

The Belief Is Patience And Benevolence

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Abstract

The belief is patience and tolerance. At least according to one less known Prophetic traditions narrated by several various Companions reported by Tabari, Ahmad and several other great imams of hadith. The contribution explores this hadith in its widest sense, compares various transmissions and versions of this narration and clarifies it in the light of Qur'an, another ahadith, sayings of early Muslim scholars and exegesis of later hadith commentators. Not only classical methods are used but also more modern approaches as semantic analysis, thematic exegesis and modern reflections. Using this approach, the whole tradition is set in its proper contexts in the universum of revealed texts – governed by superior texts, respectively governing the subordinated ones. It argues for patience in all of three its classical dimensions (over obligations, over prohibitions and over destiny) and tolerance (towards muslims and both non-muslim allies and foes) is vital and crucial principle for living islam in postmodern conditions. Last but not least, there is another question to be tackled – the limits of prescribed patience and tolerance and situations incorrectly classified as patience or tolerance.

Keywords: *patience tolerance forbearance benevolence islam Sunnah hadith Prophet*

Introduction

The belief was defined as source of patience and benevolence at least by several less known ahadith¹ from more than one Companion reported by group of great imams of hadith.

Living in turbulent times, we are often witnessing conflicts with others. As a Muslims, we believe islamic message embodied in living example of Messenger of Allah صلى الله عليه وسلم and his eternal teachings provide us solutions for every time and place, for each individual and every collective. During whole human life and in all of the fields of human activity.

Now, it is the right time to look and study these tremendous advices. Exactly this is the reason behind writing this research paper. Those are concise and simple guidelines how to survive severe postmodern uncertainty and overwhelming precarization in all spheres of contemporary life.

How to maneuver disagreements and differences of opinions among humankind? Our ultimate spiritual leader is showing us the path to become more cultivated, more wide-minded, tolerant and in the end, more human. This is the path of islam and this is the Sunnah in behavioral traits, Sunnah of communication and mutual relations, in the same sense as are the Sunan in worship or in outer appearance. Let us be real muslims not just in how we look like or how we perform our rituals but in the same time in our conduct and treatment of other fellow humans.

If this research paper can contribute to this effort, than it reached its purpose and aim. It consists of four parts:

1. studied hadith analysis in terms of different ways of transmission and authenticity;
2. its contextualisation in the Qur'an and Sunnah;
3. its scholarly explanation in the interpretational tradition of Muslim scholarship;

4. the description of desired Patience and Benevolence and their false counterparts. The conclusions are drawn based upon all of them.

The method used could be described as combination of dimensional and hermeneutical exploration in the textual universe of Qur'an and Sunnah. First step is to list down all the versions of studied hadith, search about different wordings, additions, alternation, context and reason of utterance (sabab al-wurud) to reconstruct all the story back again. Second is to find the narrations' place in the whole body of Islamic sacred texts and third how the 'ulama understood it. What are the thematic corresponding texts? Are there some textual limitations to put this narration under the scope of another? Or does this narration provide a frame for another texts? Was this said individually or publically? Repeatedly or just once? Are there any other ahadith which can help us to clarify its meaning? The last step is to respond the questions like: What does this mean to us? in which areas of human life does the prescription apply? How could we benefit from it and how could it enrich us and our understanding of Islam?

The Studied Hadith And Its Different Versions

The main and concise version of studied hadith

Jabir ibn 'Abdillah رضي الله عنه heard Apostle of Allah صلى الله عليه وسلم saying:

الِيْمَانُ: الصَّبْرُ وَالسَّمَاْحَةُ

“The Belief is the Patience and the Benevolence.”

This was, according to another version, Prophet's صلى الله عليه وسلم answer to a question what is the essence of belief.³ The incident occurred when some man came to the Messenger صلى الله عليه وسلم and asked him which belief is the best. Ibn Hibban noticed occurrence of Yusuf ibn Muhammad ibn al-Munkadir narrating from his father in this isnad. The problem here is that Yusuf does narrate from his father but is prone to mistake and/or roll over (انقلب inqalaba) in such narrations and this diminishes his qualities as a narrator. Hafiz al-'Iraqi considers him as weak narrator because of such mistakes. The hadith is also recorded by Ibn Abi ad-Dunya, Abu Ya'la and as-Saji noticing occurrence of Muhammad ibn 'Abdillah ibn 'Ubayd in his isnad, who is weak according to 'Abdurrahman ibn Mahdi. Ibn 'Adi also noted this hadith stating Yusuf was not such a problem (ليس به بأس laysa bihi ba's).

According to al-Qaysarani, this Yusuf narrates from his father even those narrations which he didn't narrate and his ahadith from his father are rejected because of that. Al-Haythami shares the same opinion.

Adh-Dhahabi specifies that Ibn al-Munkadir's ahadith from his father are generally rejected but this particular narration is not to be rejected even he is otherwise weakened e.g. by Abu Dawud, an-Nasai and others but Abu Zur'a does not see Ibn al-Munkadir's narration from his father as problematic at all.

Variant narrations of studied hadith

1. According to another Jabir's version, Allah's Apostle صلى الله عليه وسلم was asked about which faith is the best and he صلى الله عليه وسلم replied:

2.

الصبرُ والسماحةُ

“Patience and benevolence.”

The one who asked brought another question: „Which believer is the best in belief?“ Allah's Apostle صلى الله عليه وسلم replied

أحسنهم خلقاً

“The best of them in morals.”

2. Similarly it is narrated from Ma'qil ibn Yasar رضي الله عنه in form:

أفضلُ الإيمانِ الصبرُ والسماحةُ

“The best faith is patience and benevolence.”

3. 'Ubadah ibn Samit رضي الله عنه narrated that some man came to Allah's Apostle صلى الله عليه وسلم, asking which deed is the best. His صلى الله عليه وسلم response was:

الإيمانُ باللهِ وتَصديقُ بهِ وجِهَادُ في سبيلِهِ

“Belief in Allah, confirmation of it and struggling on His path.”

“i would prefer something easier,” said that man who asked and Allah's Apostle صلى الله عليه وسلم told him:

السَّماحةُ والصَّبرُ

“Patience and benevolence.”

The man said: “i would like something even more easier.” Allah's Apostle صلى الله عليه وسلم said to him:

لا تَتَّهَمِ اللهَ في شيءٍ قَضَى لَكَ

“Do not blame Allah for what He decreed for you.”

4. Ahmad ibn Hanbal narrates from 'Amr ibn 'Abasah al-Aslami رضي الله عنه, the man who was asking, one longer version:

“i came to Allah's Messenger صلى الله عليه وسلم and said: “O Messenger of Allah! Who follows you in this matter of yours (i.e. islam)?”

He responded:

حر وعبد.

“Both freeman and slave.”

i asked: “And what is islam?” He responded:

طيبُ الكلمِ وإطعامُ الطَّعامِ.

“To say what is good and to share the food.”

i asked: “And what is the the Faith (الإيمان al-iman)?” He responded:

الصبرُ والسَّماحةُ.

“The patience and the benevolence.”

i asked:

“Which islam is the best?”

He responded:

من سلِمَ المسلمونَ من لسانه ويده.

“Islam of the one from whose tongue and hand the Muslims were safe.”

i asked:

“Which belief is the best?”

He responded:

خلق حسن.

“Noble morals.”

i asked:

“Which prayer is the best?”

He responded:

طَوَّلُ قَنُوتٍ .

“Long one, full of humility.”

i asked:

“Which emigration (هجرة hijra) is the best?”

He responded:

أَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ

“That you abandon all what your Lord detests.”

in another version ibn 'Abasah asks what jihad is the best and Allah's Messenger replies:

مَنْ عَقَرَ جِوَادَهُ وَأَهْرَيْقَ دَمَهُ .

“The one's whose horse is killed and whose own blood is also spilled.”

Than he asks which our is the best and the Messenger's respond went:

جَوْفُ اللَّيْلِ الْخَرِّ .

“The last part of the night.”

According to third addendum of this hadith, Allah's Messenger then described to 'Amr all the times for prescribed obligatory prayers and signs of their beginnings and ends. 'Ubayd ibn 'Umayr رضي الله عنه also narrates one more such hadith.

4. There is also narration from 'Umar or 'Umayr al-Laythi رضي الله عنه:

One matter caused me torment but i did not asked Allah's Apostle صلى الله عليه وسلم about that and did not hear anyone to narrate anything about that. i was waiting for the right opportunity to ask. Days were passing around and i did not see Allah's Apostle صلى الله عليه وسلم but two times just fleetingly taking ablution before his prayer. Those moments were my dearest. Then i met him in good mood, not in hurry and perfumed. So i asked him:

“O Allah's Apostle, can i ask you something?”

He responded me:

سَلْ عَمَّا بَدَا لَكَ.

“Ask whatever you want.”

So i asked:

“What is the essence of the whole faith?”

He replied:

الصَّبْرُ وَالسَّمَاةُ

“The patience and the benevolence.”

Then i asked:

“Which believer is the best in faith?”

He replied me:

أَحْسَنُهُمْ خَلْقًا

“The best in manners.”

Then i asked:

“Whose islam is the best?”

Allah's Apostle صلى الله عليه وسلم replied me:

مَنْ سَلَِمَ النَّاسُ مِنْ يَدِهِ وَلسَانِهِ

“The one's from whose tongue and hand the people were safe.”

i asked more: “Which jihad is the best?” But Allah's Appostle صلى الله عليه وسلم just gave me a nod and remained silent for long. So long that i afraid i made him embarrassed and wished i had not asked him, since i had heard him before saying that the worst of muslims had been those who were so much inquiring about something that it had been made unlawfull after being permitted. So i said to myself: “i seek refuge to Allah from the Wrath of Allah and His Messenger.” Allah's Apostle heard that and said:

كَيْفَ قَلتَ أَيُّ الْجِهَادِ أَفْضَلُ - كَلِمَةُ عَدَلٍ عِنْدَ إِمَامٍ جَائِرٍ

“What were you saying? Whose jīhad is the best? The one's who tell the truth and the word of justice in front of a tyrant leader.”

Context Of The Studied Hadith In Islamic Source Texts And Their Exegesis

The Qur'anic Texts

The concept of patience is one of the most frequent themes and leitmotives in whole Qur'anic text. The trilateral ص-ب-ر ṣ-b-r with its above forms has been used in the Holy Qur'ân about 103 times in ten forms all of them connotating patience. The verbal form صبر ṣabara for being patient occurs fifty-seven times, the verb صابر ṣabara for vie in endurance is mentioned once, and verb اصطبر iṣṭabara translated as being steadfast occurs three times. The noun صبر ṣabr for patience occurs just fifteen times. The disbalance in occurrence between verbal and pronominal derivatives could be read as connotation of a process. Even adjective forms (i.e. patient) in all numbers and genders are used more often, twenty-two times for صابر ṣabir and four times for صبار ṣabbar.

Allah Almighty says in the Qur'an:

وَاسْتَعِينُوا بِالصَّبْرِ

And seek help in patience (2: 45)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا

O you who believe! Endure and be more patient than your enemies (3:200)

وَاطِيعُوا ءَالَءَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ ءَالَءَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are the patient. (8: 46)

Al-Qurtubi mentions patience as one of the strongest means to victory over the enemy, success on this world and eternal bliss in the afterlife.

On the other hand, the trilateral س-م-ح s-m-h as a root for السامحة as-samaha, or benevolence does not occur in Qur'an explicitly, but concept of benevolence, tolerance and forbearance is implicitly described by at least two trilaterals: first being عفو 'f-w with connotation of pardoning and second صفح s-f-h with connotation of overlooking.

There are thirty-five occurrences of trilateral ع-ف-و 'f-w, in five forms, twice as a noun 'afw, six times in adjective forms and 27 times in various forms of a verb.

The example is here:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ ءَالَءَ وَلِيَعْفُوا وَلِيَصْفَحُوا ءَلَا تُحِبُّونَ أَن يَغْفِرَ ءَالَءَ لَكُمْ وَءَالَءَ غَفُورٌ رَّءِيمٌ ﴿٢٢﴾

The same concept is also indicated by the polysemic word *الفضل* al-fadl in context of divorce. There are three forms on eight places of trilateral ح-ف-ص s-f-h. it occurs six times in verbal form *اصفح* isfah or in plural *اصفحوا* isfahu as a command and two times as a noun. The example is here:

... فَأَصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

so overlook their faults with gracious forgiveness. (15:85)

Qur'an also advises the divorcing couples and urge them to be mutually benevolent:

... وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ... ﴿٢٣٧﴾

And do not forget liberality between yourselves. (2: 237)

Al-Alusi identifies the word *الفضل* al-fadl here with *الإحسان* al-ihsan, the good conduct shown by the two to each other with the purpose of being benevolent towards the other based on what the first one previously received from him or her.

The texts of Sunnah

The ahadith on patience and benevolence are numerous. As for ahadith on patience, among them is this one:

Suhaib رضي الله عنه reported that Allah's Messenger صلى الله عليه وسلم said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَ لَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ .

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks Allah, thus there is a good for him in it, and if he gets into trouble and shows patience, there is a good for him in it.”

As for ahadith on benevolence, among them are following:

Anas ibn Malik رضي الله عنه reported Allah's Apostle صلى الله عليه وسلم saying:

يَسِّرُوا وَلَا تَعْسِرُوا .

“Make the faith easy and do not make it difficult.”

Jabir ibn 'Abdillah رضي الله عنه heard Allah's Apostle صلى الله عليه وسلم saying:

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

“May Allah be Merciful towards a man who is benevolent when selling, buying and claiming his rights.”

Anas bin Malik رضي الله عنه narrated that a bedouin had urinated in the mosque and the people ran to hit him. But Allah's Messenger صلى الله عليه وسلم said,

لَا تَزْرِمُوهُ

"Do not interrupt him while urinating."

Then the Messenger صلى الله عليه وسلم asked for a tumbler of water and poured the water over the polluted place.

'Abdullah ibn Mas'ud رضي الله عنه narrated that Allah's Apostle said:

أَلَا أَخْبِرُكُمْ بِمَنْ يَحْرَمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرَمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ لَيِّنٍ سَهْلٍ

“Shall i not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near to people, friendly, and easy going.”

it is narrated from Abu Umamah al-Bahili رضي الله عنه that Allah's Messenger صلى الله عليه وسلم reportedly said:

بعثت بالحنيفية السمحة.

“i was sent with plain and benevolent monotheist belief.”

The explanation of the studied hadith in the exegetical works of 'ulama

If we ponder about islam through the highest aim of Sharia as ensuring benefit and preventing the harm (جلب المصحة و درء المفسدة) jalb al-maslahah wa dar' al-mafsadah and identify its preaching as plain enjoining good and forbidding wrong (النهي عن المنكر) al-amr bil-ma'ruf wa an-nahy 'an al-munkar), we come to ibn Taymiyyah's conclusion:

“In islam, there are three moral qualities crucial: knowledge, benevolence and patience. Knowledge before we start to enjoy good and forbid wrong, benevolence during the process and patience after we finish it.”

Mulla 'Ali al-Qari explained the studied hadith as follows:

“Faith here means merely fruits and results of faith. The patience here reffers to persistence in obedience and abandoning disobedience and calmness while facing calamities. The benevolence

here refers to tolerance, forbearance and munificence, asceticism in worldly pleasures, good dealing and generosity towards the poor. it was also said: Patience in that what you miss and benevolence in that what you possess.”

Ahmad 'Abdurrahman al-Banna said:

“The narrators of this hadith mutually support what is been narrated. This is one of the ahadith which summarize the religious obligations and the noble morals.”

Muhammad ibn Salih al-'Uthaymin concluded about the necessity of patience:

“it is only a moment; then these difficulties come to an end; be patient with them. Be patient restraining your soul from its desires; be patient upon the obligations Allah has commanded you with. Be patient with the calamities that befall; which are either from yourself or (calamities) from Allah the Exalted, or from the people. Be patient until you reach the abode of relaxation.”

The same author compared the lack of benevolence among today's adepts of knowledge with harsh manners of ancient desert dwellers:

“Today some of the adepts of knowledge became even harsher than the bedouins of the past. Those students of knowledge never give a smile, they even don't spread the greetings of peace or show humbleness. Quite the opposite – they become more arrogant whenever they learn anything new. And we seek refuge with Allah against such a thing! The real scholar becomes more and more humble and modest every time he learns something new.”

Kinds Of Patience And Benevolence

The meanings of patience in this hadith

The patience in this hadith reflects three main aspects:

1. To be content with the islamic prescriptions and to endure practicing it.
it is reported that ‘Alī b. Abī Ṭalib رضي الله عنه said, “The servant of Allah should not fear except his sins, and should not hope except in his Lord. The ignorant should not be ashamed to ask, and the knowledgeable should not be ashamed to say –Allah knows best - if he does not know something. Patience to faith is like the head to the rest of the body: if the head is cut off, the body will rot. And one who has no patience, has no faith.”
Sufyan ibn 'Uyaynah said: “The believer needs patience as much as he needs to eat and to drink.”
2. To be unshakeable in abstinence from prohibitions.
it is reported that Al-Ḥasan Al-Baṣrī was asked what is faith and replied: “it is perseverance from the things that are forbidden by Allah and acceptance.” He was asked, “What is perseverance and acceptance?” He replied, “That is to persevere in holding back from what Allah has forbidden, and acceptance of what Allah the Mighty and Majestic has commanded.”

Shamsuddin Muhammad ibn al-Qayyim al-jawziyyah said:

“Swallow patience, for if it kills you, you’ll die a martyr, and if you live, you’ll live honourably.”

3. To be steadfast while facing turmoils and calamities

Hamdūn al-Qassar said: „No one despair in front of calamity that befell him, except the one who dared to blame Allah for its arrival”

Ahmad ibn Abi al-Hawari asked Sufyan ibn 'Uyaynah about asceticism in the worldly life. He replied: “When you are thankful when favoured and patient when put to trial. This is the asceticism.”

And the special case of turmoils and calamities are those caused by other humans. Allah said in Qur'an:

فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا

Therefore be patient with constancy to the Command of your Lord, and obey neither a sinner nor a disbeliever among them! (76: 24)

.. وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ

And We have made some of you as a trial for others: will you have patience? (25: 20)

As it was stated by Ibn Hazm and others, the trials in peoples' lives are multiple. The worst of them are caused by fellow-humans. Evil spread among people causes more pain than rabid beasts and venomous snakes. You can defend yourself from them but you cannot protect yourself against humankind as a whole.

Shaykh Al-islam ibn Taymiyah [الله رحمه] said:

“Many people, when they are harmed for the sake of the Truth, will abandon it.”

The meanings of benevolence in this hadith

Allah says in Qur'an:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۗ ...

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you (3:159)

This high moral qualities were one of the reason of Prophet's succes in spreading his message. He who emmulates them will also gain success in his mission.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

Show forgiveness, enjoin what is good, and turn away from the foolish (7:199)

Abu Darda' said: "it is better to advise your friend than to sever relations with him, for no one can take the place of your friend if you lose him. Be generous and lenient with your friend, and do not allow an envious person to come between you and him, for in this case, your friend might die tomorrow and you shall grieve for him. However, how could you grieve after he dies, when you have shunned him whilst he was alive?!"

Similarly like the patience, also the benevolence has several manifestations:

1. The ability and the willingness to coexist with the others.
One man said to al-Awza'i: "I want a house next to people who do not backbite, who are not envious, nor those whom become angry." Therefore, al-Awza'i took his hand and lead him to the cemetery and then said: "Here they are."

Fudayl ibn 'iyad said: "Whomsoever seeks a brother without a shortcoming, will remain without a brother."

2. The pricip of humbleness and benevolence towards human defficiencies and incapacibilities.
Ibn Sirin heard a man boastingly telling another man he quarellled with because of something wrong happened between them: "I did such and such favours for you. i did this, and i did that!" Ibn Sireen said to him: "Be quiet! There is no good in being kind to others if you keep recounting it."

Ibn Taymiyyah reported from Sa'id ibn Jubair and the group of salaf: "Verily a servant does a good deed and due to it enters the Fire and verily a servant does an evil deed and due to it enters Paradise. He does a good deed and is amazed by it and he boasts about it up until it enters him into the Fire. And he does an evil deed and his fear of it does not cease, neither does his repentance upuntil it enters him into paradise."

Ibn al-Qayyim [الله رحمه] said:

"From the signs of the softness of the believer's heart is that when his Muslim brother falls and stumbles, the believer feels pain due to this, so much as it was he himself who fell and stumbled, and he should not rejoice at his tragedy."

The same author said:

"Your mocking of your brother because of a sin he made is even greater sin then the sin he made."

3. Not only physical, but also verbal nonviolence. Abu Umamah heard the Messenger of Allah saying:

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى إِلَيْهِ وَسَلَّمَ أَنَا زَعِيمٌ بَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذْبَ وَإِنْ كَانَ مَازِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ

“i guarantee a house on the outskirts of Paradise for one who leaves arguments even if he is right, and a house in the middle of Paradise for one who abandons lies even when joking, and a house in the highest part of Paradise for one who makes his character excellent.”

Wahb ibn Munabbih said: “indeed, amongst the greatest sins with Allah after ascribing partners to Allah, is mocking the people.”

Salamah ibn al-Aqwa' said: “When we saw someone mocking and cursing his brother we thought he made a huge and grave sin.”

A man insulted al-Waki' ibn jarrah. it was said to him: “Will you not react?” Al-Waki' replied: “Then what have we learnt the knowledge for?”

5. The wide-mindedness towards an opponent or a foe. Allah says in Qur'an:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

And the servants of the Merciful are those who walk on the earth in humility and sedateness, and when the foolish address them they reply back with mild words of gentleness. (25: 63)

Once the Allah's Apostle صلى الله عليه وسلم was sitting with his Companions, and one person attacked Abu Bakr رضي الله عنه with insulting words, causing him pain. But Abu Bakr remained silent. The person again used bitter words against Abu Bakr, and still Abu Bakr did not respond. The third time when this ignorant person hurt Abu Bakr with his tongue, Abu Bakr tried answering back. At this point Allah's Messenger stood up. Abu Bakr asked him, “Are you displeased with me, O Messenger of Allah?” Allah's Messenger replied:

نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يَكْذِبُهُ بِمَا قَالَ لَكَ فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَجْلَسَ إِذْ وَقَعَ الشَّيْطَانُ

“No, but an angel came down from the heaven responding to this man's talk. But the moment you started replying to that man, the angel went away and the devil sat down. And i cannot sit where the devil is sitting.”

5. The proper ethics of disagreement.

Every scholar has right to his scholarly opinion and right to be respected even if he erred and his opinion is plain mistake which should not be acted upon or taken as a verdict. There is no place for mocking or anathemising someone erudite or attacking his authority based on

his possibly wrong opinion as long it is methodologically accurate and scholarly well-founded and the person is erudite enough to count his opinion as a scholarly one.

Ibn al-Musayyib decried this principle as follows: “There is no honourable person, scholar or good doer except that he has a shortcoming. However, there are some people whom we should not mention their shortcomings. From amongst them are those whose good deeds exceed their faults.” Errors in ijtiḥād wherever ijtiḥād could take place occurred from the earliest times but no one challenged the authority of those Companions responsible for them. There were people from the Companions holding there is no duḥā prayer in Islam, that two last surahs are not parts of the Qur'an or that temporary marriages were never abolished. There is even more issues of disagreement among the Companions where we cannot necessarily come to conclusion which of them is the mistaken one. Some questions started as scholarly disagreement and prolonged further as such. In such an issue one stance could be held as true with the possibility of being false and the second abandoned as false with the possibility of being true. There were multiple books on this subject written in the scholarly interpretational tradition, as is Ibn Taymiyyah's *Raf'u l-malam 'an al-aimmah al-a'lam* or *Faysal at-tafriqah* of Abu Hamid al-Ghazali. The truth is not anyone's exclusive possession and the one who holds the opposite is nearer to the heresy than to the true creed, except in issues where the truth is known by necessity.

The False Patience And The False Benevolence

Sometimes repuditive moral traits hide behind noble ones and bad behaviour is masked as adequate morality. The patience and benevolence could serve as exactly this kind of mask, e.g. for idleness or cowardness and many other vices.

1. There is no tolerance towards falsehood, bad manners, fights for power and manipulation neither any patience in it or persistence in a sin without the struggle to abandon it.

Allah says in Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

O you who believe! If you obey and fear Allah, He will grant you criterion and will expiate for you your sins, and forgive you; and Allah is the Owner of the Great Bounty. (8: 29)

Lot of early scholars mention following Ibn 'Awn's advice: “Who corrects his inside, Allah will correct his outside. Whoever puts forward something for the afterlife, Allah will provide him what is sufficient for this life of his. Whoever corrects what is between him and Allah, Allah will correct what is between him and the people”

‘Umar ibn al-Khattab رضي الله عنه said: „People were judged by the revealing of a Divine Revelation during the lifetime of Allah's Messenger صلى الله عليه وسلم but now there is no longer any more revelation. Now, we judge you by the deeds you practise publicly, so we will trust and favour the one who does good deeds in front of us, and we will not call him to

account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.”

It is reported that there was a young man who was from the people of knowledge who used to put himself forward, speak and behave haughtily with his knowledge in front of those older than him. This angered Sufyan ath-Thawri and he said, “The salaf were never like this; they never used to claim leadership, or sit at the head of the gathering until they had sought this knowledge for thirty years, and you act haughty in front of those who are older than you. Get up, i never want to see you even come close to my circle.”

2. There is no patience in tolerating neither benevolence toward a changable evil or anything contradictory to correct creed and values of Islam.
Kathir ibn 'Abdillah ibn 'Amr ibn 'Awf narrated from his father, from his grandfather that he heard the Messenger of Allah صلى الله عليه وسلم say:

الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ إِلَّا صَلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا

“Reconciling between Muslims is permissible, except reconciliation that forbids something that is allowed, or allows something that is forbidden.”

Ma'qil ibn Yassar رضي الله عنه narrated that the Messenger صلى الله عليه وسلم said:

مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحْطُهَا بِنَصِيحَةٍ، إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ

“Any man whom Allaah has given authority to look after the affairs of a people and he dies whilst not looking after them properly, he will not even smell the scent of paradise.”

Shaikh Uthaymin explained:

“This does not only mean the Muslim ruler, his assistant or a minister, or the elders of a people; rather it applies even to a man in his house. If he dies and did not look after his family in the manner obligated by Allah and His Messenger, then indeed Allaah will prevent him from smelling the scent of paradise. And those who give their families games or means of amusement that corrupt manners and destroy correct creed, then there is no doubt that they have not looked after their families. And if they die whilst being upon this state, it is feared that Allaah will prevent them from smelling the scent of paradise”.

Conclusion:

Lack of patience and steadfastness, lot of stress, tightness in the chest, mood swings and depression, which weigh a man down and make him quick to complain about the slightest thing, when someone easily gets upset with the people around him, and no longer has any tolerance. All of that are some symptoms of weak faith and all of that are in contradiction with the studied hadith. And all of them somehow define the problem of recent times.

Based on method of contradictory perception (مفهوم المخالفة *mafhum al-mukhalafah*), impatience and malevolence are not fruits of faith but signals of deficiency in faith or symbols of dis-believers' behaviour, unsuitable for Muslims. Those who affirm patience and benevolence are helpers of Islam and those who promote the opposite are its enemies.

Muhammad Nasir al-Albani said:

“There are numerous enemies of our Faith but those who stick to it are just a few.”

Shaykh himself was personal example of such behaviour, when he – himself a main proponent of salafi approach to Islam, met in 1969 in Damascus Fejzulah Hadžibajrić, Bosnian sufi and orientalist called who was on his journey back from hajj. They discussed in friendly atmosphere and al-Albani gave Hadžibajrić his depiction of Rawda. Bosnian scholar preserved the drawing in his wallet for next three years and then someone stole it after janazah for Derviš ef. Korkut, the Muslim scholar who saved worldly famous Jewish treasure, the Hagadah of Sarajevo.

One of al-Albani's contemporaries and admirers, Yemeni scholar Muqbil ibn Hadi al-Wadi'i, said:

“There is need for thousands persons like al-Albani was to educate people in correct knowledge, the Oneness of Allah and call to Allah in all kindness and gentleness.”

Both patience and benevolence are ones of the most needed islamic moral values for today. Both are able to solve many problems of today Muslim Ummah.

Restiveness and impatience while facing the uneasy life and enemy activities results in rash statements, hasty solutions, premature public appearance, shortsighted planing, lack of long-term vision and advanced strategy. Those are one of the main roots of radicalism and extremist behaviour. The inability to steadfastly practice the obligation and to endure temptation towards the prohibited pushes and urges confused individuals to various forms of laxity towards religious prescriptions and erosion of the coherent and systematized Islamic teachings in the name of so called modernization, and liberalism or (mainly subjective) needs to adapt the teachings to the ever changing time.

The lack of benevolence leads to excludivism, the second potent source of extremism, and to rivalry, factionism and disunity or even a sectarian conflicts among Muslims themselves. This is weakening the Ummah even more. The subsequent narrow-mindedness while interpreting Islam is found guilty of ignorance of the main rules in the issues of declaring some muslim to be a sinner, an innovator or even a disbeliever. Then, the vulture culture is raising with people waiting for the slightest mistake of their fellows to construct refutations and refutations of refutations immediately. The method of transmitting the knowledge turned from deep and enriching, cultivating sermons and lectures to mechanic, superficial and impoverished enumerations of obligations and prohibitions with no real ambition to satisfy the postmodern hunger for spirituality. The humanism of Qur'an and Sunnah lost somewhere in the translation to the postmodern language and the triple basic motivation behind every good deed – hope, fear and love – was reduced to one dimension. Those who fail to practice what is obligatory try to make excuses using love and/or

hope and those who oppose them reduced their critique just to fear mongering without any significant effect.

This leaves us unarmed against challenges of hate speech and neo-colonialist policy on the global level when Muslims can be subjects of verbal, economic or even physical abuse unprecedented in relations towards any other group of people. Even in this case, the misconceptions about patience and tolerance and their distorted visions harm the Ummah once more. Mockery of nobodies-to-be- ignored moves the masses towards rage but in the same time lot of the intolerable is tolerated. When applied properly, this teaching of patience and benevolence will not let anyone to disrespect Islam and naming it the religion of hate, spread blasphemy about Allah and His Messenger and publicly desecrating the Holy Qur'an, without condemnation.

Here is the Prophetic guidance how to survive the turbulences of postmodern time by applying two noble character traits the Sunnah is urging us to obtain. It could be concluded from the textual and scriptural analysis that exhortation towards both patience and benevolence was constant and repeated, both publically and individually. Those two were seen as unseparable moral traits of a real believer and were intended in the broadest possible sense.

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