

Tolerance Temper in the Prophets' Calling with their People

The Prophet Muhammad, May God Bless Him and Grant Him Peace, Is A Model

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Abstracts

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 the calling of the Prophet Muhammad, may God bless him and grant him peace, to his people. 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 Prophet, may God bless him, was the most prominent worker of divine directives, especially with regard to tolerance temper with his people 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: Tolerance Temper - prophets - Surah Al-Tawbah.

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 Prophet, may God bless him and grant him peace, was the role model in morals and the role model in etiquette. Allah praised him for his high morals, his noble qualities, and his great compassion and mercy for his nation.

There is no doubt that Muslims in the era of the Prophet experienced many sects, different religions, and many sects, and were forced to deal with them, either positively or negatively, according to what the current situation required.

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

2. Research problem

- What are the most prominent divine directives related to tolerance temper, which were mentioned in Surat Al-Tawbah?

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 Sahihis 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.

Research Objectives

- 1- Collecting the Qur'anic verses contained in Surat Al-Tawbah 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.

Previous Studies

I have not come across specialized studies on this subject, despite the abundance of writings and research related to the subject of ethics in the Holy Qur'an.

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The Prophet Muhammad, may God bless him and grant him peace, is a model

It is known to every observer that any human society is not devoid of differences in opinions, ideas and positions, and coexistence between all these differences only through the principle of tolerance, as it is the legal principle that determines the relationship between the Muslim community and other nations and religions.

Islam included honorable etiquette in dealing with people, "and it can be said that religious tolerance was absolute during the period of Arab prosperity, and such tolerance is something that Europe has not achieved after what it carried out in more than a thousand years of crushing wars, and what it suffered from deep-rooted hatreds, and the bloody massacres".

The Prophet Muhammad, may God's prayers and peace be upon him, was a sign of good temper, and a nation in his tolerance and good conduct, for all people, whether they were Muslims and followers of him, or those who opposed him and turned away from his call. There is no clearer evidence of that than that immortal saying of the Mother of the Believers, Aisha, may God bless when she was asked about the temper of the Prophet Muhammad, may God bless him and grant him peace, and she said: ((His temper was the Qur'an)) Do you not read the Qur'an, the words of God Almighty {And verily, you (O Muhammad SAW) are on an exalted standard of character}] Al-Qalam:4()).

The tolerance temper was demonstrated in the call of the Prophet Muhammad, may God bless him and grant him peace, through Surat Al-Tawbah, in a number of prophetic positions and historical events, the most prominent of which are the following:

First: Fulfilling the covenant and not betraying it:

One of the most noble characteristics of a believer is: fulfillment of covenants, and absence of treachery and betrayal. The law has set against these two characteristics among the characteristics of hypocrites. Abu Hurairah (RAA) narrated that the Messenger of Allah said:

"There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust."

'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with him) reported:

The Messenger of Allah said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner."

For this reason, God Almighty has decreed the greatest punishment for the one who breaks his covenant and betrays his trust. God Almighty said:

"Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment".] al-'Imran[

So: "God did not threaten the perpetrators of major sins, such as adulterers, drinkers of alcohol, gambling players, and disobedient parents, as He threatened those who break promises and betrayal of trusts, because their evils are greater than all the corruptions for which those crimes were forbidden. Fulfilling them is a clear sign of religion, and the axis on which the interests of civilization revolve. When people break their covenants, their trust in one another disappears, and trust is the spirit of transactions and the foundation of the system.

This high morals and honorable dealings is represented with violators in particular, as in the Almighty's saying: " Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him"].[Al-Tawbah].In the verse, there is an obligation from God Almighty and a legislation for His faithful servants regarding the obligation of fulfilling those who have made a covenant with them from those who violate them, and that it is not permissible for them to violate the terms of the agreed upon covenant, nor to betray them by giving them security, then breaking the covenant in their absence and when they do not know.

God Almighty concluded this verse with the Almighty's saying:" Indeed, Allah loves the righteous [who fear Him]" and that is a warning that fulfilling a covenant and not betraying it is one of the characteristics of people of piety, and one of the greatest deeds that brings the servant closer to his Lord Almighty, and in the remembrance of God Almighty, the description of the righteous is of great benefit. As the pious person is the only person who controls his actions and emotions, to the point that he refrains from doing many permissible things, for fear of not falling into forbidden and forbidden matters.

As Musa bin Ayan said: "They abstained from things that were permissible for fear of falling into the forbidden, so God called them pious".

The pious person "avoids idle speech lest it lead him to lying, backbiting, and other forbidden things, and leaves some gains from things that are less safe for those who have earned them, and he refrains from seeking a lot of money for fear that he will not be safe, and he abstains from some food if he fears that he will ruin it for himself, and he should refrain from swearing truthfully when it is permissible for him for fear that his tongue will return to the oath and swear falsely, and he should refrain from defending someone who has wronged him for fear that he will transgress. Piety persists among the righteous until they abandon much of what is permissible for fear of what is forbidden".

The Holy Qur'an has emphasized this great character, and has increased its clarification and importance. It has legislated for the believers, when they fear those with whom they have made a covenant, if they fear that they will not fulfill the covenant, to announce the annulment of the covenant contract in public, and in the sight of their opponents, as in the Almighty's saying " If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors"]Al-Anfal :58 [

As God Almighty says to His Prophet, may God's prayers and peace be upon him, that if he fears that a people with whom he has made a covenant will betray him and break the covenants and covenants between him and them, then he, may God's prayers and peace be upon him, must

inform them that he has broken their covenant, and that there is no covenant between him and them alike, meaning: You are equal. And they are at it.

Second: Be patient with harm and ignore bad words:

There is no doubt that any human society consists of multiple spectrums, diverse ideas, varying mentalities, and different abilities. Society is made up of individuals, including the strong and the weak, the knowledgeable and the unknowing, those with a healthy body and those afflicted with a disease, and they also differ in their abilities. Their mental and physical capabilities also vary according to their education, morals, and their dealings with the rest of the members and spectrum of society.

As a person being part of a social system requires: contribute to raising the efficiency of society, and deal with others in accordance with Islamic etiquette and high morals agreed upon by all rational and normal people. Not every member of society deals with others according to what Sharia commands, or morals require. Good deeds, or sound minds call for it. Rather, there may be injustice, bad speech, and unjust transgression and injustice.

For this reason, Islam reinforced the idea of immersing oneself in society and interacting with it, and not isolating it and being alone without it. Ibn Omar, may God be pleased with both of them, he said: The Messenger of God, may God bless him and grant him peace, said: "The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance".

The Prophet, may God's prayers and peace be upon him, made kindness to people and patience with the differences in their characteristics and the difficulty of their morals among the positions of jihad for the sake of God. The warning about this sublime character came in this Surah, as in the Almighty's saying "And among them are those who abuse the Prophet and say, 'He is an ear.' Say, '[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you.' And those who abuse the Messenger of Allah - for them is a painful punishment" [Al-Tawbah:61]

God Almighty tells us in this verse: The hypocrites used to harm the Prophet, may God's prayers and peace be upon him, with all kinds of words and types of speech, as they used to say about him: He listens to everyone, accepts every saying, and believes every report, and all of these descriptions do not fall from a rational man of good faith. A prudent opinion, and a sound mind. The verse also indicates the character of tolerance of the Prophet, may God bless him and grant him peace, as he turned away from them, did not retaliate against their abuse, and did not punish them for their bad actions and behavior.

Third: Mercy towards the believers and not giving them hardship:

Tolerance temper, just as it exists between members of society with each other, also exists between the ruler and the ruled, the president and the subordinate, and the king and those who are controlled by them. Many legal texts have stated the importance of the group, the necessity of obedience, and not deviating from the group, just as the legal texts have come to direct rulers by taking care of the affairs of the people well and not burdening them with great hardship.

Aishah (May Allah be pleased with her) reported: I heard the Messenger of Allah supplicating in my house: "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness".

Abu Ya'la Ma'qil bin Yasar (May Allah be pleased with him) reported: Messenger of Allah said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him."

Abu Maryam Al-Azdi (May Allah be pleased with him) reported: I said to Mu'awiyah (bin Abu Sufyan) (May Allah be pleased with them): I heard Messenger of Allah saying, "If Allah invests to someone the affairs of the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection".

The warning about this sublime character came in this Surah, as in the Almighty's saying "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful"[Al-Tawbah:128].

As God Almighty tells the believers about the intensity of the Prophet's keenness, may God bless him and grant him peace, for the purified Sharia, and the perfection of his mercy and compassion for the nation in explaining the ways of goodness for them, and his fear for them of straying from the straight path and being unjust from the right method, sensing from him, may God bless him and grant him peace, that the Muslim community is a brotherhood, one and cohesive nation, as God Almighty said "The believers are but brothers"[Al-Hujurat :10]

God Almighty has repeated the warning about this honorable character, and He Almighty said "And be kind and humble to the believers who follow you"[Ash-Shu'ara':215]. Whereas God Almighty commands His Noble Prophet, may God's prayers and peace be upon him, to honor those who follow him and believe in the monotheism of God, and to be gentle to them in speech, and to show them love and dignity.

What indicates the importance of the relationship between the ruler and the ruled is that God Almighty did not command the wing to be lowered except in two situations, one of which is in the relationship between the son and his parents, as in the Almighty's saying "And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small"[Al-Isra].

The other is in the relationship between the Prophet, may God bless him and grant him peace, and his nation, as in the previous verse in Surat Al-Shu'ara', and as in the Almighty's saying "And lower your wing to the believers"[Al-Hijr:88]. This, if any, is evidence of the importance of tolerance between the ruler and the members of his subjects, and its impact on societal stability and the unity of intellectual security.

This emotional and national cohesion and unity can only be achieved through revealing the character of tolerance and highlighting the etiquette of mercy among the segments of society, which is what the Almighty Almighty warned of in his saying " So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in

heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]" [Al-Imran:159].

Whereas God Almighty is grateful to His noble Prophet by honoring him with the characteristic of mercy and gentleness with the believers, in contrast to the characteristic of rudeness and harshness, as they lead to the division of society, the isolation of each group for its own benefit, and the spread of the creation of hatred and violence among the different sects. This is what Imam al-Tabari says when interpreting this verse " By the mercy of God, O Muhammad, and His compassion for you and for those of your companions who believed in you, you were kind to them in following you and your companions, and you made your creatures easy for them, and your morals were good for them, until you tolerated the harm of those who harmed you, and you forgave the wrongdoer among them for his crime, and you turned a blind eye to many of those who, if you were cruel to them and were harsh with them, would have abandoned you. So he left you, and did not follow you or the mercy you were sent with, but God had mercy on them and you had mercy with them, so by the mercy of God you were kind to them.

4. Results

- The Holy Qur'an is the constitution of morals and etiquette, and it includes sublime etiquette and refined morals.
- The Prophet, may God bless him and grant him peace, was the most prominent worker of divine directives, especially with regard to tolerance temper with his people when calling them to Islam.
- One of the most prominent positions included in Surat Al-Tawbah regarding the issue of tolerance is:
 - a- Fulfilling the covenant and not betraying it.
 - b- Be patient with harm and ignore bad words.
 - c- Mercy towards believers and not giving them hardship.

5. Recommendations

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

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