
MERCY (RAHMAH) AS THE PRELUDE TO ISLAM

Mohammad Manzoor Malik¹

ABSTRACT

Mercy is central to the very identity of Islam, yet this is not often recognized by theologians and scholars. This paper will demonstrate that the idea of mercy is important as a prelude to the understanding of Islam and an interpretation of its teachings. This important role of mercy is evident in Islam's primary sources – the Quran and the Sunnah – and is not contingent on political, social, or historical contexts. It is well recognized that the proper comprehension of Islam hinges on grasping the attributes of God, his divine message, and the character of his messenger. But what is often overlooked is that these aspects are fundamentally rooted in mercy. Islam encourages its followers to cultivate merciful virtues. It emphasizes that the compassionate nature of the faith should always precede the understanding and interpretation of its teachings. As a result, Muslims are encouraged to nurture a compassionate self, foster a benevolent mindset and approach, and anchor their religious obedience in the spirit of mercy. While followers of Islam are responsible for upholding this ethos, external observers too should try to view the religion fairly based upon this recognition of the centrality of mercy.

Keywords: Islam; Quran; Sunnah; Mercy; *Rahmah*

Introduction

Numerous understandings of Islam exist due to the varying perspectives held by its followers. As various cultures have encountered the teaching of Islam, this has given rise to various differences in the manner in which it is lived and practiced. There are traditionalists, conservatives, revivalists, modernists, fundamentalists, and liberals. On the other hand, Islam is considered the fastest-growing religion. But yet, at the same time, it faces two internal challenges: the internal challenge which involves the strife among Muslims, which is mainly political and sectarian. And the outside challenge, where the teachings of Islam are distorted by its detractors leading to Islamophobia in some countries where Muslims live as minorities. Hence, it is essential for both those within and outside the realm of Islam to strive to comprehend the essence of Islam.

Islam entails the act of embracing faith and submission to God. While becoming a Muslim may appear straightforward, it raises a crucial question: Does the one who submits to God truly grasp his message without contemplating the greater purpose behind his will? An answer to this vital question must be sought directly from the primary sources of Islam as the authority rather than relying on social constructs that could potentially lead our interpretations astray.

The ultimate authority in Islam resides solely with Allah and the Prophet. When it comes to setting good examples, the most admirable ones are the companions of Prophet Muhammad. Religious scholars who possess deep knowledge of sacred texts are intellectual guardians of the religion. However, the ultimate authority rests with Allah and the Prophet. As such, the Quran and Sunnah remain the fundamental sources of Islam, and any understanding or teachings attributed to the religion must align with these two sources. Referring to the Quran and Sunnah is essential to authenticate the faith and resolve scholarly disputes and conflicting interpretations.

Given that the Quran and Sunnah are texts that permit interpretations, scholars may find themselves free to grasp and construe them in numerous manners, adhering to methods that are deemed acceptable within their

purview. Nonetheless, it is of paramount importance to attain a thorough and all-encompassing comprehension of the essence of all the contents of the Quran and Sunnah. This should be accompanied by an introductory notion or prelude that imparts lucidity and viewpoint, capturing the fundamental essence of the religion.

There are many misrepresentations of Islam in today's media. Merely quoting a verse from the Quran or reading a chapter is insufficient for comprehending God's intent. The same goes for the texts of Sunnah. A prelude is needed to understand the entirety of the Quran and Sunnah that shape Islam as a religion. The researcher believes Mercy (*Rahmah*) is this prelude, and the paper will delve into an in-depth explanation of this concept, aiming to provide valuable insights to readers. Furthermore, comprehending Islam does not rely on the history of Muslims, nor is it contingent on any other perspectives that may be political, social, psychological, or anthropological. To understand Islam, there is a direct path that involves understanding God, his word, the mission of his Prophet, and the virtues sought in his followers. The subsequent exploration of these aspects presented sequentially, will establish a prelude to Islam as mercy.

Nature of God

To comprehend the essence of Islam and gain insight into the religion, one must first grasp the fundamental aspect of understanding the nature of God, who is the source of its revelation. By delving into the nature of God, one can attain a more profound comprehension of his message and the purpose behind its communication. However, the Quran states, "No human vision can encompass Him..."² Therefore, the question persists: How can one grasp the nature of God? The answer lies in the primary sources – the Quran and Sunnah – as the Quran is the divine word of God. Therefore, it is evident from the Quran that Islam, a monotheistic religion, centers on the belief in a singular, all-powerful deity known as Allah as the Quran mentions, "And Your God is the One God: there is no deity save Him, the Most Gracious, the Dispenser of Mercy."³ Understanding God can be derived from the significance of his

attributes (*sifat*), which also serve as his names (*asma*) that offer insights into his divine nature. There are two primary names of God, *Allah* and *Ar-Rahman* (Most Merciful); as the Quran states, “Call upon Allah or call upon the Most Merciful. Whichever [name] you call – to Him belong the best names”.⁴ The rest of the names refer to the primary names. All chapters of the Quran, except for one, commence with the verse “In the name of God, the Most Compassionate, the Most Merciful.”⁵ The Quran extensively portrays God’s attribute of mercy in various morphological forms, and among his all attributes the Quran states God “... has willed upon Himself the law of mercy ...”.⁶ The contrasting quality to mercy is wrath (*gazab*). Yet, the prophetic narration reassures us that when Allah created all beings, He inscribed in the Book, which resides with Him over His Throne: ‘Verily, My Mercy prevailed over My Wrath.’ Regarding bestowing mercy to humankind, the Quran states, “... Truly God is Gentle and Compassionate to mankind”.⁷ And to those who may have sinned, the Quran states, “Say: “[Thus speaks God:] ‘O you servants of Mine who have transgressed against your own selves! Despair not of God’s *Mercy*: behold, God forgives all sins - for, verily, He alone is much-forgiving, a dispenser of mercy!’”.⁸

The merciful nature of God extends beyond humanity; it finds mention in the Quran, where God declares, “... My mercy encompasses everything ...”.⁹ This mercy, according to the Quran, is manifested in natural phenomena and the design of the world; the Quran states, “And it is He who sends down rain after [men] have lost all hope, and unfolds His *mercy* [thereby...”¹⁰ and “For it is out of His *mercy* that He has made for you the night and the day ...”.¹¹ The righteousness and piety observed among people are bestowed by God’s favor and mercy, as explicitly stated in the Quran, “... And were it not for God’s favor upon you and His *mercy*, not one of you would ever have remained pure...”.¹²

Furthermore, the source of mercy, evident in human beings and all living creatures, originates from God. He has instilled the attribute of mercy within his creation, yet the extent of this mercy is incomparably smaller than what God has reserved for himself. The prophetic narration

states it thus, “Allah divided mercy into one hundred parts. He kept ninety-nine parts with Him and sent down one part to the earth, and because of that, its one single part, His Creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it”.¹³

Salvation through the Mercy of God

Salvation is a central aim in almost all religious traditions. Islam, too, promises salvation to its followers. The Quran imparts divine commandments to guide humanity toward goodness and away from evil. Nevertheless, the ultimate salvation lies within the boundless mercy of God. He forgives whomever he deems fit, elevates the status of the obedient, and grants salvation through his unfathomable mercy. A concise Prophetic narration encapsulates this profound truth.: “The deeds of anyone of you will not save you (from the (Hell) Fire)”. They said, “Even you (will not be saved by your deeds), O Allah’s Messenger?” He said, “No, even I (will not be saved) unless and until Allah bestows His *Mercy* on me...¹⁴ This is further mentioned in the Quran as it states, “Upon him who shall be spared on that Day, He will indeed have bestowed His *mercy*: and this will be a manifest triumph.”¹⁵

Nonetheless, the essence of Islam lies in its transformative power, imparting meaningful change in a person’s life by fostering a belief in a specific worldview, guiding righteous actions, and devout worship of God. Ultimately, all these aspects converge to bring about salvation, eventually bestowed by God’s mercy. The Quran acknowledges, “Now as for those who have attained to faith and done righteous deeds, their Sustainer will admit them to His *mercy*: that will be [their] manifest triumph!”¹⁶ and “And as for those who have attained to faith in God and hold fast unto Him - He will enfold them within His *mercy* and bounty, and guide them unto Himself by a straight way.”¹⁷ Furthermore, “Hence, [O believers,] be constant in prayer, and render the purifying dues, and pay heed unto the Apostle, so that you might be graced with God’s *mercy*.”¹⁸

Regarding this world, God's mercy is the means through which he saves people, as explicitly mentioned in the Quran, "And were it not for God's favor upon you, [O men,] and His *mercy* in this world and in the life to come, awesome suffering would indeed have afflicted you in result of all [the calumny] in which you indulge."¹⁹ Through his mercy, God leaves the door of repentance open for all, as the Quran states, "But as for him who repents after having thus done wrong, and makes amends, behold, God will accept his repentance: verily, God is much-forgiving, a dispenser of *mercy*."²⁰

God's mercy has consistently been the savior of his prophets, as evident in the verses: "And so, when Our judgment came to pass, by Our *mercy* We saved Shu'ayb and those who shared his faith,"²¹ and "whereas him (Lut) We admitted unto Our *mercy*: for, behold, he was among the righteous."²² The significance of mercy becomes apparent through the pleas of many prophets seeking God's compassion. For instance, Moses implored: "O my Sustainer! Grant Thou forgiveness unto me and my brother, and admit us unto Thy *mercy*: for Thou art the most merciful of the merciful!"²³ Even Adam and Eve acknowledged their sin and sought the mercy of God, saying: "The two replied: 'O our Sustainer! We have sinned against ourselves -and unless Thou grant us forgiveness and bestow Thy *mercy* upon us, we shall most certainly be lost!'"²⁴ The significance of seeking mercy is emphasized by God, who advises believers to implore for mercy as exemplified in the verse: "Hence, [O believer,] say: "O my Sustainer! Grant [me] forgiveness and bestow Thy *Mercy* [upon me]: for Thou art the truest bestower of mercy!"²⁵

The preceding discussion establishes the central importance of mercy. It shows that God possesses a merciful nature, and extends his mercy to humankind. God is the ultimate source of compassion. His mercy saved the prophets of the past, and similarly, future salvation of believers will also come through his boundless mercy. Consequently, God should be perceived as a compassionate and merciful being, and his words and deeds should be comprehended through the lens of mercy. Therefore, it becomes imperative for those seeking to understand God to recognize

this merciful nature, which can be achieved by comprehending Islam, primarily through his divine word, the Quran, a profound expression of his mercy.

The Quran as Mercy

Connected to the mercy of God, it becomes necessary to understand the reason for and the nature of his message, in other words, the Quran. As it describes itself, the Quran has been given through God's mercy and is itself a book of mercy. The Quran states, "Tell them (O Prophet!): 'Let them rejoice in Allah's *mercy* and mercy through which this (Book) has come to you. It is better than all the riches that they accumulate".²⁶ And the purpose of the revelation is so the mercy of God will grace people as the Quran states, "Why, do you deem it strange that a tidings from your Sustainer should have come unto you through a man from among yourselves, so that he might warn you, and that you might become conscious of God, and that you might be graced with His *mercy*?"²⁷ and "And this is a blessed Book We have revealed; therefore follow it and protect yourself (against evil), that *mercy* may be shown to you."²⁸ About the nature of the Quran, the Quran states "O Mankind! There has now come unto you an admonition from your Sustainer, and a cure for all [the ill] that may be in men's hearts, and guidance and *mercy* unto all who believe [in Him]".²⁹ Furthermore, "a clear evidence of the truth has now come unto you from your Sustainer, and guidance, and *mercy*."³⁰ About the verses of the Quran, the Quran states "a guidance and *mercy* for the doers of good."³¹

This above understanding of the Quran demonstrates that the reason for its revelation and the essence of its contents involves its essential merciful spirit and nature. Anyone engaging with the Quran should be capable of deepening their comprehension of it by viewing it through the lens of mercy.

The Prophet Muhammad

Aligned with the earlier discussion concerning God’s mercy and the merciful nature of divine revelation, it becomes imperative to examine how the role of the messenger, Prophet Muhammad. The Quran emphasizes that the nature of Prophet Muhammad and the purpose of his messengership is founded on mercy. The Quran states, “We have not sent you (O Muhammad) except as a *mercy* to all the worlds.”³² The mercy mentioned in this verse encompasses all humanity and the entire creation. The compassionate nature of the Prophet is evident in numerous prophetic narrations and teachings. Addressing the immediate audience of his message, the Quran states: “There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”³³ The collections of Prophetic narrations and his biographies contain numerous accounts of his merciful interactions with his disciples, wives, children, animals, and enemies. However, the most significant designation comes from the Quran, which proclaims him as the mercy to the worlds.

The declaration in the Quran that refers to the Prophet as “a mercy to all the worlds” establishes a fundamental principle for his mission and offers insight into how that mission should be interpreted. Consequently, the Sunnah, the secondary cornerstone of Islam following the Quran, must be interpreted through the lens of mercy. When approaching the understanding of both the Quran and the Sunnah, the term “mercy” must not remain a mere hollow term; instead, it should be treated with earnest consideration. It should also find practical manifestation across a wide array of applications, including social, economic, ethical, legal, and political spheres.

Mercy among the Believers

It now becomes imperative to examine the ideal qualities that Islam seeks in its followers and the character traits they ought to possess. Islam aims for its adherents to embody the quality of mercy. They are not only

expected to be merciful themselves but also to inspire and promote mercy among one another. This mercy is intended to encompass all of humanity. It is the sign of being among believers as the Quran states about them that they “enjoin upon one another compassion (*marhamah*)”³⁴ and they “hope for the *mercy* of God.”³⁵ In Islam, a reciprocal relationship exists between deserving of God’s mercy and showing mercy to others. The Quran states, “This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show *mercy!*”³⁶ One can merit God’s mercy by extending compassion to fellow human beings. In other words, God’s mercy is granted to an individual in accordance with how they have shown mercy to others. The Prophetic narrations attest to this claim. The Prophet said, “He who is not merciful to others, will not be treated mercifully.”³⁷; “... “He who shows no mercy to the people, Allah shows him no mercy”³⁸; and “Allah will not be merciful to those who are not merciful to mankind.”³⁹ It is narrated again in a precise and concise manner as “The compassionate One has *mercy* on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.”⁴⁰

This preceding discussion shows the necessity for followers of Islam to embody the spirit of mercy, in fostering and advancing a compassionate society. The interactions both within the Muslim community and with individuals outside it should be characterized by compassion and kindness.

Mercy as a Prelude to Islam and as a Guide to its Actualization

The essence of God within Islam is expressed through mercy. The Quran is referred to as a manifestation of mercy, the Prophet is sent as mercy, salvation is contingent upon God’s mercy, and Islam promotes the virtue of mercy in its followers towards all of humanity. It can then be concluded that Islam is synonymous with mercy, based upon the most trusted sources in the Quran and Sunnah.

Nevertheless, the Quran and Sunnah (the Prophet’s teachings) hold ultimate and foundational authority. They maintain their decisive role in

all aspects, including comprehending the genuine core of faith. Regardless of historical, political, geographical, social, or economic conditions, Islam's authentic comprehension and essence should remain unaltered. This unwavering foundation is grounded in the Quran and Sunnah, the primary sources. The Prophet said, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Prophet".⁴¹

In this reading, we can appeal to the authority of The Quran and Sunnah through its overarching theme of mercy. In this way, mercy is a prelude to our reading of the authoritative texts. This is extremely important in guiding the interpretation of Islam by its followers and in guiding the understanding of those outside of the Islamic faith.

Muslim history, and numerous cases of devout followers, sages, and saints within Islam exhibit the realization of Islamic mercy. These instances highlight how adherents who revere God and comprehend the compassionate spirit of the religion have both realized and continue to realize the mercy inherent in Islam. Nonetheless, history has documented many instances of violations of this principle. This is evidenced by instances of violence within Muslim communities, elevated levels of corruption in several Muslim nations, and the prevalence of inauthentic figures in the political landscape of these countries.

Hence, engaging in theoretical discussions about realizing the mercy-based prelude holds significance. The author asserts that the realization can be achieved through three simultaneous approaches: (1) Understanding and Interpretation, (2) Cultivating Merciful Self, Mindset, and Attitude, and (3) Merciful Obedience.

Understanding and Interpretation

This understanding and interpretation of Islam, as previously mentioned, is accomplished through appeal to the Quran and Sunnah. The Quran represents the divine word, while the Sunnah encompasses the Prophet's words, actions, and practices he endorsed during his lifetime, along with the description of his physical attributes. These two sources

combined make Islam a religion.

The merciful essence of God, his designation of the Quran as a manifestation of mercy, and his depiction of Prophet Muhammad as an embodiment of mercy all underline the importance of comprehending and interpreting Islam through the lens of mercy. This essence of faith is what the Prophet had recommended to his companions. The Prophet sent two of his companions to Yemen and instructed them, “Treat the people with ease and don’t be hard on them; give them glad tidings and don’t fill them with aversion; and love each other, and don’t differ.”⁴²

When delving into understanding the Quran, a reader should bear in mind the opening verse, which declares, “In the name of God, the Most Compassionate, the Most Merciful”⁴³ and also God’s portrayal of the Quran as “guidance, and mercy.”⁴⁴ Similarly, when approaching the Sunnah, the reader should consider God’s depiction of the Prophet as “a mercy to all the worlds.”⁴⁵ Hence, having the concept of mercy at hand is essential while embarking on the journey of comprehending and interpreting Islam as a whole. Comprehension cannot be achieved by isolating the understanding of the Quran from that of the Sunnah. They must be understood in conjunction. The Prophet’s role extended beyond merely reciting the Quran to his followers; it encompassed teaching the Quran, as affirmed by the Quran itself: “God has blessed the believers, as He raised up among them a messenger from among themselves, who recites to them His revelations, and purifies them, and teaches them the Scripture and wisdom...”⁴⁶

Nonetheless, comprehending the merciful essence of Islam might prove elusive for those lacking in the depth of religious wisdom and intellectual capacity required for its interpretation. This is why God desires that certain individuals dedicate their time and exertion to grasp the intricacies of the faith, guiding their communities towards the correct course. The Quran emphasizes, “...Of every division that marches out, let a group remain behind, to gain understanding of the religion, and to notify their people when they have returned to them, that they may beware”.⁴⁷ It is important to acknowledge that in our current information age, there exist

many individuals who interpret Islam without the necessary qualifications. Moreover, even accomplished scholars can make errors in interpreting religious principles. This is why, during the early days of Islam, the notion of unanimous consensus (*ijma*) was established. Muslims used to adhere to this consensus on specific matters. Another comparable idea is the concept of majority opinion (*rai-ul-jumhoor*) among scholars, which Muslims also consider for certain issues, although it's not universally followed. In contemporary times, we've seen the emergence of religious conferences (*majma*), where scholars convene to make decisions on religious concerns. While interpreting Islam for the sake of everyday life, basic beliefs, rituals, and ethics, might be straightforward, more intricate matters require a collaborative approach to attain agreement on religious issues. This cooperative effort aligns with the essence of Islam and can help rectify distortions of the faith that sometimes arise from those who lack proficiency in Islamic teachings.

Directing focus towards the compassion inherent in Islam, which encompasses both the Quran and the Sunnah content, necessitates discerning between what Islam presents and offers and how it safeguards and reacts in the face of adversity. The true intention of religion lies in what it offers to the world. This could be better understood by knowing the historical context in which Islam was shaped. Additionally, a deeper examination is warranted concerning the notions of forgiveness, love, kindness, and moral excellence that are intricately woven into the fabric of the Quran and Sunnah.

In summary, a student or follower of Islam should possess the ability to link the Quranic verses and the teachings of the Prophet to the idea of mercy while grasping the essence of Islam's meaning.

Cultivating Merciful Self, Mindset, and Attitude

Fostering a sense of mercy within oneself and promoting a merciful mindset and attitude holds great significance among the adherents of Islam. This quality is a distinguishing feature of believers, as evidenced by the directive in the Quran for them to “enjoin upon one another compassion

(marhamah).”⁴⁸ The Quran also assures that Allah is “... the Most Merciful of those who show mercy!”.⁴⁹ As emphasized earlier, Islam actively encourages its followers to exhibit compassion towards all of humanity. This sentiment aligns with prophetic teaching: “The compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.”⁵⁰

Islam’s requirement for its adherents to embody mercy gives rise to profound implications for their inner selves, mental disposition, and outward conduct. The individual’s essence ought to undergo purification, cultivating the virtue of kindness. Their cognitive faculties should be firmly rooted in compassion, while their actions and interactions reflect a demeanor of benevolence. Consequently, this conceptual framework outlines the essential traits that ought to define the personality of a practicing Muslim.

Merciful Obedience

The essence of Islam lies in the adherence of a believer to the command of God and the Prophet, as the Quran instructs, “And obey Allah and the Messenger so that you may receive mercy.”.⁵¹ Obedience forms the core of religious practice in Islam. The faith requires its adherents to engage in specific rituals, adhere to principles, and avoid wrongful actions. Thus, Islam is intrinsically linked with the concept of submission. In Islam, obedience extends beyond individual spheres and encompasses the public domain. The regulations to be observed pertain to the entirety of society, including its economy, politics, and legal framework. As a result, the scope of obedience is expansive, demanding that believers exercise caution in navigating its various dimensions.

To begin, an individual must grasp the fundamental aspect of obedience within the context of religion. Accepting the Prophet’s characterization of Islam is paramount, wherein he portrays Islam as straightforward and cautions against unnecessary hardship, as he asserts, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way...”.⁵²

While adhering to God’s directives, individuals should extend compassion to themselves and those who rely on them. Striking a balance is imperative, avoiding both extremes. This principle is exemplified by a narration from the Prophet: “O ‘Abdullah! Have I not been informed that you fast during the day and offer prayers all the night?” ‘Abdullah replied, “Yes, O Allah’s Messenger,” The Prophet said, “Don’t do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you...”.⁵³ This account pertains to optional practices within Islam that Muslims can engage in, which hold the potential for earning merit.

In the context of obedience extending from the individual realm to the public sphere, a profound comprehension of incorporating compassion into such obedience can be gleaned from Islamic criminal law. Islamic criminal law, specifically regarding cases of injuries and homicide, is rooted in retribution, yet it promotes the virtue of forgiveness, exemplifying the merciful aspect of adhering to Islamic principles. The Quran states, “The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.”⁵⁴; “And if you were to retaliate, retaliate to the same degree as the injury done to you. But if you resort to patience—it is better for the patient.”⁵⁵ Hence, the practical embodiment of obedience in Islam should intricately align with the compassionate essence of the faith.

Conclusion

The above brief exploration of affirming the assertion that the fundamental foundation of Islam is its merciful nature should be developed through additional research and a comprehensive analysis of the Quran and Sunnah. Nonetheless, this brief overview offers a glimpse into this matter. In light of the details mentioned above, it becomes imperative for Muslims to grasp the authentic core of their faith – the divine attributes, the Prophet’s characteristics, and the nature of obedience – all rooted in

compassion. Muslims are urged to actualize this merciful essence within their conduct, interactions, and demeanor. They must resist being swayed by historical, political, or societal contexts that might distort their genuine understanding of their faith. Concurrently, those outside the Islamic framework should invest effort in comprehending the very nature of Islam as inherently compassionate. Their interpretations of Islam should remain aligned with its primary sources, the foundations that define it as a religion. It is essential not to allow historical experiences or the actions of specific individuals to cloud their perception of the faith. Therefore, they should endeavor to treat this religion fairly – a religion that has suffered from misinformation and prejudice.

ENDNOTES

¹ Mohammad Manzoor Malik is the program director of the Graduate Program in Philosophy and Religion, Assumption University of Thailand

² The Quran, 6:103

³ The Quran, 2:163

⁴ The Quran, 17:110

⁵ The Quran, 1:1

⁶ The Quran, 6:12

⁷ The Quran, 2:143

⁸ The Quran, 39:53

⁹ The Quran, 7:156

¹⁰ The Quran, 42:28

¹¹ The Quran, 28:73

¹² The Quran, 24:21

¹³ Al-Bukhari, *Sahih Al-Bukhari*, Hadith 6000

¹⁴ Al-Bukhari, *Sahih Al-Bukhari*, Hadith 6463

¹⁵ The Quran, 24:22

¹⁶ The Quran, 45:30

¹⁷ The Quran, 4:175

¹⁸ The Quran, 24:56

¹⁹ The Quran, 24:14

²⁰ The Quran, 5:39

- 21 The Quran, 11:94
- 22 The Quran, 21:75
- 23 The Quran, 7:151
- 24 The Quran, 7:23
- 25 The Quran, 23:118
- 26 The Quran, 10:58
- 27 The Quran, 7:63
- 28 The Quran, 6:155
- 29 The Quran, 10:57
- 30 The Quran, 6:157
- 31 The Quran, 31:3
- 32 The Quran, 21:107
- 33 Quran, 9:128
- 34 The Quran, 90:17
- 35 The Quran, 9:21
- 36 The Quran, 12:92
- 37 Al-Bukhari, *Sahih Al-Bukhari*, Hadith 6013
- 38 Al-Tirmidhi, *Sunan Al-Tirmidhi*, Hadith 2381
- 39 Al-Bukhari, *Sahih Al-Bukhari*, Hadith 7376
- 40 Abi Dawud, *Sunan Abi Dawud*, Hadith 4941
- 41 Al-Bukhari, *Sahih Al-Bukhari*, Hadith 36677
- 42 Al-Bukhari, *Sahih Al-Bukhari*, Hadith 3038
- 43 The Quran, 1:1
- 44 The Quran, 6:157
- 45 The Quran, 21:107
- 46 The Quran, 3:164
- 47 The Quran, 9:122
- 48 The Quran, 90:17
- 49 The Quran, 12: 92
- 50 Abi Dawud, *Sunan Abi Dawud*, Hadith 4941
- 51 The Quran, 3:132
- 52 Al-Bukhari, *Sahih Al-Bukhari*, Hadith 39
- 53 Al-Bukhari, *Sahih Al-Bukhari*, Hadith 1975
- 54 The Quran, 42:40
- 55 The Quran, 16:126

REFERENCES

The Quran

Al-Bukhari, Mohammad Isma'il. *Sahih Al-Bukhari*. Edited by Mohammad Zuhair Al-Nasser. 1st ed. Dar Touq Al-Najat, 2001.

Al-Tirmidhi, Muḥammad Ibn Isa. *Sunan Al-Tirmidhi* (Al-Jami Al-Kabeer). Edited by Ahmad Mohammad Shakir, Mohammad Fouad Al-Baki, and Ibrahim Autwah Awaz. 2nd ed. Sharikat Maktabatan Wamatbaeat Mustafaa Albabi Alhalabii, 1975.

Abu Daud, Sulayman ibn al-Ashath ibn Ishaq. *Sunan Abi Dawud*. Edited by Muhammad Muhyi al-Din Abd al-Hamid. Al-Maktaba Al-Asra. Al-Maktaba Al-Assrya, (n.a).