



هَذَا كِتَابُ الثَّقَلَيْنِ

تَصَدَّرَ عَنْ دَارِ الْقُرْآنِ الْكَبِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ
مُجَازَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ
مُعْتَمَدَةً لِأَعْرَاضِ التَّرْفِيَةِ الْعَالَمِيَّةِ

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هَدْيُ الثَّقَلَيْنِ

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تُصَدَّرُ عَنْ دَارِ الْقُرْآنِ الْكَرِيمِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

مُجَازَةٌ مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ

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اتَّارِكُ فِيكَ الشَّقْلَ لِيَمَّ كُنَّا لِلَّهِ وَرَعَاهُ لِيَلْتَمَّ



تَنْوِيهِ:

الْأَفْكَارُ وَالْآرَاءُ الْوَارِدَةُ فِي أَبْحَاثِ هَذِهِ الْمَجَلَّةِ تُعَبَّرُ عَنْ وَجْهَةٍ نَظَرٍ كُتِّبَتْ بِهَا
وَلَا تُعَبَّرُ بِالضَّرُورَةِ عَنْ وَجْهَةٍ نَظَرِ الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ.

قَصِيدَةٌ تُؤْرَخُ فِيهَا مَجْلَدٌ هَدَى الثَّقَلَيْنِ وَهِيَ مَجْلَدٌ عَلِيمَةٌ
نُصِفُ سِنُونِيَّ حِكْمَةً تُعْنَى بِنَفْسَيْهِ النَّبِيِّ وَأَهْلَ بَيْتِهِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِقُرْآنِهِ الْكَثِيرِ، صَدَرَتْ بِحَرَارِ الْقُرْآنِ
الْكَبِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

سَفَرُ جَبَلِكُمْ وَبَدَتْ مِثْلُ السَّنَا	عِنْدَ الْحُسَيْنِ فِي الطُّفُوفِ صَدَرَتْ
فِي طَيْهَا كُلُّ تَفَاسِيرِ الْهَنَا	وَهِيَ بِقَوْلِ الْإِنِّ حَقًّا هَدَرَتْ
أَرَاؤَهَا مِنْ بُورَةٍ فِيهَا الْغِنَى	سَلَسَلَهَا الْعِلْمُ وَمِنْهَا نَشَرَتْ
مِيدَانُهَا الْآيُ وَمِنْهَا قَدَدْنَا	وَأَسْتَبَقَتْ بَابَ الْهُدَى إِذْ شَمَرَتْ
مَزْدَارُ قُرْآنِهِ كَرِيمٍ نَحْوُنَا	بِالْحَيْرِ وَالْقَوْلِ الْجَمِيلِ قَدِ سِرَتْ
وَاللَّيْلُ وَلِيَّ بَدْنٍ أُصِيبَ بِالْفَنَاءِ	أَسْتَارَهُ قَدْرُ مَرْقَتٍ وَانْدَثَرَتْ
يَا حُسْنَهَا كُلُّ إِلَيْهَا أَذْعَنَا	حِينَ إِلَيْهَا كُلُّ عَيْنٍ نَظَرَتْ
هَذَا قَدْ أَنَا خَتَرْتُهَا الْعَالِي هُنَا	فَارْجَاهُ رَبُّ أَبْوَابِهَا بَلْدَةً شَمَرَتْ
فَالْيَوْمَ عِنْدَ السَّبْطِ ذَا أَقْصَى الْكُنَى	أَرْخَ: هَدَى الثَّقَلَيْنِ صَدَرَتْ

عَلِي الصَّفَّارُ الْكِرْبَلَائِي

عَدَدٌ خَاصٌّ بِبَحْوثِ اللُّغَةِ الْإِنْجَلِيزِيَّةِ

لِمَوْتَمَرِ الْإِمَامِ الْحُسَيْنِ (ع) الدَّوْلِيِّ السَّادِسِ لِعَامِ ٢٠٢٥ م

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م/ مجلة هدى الثقلين

السلام عليكم ورحمة الله وبركاته

اشارة الى كتابكم ذي الرقم ح ٢٥١٤٩/٣٩ بتاريخ ٢٠٢٤/٤/٢٧ بشأن استحداث واعتماد مجلتكم لاجراض النشر والترقيات العلمية وتسجيلها ضمن موقع المجلات الاكاديمية العلمية العراقية وبعد استكمال الملاحظات الخاصة بضوابط الاستحداث بموجب كتابكم المرقم ح ٤٧٧١٢/٣٩ في ٢٠٢٤/٨/٢٧، حصلت الموافقة بتاريخ ٢٠٢٤/٩/٨ على اعتماد المجلة المذكورة في الترقيات العلمية والنشاطات العلمية المختلفة الاخرى واعتباراً من المجلد الاول - العدد الاول - كانون الثاني لسنة ٢٠٢٤ لتسجيل المجلة في موقع المجلات الاكاديمية العلمية العراقية.

للتفضل بالاطلاع وابلاغ مخول المجلة لمراجعة دائرتنا لتزويده باسم المستخدم وكلمة المرور ليتسنى له تسجيل المجلة ضمن موقع المجلات الاكاديمية العلمية العراقية وفهرسة اعدادها ، ويعتبر ذلك شرطاً اساسياً في اعتمادها بموجب الفقرة (٣١) من ضوابط الاستحداث واصدار المجلات العلمية في وزارتنا.

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**Peaceful Coexistence:
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in the Glorious Quran
and Reflected in Nahj Al-Balaghah**



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**Tolerance in the Qur'an and Its reflections
in Imam Ali's Discourse and Practice:
A Thematic Interpretation Approach**

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مفهوم التسامح في القرآن وتجلياته في خطاب الإمام علي عليه السلام

وأفعاله: دراسة في ضوء منهج التفسير الموضوعي

أ.د. عبد علي السعيد

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وزارة التعليم العالي والبحث العلمي

Abstract

'Tolerance' broadly means sympathy or indulgence for beliefs or practices differing or conflicting with one's own, and its importance stems from the fact that intolerance for difference in thought and behavior is deep-rooted in man's nature - a reality that results in so many atrocities throughout human history. Tolerance signifies a highly civilized, open-minded and morally disciplined society. In Quranic discourse, the concept of 'tolerance' and the related concepts such as 'gentleness', 'forgiveness', 'forbearance', 'pardoning' are highly recommended and strongly emphasized. This study hypothesizes that Imam Ali has not only reflected the Quranic tolerance in his discourse but also profoundly embodied it in his daily life. Thus, this study examines the Quranic concept of tolerance as reflected in Imam Ali's discourse aiming at (1) highlighting the types and meanings of tolerance in the Quran and Nahjulbalagha (2) identifying the importance of 'tolerance' in providing peace, coexistence, healthy social and cultural communication in modern man's life. Data of the

study consist of Quranic verses and extracts of Imam Ali's discourse and practice. Data of the study are analyzed according to at-Tafsīr al-mawḍū'ī li-l-Qur'ān (the thematic interpretation of the Qur'ān) proposed by as-Sayyid Muḥammad-Bāqir aṣ-Ṣadr in his 'Quranic School' (2005), which is thoroughly studied in Vol.4 of 'Qur'ānic Hermeneutics in the 19th and 20th Century', (2024) edited by Georges Tamer, in Boston, USA. In addition, content analysis method will be utilized to highlight the linguistic and rhetorical devices of the data in question.

Findings of the study revealed that in the Qur'anic and Imam Ali's discourse, state of peace is highly prioritized and recommended in the sense that war and violence are resorted to only in case of self-defense and when human rights are threatened and violated. In Islam, as represented by the Quran and Imam Ali in this study, tolerance is not just a motto or propagation, but is rather a religious and ethical obligation in Muslims' daily practice.

Key words: Defensive Jihad, Imam Ali, Nahjulbalagha, Qur'an, Thematic-interpretive approach, Tolerance

المستخلص:

يعني التسامح بمفهومه العام التعاطف أو التساهل مع المعتقدات أو الممارسات التي تختلف أو تتعارض مع معتقدات المرء وممارساته، وتنبع أهميته من حقيقة أنَّ اللاتسامح مع المختلف في الفكر والسلوك مترسّخة في الطبع الإنساني، وهي واقعٌ نتجت عنه كثير من الفضائع عبر التاريخ البشري. ويدلّ التسامح حين يسود أنَّ المجتمع على درجة عالية من التحضر والانفتاح والانضباط الأخلاقي. ويؤكد الخطاب القرآني على مفهوم التسامح والمفاهيم ذات العلاقة كاللين والعفو والصفح والمغفرة ويوصي بها بقوة. وتفترض هذه الدراسة أنَّ الإمام علي عليه السلام لم يبين أهمية المفهوم القرآني للتسامح في خطابه فحسب؛ بل جسده بعمق في حياته اليومية. لهذا، تناول هذه الدراسة مفهوم التسامح من المنظار القرآني وكما ينعكس في خطاب الإمام عليه السلام، وتهدف الدراسة إلى تبيان أنماط التسامح في القرآن ونهج البلاغة ومعانيه، وبيان أهمية التسامح في توفير أجواء السلام والتعايش والتواصل الاجتماعي والثقافي السليم في حياة الإنسان المعاصر. وتتألف مادة البحث من آيات القرآن ومقتطفات من خطاب الأمام علي وممارسته الفعلية، وستجري عملية تحليل مادة البحث في ضوء منهج التفسير الموضوعي للقرآن الذي قدّمه السيّد محمّد باقر الصدر في كتابه المدرسة القرآنية طبعة (٢٠٠٥)، الذي قام بدراسته بشكل مستفيض باحثان إيرانيان في الجزء الرابع من موسوعة (التأويل القرآني في القرنين التاسع عشر والعشرين) والصادر عام ٢٠٢٤م تحرير جورجيس تامر في مدينة بوسطن في الولايات المتحدة الأمريكية. فضلاً عن ذلك، توظف الدراسة الحالية منهج تحليل المحتوى لتبيان الأدوات اللغوية والبلاغية في النصوص مادة الدراسة. وتظهر نتائج البحث أنَّ في الخطابين القرآني والعلوي تحضّي حالة السلام بالأولوية القصوى والتوصية

الأهم بمعنى أنّ الحرب والعنف يمكن اللجوء اليهما فقط في حالة الدفاع عن النفس وحين تتعرض حقوق الإنسان للتهديد أو الإنتهاك. وفي دين الإسلام، متمثلاً بالقرآن والإمام علي عليه السلام، ليس التسامح مجرد شعار أو دعاية بل هو التزام وواجب ديني وأخلاقي في الحياة اليومية للمسلمين.

الكلمات الأساسية: القرآن، الإمام علي، نهج البلاغة، التفسير الموضوعي، التسامح

Introduction

1.1.1 Tolerance in the Quran

In Arabic, *silm* means 'peace' which refers to the religion of Islam meaning 'the love of peace' and it is a synonym for *islām* (submission to the will of God) (Wehr, 1980, pp.425, 426). Furthermore, *samāḥ* (tolerance, forbearance. etc.), *samḥ* (kind, tolerant and open-handed), *al-hanifa as-samḥa* - the true and tolerant (religion, i.e. Islam) and *tasamuḥ* (forbearance, tolerance) are all derived from the same Arabic verb *samuḥa* (to treat kindly or to show tolerance) (ibid. 428). According to Abdulbaqi (1999) the frequency of the following words in the Quran is as follows:

- 1- *silm* and *slām* (peace) are mentioned 41 (pp.360);
- 2- *Ghufrān* (forgiving, pardoning) is mentioned 72 times (pp.503-502);
- 3- The word *afw* and *safḥ* (pardoning) are mentioned 43 times (pp., 69-13, 468-412).

'Tolerance' roughly refers to "the ability or willingness to tolerate the existence of opinions

or behaviour that one dislikes or disagrees with" (Nafisi, 2018, p.5). Similarly, the importance of tolerance in this sense is highly emphasized in Islam (see Rizaei et al., 2023).

Islamic perspective of tolerance is primarily based on the Quranic teachings as well as those of the Prophet (PBUH) and his immaculate progeny-AhlulBayt (AS). However, this doctrine of tolerance may be misunderstood by non-Muslims and even some Muslims due to either the poor knowledge of Islamic teachings or wrong education, as Yazdani (2020, p.151) states: "Human beings' nature is inclined to peace, and 'violence' comes because of how we were educated, not because of our nature". This study attempts to provide a true interpretation of religious teachings by examining the Quranic viewpoint as well as Imam Ali's perspective of tolerance. It is obvious that intolerance becomes increasingly dominant in the world of today simply due to ideology-oriented education that gets people disconnected from their true nature and makes them involved in hatred and violence. In this respect, "Islam is accused of being harsh towards

non-Muslims, particularly with the emergence of violent and militant groups such as al-Qaeda, the Islamic state of Iraq and al-Sham (ISIS) and Boko Haram. These groups show no mercy for either non-Muslims or Muslims of other sects and fractions." (Nafisi, 2018, p.1).

1.1.2 Tolerance in Imam Ali's (AS) brief humanitarian Biography

Imam Ali (AS), as the ruler and responsible for the people's affairs, devoted his whole life, thoughts and deeds to teach them how to be tolerant and humane. Imam Ali always advises Muslims to be responsible for achieving good deeds and preventing the wrong. According to Imam Ali, those who are more powerful and knowledgeable have more responsibility to achieve justice in the society. Imam Ali's (AS) humanitarian biography states that in all the battles he led during the period of Messenger Mohammed (PBUH) 1-11 AH- such as (Khaybar, Fadak, Yemen) and those at the period of his caliphate 35-40 AH- (such as Al-Jamal, Siffin, and Al-Nahrawan) he proved to be an effective political leader and a noble warrior.

His battles were only for the sake of defending freedom of belief and providing security for the society. Abbas and Mohamed (2020, p. 4) state:

The basic principle for him is the state of peace, and war is an exceptional and urgent case, and all his wars were self-defense, a response to aggression and the payment of sedition and corruption. The Imam prevailed in his battles against humanism over the necessities and requirements of war, so love, peace, compassion and mercy were the basis of his personality, and his perseverance was forgiveness and tolerance, even if that led to the loss of victory, as happened in the incident of the law of water in the battle of (Safin).

He never invited any person to fight him, only if they invited him, he would answer. As is shown in his advice to his son Al-Hassan (AS): "Do not call for a duel, and if you are called, then you answer, for the caller is absent and the perpetrator is killed" (Abbas and Mohamed, 2020, p.4). Imam Ali (PBUH) has called for justice and self-sacrifice and treating people justly as he wishes to be treated. "Despite a brief period of governance of Islamic society, Imam

Ali (AS), compared to other periods, paid special attention to the many variations among races, languages, colors, religions and political parties." (Salehi, 2017, p. 45). During the era of Imam Ali's government, the Jews and the Christians were given the right to live and worship freely. As an example of his conduct was when he was urging the army to jihad he said: "It is reported that the enemy has taken ornaments off the legs and the ears of two Christian women, who were under the Islamic rule". And then he said: "One, who hears this startling news and dies, is not to be blamed." (Salehi, 2017, p. 50).

In this respect, Carlyle in his famous book 'On Heroes, Hero-Worship' (vol.1, p.71-72) states:

As for Ali, one cannot but like him. A noble-minded creature, as he shows himself, this young now and always afterwards; full of affection, of fiery daring. Something chivalrous in him; brave as a loin; yet with a grace, a truth and affection worthy of Christian knighthood. He died by assassination in the Mosque at [Kufa]; a death occasioned by his own generous fairness, confidence in the fairness of others: He said, if the wound proved not unto

death, they must pardon the assassin; but if it did, then they must slay him straightway, that so they two in the same hour might appear before God, and see which side of the quarrel was the just one!

Gibran Khalil Gibran has beautifully described Imam Ali as saying:

In my view, 'Alī was the first Arab to have contact with and converse with the universal soul. He died a martyr of his greatness, he died while prayer was between his two lips. The Arabs did not realize his value until appeared among their Persian neighbors some who knew the difference between gems and gravels. (Jubran, 1931, no.2, vol.21, p.145)

Taking all this into account, the problem to be stated in this study stems from the fact that after the WW1 to the present time, Islam is unfortunately branded as a religion of intolerance, violence and terror and Muslims are generally labeled as terrorists. Based on the writings of many fanatic orientalists, the Western media tries to present the picture of Muslims as holding the Quran in one hand and the sword in another, thus implying

that wherever Muslims went, they gave only two choices to the conquered people: Islam or death (see Rizvi, 1992; Nafisi, 2018 and Yazdani, 2020). The research questions raised in this context are:

To what extent tolerance is emphasized in Islamic teachings, especially the Qur'an and Imam Ali's Nahjulbalagha?

Are the Quranic teachings of tolerance reflected in Imam Ali's words and actions, as narrated in Nahjulbalagha?

Can the concept of tolerance, as manifested in the Quran and Nahjulbalagha, provide foundations for peaceful coexistence in the world of today?

1.2 Methodology

1.2.1 Approach and data of the study

The study is qualitative in nature and it adopts a descriptive content analysis and thematic interpretive approach. To that end, two types of texts are examined, i.e. verses of the Qur'an and excerpts from Imam Ali's sermons and sayings as in Nahjulbalagha. Data of the study are collected from

the said sources where EIGHT Qura'nic verses and the same number of Imam Ali's sermons and sayings are selected, out of a large number of examples, to be samples for Data analysis. In addition, English translations of both types of examples are taken from reliable popular translations. As for the verses of the Quran and excerpts of Nahjulbalagha, Haleem (2005) and al-Jibouri (2016) are consulted, respectively.

1.2.2 Data selection

The rational for the data selection is that many studies have examined the concept of tolerance in the Quran and Nahjulbalagha in Arabic. However, Academic studies on the same topic in English are quite limited. To the best of the researchers' knowledge, the related studies in English are often incomprehensive and no systematic study of tolerance using the thematic- interpretive method has been conducted yet.

1.2.4 Data analysis

The data in question are examined according two models of analysis, namely descriptive content

analysis and thematic interpretation model. First, the general meaning of the sample examples will be presented via consulting the major books of tafsir and Shuruh (explanations) of Nahjulbalagha. Second, the thematic- interpretive method proposed by Sayyid Muhammad Baqir al-Sadr (d.1980, 2005), is adopted to identify the major themes and embedded messages and connotations of the examples under discussion. As for the Qura'nic verses, Tafsir al-Mizan (the English version as al-Mizan.org) by Sayyid Mohammad Hussien al-Tabataba'ai will be the major source for exploring the meanings of the verses under discussion. In the same vein, fidhilal Nahjulbalagha (In the shades of Nahjulbalagha) (1973) by Mohammad Jawad Mughniyya is consulted as for identifying the meanings of Imam Ali's sermons and sayings.

1.3 Theoretical Framework

The thematic interpretation of the Qur'ān (known today as at-Tafsīr al-mawḍū'ī li-l-Qur'ān) is an entirely new method in examining the Qura'n. In this context, Vasfi and Shafi'ei (2024, p.309) state that "undeniably, as-Sayyid Muḥammad-Bāqir

aṣ-Ṣadr (1935–1980/1353–1400) has played an effective and irreplaceable role in the emergence and development of such an interpretive method, at least in the Shiite areas". In his most important interpretive work entitled *al-Madrasa al-Qur'āniyya* (The Qur'ānic School, 2005), he has shown his impressive and exceptional ability to perform the thematic interpretation of the Qur'ān. Furthermore, he has provided an independent examination of his viewpoints concerning how the Quran should be interpreted in the recent period (See Sadr, *Mawsū'a*, vol. 5/1).

According to aṣ-Ṣadr (2005), there are two main approaches in the Qur'anic interpretation in Islamic thought, namely, the *tajzī'ī* (fragmentary) interpretation and *al-mawḍū'ī* (the thematic) one. More specifically, in the fragmentary approach, the interpreter deals with the Qur'an verse by verse according to the traditional sequence of the verses in the Qur'an. The fragmentary approach targets the meaning of the word, since understanding the meaning of the word was initially accessible to a large number of people, then the word began to become

more complex in terms of meaning with the passage of time, the increase in the interval, the accumulation of abilities and experiences, and the development of events and situations (aş-Şadr, 2005, p.20-21).

Accordingly, the outcome of the fragmentary interpretation of the entire Qur'an is equal, at best, to the set of meanings of the Holy Qur'an observed from a fragmentary view as well, that is, a large number of Qura'nic knowledge and meanings will be obtained. In other words, "according to aş-Şadr, the fragmentary Qur'ānic interpretation is also fragmentary in terms of purpose, and therefore it is impossible to achieve what he describes as *naẓariyya Qur'āniyya* (the Qur'ānic theory), which should be related to the real problems of the objective and concrete human life" (Şadr, *Mawsū'a*, 19: 22- 27). Developing a Qur'anic theory in the sense referred to is not a target in the fragmentary interpretation approach, although it may happen sometimes, but it is not the target in particular in this interpretation approach (aş-Şadr, 2005, p.22).

As for the second approach of interpretation, i.e. the thematic interpretation which aş-Şadr seems

to consider as an idealized model, works counter to the fragmentary one (see Vasfi and Shafi'ei, 2024). It should be noted here that "the Arabic word *mawḍūʿ* should be translated as "concerning the subject-matter rather than the form.". Anyhow, the best available facility to him [al-Ṣadr] is changing the sequence of the Qur'ānic verses and re-arranging them according to his preferred subject-matter order (see Mallat,1994, "Readings," p.173; Vasfi and Shafi'ei, 2024, p.315). It should be clear that the separation between the two mentioned approaches is not a borderline at the level of practical reality and the actual practice of the interpretation process (ibid. 24). To clarify the differences between these two interpretive methods, Ṣadr states that in the case of fragmentary interpretation, the Qur'ān is the speaker and the interpreter is the listener. However, in the unitary (thematic) interpretation, Ṣadr says, the interpreter can talk to the Qur'ān with a mind full of questions concerning objective life, and *ḥiwār* (dialogue) takes shape between them, which is parallel to his suggested conception of *istinṭāq*. Accordingly, the former is negative, while the latter is

positive (see aş-Şadr, 2005, p.29; Vasfı and Shafi'ei, 2024, p.316-17, and Şadr, Mawsū'a, 19: 28-34).

More to the point, the fragmentary interpreter is mostly found as having a negative role since he starts from the Qur'anic text specified by a Qur'anic verse or passage without any prior assumptions or propositions, and he tries to determine the Qur'anic meaning in the light of what the word provides him with, along with the connected and separate pieces of evidence available to him. The process, in its general nature, is the process of interpreting a specific text, as if the role of the text in it is that of the speaker and the role of the interpreter is to listen and understand, and this is what is called the passive role (aş-Şadr, 2005, p.28).

In contrast to this, the thematic interpreter begins a dialogue with the Qur'anic text, in a form of a question and an answer. The interpreter asks and the Qur'an answers. He asks in light of the outcome that he is able to collect through incomplete human experiences, and through the actions of right and wrong that were performed by thinkers on earth. The thematic interpreter must have collected all the

information that is related to a specific topic of life and the universe, and then separates himself from this inventory to come and sit in front of the Qur'an. He does not sit silently to just listen, but he cares in a state of dialogue, he starts asking, inquiring, and contemplating, so he begins a dialogue with the Qur'anic text about a given topic (ibid. p.29). "Seemingly, according aṣ-Ṣadr, the Qur'ānic interpreter has to do a comprehensive inquest to meet that kind of istiṭṭāq that can be closest to the general spirit of the Qur'ān, which is equal to "the nature of the Qur'ānic laws' nature and its rulings' mood." (Hāshimī-Shāhrūdī, Buḥūth, 7: 333 f.) Here, it seems that the mechanism of istiqrā' and istiṭṭāq as two apparently different parts of Ṣadr's thought system, the former of which is related to logics and the latter to hermeneutics, meaningfully sympathize to provide a steadfast scheme for the thematic interpretation of the Qur'ān. Hence, it is as if this interpretation, albeit as precious as he had in mind and was able to implement it briefly, is a vehicle by which "the conflict between the faculties" converts into the agreement (Vasfi and Shafi'ei, 2024).

So, here based on thematic approach, the Qur'an is to merge with reality, the Qur'an to merge with life, where the interpretation begins from reality and ends with the Qur'an, not starting from the Qur'an and ending with the Qur'an, whereby the process is isolated from reality and separated from the heritage of human experience. Rather, the process begins from reality and ends with the valuable Qur'an as the source in the light of which the divine directions are determined in relation to that reality (aṣ-Ṣadr, 2005, p.30). Hence, the Qur'an then retains its capacity for permanent value, its capacity for renewed giving, and its capacity for unlimited creativity. The issue here is not a matter of interpreting a word because the capabilities of linguistic interpretation are limited, while the meanings of the Qur'an are infinite. The Qur'an has stated that the words of God are infinite:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ (الكهف: ١٠٩)

"Say [Prophet], 'If the whole oceans were ink for writing the words of my Lord, it would run dry before those words were exhausted' – even if We were to

add another ocean to it"(18: 109, Haleem, 2005).

Therefore, this inexhaustible gift of the Qur'an and these infinite meanings of the Qur'an, which were stated in the Qur'an itself and stated in the hadiths of the Prophet and Ahlulbayit, (PBUT), this state of inexhaustibility lies in this approach, i.e. the thematic approach, because we are interrogating the Qur'an) aṣ-Ṣadr, 2005, pp.31-32).

The fact is that the Ṣadrian scheme for the thematic interpretation of the Qur'ān seems so tempting. It has been claimed that it can be seen along-side with some parts of H. G. Gadamer's (1900–2002) hermeneutical observations such as dialogue, application, fusion of horizons, and the structure of question and answer. In another example, his other Qur'ānic viewpoints are known parallel with J. Wansbrough's (1928–2002) adventuresome opinions. Although these claims may seem extravagant, they implicitly show the high capacity of the scheme proposed by Ṣadr (ibid. (Vasfi and Shafi'ei, 2024, p.316-17)

Metaphorically, it seems that through applying the

terms *tajzīī* and *tawhīdī*, especially when he blames the former and encourages the latter, Ṣadr calls for an open, questioning, and tolerant lifestyle for Muslims, while criticizing the divisive and isolated one. That is why his scheme's general directions can still be described as "a breath of fresh air." (Mallat, 1993, p.188).

1.4 Results and Discussions

Following aṣ-Ṣadr's (2005) thematic interpretation as well as content analysis approach, this section presents the full analysis of tolerance-related Qura'nic verses and Imam Ali's sermons and sayings where some verses, sermons and sayings are examined as samples for the data analysis.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (البقرة: ٢٠٨)

"O you who believe! Enter into peace all together, and follow not the footsteps of Satan. Truly he is a manifest enemy unto you". (Q 2:208, Nasr et al, 2015).

In this verse, a clear guidance to all Muslims to preserve religious unity (via total submission to the

will of God) is provided-that is, to limit themselves to the word spoken by God and the deed whose path is shown by God. "By so doing, they declare that religious unity was never disintegrated, nor was the happiness of both worlds turned into misery with disaster visited upon the territory of people, except when they left submission, manipulated the signs of God by altering them and putting them in the wrong place". ([almizan.org/vol 3/ pp.145-156](http://almizan.org/vol3/pp.145-156)). True believers must remember that no people were destroyed except those who followed their own views and desires, and talked without true knowledge, and all this is metaphorically portrayed in the verse through (steps of Satan). In more detail, Satan distorts truth through furnishing some paths of untruth with signposts of truth "putting into religion what is not from religion". Thus, a believer may be misled into following the Satan without knowing the truth. This verse implies that Islam guarantees that it contains all kind of laws and knowledge which are needed by human beings for their welfare and good. (almizan.org/vol./3/145-156.)

Throughout the Qura'nic discourse, Muslims are

ordered to get into peace altogether in their behavior with their fellow Muslims and with non-Muslims as well. Peace in Islam is the major principle that should be considered in Muslim's daily life since human nature (fitra) tends to be peaceful not violent. Otherwise, s/he will inevitably follow the Satan's footsteps. This verse implies a profoundly amazing connotation, i.e. an embedded moral lesson, which indicates that all that is peaceful or connected to peace is from God and when man becomes violent, he/she follows the Satan's footsteps, which leads to misery in this life and the hereafter (See Qutb, 1992).

The above-mentioned meaning and the miraculous outcome of tolerance are sublimely portrayed in the following verse:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ [فصلت: ٣٤]

- "Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend, (41:34) (Haleem, 2005)

A widely acknowledged divine principle and its immediate result are introduced, that is, "good and

evil are not the same", and Muslims are ordered to respond with what is best. The result is that "your enemy will become as close as an old and valued friend". (41:34). In other words, good and evil are not the same with respect to the effect they have on people's souls. Responding with what is best has a profound positive effect: Here, it is as though the Qur'an is responding to someone who has just encountered an evil act and asked: "So what should I do?' It gives the answer: Respond with what is best ... meaning that you should respond to falsehood with truth rather than with another falsehood, with good sense to their immoderation and ignorance, and with forbearance to their misdeeds, and so on". (<https://almizan.org/vol/34/212-221>)

Soon came the wonderful outcome as in the same verse that he who has enmity towards you will be as though become a close friend: "Here, the Qur'an foretells the effect and outcome that responding with what is best will have. In short, if you respond with what is best, you will be surprised to see that your enemy becomes like a sympathetic friend". (ibid.) The following verse highly emphasizes how

great the reward of those who encounter what is evil with what is best:

﴿وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾ (فصلت: ٣٥)

"But only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness". (41:35) (Haleem, 2005).

Then God magnifies the importance of responding with what is best and praises it in the eloquent and laudatory terms: But none is granted it except those who are patient, and none is granted it except the greatly endowed, that is, with human perfection and good character. Moreover, the verse emphasizes that this great endowment belongs exclusively to those who practice patience (ṣabr).

(<https://almizan.org/vol/34/212-221>).

In this respect, Imam Ali sets a new meaning to 'tolerance' that might have not been known before, as stated in the following saying:

((إِذَا قَدَرْتَ عَلَىٰ عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ)) (نهج البلاغة، ج ٤، حكمة رقم ١١، ص ٤٧٠)

"When you gain over your adversary, pardon

him as your way of expressing thanks [to Allah] for being able to overpower him.) (al-Jibouri, 2016, vol.3, p.31)

The meaning of Imam's saying is that pardon and forgiveness have their real meaning when you have the power to take revenge. But when you lack such power, then the pardon you offer would be just the result of helplessness, for which there is no credit. Further, it is not always guaranteed to win over your enemy, and real triumph would not be possible without God's support. For this gift, you need to thank Allah for bestowing this power, and "the feeling of gratefulness necessitates that man should bow before Allah in humbleness and humiliation by which the feeling of pity and kindness will arise in his heart and the rising flames of rage and anger will cool down after which there will be no urge to take revenge" (see Mughniyah, 1973, vol. 4, p.223). Similarly, Imam Ali stresses the essence of true 'tolerance' more than once in Nuhjulbalagha, as in the following wise sayings:

((أَوَّلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ)) (نهج البلاغة، ج ٤، ح ٥٢، ص ٤٧٢)

"The most capable of pardoning is one who is ablest to punish" (al-Jibouri, 2016, vol.3, p.52)

((أُحْصِدِ الشَّرَّ مِنْ صَدْرٍ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ)) (النهج، ج ٤، ح ١٧٨، ص ٥٠١)

"Remove evil from the chest of others by eradicating it from your own" (ibid., p.102),

The last of Imam Ali's saying can be interpreted as follows: if you have evil intentions towards somebody, he often has the same to you, too. Therefore, the best solution to remove the malice from his heart is by removing it from your own, since man's heart is the index of another's heart. That is why one can assess the purity of another's heart by the feeling of his own heart. Thus, one often asks one's friend, "How much do you love me?" and the reply would be: "I love you as much as you love me." Further, if you want evil to disappear from another person's heart, first you should remove it from your own heart. In this way, your advice would have real effect on others, otherwise it will remain ineffective. (<https://www.al-islam.org/nahjul-balagha-part-2-letters-and-sayings>)

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴿١٥٩﴾ (آل عمران: ١٥٩)

- "By an act of mercy from God, you [Prophet] were gentle in your dealings with them– had you been harsh, or hard-hearted, they would have dispersed and left you– so pardon them and ask forgiveness for them. (Q 3:159).(Haleem, 2005)

The relevant context of the said verse is what happens in the battle of Uḥud whereby the believers have put blame on the Prophet for the slaughter of their martyrs. More specifically, they sometimes tend to "find fault with the prophet's actions and accuse him of bringing them to the hazardous eventuality where they were killed and extirpated. That is why God turned away from them and addressed His Prophet directly: thus it is due to mercy from Allah that you are lenient to them...". The implied meaning that can be inferred from the context is that: in such undesirable condition, people often behave in such a natural way, regardless of whether they are believers or not, since human are liable to make mistakes and to misjudge even the Prophet especially when they intensely grieve for their martyrs. Then, "it is only due to our mercy that you are lenient to

them; otherwise, they would have dispersed from around you". (<https://almizan.org/vol/7/79-84>)

Al-Fazz, in Arabic, means the rude, rough; hard-hearted person, which metaphorically refers to the ill-natured and intolerant person. In the same context, al-infidad means to disperse, that is, it seems that there is some connection between Fazz and infidad since the second appears to be an outcome of the first. In other words, the attribute of a fazz (rough and intolerant) man results in infidad (disperse) not only in religion (dispersion from the Prophet) but also in life as a whole, and in such a situation, the religious and the social unity will be at risk.

The verse addresses the Messenger of God directly by strongly highlighting human nature again, which tends to be attracted to a kind, lenient and merciful company rather than a rude, rough and hard-hearted one- that is, in the Qura'nic discourse, tolerance is highly recommended since it is the healing power for all

human psychological and spiritual diseases. In line with the verse in example (1) above, religious as well as social unity is preserved

only by establishing healthy and peaceful relationships through tolerant and just guidance.

In a letter to his governor of Egypt, Malik al-Ashtar, Imam Ali has touched upon the concept of tolerance, in the light of the Qura'nic teachings, in such a beautifully informative manner:

((وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ؛ فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ، يَفْرُطُ مِنْهُمْ الزَّلَلُ، وَتَعْرِضُ لَهُمُ الْعِلَلُ، وَيُؤْتِي عَلَى أَيْدِيهِمْ فِي الْعَمْدِ وَالْخَطَأِ، فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ الَّذِي تُحِبُّ وَتَرْضَى أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَصَفْحِهِ)) (النهج، ج ٢ كتاب ٥٣، ص ٤٢٧).

"Accustom your heart to be merciful towards the subjects, to have affection and kindness for them. Do not stand over them like greedy beasts that feel it is enough to devour them, since they are of two kinds: either your brethren in religion or your likens in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully or out of negligence. SO, extend to them your forgiveness, and pardon them in the same way as you would like Allah forgive and pardon you because you are over them (al-Jibouri, 2016, vol. 2, p.343).

According to this part of Imam Ali's letter, the ruler should be just and compassionate for all his people, regardless of class, creed, and color. The letter urges Malik to view his rule as a means of encouraging religious awakening and spiritual well-being within the community. For this purpose, the ruler needs to develop in his heart the feeling of love for his people as a source of kindness and blessing to them. Also, he should not behave with them like a barbarian, and should not appropriate to himself that which belongs to them, since they are of two categories: they are either his brethren in religion or likens in kind. They are, in nature, subject to infirmities and liable to commit mistakes. Even though, he needs to forgive them as he would like God to forgive him.

A ruler with the above-mentioned attributes will strongly win his peoples' love and make all of them close friends, even though, they have different religion. Through justice, love, and tolerance, a governor can make miraculous success in guiding his people without armies since every single citizen will be a volunteering soldier and supporter of his ruler and will

defend his state (Mughniah, 1973, vol.4, p.50).

﴿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﴾ (المائدة: ١٣)

"But they broke their pledge, so We distanced them [from Us] and hardened their hearts. They distort the meaning of [revealed] words and have forgotten some of what they were told to remember: you [Prophet] will always find treachery in all but a few of them. Overlook this and pardon them: God loves those who do go" (5:13) (Haleem, 2005)

This verse outlines certain attributes associated to some kind of unbelievers who have certain contrary behavior against the covenant. Accordingly, God cursed them and made their hearts hard' "qasiyah" (hard)- a word that was originally used for hard stones. In the process of God-man relationship, a hard heart is that which doesn't submit to the truth and is not affected by mercy. Consequently, this hard-heartedness leads those persons to altering the words from their places through misinterpreting the Divine speech in a way which God would not

be pleased with. In this way they lose the sight of clear realities of religion (see <https://almizan.org/vol/10/52-60>).

On account of the following misconduct they have made:

- 1- breaking of their covenant (with God);
- 2- forgetting part of that whereof they were reminded;
- 3- not ceasing their treachery.

Even though, God has plainly ordered his Prophet to pardon them and forbear their evil actions. This is always the way the Quran addresses such matters since in the end no remedy to human misbehavior in life like forgiveness. This indicates that God is all-loving and He is the source of ultimate forgiveness and pardoning since He loves people the most. In relevance to the verse in example (3) above, Imam Ali highly emphasizes the same principle of tolerance in the following saying:

((عَاتِبْ أَخَاكَ بِالْإِحْسَانِ إِلَيْهِ وَأَرُدْ شَرَّهُ بِالْإِنْعَامِ عَلَيْهِ)) (النَّهْج، ج ٤، ح ١٥٨، ٥٠٠)

“Remonstrate with your brother by being kind to

him, and respond to his evil by being generous to him" (al-Joburi, vol.3, p.99-100).

In the light of Imam Ali's saying, if evil is done in return for evil, and abuse in return for abuse, the door for animosity and violence is opened. But if an evil-doer is met with kindness and gentleness he too would be compelled to change his behaviour. (<https://www.al-islam.org>)

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (الأعراف: ١٩٩)

- "Be tolerant and command what is right: pay no attention to foolish people." (7:199) (Haleem, 2005).

Again, tolerance is highly recommended in this verse and the Prophet is clearly ordered to "comport himself in a splendid manner, such that the hearts would be attracted to it, and the souls would find peace in it. Khudh means "adhering to something" or not letting go of it". It is worth noting that 'adhering to forgiveness' requires us to constantly overlook the faults of those who do us wrong, and to forget all about exercising the right of retaliation- which the society grants to some of us [the oppressed] against others [the oppressor].

Here, this verse refers to a new principle concerning the applicability of tolerance. More practically, adhering to forgiveness is applicable at personal level only, that is, "where one's own self is wronged and one's individual rights are violated. But sometimes the rights of others are violated through wronging a specific person. In such cases, forgiveness is not appropriate, because that would encourage people to make mischief and would violate the rights of others even more, and would contravene the laws which hold the society together". (<https://almizan.org/vol/27/80-89>) Such forgiveness would run counter to a myriad of verses which gives us the foundations of religious laws and injunctions. In other words, forgiveness in this sense would go against any verse that forbids injustice, corruption, assisting the oppressors, and inclining towards them.

Based upon the above explanation, ...clinging to forgiveness (al-'afw) means that the prophet should overlook the faults of others with respect to personal matters. And indeed, this is how life should be lived where a Muslim should take a middle course

(waṣat) in dealing with others. (ibid.) According to some narrations presented in the history of Islam, the Prophet never took revenge on anyone for himself. The above is how most exegeses have interpreted the verse, where 'afw is interpreted synonymously with maghfirah (forgiveness, pardon, excuse). This verse would be understood more clearly if you consider the following verse:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾
(الشورى: ٤٠)

"Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself– He does not like those who do wrong" (42:40). (Haleem, 2005)

This verse explains another significant Islamic principle on how a person should act in self-defense or defense of others, namely s/he has two options, that is, he should confront the aggressor with actions like his own and such an act is not unjust by any means. The second action, which seems more desirable, is that he "forgives and amends". But why is the act of confronting the aggressor called sayyi'ah("evil")? Zamakhshri says: "Both refer to a

manner of action. The initial act and its retaliation are both called "an injury" (sayyi'ah) because they harm the one to whom they are done. So this verse heeds the true meaning of the word and thereby alludes to the fact that it is only proper to return an injury so long as the response is proportional and not excessive"(https://almizan.org/vol/35/77-101)

but who whoever forgives and amends, he shall have his reward from God: This wonderful promise from God for those who forgive and make amends indicates that forgiving others is the best option that God encourages believers to take in such situations. The apparent meaning of "make amends" (islah) is not limited to making amends in what is between him and his Lord, but it is also to making amends between himself and the one who wronged him through forgiveness and leniency.

...surely He does not love the unjust. It is said: This explains that God does not ask the wronged party to forgive the wrongdoer because God supports the wrongdoer or because He loves him, but rather to offer the wronged party a great reward thereby. And this is because God loves kindness and

magnanimity (<https://almizan.org/vol/35/77-101>).

In this context, Imam Ali has left unprecedented will (No.47) to his sons Imams al-Hassan and al-Hussain (peace be upon them) when (abd ar-Rahaman) ibn Muljim fatally struck the Commander of the faithful (AS) with his sword.

((يا بني عبدالمطلب، لا ألفينكم تخوضون دماء المسلمين خوفاً، تقولون: قتل أمير المؤمنين. ألا لا تقتلن بي إلا قاتلي. انظروا إذا أنا مت من ضربته هذه، فاضربوه ضربة بضربة، ولا تمثلوا بالرجل؛ فإني سمعت رسول الله (صلى الله عليه وآله) يقول: إياكم والمثلة ولو بالكلب العقور)) (النهج، ج ٢ كتاب ٤٧، ص ٤٥٢).

“O sons of ‘abdul-Muttalib! Certainly I do not wish to see you plunging harshly into the blood of Muslims shouting that Ali ibn Abu Talib has been killed. Beware! Do not kill on my account except the one who kills me. Wait till I die by his (Ibn Muljim’s) existing stroke. Then strike him one single stroke for his single stoke and do not disfigure the limbs of the man, for I have heard the Messenger of Allah saying, ‘Avoid cutting limbs even though it may be those of a rabid dog’ (al-Jibouri, 2016, vol.2, p.330).

In this will, Imam Ali has exceeded all the

limits of forgivingness since he not only ordered his sons not to kill the murderer till the Imam dies and not to disfigure the killer's limbs in any way but also he recommended that they should forgive him and feed and water him from the Imam's food and drink saying that while citing the verse: (Mughnyah, 1973, vol.4p.29)

﴿وَأَنْ تَغْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾
(البقرة: ٢٣٧)

"Waiving [your right] is nearer to godliness,"
Q2:237) (Haleem, 2005)

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ (الفرقان: ٦٣)

"The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when the foolish address them, reply, 'Peace'" (Q 25:63)

This verse eloquently describes the virtues of believers, in contrast to the vices of disbelievers. In the previous verses, the disbelievers' rejection to God's message, their arrogance and derision of His noble name al-Rahman

(the beneficent) (Surah 25:60) was expressly described. This verse mentions two qualities of the believers:

(1) they are so humble, (they who walk on earth in humbleness (hawnan)...: In Arabic, haunan means tadhalul (humility, humbleness, subservience). In this verse, "walking on earth," is a figurative expression that describes the true believers' entire lifestyle and how they deal and associate with the other. Within themselves, they live in a full submission to their Lord; and live in full peace with people. This is because they see themselves no more than true servants of God; thus, they are free from pride [against God] and any undue ascendancy over others. It could also be that hawn means lenience and moderation (rifq, līn). Then, it would mean that the believers do not walk pompously and pretentiously.(almizan.org/vol/29/333-348).

(2) They will never encounter what is evil with evil response" ...and when the fools (al-jahilun) address them, they say: peace": In more detail, the believer's responseto the other side, who have the quality of jahl (imprudence, foolishness, ignorance), is "peace".

The response of "peace," entails that those who offer such a response are free from vanity and sin. "This interpretation of peace" can be deduced from what God says [about the inhabitants of paradise]: they shall not hear therein vain or sinful discourse, except the word "peace, peace" (56:25-26). In Short, the believers do not respond to foolishness by foolishness". (<https://almizan.org/vol/29/333-348>). The following verses cover the same idea in

﴿قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا﴾ (مریم: ٤٨)

- "He said, "Peace be upon you! I shall seek forgiveness for you from my Lord. Verily He has been gracious unto me".(Q 19:48)

According to al-Raghib (2004), hafiyy means a dutiful and kind person who attends to the tiniest needs of others with goodness and cares for [each need] one by one. This verse narrates part of Prophet Abraham's talk with his father regarding the latter's disbelief in God (being polytheist). Abraham utilized a very kind and compassionate sort of dialogue with his father saying:

﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾ * يَا أَبَتِ إِنَّي أَخَافُ أَنْ
يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا﴾ * قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا
إِبْرَاهِيمَ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا﴾ (مريم: ٤٥-٤٧)

"Father, I fear that a punishment from the Lord of Mercy may afflict you and that you may become Satan's companion [in Hell]. His father answered, 'Abraham, do you reject my gods? I will stone you if you do not stop this. Keep out of my way!'" (19:45-74(Haleem, 2005)

However, Abraham's father never listens since polytheism was imprinted on his heart and he stubbornly turned a deaf ear to his son's words. Moreover, he threatened to stone Abraham and cast him out just because of a true word which the latter had spoken. In response to his father's arrogance and animosity, Abraham sought to soften his father's heart by saying "peace be upon you" and promised to seek forgiveness for him. Abraham did not claim that forgiveness is guaranteed for his father but rather hoped that since God is ever affectionate to him. (<https://almizan.org/vol/27/80-89>).

In this vein, the above-mentioned concept of tolerance is reflected in what Imam Ali (PBUH) states in the following:

((أَوَّلُ عَوَظِ الْحَلِيمِ مَنْ حَلِمَهُ أَنَّ النَّاسَ أَنْصَارُهُ عَلَى الْجَاهِلِ)) (النهج، ج ٤،
حكمة ٢٠٧، ص ٥٤٤).

"the first compensation for a clement person for his clemency is that people are his supporters against the ignorant ones" (al-Jibouri, vol.4, p.109)

((بالحلم عن السفية تكثر الإنصار عليه)) (النهج، ج ٤، حكمة ٢٢٣، ص ٥٤٧)

"And through clemency with regard to shallow-minded person does one earn supporters."

(al-Jibouri, 2026, vol.4, p.112)

These wise sayings indicate that with gentle behavior (tolerance and forbearance) one can overpower the adversary since through such a conduct people's support against him will be increased. Above all, this would be the first reward of he who offers forbearance since people in nature support kindness and gentleness against rudeness and harshness (Mughniah, 1973, vo.4, pp.342, 351).

Based on the data analysis, tolerance in the

Qur'anic teachings and Imam Ali's wise words and humanitarian actions are strongly built on five major principles and foundations:

The primary principle in Islam is peace while war is just an exception or a necessity. There are many principles in Islamic teachings that provide a foundation for creative peacemaking. In Arabic *salām* is translated as peace and is considered as one of the holy names of God. (Nasr, 2002: 217).

In this respect, Islam highly stresses the importance of peace in communication with all Muslim and non-Muslim people in a society, and encourages all Muslims to avoid war and violence. In the Qur'an, the use of force is limited to self-defense in what is called defensive jihad. The Qur'an acknowledges Muslim's right of retribution but states:

﴿وَجَزَاءٌ سَيِّئَةٍ سَيِّئَةً مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾
(الشورى: ٤٠)

"Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself– He does not like those who do wrong" (Q 42: 40) (Haleem, 2005).

The second cardinal foundation of tolerance and peace is that accepting of religious faith is optional since according to Islamic teachings, people are free to accept religious belief. The Qur'an says:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ (البقرة: ٢٥٦)

"There is no compulsion in religion: true guidance has become distinct from error". (2: 256) (Haleem, 2005)

Quite clearly, the Qur'an declares that believing or disbelieving is a matter individual's choice as in the following verse:

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾ (الكهف: ٢٩)

Say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so'. (18:29) (Haleem, 2005)

Indeed, these verses, among many others, show clearly that tolerance and patience towards other faiths are core principles in the Qur'anic discourse. Therefore, "the message of such verses of the Qur'an is to respect dissenting beliefs and to recognize the freedom of others. This principle can in many cases

prevent violence and contribute to the realization of a culture of peace". (Yazdani, 2020, p.155).

The third principle, in promoting tolerance and peace in society, is educating people on how to deeply observe the culture of spiritual self-awareness. Self-realization is inherent in human nature and can prevent people for committing evil deeds such as violence. People in nature tend to be peaceful and friendly to one another. Showing respect, love and compassion to the other is deep-rooted in human nature since such feelings bring man closer to God. Basically, peaceful and friendly relationships result in a truly pleasing way of life. In this context, the Qur'an states so obviously:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾
(الكهف: ٢٨)

"Content yourself with those who pray to their Lord morning and evening, seeking His approval" (18:28) (Haleem,2005).

Serious consideration of human values and principles. Moral values are strongly stressed in Islam even if the enemy behave immorally or in

case they are defeated and deviation of human values is not justified in any case. For instance, "after the conquest of Mecca, the Prophet (PBUH) declared the occasion as a day of mercy not a day of revenge and bloodshed. Thus, distinction between aggression and defense should be made clear since the former is unlawful while the latter is permissible under certain circumstances (see Yazdani, 2020, p.157). In the same context, Imam Ali (AS) also commands his soldiers: "Never start a war with the enemy unless they start, do not kill the fugitives, do not attack the wounded, don't go into their homes, don't attack women, and don't scold anyone". (Ibn al-Jouzi, 1997: 91 cited in Yazdani, 2020, p.157).

The Islamic rule of 'commanding right and forbidding wrong' is limited to oral advice alone. "It becomes a political challenge when it is practiced according to an individual or a group's interpretation of Islam or the truth and when it goes beyond oral advice to imposing force without any need to refer to a court." (Nafisi, 2018, p.2)

1.5. Conclusions

The findings concluded in this study can be summarized as follows:

First, Peace is the primary law in life while war and violence are the exception since, in Islam, only defensive Jihād (the type of jihād dictated by the Shariah when an attack is launched against religion, the nation, the country, the society or the individual) is permissible. Thus, offensive jihād (the type that involves forays into enemy territory either for conquest or to dissuade the enemy from attacking Muslim lands) is forbidden.

Second, Islam is the religion of human nature (fitra) since Islam acknowledges that peace is inherent in human nature and spiritual awareness of this fact can move people away from violence.

Third, Islam is not only the religion of peace and love but also it also guarantees other religions their full human rights and emphasizes providing them religious independence with great tolerance. It is one of the prominent features of Islam that none of the other religions of the

world teaches its followers to respectfully treat the followers of other religions as Islam does.

Fourth, Qura'nic teachings highly emphasized that true tolerance is intended to maintain peace, justice and liberties of humans in a multicultural world of pluralism, diversity and equity.

Fifth, All the Qura'nic teachings of tolerance are profoundly reflected in Imam Ali's words and actions throughout his whole life, especially during the four years of his caliphate.

In conclusion, since religion is a crucial factor to secure peaceful world, true and unbiased interpretation of religious teachings need to be stressed by rationally refuting the extremist and fundamentalist interpretations of religious teachings. In this respect, education can play a major role by cultivating the culture of peace via highlighting how Islamic teachings observe human rights regardless of their religion, race, colour and ethnicity.

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