

Mercy and benevolence in Islamic legislation Dr. Ahmed 'Abdullah Mohammad Al-Majayishi*

Access Search in 8/02/1447



Approved for publication in 10/03/1447

ملخص البحث:

الرحمة والإحسان في التشريع الإسلامي

يستكشف هذا البحث مفهومي الرحمة والإحسان كمبادئ أساسية في التشريع الإسلامي. ويُبرز أن الله سبحانه الرحمن الرحيم، وأن قيمتي الرحمة والإحسان متأصلة في جميع جوانب الدين، من العقائد إلى الشعائر والمعاملات الاجتماعية. ويُوصف القرآن الكريم بأنه مصدر رحمة للبشرية جمعاء، والنبى محمد صلى الله عليه وسلم أرسل رحمة للعالمين. ويُبرز البحث الرحمة الإلهية والإحسان، بما في ذلك أسماء الله وصفاته التي تؤكد على اللطف والعفو. كما يبحث في كيفية انعكاس الرحمة في الأحكام الإسلامية، مثل تدرج نزول التشريعات، مما يُسهّل تطبيقها، ومرونة الأحكام. كما يُركز البحث على مظاهر محددة للرحمة في الفقه الإسلامي، بما في ذلك الصدقة والزكاة، ورعاية الأيتام، ومساعدة المديونين. بالإضافة إلى ذلك، يُسلط الضوء على التيسير في العبادات، مثل جواز التيمم عند عدم توفر الماء، وقصر الصلاة. وفي القوانين الجنائية، يُظهر التركيز على العفو قبل إقامة العقوبات الشرعية، ويشير إلى الحكمة من تشريع هذه العقوبات مما يظهر طبيعة الإسلام الرحيمة. إجمالاً، تخلص الدراسة إلى أن الرحمة والإحسان جزء لا يتجزأ من الشريعة الإسلامية، وينبغي أن يكونا هدياً للمسلمين في تعاملاتهم اليومية. الكلمات المفتاحية: الرحمة؛ الإحسان؛ التشريع الإسلامي؛ المغفرة؛ الفقه.

Abstract:

This paper explores the concepts of mercy and benevolence as foundational principles in Islamic legislation. It highlights that Allah, the Most Merciful, has embedded these values in all aspects of the religion, from beliefs to rituals and social dealings. The Qur'an is described as a source of mercy for all humanity, and Prophet Muhammad is sent as a mercy to the worlds.

The study outlines divine mercy and benevolence, including God's names and attributes that emphasize kindness and forgiveness. It further examines how Islamic rulings reflect mercy, such as the gradual revelation of laws, making them easier to adopt, and the flexibility in rules for those.

* Associate Professor, King Abdulaziz University, Jeddah, Saudi Arabia.

The paper also focuses on specific manifestations of mercy in Islamic jurisprudence, including charity (zakat), the care for orphans, and debt relief for those in need. Additionally, it highlights the leniency in worship practices, such as allowances for purification with dust (tayammum) when water is unavailable, and the shortening of prayers.

In criminal laws, the emphasis on forgiveness before legal punishments are enacted demonstrates Islam's merciful nature. Overall, the study concludes that mercy and benevolence are integral to Islamic law and should guide Muslims in their daily interactions and implementation of religious duties.

Keywords: Mercy; Benevolence; Islamic Legislation; Forgiveness; Jurisprudence.

Introduction

Allah is the Most Merciful (Alrahman Alrahim), He wrote mercy upon Himself, and His mercy expanded everything. Allah revealed the Qur'an as a mercy to people, Allah said:

﴿الْم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾﴾ [لقمان: ١-

[٣

His Messenger Muhammad (peace and blessings of Allah be upon him) sent mercy to creation, Allah said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾﴾ [الأنبياء: ١٧]

Therefore, the legislation of this religion, guaranteed by the Holy Quran and Hadith, is all just and merciful.

first topic :mercy and divine charity:

Allah named himself with a number of names that include mercy and charity and indicate them, it is his names the Most Merciful (Alrahman), the Gracious (Alkarim), and others. Every mercy descended on the servants in their year or their own is from Allah alone, and no one can hold it or prevent between the servants and them, Allah said:

﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا﴾ [فاطر: ٢]

Allah blessed all the worlds with their creation, livelihood and management of their affairs, he is the Lord of the worlds, and from this charity blessings of all kinds, large and small, and this charity was not specialized in the two weights of the believers, but included them and the uncle of the disbelievers and tyrants also as Pharaoh and Haman and Qarun, as the people of Qarun said to him:

﴿وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾ [الْقَصص: ٧٧]

It is from God's mercy and general benevolence to all people that repentance is available to all of them, Allah said:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى﴾ [طه: ٨٢]

The call of the disbelievers to repentance came in particular with the promise of forgiveness, Allah said:

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ﴾ [الأنفال: ٣٨]

There are many texts in which the promise to the penitents to forgive sins, win Paradise and other aspects of charity and honor for them, and the most general of this is the words of Allah:

﴿فَأَمَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ﴾ [الْقَصص]

[٦٧ :

Alfalah is the victory of man by achieving his goals and requirements in this world and in the hereafter.

One of the most impressive hadiths that show mercy and charity is the saying of the Prophet Muhammad: "Allahmade mercy a hundred parts, and he held ninety-nine parts with him, and he sent down one part into the earth, and from that part the creation is compassionate, until the mare lifts her hoof from her child for fear that she will injure him" (Al-Bukhari, 1998, p. 1163)

(جعل الله الرحمة مائة جزء، فأمسك عنده تسعة وتسعين جزءا، وأنزل في الأرض جزءا واحدا، فمن ذلك الجزء يتراحم الخلق، حتى ترفع الفرس حافرها عن ولدها خشية أن تصيبه).

It is from mercy and divine charity that Allah commanded His servants to pray and promised them an answer, and Allah said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠]

This is not specific to Muslims, but even the infidels Allah answers their supplications in harm and distress, Allah said:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهُهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾﴾ [الإِسْرَاءُ : ٦٧]

It is mercy and charity for Muslims to guide them to faith in the beginning, as it is charity and grace from Allah, as Allah said:

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَمَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾﴾ [الحُجُرَاتُ : ١٧]

From mercy and charity to Muslims, what Allah appreciates and decrees from calamities and afflictions that descend on them, in which atonement for their sins and elevation of their degrees, the Prophet Muhammad said: «What befalls a Muslim from the monument or pouring or they or sadness or harm or grief, even the thorn is complained about except that Allah expiates it from his sins» (Al-Bukhari, 1998, p.1109)

(ما يصيب المسلم من نصب ولا وصب ولا هم ولا حزن ولا أذى ولا غم، حتى الشوكة يشاكها إلا كفر الله بها من خطاياها).

Patience in the face of these calamities has many virtues and great rewards, including what Allah says:

﴿وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ﴿١٥٦﴾﴾
 وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
 وَأُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾ [البَقَرَةُ : ١٥٥ - ١٥٧]

The second topic: the general manifestations of mercy and charity in Islamic legislation:

First Requirement: Graduation in Legislation:

The entire Islamic religion was not revealed at once, but its legislation and rulings were revealed through the Qur'an and Sunnah scattered over the duration of the life of the Prophet (peace and blessings of Allah be upon him) after the mission, that is, during twenty-three years, and in that confirmation for them on the one hand, and preparation for their souls to accept and comply with legislation on the other hand, Allah said:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ ۚ

فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ [الفرقان : ٣٢]

Mercy here appears in the fact that if the Qur'an had been revealed in its entirety and its legislation and rulings had been revealed at once to creation, the implementation and compliance of all these rulings would have been very heavy on them, but when the rulings were revealed sporadically during that period, it would have been easy for them to comply and implement them little by little. (Al-Raazi, 1999, p. 457).

This type includes: Gradual prohibition of alcohol in early Islam, (At-Tirmizzi, 2000, p. 687) as well as gradation in the premise of prayer and fasting as will come in the second requirement of the third section, and notes that this gradation included duties imposed gradually, and included taboos prevented gradually, but included gradation religion of Islam whole. People at this time, in every society and country can benefit from this gradient in the following respects:

1. Parents in raising and guiding their children (Madaminovna, 2022)
2. Teachers and educators in education and guidance (Kubat, U. 2018)
3. Calling non-Muslims to Islam (Haroon, Ikramullah, Khan, Akbar, 2021)
4. Dealing with new Muslims, gradually with them in learning Islamic duties, and gradually urging them to leave what they are used to from the taboo (Kasim, Hamid, Jemali, 2017)
5. Application of Islamic legal hudud (Siregar, 2015)
6. Converting conventional banks into banks that comply with Islamic Sharia (Abdullah, 2022)

There is no doubt that dealing with this for all, based on the mercy of Islamic law spreads harmony in societies, reduces conflicts and differences, and develops peace and coexistence among the members of the country and the same society.

The second requirement is facilitation and mitigation in legislation:

The whole religion of Islam is easy and the laws of Islam and its costs are in people's ability and they can do it, and there is nothing wrong with them and do not hurt them, Allah said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ [الحج : ٧٨]

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ [البقرة : ٢٨٦]

The Prophet Muhammad (peace and blessings of Allah be upon him) said: "Religion is easy" (Al-Bukhari, 1998, p.31).

«إِنَّ الدِّينَ يُسْرٌ»

With this ease, which is rooted in Islamic law, Allah has had mercy on His Muslim servants by relieving them of conditions where there is a greater possibility of hardship on them, such as illness, old age, travel, coercion, error and forgetfulness for men and women, and in conditions specific to women such as menstruation, postpartum, pregnancy and breastfeeding.

The third requirement: writing and multiplying good deeds:

One of the manifestations of charity in Islamic legislation: doubling good deeds, Justice is that in return for a good deed there should be a reward like it, but Allah benevolent from him and favors make the wage ten times and multiply it for whoever he wants, Allah said:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾ [الأَنْعَامُ: ١٦٠]

This is the origin, and Allah multiplies it for whomever He wants, as He said:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ [البَقَرَةُ: ٢٦١]

This multiplication to seven hundred times and more is not specific to spending and almsgiving but is general for all good deeds.

It is attached to this manifestation of charity that the concern for good writes a complete good even if its owner does not do it, and I wonder that the concern for the bad writes a complete good deed if he leaves it for the sake of Allah a favor and charity from our generous God, so Ibn Abbas (may Allah be pleased with him) reported from the Prophet (peace and blessings of Allah be upon him) in what he narrated from his God who said: He said: "Allah wrote good deeds and bad deeds, and then between that, those who are good and did not do them, Allah wrote them for him with good deeds. If he is the one who does it, then his work is written by Allah for him by ten good deeds to seven hundred times, to many times, and those who are bad and do not do it are written by Allah for him with perfect good deeds, and if he is them by it, then their work is written by Allah for him by one bad thing." (Al-Qushayri, 1998, p. 77).

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم فيما يروي عن ربه عز وجل، قال: (إن الله كتب الحسنات والسيئات، ثم بين ذلك، فمن هم بحسنة فلم يعملها كتبت له عنده حسنة كاملة، فإن هو هم بها فعملها كتبها له عنده عشر حسنات، إلى سبعمائة ضعف، إلى أضعاف كثيرة، ومن هم بسيئة فبم يعملها كتبها له عنده حسنة كاملة، فإن هو هم بها فعملها كتبها له سيئة واحدة).

This appearance is also attached to the legitimacy of naafil, there is hardly a door of goodness and the obligatory laws of Islam except in which there are naafil and volunteers, and these naafil are a complement to the lack of obligations and duties, and an increase in wages and goods, the Prophet (peace and blessings of Allah be upon him) said: "The first thing that a slave will be held accountable for on the Day of Resurrection is his prayer, and if it is found complete, it is written perfectly, and if something detracted from it, he said: See if you will find someone who volunteered for him, who would complete for him what he had lost from his volunteering, and then all the other work would be done accordingly" (An-Nasa'i, 1999, p. 64).

قال رسول الله صلى الله عليه وسلم في الحديث القدسي: (إن أول ما يحاسب به العبد يوم القيامة صلاته، فإن وجدت تامة كتبت تامة، وإن كان انتقص منها شيء، قال: انظروا هل تجدون له من تطوع، يكمل له ما ضيع من فريضة من تطوعه، ثم سائر الأعمال تجري على حسب ذلك).

Fourth Requirement: Command of Charity

من مظاهر الرحمة والإحسان في هذا التشريع: أن الله كتب على عباده الإحسان إلى كل شيء، وفي كل شيء (ابن رجب، 1/380)، قال الله:

One of the manifestations of mercy and charity in this legislation is that Allah has written on His servants charity to everything and at everything (Ibn Rajab, 1/380), Allah said:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾ [النحل: ٩٠]

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [البقرة: ١٩٥]

قال رسول الله صلى الله عليه وسلم: (إن الله كتب الإحسان على كل شيء).

(Al-Qushayri, 1998, p.809)

Sometimes this benevolence is mandatory and mandatory, sometimes it is desirable and not mandatory.

It is obligatory charity: benevolence to parents and kinship to the extent that righteousness and relationship are obtained, charity to the guest

as much as his hospitality and honor are obtained, and it is desirable charity to volunteer charity and the like.

The third topic: the special manifestations of mercy and charity in legislation:

This Islamic legislation, which was legislated by our God, the Most Gracious, the Most Merciful is full of special manifestations of mercy and charity a number of which can be reviewed through the well-known chapters of jurisprudence and will be divided into two requirements:

The first requirement: manifestations of mercy and charity related to the provisions of zakat and alimony:

These chapters are singled out with an independent requirement in this paper, because zakat, almsgiving, and spending are based on mercy for others and charity to creation.

The Prophet (peace and blessings of Allah be upon him) said: "If a Muslim spends alimony on his family, it is charity" (Al-Qushayri, 1998, p. 388).

(إن المسلم إذا أنفق على أهله نفقة ، وهو يحتسبها، كانت له صدقة).

If a woman spends on her family members, she has a great reward (Al-Bukhari, 1998, p. 1063).

In zakat and almsgiving, charity for the poor and needy, by seeking to enrich them from poverty, and give them enough for their needs of food, drink, clothing and housing, and in this relief of their worries, and in order to achieve this. The first and the provider in giving them zakat and alms are the relatives of man, his neighbors and the inhabitants of his city and the evidence for this is that the Prophet Muhammad when he sent his companion Muadh bin Jabal to Yemen, ordered him to call its people to Islam, and then teach them the obligation of prayer and the obligation of zakat, and said to him in zakat and charity: "Teach them that Allah had imposed on them charity in their wealth, which will be taken from their rich and returned to their poor" (Al-Bukhari, 1998, p. 272)

The reward for giving charity to relatives is doubled, so when the Prophet Muhammad was asked about a woman spending on her husband and on orphans from her relatives, said: "She has two wages, the reward for kinship and the reward for charity" (Al-Bukhari, 1998, p. 286)

In zakat and almsgiving, the purification of the one who gives charity, Allah said:

﴿حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ

لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٣﴾ [التَّوْبَةُ : ١٣]

There are many texts in the Qur'an and Sunnah that indicate the virtues of charity and spending and read if you want the verses in Surat Al-Baqarah 261-277.

Among the mercy and charity in the legislation related to these chapters is the multiplicity and diversity of people whom Islam urges to be kind to, including:

Orphans: An orphan is a child who has lost his parents or lost his mother or father, and the orphan includes a bastard whose parents are not known, as Islam has special provisions and legislation that take care of the rights of these orphans.

Islam strictly forbids eating the wealth of orphans, and promises painful punishment for those who do so, Allah said:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

وَسَيَصْلُونَ سَعِيرًا ﴿١٠﴾ [النِّسَاءَ : ١٠]

When this verse was revealed to the Prophet Muhammad, he made it difficult for the Companions, where they isolated their food from the food of orphans, fearing for themselves from eating it, and they asked the Prophet Muhammad about it, and Allah told them that what was meant was to repair the orphans' money, and Allah revealed the other verse:

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ

يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢﴾

[البَقَرَةَ : ٢٢]

Allah commanded the reform of orphans in this verse, and this includes taking care of everything that makes them good members of their communities, whether they are infants by providing for the breastfeeding women even for a fee, and taking care of their nutrition and health at all stages of their childhood, and then paying attention to their education, upbringing and guidance in everything that benefits them in our world and the hereafter.

It also includes the order to reform them to take care of their money if they have money, such as that a member of his family dies and the orphan is his heir, inheriting from his estate, and such as bringing the orphan money as a gift or charity from a government agency, for example, or from a benefactor, here the one who handles the affairs of the orphan must save

these funds, and spend on the orphan as much as he needs, while developing these funds by trading them in a guaranteed trade in which profit prevails, and does not risk the orphan's money in A trade prone to loss and non-profit. The previous verse answered the question of the Companions, and explained that mixing with orphans in food or other is permissible in a way that does not harm orphans, because they are your brothers, and the brother would mix with his brother, and the reference in that to the intention and action, it is God's knowledge of his intention that he is a reformer for the orphan, and he has no greed for his money, if something enters it unintentionally, it was not okay, and Allah knew of his intention, that his intention to mix, reach to eat and eat it, that which is embarrassed and sinful, and "the means It has the provisions of the purposes", and this license and permissibility is a mercy from Allah and charity, and an expansion on the believers, otherwise if Allah wills, you will be forced not to do so, so you will be embarrassed and fall into sin and hardship.

Then I concluded the verse with the words of Allah

﴿إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [البقرة: ٢٢٠]

(Aziz) means: that he has full power, and oppression of everything if he wanted it, but nevertheless (Hakeem) means: does only what is required by his complete wisdom and full care, his pride does not contradict his wisdom.

The actions of Allah well as his rulings are subordinate to his wisdom, so he does not create anything in vain, but he must have wisdom, whether we know it, or we do not know it, as well as he did not legislate for his servants anything abstract from wisdom, so he does not order except what is in pure interest, or preponderant, and he does not forbid except what is corrupt Investigator or preponderant, for the fullness of his wisdom and mercy (Al-Saadi, 2000, p. 99).

The poor and needy: They are individuals who do not find for themselves and their families enough of the necessities of life, the most important of which are food, drink, housing, clothing and treatment, they may find half of what is enough for them or less or more, but no matter how much money they have, it does not cover all those needs.

These poor and needy are the first categories of those who deserve zakat (Surat Al-Tawbah: 60), and if combined with this description that they are orphans or widows, they were first and more deserving than others.

The poor and needy give them enough money, or provide them with suitable housing, either as their own property and that is the best and the greatest

reward, or provide them with suitable housing for free, or at a symbolic price, or help pay the rent of the house.

The poor and needy should also be helped to pay the bills for necessary services such as electricity, water, etc., and these services vary in their availability for free or not from one country to another, taking this into account, and the services vary in their importance from one family to another, from families from their work and material income or studying their children via the Internet (online), so paying the bills for these services is necessary for them.

It is good to study the conditions of poor families, and this has several benefits: one of which is to know the real poor from the lying beggars, so that alms and zakat reach those who deserve it, and to discover the causes of their poverty, and thus address what is possible of these reasons to reach them to wealth and self-sufficiency.

For example, if the reason for the poverty of a family is the retirement of their breadwinner from work or his disability that prevented him from working, then one of his family members can be qualified to work by engaging in the training that qualifies him for that, and if the reason for their poverty is ignorance, as if they live in an educated society and its jobs require scientific degrees, then care is taken to educate the children of poor families until they obtain the required scientific certificates, and then to suitable jobs and they spend on their families, and Islam urges to help such people (Al-Bukhari, 1998, p.477).

Some families may have the ability to work in trade, but they do not have sufficient capital, so they help to obtain self-sufficiency either by giving them capital charity and assistance to them, or by lending them that amount without taking an increase on them, or by entering with them into a partnership contract with what is called in Islamic jurisprudence the Mudaraba and Al-Qirad Company, with an emphasis on not exploiting their need and poverty to harm them in this contract, and Islamic law has urged such (At-Tirmizzi, 2000, p.454)

Debtors: They are those who have debts to others and they are among the categories eligible for zakat (Surat Al-Tawbah: 60), this type of people deserve help, especially if they borrow money for necessities or important needs for them or their families (Al-Bukhari, 1998, p. 410), they are not like those who owe appearances and extravagance.

If debtors find it difficult for them to pay the debt, whether their debts are to individuals, the government or to financing bodies, the creditors should relieve them, either by giving them a longer period and an additional period to repay without increasing the amount, because this is riba that is forbidden by the Qur'an, Sunnah and the consensus of Muslims, or by

reducing the amounts claimed, or by dropping the entire debt from them, all of which is urged by Islam, and it is even charity, Allah said:

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ

تَعْلَمُونَ ﴿٢٨٠﴾ [البقرة: ٢٨٠]

Also, those who are financially able should help them either from zakat or charity and pay their debts in whole or in part, especially if they are imprisoned in prisons for these debts and are unable to pay them, and it should be noted that the prisoner of these may have a family who is responsible for them, so they are affected by his imprisonment financially and morally, and this reflects negatively on them from the social and psychological aspects, and his children may not find anyone to guide and educate them, they are lost and deviate behaviorally and morally, and in order to avoid these negatives, the Qur'an made debtors one Categories eligible for zakat (Surah Al-Tawbah: 60).

The second requirement: manifestations of mercy and charity related to the rest of the chapters of jurisprudence:

A number of these manifestations can be reviewed through the well-known chapters of jurisprudence according to the order followed by Islamic jurists, as follows:

Among the manifestations of mercy and charity in the doors of purity:

1-The legality of purity in all its types of ablution, ghusl and tayammum is obligatory in what is obligatory and mustahabb in what is desirable, all of this is mercy and charity from Allah on His faithful servants, Allah said at the end of the ablution verse:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ

عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٠﴾ [المائدة: ٦٠]

This cleanses their bodies and protects them from all kinds of diseases and cleanses them of sins (Al-Tabari, 2001, p. 216).

There are many hadiths about the Prophet Muhammad showing the virtues of purity.

2-The legality of tayammum with dust is mercy and charity, as it is an alternative to purity with water in the smaller event and the largest event, so the place of ablution and ghusl is based on its conditions, and the legitimacy of tayammum is a blessing and mercy from Allah for this Muhammadan nation, so Jabir bin Abdullah Al-Ansari (may Allah be pleased with him) said: The Messenger of Allah (may Allah's peace and blessings be upon

him) said: "I was given five that no one gave them before me" and he mentioned of them, "The land made for me a good purity and a mosque. Anyone from my nation who realizes prayer prays anywhere" (Al-Qushayri, 1998, p. 211).

The Sahaabah (may Allah be pleased with them) knew the extent of this blessing as stated in the reason for the revelation of the verse of Tayammum (Al-Bukhari, 1998, p. 86).

3-Ruling that the origin of purity water and the legality of wiping over socks and barriers is mercy and charity.

Among the manifestations of mercy and charity in prayer:

1-Reducing the obligatory prayers from fifty to five, and this reduction in the act, and as for the reward, the reward remains the reward of fifty (Al-Bukhari, 1998, p. 617). This means that five times in terms of work, it is done five times a day, but fifty in reward and reward (Bin Hajar, 1959, p. 463).

2-Reducing the conditions and pillars of prayer when it is unable to do so (Al-Bukhari, 1998, p. 221) as well as the legality of the traveler's palace for quadruple prayer as mercy and charity from Allah, and the sick and the traveler are given the full reward like others (Al-Bukhari, 1998, p. 574).

3-Permission to combine prayers in travel, sickness, rain and fear as mercy and charity, and the Prophet did so in order not to embarrass any of the members of his nation (Al-Qushayri, 1998, p. 279) and if they knew that their Messenger had done so, it motivated them to do so.

Among the manifestations of mercy and charity in fasting:

1-Gradual imposition of fasting so that souls get used to it. When fasting was imposed at the beginning of Islam, it was on the choice of the taxpayer between fasting or breaking the fast and paying a ransom, which is food he gives to the poor, and then it was revealed after that during the period of obligatory fasting (Al-Qushayri, 1998, p. 441) .

2-Permission for those with excuses such as the sick, traveler, menstruating women to break the fast in Ramadan and leave fasting and then eliminate after that mercy and charity, and leave fasting for pregnant and lactating women and the great Sheikh and the elderly and the patient who does not expect recovery, Allah said in the verses of fasting:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ [البَقَرَةُ: ١٨٥]

3- If the fasting person eats or drinks forgetting that he is fasting, he has completed his fast, and his fast is valid (Al-Qushayri, 1998, p. 446).

4-Fasting has health benefits for humans (Kuchkarova, Baxodirova, Dauletmuratova, 2024). As well as social benefits, including the feeling of

the rich for the conditions of the poor, when they are hungry and thirsty (Shalihin, Sholihin, 2022).

Among the manifestations of mercy and charity in Hajj:

1-It is not obligatory in Umrah except once, and it is obligatory only on the one who can, but the one who is unable financially or healthily and physically is forfeited from the obligation, Allah said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران : ٩٧]

2-It is permissible to trade for pilgrims even though they came to Hajj to perform Hajj worship, which is the fifth pillar of Islam, but that does not prevent them from trading and investing, and this is mercy and charity in Islamic legislation, Allah said about that:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ [البقرة : ١٩٨]

3-There are provisions in the Hajj legislation for a category of people called (Al-Mohsar), and the confined is the one who could not reach the Hajj season on time, so that he had intended the Hajj and entered it, and moved towards Mecca and the holy sites, but obstacles prevented him from reaching, so he missed the Hajj, this has special provisions mentioned by Sharia scholars in the books of jurisprudence, and these provisions show mercy and charity in Islamic legislation.

4-The Pilgrims initiate the ransom and the obligatory and desirable guidance, which is related to multiple reasons, and the guidance is from the animal of cattle, which is camels, cows and sheep, and the ransom may be from sheep and may be from food, and all these foods of all kinds must be given first to the poor and needy, and then some of them may be eaten by their owner, and to give them to whomever he wants from his relatives, friends or others, and mercy and charity appear in that clearly, Allah said:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّن شَعْتِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا

لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ

التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَيَبْشِرَ

الْمُحْسِنِينَ ﴿٣٧﴾ [الحج : ٣٦ - ٣٧]

Among the manifestations of mercy and charity in the provisions of transactions:

1- Allah mocked the earth for people and commanded them to walk in it and eat of sustenance and good things, Allah said:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ
النُّشُورُ ﴿١٥﴾﴾ [النُّنُك : ١٥]

﴿فَأَنْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ﴾ [الْمُنْعَةُ : ١٠]

2- Allah has blessed mankind by harnessing what is in the heavens and the earth for them, and this includes types of food, drink, clothing, and benefits, all of which are permissible, except as forbidden by the law, Allah said:

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾﴾ [الْحَائِثِيَّة : ١٢ - ١٣]

3- It is also the Most Merciful, the Most Merciful and the good that the origin of people's transactions and customs is permissible, so what people deal with in terms of sale, rent, gift, agency, sponsorship and others is not forbidden except what is forbidden by Sharia (Ibn Taymiyyah, 2004, p.17).

4- Necessities permit prohibitions, so it is permissible for a person when hungry to eat a dead animal that has not been slaughtered (Al-Zarkashi, 1985, p.317). Allah said:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ
أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾﴾ [الْبَقَرَةُ : ١٧٣]

5- Islamic law urges the preservation and development of money and not to waste it, including the legalization of the provisions of financial quarantine on fools, and all of this is mercy and charity to people, it is a mercy for this type of people lest they waste their money and damage it, and in that charity to others who need to deal with those fools. Allah said:

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا
وَآكُسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾ [النِّسَاء : ٥]

In this verse it is forbidden to leave money in the hands of fools, and give them as much as they need, and foolish irrational man, who does not dispose of money well, and this prohibition and prevention for his own benefit and the interest of his family and society, the money if you say in the hands of people converged in material need, and became in severity and distress, and then they will need others, which may cause them to be blackmailed, exploit their wealth, and perhaps even control their country if they seek the help of their enemies, and this wisdom there is no wise economist The Qur'an preceded its statement and warning against it (Bin Ashour, 1984, p.234).

Among the manifestations of mercy and charity in family provisions:

1-Family life is based on affection, mercy and charity. Allah said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ [الرُّوم : ٢١]

2-If the divorce occurred, the husband was ordered to be kind to the wife during and after the period of waiting for the divorce. Allah said:

﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ [البَقَرَةُ : ٢٢٩]

3- If the divorce took place before intercourse and the dowry is not determined, then the husband must give the woman money, and this is part of the obligatory charity but if the dowry is specified, then the woman should be given half of it. Allah said:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً
وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُحْسِنِينَ﴾ [البَقَرَةُ : ٢٣٧ - ٢٣٦]

فَنِصْفُ مَا فَرَضْتُمْ ﴿[البَقَرَةُ : ٢٣٧ - ٢٣٦]

4- The Qur'an called on the husband and wife in case of divorce to pardon and charity. Allah said:

﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾ [البقرة: ٢٣٧]

5- The previous verse concluded with the conclusion and rulings of the previous family with a great divine commandment, it is the words of Allah:

﴿وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ﴾ [البقرة: ٢٣٧]

If the previous rulings contain wonderful manifestations of mercy and charity in the most difficult conditions of the family relationship, which is the case of separation, divorce and the end of the relationship between spouses, the reader and contemplator of other Sharia rulings related to family building and formation will find clearer and more manifestations.

Among the manifestations of mercy and charity in Felonies and Hudud Provisions:

1- Hudud and retribution are prescribed for judgment and objectives, including: purification of the offender and the criminal and expiation for his guilt (Al-Bukhari, 1998, p.1297).

2-Islamic law urges amnesty for hudud before raising it to rulers (As-Sijistani, 1999, p.615).

3-Allah urged people to pardon retribution where he said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ بِالْأَنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾ [البقرة: ١٧٨]

In the previous verse, several aspects of mercy and charity are shown:

Including that the previous nations did not have this integrated provision in the event of a murder incident, so the Jews had a project for them to retribution only, and retribution means killing the murderer, and the Christians had a project for them to pardon the murderer except as it was said, and the Nation of Islam, the nation of the Prophet Muhammad, choose between three things: retribution, blood money or pardon.

One of them is that the legality of pardon and blood money has worldly and eschatological benefits, as it includes the interest of the family

of the murdered, and the reward of pardon for killing the murderer in order to preserve his soul and soul.

One of the greatest of these mercy in the verse is to preserve the soul of the murderer, and to preserve his life after he deserved to take his life by retribution from him, and what mercy is greater than that? May the pardoned murderer repent and do good deeds that erase that heinous act when he killed the murdered. So pardoning him is mercy and absolute benevolence to him (Abu Hayyan, 2000, p.152).

Among the manifestations of mercy and charity are the provisions related to animals:

1-Islamic law forbids harming animals or preventing them from eating and drinking, and even a woman was tortured in hell because she forbade a cat from eating until she died of hunger (Al-Qushayri, 1998, p.922).

2-Islamic law forbids tying animals or birds to challenge and compete in throwing them and injuring them with arrows or bullets (Al-Qushayri, 1998, p.810).

3-Islamic law prohibits competitions and contests in wrestling, such as bullfighting, rams or roosters (As-Sijistani, 1999, p.371).

4-Islamic law urged feeding and watering animals, and it was even mentioned in the hadith of the Prophet Muhammad (peace and blessings of Allah be upon him) that a prostitute from the Children of Israel watered a dog that almost died of thirst, and Allah forgave her (Al-Qushayri, 1998, p.923).

5-If a person wants to slaughter an animal to eat it from what is permissible to eat, such as camels, cows or sheep, or he wants to slaughter a bird that is permissible to eat, such as chicken or pigeons, he must have mercy on him when slaughtering, by bringing out the animal's soul in the fastest and easiest way without torture and unnecessary pain (Bin Rajab, 1997, p.381). The prophet Mohammed (peace be upon him) said: (Al-Qushayri, 1998, p.809)

إِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيَرْحِ ذَبِيحَتَهُ""

Islamic jurists have devoted chapters in their books to the rulings on slaughtering and hunting, and many of these rulings emphasize mercy and charity to animals.

Finally, Islam urged charity to people, animals and birds, as the Messenger of Allah (peace and blessings of Allah be upon him) said: "No Muslim plants a plant or plants a seed, and eats a bird, a human being, or a beast, unless he has charity" (Al-Qushayri, 1998, p.635). When the Messenger of Allah (peace and blessings of Allah be upon him) was asked: If we have a reward for it? "In every wet liver there is a reward," he said.

One of the beauty and splendor of Islam is that it called people to mercy on all creatures of the earth, and the Prophet Muhammad said: "Have mercy on those on earth, so the One in the Heavens will have mercy on you" (At-Tirmizzi, 2000, p.448).

Conclusion

This study has demonstrated that mercy (rahmah) and benevolence (ihsān) are not merely peripheral virtues but foundational principles deeply embedded in the structure of Islamic legislation. Through an extensive exploration of divine attributes, legislative processes, and practical rulings across all branches of Islamic jurisprudence, it becomes evident that Islamic law consistently prioritizes compassion, facilitation, and the welfare of individuals and communities.

The gradual revelation of legal rulings, the multiple exemptions for those in hardship, and the emphasis on leniency in matters of worship and social dealings all affirm that mercy is a guiding objective (maqṣid) of Sharia. Moreover, Islamic injunctions regarding charity, orphan care, debt relief, and even animal welfare reveal a holistic system that seeks to uplift, protect, and dignify human and non-human beings alike.

In matters as diverse as family law, financial transactions, criminal justice, and ritual practice, Islamic legislation exemplifies divine compassion balanced with wisdom. The provisions that encourage pardon over retribution, facilitate worship during illness and travel, and promote charity to relatives and strangers alike are clear manifestations of a divine legal system rooted in mercy.

Therefore, understanding and applying Islamic rulings without recognizing their underlying spirit of mercy and benevolence would be incomplete and contrary to the intent of the Lawgiver. This calls for a renewed appreciation of these values in contemporary application of Islamic law, ensuring that justice is always tempered with compassion, and that legal implementation reflects the ethical essence of Islam.

Recommendations

1- Promote a Maqāṣid-Based Understanding of Islamic Law:

Scholars, educators, and students should be encouraged to study Islamic jurisprudence through the lens of its overarching objectives (maqāṣid al-sharī'ah), particularly the value of mercy, to ensure a balanced and compassionate application of rulings.

2- Emphasize Mercy in Legal Fatwas and Court Decisions:

Muftis and judges should incorporate the principle of mercy where applicable, especially in cases involving hardship or family disputes and aligning their judgments with the spirit of Islamic legislation.

3- Develop Educational Curricula Highlighting the Role of Mercy:

Islamic studies programs at all levels should integrate content that highlights the manifestations of mercy and benevolence across legal topics, cultivating a more humane and ethically grounded understanding of Sharia.

4- Strengthen Social Welfare Programs Inspired by Islamic Values:

Governments and Islamic organizations should enhance charitable and social welfare initiatives—such as zakat distribution, orphan care, and debt relief—guided by the Qur'anic and Prophetic emphasis on helping the needy with compassion.

5- Encourage Public Discourse on Compassionate Sharia:

Public scholars and preachers should actively communicate the merciful dimensions of Islamic law to correct misconceptions and showcase its relevance in addressing modern societal challenges with justice and empathy.

6- Support Contextual Ijtihad Based on Mercy and Ease:

Contemporary jurists should engage in contextual ijihad (independent reasoning) that upholds the principles of ease, removal of hardship and mercy.

References

- The Holy Quran.
- Abdullah, M. H. (2022). Conversion from Conventional Bank to Islamic Bank: Issues on Banking Operational Process (Doctoral dissertation).
- Abdullah, M. H. (2022). Conversion from conventional bank to Islamic bank: Issues on banking operational process (Master's thesis, Faculty of Islamic Economics and Finance, UNISSA).
- <https://e-ilami.unissa.edu.bn:8443/handle/20.500.14275/4929>
- Abu Hayyan, M. (2000) *Albahr Almuhit fi Altafsir*, vol.2 (Beirut -Dar Al-Fikr).
- Al-Bukhari, M. I. I. (1998) *Saheeh Al-Bukhari* (Riyadh: Al-Afkar Ad-Dawleeyah House).
- Al-Bukhari, M. I. I. (1998) *Saheeh Al-Bukhari* (Riyadh: Al-Afkar Ad-Dawleeyah House).
- Al-Qushayri, M. (1998) *Saheeh Muslim* (Riyadh: Al-Afkar Ad-Dawleeyah House).
- Al-raazi, M. (2000) *Altafsir Alkabir mafatih alghayb*, vol.24 (Beirut – 'iihya' Alturath Alearabii House).
- Al-Saadi, H. (2000) *Taysir Al-Karim Al-Rahman fi tafsir kalam Al-Mannan* (Beirut- Al-Resala Foundation).

- Al-Tabari, M. J (2001) *Jami' al-Bayan `an Ta'wil Aya al-Qur'an*, ed., Abdullah bin Abd al-Muhsin Al-Turki, vol.8 (Al-Gizah: Dar Hijr).
- Al-Zarkashi, M. (1985) *Al-Manthur fi alqawaeid alfiqhia*, vol.2 (Kuwaiti Ministry of Endowments).
- An-Nasa'i, A. (1999) *Sunan An-Nasa'i* (Riyadh: Ministry of Islamic Affairs, KSA, As-Salam House).
- As-Sijistani, A. D. S. (1999) *As-Sunan* (Riyadh: Ministry of Islamic Affairs, KSA, As-Salam House).
- At-Tirmizzi, M. (2000) *Jame' At-Tirmizzi*, 2nd ed. (Riyadh: Ministry of Islamic Affairs, KSA, As-Salam House).
- Bin Ashour, M. (1984) *Altahrir waltanwir*, vol.4 (Tunisian Publishing House – Tunisia).
- Bin Hajar, A. (1959) *Fath al-Bari bisharh Sahih al-Bukhari*, vol.1 (Beirut-Dar Al-Maarifa).
- Bin Rajab, H. (1997) *Jamie Aleulum walhukm*, vol.1 (Beirut- Al-Resala Foundation).
- Haroon, H. A., Ikramullah, M., Khan, M. H., & Akbar, J. (2021). The Method Of Propagating Islam Among Non-Muslims And The Ratio Of Converts To Islam. *Webology* (ISSN: 1735-188X), 18(6). <https://doi.org/10.1016/j.heliyon.2022.e10977>
- Ibn Taymiyyah, A (2004) *Majmue Alfatawaa*, vol.29 (King Fahd Complex for the Printing of the Holy Qur'an - Medina - Saudi Arabia).
- Kasim, A. Y., Hamid, S. A., & Jemali, M. (2017). Pengajaran Akidah dalam KalanganMualaf di Institut Dakwah Islamiyah PERKIM: Teaching of Islamic Faith (Akidah) among New Converted Muslim in Islamic Propagation Institute (PERKIM). *Perspektif Jurnal Sains Sosial Dan Kemanusiaan*, 9(3), 89-100. <https://ojs.upsi.edu.my/index.php/PERS/article/view/1770>
- Kasim, A. Y., Hamid, S. A., & Jemali, M. (2017). Teaching of Islamic faith (Akidah) among new converted Muslims in Islamic Propagation Institute (PERKIM). *Perspektif Jurnal Sains Sosial Dan Kemanusiaan*, 9(3), 89–100. <https://ojs.upsi.edu.my/index.php/PERS/article/view/1770>
- Kubat, U. (2018). Identifying the individual differences among students during learning and teaching process by science teachers. *International Journal of Research in Education and Science*, 4(1), 30-38. DOI:10.21890/ijres.369746
- Kuchkarova Lubov Salijanovna, Baxodirova Marxabo qizi, & Dauletmuratova Aygerim Gabitovna. (2024). Types of Fasting and Their Role in Health Benefits. *EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE*, 4(2), 62–65. Retrieved from <https://www.inovatus.es/index.php/ejmmp/article/view/2406>
- Madaminovna, J. K. (2022). Factors affecting the complete education of a child in the family. *NeuroQuantology*, 20(15), 6750. DOI:10.48047/NQ.2022.20.15.NQ88674

- Shalihin, N., & Sholihin, M. (2022). Ramadan: the month of fasting for muslim and social cohesion—mapping the unexplored effect. *Heliyon*, 8(10). <https://doi.org/10.1016/j.heliyon.2022.e10977>
- Siregar, H. B. (2015). Lessons Learned from the Implementation of Islamic Shari'ah Criminal Law in Aceh, Indonesia. *Journal of Law and Religion*, 24(1):143-176. doi:10.1017/S074808140000196X