

Tolerance Temper in The Prophets' Calling with Their People the Prophet Ibrahim, may God bless him and grant him peace, is a model

Hassan Muhammad Ali Al Ayoub Asiri¹, Khaled Muhammad Saleh Al-Shahrani²

¹Professor in the Department of Qur'an and its Sciences, College of Sharia and Fundamentals of Religion - King Khalid University - Kingdom of Saudi Arabia

²Associate Professor in the Department of Qur'an and its Sciences at King Khalid University, Kingdom of Saudi Arabia
Email: hmasiri@kku.edu.sa

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 the calling of the Prophet Ibrahim, 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 Ibrahim, 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: Temper - Tolerance - prophets - Ibrahim.

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 Ibrahim, 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.

The Holy Qur'an included great directives in this matter, so this research came to reveal some of those divine directives and prophetic ethics in dealing with the different segments of society, through the call of the Prophet Ibrahim, peace be upon him.

Research problem

- What are the most prominent divine directives related to tolerance temper, in the call of the Prophet Ibrahim, peace be upon him?

2. 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.

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.

Tolerance Temper in The Prophets' Calling With Their People

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

Al-Khalil, peace be upon him, was a role model for people in calling people, tolerance, patience for the sake of God Almighty, and sacrifice for Him. The Almighty said " Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and

he was not of those who associate others with Allah. He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way. And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.] An Nahl: 120-122[

Since God Almighty praised His Khalil (friend), peace be upon him, that he was a nation in his obedience to God Almighty, that he was obedient to Him and a monotheist, and that he was grateful to Him.

The nation is: the role model who teaches goodness, the obedient is: the one who is obedient to God and is committed to obeying Him, and the upright is: the one who turns to God and turns away from anything else().

Ibn al-Qayyim said: "The nation has an additional meaning, and it is the one who combined the attributes of perfection, including knowledge and work, such that he remained in it as a single individual. He is the one who brings together qualities that were dispersed in other things. It is as if he clarifies something else to others by its combination in him, and its dispersion or absence in something else().

The temper of tolerance was evident in the call of the Prophet Ibrahim, peace be upon him, in a number of situations, which are as follows:

First: Dialogue with the King:

Whereas one of the most prominent aspects of creating prophetic tolerance in the call of Khalil Ibrahim, peace be upon him: scientific and cultural dialogue, where scientific dialogue and cultural exchange with intellectual opposers are among the most prominent features of prophetic tolerance temper in the call of Khalil Ibrahim, peace be upon him. Al-Khalil, peace be upon him, had several positions in conducting dialogue with the opposers, including: His dialogue with King Nimrod.

The Holy Qur'an has described, in brief, the incident of Ibrahim's dialogue, peace be upon him, with the king of his people. God Almighty said " Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people" [Al-Baqarah : 258].

This king was called Nimrod, and he was king of the city of Babylon(), and he was the one who built the city of Babylon().

Temper of tolerance in this situation is demonstrated by stating the following:

1 - Peaceful coexistence with the intellectual dissenter, as Al-Khalil, peace be upon him, appears integrated into his social environment, mixing with all segments and individuals of society around him, and that difference in thought or diversity of opinion does not necessarily lead to differentiation from society and isolation from the social environment.

This noble temper was encouraged by the Islamic religion, and called for its emphasis and importance. Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, said, "The believer who mixes with people and endures their injury is better than the person who does not mix with people nor endure their injury" ().

This coexistence is one of the manifestations of the universal difference between human beings, the difference between people in thought and knowledge, and the diversity of their positions in the fields of science and knowledge, as the Almighty Creator pointed out in his Almighty saying " And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers" [Yunus:99].

Establishing scientific dialogue and cultural exchange, in order to bring opinions closer together and exchanging ideas with various segments of society, as Al-Khalil, peace be upon him, was interviewing the king in this story.

Al-Maturidi said: "Likewise, all of the prophets commanded and recommended calling on the infidels to testify that there is no god but God alone with no partner. If we call them to that, they must ask us for evidence of that, an explanation of it, a description of it as it is, and a confirmation from them that it is So, this will not happen until after the debate and arguments regarding it" ().

Among the honorable etiquettes that the Holy Qur'an encourages when arguing and debating: calling with wisdom and the appropriate word, as God Almighty said " Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" [An Nahl:125], And the Almighty said " And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them"[Al-Ankabut : 46].

The story of Al-Khalil, peace be upon him, and his debate with the king included a number of high dialogue etiquette and high methods of debate , the most prominent of which are:

A- Focusing on the main and important topic for discussion, as Abraham, peace be upon him, began by calling for monotheism, and he protested against that with a clear argument that every rational person understands, which is that the true Lord is the one who gives life to creatures and causes them to die, and that whoever cannot do that does not deserve the position of divinity, nor Honoring worship and divinity, like the idols and fetishes that they used to worship instead of God Almighty, since they do not give life to others and they miss them().

B- Diversity in presenting evidence and arguments. If it appears that the other party merely wants to distract and confuse without showing a correct scientific response, then in this case it is preferable for the interlocutor to move to another strong piece of evidence, and not to focus on showing the other party's error, because that would be a departure from the purpose of the dialogue and argument.

Ibn Qayyim al-Jawziyyah said: "Whoever contemplates the position of arguers and stops arguing about the contents of this verse, will come to the greatest proof in the briefest expression. When Ibrahim, peace be upon him, answered the one arguing about God that he is the one who

gives life and causes death, the enemy of God took his opposition to a form of fallacy, which is that he kills whomever he wants and spares whomever he wants. He revived this one and killed that one. In order to expel this opposition, Ibrahim, peace be upon him, obliged him to act on the movement of the sun from a direction other than that from which God brings it, if he claimed that God was equal to life and death. If he was truthful, then he should act on the sun in a way that would validate his claim. This is not a transition from one argument to a clearer argument as some theorists claimed, but it is an obligation for the claimant to reject his argument if it is correct().

Second: Being kind to the father, even if he is negligent in his rights and duties:

Among the manifestations of the prophetic tolerance temper in the call of the Khalil Ibrahim, peace be upon him: kindness, appreciation, and respect to father, while disobeying him and falling into polytheism, and turning away from the call of truth.

This temper is confirmed by the Noble Qur'an and its greatness is the utmost exaltation and legislation. The Almighty said " And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. 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: 23-24]. And the Almighty said " And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do"[Al-Ankabut: 8].

And God Almighty said on the tongue of Luqman, peace be upon him " And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do" [Luqman: 14-15].

The Holy Qur'an has presented the relationship of Al-Khalil, peace be upon him, with his father in a number of venerable situations and great morals, and this is shown through the following:

1- Gentleness in speech, and exaggeration of appreciation and respect:

God Almighty said " And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet. [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]. [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a

prolonged time. [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy". [Maryam: 41-48].

In these verses, we feel the style of the sincere preacher in guidance and education, who warns in kindness and warns in gentleness, and knows the status and position of fatherhood, so he gives it its due gentleness and respect. Although this fatherhood did not respond to this call with tenderness and compassion, rather it turned into a blazing fire and a blazing hell, representing that is in the words of that unjust fatherhood "[His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time"[Maryam: 46].()

As these verses included sublime etiquette, high morals, and fine arts in dealing with the father, as Al-Khalil, peace be upon him, began his speech by mentioning his fatherhood, which indicates his reverence, and did not call him by his name, so he said " O my father" Then the conversation with him brought out the question and he said " why do you worship" He did not say: Do not worship. then he said " indeed there has come to me of knowledge that which has not come to you" He did not say to him: You are ignorant and have no knowledge. Then he said " indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]" Where he attributed fear to himself rather than to his father, just as a compassionate person who is afraid does for those he pities, and he said " there will touch you" as he mentioned the word touch, which is gentler than others, then he mentioned the Most Gracious and did not say: the mighty, nor the oppressive, so what speech is gentler than this?()

2- Praying for guidance and success:

God Almighty said " except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination"[Al-Mumtahanah:4].

Since Abraham, peace be upon him, after he called his father to the true religion and the straight path, and when his father did not respond to him, he did not respond to that hardship with the same, as ignorant children do, but he responded to that hardship with gentleness and kindness, as he told that he would seek forgiveness for him and pray for him, This request for forgiveness from Abraham, peace be upon him, was merely out of his desire for his father's faith, but when his insistence on polytheism and his deep-rooted hostility to the religion of God Almighty became clear to him, he disavowed him and severed his ties with him, as God Almighty said " And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient" [At-Tawbah :114]().

It appears that Al-Khalil, peace be upon him, asked forgiveness for his father for a long time, after he migrated to the Levant and built the Sacred Mosque, and after Ishmael and Isaac, peace

be upon them, were born to him, as is evident from the Almighty's saying " "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established"[Ibrahim:41].

Since the mention of the supplication of Alkhalil, peace be upon him, came in this Surah, mentioned after he built the Sacred Mosque ().

God Almighty responded to him in all of that, except that his supplication is for his father, and the matter belongs to God before and after().

Third: Honoring the guest and being kind to the stranger:

Among the manifestations of the temper of prophetic tolerance in the call of the Khalil Abraham, peace be upon him: honoring the guest and being kind to the stranger, as God Almighty said " And inform them about the guests of Abraham. When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful of you. [The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy" [Al-Hijr: 51-53].

And the Almighty said " Has the story reached you, of the honoured guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)? When they came in to him, and said, "Salam, (peace be upon you)!" He answered; "Salam, (peace be upon you)," and said: "You are a people unknown to me, Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows]. And placed it before them, (saying): "Will you not eat?" Then he conceived a fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of an intelligent son, having knowledge (about Allah and His religion of True Monotheism). [Adh-Dhāriyāt : 24-28].

The temper of tolerance and generosity was evident in this story from several aspects():

1- The response of Abraham, peace and blessings be upon him, was more complete than the angels' submission, because the angels' submission came in the actual form. " When they came in to him, and said, "Salam, (peace be upon you)", That is: We say peace, peace. The nominative noun is omitted, and the appreciation is: We say peace. Abraham's response, peace and blessings be upon him, came in the nominative form " He said peace ". The subject of his predicate is omitted, and the appreciation is: Peace be upon you. Accordingly, the delivery here begins with the verbal sentence, and its answer is with the nominal sentence, and the nominal sentence indicates stability and continuity.

2- That he, may God's prayers and peace be upon him, did not choose for the guests weak, lean animals. Rather, he chose for them fat animals, because they are tastier, better, and more beneficial. Choosing the calf was either part of his habit, may God's prayers and peace be upon him, to honor people with this, or he honored the guests according to what the situation required, so if they were Many brought calves, and if fewer brought sheep, and the like, according to the custom of generous people.

3- He, peace and blessings be upon him, brought the food to them, and did not put it far away, and said: "Get up to your food." Rather, he served them until he placed it in their hands and brought it close to them. He said "Will you not eat?" He did not say: Eat. He only offered it to

them as an offer, because this is more honorable, and the offer is lighter and kinder than the command, as if he had said: Eat. It was possible that he wanted to gain superiority over them and direct the matter to them, but he said: Don't you eat? The difference between the two phrases is in kindness.

3. Results

- The Holy Qur'an is the constitution of morals and etiquette, and it includes sublime etiquette and refined morals.
- The temper of tolerance was demonstrated in the call of the Prophet Ibrahim, peace be upon him, to dialogue with the King, through peaceful coexistence with intellectual dissenters, establishing scientific dialogue, and cultural exchange, in order to bring opinions closer together and exchanging ideas with various segments of society.
- The temper of tolerance was demonstrated in the call of the Prophet Ibrahim, peace be upon him, to be kind to the father, even if he was negligent in rights and duties, through gentleness in speech, exaggeration of appreciation and respect, and supplication for guidance and success.
- The temper of tolerance was demonstrated in the call of the Prophet Abraham, peace be upon him, to honor the guest and be kind to the stranger.

4. Recommendations

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

Acknowledgments

The authors extend their appreciation to the Deanship of Scientific Research at King Khalid University for funding this work through Large Research Groups under grant number (RGP.2 / 606 /45)

WORKS CITED

-
- Ibn 'Āshūr, Muḥammad. (1984h). *al-Taḥrīr wa-al-tanwīr*. Ṭ1. Tūnis : al-Dār al-Tūnisīyah lil-Nashr.
- Ibn Qayyim al-Jawzīyah, Muḥammad. (1407h-1987m). *Jalā' al-afḥām fī Faḍl al-ṣalāh 'alā Muḥammad Khayr al-anām*. ṭ2. al-Kuwayt : Dār al-'Urūbah.
- Ibn Qayyim al-Jawzīyah, Muḥammad. (1408h). *al-ṣawā'iq al-mursalah fī al-radd 'alā al-Jahmīyah wa-al-Mu'aṭṭilah*. Ṭ1. al-Riyāḍ : Dār al-'Āshimah.
- Ibn Qayyim al-Jawzīyah, Muḥammad. (D. t). *Badā'i' al-Fawā'id*. (D. Ṭ). Bayrūt : Dār al-Kitāb al-'Arabī.
- Ibn Qayyim al-Jawzīyah, Muḥammad. (D. t). *Miftāḥ Dār al-Sa'ādah wa-manshūr Wilāyat al-'Ilm wa-al-irādah*. (D. Ṭ). Bayrūt : Dār al-Kutub al-'Ilmīyah.
- Ibn Mājah, Muḥammad. (D. t). *al-sunan*. Ṭ1. Miṣr : Dār Iḥyā' al-Kutub al-'Arabīyah, Fayṣal 'Īsā al-Bābī al-Ḥalabī.

- al-Albānī, Muḥammad. (1415h-1995m). Silsilat al-aḥādīth al-ṣaḥīḥah wa-shay' min fiqihā wa-fawā'iduhā. Ṭ1. al-Riyāḍ : Maktabat al-Ma'ārif lil-Nashr wa-al-Tawzī'.
al-Ruḥaylī, Ḥammūd. (1424h-2004M). Manhaj al-Qur'ān al-Karīm fī Da'wat al-mushrikīn ilā al-Islām. Ṭ1. al-Mamlakah al-'Arabīyah al-Sa'ūdīyah : 'Imādat al-Baḥth al-'Ilmī bi-al-Jāmi'ah al-Islāmīyah, al-Madīnah al-Munawwarah.
al-Sa'dī, 'Abd al-Raḥmān. (1420h-2000m). Taysīr al-Karīm al-Raḥmān fī tafsīr kalām al-Mannān. Ṭ1. Bayrūt : Mu'assasat al-Risālah.
al-Ṭabarī, Muḥammad. (1422h-2001M). Jāmi' al-Bayān 'an Ta'wīl āy al-Qur'ān. Ṭ1. al-Mamlakah al-'Arabīyah al-Sa'ūdīyah : Dār Hajar lil-Tibā'ah wa-al-Nashr wa-al-Tawzī' wa-al-I'lān.
al-'Uthaymīn, Muḥammad. (1425h-2004m). tafsīr alḥjrāt-al-Ḥadīd. Ṭ1. al-Riyāḍ : Dār al-Thurayyā lil-Nashr wa-al-Tawzī'.
al-Māturīdī, Muḥammad. (1426 H). Ta'wīlāt ahl al-Sunnah. Ṭ1. Bayrūt : Dār al-Kutub al-'Ilmīyah.