachings.

Therefore, the prophets, peace and blessings be upon them, were among the most prominent examples of this virtuous trait and honorable characteristic.

The recommendation was a command from God Almighty, and that is in the Almighty's saying" Take what is given freely, enjoin what is good, and turn away from the ignorant".(Al-Araf: 199).

This verse brings together the noble qualities of morals and their virtues, as the virtues of morals can either be pardoning a transgression, so they are included in taking pardon, or turning a blind eye to what is inappropriate, so they include turning away from the ignorant, or doing good and being virtuous, so they are included in the matter of custom, and all of these types are mentioned in this comprehensive and eloquent verse.( )

In this verse, God Almighty guides his Prophet, may God bless him and grant him peace, and advises him to deal with the polytheists with kindness in the face of their harshness, their stubbornness in speaking the truth, and their turning away from the correct word, and to refrain from dealing with harshness in the face of their transgression.( )

The application of this great characteristic in the call of the prophets, peace be upon them, became apparent in this blessed surah in the context of the events of the story of God's Prophet Moses, peace be upon him, with Pharaoh and his people, as in the Almighty's saying " And the eminent among the people of Pharaoh said," Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."(Al-Araf: 127).

In this verse, there is information from God Almighty about Pharaoh's tyrants, as they incited him with transgression and aggression against the believers of his people, and those who followed the call of the Prophet Moses, peace be upon him.( )

On the other hand, the Prophet of God, Moses, peace be upon him, only commanded his people to be patient in the face of aggression, and not to respond to violence with violence, and that patience and dealing with kindness is what fulfills God Almighty's promise to those who believe in Him of power on earth, as in the Almighty's saying "Said Moses to his people, "Seek

help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."(Al-Araf:128)( )

God Almighty fulfilled for Moses, peace be upon him, and for his people what he promised them of power in the land, by drowning his enemy and destroying his army. God Almighty said" And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building".(Al-Araf:137).

God Almighty enabled them, after they had been subjected to terrible torment and were weak, by becoming the king of the land of Egypt and empowered them in it, and blessed them in it as well.( )

Second: Encouragement to spread societal peace:

The call of the prophets, may God's prayers and peace be upon them, was not limited to urging the spread of the temper of tolerance, calling for it, and the virtue of practicing it.

Rather, this was accompanied by practical application towards them against those from among their people who denied their call, and they responded to the insult directed at them with sophisticated tolerance towards their people, and offering advice despite their stubbornness and opposition.

This came them in accordance with the divine guidance entrusted to them to reform the people and reform the country, as in the Almighty's saying" And cause not corruption upon the earth after its reformation"(Al-Araf: 56).

Among the most prominent examples of corruption on earth: the disappearance of the spirit of moral tolerance, the emergence of the seeds of societal discord, and rivalry between all sectors of society.

One of the most severe forms of corruption and harm is corrupting the earth with sins after He created it pure from all kinds of sins, immoralities, bloodshed, and other things.( )

Reform can only be achieved by following the commands of the Holy Sharia and following the approach of the Prophet, may God bless him and grant him peace( ).

The practical application of the encouragement to spread societal peace was mentioned in this Surah in the Almighty's saying on the authority of Shuaib, peace be upon him" And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant" (Al-Araf:86).

In this verse, there is information from God Almighty about His Prophet Shuaib, peace be upon him, when he warned his people against the things and actions that they do, which lead to the loss of societal peace, the spread of fear throughout the spectrum of society, and the lack of safety for individuals during their day, and when meeting their needs, where they used to sit on the path of someone who comes to Shuaib, peace be upon him, to believe in him and follow him, then they threaten him with death and fear him by attacking him( ).

This surah included mentioning some images of the prophets, peace and blessings be upon them, with their people, which appeared through the elevation of their morals, and their work of moral tolerance with the liars and the stubborn among their people, and even with those who abused them.

And from that is what God Almighty said about Noah, peace be upon him" [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds"(Al-Araf:67).

And what God Almighty said about Hud, peace be upon him " [Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds" (Al-Araf:67).

Since they, peace be upon them, did not respond to the slander directed at them except by denying the bad description of them, and then pointing out the great mission entrusted to them, and that they were entrusted with the most honorable mission and the greatest job, which is that they are messengers from God Almighty, Lord of the Worlds( ).

Third: Establishing an intellectual dialogue with the opponent and convincing him with argument and evidence:

The spread of cultural dialogue, and the spread of cultural exchange between individuals, is one of the most prominent forms of tolerance among the spectrum of society, as it appears through transcendence of transgression and injustice, and safety from verbal and actual abuse.

There is no doubt that the method of dialogue is one of the most important methods of the Prophets, may the peace and blessings of God be upon them, when calling upon their people. This was demonstrated by looking at the biography of the Prophets, may the peace and blessings of God be upon them, with their people, and explaining their treatment of the types of imbalance that occurred between them, the prohibitions that they committed, and the evils that they spread and disseminated.

One of the clearest forms of establishing scientific dialogue with opponents is what God Almighty mentioned in His saying about Pharaoh addressing God's Prophet Moses, peace be upon him" [Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful" (Al-Araf: 106).

Moses, peace be upon him, had no choice but to accept the invitation to dialogue, and among its results were what was stated in the Almighty's words " So the truth was established, and abolished was what they were doing. And Pharaoh and his people were overcome right there and became debased. And the magicians fell down in prostration [to Allah]. They said, "We have believed in the Lord of the worlds. The Lord of Moses and Aaron" (Al-Araf : 118-122).

Where people believed in Moses, peace be upon him, were convinced of his call, and were satisfied with his approach, "it became clear to those who witnessed and attended it that Moses was a messenger from God calling for the truth, and that what they did was nothing but the most effective magic, lies, and deceptions"( ).

Fourth: The command to beautify and go out in good appearance:

One of the forms of moral tolerance is meeting people in society in beautiful bodies and clothing that befits the members and segments of society.

Islamic law has encouraged people to dress well and wear beautiful clothes. Ibn Mas'ud (May Allah be pleased with him) said: The Prophet said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allah is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self-esteem, and despising people" ( ).

There is even more urgent need to adhere to this high etiquette in places where people gather, such as mosques, markets, and other places where many individuals gather.

Therefore, the divine guidance came to wear adornment and go out in a decent appearance when going to the mosque, and God Almighty said "O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess"(Al-Araf:31).

What is referred to as adornment is clothing that covers itself, and it includes perfume used for Friday prayers, the siwak, and all clothing that is found to be approved of in the Sharia, and the wearer does not intend it to show off ( ).

This matter must be adhered to, especially on Fridays when going to mosques to listen to the sermon and attend prayer.

Aisha (the wife of the Prophet) said "The people used to come from their abodes and from Al-`Awali (i.e. outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah's Messenger who was in my house. The Prophet said to him, "I wish that you keep yourself clean on this day of yours (i.e. take a bath)" ( ).

The divine guidance was not limited to merely urging this important matter, but it also pointed out some of the blessings that God Almighty has bestowed upon His servants, and He Almighty said "Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know" (Al-Araf:32).

What is meant by God's adornment is clothing and everything that beautifies oneself with it, and what is meant by good things is the provision that one enjoys through food and drink( ).

The verse contains evidence that it is permissible to wear anything that is adorned with it, except what is specified by Sharia law( ).

The matter was not limited to guidance and mentioning the blessing of adornment, but rather the divine warning came that abandoning adornment with clothing and being naked among people is one of the purposes of Satan to corrupt individuals and societies, and to tempt them to spread immorality and spread shameful things in societies, so God Almighty said "O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment.

But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe" (Al-Araf: 26-27).

Al-Tabari said: "The Almighty says: O children of Adam, do not let Satan deceive you by displaying your ugliness to people through your obedience to him when he tested you, just as he did to your parents Adam and Eve when he tested them and they obeyed him and disobeyed their Lord, so he expelled them from Paradise with his deception and trickery that he had caused them, and stripped them of what had clothed them. of clothing to show them their private parts by revealing their private parts and displaying them to their eyes after they had been hidden"(.).

Fifth: Warning against committing immoral acts and the spread of vice in society:

The statement about creating tolerance is not limited by urging people to adopt it, encouraging it to spread it, and mentioning its virtues and effects, but it is also done by warning against matters that contradict it and lead to results opposite to what the tolerant person hopes for.

The spread of vice and immoral acts is contrary to societal tolerance, and even leads to moral violence, societal hostilities, and moral turmoil.

For this reason, Surah Al-A'raf included a strong warning against committing immoral acts and the spread of vice in society. This axis was discussed in this Surah, by clarifying a number of matters, which are as follows:

1- The prohibition of committing acts that are contrary to the morals of the divine method and the Islamic religion, as in the Almighty's saying" And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"(Al-Araf: 28).

In this verse, there is information from God Almighty that He does not command immorality or legislate what would lead to committing it, because His wisdom indicates that He only does what is recommended, so how can He Almighty command immorality?( )

"God Almighty has absolute perfection, and whoever has absolute perfection does not command immorality, because nothing comes from Him except what is perfection in itself, and does not contradict a rational mind and is acceptable to someone with sound mind" ( ).

2- Emphasizing the prohibition of immoral acts in Islamic legislation, as stated in the Almighty's saying" Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."(Al-Araf: 33)

What is meant by immorality here is that the Sharia stipulates that it is forbidden, for everything that the Shariah forbids is obscene( ).

In this noble verse there is further clarification and confirmation that God Almighty has not forbidden to His servants except that which entails necessary harm or leads to a forbidden matter, and that He has only forbidden the ugly things, which are immoral acts, and He has forbidden what is apparent from them and was open, and what is hidden from it was secret in a hidden place ( ).

3- Praise for the believers for following the path of the Prophet, may God bless him and grant him peace, and following his method in adopting what is right and abandoning what is wrong, as in the Almighty's saying" what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil"(Al-Araf:157)

In this verse there is praise from God Almighty for whoever follows in the footsteps of the Messenger, may God bless him and grant him peace, in all his conduct, and in all his commands and prohibitions, and obeys him, and among the things he follows in the footsteps of the Messenger, may God bless him and grant him peace, is to eat what is permissible from what is good in law, reason, and character and abandoning what is forbidden and what is evil according to Islamic law, reason, and nature altogether( ).

4- The of God's Prophet Lot, peace be upon him, with his people, as in his saying" And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?"(Al-Araf: 80-81)

In this verse, God Almighty set an example - by mentioning the story of Lot, peace be upon him - for the prophets, peace and blessings be upon them, in calling for doing good, forbidding evil, committing immoral acts, and warning against the spread of vice in society.

This is an indication of the necessity of confirming the news with reality on the ground, and the importance of this in preserving its society, its safety, and its cohesion.

## 6. Results

- The Holy Qur'an is the constitution of morals and etiquette, and it includes sublime etiquette and refined morals.

- The prophets, peace and blessings be upon them, were the most prominent workers in the divine directives, especially with regard to creating tolerance with their people when calling them to Islam.

- One of the most prominent positions included in Surah Al-A'raf regarding the issue of tolerance is:

a- Kindness in advice and guidance.

b- Encouragement to spread societal peace.

c- Establishing an intellectual dialogue with the opponent and convincing him with argument and evidence.



d- The command to beautify and go out in good appearance.

e- Warning against committing immoral acts and the spread of vice in society.

### Recommendations

- Conducting specialized studies on the temper of tolerance among the prophets in the rest of the Qur'anic surahs.

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