

Quiddity and the Place of Beautiful Patience: Rereading the Story of Ya'qub

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چیستی و جایگاه صبر جمیل: نگاهی دو باره به داستان یعقوب

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Abstract

Beautiful patience is one of the moral concepts in the culture and teachings of the Qur'an. This concept indicates a degree and level of self-control. Much has been said about the patience of Ya'qub, who twice reminded himself of the beautiful patience and seeking it. The question is what is beautiful patience He is asking for it? Is beautiful patience not an expression of perseverance and endurance of hardships, specially at the level of the prophets? In response to questions and critiques of commentators, there are two opposing theories: one says that his work was not against beautiful patience and the other says that we must accept that Prophet Ya'qub's reaction, in parting with his lost child, was accompanied by manifestations of impatience that do not correspond to beautiful patience. The pattern of "Beautiful Patience" in the Qur'an should be sought in the prophets' tolerance such as Abraham, Ayyūb and the last Prophet Muhammad (PBUH). Therefore, the report of his patience in the Qur'an is not a confirmation of this method of patience and a model of a perfect patience. For in the explicit expression of the Qur'an, the believers have been invited to the manner of patience and the behavior of the 'Ulu al-'Azm prophets. So, is the patience of Prophet Ya'qub (PBUH) may be evaluated in this regard? How is the expression of such manner? This article, after explaining the meaning of patience in the words and sayings of the commentators, narrators, opinions and evidences, explains these two statements by interpreting the verses of Surah Yusuf and expressing subtle points. It then deals with judging and criticizing the second opinion and what can be learned from this story.

Keywords: Patience, Prophets as Role Model, Ya'qub, Moral Concepts, Self-Control Skills.

چکیده

صبر جمیل یکی از مفاهیم اخلاقی در فرهنگ و معارف قرآن است. این مفهوم بیانگر مرتبه و درجه‌ای از خویش‌داری است. این پرسش مطرح است که صبر جمیل چیست که یعقوب درخواست آن را دارد؟ مگر صبر جمیل اظهار استقامت و پایداری و تحمل سختی‌ها نیست، آن هم در سطح پیامبران. در پاسخ به سؤال و اشکال میان مفسران دو نظریه در برابر هم نشسته است: یک نظر می‌گوید کار او برخلاف صبر جمیل نبود و نظر دیگر می‌گوید: باید بپذیریم که حضرت یعقوب در فراق فرزند گم‌شده‌اش، با مظاهری از ناشکیبایی همراه بوده است که با صبر جمیل همخوانی نشان نمی‌دهد. الگوی «صبر جمیل» را در قرآن باید در چگونگی بردباری پیامبرانی چون ابراهیم، ایوب و پیامبر خاتم جستجو کرد. از این رو گزارش صبر ایشان در قرآن به‌منزله تأیید این شیوه از صبوری و ارائه الگوی تمام‌نمای صبر جمیل نیست؛ چراکه در بیان صریح قرآن، مؤمنان در شیوه صبر به رفتار پیامبران صاحب اراده محکم (اولو العزم) دعوت شده‌اند که صبر حضرت یعقوب (ع) در مورد یادشده را نمی‌توان منطبق با آن ارزیابی کرد. توصیف این چگونگی چیست؟ این نوشته پس از تبیینی از معنای صبر در لغت و اقوال مفسران و روایات و نظر و ادله این دو قول را با تفسیری از آیات سوره یوسف و بیان نکات لطیف شرح می‌دهد و به داوری و نقد نظریه دوم می‌پردازد و آنچه که می‌توان از این داستان الگو گرفت را بیان می‌کند.

کلمات کلیدی: صبر، اسوه بودن پیامبران، یعقوب، مفاهیم اخلاقی، خویش‌داری.

Introduction

The Holy Qur'an calls a degree of patience and endurance of noble human beings "Beautiful Patience". This beautiful patience is not only related to the prophets such as Ibrahim, Ayyūb and Khātam al-Anbiyā', who have been described in the Qur'an. Rather, it is a description of all human beings who are in difficult and fragile situations and must practice it with self-control by finding firm determination in their lives, a description that is one of the characteristics of the prophets:

Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience. (Aḥqāf/35)

Therefore, God commands the Prophet Muhammad to follow beautiful patience – he is said to be the role model of the Ummah (Al-Aḥzāb/21).

And also the verse:

But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

But the question is:

1) What is beautiful patience and what are its characteristics and what is the boundary with other patience?

2) Can Prophet Ya'qub be an example of this beautiful patience that he himself has twice recommended to himself and asked God to help him achieve it?

3) If we accept that Ya'qub is with such a manifestation of patience with its known components, the question arises that if he asked his future progress with a request, then how could Ya'qub 's long cry in parting with Yusuf be interpreted?

In fact, the interpretive concern of this debate is an understanding of the pattern of beautiful patience, whether it is possible to combine beautiful patience with Ya'qub's behavior in

parting with Yusuf so that he cries so much that he loses his eyes. Basically, is this impatience compatible with beautiful patience? This is while Prophet Ibrahim(AS) is never impatient in carrying out the command of the glorious Lord, ready for a very sensitive, painful and exhausting moment of beheading his son Ishmael; not a drop of tears, neither on the face of the father, nor on the face of the son! Rather, it is the boy who says:

He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast. (Aṣ-Ṣāffāt/102)

Lo! We found him steadfast, how excellent a slave! Lo! He was ever turning in repentance (to his Lord). (Ṣād/44)

But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

Questions on this issue

So there is a lot to be said about these three questions:

1) What is the clear and precise meaning of beautiful patience and which of these two types of patience can be considered as an example of beautiful patience?

2) Where does this apparent duality in attributing to beautiful patience come from? Which of these behavioral patterns is compatible with the logic of beautiful patience?

3) How should it be interpreted about Ya'qub that it is from the category of beautiful patience and his news of beautiful patience is properly realized and today is a lesson for the society in the facts and objects of contemporary man?

First: Discussion principles in the use of beautiful patience in the Qur'an

1. The meaning of Şabr:

Şabr is a kind of "patience, endurance, perseverance, resilience, and anti-impatience" in specific scenes and situations of human personality (Farāhīdī, 1409: 7/115; Ibn Manzūr, 1414: 4/438; Dehkhodā, serial number 26/130; Persian Dictionary, 1984: 2/2129). Şabr (patience) does not necessarily mean enduring hardships, calamities and problems, so that the provisions of patience always have a negative basis, self-control and piety. Sometimes Şabr has positive implications, such as action in what man needs to do and endeavor. For instance, if one must study and finish the responsibility entrusted to him correctly, he must not affair of its difficulties. It is a word that should be said against oppression or it is a judgment that should be made about relatives and children, so that the interest in the child does not prevent the right judgment or punishment. Nothing should make him decide based on emotions and he should resist with the power of reason to achieve his goal. Because patience is sometimes to do something and sometimes do nothing.

2. The meaning of Jamīl

Jamīl means beautiful (Mueen, nd: 1/1243), material beauty and spiritual beauty in action and temper (Jammalahū means zayyanahū (Ibn Manzūr, 1414: 11/126)). Jamīl is one of the names of God. In some of the prayers of Ramadan, we call God by this name.¹

۱. «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَمَالِكَ بِأَجْمَلِهِ وَكُلُّ جَمَالِكَ جَمِيلٌ»

Jamīl means beautiful; What is beauty that is described as patience? Sometimes it is a beautiful object, sometimes it is a beautiful deed and word, and sometimes it is a beautiful silence and non-response. A person who swallows his anger in a moment of anger does not react to obscenity; it is beautiful if it remains on the page of history. So, first: beauty is sometimes in tangible things. Like beauty in man and sometimes outside man. We have other beauties, such as beautiful flowers, beautiful seas, beautiful mountains, beautiful horizon and beautiful morning.

Second; sometimes beauty is like doing an act and sometimes it is like leaving an act. Intangible beauty is spiritual beauty, at the very least, is the beauties related to the imagination like forgiveness.

The criterion in beauty is where it has the power of attraction and permanence. Plato said that beauty is the harmony between the parts and the whole. Kant believes that beauty is its permanence. If something loses its attraction over time, it has no real beauty. Will Durant believes that beauty is born of human desire². We are talking about spiritual beauties that have been applied in the Qur'an many times and will be explained later. On the other hand, beauty does not belong to patience. Sometimes forgiving or rewarding is beautiful.

2. Ahmadi, Babak, (2009), Truth and Beauty, Philosophy and Art Lessons, Tehran, Centre Publishing, pp. 50-55. Will Durant "The Pleasures of Philosophy." Translated by Abbas Zaryab Khoei. Cultural Publishing Company 1995. Benedetto Croce. (2002). Generalities of Aesthetics, translated by Fouad Rouhani, Tehran: Scientific and Cultural, p. 185.

3. Using the word **Ṣabr** in the **Qur'an**:

To understand the problem, it is necessary to examine the uses of this word and its position. However, Ṣabr with its derivatives has been used 103 times in 93 verses and 45 surahs of the Qur'an and is used with a wide range of meanings¹.

As interpretations have been made about patience, like:

The patience of thanks-giver, patience with yourself, and be patient with whatever befalls you. Imam Zayn al-'Abidin (AS) in his historical sermon in the city of Kufa says: "... I am the son of one who was unjustly killed."²

4. Using the word **Jamīl** in the **Qur'an**

The word Jamīl has been mentioned many times in the Qur'an as an adjective of moral attributes, that in fact is applied with positive meaning: in fact, the description of Jamīl has a feature that has been distinguished among other uses of its attributes. Like:

1. So forgive, (O Muhammad), with a gracious forgiveness. (Ḥijr/85)

2. And will release you with a fair release. (Aḥzāb/28)

3. And bear with patience what they utter, and part from them with a fair leave-taking. (Muzammil/10)

4. (My course is) comely patience. And Allah it is whose help is to be

١. بِالصَّبْرِ، نَصْبٍ، الصَّابِرِينَ، أَصْبَرَهُمْ، صَبْرًا، تَصْبِرُوا، اصْبِرُوا، صَابِرًا، فَصْبِرُوا، صَابِرُونَ، صَبْرًا، لِلصَّابِرِينَ، الصَّابِرَاتِ، صَبْرًا، اصْطَبِرْ، تَصْبِرْ.

2. Ali ibn Musa ibn Ja'far ibn Muhammad, Ibn Tawus al-Husseini. (1417 AH) Al-Luhuf in the murder of al-Tufuf, v. 1, Qom: Anwar al-Huda, 92.

sought in that (predicament) which ye describe. (Yūsuf/18)

5 But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

5. Using the word **Ṣabr-e-Jamīl** or **beautiful patience**:

But the combination of Ṣabr with Jamīl, with all its singular uses, has been used only in the following three verses:

1) And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is whose help is to be sought in that (predicament) which ye describe. (Yūsuf/18)

2) (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise. (Yūsuf/83)

In these two cases, after hearing the story, Ya'qub does not say in disbelief that he will have beautiful patience, but says: This is a place of beautiful patience. The difference is that the first time he uses this word, he asks for help: "And God Helps me", but the second time, when he has gone through a difficult period and gained the experience of endurance, and faced another calamity in addition to the previous calamity, he expresses his hope that as a result of this patience, he will achieve his goal, which is the return of all children.

3) In addressing the Prophet, the Qur'an says:

But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

The issue of beautiful patience is very important that God, after

mentioning the story of Yusuf and that esoteric experience addressed to the Prophet, has commanded beautiful patience because the revelation of this verse is in the seventieth surah of Makkī surahs and surah Yusuf is the fifty-third surah.

Therefore, among all the cases, the use of this word, in which beauty means extreme goodness, has found a special prominence for self-control. It is true that the word "Ṣabr" from the article "Ṣabara - Yaṣbiru - Ṣabrā" adds an additional burden to the main meaning of the word, which is the meaning of keeping one's soul of sin and self-control. But in Qur'anic literature, this word has given rise to wider meanings, such as special restraint in hardship, hunger and fasting, courage and impudence, perseverance in worship, pleasing God, and submission to divine judgment and waiting for the reappearance of Imam Mahdī (Rāghib Isfahani, 1392: 281), insistence on a positive or negative work, stubbornness and prejudice, and self-control pointed to a particular form (Damghani, nd: 491). As a result, the combination of patience and beauty gives additional meaning and induces a special moral form to the audience.

6. Ṣabr in interpretations

From the first interpretations that have been written about Surah Yusuf, this concern has been more or less raised by the conflict between beautiful patience and the sorrows and lamentations of Ya'qub. He has defined it in such a way that such conflict does not occur, for example, in the commentary of the Muqātil Ibn Sulaymān (d. 150 AH), it is stated: My patience is a good patience without sighs and groans (Muqātil ibn Suleiman, 1423: 2/324 and 348).

Interestingly, the more we explain, the more beautiful the meaning of the word patience, as patience without complaint, except for God, as explained by Farrā (d. 206) in Ma'ānī al-Qur'an (1980: 2/54). A patience in which there is self-control i.e. refusal from complaining and impatience and requesting punishment of the criminals as Samarqandī says:

ترضى بما ابتلياً به و ايضاً: لامكافات فيه

Abū Maṣṣūr al-Māturīdī, (AD 333), (1425: 2/572) says: Patience without sighs and groans and without complaining to people or patience in which there is no blame on others. In later interpretations, the same meaning is defined: for example: Ṭūsī has defined wise patience and without complaint (Ṭūsī, nd: 6/112 and 181). Qurṭubī says in his interpretation: Patience is hiding the sorrow in companionship with others (Qurṭubī, 1985: 9/152; Ṭabarasī, 1992: 5/334). Fakhr-e-Rāzī also says in his commentary (Fakhr-e-Rāzī, 1420: 18/431): "Beautiful patience" indicates that patience is of two types: beautiful and non-beautiful; therefore, beautiful patience is to know that the descent of calamity is from God, the owner of the property; and the owner's possession of his property should not be objected; so immersing the heart in such a position prevents any complaint. Of course, patience is a word that has degrees such as being patient, being killed patiently¹ in accordance with the applications

1. The phrase "Being killed patiently" means: "A person was arrested, imprisoned and killed" According to the evidence of history, it is narrated that Imam Zayn al-'Abidin (AS) said in his historical sermon in the city of Kufa: "...I am the son of one who was killed patiently ..." Ibn Tawūs. (Qom: Anwar al-Huda, 1417: 92)

with different meanings. Patience in adversity is called "Ṣabr", the opposite of which is "Impatience". Endurance and perseverance in war is called "Courage", the opposite of which is "Cowardice" (fear). They have called not to lose in accidents and crises "Si'ah al-Sadr", which is opposed by "Ḍajr" and Ḍīq al-Sadr.

Moreover, some virtues such as self-control have been defined under the virtue of patience against sinful lusts (chastity), suppression of anger (patience), keeping secrecy (denying secrecy), reluctance to worldly pleasures (asceticism) and saving property (contentment). (Al-Ghazali, Abu Hamid Muhammad, Revival of the Sciences of Religion, nd: 12/42-43):

And the patient in tribulation and adversity and time of stress are those who are sincere and Allah-fearing. (Baqarah/177)

As the same ingenuity in expressing the meaning in Tafsīr al-Manār is shown in another way, he says: "Beautiful patience is a patience, whose beauty is not ruined by despair, a patient man complains to no one except to God" (12/267).

7. Ṣabr-e-Jamīl in narrations

There are some narrations in this regard that can be divided into three categories.

The first category: narrations that consider beautiful patience as patience in which there is absolutely no complaint, such as: The Prophet of Islam was asked about Beautiful patience; he said: It is patience in which there is no complaint (Ṭabarī, 1412: 12/99; Suyuṭī, 2007: 3/154). Another narration has been narrated from Imam Ṣādiq (AS) through Mursal sources: "Good patience is that in which there is no complaint." (Harani,

Ibn Abi Shu'ba, nd: 369. Majlisī, nd: 71/87/37)

The second category: narrations that mean determining the realm of beautiful patience in a place where there is no negative complaint, a complaint that is made to people: such as: Jabir says: "I asked Imam Bāqir about beautiful patience. He said: "A patience in which there is no expression of grief and complaint to the people."

Of course, these three narrations do not contradict each other in the sense of beautiful patience and are not absolute and restricted, because the third narration is the interpreter of the previous two narrations and therefore, according to these narrations, the patience with which one complains to the people was contrary to beautiful patience.

The third category: In contrast to these narrations that have determined the realm of patience, there are other narrations that are not about beautiful patience, but about the signs of patience in general, which seem to change the equation, such as:

1. It is quoted from the Holy Prophet: "The patient man has three signs: he is not lazy; he does not moan; he does not complain about his God, because: boredom and laziness cause the loss of rights; moaning and impatience prevent gratitude; and when he complains about his God, he disobeys Him." (Ṣadūq, 'Ilal al-Sharāyī, 2006: 1/498; Khiṣāl, 2006: 2/498)

2. Zurarah says: "The son of Imam Bāqir (AS) died due to a serious illness ... Then he said: ... When God's command came, we have no choice but to surrender; then he rubbed oil, rubbed kohlrabi and ate with others and said: This is a beautiful patience that Imam (AS) wore a furry cloth and turban after

bathing the child and prayed over him." (Tūsī, Tahdhīb al-Aḥkām, nd: 1/289)

3. Imam Ali (AS) says: "Impatience in times of calamity increases it, and patience eradicates it." (Amadi, 1410: 102)

4. Amir al-Mu'minin, Ali (AS), says in the virtues of the pious: "If he is oppressed, he restrains himself until God himself takes revenge on him. Or it is stated in the same sermon: "They are in the same state in calamity and comfort." (Sharif Rāzī, 1414: Hammām sermon/193).

5. Imam Sādiq (AS): "Fear God and be patient; because the one who doesn't restrain himself in troubles and hardships, his impatience destroys him. Indeed, the destruction of this person is by impatience, which does not bring any reward when he becomes impatient." (Majlisī, nd: 71/58 and 95)

Therefore, these narrations express the characteristics of the patient in general, but it should be noted that these narrations, although included in the definition of patience and in general have a guiding and educational aspect, but cannot interpret the conditions of a special person like Prophet Ya'qub. At most, the meaning of these narrations is that a patient man does not moan, is not ungrateful, has a normal state and normal behavior, but does not express his sorrow like the one who is oppressed because of the calamity that has befallen him but he doesn't want to express his displeasure and has no way to make it public. (Like what Imam Sajjad had faced, when he saw a thirsty animal he cries. He says that a person,

who has his own pain, if he appeals to God, is against patience.

Second: Classification of theories in the beautiful patience, an answer to incompatibility

It is always one of the most difficult tasks of the commentators in adapting a text in the form of theory to the incident, because the interpreter must have the necessary knowledge about the atmosphere of the incident; know its issues in order to assess its adherence and validation. Regarding the story of Ya'qub, which the Qur'an summarizes and indirectly uses beautiful patience, it is debatable whether he was finally able to realize this beautiful patience and become a model for the patient or not. Among the commentators in this category of verses, two views are distinct.

A: Ya'qub is a model in beautiful patience:

1. **Ya'qub as a role model in the Qur'an:** There is no doubt that the Holy Qur'an has praised Ya'qub and said:

And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision. (Sād/45)

And in many verses, believers are asked to believe in all the prophets, including Ya'qub (Baqarah: 136, Al-Imrān: 84).

2. Understanding of the confirmation of beautiful patience by the commentators:

In many interpretations of the Holy Qur'an, according to the reflection of beautiful patience in some explicit content of some, this theory of Ya'qub being a model in beautiful patience has been expressed in different languages: for example Seyyed Morteza says: "The description of patience to beautiful patience is that patience is both beautiful and ugly. It is beautiful when

the pleasure of God is meant in it and it is done as it is obligatory. Ya'qub's patience in this verse, because it is pleasing, has become worthy of a beautiful description. Some have said: It means patience that is not accompanied by complaints and impatience; and if Ya'qub's patience had not been described in that way, he would have had a murmur of complaining and lamentation." (Alam al-Huda, 1998: 1/106)

3) Expressing Ya'qub's perseverance: Seyyed Morteza Alam al-Huda, writes:

"Ya'qub was tested with his son; while no one had been tested before in such a way. God Almighty had provided for him a son like Yusuf who was the best, the most beautiful, the wisest and the most polite. God then caught Ya'qub in the most astonishing and chosen events. Rather, Yusuf's absence had not put Ya'qub in such a dilemma that he believes in his death to give up hope, nor did he see that he was alive and well. This is the most difficult situation for man and wounding his heart."

4) The naturalness of expressing grief:

"Ya'qub (AS) revealed only a little of his great grief. What he hid from his sorrow and forced himself into patience and self-control was much more than he revealed! In general, self-restraint in the face of calamities, anger, and misfortunes is a *Mustahab* and a moral virtue, but it is not necessary. The prophets may give up many difficult *Mustahab* and do many more." (Alam al-Huda, 1431: 2/492; Ibid, 1998: 45) Ibn Ashur in *Tafsir al-Taḥrīr* and *al-Tanwīr* writes about the following verse:

And he turned away from them and said: Alas, my grief for Joseph! And his

eyes were whitened with the sorrow that he was suppressing. (Yūsuf/84)

This grief has caused blindness, weeping over grief has been something obvious and natural in the law of the Israelites, and it has not been against patience. And it is stated in the Torah that the Israelites wept for 40 days because of the loss of Moses, and among the prophets of Israelites tearing clothes due to crying and grief was common, and in Islamic law, patience in adversity has been perfect. (Al-Taḥrīr wa al-Tanwīr, nd: 13/43)

Barsavi also confirms Ya'qub in his *Tafsīr Rūh al-Bayān*, and writes: "If it is asked how saying "Woe to Joseph" by Ya'qub (AS) and "Complaining of grief to God" is compatible with his determination to have a good patience, it must be said: his act was nothing but complaining about his condition before his God; that behavior is permissible:

And Job, when he cried unto his Lord, (saying): Lo! Adversity afflicteth me, and Thou art Most Merciful of all who show mercy. (Anbīyā'/83)

And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord). (Ṣād/44)

So, it is the expression of a mystic dervish and lover of the beloved Imam in the language of love; on the style of complaint. (Haqī Bereave, vol. 4, p. 308)

Allameh Tabataba'i in *Tafsir Al-Mīzān* also pays attention to several points, one is the behavioral position of Ya'qub who completes monotheism in act and raises it above this, did not mention his name at all and did not say: "I will wait soon" and He also did not say: "And I seek help from God in what you say". Rather, he set himself aside

altogether and only talked about God to convey: All things are subject to the rule of God, whose only rule is truth; and this perfection shows his monotheism. And secondly, by the phrase *Ṣabr-e-Jamīl*, he make people understand although he is overwhelmed with sorrow and regret about Yusuf, at the same time he does not want Yusuf and does not love him, and doesn't suffer the most from his loss. And it does not become the most painful sorrow except for God and in the way of God. (Tabataba'i, 1995: 11/143).

Ayatollah Sadeghi in Tafsir al-Furqān says: He also raised the question that if Ya'qub's regret over Yusuf made him blind so it is not compatible with beautiful patience, but if there is a complaint from God, it is a departure from believing in God, let alone beautiful patience. He answers in this way that Ya'qub's cries and complaints is a protest against the oppressors, which is itself a beautiful patience.

On the other hand, his confrontation with even his children who have angered him is somehow that he does not even express his sorrow. (Sadeghi, Mohammad, Al-Furqān, nd: 15/75).

In Tafsir Nemooneh, in the position of expressing the elimination of incompatibility from impatience and suffering from blindness, Prophet Ya'qub, with beautiful patience, writes as follows: the heart of the men of God is the center of emotions; it is not surprising that in the separation of the child, their tears flow like a flood; this is an emotional matter. It is important that they do not lose control of themselves, that is, they say or do nothing against the will of God. "(Makarem Shirazi, nd: 9/351)"

"... Double sorrow and continuing to cry destroyed his sight [(Ya'qub)], and this was not an optional matter that contradicted beautiful patience." (Ibid. 10/54)

In Tafsir-e-Tasnīm, using two narrations in this regard, he writes: "In beautiful patience, man does not complain to people; because complaining to people is, in fact, complaining about the Creator. Therefore, beautiful patience contradicts the complaint to people; but it is not only inconsistent to complaining to God, [but] it is a worship and supplication with God." (Jawādī Āmulī, 2016: 41/295)

Thus, in general, the analysis of these interpretations shows that they believed in the adherence of Ya'qub to his prayer and that everything in the divine revelation about the actions, movements and behaviors of the prophets, even in their personal affairs, expressed their strengths to draw their personality patterns. Therefore, Ya'qub's action was not contrary to beautiful patience. Prophet Ya'qub (AS) said prayers to God; but he neither complained to God, nor did he humiliate himself before the people. He knows that everything and every solution are in the hands of God and that others cannot do anything for him without God's will.

B: Non-confirmation of Ya'qub's behavior in the present age:

The summary of the claim is that Ya'qub cannot be considered as a role model for others. This behavior is justifiable in its own time, but for today it is contrary to beautiful patience.

1) Ya'qub's intense emotional behaviors: Ālūsī in Tafsir Rūh al-Ma'ānī, says at the beginning: The intense love of Ya'qub, in the absence

of Yusuf, not only does not hinder God's love, but also makes attention to more prayer and supplication that itself is a means of perfection and immersion in divine love. Moreover, he was confident that his sons would be alive and knew that they would return. He then points out that because he could not recover what was given to the Muhammadi Ummah, he became blind (Ālūsī, Rūh al-Ma'ānī, nd: 8/57). The meaning of this statement is that the Muhammadi Ummah does not need it and is following another path.

2) Crying and blindness incompatible with beautiful patience:

Ibn Ashur writes on this occasion in Tafsīr Tahrīr wa al-Tanwīr about the following verse: And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing. (Yūsuf/84) "This grief caused blindness, weeping for the grief is obvious and natural in the law of Israelites, and was not against patience. And it is mentioned in the Torah that the Israelites wept for 40 days because of the loss of Moses and among the prophets of Israelites it was common to wear clothes because of weeping and grief and this kind of deeds in Islamic law is against patience while self-control is perfection (Ibn Ashur, nd: 13/43). The implication of this statement is that although in the time of Ya'qub this crying was not natural and contrary to patience, but it is contrary to the perfection of faith and beautiful patience for the Shari'a of Muhammad.

3) Mentioning the story of Ya'qub is not a reason for confirmation:

Accordingly, the report of these Qur'anic anecdotes from the history and inner states of the prophets does not mean the confirmation of all their behavior and only indicates that those

nobles, although infallible in the field of revelatory duties, but They have different experiences and different attitudes in their prophetic life. Let alone that they did not have the same inner talent; but some have been superior to others: Of those messengers, some of whom We have caused to excel others. (Baqarah/253) And we preferred some of the prophets above others, and unto David We gave the Psalms. (Isrā'/55) As in some cases the Qur'an has specified this intolerance. For example, we are witnessing about Prophet Yūnus. He says: Do not be like Prophet Yūnus (AS) so that you would not suffer the bitter consequences that befell that Prophet: But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair. (Qalam/48)

4) The high rank of some other prophets:

An example of this difference can be seen in having the virtue of patience, such as Ayyūb and Abraham, who were certainly not on the same rank of Ya'qub. Some, as the Qur'an reports, were conquerors of the peaks of patience, and others were lower. Some were statues of patience and others were the symbol and model of beautiful patience! Hence, we see that Prophet Ayyūb, without uttering a word of beautiful patience and has a claim to self-control, endures the loss of property, children and spouses for seven years in the face of simultaneously contracting a dangerous and desperate disease. He even doesn't make a complaint to the people or to God. Rather, he talks to his God, he has a heart for prayer in order to overcome the evil obsession (Şād, 41). This is where he is honored to receive the medals of "Resistance", "Benevolence" and "God-centeredness" from God Almighty! Lo! We found him steadfast,

how excellent a slave! Lo! he was ever turning in repentance (to his Lord). (Şād/44) That is, the seven-year patience of Ayyūb (Şadūq, 1983, 2, 399), with such admiration, reaches the approval and signature of God Almighty.

5) There is no praise from the Qur'an for the work of Ya'qub: In the face of the twenty-two, or eighty years of weeping of Ya'qub and his claim of beautiful patience, we do not see any praise in the word of revelation about him! But we see the strong-willed prophets as a role model! Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience. (Aḥqāf/35)

6) Opposition to beautiful patience in the narrations: "It has been said that if one commentary or interpretations claim that "double sorrow, constant crying and blindness of Ya'qub (AS), were not optional matters that contradict beautiful patience, we should think more" (Makarem Shirazi, 1992: 10/54) But it is inconsistent with the narrations of beautiful patience; because Imam Ali (AS) said: "Patience and impatience do not gather" 3 Patience and impatience do not come together "(Amadi, 1987: 262). How can a life of sorrow and tears that leads to blindness and depression, which is a clear sign of grief and impatience, be called good patience? If sorrow and grief are considered involuntary, all these verses and narrations advising patience should be ignored!

Third: The possibility of learning from the story of Ya'qub as a role model

In this article, we sought to answer the question of discovering the message of

the Qur'an for today's audience. Undoubtedly, interpretive discussion creates epistemological understanding, but apart from interpretive cognition, does it also have educational and moral results and guidance in the social system? Let us not forget the issue of examining the story, how the obvious dichotomy between the patience and resilience of a prophet like Prophet Ya'qub (PBUH) and prophets like Prophet Ibrahim (PBUH), Prophet Ayyūb (PBUH) and Prophet Muhammad (PBUH) is mentioned in the expression of the Qur'an. And this epistemological point must be understood to avoid incompatibility. We said that our hypothesis was that Ya'qub correctly raised the issue of beautiful patience and passed the test successfully. And such an interpretation of the verses in question inevitably leads to the assumption that God seeks to give us a model from the behavior of Ya'qub. Yusuf was a heartwarming dream for Ya'qub, with joyful attractions of the unopened future. Therefore, all the textual and external evidence indicates that such a reaction by Ya'qub to such a situation should be modeled on the following evidence:

1) Ya'qub himself relies on beautiful patience: because a prophet like Ya'qub emphasizes this issue. He thought to himself of beautiful patience. It is not true that some have assumed that the Qur'an in this story merely reports how Ya'qub dealt with the loss of a child in the sense of God's advice to take such a course of patience.

2) The way he treats his children is a great example of beautiful patience: He also benefited from beautiful patience in suppressing his anger for his children. In his patience for Yusuf's disappearance, he taught his children a serious lesson, though in his own way, that of grief and

impatience, but he showed that his impatience and successive cries were a kind of positive protest against the collective oppression of all his family. His tongue repeatedly called Yusuf and this showed them that their jealousy made matters worse. They wanted to get closer to their father by pushing Yusuf away, but they could not, their father turned more away from them by waiting for Yusuf.

3) Confirmation of Ya'qub as a role model by the Qur'an: This book wants to show with this statement of Ya'qub, that anyone can be a model of "Beautiful Patience" in the story of Ya'qub at any time i.e. a clear pattern according to the circumstances and characteristics with which he was involved. For God has raised the same issue of being a model for Ibrahim and his family:

There is a goodly pattern for you in Abraham and those with him. (Mumtaḥanah/4)

One of those who were with him was his grandson Ya'qub;

As in the next two verses, God has raised this issue in another way:

Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! Still Allah, He is the Absolute, the Owner of Praise. (Mumtaḥanah/6)

The word (Fīhim¹) in the plural indicates this family as a role model. This role model in beautiful patience should have been expressed if there had been an exception. In particular, in Surah Ṣād, after stating that He mentions Ibrahim and his children as a source of knowledge and power, He

says that they are among the chosen ones with us:

Lo! In Our sight they are verily of the elect, the excellent. (Ṣād/47)

4) Different levels of beautiful patience: There is no problem that beautiful patience with different human experiences has levels and degrees. It is not necessary for beautiful patience to work the same everywhere, for example, in the Qur'an, the tolerance of prophets such as Abraham, Prophet Ayyūb, and Ya'qub's patience is of a different kind, which is more familial. He should express his position on the ugly behavior of the children in an effective and useful way, his protest should be accompanied by tears and sighs and groans accompanied by thanking God. He must show in front of the children that their work is hard and ugly and that they should be punished for it and that his complaints and grievances can be interpreted in this regard².

5) Ya'qub's special problem in patience: The important point in Ya'qub's problem that little attention has been paid to what even Abraham or Ayyūb did not have, is the oppression of his own family. A dagger landed on him from behind, and all the people of the house stood on one front in front of him, plotting an agreement that could not be opposed. He complains about his children, but he can't shout it. To whom he can tell his pain? In the place where he lives and in public in front of his

2. About some infallibles, such as Imam Sajjad, have written many lamentations over misery. This crying was a way to fight the oppressors and a kind of invitation to reform society. And it never contradicts the beautiful patience that the prophets or infallibles like Imam Sajjad have left as a commemorative medal for their father's oppression.

opponents in Canaan? So he says: I only take this word to God.

Once, someone saw the oppression of an external oppressor who had to make his complaint public in order to disgrace them, but this disgrace has no place. This is an internal oppression, their disgrace is the disgrace of the family of Ya'qub and the disgrace of the House of Prophecy, and he suffers even more that he cannot even reveal this oppression, therefore, he says I only complain to God. Therefore, sometimes the beautiful patience of fathers towards their children can be like this.

In-text tips and evidences

1: Ya'qub knows that Yusuf is his successor in prophecy and that he will attain perfection degrees, so he is very hopeful for his future and has informed Yusuf of this divine choice:

Thus thy Lord will prefer thee and will teach thee the interpretation of events. (Yūsuf/6)

2: Ya'qub knows his understanding of the conspiracy (from the interpretations used in the verse), he knows that Yusuf's brothers are lying to him. Yusuf was not killed¹, therefore, he says:

And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (Yūsuf/18)

If he insists, they may go and finish the job i.e. they kill Yūsuf. Here, his only way is to express dissatisfaction and self-restraint: A patience that God helps them to wake up.

3: Ya'qub knows that this is not a simple incident; it is a process of

making Ya'qub's soul and a threat to create an opportunity for the continuation of prophecy. It is part of his trial, part of Yusuf's training and even his self-construction with separation from his father. It is the correction of the deeds of the brothers of Yusuf, as it is stated in the following verses:

and lo! he was a lord of knowledge because We had taught him; but most of mankind know not. (Yūsuf/68)

Evidence is that when the brothers told other story years later, Ya'qub repeated his first words:

(And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience!

I hope God will bring them all back to me:

It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise. (Yūsuf/83)

As he states in the following verses, and speaks of God's care for him: I know what you do not know: and I know from Allah that which ye know not. (Yūsuf/86)

4: Ya'qub cannot send anyone outside the family to investigate because he knows that he cannot express his protest decisively to his children and others. They did not return immediately on the day after throwing Yusuf in the well. They returned at night so that it would not be possible to go and find Yusuf. He must act in such a way as not to be blamed in this family dispute and not to be blamed by the infidels and the enemies of the family of Ya'qub. When Ya'qub says that I only complain to God is related to the following aspects:

He said: I expose my distress and anguish only unto Allah, and I know

1. See: Al-Furqān, 1434: 14/355.

from Allah that which ye know not. (Yūsuf/86)

There are two points in this verse:

1) One is that I cannot tell my secret and problem to others, I can only take this complaint of my grief to God.

2) Another is that he says this at the end of the story. In the beginning, he did not even say the same sentence. It is a strange story.

5: For Ya'qub suffering of knowing and not knowing is suffering of waiting, a suffering that is the worst suffering. He knows that Yusuf was not killed and they are lying. He keeps asking himself if he is alive: where is he and how he is: and said: Alas, my grief for Joseph! (Yūsuf/84)

Ya'qub's grief was more of a waiting pain. If he did not know he was alive, he would forget after a few years, but all the evidence showed that he was not killed and that he was in the same pain. On the other hand, he regretted Yusuf's future position. He was not alone in his personal and emotional suffering; he feared that the position of the Israelites would be ruined by this act of the brothers, while he always expressed his anger: And his eyes were whitened with the sorrow that he was suppressing. (Yūsuf/84)

Hence, if Ya'qub weeps like this in the face of the disappearance of a very beautiful and intelligent child, he will still weep in old age and suffer from blindness, so because of the expression of this emotion, this crying is not incompatible with "Beautiful Patience". No, his crying does not mean that he is not patient and is ungrateful to God or has complained to the people. Therefore, the story of Prophet Ya'qub has special conditions, under which his beautiful patience must be understood in view of all his issues. He has suffered a great test and has been

plotted by his ten other children and it is not possible for him to stand up against them openly and get help from others. He wants to protect the honor of his sanctuary and the secrets of the house of prophecy, not the anger and punishment of his conspirator children. And not shouting out to take advantage of it. Therefore, he is very patient; he has no objection to God. He must be burnt and wait: And his eyes were whitened with the sorrow that he was suppressing.

Inevitably, he surrendered to divine judgment. He thought to himself that only with "Good Patience" can he come out of this great test proudly. Therefore, he said: "So wait well": Patience is beautiful! Winning this test requires the best patience!

Fourth: Critique of the second theory

But the important drawbacks of this theory are:

1: when the Prophet raises a value, seeks help, and repeats it, the reason is that his request has been granted.

2: Ya'qub is not blamed for his cries and sorrows.

3: in the story of Ya'qub, four characters (Adam, Moses, David and Jonah) are used directly and indirectly that they did not get a passing score against the divine teaching or test but in the case of Ya'qub such provisions are not used. He does not face the slightest rebuke or disapproval of God in the request for beautiful patience ... so his comparison with those four people seems unjustified.

4: Some interpretations are used from the verse itself, in which Ya'qub adhered to his slogan, which has been interpreted as Kazīm. There is a difference between Kazīm and Kazīm and Makzūm. Kazīm is someone who

pours his grief inside himself, and does not express it to others. Kāzīm is the one who overcomes his anger with his will. But Makzūm is someone who has an objective description, someone who is in a difficult situation and is so overwhelmed that he cannot do anything (Farāhīdī, nd: 5/345; Asās al-Balāghah, nd: 545). Therefore, "Kāzīm" is the one who swallows his anger; but "Makzūm" is someone who is in the throes of hardship (Full of calamities) (Bahraini, Majma' al-Bahrain: 6/154) and some of them basically consider the same meaning of imprisonment and detention [without the word anger]. They believe that "Makzūm" means someone who has been deprived of control over his affairs. (Ṭabrasī, nd: 10/511).

5: Expressing grief is not against patience. Tragedy is always sorrowful, and the manifestation of this sorrow is humanly desirable; if someone does not do it, they say he is not human. It is wood and stone. The children objected to Ya'qub's crying because the more he cried, the more it was an emotional reaction to their behavior. They were afraid that their father would be lost and that they would be responsible for it. They felt this betrayal in their conscience every day.

6: If the Qur'an reminds the Prophet Muhammad (PBUH) of some of the prophets who were impatient and says to him: do not be like him (Yūnus that God does not even want to mention his name), then says:

But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair. (Qalam/48)

But he does not say such a thing about Ya'qub. Rather, He says that he is Kāzīm, that is, he pours his grief into himself and does not say bad things (Tha'ālabī, Al-Kashf wa al-Bayān, nd: 5/247.)

قال قتاده: كظيم: تردد حزنه في جوفه و لم يتكلم
بسوء.

As if they could not wait for some of the prophets such as Moses, who couldn't be patient in the story of Khidr. In the same story, Ya'qub also speaks about sorrow, grief, and complaint to God:

And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing. They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish! He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not. (Yūsuf/84-86)

Conclusion

The story of the prophets in the Qur'an is based on modeling and familiarity with their spiritual experiences for other audiences; we should not see this story in the time and place of the past. However, these prophets had different ups and downs in their lives and perceptions of revelation, such as what Lot and Abraham had at the same time in dealing with Lot's people, or what Aaron and Moses had in dealing with deviation of Samaritan. Or he had an esoteric experience of appearance and interior, like Khidr and Musa, one of whom saw the issues behind the scenes and the other the issues of appearance. Therefore, what is left of their states in the words of revelation is all in order to explain the way and show the natural difference between the prophets with different inner experiences. Prophets, who, in spite of their infallibility in carrying out their main mission, had different ranks and degrees in understanding their revelation, qualities

and personal life. And all their actions and qualities were not evaluated from the same divine point of view, but this does not mean that Ya'qub did not wait patiently in this hard and heavy test. Ya'qub's hardship and heaviness, which was an inner pain and a hard expectation that lasted for several decades, and although he had more or less (according to that dream: O my little boy, don't tell your dream to your brothers) saw the future of Yusuf, but he was waiting for him. Therefore, sometimes in the long path of life, he was faced with stress and a feeling of loneliness; so, it is natural to accept that Prophet Ya'qub, by suppressing his anger for his conspirator children and keeping the secrets of prophecy and not revealing it to the people in practice, he has had all the conditions of beautiful patience. Therefore, the report of his patience in the Qur'an is a confirmation of this method of patience and a model of the perfect patience in such circumstances, because in the explicit expression of the Qur'an, the believers are invited to be patient with the behavior of the prophets in view of the differences in these scenes. And the patience of Prophet Ya'qub in this regard can be considered one of the most amazing ways of life with all its features. Therefore, the message of this story to today men is a good news of successfulness if they do patience against calamities and problems of life, especially family problems, as patience is the suffering of family strife and collective conspiracy and sometimes self-restraint in the face of lies and deception and showing truth and righteousness.

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