

Explanation of the Moral Trait of Forbearance in the *Thaqalayn* and the Bible

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Abstract

Among ethical-centered religions, the two popular faiths of Islam and Christianity focus on important ethical propositions to nurture and morally educate the adherents of their respective religions. In this context, a significant ethical teaching such as forbearance plays a crucial role in impacting the personal lives of the believers of both religions as well as their social relationships. The present study, which is developed through exploring and extracting all relevant keywords and propositions related to the teaching of forbearance from the esteemed texts of Islam and Christianity, namely the Holy Quran, the impeccable Imams narrations (*Thaqalayn*), and the Bible, aims to extract, categorize, and ultimately evaluate a precise representation of the conceptualization, significance and value, types, effective factors, effects, and appropriate and inappropriate etiquettes related to the teaching of forbearance based on the information included in these texts. The most significant conclusion is that multiple quantitative and qualitative similarities and differences can be derived from examining this teaching in the reputable texts of Christianity and Islam.

Keywords: Forbearance, Islam, Christianity, Holy Quran, Bible, Narrations.

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Introduction

Moral concepts hold a significant position in religions like Islam and Christianity. Both faiths, as ethical religions, emphasize the importance of moral propositions and their role in the personal, social, and devotional lives of believers. Evidence of this claim is found in the religion of Islam, where, based on what is mentioned in the twelfth verse of Surah *al-nn 'am*, the relationship between God and the beings of the universe is one that is based on mercy and love, established on the foundation of divinity (also cf. Surah Ghafir/7), while the relationships among individuals in society are founded on the unbreakable bond of "Brotherhood" (cf. Surah al-Hujurat/10), a bond whose strengthening and solidification have a direct relationship with the dissemination and institutionalization of moral teachings such as forbearance. Christians also believe that Christianity is a faith based on love for others. As mentioned in Matthew 5:39-42, as narrated by Jesus Christ regarding this:

"Do not resist an evil person; if anyone slaps you on the right cheek; turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you."

As can be inferred from these passages of the Bible, one form of love is to practice forbearance with others. Therefore, the present study aims to examine the moral trait of forbearance by adopting a method based on the analysis of library data and referencing the authentic sources of both Christianity and Islam. It should be noted that in the Christian world, all its official denominations-Catholic, Orthodox, and Protestant-consider the Bible as the first and most important shared text. Similarly, among Muslim Shias, the Holy Quran and the sayings of the Ahl al-Bayt (AS) are regarded as the most important sources for deriving commandments and matters. In this paper, the Bible, the Holy Quran, and Shia traditions are used as benchmark texts for examination. Additionally, since no independent work has been found to have addressed this moral characteristic in this manner among Persian and non-Persian written works, this paper is considered a new contribution to the topic.

1. Conceptualization of the Term Forbearance

1.1. Conceptualization of the Term Forbearance in the Bible

The word "Forbearance" in Hebrew appears in the Old Testament with terms such as Mashak, Chadhal, and Anechomai, and in Greek, in the New Testament, it is mentioned with terms such as Hypomeno, Epiekes, Makroumia, and Anosche. The original form of the word in Hebrew is

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ἀνοχή, ἤς, ἠ, and in Latin, it is *anoché*. Consequently, given the range of vocabulary associated with this concept in the Bible, multiple meanings and several synonyms have been articulated. Meanings include: Behaving with chivalry and courage under difficult circumstances; responding with complete composure and tranquility; demonstrating self-confidence while controlling it in tough situations; seeking peace and tranquility; refraining from reacting hastily; treating subordinates with nobility; postponing punishment and granting leniency to a debtor (cf. Brown, 1907: 74). Based on these multiple meanings, several synonyms for this concept have been mentioned:

- Forbearance: Referring to forbearance or endurance. It should be noted that there are varying levels of forbearance. Sometimes one can tolerate a person but not their actions. At other times, one can practice forbearance as long as the person is making an effort to improve themselves.
- Self-restraint: The meaning of this phrase refers to what prevents an individual from engaging in actions that may lead to regret.
- Command of temper: The control of anger and rage. This concept applies in situations where it is necessary to maintain self-control rather than punishing another.
- Endurance: Forbearance and perseverance, refers to the willingness or ability to accept the actions, viewpoints, beliefs, etc., of others that differ from one's own actions, viewpoints, and beliefs.
- Longsuffering: Meaning forbearance and patience; this word is the opposite of anger and wrath and is related to mercy.
- Even the term clemency has been used as a synonym for forbearance. This term appears only once in the Testaments—in Acts of the Apostles 24:4.
- Mildness: Meaning gentleness and softness. This implies that instead of reacting violently or judging others, an individual should treat them gently and with leniency.
- Some have also used the terms mercy and pardon as synonyms for forbearance.

1.2. Conceptualization of the Term Forbearance in the Quran and Traditions

Considering that clarifying synonymous and sometimes antonymous terms around the word "Forbearance" can better illuminate various aspects of the discussion, this section will examine all these terms.

The term "Forbearance" is derived from the root "D R y" or "D R A." The root "D R Y" refers to knowledge acquired through a series of hidden and unconventional premises (Raghib Işfahani, 2007 AD/1428 AH: 168). The root "D R A" also means to repel (Ibn Faris, 1990 AD/1411

AH: 2, 271). Based on this, the word "Forbearance" signifies "Gentleness and soft interaction." (Ibn Manẓur, 1993 AD/1414 AH: 14, 225; Ṭurayḥi, 1943 AD/1362 SH: 1, 137) Consequently, if the term "Forbearance" derives from "D R Y," it implies the capacity to endure the opposing party and interact with them gently, in such a way that they become enamored with one's kindness; whereas, if derived from "D R A," it suggests that through gentle interaction, a person repels the negativity of the other (Ibn Manẓur, *ibid*).

Thus, it can be said that the term "Forbearance" encompasses the notions of "Abstinence, caution, and even Taqiyyah," (Kulayni, 2008 AD/1430 AH: 8, 2) which primarily relates to opponents and enemies, unlike the word "Rifq," which is often used concerning allies and friends (Kulayni, *ibid*: 8, 334; Majlisi, 1990 AD/1411 AH: 68, 309; Ibn Faris, 1990 AD/1411 AH: 2, 418). This does not mean that one cannot exercise forbearance towards friends; hence, sometimes forbearance is used broadly and includes both groups (Kulayni, *ibid*: 2, 117).

Although forbearance has been discussed in various political, ethical, sociological, and psychological contexts, the term "Forbearance" in this paper refers to a manner of interaction characterized by patience, forgiveness, and endurance; political forbearance, referred to as "Forbearance and Leniency," is not the focus here. This is because political forbearance implies a kind of interaction that involves leniency and giving up one's own rights ('Abdul Mohammadi, 2002 AD/1381 SH: 15).

Based on this, a distinction can be made between forbearance and hypocritical compromise. Forbearance is one of the highest human values emphasized in Islam, while hypocritical compromise "Duhn" originally means "Softness and ease," (Ibn Faris, 1990 AD/1411 AH: 2, 308) and it is often used regarding hypocritical and blameworthy compromise; in such a way that part of the truth is traded for personal interests (al-Nuri al-Ṭabrisi: 10, 501).

A clear example of this is the expression "The disbelievers would very much like for you to soften your stance towards them, so that they might soften their stance towards you," which is referenced in verse 9 of Surah al-Qalam. Compromise, therefore, is regarded as undesirable both rationally and religiously. For instance, it has been reported in the Prophet Muhammad's biography that he never avenged himself, but if God's sanctities were violated, he would take revenge for God (Muttaqi Hindi, 1988 AD/1409 AH: 7, 221).

2.The Importance and Value of Forbearance

2.1.Perspectives from the Bible

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Perhaps the most important point regarding the significance and value of forbearance is that in various narratives from the Bible, mention is made of God's forbearance towards some of His servants, demonstrating that this quality is, first and foremost, a divine attribute. If God did not show forbearance towards sinful servants, they would never be referred to as champions of faith and models in the Bible (cf. Hebrews 11). Additionally, it seems that the wisdom behind God's forbearance with His servants in the Bible is that humanity might repent, rather than continue to engage in wrongdoing. This is a point that reflects God's mercy and grace (cf. Ecclesiastes 8:11-13; 12:13-14).

Alongside this point, a number of passages from the Bible remind us of the importance of forbearance for humanity, indicating that the path to liberation from the dire consequences of sin lies in connecting with Christ and awaiting Him, which are all factors that illustrate the significance of forbearance among servants.

1) Liberation from the Dire Consequences of Sin: If a person reflects on their own soul, they will realize that by practicing forbearance, they can remain safe from the dire consequences of sins and harm caused to others, just as God has shown forbearance towards them. "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience; bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you." (Colossians 3:12-14; also cf. Romans 2:2-7; Matthew 18:22-23; 1 Corinthians 13:7)

2) Connection with Christ: The forbearance that humans show towards one another indicates a person's connection with Christ and the Holy Spirit. "But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life." (1 Timothy 1:16; also cf. Galatians 5:22)

3) Sign of Love: Forbearance is intertwined with love: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs." (1 Corinthians 13:4-5; also cf. Ephesians 4:2)

4) Waiting for Christ: It is repeatedly stated in various passages of the scriptures that one should "Wait for Christ." (Psalms 27:14; Proverbs 20:22; 1 Corinthians 4:5; Isaiah 40:31) These verses may imply that Christ desires believers to wait for Him. Therefore, whoever learns to wait for Christ will find it easier to show forbearance towards their faith-related brothers and sisters (1 Peter 3:8).

5) Help in Achieving Goals: Practicing forbearance will have a profound impact on an individual and will assist them in their ongoing life and in reaching their goals. Regarding the various life experiences and trials he endured, Paul says in 1 Corinthians 4:11-12: "To this very hour we go hungry and thirsty; we are in rags, we are brutally treated, we are homeless. We work hard with our own hands; when we are cursed, we bless; when we are persecuted, we endure it." Paul was able to do this because he knew that a true messenger of the faith must exercise a great deal of forbearance in response to the actions, words, mockery, and criticisms directed at him.

2.2. Perspectives from Islamic Sacred Texts

One of the principles that has a profound effect on improving and growing relationships between people is forbearance and endurance towards others. Because a person interacts daily with numerous individuals, each living with their own behavior and spirit, the best way to engage with everyone is through forbearance, as Imam Ali (AS) said: "Gentleness is the key to righteousness and the method of the wise." (Tamimi Amidi, 1960 AD/1339 SH: 2, 38)

1) Forbearance is a Trait of God, the Prophet, and the Divine Leaders: As narrated from Imam *Baqir* (AS), one of the attributes of God is His forbearance towards His servants; Almighty God is gentle and loves gentleness, and the reward given for gentleness is not comparable to that given for harshness and rigidity (Kulayni, 2008 AD/1430 AH: 2, 119). The significance of this moral trait is such that its observance was made obligatory for the Prophet of Islam; "My Lord has commanded me to be tolerant with people, just as He has commanded me to fulfill my obligations." (ibid: 117) The emphasis on this ethical principle is frequently reported in the conduct and sayings of the Ahl al-Bayt (AS). In this regard, Imam *Ṣadiq* (AS) has said: "Each member of the Ahl al-Bayt possesses a share of forbearance..." (ibid: 119)

2) Forbearance is a Sign of Faith and Piety: Being tolerant towards others is considered half of faith, to the extent that without it, individual and societal faith will not be complete: "Forbearance towards people is half of faith." In a narration from Imam *Baqir* (AS), forbearance is referred to as the "Key to Faith" (ibid.). When the Holy Quran depicts the characteristics of the pious, it highlights self-control, forgiveness, and forbearance as their most prominent traits (Ali 'Imran/134).

3) Forgiveness of Sins and Impact during Sensitive Times: Based on what is mentioned in verse 12 of Surah al-Nur, being tolerant towards others paves the way for divine forgiveness: "It is said that they should forgive and overlook; do you not love that Allah should forgive you?! And Allah is Forgiving and Merciful (al-Nur/22)." In the narrations of

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the Ahl al-Bayt (AS), it is stated that being tolerant with God's servants will not go without a reward. Imam *Kazim* (AS) said to *Ali ibn Yaqtin*: "In the time of the Children of Israel, there was a pious man who had a disbelieving neighbor. The disbelieving neighbor always acted with kindness and forbearance towards him. When he passed away, God built him a house that protected him from the heat of the fire and provided his sustenance from somewhere else, and he was told: This is due to your kindness and good behavior towards your believing neighbor." (Majlisi, 1990 AD/1411 AH: 8, 349) The importance of this trait is such that it is influential during sensitive moments; for example, decisiveness and gentleness may seem inconsistent on the surface, but Amir al-Mu'minin (AS) says: "Combine decisiveness with gentleness, and as long as gentleness is effective, practice gentleness." (Tamimi Amidi, 1960 AD/1339 SH: 2, 404)

4) A Sign of Wisdom: As the Prophet (PBUH) said, "The wisest among people is the one who shows the most forbearance towards others." (Ibn Babawayh, 1965 AD/1385 AH: 4, 384) This point is emphasized in the advice of Imam Ali (AS) to his son *Muhammad ibn Hanafiyyah* (ibid: 387).

5) Forbearance is Charity: Charity is not only financial assistance for the needy; forbearance is also considered a form of charity (ibid: 384). By being tolerant, one can meet the emotional needs of others, while charity addresses their economic needs.

6) The Highest Virtues of Morality: Forbearance and forgiveness are among the highest moral virtues. Imam *Sadiq* (AS) narrates from the Messenger of Allah (PBUH) who said, "Shall I not tell you the best of morals in this world and the Hereafter? Forgiveness towards those who have wronged you, keeping ties with those who have severed their relationship with you, doing good to those who have harmed you, and being generous to those who have deprived you." (ibid: 387)

Thus, regarding the importance of forbearance in Islamic texts, aspects such as being attributes of God and the Prophet, being a sign of faith and piety, facilitating the forgiveness of sins, having a significant impact in sensitive situations, signifying wisdom, being considered a form of charity, and being recognized as the highest moral virtues are mentioned.

3. Types of Forbearance

Given the importance of this moral quality in Islam and Christianity, sacred texts of both religions detail this attribute as specific to certain individuals, which will be outlined separately?

3.1. Christian Sacred Text Perspectives

In a general classification, the scriptures of both the Old and New Testaments consider forbearance applicable to God, Christ, and humanity.

1) God's Forbearance: Given that God is patient and full of love, His forbearance towards all His servants, including sinners (cf. Genesis 3:3, 15; Romans 2:4; 3:25; 9:22); saints and prophets (1 Timothy 1:16); the Children of Israel (Hebrews 12:3; Deuteronomy 30:1-14; Numbers 14:18-20; Isaiah 48:1-11; Psalms 95:10), and non-Christians (Acts 17:30) has led Him to delay judgment upon them and to engage with them through His grace and mercy.

2) Christ's Forbearance: His character and behavior towards his enemies are exemplary: "Consider Him who endured such hostility from sinners, so that you will not grow weary and lose heart." (Hebrews 12:3) In His teachings about how to confront enemies, it is written: "Love your enemies." (Matthew 5:44-48) However, His forbearance also had limits. He was not lenient towards hypocrites. "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to." (Matthew 23:13) Similarly, He was intolerant towards those who lacked love and caused others to stumble, even deeming such people worthy of death and destruction. In this regard, it is stated in Mark 9:42: "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea."

3) Forbearance of Humanity: Given that God is tolerant towards all His servants (Romans 2:4), humanity must also demonstrate forbearance in all relationships and towards everyone (Titus 3:1-2).

4) Forbearance in Conversations and Friendships with Believers: "As a prisoner for the Lord, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace." (Ephesians 4:1-3; also cf. Colossians 3:12-13)

5) Forbearance with Enemies: "If an enemy were insulting me, I could endure it; if a foe were rising against me, I could hide." (Psalms 55:12) Of course, this does not mean tolerating arrogant and proud individuals, as stated in Psalms 101:5: "Whoever slanders their neighbor in secret, I will put to silence; whoever has haughty eyes and a proud heart, I will not tolerate."

6) In the Introduction of Christianity: "In everything we are proving ourselves to be servants of God. We have endured troubles, hardships, and distresses..." (2 Corinthians 6:4-6; also cf. 2 Timothy 2:24)

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7) Forbearance with Ordinary and Lower-Class Individuals: "Have the same mindset toward each other; do not be proud, but be willing to associate with people of low position. Do not be conceited." (Romans 12:16)

8) Bearing with All People: Just as one is tolerant with the weak, comforting the fearful and timid as stated in 1 Thessalonians 5:14: "And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone."

3.2. Perspectives of Islamic Sacred Texts

Islamic views on forbearance can be broadly divided into two main categories:

1) Forbearance with Oneself

Forbearance is primarily related to social ethics, but since it has been emphasized in a narration from Imam Ali (AS), this type is noted. Forbearance with oneself means considering one's own capacity and endurance. This implies that one should avoid imposing burdensome programs on oneself beyond personal capacity. The beloved Prophet of Islam advised Imam Ali (AS), "O! Ali! This religion is moderate and strong (it does not require harsh and burdensome practices); thus, proceed gently and tolerate with it, and do not make your soul an enemy of the worship of your Lord, for a person who exceeds limits neither prepares a sound mount for himself nor travels a meaningful distance." (al-Kulayni al-Razi, n.d.: 2, 87)

2) Forbearance with Others

Forbearance with others can be further divided into two main categories: forbearance in religious affairs and forbearance in social interactions.

A) Forbearance in Religious Affairs

1) Forbearance in the Propagation of Religion

Since Islam is based on ease, it is referred to as "Shari'at Samha" (a lenient law) (Motahhari: 217). Therefore, it is stated in the Holy Quran: "...God wants ease for you and does not want hardship for you" (Quran 2:185). Based on this, the Quran, in some instances, depicts a beautiful and educative example of how prophets interacted with their people in the context of religious propagation. "(But) the chiefs of his people said: 'Indeed, we see you in clear error!' He said: 'O my people! There is no error in me, but I am a messenger from the Lord of the worlds!'" (Quran 7:60-61) "Speak softly to him; perhaps he may remember or fear (God)." (Quran 20:44; also see Quran 7:66-67; 19:42-47; 26:23-29; 68:4)

When the Prophet Muhammad sent *uu 'adh bin Jabal* to Yemen to propagate the religion, he said to him: "O! *uu 'adh*! Give glad tidings

and do not create hatred; be easy, not harsh." (Mohammad Haroon, 1987 AD/1408 AH: 4, 337) Thus, this principle necessitates that religious propagators consider the patience, capacity, and understanding of their audience when explaining religious matters; just as religious leaders would convey religious issues simply and fluently (cf. Majlisi, 1990 AD/1411 AH: 1, 85; Ṭabaṭaba'i, 1943 AD/1362 AH: 5).

2) Forbearance in Performing Congregational Prayers. The Prophet of Islam (PBUH) would perform congregational prayers briefly and would encourage others to do the same (Bukhari, 1986 AD/1407 AH: 1, 31). It has been reported from Imam Ali (AS) that he said: "When you lead the prayer among the people, do it in a way that does not create fatigue or dislike." (Nahj al-Balaghah, Letter 53)

3) Forbearance in Preaching and Sermons It is appropriate for the speaker in sermons and preaching to consider the audience's condition by summarizing the topics. It has been reported that "The Prophet (PBUH) delivered his sermons on different days, not every day, because he did not want us to become tired and bored." (Bukhari, 1986 AD/1407 AH: 1, 25; Majlisi, 1990 AD/1411 AH: 77, 45 and 110)

4) Forbearance in Dealing with Individuals of Weak Faith. The essence of forbearance is that individuals with a lower level of faith should not be isolated and should be addressed according to their level of faith. It has been reported from Imam *Sadiq* (AS) that: "Some Muslims have one share of Islam, some have two shares, and some have seven shares. It is not fair to impose the same burden on the one who has one share of Islam as we would on the one who has two shares." (Hurr al-'Amili, 1956-1969 AD/1376-1389 AH: 11, 427)

5) Forbearance in Enjoining Good and Forbidding Wrong. One of the etiquettes of enjoining good and forbidding wrong is to use a kind and gentle tone when dealing with wrongdoers. This is because enjoining and forbidding will only be effective if the one who neglects the good is viewed as a patient in need of help. It has been reported from the Messenger of God (PBUH) that no one should enjoin good and forbid wrong except with kindness in what they command and in what they forbid (Hurr al-'Amili, 1956-1969 AD/1376-1389 AH: 12, 186); meaning that enjoining good and forbidding wrong should be done with forbearance.

6) Limiting to What is Necessary in Cases Requiring Severity and Resolution. In the execution of Islamic limits and penalties, there are instances of flexibility, such as the encouragement of forgiveness for the rights of others, like pardoning from retaliation (cf. Quran 2:178), forgiving a sinner if they repent before the issuance of the judgment in divine rights (cf. Quran 5:33-34), and the right of the ruler to pardon if

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the offender confesses to their crime (al-Nuri al-Ṭabrisi, 1987 AD/1408 AH: 18, 34). For example, it is narrated that a person came to Imam Ali (AS) and confessed to theft, and the Amir after some questions and answers forgave him (Ḥurr al-ʿAmili, 1956-1969 AD/1376-1389 AH: 28, 41). These instances show that the implementation of limits is not a symbol of violence but a manifestation of divine mercy, kindness, and dignity towards humanity with the aim of societal reform.

B) Forbearance in Social Interactions

One of the factors that strengthens social relationships and facilitates understanding and exchange among people is the consideration of forbearance towards others. This type of forbearance includes several aspects:

1) Forbearance towards Neighbors

Imam *Kazim* (AS) states: "Good neighborliness is not merely the absence of causing harm; rather, good neighborliness is to be patient in the face of your neighbor's harm." (al-Ḥarrani, 1934 AD/1353 AD: 409 and 256; al-Kulayni, 2008 AD/1430 AH: 2, 667)

2) Forbearance towards Friends

A friend should swallow their anger in front of a friend. It has been reported from the Prophet of Islam that "Whoever is angry with you but does not speak ill of you, choose that person as your friend." (Karajaki, 1968 AD/1388 AH: 34)

3) Forbearance towards Debtors

The Holy Quran states: "If someone is in hardship, grant him a delay until he is able to pay..." (Quran 2:280) The Prophet Muhammad (PBUH) also said: "God loves a person who is easygoing and lenient during buying, selling, and in matters of payment and receipt." (Payandeh, 1958 AD/1337 SH: 15; Ḥurr al-ʿAmili, 1956-1969 AD/1376-1389 AH: 16, 321)

4) Forbearance in Listening to the Truth

It has been narrated from Amir al-Mu'minin that a person asked him: "Can we approach the Prophet to ask him questions about certain matters?" In response, the Imam referred to the sixth verse of Surah *al-Tawbah*, stating: "And if any of the polytheists seeks your protection, grant him protection so that he may hear the words of Allah..." Based on this Quranic verse, if a polytheist seeks refuge during the heat of battle, you must provide them with shelter until they are safe and can hear the words of God. If they choose to accept and convert to Islam, that is good; if not, ensure their safety as you return them to the ranks of the disbelievers, for their participation in battle with Muslims may stem from ignorance (Baḥrani, 1996 AD/1417 AH: 2, 740).

5) Forbearance towards Envious Individuals

Imam *Ṣadiq* (AS) said: "Whoever neglects to be tolerant towards their envious counterparts has no excuse (for being hurt)." (al-Ḥarrani, 1934 AD/1353 AH: 318) This narration indicates that a person should refrain from reacting in kind and instead adopt a path of forbearance, as this could lead to verbal confrontations or even physical clashes.

6) Forbearance with Family Members

Regarding forbearance with one's spouse, there are many narrations about being patient with the spouse's bad temper and the immense reward for it (al-Ḥurr al-ʿAmili, 1956-1969 AD/1376-1389 AH: 20, 172, 174; Ṭabrisi, 1950 AD/1370 AH: 214). For example, *Ishaq ibn ʿAmmar* asked Imam *Ṣadiq* (AS): "What is the right of a woman over a man, a right that if he fulfills, he will be considered righteous?" The Imam replied, "He should provide for her and clothe her, and if she makes a mistake, he should forgive her." He also said, "My father had a wife who troubled him, and my father would forgive her." (al-Kulayni, 2008 AD/1430 AH: 5, 511) In the Treatise on Rights by Imam Sajjad (AS), one of the rights of a woman over a man is stated as: "And if she does something ignorant regarding you, forgive her." (Ibn Babawayh, 1965 AD/1385 AH: 2, 621)

There are also narrations about being tolerant with parents who have differing views from their children (al-Kulayni, 2008 AD/1430 AH: 2, 159). For instance, someone asked Imam Jawad (AS) in a letter how to deal with his unorthodox father. The Imam responded, "I understand your intention and I am aware of your father's beliefs. I will not forget to pray for you. Forbearance is better for you than confrontation. Every hardship has an ease that follows it; be patient and steadfast, for a good ending is for the pious. May God keep you steadfast in love and loyalty towards those you care for? You are under the shadow of God's mercy and He does not neglect His refugees." (Majlisi, 1992-2011 AD/1411-1431 AH: 71, 80)

Additionally, several narrations have been reported regarding not being strict with children in religious matters before they reach maturity (Ṭabaṭabaʿi, 1983 AD/1362 SH: 157). A child has several rights upon their parents in upbringing, one of which is being tolerant with them (Ibn Babawayh, 1965 AD/1362 AH: 2, 625; al-Kulayni, 2008 AD/1430 AH: 6, 50).

From the perspective of Islamic sources, there is no necessity for parents to act as strict overseers, pointing out every mistake made by the child. Sometimes it is necessary to overlook some of their mistakes in the upbringing of the child. Imam Ali is reported to have said: "Whenever you reprimand a young person, overlook some of their sins so that your reprimand does not drive them to harshness (confrontation)." (Ibn Abi al-Ḥadid, 1985, vol. 20, p. 333)

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7) Forbearance with Those Younger than Oneself

This means that if they oppose us, we should tolerate them and not rise in anger or stubbornness against their behavior, as narrated (al-Ḥarrani, 1934 AD/1353 AH: 270).

8) Forbearance with the Elderly

In the Treatise on Rights by Imam *Sajjad*, it is stated: "The right of the elderly is that... in disputes (hostile) with him, you should withdraw... do not consider them ignorant. If they behave foolishly, be patient with them." (ibid: 270)

9) Forbearance with Travel Companions

Whenever difficulties and hardships increase, forbearance and patience should also grow. Therefore, it is recommended that during travel, one should be tolerant towards fellow travelers (al-Kulayni, 2009 AD/1430 AH: 2, 120; Majlisi, 1992-2011 AD/1411-1431 AH: 73, 266). *Luqman* advised his son: "O! my son, during travel, be agreeable with your companions and behave gently towards them except in cases where the disobedience of God is involved." (Majlisi, 1992-2011 AD/1411-1431 AH: 73, 270)

10) Forbearance among Social Classes

A) Scholars: It has been narrated that scholars, due to their awareness of truths, are better off avoiding excessive anger and violence. Instead, they should adorn their knowledge with forbearance and dignity; for dignity and patience are the adornments and fruits of knowledge (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 1, 291).

B) Authorities: Harshness and violence from authorities leads to dissatisfaction and lack of support from the people, resulting in the failure and collapse of governance. The Holy Quran addresses the Prophet Muhammad: "So by (the blessing of) mercy from Allah, you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them..." (Ali 'Imran/159) Thus, the Prophet considers governance suitable for someone who can control their anger with patience and treat their subjects like a kind father (al-Kulayni, 2009 AD/1430 AH: 1, 407; Nasa'i, n.d.: 5, 275; Muttaqi Hindi, 1988 AD/1409 AH: 6, 80; Majlisi, 1992-2011 AD/1411-1431 AH: 72, 352).

One of the duties that Amir al-Mu'minin reminds his commanders of is the directive to be tolerant: "Know that nothing assures the ruler's confidence in the people and attracts their trust like compassion and not forcing them into tasks beyond their obligation." Concerning tax reductions, he stated: "If they complain about high taxes, inundations, droughts, or any distress, reduce their burden to the extent that their conditions are rectified, as long as it is not difficult for you; for this will

be a provision that will return to you in the prosperity of your lands... Indeed, troubles arise that you must rely on, and in these cases, they will welcome it with good spirits." He also said: "Exercise forgiveness and pardon to the extent that you wish to obtain the same from God, and do not hasten to a solution that can be remedied. Do not command and say: I am the ruler, and I decree, and I must be obeyed,' for this attitude corrupts the heart, destroys faith, and leads to the downfall of governance." (Ibn Abi al-Hadid, 1985 AD/1404 AH, Commentary on Nahj al-Balaghah, Letter 53)

C) Between Teacher and Student: Islamic instructions emphasize kindness and gentleness in dealings with teachers. The Prophet of Islam said: "Be gentle and kind with anyone from whom you acquire knowledge." (Ibn Ali, 1999 AD/1418 AH: 193) The teacher should also be patient with their students and strive to understand the academic challenges faced by the weakest among them. Imam *Muhammad Baqir* (AS) said: "There is nothing that skillfully blends with something better than forbearance combined with knowledge." (Majlisi, 1992-2011 AD/1411-1431 AH: 75, 172; al-Kulayni, 2009 AD/1430 AH: 8, 55; 1, 37)

As can be seen, the data available in Islamic sources is quantitatively and qualitatively more extensive than that in Christian sources.

4. Factors and Conditions Affecting Forbearance

4.1. Viewpoint of Christian Sacred Texts

If a Christian intends to follow Christ, they must undergo certain stages to enhance their forbearance:

1) Forgetting Desires

Initially, one must learn to forget the self, desires, and sometimes personal wants and needs. For example, to suppress the feeling of revenge, the Torah instructs: "You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself..." (Leviticus 19:18) This does not mean that human desires are worthless or unimportant. All are God's creations and made in His image. Humans should, considering God's love for them, present their needs, wants, and desires to Him. This is precisely what Paul expects from a believer as a sacrifice: "Therefore I urge you, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Romans 12:1)

2) Faith

Next, one should live by faith— and only by faith. In Romans 1:17, it states: "For in it the righteousness of God is revealed from faith for faith; as it is written, the righteous shall live by faith." Consequently, through

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faith, one can receive the power and wisdom to practice forbearance. Therefore, one should always pursue the truth: "But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect." (1 Peter 3:15; also see John 8:32; Deuteronomy 10:6) This point should ultimately transform into a strong belief within him (Bernard, 1999: 6).

3) Endurance through Hardship

Trials and suffering increase forbearance in such an individual. "Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope." (Romans 5:3-4)

4) Viewpoint of Islamic Sacred Texts

An exploration of Islamic texts identifies several factors that influence forbearance:

1) Good Character, Abandoning Conflict and Anger

Strengthening moral characteristics such as good morals (Nuri al-Tabrisi, 2008 AD/1408 AH: 14, 171), along with controlling anger and avoiding conflict and argumentation ('Abdullah bin Hamid, 2006 AD/1426 AH: 8, 3366), plays a significant role in achieving and enhancing forbearance.

2) Strengthening Patience and Greatness of Spirit Through Faith

The Holy Quran, in Surah *al-Jathiya*, urges believers to face the disbelievers, who, due to their distance from the principles of faith and divine upbringing, behave inappropriately with generosity and open-mindedness: "Say to those who have believed to forgive those who do not expect the days of Allah..." (al-Jathiya/14) The believers are instructed to overlook those who have no hope for the Day of Resurrection so that God may reward each group according to what they used to earn.

3) Belief in the Day of Resurrection

The Holy Quran, after reminding believers of the certainty of the Resurrection, commands the Messenger of Allah to display gentleness in the face of the ignorance of polytheists and to turn away from them beautifully: "Indeed, the Hour is coming; so overlook with gracious forgiveness." (al-Hijr/85) The promised hour (Resurrection) will surely come (and the recompense each has earned will reach them)! Thus, turn away from them with worthy disregard (and do not reprimand them for their ignorance)! This significant deduction indicates that the foundation of moral issues is the belief in the Origin and the Resurrection, and such belief makes it easier to endure and tolerate opponents. "They are those who spend in the cause of Allah during ease and difficulty and who restrain [their] anger and who pardon the people; and Allah loves the

doers of good." (Ali 'Imran/134; also see Ali 'Imran/136; al-Ra'd/23-24; al-Shura/40; al-Jathiya/14)

4) Patience and Piety

To strengthen the spirit of believers and raise their level of forbearance and forbearance in the face of hurtful words from opponents, the Quran instructs them to practice patience and piety: "...And (also) from the polytheists, you will surely hear many hurtful things! But if you are steadfast and keep piety, that is best; for that is one of the important matters deserving of trust." (Ali 'Imran/186) And when it commands responding to evil with patience and forbearance, the ethical foundations for such behavior are succinctly and meaningfully expressed: "Only those who are patient and have great virtue (from faith, piety, and human excellence) will attain this trait." (al-Fuṣṣilat/41; Ṭabaṭaba'i, 2011 AD/1430 AH: 17, 392)

5) Attention to the Positive Effects of Forbearance

Continuous attention to the effects of forbearance and forbearance on the body and soul, and its role in reducing resentments and strengthening bonds-alongside the numerous spiritual benefits and rewards in the hereafter, as previously mentioned-is one of the most effective motivating factors for adopting leniency and forbearance.

6) Practice and Vigilance

The establishment of moral virtues in the heart requires continuous and persistent practice and vigilance. Amir al-Mu'minin (AS) says in this regard: If you are not patient, compel yourself to be patient; for rare is the one who can act like a group and not become one of them (Ibn Abi al-Ḥadid, 1984 AD/1404 AH: Wisdom 198).

7) Achieving the Quality of Forbearance

The effort to achieve the quality of forbearance and forbearance should be pursued on the path of moderation, avoiding extremes and ensuring that evils, such as anger, serve reason (Naraqī, 1963 AD/1383 AH: 1, 286-290).

5. Effects of Forbearance

5.1. View of Sacred Christian Texts

Practicing forbearance allows various characteristics and effects to emerge for the individual, including:

1) Spiritual Maturity and Growth

"My brothers, when you meet trials of various kinds, consider it all joy; for you know that the testing of your faith produces patience. And let patience have its full effect, that you may be perfect and complete, lacking in nothing." (James 1: 2-4)

2) Emotional Strengthening

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Practicing forbearance strengthens emotions such as love. "You have heard that it was said: You shall love your neighbor and hate your enemy. But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven..." (cf. Matthew 5: 43-47; also see: 1 Thessalonians 5: 15)

3) Strengthening the Spirit of Patience

It strengthens the spirit of patience: "Then Peter came to him and said: Lord, how often will my brother sin against me, and I forgive him? As many as seven times? Jesus said to him, I do not say to you seven times, but seventy-seven times;" (Matthew 18: 21-22; also see: Luke 17: 4; 1 Corinthians 13: 4 and 6; 2 Corinthians 6: 4, 6; Ephesians 4: 1, 2; Colossians 3: 12-13) "To refrain from" and "To prevent punishment" are generally synonymous with "Patience." Therefore, practicing forbearance makes patience possible, enabling it to influence the ruler. As it is mentioned in Proverbs 15: 25: "With patience a ruler may be persuaded, and a soft tongue will break a bone."

4) Understanding and Empathy for the Weak

It fosters understanding and empathy for the weak: "We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up." (Romans 15: 1-2; also see: Galatians 6: 1)

5) Blessings and Joy

It brings blessings and joy: "May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy." (Colossians 1: 11; also see: Matthew 5: 5 and 9)

6) Emergence of Excellent Results

The fruit of patience and forbearance in hardships, as mentioned in James 1: 1-4, results in producing excellent outcomes such as enjoying divine trials and bearing the burden of servitude to God: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings! Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing."

5.2. Perspectives from Islamic Sacred Texts

From the viewpoint of the noble religion of Islam, forbearance has impacts on both individual and social life, both in this world and in the hereafter, which are referred to as follows:

1) Protection and Increase of Faith

In the narrations of the Ahl al-Bayt (AS), forbearance is closely linked to faith. The honored Prophet of Islam has said: "Forbearance with people is half of faith." (al-Kulayni al-Razi, n.d.: 2, 117) The reason for

this is that through forbearance, the power to overcome one's desires and self-control is strengthened, and one avoids violence and anger. Additionally, in another narration from that Prophet, forbearance is referred to as the "lock that protects faith." (Naraqī, 1963 AD/1383 AH: 1, 339)

2) Benefit from Life

Without gentleness and forbearance, one cannot benefit from life. The Prophet Muhammad (PBUH) said in a narration: "There are three things that if a person lacks, their affairs are incomplete: A piety that prevents them from disobeying God, a state through which they can show forbearance with people, and a patience that allows them to overlook the ignorance of the ignorant." (ibid: 2, 116)

3) Popularity

One of the ways to benefit from the ideas of others is through forbearance. Imam Ali (AS) said: "Treat people with forbearance so that you may benefit from their brotherhood, and face them with a cheerful demeanor so that enmities die." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 4, 16)

4) Achieving Success and Easing Difficulties

Imam Ali (AS) said: "The one who behaves gently will attain success." (ibid: 3, 153). In another hadith, he stated: "Forbearance makes difficulties easy and creates the means of comfort." (ibid: 2, 45)

5) Divine Goodness Under the Shadow of Forbearance

The Prophet Muhammad (PBUH) said: "Whenever God wishes good for someone, He inspires them toward gentleness and forbearance, and anyone who is deprived of gentleness and forbearance is deprived of all good." (al-Nuri al-Ṭabrisi, 1988 AD/1408 AH: 11, 293). Furthermore, such a person will receive goodness in both this world and the hereafter. The Prophet Muhammad (PBUH) stated: "...If someone is granted gentleness and forbearance, they have been given goodness in this world and the hereafter, and whoever is deprived of forbearance will be deprived of goodness in both this world and the hereafter." (ibid: 11, 292)

6) Divine Reward and Safety from Hell

Imam *Ṣadiq* (AS) said: "God, the Almighty, is gentle and loves gentleness, and the reward given for gentleness is not given for harshness and severity." (al-Kulayni al-Razi, n.d.: 2, 119) The hellfire of any person is due to their actions. Forbearance, in its own way, safeguards a person from hell and brings them closer to paradise. The Messenger of God has said: "Do you know who will not enter hell? Every gentle, pleasant, easy-going person who interacts warmly with others." (Naraqī, 1963 AD/1383 AH: 1, 340)

7) Organization of Affairs

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The Prophet of Islam (PBUH) stated: "There are three qualities that if a person lacks, their affairs will not be organized: a piety that prevents them from sin; a character through which they can befriend and tolerate others; and patience to respond to the ignorance of the ignorant." (al-Kulayni al-Razi, n.d.: 2, 116)

8) Strengthening Social Bonds

Since the root of many conflicts and disputes can be traced back to misplaced sensitivities and the lack of a spirit of gentleness and forbearance in society, the cohesion of society depends on factors like the level of forbearance individuals have towards the mistakes of others and their cooperative spirit. Imam Ali (AS) said: "Be tolerant with people so that you remain safe from their deception and tricks." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 4, 15) Therefore, the Imam considers the practice of forbearance important in political matters as well (ibid: 54).

9) Attracting Capable Individuals and Sustaining Friendships

Imam *Şadiq* (AS) said: "Speaking nicely with opponents leads to their attraction." (al-Nuri al-Ṭabrisi, 1988 AD/1408 AH: 9, 36) Since human nature tends to befriend others—unless there are other causes that lead to enmity—Commander of the Faithful (AS) says: "Gentleness and generosity make a person beloved to their enemies." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 4, 96)

10) Easier Achievement of One's Goals

According to the words of the Commander of the Faithful, forbearance is like the bowstring of knowledge: The arrow that one shoots to achieve a goal will never reach its target unless it is strengthened by the gentle pull of the bowstring (al-Kulayni, 2008 AD/1430 AH: 1, 48).

11) Reforming the Behavior of Others

Imam Ali (AS) said: "Be patient with your disagreeable spouses and speak kindly to them, so that perhaps their behavior may improve." (Ibn Babawayh, 1965 AD/1385 AH: 3, 554)

12) Gaining Popularity with the Friends of God and Achieving the Reward of Martyrs

Imam *Şadiq* (AS) said: "We truly love the forbearant person." (Diylami, 2008 AD/1408 AH, 118) This is due to enduring the harms from opponents and concealing secrets that must be hidden from opponents as a result of this forbearance (al-Nuri al-Ṭabrisi, 1988 AD/1408 AH: 9, 36).

13) A Good End and Relief from Suffering

One of the Shias of Imam *Jawad* (AS) wrote to him in a letter: "I have a Naṣibi father who harms me; should I be tolerant with him or not?" The Imam replied: "Tolerating him is better than not tolerating. God has placed relief with every hardship, and you and I are under the protection

of a divine guardianship that nothing is lost in its embrace." (Mufid, 1993 AD/1412 AH: 191)

14) Benefiting from a Suitable Social Position

Imam *Ṣadiq* (AS) said: "A group of non-Quraysh (who had a lower social status) displayed forbearance and good behavior with people and joined an esteemed and noble lineage." (al-Kulayni, 2009 AD/1430 AH: 2, 117-118)

15) Safety in Religion and World

Imam Ali (AS) said: "The wellbeing of religion and worldly affairs lies in being tolerant with people." (Liythi Wasīṭi, 1956 AD/1376 AH: 285)

16) Goodness, Blessing, Benefit, and Happiness

The Prophet (PBUH) said: "In gentleness, there is abundance and blessing, and whoever is deprived of gentleness is deprived of goodness." (ibid: 186) According to narrations, forbearance is half of life (al-Kulayni, 2009 AD/1430 AH: 2, 120) and it is the key to happiness and relief from misfortune and despair (ibid: 119).

17) Concealing Faults

It has been narrated: "Whoever reconciles with people will have their faults concealed." (Liythi Wasīṭi, 1956 AD/1376 AH: 445)

6. Proper Etiquette of Forbearance

6.1. Christian Perspectives on Forbearance

When practicing forbearance with others, certain etiquettes should be considered:

1) In All Relationships

Forbearance should be shown in every relationship: "Remind them to be subject to rulers and authorities, to obey; to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people." (Titus 3:2) True forbearance is when it is accompanied by overlooking past mistakes (Bell, 2009: 181).

2) Practice Patience

Practicing patience in daily life leads to forbearance; (Ephesians 4:2; Colossians 3:12-13) believers are asked to be both forbearance and patient with their fellow believers.

3) In Preaching

Forbearance and patience should be exercised while preaching to others: "Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching." (2 Timothy 4:2)

4) In Tribulations and Tests

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Showing forbearance during trials and tests: "Rejoice in hope, be patient in tribulation, be constant in prayer." (Romans 12:12; also see James 5:7-11)

5) In Accepting Others

We should not shy away from accepting others; rather, we should embrace them with open arms. "Therefore welcome one another as Christ has welcomed you, for the glory of God." (Romans 15:7) Also, Jesus instructs his disciples: "So whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses." (See Mark 11:25; Luke 11:4)

6) Along with Patience

Forbearance must be accompanied by patience. A patient person will have a higher understanding, whereas someone who acts quickly might commit foolish acts. "Whoever is slow to anger has great understanding, but he who has a hasty temper exalts folly." (Proverbs 14:29) An irritable person might get into conflict, but a patient individual remains calm in disputes. "A man of wrath stirs up strife, but he who is slow to anger quiets contention." (Proverbs 15:18) because a patient person makes correct decisions and does not easily lose their temper.

6.2. Views from Islamic Sacred Texts

Forbearance, like other commendable traits, is acquired; it can be achieved through practice and effort:

1) In Response to Improper Behavior

Let us note that being upset in response to the improper behavior of others does not solve the problem; rather, it exacerbates the situation and sometimes provokes the stubbornness of the other party. However, forbearance with others ends this matter. Imam Ali (AS) said: "Pass over the slips so as to elevate your rank and status." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 3, 314)

2) Awareness of the Reward for Forbearance

The Prophet of Islam (PBUH) mentioned the reward of Job for men who exercise forbearance in the face of their wives' bad temper, and for women who bear with the ill-temper of their husbands, he highlighted the reward of *Asiya* (Majlisi, 1991-2011 AD/1411-1431 AH: 103, 247).

3) Speaking Beautifully

Imam *Şadiq* (AS) said: "Speak pleasantly with both friends and foes." (al-Nuri al-Ṭabrisi, 1989 AD/1408 AH: 9, 36)

4) Verbal Compatibility

Imam *Baqir* (AS) stated: "Be compatible with hypocrites through your words, but bestow your unreserved love upon the believers." (Kufi Ahwazi, 1983 AD/1403 AH: 22)

5) Apparent Cooperation

In certain cases, one must show forbearance towards the opposing party without leading to compromise or neglecting to forbid the wrong. As mentioned in a narration: "In appearance, be with the wicked, but in secret, be with the righteous, and do not protest against the wicked who oppress you. For a time will come when no one will be saved except for the one whom people consider a fool, and he will bear this label with patience." (al-Kulayni, 2009 AD/1430 AH: 2, 117)

6) Good Behavior

The Prophet (PBUH) said: "Whoever does not behave well with those they must associate with has no goodness within them, so that God may provide them relief from that person." (Ibn Babawayh, 1965 AD/1385 AH: 4, 387)

7) Indifference to Others' Wrongs

The esteemed Prophet of Islam defined one-third of correct social behavior and forbearance as indifference, meaning to overlook the faults of others, especially those who oppose us (ibid.).

7. Inappropriate Conduct of Forbearance

7.1. Views from Christian Sacred Texts

It seems that the only point mentioned in both Testaments regarding this matter is the silence and lack of forbearance towards intentional wrongdoing. In the face of intentional sin, one should not show forbearance: "If your brother sins against you go and show him his fault, just between the two of you. If he listens to you, you have won your brother back. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he still refuses to listen, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector." (Matthew 18:15-17)

7.2. Views from Islamic Sacred Texts

1) Silence in the Face of Clear Sin

The Prophet Muhammad (PBUH) stated in a narration: "Gabriel advised me so much about women that I felt that divorce would not be justified unless the woman commits an open act of immorality. Therefore, if forbearance leads a man to become indifferent, it is not permissible." (al-Kulayni, 2009 AD/1430 AH: 5, 512)

2) Preserving Principles and Values

It is mentioned regarding the revelation of Surah *al-Kafirun* that a group of leaders of polytheists came to the Prophet and said: "Worship our gods for one year, and in the following year we will worship your God... or at least touch some of our gods for blessings so that we can also believe in you." It was here that Surah *al-Kafirun* was revealed, denouncing any

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compromise on religious principles (Faḍlullah, 1977: 60-61; Qurṭūbi, n.d.: 18, 231).

Therefore, the Holy Quran does not tolerate leniency or compromise in the realm of principles and values and rejects any suggestions of compromise on fundamental issues, stating: "So do not obey the deniers." (al-Qalam/8-9)

3) Not Conceding to Enemies

Based on the verse "Muhammad is the messenger of Allah, and those who are with him are severe against the disbelievers and merciful among themselves..." (al-Fath/29), those who are with him are firm and strong against disbelievers. For the hostile and scheming disbelievers, there should be no forbearance shown. The Holy Quran clarifies that this severity and harshness must be evident, so that enemies can clearly perceive it (cf. al-Tawbah/73, 123; al-Taḥrim/9).

4) Not Conceding to Hypocritical Conspirators

Imam Ali (AS) showed forbearance toward opponents and hypocrites only until they took steps to overthrow his government; when they attempted practical actions, he dealt with them harshly (Ṭabari, 1992 AD/1413 AH: 4, 36).

5) Not Neglecting Divine Punishments

In enforcing divine punishments and reforming criminals, falling into the traps of feelings and unnecessary emotions leads to nothing but social corruption. Therefore, the Holy Quran states: "The woman and the man guilty of unlawful intercourse lash each one of them with a hundred lashes; and let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a group of the believers witness their punishment." (al-Nur, 2) Each of the adulterous woman and man should be given a hundred lashes, and no false compassion should prevent you from executing Allah's command if you believe in Allah and the Day of Judgment! And let a group of believers witness their punishment." Of course, this is provided that the enforcement of divine limits is not done excessively. Thus, the application of limits in Islam is conditional on specific criteria; for instance, the punishment for adultery requires the presence and testimony of four witnesses (cf. al-Nur/11-22).

6) Not Yielding to Oppression

Forgiveness and leniency borne out of weakness in the face of a powerful oppressor amount to inability and a form of acceptance of oppression. Imam Sajjad (AS) says in this regard: "And if you know that forgiveness is harmful, seek help for opposition; for Allah, the Exalted, says: And there is no blame upon the one who seeks help after being wronged." (al-Hurr al-'Amili, 1956-1969 AD/1376-1389 AH: 11, 138)

Conclusion

The divine trait of forbearance has led humanity to adopt this characteristic in order to be freed from sin and to embody qualities similar to Christ. This significance is reflected in both Testaments, with an even greater emphasis found in the references to the Two Weighty Things (Thaqalayn). It is stated that forbearance with others constitutes half of one's faith and is considered one of the highest moral virtues.

The importance of this divine trait is such that in both Testaments, both Christ and humanity are required to embody this characteristic in their interactions with others (whether friends or foes) and even in their presentation of the Christian faith. In Islam, forbearance with oneself and others-whether in religious matters or various social interactions-is clearly emphasized in the Holy Quran and Hadiths.

According to the Bible, forgetting desires, having faith, and enduring hardships are considered influential factors in maintaining this trait; factors that Islamic texts also mention alongside belief in the Day of Judgment, emphasizing the strengthening of moral characteristics and the practice and vigilance regarding them.

The application of forbearance in life's affairs carries consequences for both the individual and society, including the enhancement of spiritual maturity, the strengthening of emotions, understanding the weak, and achieving excellent outcomes-as mentioned in the Bible. Islamic texts, in their own right, expand the scope of these consequences to include various worldly and otherworldly matters. Additionally, there are much commendable and discommendable etiquette associated with the concept of forbearance in the verses and traditions of Islam.

It should not be overlooked that the most important point derived from this examination is that despite the numerous similarities between the God-fearing faiths of Islam and Christianity in this regard, the richness of Islamic teachings in comparison to Christianity on this matter is unparalleled. Valuable words and points can be found in the Thaqalayn-namely, the Holy Quran and the traditions of the Ahl al-Bayt (AS)-which reveal the greater comprehensiveness of the Islamic faith compared to the most popular religion in the world-Christianity. Although there seems to be little difference in the essential spiritual sense of the term "Forbearance" in the sacred texts of both faiths, the broad application of this trait in various aspects of individual and social life, as well as the mention of its numerous worldly and otherworldly benefits, highlights Islam's special attention to positive moral characteristics such as forbearance.

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