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Tolerance and Forbearance in Mir Syed Ali Hamadani's Zakhirat-ul-Muluk

Abstract

In the pluralistic and full of conflicts world of today, the issue of understanding tolerance, forbearance and peaceful coexistence is an inevitable urgency, and contemplating the deep thoughts and works of Mir Syed Ali Hamadani and his contents about techniques to achieve a peaceful life represents his attention towards this necessity of 'human society'.

'Tolerance and forbearance' in his thought is a moral and human virtue whose origin is Islam and the holy Quran. He believes that Allah's pardon and mercy for people is vast which presents hope and joy so that they could know their contemporary time optimistically and dynamically. The current study reviews 'tolerance' and 'forbearance' in

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“Zakhirat-ul-Muluk” of Mir Syed Ali Hamadani by Content Analysis Method.

Keywords: Mir Syed Ali Hamadani, Zakhirat-ul-Muluk, tolerance and forbearance.

Introduction

‘Tolerance and forbearance’ is one of the basic topics which would be discussed and practiced based on the capacity of every society and depends on the temporal and local conditions. Humans always seek peace, tolerance, kindness, friendship, sincerity, and affection. Those who have understood this more deeply have always tried their best in this way.

If geniuses and especially prophets have gained some kind of success, it is due to ‘sahle-and-samhe’ (oversimplification and laxity).

The history of ‘tolerance’ could refer to a distant past when authority had been made in preliminary societies and authorities were forced to tolerate and forbear different ideas and beliefs if they wanted to have a permanent government; therefore, the vaster a society and wider the authority, the more need to tolerance in political, civil and religious dominions. Considering the above, we can conclude that the thought of ‘tolerance’ can be considered an effective method to achieve social equivalence and balance in all societies and times (ShojaeKeyhani, 2006: 70).

The root of thought of ‘tolerance’ in western world could be found in the changes caused by the religion reformation movement and quarrel of church and state; however, it should be noted that this concept was discussed explicitly just in the 17th century. In this period, the meaning of ‘tolerance’ was mainly limited to accepting that the right of selecting and practicing religion is for individuals alone. Then its meaning extended and involved tolerating any kind of belief –from religious to

social; nevertheless, as religion had a high importance in that period, 'tolerance' in the area of religion involved tolerating any kind of belief. 'Tolerance' appeared in Europe just in the 16th century when severe, rigid and dogmatic religious beliefs and disputes were usual. In that period, sincere believing was one of the significant personal matters and encouraged prejudice, intolerance and imposing beliefs although it brought some kind of freedom which was called 'tolerance'. 'Tolerance' was not originally made up of indifference and doubt and/or open-mindedness but of a severe kind of belief or faith; however, it should be noted that humanism and individualism helped improve it. Emphasizing on the sincerity and loyalty of religious faith in this period made the necessary foundations for 'tolerance' since imposing beliefs resulted in pretension and hypocrisy and this was a kind of violating intention. In John Plamenatar's words, "This quotation which says 'faith' is 'important' and everyone should believe in 'true one religion', in other words 'faith' is 'important' and therefore everyone should have the right to live a life based on the religion which s/he considers right is a short path." (Bashirie, 2000: 73)

In the Middle Ages when Europeans were deeply sunken in religious delusions and superstitions and religious authorities convinced and punished even the insignificant deviations with the most severe punishments, there came some free latitudinarians from Eastern World who shouted explicitly the sound of affection among humans in a worldly extension (Heravi, 1990, 11th Vol.: 163).

The renaissance of Europe had begun when the authority of church was excluded in the benefit of 'ethnic and local' prejudices, while Islamic civilization had encountered inactivity and decline when 'ethnic and local' prejudices were dominated and its unity and tolerance were destroyed.

Muslims, whether Arab, Persian, Turk, Hindi or even African, considered the territory of Islam as their homeland and country when they travelled anywhere in this territory. A sheikh of Balkh and Termez

would be respected and venerated in Konya and Damascus and a Spaniard tourist would be considered as a judge in India. Everywhere in mosque, school, abbey, monastery and hospital there was a symbol and remembrance of Muslims but there was no gender difference or nationality difference regarded as significant among Muslims (Zarinkoub, 2003: 31).

What made the necessary foundations for scientific and material developments among Muslims was actually Islam which encouraged Muslims to science and promotion of lively joy, and substituted prejudices of the old world with cooperation and tolerance; in opposition to monasticism of the church which advised isolation, and seclusion was in complete opposition with moderation advised by Islam in everything such as development in industry and science.

The world where Islam was going to enter was a world in which tolerance, forbearance and moderation were under destruction.

Interest in science and philosophy was increasingly decreasing in Eastern Roman Empire due to the Christian prejudices; in such a world which was the slave of religious and ethnic prejudices, Islam had winded a new wind as establishing and constructing Dar-ol-Islam (House of Islam) whose real center was the Quran, not Sham or Baghdad, where the ethnic and racial prejudices were substituted with the world as homeland, and in opposition to the religious prejudices of Christians and Magus, it advised tolerance and cooperation with the followers of other religions as well as interest in science and life. This kind of tolerance and cooperation with the followers of other religions was based on a peaceful coexistence which was not recognized in the Middle Ages Europe at all; in fact, although there were some limitations for the followers of other religions in the House of Islam, but Islam guaranteed their freedom and welfare as much as possible, and they would rarely be under formal pursue without violating any agreement. They often felt safe and convenient; for example, when a

Christian was under the pursuit of the church in Byzantine, s/he would seek shelter and refuge in Islam territory.

This kind of ‘tolerance’ with the followers of other religions in the House of Islam brought them the feeling of safety, security and comfort. The holy prophet, Muhammad (PBUH), also advised Muslims to be affectionate with them and tolerate their rights. There is also an anecdote quoted from the holy prophet, Muhammad (PBUH), which says: “Everyone who tyrannizes the followers of other religions or imposes duties beyond their capabilities on them, I myself would be their judge on the Day of Judgment.” (Ibid: 23)

Meaning and Concept of Tolerance and Forbearance

‘Forbearance’ is a rational, reasonable, moderate, affectionate and wise behavior which is acted and practiced to achieve a sublime purpose; in other words, ‘forbearance’ is a wise disposition which is practiced while behaving with believers and thinkers. In this way, one may empathize and sympathize with a person having a false and corrupted idea, since s/he may have unconsciously come to believe this idea; but one should never come to believe that wrong idea, but one should try to reject that by providing rational, firm and loyal reasons and finally one should accept his or her justification in believing that false idea; therefore, ‘forbearance’ is a way of behaving with people, it is not in purpose and belief which is abstract (Morovvati, 2006: 66).

The definition of ‘tolerance’ and ‘forbearance’ in famous lexicon books is that ‘tolerance’ and ‘forbearance’ have one meaning, and they refer to be easygoing and comfortable and forgiving; however, these two words are synonymous when they are used simultaneously together. If they are used separately, then their meaning would be different from each other since ‘forbearance’ means a kind of indifference and easygoingness, as opposed to ‘tolerance’ in which the meanings of forgiveness, generosity and nobleness are hidden.

'Tolerance' means to 'behave softly and affectionately towards someone' as well as about two persons who behave softly and forgivingly towards each other which is said: "these two persons have practiced tolerance towards each other". 'Tolerance' is usually considered as synonymous with 'forbearance'; however, the word 'tolerance' has a subtle difference from 'forbearance', and the difference is that the root of 'tolerance' (= tasamoh) is (samh) meaning forgiveness and nobleness; therefore 'tolerance' (= tasamoh) is a kind of compromise along with a kind of munificence and nobleness (IbnManzur, Tasamoh).

One cannot find an appropriate equivalent for 'tolerance' in Persian and Arabic. There are lots of various words like 'helm' (patience), 'bordbari' (bearing), 'sabr' (patience), 'shakibae' (patience), 'ravadari' (toleration), 'refgh' (affection), 'molayemat' (calmness), 'modahene' (easygoingness), 'tasahol' (toleration), 'tasamoh' (toleration) which can be considered as its equivalents; however, every one of these words has a special meaning which makes them not to be a full equivalent for 'tolerance'. Some proposed the word, 'degar-paziri' (accepting the other) as an equivalent for 'tolerance' (Pooya, 2006: 21). Perhaps we can suggest that 'tasahol' (toleration), 'tasamoh' (toleration) and 'tahamol' (bearing) are the best equivalents.

This terms are not synonym with 'refgh' (affection), 'modara' (toleration), 'ra'fat' (affection) and 'rahmat' (mercy), 'isar' (self-sacrifice) and 'fadakari' (self- sacrifice), 'afv' (forgiveness) and 'safh' (forgiveness), 'javanmardi' (manhood) and 'morovvat' (humanity), since every one of these words has a special meaning in the religion of Islam which makes it different from 'tolerance'.

The equivalent of 'tasahol' (toleration) and 'tasamoh' (toleration) in English is 'tolerance', from the Latin root 'tolero' which means bear, allow, and maintain, allied with 'tollo', which means carry, transport and allow (AryanpourKashani, tolerance); it is like that when a person practices tolerance, s/he carries a load or bears a burden; moreover, the

other meaning is: bear and allow without any kind of admission and persuasion, and this means that “that thought or behavior from the other person is unacceptable, but to prevent an impolite reaction, we would not react anyway”.

‘Tasahol’ (toleration), ‘tasamoh’ (toleration), ‘tahamol’ (bearing) and ‘modara’ (toleration) are among the concepts which are used interchangeably synonym with ‘tolerance’, but there are some differences which refer to bear and allow; however, it should be noted that ‘tolerance’ in its new meaning in the western context is a political method of government, not a moral or religious method, while ‘tasahol’ (toleration), ‘tasamoh’ (toleration), ‘tahamol’ (bearing), and ‘modara’ (toleration) are mainly moral concepts in the Persian literature and rarely political, and they mean ‘refgh’ (affection), ‘modara’ (toleration), ‘ra’fat’ (affection) and ‘rahmat’ (mercy), ‘isar’ (self-sacrifice) and ‘fadakari’ (self-sacrifice), ‘afv’(forgiveness) and ‘safh’ (forgiveness), ‘javanmardi’ (manhood) and ‘morovvat’ (humanity), ‘tavanaee’ (capability). This problem has its roots in its wrong translation into Persian (Qiasi, 2006: 17).

Providing a comprehensive and complete definition for ‘tasahol’ (toleration) and ‘tasamoh’ (toleration) is a difficult task since this definition can have different forms based on the amount of bearing an individual or a society may have in accepting other’s beliefs and behaviors, as well as the framework which an individual or a society may determine for confining their freedom.

‘Tasahol’ (toleration) is a scientific method arisen from general benefits and interests; it is a method which shows charity and emotive-moral encounter and places the individual in a passive position; instead of using violence s/he inevitably comes to the path in which the other faulty person is, and by doing this s/he reduces violence and severity, induces the spirit of continence and respecting others’ values to the mind of people; also, it should be noted that by doing this, instead of using violence which has its roots in material desires and comes from

blind megalomania, the culture and tradition of 'tasahol' (toleration) and 'tafahom' (understanding) would be injected into the public psyche since 'tasahol' (toleration) has gotten its content from 'rationality', and this is a vehicle to express 'rationality', and rationalism is originally the root of beneficence and social justice.

'Tasamoh' (tolerance) means to bear an idea, thinking and behavior that is wrong or undesirable. If a person considers an idea, thinking and behavior undesirable or hates it, but s/he bears it, s/he is practicing 'tasamoh' (tolerance); given 'tasamoh' (tolerance), the person is not indifferent towards the contrary idea or behavior, and although s/he is opposed to it, s/he bears it reluctantly; the person may have the authority to suppress that contrary idea or behavior, but s/he bears it. A thinker says that: "I accept 'tasamoh' (tolerance) when it comes along with vigilance and critical view (Valed, et.al, 1999: 185); therefore, 'tasamoh' (tolerance) is compatible with criticism. Living in a society full of 'tolerance' is equal to living in a condition with lots of criticism along with respect (Ibid: 158). The author says elsewhere that: "But I am a tolerator when encountering religions and beliefs which are not mine. However, when a person forces me to think like him/her, I would lose my toleration. Respect is a reciprocal matter. One can be a tolerator in a pedagogical and didactic method of training in which vigilance should be considered, like a time when we present a critical reading about a historical period." (Ibid: 186)

'Tolerance and toleration' does not mean to admit that the wrong ideas and beliefs are true, but it demands you to respect them; therefore, opposition and objection to others' ideas and behaviors are the basic principles of 'tolerance and toleration' (Ibid: 94). As humans are different, they do not think like each other, they do not behave like each other, therefore, they have lots of differences; however, all differences are human, and they have something common in humanity; as a result all people should respect freedom of thinking, speech, and deed; the foundation of achieving this goal is recognizing each other's

rights, easygoingness, open-mindedness, bearing, and peaceful coexistence towards achieving freedom, humanity, social justice, civilization and dynamic human communication (Farzanepour, 2004: 158).

The old Persian literature is divided into two parts regarding 'tolerance':

a. texts which take the violence approach to achieve freedom and human salvation, and they coarsely use the weapon of violence as a means to achieve freedom, like the poems of Naser Khosrow Qobadiyani.

b. texts which take a pedagogical approach to achieve freedom and human salvation, like poems of Firdausi (Ferdowsi), Nezami, Sa'di, Hafez, Molana and mystical and literary texts like Tazkirat-ul-Oliya (Biography of The Great) and Zakhirat-ul-muluk (Jourkesh, 2004: 85).

A Short Tour in the Life of Mir Syed Ali Hamadani

Mir Syed Ali Hamadani was born on Monday 12th Rajab 714 AH in Hamadan. His father was the governor of Hamadan. He was trained under supervision of his uncle Syed Alaeddin who had hired a teacher to train and nurture him. He was a student of Sheikh Mahmud Mazdeqani's when he was 12. Sheikh Mahmud was a student of Alaeddin Semnani's, from the dynasty of Sufi Kebrooye. Syed Ali Hamadani had pilgrimaged the kaaba many times. He traveled thrice to Kashmir. He died in 786 AH when he was 73 and his tomb is in Kulab, Tajikistan (Hamadani, 1978, Preface: 20 - 30). He has written many handbooks (for more information see Hamadani, 1995: Preface p. 29 onwards) among which Zakhirat-ul-muluk is one of the most significant books.

Zakhirat-ul-muluk

Zakhirat-ul-muluk has a preface and 10 chapters; it is mainly written based on Ghazali (Abu Hamid Muhammad ibn Muhammad al-Tusi al-

Ghazali's works. Every chapter deals with moral virtues and rascality. Chapter 1 talks about 'faith' and 'means' of its 'perfection' and explains the 'pure' and sheer 'faith'. Primarily, 'toleration and tolerance' has its roots in 'severe faith' which means a faith full of loyalty, monotheism and oneness of God. He deals with the problems of religion and piety in this chapter.

The second chapter says about worship arisen from 'loyalty and sincerity' distant from any kind of hypocrisy and duplicity. He praises and admires worship arisen from freedom and love of Beloved.

The third chapter is about moral excellence and good-temperedness.

The fourth chapter is about the rights of parents and children and other members of the family.

The fifth chapter describes in detail the duties of rulers as well as the rights of citizens in an Islamic state. It is also about the king and citizen's justice and their rights.

The sixth chapter is about the human munificence and nobleness and the fact that human is the caliph of Allah on the Earth.

The seventh chapter is about criticism and criticizing and its manifest example is ordering to do good and preventing from evil.

The eighth and ninth chapters are about praising Allah's gifts and patience when problems come to us.

The tenth chapter disapproves arrogance and anger.

This book is, in fact, a treasure of kings which deals with the human rights, toleration, tolerance, peace, coexistence, intimacy and justice and the reason of its naming is explained like this: "... and this book is called Zakhirat-ul-muluk due to its main sentence (entreaty of kings and governors)" (Ibid: 39).

Now we review 'toleration and tolerance' in the thinking of Mir Syed Ali Hamadani in the mentioned book:

1. Tolerance and Divine Mercy

From the viewpoint of Mir Syed Ali Hamadani, God behaves towards humans with his 'mercy': "... everything on order from ease, comfort, amplitude, success, joy, relief, leisure, safety, salvation, pleasance, and mirth which happens to people is the result of his mercy" (Hamadani, 1978: 15).

Faith full of loyalty and purity has "... more than seventy parts; the most knowledgeable kind of quotation is testimony, the most inferior one is to clean the way; it means that whatever causes harm to people and comes from his/her nature, s/he should avoid it, and if it comes from others, s/he should try to prevent it from happening; s/he should also clear the way between him/her and needless God, the way which is full of burr of obstacles and brushwood of occupations, so that nothing can distant him/her from slavery and worship of God" (Ibid: 19).

He had used many beautiful words in expressing his ideas so that he could make the readers ready to accept his ideas; for example, he used "Oh Dear" in this text: "Oh Dear, the reality of Faith is the sunlight of the Almighty World which shines from the east of kind attention on the souls of the routers of loyal houses, the grace of seas of paradise secrets which rains via the cloud of guidance on the breast of the pure in Truth Land; it is the jewel of Unity Sea which appears via the turbulence of success waves from the depth of the breast sea in the form of good deeds on the coast of body organs; it is the glitter of affection fire which shines from the trees of burnt beings... Oh Dear ... it expresses ... that the seeker of this state clears this path from all these obstacles via the sentence of crusade in the Way of God, a breeze of breath of subtleties of faith secrets and a smell of the odors of the Mystic World would not reach his/her nature's nose ..." (Ibid: 34-35)

From his view: faith “is that which clears heart from darkness of sins and brightens it with the light of affection and wisdom, and changes tenacity of heart to lenity of mercy and compassion, and calls from negative innovation to true tradition; as ego and lust sweetens the sins in your view, the light of faith sweetens worship and prayer in your heart” (Ibid: 43).

One of the four deadly sins which tongue commits is expressing hopelessness towards the mercy and affection of God, and those four are: “1) polytheism, 2) the intention of perseverance to do sins, 3) being hopeless towards God’s mercy, 4) being secure from the guile of Allah Almighty” (Ibid: 52).

As he says in “The Compassionate, The Merciful” (Bismillah Al-Rahman-e Al-Rahim), “the general mercy rain of God’s beauty and special effects of his ‘perfection lights’ are continuous on the souls of slaves.” He sees grace and mercy in munificence and forgiveness of Allah in tables of existence, and sees the seas of mercy and charity in the repetition of ‘the Compassionate, the Merciful’, which destroys his/her sins in the unity sea (Ibid: 62). And he says elsewhere that: “The mercy and kindness of Allah ... falls down from the sublime heaven to the earth’s sky, and the address of Allah’s kindness and mercy is towards the perplexity of ‘darkness land’ in the soil of the earth, and Old Allah calls for mercy which says: Oh you, the obsolete terrestrial and the proud unaware, I opened the doors of mercy; who is ready to seek a wish with his/her tongue and the truth of speech so that we can fulfill his/her wish? Who is ready to appeal an entreaty from the treasures of mercy so that I can make him/her glad via an unended cloth of grant? Who is ready to seek refuge in my hiding mercy from the disgrace of his/her deeds and ugliness of his/her moods so that I can hide his/her deeds and moods via my ‘patience curtain’?” (Ibid: 320)

2- Tolerance means a Belief along with a Criticism

‘Tolerance and toleration’ means having a belief along with a criticism. Criticism and criticizing revive in forbearance, and different schools of religion can freely criticize each other in a calm and liberal environment. He criticizes the society: “Today the proud salacious seek reverence and nobleness in silky costumes and gold rings; the malevolent evils bearing the name of ‘Sheikh’ pride themselves on having lots of tools, wealth and luxury, and the unwise seek the form of Islam’s honor in fine and costly horses and roué slaves; the miserable seek the darkness of greed and lust of ‘sun of religion and light of religion’; therefore, in the views of ‘lords of wisdom’ it is clear that the religion of these kinds of people is the religion which evils follow not the true pure believers.” (Ibid: 70)

He says about hypocrisy and pretense this way: “It is commonly known that 7 groups of people would be in the shade of Allah’s mercy in Doomsday: one of these groups are those who give charity in a way that if they give it with their right hand, the left hand will not know about it..., and some major characters among the followers took charity in Sarre and gave it to the needy passerby so that the passerby could not know who was the donator, and some others who were farther from hypocrisy hired an attorney to do this for them and avoided encountering the needy in order to keep away from the harms of indebtedness, and those who themselves donated in streets fearing of the harms of hypocrisy, since they knew that the intention of donating Zakat (obligatory payment made annually under the Islamic law, used for charity and religious purposes) is for destroying the illness of tightness, and expressing it causes hypocrisy; and tightness and hypocrisy are both fatal features which would cause torment in the Hereafter; it is clear from the quotes of Holy Prophet that the feature of tightness would appear in the shape of scorpion in the grave, and the feature of hypocrisy would appear in the form of snake, and the pain of snake-bite is more rigorous than the pain of scorpion-bite; inevitably it

should be said that in order to destroy these two features, they exaggerated in donation and in hiding their practices.” (Ibid: 89-90)

In his view the feudists and hypocritical are those who give their cheapest wealth when they want to donate. “Oh Dear, if one invites a person to his/her house, one would give him/her their best foods and would be ashamed of giving him/her the worst food; however, when these kinds of people want to donate charity, give the worst and cheapest of their wealth to the needy who is the deputy and agent of Right (=God) and do not shame. One can say that these people shame people but not their creator, and for them, the value of the created is higher than the creator.” (Ibid: 96-97)

He says elsewhere about feudists: “The dissenter, lust

جاحد هوا را برعمال قلبی و سرسوروحی که حاضرملک اند حاکم گردانیده است وجوارح
ظاهرراکه بادیة مملکت و منظورنظرخلقند بعقل سپرده و بتندیس تلبیس خود راقربین ابلیس
گردانیده...»

3- Tolerance and Good-temperedness

He has expressed many beautiful phrases and sentences about ‘good-temperedness and moral dignities’, like: “Anyone who has brutally cut their relation with you, you should contact them compassionately and whoever has brutally deprived you of his/her mercy, you should self-sacrifice as much as possible and whoever misbehaves you, you should be loyal and kind towards him/her.” (Ibid: 125)

From his view humanity and chivalry depend on: “the capacity of your addressee; the more perfect his/her mind, the more humanity and chivalry s/he would practice, since s/he fully and based on his/her power of reason and intellect knows that the more kindly and mercifully s/he donates, the more would be recorded in his/her eternal salvation treatise, and the nobleness and honor of anybody depend on

his/her temper; whoever is more decorated with science, knowledge, patience, piety, loyalty, and purity would be more beloved in the view of people.” (Ibid: 127)

Good-temperedness has many effects: “Oh Dear, in the view of researchers, ‘good-temperedness’ is the symbol of accuracy and purity of spirit and heart... the feature and power of heart, and the wisdom and affection toward Allah; however, the symbol of disease is that it remotes from its nature, becomes disgusted and separated from his nature power, and it is dominated with the affection of formal love and sympathy” (Ibid: 138-139). He elsewhere says: “Oh Dear, ‘good-temperedness’ in the view of ‘heart lords’ and ‘researchers’ involves faith, and ‘bad-temperedness’ involves disunion.” (Ibid: 144)

In his view: “When the Almighty God wishes something good for one of his slaves, He would make him/her aware of his defects and sins; therefore, the symbol of salvation is that one becomes aware of his/her defects and sins_ religious defects and sins_ because if one is not aware of his/her defects and sins, s/he could not pure himself/herself. People who are aware of their sins are so rare in every period; most people are unaware of their defects and sins but aware of other’s defects and sins.” (Ibid: 149)

4- Tolerance and Rights of Others

He says about the rights of the inferior: “Fear the Almighty God over the rights of those inferiors who are your wealth and slaves; in other words, you should feed them the food you yourselves eat, and dress them with the clothes you yourselves wear; however, you order them to do things you cannot bear yourselves; keep and guard whoever of them you want and sell whoever of them you do not want and do not torture the slaves of God. In fact, the Almighty God has made them your wealth, and if God wants, He can make you their slave and wealth as God can do whatever He wants...” (Ibid: 189)

Concerning the kings who worry about people, he says, "...a righteous king who was one of the righteous kings of Syria would walk nights along with one of his slaves in mosques, stores, and markets, and ask about the life of anyone he saw. One cold night he was walking when he came to a mosque, and saw a Dervish who was trembling due to the cold weather and nudity and was talking to God, saying: Oh God, if you enter your Paradise this unaware king who abuses your gifts for his lust and luxury and has made the mortal government the seed of his arrogance and cruelty and is unaware of the needy and poor, I swear to your glory and honor that I would never go to Paradise. The righteous king dressed him in gold clothes and cried and said: I heard that Holy Prophet had said: the kings of paradise would be those who had not a house, clothes and food on the Earth, yet they are satisfied with that. Today, that is the time of our kingdom, I come to you seeking peace; tomorrow, that is the time of your kingdom, do not open the door of enmity and violence to me, and do not remote your mercy from me, and do not withhold the grace of your intervention from me..." (Ibid: 199-200)

He says about two religious brothers using the anecdote of Holy Prophet: "Two religious brothers are as two hands, every one of which washes and cleans the other. Also, it is your duty and your brother's right to prefer your brother's significance over your significance." (Ibid: 203)

He divides the rights of brotherhood into 7 types which involve: using each other's wealth; helping each other to fulfill needs softly and kindly; not telling about the defects and sins of each other whether in his/her presence or absence, and not disclosing each other's secret; advocating and supporting, training and giving religious advice, and the sixth right is: "forgiving the lapses and faults, and this concept has two cases: whether the root is an offense towards the rights of your brother or via the tolerance in religious matters" (Ibid: 208- 209), and the seventh right is loyalty towards each other while s/he is alive or dead

and shares with his/her other brothers while praying for themselves (Ibid: 211).

The mentioned 'tolerance and forbearance' in this book is taken from the Islamic tradition of 'sahle and samhe' (oversimplification and laxity) and their referents are extracted from the Holy Quran and Anecdotes. He has excerpted many beautiful quotes, anecdotes and narratives which are attractive for addressees and readers too.

'Tolerance and forbearance' which may be dominated on people is a kind of political tolerance and this kind of 'tolerance' is imposed by an authoritative status which Mir Syed Ali Hamadani says about: "It is obligatory and vital for governors and kings to hire some persons for consultation in everyday matters in order to correct the attitudes of people whose appearance must be devoid of undesirable deeds and whose inside should also be innocent and far from any unacceptable deeds so that they can always be safe from the attacks of lust..." (Ibid: 214- 215)

Instituting and establishing justice among people is one of the duties of governors and the stability or collapse of kingdoms depends on their justice: "Salman Farsi quoted from Holy Prophet (PBUH) that: 'There is no king who takes the responsibility of judging something about Muslims and s/he would not be judged in Doomsday; both of his hands would be closed around his/her neck and nothing and no one can unlock them except his/her 'justice' ...' Holy Prophet (PBUH) said that whoever becomes a judge in matters related to Muslims, and then closes the door of his/her house to the poor and weak, God would close the doors of mercy to him/her on the Day when all are poor and weak." (Ibid: 218- 219)

The author of this book had used many anecdotes and Quranic verses to express his ideas about 'tolerance and toleration' and had used them as a proof and confirmation for his ideas; for example he says: "Imam Ali (PBUH) quoted that Holy Prophet (PBUH) said: the first person

who enters the Paradise is 'martyr', and a slave who worshipped Allah and who did not neglect doing his/her duties and a Dervish with a pious wife; and the first person who enters the Hell is a governor who reigned over Muslims using his/her lust and not his/her justice and a wealthy person who did not give Allah's 'right' from his/her wealth." (Ibid: 222) He elsewhere says: "Solomon (PBUH) once heard that someone says that the Almighty God gave Solomon (PBUH) a territory so that no creature could have like that for ever, and Solomon (PBUH) told him: 'You, unwise, I swear to God that one hallelujah or thanksgiving to God which comes from purity and truth recorded in the treatise of a pious theist is better than this territory which is given to Solomon since this territory is mortal, but the felicity reward of that hallelujah or thanksgiving is permanent'." (Ibid: 233)

A king must live like poor and weak people: "It is true that the Almighty God ordered kings, in Islam's territories, to live, eat and wear like the poorest and weakest so that the wealthy people would follow them in this tradition and help the poor and the weak, and in this way the poor would not be unhappy and sad due to their poverty." (Ibid: 246)

According to Mir Syed Ali Hamadani, the qualifications of kingdom and reign depend on 10 conditions which are caused by 'tolerance', 'forbearance' and 'justice-seeking': "The first condition is that when an event happens, the governor and king should consider themselves as one of the people (like one of their inferiors) and imagine that another person is the governor, and in that situation whatever they do not approve and admit from the governor, they themselves should not order their inferiors, and whatever they dislike and do not choose for themselves should dislike and not choose for other Muslims ...; the second condition is that they should consider fulfilling the needs of Muslims as the most transcendent worship ...; the third condition is that ... they should not get accustomed to eating pleasurable and yummy foods and wearing soft and luxurious clothes ...; the fourth condition is that they should reign and decree using their forbearance

and should not be irritated and become angry without any reason, and should not become tired when they listen to long complaints of people, and should not be ashamed of speaking with poor and weak people...;the fifth condition is that they should not laze and should tolerate so that they can obtain people's satisfaction,and should not oppose to 'right and religion' to obtain anyone's satisfaction, and should know that it is the nature of government that always half of the people would not be satisfied with one's government since one cannot satisfy the two sides imposing their right...; the sixth condition is that ... they should be certain that the position of government and seigniorship is a tool by which one can both obtain salvation and dignity of Doomsday, as well as permanent misery, infamy, and captivity of Doomsday... ;the seventh condition is that one should be interested in pilgrimage and companionship with the righteous and religious scholars although these kinds of people are rare and dear in these times and especially in this land ...; the eighth condition is that they should not make people frightened with their cruelty and arrogance, but they should make themselves beloved of the poor and the inferiors via justice, mercy, kindness and affection ...;the ninth condition is that they should research about the betrayal of the nabobs (nawabs) and injustice of their agents and should not empower the wolf-characters over poor and weak people ...; and the tenth condition is intelligence..." (Ibid: 253- 259)

He says that the Muslim inferiors have 20 rights upon the shoulders of the governor, including being humble towards all Muslims, not listening to people when they backbite one another, forgiving people, and extending his/her forgiveness and mercy towards all people, not entering people's house without permission, respecting the old and the great in meetings, adhering to his/her promises, being generous towards the honorable and respectable people, being just, establishing conciliation between two fighting persons, hiding the defects of people, not encouraging people to sins, associating and company with the poor and asking about their lives, and wherever a bridge is needed, s/he

should not laze in building one so that people can pass easily (Ibid: 267- 285).

Obstacles of Tolerance

The obstacles of 'tolerance and forbearance' are arrogance, hypocrisy and prejudice in his view, and he believes the root of all evils is arrogance. He names different kinds of arrogance: arrogance for noble genealogy, arrogance for beauty, arrogance for wealth and fortune, arrogance for having many children, tribes and families, arrogance for science that causes the worst arrogance with which scientists are stricken, and arrogance for worship which causes hypocrisy and disunion (Ibid: 590- 610).

He believes that the symbols and signs of arrogance contain: not paying attention to the habitude of sitting, and sitting like quadrangle (widely), walking caressingly like women, speaking in a sitting state when all people are standing, aloofness, deprivation of Godly reward, feeling ashamed of being with Muslims, greed for wearing expensive clothes (Ibid: 570- 588).

The principles of 'tolerance and forbearance' mentioned in this book are, in fact, what Holy Prophet asked Gabriel: "... whoever cuts relationship with you, you should link, and whoever deprived you of his/her mercy, you should make him/her happy with your grant, and whoever is cruel towards you, you should be affectionate towards him/her." (Ibid: 540-541)

Conclusion

There are different types of 'tolerance' and 'forbearance' mentioned in Zakhirat-ul-muluk: moral tolerance and forbearance, mystic tolerance and forbearance, social tolerance and forbearance, political

tolerance and forbearance, religious tolerance and forbearance, hopeful tolerance and forbearance, and hailing tolerance and forbearance.

The spirit of easygoingness, 'forbearance', 'tolerance', humanity, liveliness, happiness, mobility, freedom, liberty, open-mindedness, peace, understanding, unification, peaceful coexistence of religions and traditions, hope, joyfulness, the art of dialogue, communion, affection, fulfilling the rights of life, having an optimistic view towards death and considering it as part of his nature, global thought, bearing the opposite ideas, modernism, devotion, moderation, justice, respecting the other's rights, optimism, loyalty, sincerity, etc. make up the theory of 'tolerance and forbearance' of Mir Syed Ali Hamadani. His 'tolerance and forbearance', which has a wide extension, is the result of self-confidence and pure faith in his thinking and capability. To have a decent society, we should promote tolerance and forbearance so that all capabilities and skills can bloom and humans do not involve in hypocrisy and duplicity. He understands the problems of religion and wants to improve all aspects of religion. He does not want to present a rough face of religion to society and wants to promote and extend 'sahle and samhe' religion which is based on Islamic thinking. 'Tolerance' and 'forbearance' are in opposition and contrary to prejudice, inanity, prejudgement, disunion, hypocrisy, severity, violence, dictatorship, tyranny, autocracy, selfishness, self-absorption, arrogance, irritating people, and superstitions.

He has used many beautiful phrases in his work like "Oh Dear" which gives breadth and open-mindedness to the reader and makes him/her ready so that s/he can understand the text and listen to the bitter drug of advice willingly.

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