AL-Majaalis
Jurnal Dirasat Islamiyah

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PREFACE

Alhamdulillah, all praise be to Allah the Most Merciful who has facilitated the publication process of Jurnal Al-Majaalis: Jurnal Dirasat Islamiyah volume 13 number 1 in November 2025. The Al-Majaalis Journal – *God willing*– is published by the editorial team twice a year, namely in November and May.

In this edition, the editorial team raised 8 titles of scientific research related to scientific disciplines; fiqh, hadith, aqidah and the Qur'an. On behalf of the editorial team of Jurnal Al-Majaalis, we would like to thank all parties who have participated in the publication process of this journal. Hopefully, the presence of Al-Majaalis Journal can add to the treasures of useful Islamic knowledge. *Amen.*

Jember, 13 October 2025

Editor in Chief of Al-Majaalis:

Dirasat Islamiyah Journal

Dr. Irfan Yuhadi, M.S.I

GUIDELINES FOR WRITING JOURNALS

1. Writing can be in the form of conception and preferably in the form of research results within the scope of Islamic science, both field research and literature research.

2. The manuscript is typed with *Microsoft Word* on A.4:: size paper, *Times New Arabic* font, size 12, 1.5 spaces with a length between 15 - 25 pages. If the article is written in Arabic, then use *the Sakkal Majalla* font, size 14 and 1.5 spaces with a length of between 6,000 - 8,000 words.

3. The systematics of the writing are as follows:

    Heading   : concise, clear, and reflects the substance of the research.

    Author: name, program of study, origin of institution and email of the author.

    Abstracts in English and Indonesian languages, between 150 - 200 words each.

    Keywords: 3 - 5 words.

    A. INTRODUCTION: contains information that makes the emergence of research problems and the reasons why the problem is important to be researched supported by theoretical foundations and empirical data. The descriptions in the introduction are convergent, that is, from the general to the specific.

    B. RESEARCH METHOD: explain the method used in conducting research. The research method contains a description of; research approaches and types of research.

    C. RESULTS AND DISCUSSION: the presentation of results and discussions in the form of narrative and systematic whose content leads directly to the analysis and findings of research based on the theoretical perspective used by the author.

    D. CONCLUSION: contains conclusions in answering the research problems that have been formulated.

    E. BIBLIOGRAPHY: contains the references used.

4. Any foreign words or local terms are written in *italics,* and for Arabic words they must be transliterated according to the guidelines.

5. Reference writing using *footnotes* follows the format in the *reference manager* (such as: Mendeley and Zotero), with *Times New Arabic font*, size 10 and space 1. If the article is

written in Arabic, then the footnote with *the font Sakkal Majalla*, size 14 and space 1. The following is an example of writing for reference books, journals, sources from the internet and interview results;

[1] Muhammad al-Zarqani, *Syarh al-Zarqani 'ala Muwaththa' al-Imam Malik* (Beirut: Dar al-Fikr, 1445H) vol. 3. p. 41.

[2] Al-Zarqani, *Syarh al-Zarqani*, vol. 3. p. 35.

[3] Bisri Tujang, "The Influence of Ibn Taymiyyah's Thought on Ibn Abdulwahab's Thought on Shirk (Comparative Study)," *Al-Majaalis: Journal of Dirasat Islamiyah*, Vol. 3, No. 2 (2025).

[4] http://www.sunnah.net. Retrieved 20 May 2024.

[5] Iskandar, *Interview* (Jember, August 24, 2024).

6. Writing a bibliography by mentioning the author's last name, book title, city, publisher and year, does not need to include pages. Then sort them alphabetically, like the following example:

Al-Bukhari, Muhammad bin Isma'il. *Sahih al-Bukhari*. Cet. I; Cairo: Maktabah al-Imam Muslim, 1436 H.

Parwanto, Wendi. "Disaster Theology From a Hadith Perspective: Discussing the Blasphemous and the Moderate." *Al-Bukhari: Journal of Hadith Science*. Vol. 2, No. 1, 2025.

http://www.sunnah.net.

7. The article was written based on the transliteration guidelines that had been agreed upon by the Ministry of Religion and the Ministry of Education and Culture no. 158 of 1987.

TRANSLITERATION GUIDELINES

Joint Decree of the Minister of Religion and the Minister of Education and Culture Number 158 of 1987 - Number: 0543 b/u/1987.

alif	=	a – i - u	**on**	=	'
in	=	b	**G**	=	g
t	=	t	**P**	=	f
W	=	ś	**S**	=	q
C	=	J	**as**	=	k
Going to	=	ḥ	**for**	=	l
X	=	kh	**M**	=	m
of	=	d	**nun**	=	n
L	=	ż	**And**	=	in
t	=	r	**H**	=	h
G	=	with	**A**	=	'
Going to	=	s	**Y**	=	and
U	=	and			
AM	=	ṣ	MAD		
Z	=	ḍ	aa	=	ā
I	=	ṭ	uu	=	ū
Z	=	ẓ	ii	=	Ī

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THE CONCEPT OF ISLAMIC EDUCATION IN CONTEMPORARY QUR'ANIC INTERPRETATION
(A Study of Islamic Educational Thought from the Perspective of Sheikh al-Sa'dy)

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ABSTRACT

The urgency of Islamic education in the modern era is increasingly perceived, where technological advances and globalization erode moral and spiritual values. The crisis of morality and the loss of Islamic identity are major challenges for Muslims today. Therefore, Islamic education has a strategic role in integrating Islamic values into the education system to form a generation with noble character, broad vision, and firm adherence to Islamic teachings. This study objective is to compile and infer the concept of Islamic education according to al-Sa'dy in Tafsir Taysīr al-Karīm al-Rahmān. The research method used qualitative literature study. The findings reveal that for al-Sa'dy, Islamic education is nurturing humans to become closer to Allah and fulfill their servanthood perfectly. The main objective of Islamic education is to realize *ubūdiyyah* and tauhid as total servitude to Allah. Islamic education is based on divine revelation that is certain and unchanging, namely the Qur'an and Sunnah. He further highlights its characteristics: al-*Rabbāniyyah* (Divinity), *al-Shumūliyyah* (Comprehensiveness), *al-Tawāzun* (Balance), *al-Muhafazah wa al-Tajdīd* (Preservation and Renewal), *al-Wāqi'iyyah* (Actuality), *al-Istimrāriyyah* (Continuity), and *al-Wasatiyyah* (Moderation). The foundations of Islamic education include the foundations of faith, social foundations, and historical foundations, serve as essential pillars in developing its ideal concept.

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A. INTRODUCTION

Islamic education is one of the important pillars in shaping individuals with noble character, knowledge, and piety. As a system derived from the Qur'an and Hadith, it aims not only at developing cognitive capacity but also at nurturing moral integrity and spiritual depth.[1] In the modern era, the urgency of Islamic education is increasingly perceived, where technological advances and globalization often erode moral and spiritual values, resulting in a crisis of morality and the weakening of Islamic identity. These challenges highlight the strategic role of Islamic education in integrating Islamic values into educational systems, enabling the formation of a generation with noble character, broad vision, and firm adherence to Islamic teachings.

Within the Islamic scholarly tradition, many Muslim thinkers have contributed ideas on how education should be formulated to address such challenges. Among them is Abdurrahman bin Nāṣir al-Sa'dy (1889–1957 AD), a prominent Salafi scholar from Saudi Arabia, widely recognized as a *mufassir* (qur'anic exegete), *faqih* (jurist), and educator. His monumental work, Tafsīr Taysīr al-Karīm al-Raḥmān, is not only regarded as an accessible qur'anic exegesis but also as a text rich in educational insights. Through this tafsir, al-Sa'dy presents an educational philosophy that continues to resonate with contemporary contexts.[2] Studies are needed regarding previous research so that there is no duplication of scientific work from the results of previous research which, however, are a development or detail of scientific studies that have been carried out. The author makes several scientific studies regarding character studies in previous research, including:

First, a journal article entitled "The Concept of Tauhid Education According to Abdurrahman bin Nāṣir al-Sa'dy" written by Muhammad Hambal Shafwan and Nurul Yaqin.[3] This study explains the concept of tauhid education according to Abdurrahman bin Nāṣir al-Sa'dy in the book Tafsīr Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān. The author's research findings can be summarized as follows: al-Sa'dy believes that the tauhid of the

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[1] Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, "Pendidikan Islam sebagai Fondasi Pendidikan Karakter," *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama* 12, no. 01 (March 2020): 51, https://doi.org/10.37680/qalamuna.v12i01.214.

[2] Saifuddin Herlambang Munthe, *Studi Tokoh Tafsir* (Pontianak: IAIN Pontianak Press, 2018), 49.

[3] Muhammad Hambal Shafwan and Nurul Yaqin, "Konsep Pendidikan Tauhid menurut Syaikh Abdurrahman bin Nashir Al-Sa'dy," *Studi Religia: Jurnal Pemikiran dan Pendidikan Islam* 7, no. 1 (2023): 143–56.

prophets is the affirmation of the oneness of Allah, who has no partner in His names, attributes, actions, and rights. His educational concept is to affirm that the Prophet Muhammad is the educator, role model, and best example in all ages. The goal of education is to realize servitude only to Allah, as is the purpose for which humans were created. The learning methods used in delivering Tauhid education are the methods of exemplary behavior, spiritual training, mental training, and the habit of righteous deeds.

Second, The journal article titled "Al-Syaikh Al-Sa'dy's Educational Thought in the Exegesis of Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān" written by Wagiman Manik and Achyar Zein.[4] The authors research findings can be summarized as follows: al-Sa'dy carefully and deeply examined and analyzed the verses of the Qur'an through his interpretation, which is related to educators, students, curriculum, and Islamic education methods. One of the important elements and components in education is the educator. According to al-Sa'dy, educators are figures who can be role models and examples to follow because they have noble character towards themselves, their students, and also towards the community and their environment.

The students described by al-Sa'dy are those who must have good character, both towards themselves, their educators, and their community. The content or substance of the curriculum indicated by al-Sa'dy in his tafsir is faith or the principles of belief, worship, morals, and *muamalah*. The curriculum presented by al-Sa'dy is still general in nature. Then, the success of educators in delivering the materials specified in the curriculum must be conveyed using appropriate and suitable methods so that students can easily and quickly understand all the materials delivered by their educators.

Third, a journal article entitled "The Concept of Self-Love in Building Noble Character according to Abdurrahman bin Nāṣir al-Sa'dy in QS. Al-Hashr: 18" written by Ummu Ridho Ulya Lubis, Safria Andy, and Wahyu Wiji Utomo.[5] The findings reveal that the self-love developed by al-Sa'dy illustrates a strong correlation with noble character. Applying self-love

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[4] Wagiman Manik and Achyar Zein, "Pemikiran Pendidikan Asy-Syaikh As-Sa'di dalam Tafsir Taysir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan," *Intiqad: Jurnal Agama dan Pendidikan Islam* 11, no. 2 (December 2019): 415–34, https://doi.org/10.30596/intiqad.v11i2.3688.

[5] Ummu Ridho Ulya Lubis, Safria Andy, and Wahyu Wiji Utomo, "Konsep Selflove dalam Membangun Kemuliaan Akhlak menurut Abdurrahman Bin Nashir Al-Sa'dy dalam QS. Al-Hasyr: 18," *Jurnal Madani: Jurnal Ilmiah Multidisiplin* 2, no. 10 (2024): 342–56.

to oneself must be based on love and piety towards Allah, constant self-reflection, and contemplation of His verses, because reflecting on and contemplating His verses can encourage humans to achieve noble morals.

Although previous studies above have explored certain aspects of al-Sa'dy's educational thought, such as focusing on the concept of tauhid education, the role of educators, curriculum, and students, or moral dimensions such as self-love and character formation, these works remain limited in scope and thematic. None of them provide a comprehensive and systematic analysis of his overall concept of Islamic education in Tafsir Taysīr al-Karīm al-Raḥmān. This research seeks to fill that gap by systematically analyzing the concept of Islamic education in Tafsīr Taysīr al-Karīm al-Raḥmān.

The study aims to synthesize al-Sa'dy's views into an integrated framework, covering the meaning, objectives, sources, characteristics, and foundations of Islamic education. Unlike earlier research that addressed his thought within a limited scope, this article demonstrates how al-Sa'dy's tafsir presents a holistic philosophy of education that can serve as a model for contemporary Islamic education. In this way, the article not only complements but also advances previous scholarship by providing a broader and more applicable perspective to meet modern educational challenges. Accordingly, the main research problem addressed in this article can be formulated as follows: How does al-Sa'dy conceptualize Islamic education in his Qur'anic exegesis, Tafsīr Taysīr al-Karīm al-Raḥmān? More specifically, this study seeks to examine the meaning, objectives, sources, characteristics, and foundations of Islamic education as articulated by him.

B. METHOD

This type of research broadly falls under the category of qualitative research. The qualitative research method refers to an investigative technique that relies on the collection, analysis, and production of non-statistical and non-numerical evidence in the form of descriptions derived from written texts, verbal expressions, or phenomena observed by the researcher.[6] It focuses on the causes or reasons underlying a phenomenon and views it as an

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[6] Sapto Haryoko, Bahartiar, and Fajar Arwadi, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)* (Makassar: Badan Penerbit Universitas Negeri Makassar, 2020), 18.

integrated whole rather than concentrating solely on specific variables.[7] The documentation technique enables the researcher to obtain rich and in-depth data through the exploration of written and visual sources that are relevant to the focus of the research.[8]

The presentation of data in this study was carried out using two techniques. First, descriptive informatics, which is the presentation of data in written form as it is, in accordance with the problems found and taken directly from the data source without any substantive changes.[9] Second, descriptive analysis, which is a technique of presenting data in the form of processed results so that it can be formulated into a systematic conclusion. With a combination of these two techniques, the research data is not only presented as it is, but also analysed and interpreted to obtain a deeper understanding of the object of study.[10]

The patterns used in this study consist of three approaches. First, descriptive, which is to describe and explain the data obtained, then compile it systematically to provide a clear and focused picture.[11] Second, deductive, which is a pattern of discussion that begins with a general description in the form of theories or basic concepts, then connects them with research data so that relevant conclusions can be drawn.[12] Third, comparative, which is an analysis pattern carried out by comparing primary and secondary data to obtain a more comprehensive conclusion from the comparison results.[13] Through the application of these three patterns, this study is expected to present an in-depth, systematic, and objective analysis in accordance with the characteristics of qualitative literature research.

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[7] Bisri Tujang, Hendri Waluyo Lensa, and Abd. Muthalib, "Studi Komparatif antara Hadis Larangan Berjudi dan Hukum Positif di Indonesia," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (May 2025): 326, https://doi.org/10.37397/al-majaalis.v12i2.781.

[8] Lukman Nul Hakim, *Metode Penelitian Tafsir* (Palembang: CV. Amanah, 2019), 60–61.

[9] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2017).

[10] Harahap, "Tipe Penelitian Deskripsi," *Jurnal Diakom: Jurnal Media dan Komunikasi* 2, no. 1 (2019): 23–30.

[11] Erwinda Rahim Tanjung and Meyniar Albina, "Penelitian Deskriptif dalam Pendidikan," *Blaze: Jurnal Bahasa dan Sastra dalam Pendidikan Linguistik dan Pengembangan* 3, no. 3 (2025): 168–76.

[12] Alan Bryman, *Social Research Methods*, Fifth Edition (Oxford; New York: Oxford University Press, 2016).

[13] David R. Anderson, *Statistics for Business & Economics*, 14e ed. (Boston, MA: Cengage, 2020).

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C. RESULTS AND DISCUSSION

Tafsir *Taysīr Al-Karīm Al-Raḥmān*

Al-Sa'dy began writing his tafsir in 1342 AH, and completed it in 1344 AH. Initially, this tafsir was written in only one manuscript. However, at the request of al-Sa'dy himself, the manuscript was then copied into a second manuscript. Thus, these two manuscripts are the original manuscripts that serve as references for the printed manuscripts today.[14] Initially, al-Sa'dy's tafsir was printed in 7 separate volumes. Over time, the tafsir was then printed in one volume, with the tafsir text placed on the right, left, and bottom of the *Mushaf* al-Qur'an. Meanwhile, there are slight differences between the two original handwritten manuscripts. The manuscript written directly by al-Sa'dy consists of 9 volumes, while the second manuscript contains 8 volumes.

a.   Sources of Interpretation

Tafsir al-Sa'dy is a concise, clear, and focused commentary on the core meaning of each verse. Unlike some other exegetes who tend to elaborate at length, al-Sa'dy focuses on the meaning of the verses that help readers understand and reflect on them, and does not mention matters outside the meaning of the verses, such as discussing linguistic issues like *nahwu, sharf,* and others, or discussing *Israiliyat* narratives.[15] al-Sa'dy himself explains that the purpose of writing this tafsir is not to explain each verse at length, but to explain the core meaning of each verse.

Generally speaking, al-Sa'dy's tafsir cannot be classified as tafsir *bi al-Ma'thur,* because al-Sa'dy explicitly does not include any tafsir of the Qur'an with verses from the Qur'an or hadith or the words of the *salaf,* except for a few instances. al-Sa'dy himself explains in the introduction that his interpretation is based on the meaning he understands from each verse without regard to its consistency with other verses elsewhere in the Qur'an.[16] Literally, this interpretation is like tafsir *bi al-Ra'y,* but essentially it cannot be classified as

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[14] Bukhori Abdul Somad, "Tafsir-Tafsir Karim Ar-Rahman Fi Tafsir Kalam Mannan; Studi terhadap Pemikiran Tafsir al-Sa'dy," *Al-Fath* 4, no. 1 (2010): 16–28.

[15] Bannan Naelin Najihah, "Taghut dalam Perspektif Abdurrahamn Al-Sa'dy: Analisis Kritis Taysir al-Karim al-Rahman Fi Tafsir Kalam al-Mannan," *JSIM: Jurnal Ilmu Sosial dan Pendidikan* 5, no. 6 (2025): 493–514.

[16] Hamnah, "Unveiling the Method of Interpretation by Abdurrahman Bin Nasir Al-Sa'di in the Book Taisir al-Karim al-Rahman Fi Tafsir Kalam al-Mannan," *Al-Quds: Jurnal Studi Al-Quran dan Hadis* 7, no. 3 (2023): 489–506.

reprehensible tafsir *bi al-Ra'y* because al-Sa'dy is fundamentally known as a Salafi scholar who explicitly rejects tafsir *bi al-Ra'y*. so that his interpretation is principally always based on tafsir *bi al-Ma'tsur* even though he does not explicitly mention it.

b. Systematic Explanation

Judging from the systematics or style of interpretation, there are four types of interpretation, namely *Ijmāly* interpretation, *Tafṣīly* interpretation, *Muqārin* interpretation, and *Mauḍū'iy* interpretation.[17] Tafsir al-Sa'dy follows the *Ijmāly* method of interpretation, in which al-Sa'dy consistently follows the sequence of the Qur'an, surah by surah, from al-Fatihah to an-Nas.[18] Al-Sa'dy divides the verses into groups and then explains their meaning globally.

c. Breadth of Interpretation

What is meant by breadth of interpretation is classifying a book of interpretation by looking at the state of its interpretation, which explains only the meaning of its words and sentences, or explains only the meaning of its words and sentences, or explains the verses in detail and examines them from various perspectives on the text of the Qur'an. So, when viewed from the breadth of its interpretation, interpretation is divided into two types, namely *Ijmāly* interpretation and *Iṭnāby/Tafṣīly* interpretation. Tafsir al-Sa'dy falls into the category of *Ijmāly* tafsir because al-Sa'dy interprets verses globally without mentioning detailed discussions from the aspects of *sabab nuzul, nahwu, sharf, mu'jam* language, *balaghah*, fiqh, and other aspects.[19] Therefore, al-Sa'dy's tafsir is classified as a concise and easy-to-understand tafsir book.

d. Objectives and Order of Verses

Types of interpretation according to the target and order of the verses discussed can be divided into *tahlīly, mauḍū'iy*, and *nuzūly* interpretations. *Tahlīly* interpretation is a method of interpretation in which an interpreter follows the order of the Qur'an, both surah

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[17] Irfan Yuhadi, "Efektifitas Kuliah Ekstra Tafsir Al Quran dalam Rangka Meningkatkan Keilmuan Al Quran Mahasiswa (Studi Kasus pada Mahasiswa Ahwal Syakhsiyah dan Ilmu Hadits di STDI Imam Syafi'i Jember)," *Al-Majaalis : Jurnal Dirasat Islamiyah* 5, no. 2 (May 2018): 125, https://doi.org/10.37397/almajaalis.v5i2.91.

[18] Anwar, *Metodologi Penelitian Tafsir dan Aplikasinya* (Pekalongan: NEM, 2024).

[19] Muhammad Hasan Ali and Okky Octaviana, "Metode Penafsiran Abdurrahman bin Nasir Al-Sa'di dalam Kitab Taisir al-Karim al-Rahman Fi Tafsir Kalam al-Mannan pada Juz 30," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, no. 2 (2024): 304–19.

by surah and verse by verse. This method was chosen by most of the earlier exegetes, with a few exceptions.[20] Al-Sa'dy's exegesis falls into the category of *tahlīly* exegesis, because the exegete interprets verse by verse in an orderly and consistent manner, following the order of the verses in the *Mushaf*. In fact, in his tafsir, al-Sa'dy strives to interpret a verse according to its place in the order of the *Mushaf* without comparing it to other verses in other places because he follows the *siyaqul* of the verse and the wisdom that Allah has placed in each place.[21]

e. Interpretation Pattern/Color

The term of interpretive pattern or color refers to the particular nuance or distinctive tone that characterizes a specific approach to Qur'anic exegesis. When a *mufassir* (exegete) elucidates the contents of the Qur'an, their interpretation is shaped by their individual capacity and intellectual horizon. Consequently, the diversity of interpretive styles corresponds to the multiplicity of scholarly disciplines that form the intellectual foundation of the exegete.[22] It dominates the interpreter's interpretation or is clearly evident in his interpretation, thus becoming a distinctive feature that distinguishes it from other interpretations. Examples include *ittijāh bayāny, fiqhy, aqady, 'ilmy*, and others.[23]

The dominant style of interpretation in al-Sa'dy's tafsir is the *salafi aqady* style of interpretation. In most of his interpretations, he emphasizes the theological aspect (*aqaidi*), focusing on strengthening the creed and simple explanations that are easy for general readers to understand. Although he rarely cites narrations explicitly, As-Sa'di remains consistent with authentic sources in his interpretations.[24] In addition to discussing creed, al-Sa'dy also explains other aspects of life in his tafsir, as he is a scholar with expertise in many fields. Among the topics he explains in his tafsir is the field of education, which is discussed in this study.

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[20] Irvandi Mile and Muh Arif, "Metodologi Studi Tafsir: Metodologi Studi Tafsir," *Pekerti: Journal Pendidikan Islam dan Budi Pekerti* 4, no. 2 (August 2022): 103, https://doi.org/10.58194/pekerti.v4i2.3290.

[21] Aceng Zakaria, "Tafsir Al-Sa'dy tentang Sifat Allah dan Takdir," *Studi: Pemikiran Teologi*, 2014.

[22] Danial, "Corak Penafsiran Al-Qur'an Periode Klasik hingga Modern," *HIKMAH: Journal of Islamic Studies* 15, no. 2 (2019): 256.

[23] Oscar Wardhana Windro Saputro, "Genealogi Manhaj dan Ittijāh Penafsiran Al-Shawkāny dalam Kitab Tafsir Fatḥ al-Qadīr," *Jurnal Al-Fawa'id : Jurnal Agama dan Bahasa* 14, no. 1 (March 2024): 71, https://doi.org/10.54214/alfawaid.Vol14.Iss1.513.

[24] Muhammad Ruhiyat Haririe et al., "Analysis of the Special Method of Tafsir As-Sa'di in Surah Al-Qamar," *Jurnal Penelitian Ilmu Ushuluddin* 5, no. 1 (2025): 155.

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The Concept of Islamic Education According to Al-Sa'dy in the Book Tafsir *Taysīr al-Karīm Al-Raḥmān*

a. The Meaning of Islamic Education

Al-Sa'dy interprets education as part of the tangible manifestation of the meaning of Allah's *rubūbiyyah*, namely Allah's sustenance, guidance, and regulation of His creatures in all aspects of human life. In his interpretation of رَبِّ الْعَالَمِينَ [25]. Al-Sa'dy explains "Allah is Rabb, that is, the One who educates all His creatures—that is, everything other than Allah—by creating them, providing all the means of life, and bestowing great blessings without which they would not be able to survive. So all the blessings they receive come from Him alone."[26] He divides Allah's *tarbiyah* into two types: *tarbiyah ʿāmmah* (general) and *tarbiyah khāṣṣah* (specific). Al-Sa'dy explains:

> "General *tarbiyah* includes His creation of His creatures, His provision for them, and His guidance to them in matters that are beneficial to them, in which lies their sustenance in this world. Meanwhile, specific education is Allah's education of His guardians, educating them with faith, guiding them to it, perfecting it for them, and removing obstacles that prevent them from it. Indeed, it is educating them in success in all good and protection from all evil. Perhaps this is the secret behind why most of the prophets' prayers use the word "Rabb." Because all their requests are included in His special power."[27]

According to al-Sa'dy, this special form of education is the core of Islamic education, namely the cultivation of humans to be close to Allah and able to carry out their functions as servants perfectly.

This understanding is consistent with the opinions of other scholars. For example, Abdurrahman al-Nahlawy defines *tarbiyah* as a purposeful, planned, gradual, and systematic effort to guide learners toward dynamic development from one phase to another in accordance with the laws of Allah.[28] Furthermore, Ahmad D. Marimba emphasizes that the aim of Islamic

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[25] QS. Al-Fatihah (1): 2.

[26] Abdul Raḥmān al-Saʾdy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan* (Maroko: Dār al-Hadīts, 2005), 39.

[27] al-Saʾdy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 39.

[28] Khairan Muhammad Arif, "Analisa Konsep dan Tujuan Pendidikan Islam Perspektif Al-Qurʾan, As-Sunnah dan Para Ulama," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 5, no. 1 (June 2022): 27, https://doi.org/10.34005/tahdzib.v5i1.1952.

education is to shape individuals with a Muslim personality.[29] This shows that Islamic education is oriented towards the perfection of human existence as a whole, not only intellectually, but also spiritually. Islamic education is also a divine process that cannot be separated from the relationship between servants and their Lord.

This view is in line with al-Sa'dy's idea that education is a manifestation of Allah's mercy for His servants, so that they not only live, but are also able to live in goodness and guidance. Thus, the meaning of Islamic education according to al-Sa'dy is based on the view that education is an extension of Allah's *rubūbiyyah*. It is a gradual, integral, and compassionate process, which aims to shape humans into individuals who know their Lord, carry out His Sharia, and uphold Islamic values within themselves and their environment.

b. The Purpose of Islamic Education

Islamic education, according to al-Sa'dy, aims to guide humans to become true servants of Allah, to know their Lord, to submit to His Sharia, and to have morals as guided by revelation. In his view, education is not merely formal teaching or the transfer of knowledge, but rather a spiritual and religious process that leads a person to perfection as a believer and a pious individual. The main foundation of the objectives of Islamic education can be found in the words of Allah:

$$\text{... وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ}$$

".... *And we are commanded to submit to the Lord of the universe*."[30]

When interpreting this verse, al-Sa'dy explained: "That is, so that we submit to His oneness, obey His commands and prohibitions, and enter into His dominion, for this is the best gift that Allah has given to His servants, and the most perfect education that He has given them."[31] He explained that what is meant is the command to accept tauhid in its entirety, obey His commands and avoid His prohibitions, and live a life of servitude to Allah. According to him, this is the highest blessing and the most perfect form of education that Allah has given to His servants. This confirms that the main goal of Islamic education is the realization of *ubūdiyyah* and tauhid, which makes a person submit to Allah both outwardly and inwardly.

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[29] Maryono Maryono, "Tujuan Pendidikan Islam Perspektif Shaikh Al-Albāny," *Jurnal Al-Fawa'id : Jurnal Agama dan Bahasa* 12, no. 1 (March 2022): 92–104, https://doi.org/10.54214/alfawaid.Vol12.Iss1.209.

[30] QS. Al-An'am (6): 71.

[31] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 261.

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Al-Sa'dy's view is in line with the thinking of other scholars. One of them is Muhammad Abdussalam al-'Ajmy, who emphasizes that Islamic education aims to prepare people to worship only Allah, fear Him, so that they become Muslims who are obedient in worship, knowledgeable, do good deeds, carry out the commands of Allah the Exalted One, and refrain from His prohibitions.[32] This is based on His words:

$$\text{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}$$

"*I did not create jinn and humans except to worship Me.*"[33]

Furthermore, according to al-Sa'dy, Islamic education does not only aim to shape individuals to be pious, but also to create real social benefits in community life. Education not only leads students to personal piety, but also prepares them to be able to carry out their social roles responsibly. This is clearly seen in his interpretation of QS. An-Nisa verse 36, particularly in the context of the care and education of orphans. He explains: "Orphans, namely those who lost their fathers at a young age, have rights over Muslims, both relatives and non-relatives. They have the right to be cared for, loved, protected, educated, and nurtured in the best possible way in matters that are beneficial to their religion and worldly life."[34]

Therefore, it can be concluded that the goal of Islamic education according to al-Sa'dy is not only to produce intellectually intelligent individuals, but also to nurture people who are monotheistic, worship correctly, and are able to bring benefits to their personal and social lives. Islamic education aims to produce servants who know Allah, love Him, and submit totally to Him, as well as become people who actively build a civilization based on divine values.

c. Source of Islamic Education

According to al-Sa'dy, Islamic education has a definite and unchanging source, namely the revelation sent down by Allah through the Qur'an and explained by the Prophet Muhammad – peace be upon him – through his Sunnah. He repeatedly emphasized in his commentary that all forms of belief, deeds, and education must be based on these two primary

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[32] Muhammad Abdussalam al-'Ajmy, *Al-Tarbiyah al-Islāmiyyah Uṣūl Wa al-Taṭbīqāt* (Riyadh: Dār al-Nashir al-Duwaly, 2006), 30.
[33] QS. Adz-Dzariyat (51): 56.
[34] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 177.

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sources, as only they guarantee salvation in this world and the hereafter. One of the verses that al-Sa'dy used as a primary reference to explain this principle is the word of Allah:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

"If you disagree about a matter, then refer it to Allah (the Qur'an) and the Messenger (the Sunnah), if you truly believe in Allah and the Last Day."[35]

When interpreting this verse, al-Sa'dy explains that every disputed issue must be referred back to the Qur'an and Sunnah, because both are the scales of truth that cannot be wrong. He states: "From this verse, it can be understood that matters that are not disputed, but agreed upon by the believers, do not require reference to the Qur'an and Sunnah, because the agreement itself will not deviate from them and will certainly be in line with them."[36] Al-Sa'dy added an important explanation regarding the scope of Islamic teachings, which indicates that all aspects of religious life, including education, must be weighed based on the Qur'an and Sunnah. When interpreting the words of Allah:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ...

"And those who believe in Allah and His messengers…"[37]

Al-Sa'dy said: "Faith according to Ahlus Sunnah is as indicated by the Qur'an and Sunnah; it is a statement of the heart and tongue, as well as the deeds of the heart, tongue, and limbs. Thus, faith encompasses the entire religious law, both tangible and intangible."[38] A similar emphasis is found in Muhammad ʿAbdussalam al-ʿAjmy, who states that there are three sources of Islamic education: (1) the Noble Qur'an, as the first and primary source, the final message for all humankind delivered through Allah's best Messenger and preserved from any alteration; (2) the Prophetic Sunnah, which encompasses everything attributed to the Prophet – peace be upon him, including his words, actions, and approvals; and (3) *ijtihād*, which in the field of education refers to the comprehensive effort of Muslim scholars who

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[35] QS. An-Nisā' (4): 59.
[36] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 202.
[37] QS. An-Nisā' (4): 152.
[38] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 212.

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employ their intellectual capacities to understand the Qur'anic and Prophetic texts and to address issues related to Islamic education and the various aspects of its system.[39]

Thus, the Qur'an and Sunnah are the main sources in determining the direction of Islamic education, both in terms of faith, worship, morals, and the education system itself. All principles, methods, and objectives of Islamic education must refer to and not contradict the two.[40] Therefore, all human beings, especially Muslims should return and draw closer to their religion by studying the noble Qur'an and Sunnah, for the Qur'an and the Sunnah are the greatest sources of knowledge.[41]

d. Characteristics of Islamic Education

1) Al-Rabbāniyyah (Divinity)

The most fundamental characteristic of Islamic education is *al-Rabbāniyyah*, which means that education originates from divine revelation, operates within the framework of Sharia values, and is directed towards fostering true servitude to Allah as *Rabb* (Lord and Sustainer of all creatures). al-Sa'dy explains this in depth when interpreting Allah's words in Surah Al-Fatihah verse 2 {رَبِّ الْعَالَمِينَ}.[42] Al-Sa'dy explains: "Ar-Rabb is the One who educates all creatures—all except Allah—by creating them, preparing the tools they need, and giving them great blessings without which they would not be able to live. So all the blessings they receive come from Him alone."[43]

Furthermore, al-Sa'dy distinguishes between general *tarbiyah* and special *tarbiyah*. He explains:

> "General tarbiyah includes His creation of His creatures, His provision for them, and His guidance to them in matters that are beneficial to them, in which lies their survival in this world. Meanwhile, special tarbiyah is Allah's education of His guardians, educating them with faith, guiding them to it, perfecting it for them, and removing the obstacles that prevent them from it. Indeed, it is educating success in all goodness and protection from all evil. Perhaps this is the secret why most of the prophets' prayers use the word "Rabb". Because all their requests are included in His special power."[44]

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[39] al-'Ajmy, *Al-Tarbiyah al-Islāmiyyah Uṣūl Wa al-Taṭbīqāt*, 36–45.

[40] M Akmansyah, "Al-Qu'an dan al-Sunnah sebagai Dasar Ideal Pendidikan Islam," *Jurnal Pengembangan Masyarakat Islam* 8, no. 2 (2015): 127–42.

[41] Irfan Yuhadi, "Korelasi antara Surat Al-Nahl 78 dengan Gaya Belajar Manusia," *Al-Majaalis : Jurnal Dirasat Islamiyah* 5, no. 1 (November 2017): 61, https://doi.org/10.37397/almajaalis.v5i1.74.

[42] QS. Al-Fatihah (1): 2.

[43] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 39.

[44] Al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 39.

Therefore, Islamic education is called *rabbānī* because it emulates Allah's *rubūbiyyah* in nurturing humans, namely through a process of guidance that is full of mercy, comprehensive, and aims to purify the soul and direct humans towards goodness in this world and the hereafter.[45] Islamic education does not only teach information, but also shapes personalities that submit to the Sharia, know their Lord, and are able to direct their lives according to the guidance of revelation.

2) Al-Shumūliyyah (Comprehensive)

Islamic education has the characteristic of *al-Shumūliyyah*, which is comprehensive and covers all aspects of human life in an integrated manner. The emphasis on the comprehensiveness of Islamic education is evident in the guarantee of justice and equality that Allah gives to every individual, regardless of gender or social status. Allah says:

اَنِّيْ لَآ اُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰىۚ بَعْضُكُمْ مِّنْ بَعْضٍ ...

"Indeed, I will not waste the deeds of any of you, whether male or female..."[46]

Al-Sa'dy interpreted that all deeds will be rewarded in full, because all humans are equal in their rights to reward and responsibility for their actions. He said: "You are all equal in terms of reward and punishment."[47] This means that both men and women are treated equally by Allah in terms of receiving rewards for good deeds and punishment for bad deeds.

Furthermore, the comprehensive scope of Islamic education also covers aspects of *muamalah* and social life. He emphasized that Islam not only teaches matters of worship, but also explains worldly matters related to human relationships and activities. He states:

> "Just as beneficial knowledge includes the teaching of religious matters related to worship, it also includes the teaching of worldly matters related to muamalah (social interaction). Indeed, Allah Ta'ala has taken care of the religious and worldly affairs of His servants. And His great Book (the Qur'an) contains explanations of everything."[48]

From this series of interpretations, it can be seen that according to al-Sa'dy, education is not limited to the formation of spiritual aspects alone, but also includes intellectual, social, and practical dimensions. Comprehensive Islamic education must teach humans how to

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[45] Shafwan and Yaqin, "Konsep Pendidikan Tauhid menurut Syaikh Abdurrahman bin Nashir Al-Sa'dy."
[46] QS. Ali 'Imran (3): 195.
[47] Al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 162.
[48] Al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 961.

worship correctly, interact fairly, think clearly, behave ethically, and contribute to the benefit of the ummah. This character of *al-Shumūliyyah* is also emphasized by Syed Muhammad Naquib al-Attas, who states that Islam views humans as whole beings, who have reason, spirit, body, and social responsibility. Therefore, Islamic education is education that touches all aspects of existence and integrates knowledge with manners, deeds with faith, and the world with the hereafter.[49] Thus, Islamic education in the perspective of al-Sa'dy is a system that integrates faith and deeds, knowledge and morals, the world and the hereafter. It touches on all human needs and guides them at every stage of life, whether in their relationship with Allah, with each other, or with nature.

3) Al-Tawāzun (Balance)

Islamic education has a character of *tawazun* (balance), which is a balanced attention to all dimensions of humanity, such as reason and emotion, physical and spiritual, worldly and hereafter. Islam does not separate cognitive (intellectual) development from affective (moral, spiritual, and emotional) development, because both are integral parts of human perfection as servants of Allah. Al-Sa'dy emphasizes the balance between intellectual and spiritual education in several of his interpretations. In interpreting Allah's words:

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَاۤءَهُمْ ۗ وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ

"*Those to whom We have given the Book (Torah and Gospel) recognize him (Prophet Muhammad) as they recognize their own children. Indeed, a group of them conceal the truth, even though they know it.*"[50]

Al-Sa'dy explained that the Qur'an as divine revelation not only contains rational truth, but also contains noble teachings that educate both the soul and the mind simultaneously. He stated:

> "This truth is the true truth that is most worthy of being called right, because it contains high guidance, good commands, purification of the soul, and encouragement to achieve benefit and reject harm. All of this comes from your Lord, whose form of *tarbiyah* (education) to you is that He revealed the Qur'an, which contains education for the mind and soul, as well as all forms of benefit."[51]

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[49] Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1991), 18.
[50] QS. Al-Baqarah (2): 146.
[51] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 72.

From this interpretation, it is clear that education derived from revelation not only nurtures intellectual intelligence (cognitive), but also touches on the emotional and spiritual dimensions (affective). This balance is a form of maturity in the Islamic education system, which does not emphasize one side of humanity while neglecting the other. This is because human excellence lies not only in intellectual ability, but also in the harmony between knowledge, faith, and morals. Islamic education seeks to develop a sound mind and a pure soul in a harmonious unity.

4) Al-Muḥāfazah wa al-Tajdīd (Preservation and Renewal)

Islamic education is not stagnant or rigid, but neither is it unruly and directionless. It has the character of *al-Muḥāfazah wa al-Tajdīd*, which is to preserve the basic values that originate from revelation, while being open to changes of the times and the progress of civilization as long as they do not conflict with the principles of Sharia. In this context, Islamic education preserves the foundations of faith, morals, and worship, but is able to respond to new challenges with a contextual and solution-oriented approach. Al-Sa'dy, in his interpretation, provides an important foundation for this principle when interpreting Allah's words:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ...

"*He (Allah) is the One who created everything on earth for you all...*"[52]

He interprets above verse by saying: "Allah created everything on earth as a form of His kindness and mercy to you, so that it can be used, enjoyed, and learned from. And in this great verse there is evidence that the origin of all things is permissible."[53] From this verse, al-Sa'dy shows that Islam does not close itself off from worldly developments, science, or the means of life. In fact, the Qur'an suggests that humans should explore the benefits of all of Allah's creations, as long as they do not contradict the *shar'i* text. The principle of *ibāḥah aṣliyyah* (the original law of something is permissible) shows the flexibility of Islam in facing modernity and ever-evolving innovation.

Islamic education must be able to maintain a balance between preserving the authenticity of its values (*muḥāfazah*) and encouraging the renewal of methods and

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[52] QS. Al-Baqarah (2): 29.
[53] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 48.

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approaches (*tajdīd*). Education should not lose its Islamic spirit, yet it must not turn a blind eye to contemporary realities and evolving needs, for Islam is suitable for every time and place, and Muslims themselves continuously change in accordance with the circumstances of their era and environment. Therefore, Islamic education must also undergo renewal so that it can meet the demands of the age, respond to emerging needs of the Muslim community, and provide benefit in every time and context.[54]

This concept is also emphasized by Imam al-Shāṭibī, who distinguishes between *maqāṣid* (fixed objectives of the Sharia) and *wasā'il* (flexible means). In al-Muwāfaqāt, he states: "Sharia came to preserve maqāṣid in every time and place, while the means to achieve *maqāṣid* can change according to the situation and needs."[55] Thus, Islamic education in the perspective of al-Sa'dy has both resilience and flexibility. It maintains the foundations of monotheism, Sharia, and noble character, but is also open to utilizing relevant technologies, methods, and approaches as long as they remain within the corridor of Sharia.

5) Al-Wāqi'iyyah (Actual)

One of the advantages of Islamic education is its *wāqi'iyyah* nature, which is realistic in accordance with human nature and inseparable from the realities of life. Islam does not present burdensome educational concepts, but rather develops principles and methods that can be applied by humans in various circumstances, situations, and levels of ability. Al-Sa'dy emphasized this principle when interpreting Allah's words:

$$...وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...$$

"*... And He has not placed any hardship on you in religion ...*"[56]

He expalins: "{And He has not made any difficulty for you in religion} means: there is no difficulty or hardship, but Allah makes it easy with perfect ease, and simplifies it with perfect simplicity. First, He does not command and oblige except what is easy for the soul, not burdening or difficult for it. Second, if there is a reason requiring leniency, He eases what is commanded, either by abolishing it or abolishing part of it. From this verse, the principle

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[54] Oscar Wardhana Windro Saputro, "Pendidikan Islam menurut Syaikh Muḥammad bin Ṣāliḥ Al-Uthaimīn: (Prinsip dan Metode Pendidikan)," *Jurnal Al-Fawa'id : Jurnal Agama dan Bahasa* 9, no. 2 (September 2019): 114–15, https://doi.org/10.54214/alfawaid.Vol9.Iss2.62.

[55] Abū Isḥāq al-Syāṭibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah* (Kairo: Dār Ibn 'Affān, 2005), 2/302.

[56] QS. Al-Ḥajj (22): 78.

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of Sharia law is derived that "difficulty brings ease" and "urgent need permits what is forbidden," which encompasses many derivative laws known in books of law.[57]

From the principle, al-Sa'dy formulated an important fiqh rule that also became a general principle of Islamic education, namely "*al-masyaqqah tajlib at-taysīr*" (difficulty brings ease), and "*aḍ-ḍarūrāt tubīḥ al-maḥẓūrāt*" (emergency situations permit what is otherwise prohibited). These two principles show that Islam always considers the real conditions of human beings in every legal provision, including in the teaching and learning process. Thus, Islamic education is not rigid, but is able to accommodate the diversity of students' abilities, consider social conditions, and be open to adaptive approaches without abandoning its core values.

The relevance of Islamic education is also evident in its ability to adapt to changing times without losing its basic principles. The Qur'an and Sunnah are not static teachings, but serve as a living guide for humanity in all circumstances. This makes Islamic education always relevant and applicable in the midst of a dynamic society, while remaining protected from deviations in values.

6) Al-Istimrāriyyah (Continuity)

Islamic education has the characteristic of *al-Istimrāriyyah*, which is that it continues throughout human life. It is not limited to a certain age group, does not stop at formal institutions, and does not end when a person completes their formal studies. Islamic education is seen as a process of self-improvement that continues from the moment a person is born until they return to Allah. Allah says:

وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْن

"*And worship your Lord until certainty (death) comes to you.*"[58]

This verse is the basis that worship, guidance, and education are lifelong processes. Al-Sa'dy interpreted the verse by saying: "That is death, meaning to continue at all times to draw closer to Allah with various kinds of worship. The Prophet also carried out the commands of his Lord, and he was always sincere in his worship until *al-yaqīn* (death) came

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[57] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 546.
[58] QS. Al-Ḥijr (15): 99.

to him from his Lord."[59] The above explanation shows that the process of human education does not only take place in this world, but is oriented towards the hereafter. Allah, who created humans in stages, educating them with wisdom and grace, will certainly not leave humans without a purpose. This continuous education prepares humans for *dār al-qarār* (the eternal land), which is the final destination of all life's journeys.

7) Al-Wasatiyyah (Moderate)

Moderation is one of the characteristics of Islamic education that distinguishes it from other systems. Moderation here is not interpreted as a middle ground in terms of numbers, but as a fair, balanced, and proportional attitude, both in terms of thinking, behavior, and action. Islamic education does not lead people to extremism or disorder. On the contrary, it teaches people to be wise, fair, and moderate in all things. Al-Sa'dy emphasizes this characteristic in his interpretation of Allah's words:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا...

"*And thus (also) We have made you (Muslims) a middle nation...*"[60]

Al-Sa'dy explains that the meaning of "*ummatan wasaṭan*" is a nation that is just, chosen, and in the most upright position, free from deviation. He writes: "{And thus (also) We have made you (the Muslim nation) a middle nation} meaning: just and chosen, being moderate and not extreme. So, Allah made this nation a middle nation in all religious matters, moderate towards all the prophets, between those who exaggerate in glorifying them, such as the Christians, and those who neglect them, such as the Jews, by believing in them all in a proper manner. And moderate in the Sharia, not like the strictness of the Jews, and not like the leniency of the Christians. In terms of purity and food, unlike the Jews, whose prayers are not valid except in their markets and churches, and water does not cleanse them from impurity, and good things are forbidden to them as punishment, and unlike the Christians, who do not consider anything unclean or forbidden, but rather permit everything that moves and walks.[61]

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[59] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 435.
[60] QS. Al-Baqarah (2): 143.
[61] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 70.

By shaping this character, Islamic education produces people who are not extreme in their religious beliefs, not harsh in their dealings, and not swayed by trends and pressures of the times. They are able to treat everything fairly and proportionally. They implement religious moderation in a manner that best aligns with a correct worldview on education and life.

e. The Foundations of Islamic Education

1) The Foundations of Faith/Religion

The main foundation of Islamic education is correct faith, namely tauhid, servitude to Allah alone, and rejection of all forms of shirk. Tauhid is not only the core of Islamic teachings, but also the foundation of all objectives, methods, and values in Islamic education.[62] Al-Sa'dy, in his interpretation, explains that the first and most fundamental basis of Islamic education is tauhid. He said: "This is the command to worship Allah alone and the prohibition of associating partners with Him. This is the basis of religion, and no deeds will be accepted unless this is the basis. This is Allah's right over His servants."[63]

This shows that the development of faith is the initial and highest foundation in Islamic education according to al-Sa'dy. The development of Islamic education at the initial stage must emphasize the inculcation of sound creed in students, introducing them to the concept of tauhid, affirming the oneness of Allah, and avoiding all forms of polytheism.[64] Without this foundation, the educational process will lose its main direction in shaping a monotheistic personality and will not be able to produce individuals who are whole in their beliefs, deeds, and morals.

2) Social Foundations

Human beings are bound by relationships with themselves and with others beyond their own existence in their course of life. Majid Irsan al-Kilani formulates these relationships by stating that humans are connected to external entities, namely their relationship with God, with nature (*al-kaun*), with fellow human beings, with worldly life, and with the life of the

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[62] Muhammad Habibi Hamzah, "Urgensi Penanaman Akidah Tauhid kepada Siswa (Telaah Nasihat Luqman Al-Hakim dalam Kitab Tafsir Al-Sa'di," *TSAQAFAH: Jurnal Pendidikan Islam,* 1, no. 1 (2021).

[63] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan,* 57.

[64] Maryono Maryono, "Nilai Pendidikan Aqidah Luqman Al-Ḥakim," *Jurnal Al-Fawa'id : Jurnal Agama dan Bahasa* 3, no. 2 (September 2018): 123, https://doi.org/10.54214/alfawaid.Vol8.Iss2.53.

Hereafter.[65] In this regard, Islamic education, in the view of al-Saʿdy, is not only individual and spiritual in nature, but also encompasses a social dimension. Islam regards humans as social beings who live within a community and cannot be separated from interaction with others. Therefore, the social aspect is one of the important foundations in the Islamic education system.[66]

Al-Sa'dy emphasizes in his interpretation that one of the forms of Allah's gentleness towards His servants is the legalization of social worship. This aims to foster a spirit of togetherness, strengthen determination in doing good, and cultivate an atmosphere of emulation and competition in good deeds. He said that among the forms of Allah's kindness to His believing servants is that He guides them to goodness in ways that do not even cross their minds, through various means that facilitate the path to that goodness. This includes the human nature that is created in a state of loving the truth and tending to submit to it.

Also included in Allah's gentleness is that He commands His noble angels to strengthen the hearts of His faithful servants, encourage them to do good, and instill in their hearts the beauty of the truth, so that they are driven to follow it. As another form of His gentleness, Allah commands believers to perform social acts of worship that can strengthen their resolve, raise their spirits, foster competition in achieving goodness and the desire to do so, and make some of them role models for others.[67]

3) Historical Foundations

Islamic education is both a legacy and a cultural development of human civilization, derived from and guided by Islamic teachings with the aim of shaping the personality in accordance with Islam. The emergence of educational sciences has motivated Muslims to trace and preserve the historical journey of Islamic education.[68] In al-Sa'dy's perspective,

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[65] Fahrudin Majid and Akhmad Alim, "Konsep Insan Saleh dalam Al Quran dan Tujuan Pendidikan Islam: (Studi Tafsir Tematik)," *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 164, https://doi.org/10.37397/al-majaalis.v12i1.722.

[66] Abid Hadlori, "Hadlori, Abid Hadlori et.All, Pendidikan Anak dalam Perspektif Al-Quran al-Karim (Tinjauan QS. Al-Baqarah: 85 dalam Tafsir Taysir al-Karim Ar-Rahman Fi Tafsir Kalam al-Mannan, ZAD Al-Mufassirin,, Jurnal Ilmu Al-Quran dan Tafsir, Vol. 2 No. 1, 2020.," *ZAD Al-Mufassirin: Jurnal Ilmu Al-Quran dan Tafsir* 2, no. 1 (2020).

[67] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 756.

[68] Muhdir Muhdir, Naqiyah Muhtar, and Fauzi, "Pola Pendidikan Islam di Mekkah dan Madinah Prespektif Hadits Nabi," *Al-Majaalis* 10, no. 1 (November 2022): 38, https://doi.org/10.37397/almajaalis.v10i1.221.

Islamic education cannot be separated from the historical continuity of the Prophets' da'wah. It is not merely a system born of human thought, but a continuation of the great mission of the Messengers in guiding people towards truth and salvation.

Accordingly, it rests on a strong historical foundation, namely the legacy of values, knowledge, and guidance that has been brought by the Prophets since the early days of humanity until the Prophet Muhammad as the seal of the message. Al-Sa'dy explains in his interpretation how the granting of wisdom to Allah's chosen servants is a form of continuity of the prophetic role. The wisdom referred to is beneficial knowledge, righteous deeds, and understanding of the purpose of the Sharia.[69] Thus, Islamic education is based on a very strong historical foundation. It is a continuation of the mission of the Prophets and a form of passing on wisdom to the generations after them.

D. CONCLUSION

From the analysis, it can be concluded that al-Sa'dy defines Islamic education as a process of nurturing humans to draw closer to Allah and to fulfill their role as His servants. Its ultimate objective is the realization of *'ubūdiyyah* and tauhid, that is, total servitude to Allah in both body and spirit. The sources of education, in his view, are firmly rooted in the Qur'an and the Sunnah, while its characteristics include divinity (*al-Rabbāniyyah*), comprehensiveness (*al-Shumūliyyah*), balance (*al-Tawāzun*), preservation with renewal (*al-Muhāfazah wa al-Tajdīd*), realism (*al-Wāqi'iyyah*), continuity (*al-Istimrāriyyah*), and moderation (*al-Wasaṭiyyah*). He further emphasizes that its foundations: religious, social, and historical, serve as essential pillars in building a systematic and holistic concept of Islamic education that remains relevant for contemporary challenges.

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[69] al-Sa'dy, *Taysīr Al-Karīm al-Roḥmān Fī Tafsīr Kalām al-Mannan*, 115.

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THE IMPACT OF QIRĀ'ĀT VARIATIONS ON THE VERSE: WA-ĀYATUN LAHUMU AL-LAYLU NASLAKHU MINHU AN-NAHĀRA (YĀ SĪN: 37) AND ITS REFLECTIONS IN SCIENTIFIC EXEGESIS

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ABSTRACT

This research arises from a lack of in-depth research on the role of *qirā'āt* variations in enriching the scientific interpretation *(tafsīr 'ilmī)* of the Qur'an, particularly in cosmological verses. One example is the statement of Allah *Wa āyatun lahumu al-laylu naslakhu minhu an-nahār* (Yā-sīn: 37), which has three main *qirā'āt: naslakhu (qirā'ah al-jumhūr), yuslakhu (qirā'ah Ibn 'Āmir), and taslakhu (qirā'ah Abī Ja'far).* This study aims to reveal the semantic and bayānī meanings of these variations of reading and relate them to modern scientific phenomena regarding the day-night cycle. The research method used is qualitative, based on library research, with textual-comparative analysis of classical *qirā'āt* texts, traditional *tafsīr* works, and contemporary scientific interpretive literature. The findings show that the variety of readings provides complementary layers of meaning: *naslakhu* emphasizes the direct role of Allah as the regulator of cosmic phenomena; *Yuslakhu* highlights the firmness and orderliness of natural law; While Taslakhu offers dynamic visual illustrations that depict the night actively covering the day. The contribution of this research shows that the science of *qirā'āt* not only preserves textual authenticity but also expands the horizons of scientific interpretation by presenting an integrated theological, linguistic, and scientific perspective.

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A. INTRODUCTION

The uniqueness of the Qur'anic *qirā'āt* lies in their divine origin and preservation through mutawātir chains, a feature absent in other scriptures.[70] This diversity is not merely phonetic but profoundly impacts semantic understanding by introducing nuanced meanings in verses, such as the choice between *'malik'* (king) and *'maalik'* (owner) in Al-Fatihah.[71] Theologically, it confirms the Qur'an's miraculous nature and divine wisdom, accommodating different dialects while maintaining a single, protected text.[72] Within the Islamic scientific tradition, *qirā'āt* holds an honorable position as a branch of Qur'anic science dedicated to preserving the authenticity of the Qur'anic text in its reading. The role of *qirā'āt* is not limited to maintaining the tradition of recitation; rather, it makes a significant contribution to enriching the interpretation of the Qur'an from theological, juridical and linguistic perspectives.[73] Academic interest in *qirā'āt* remains limited, perceived as a technical field with little practical relevance. However, understanding its diversity can significantly expand Islamic knowledge and highlight the Qur'an's miraculous nature in the context of modern science.[74]

Therefore, *qirā'āt* remains vital, bridging traditional scholarship and modern intellectual challenges, as exegetes have consistently used its variations to enrich and expand meaning. Famous figures such as Ibn Kathīr, al-Ṭabarī, al-Zamakhsharī, al-Bayḍāwī, and al-Qurṭubī presented various *qirā'āt* in their tafsīr works to illuminate the various layers of meaning. The Qur'an, for example, in *al-Jāmiʿ li-Aḥkām al-Qur'ān*, does not limit itself to quoting *qirā'āt* in the verse, but also uses it to deepen the linguistic and philosophical

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[70] Muhammad Diaz Supandi and Ihwan Agustono, "The Trend of Islamic Revisionist Discourse on the Study of the Qur'an (A Critical Analysis of John Wansbrough's Thought)," *Kawakib Journal* 5, no. 02 (2024): 78–85, https://doi.org/10.24036/kwkib.v5i02.238.

[71] Ruston Kumaini, Ahyat Habibi, and Inanda Tsabithah Salsabila, "Comparative Analysis of the Interpretation Model of the Term Color in the Qur'an," *Al-Majaalis* 10, no. 2 (2023): 224–242, https://doi.org/10.37397/amj.v10i2.306.

[72] Aqdi Asnawi, *Al-Muhimmat fī 'Ilmi al-Qirā'At* (Ponorogo: UNIDA Press, 2022).

[73] Wafa' Ibrahim al-Mutawalli, "Sa'āt al-Layl wa al-Nahār fī al-Qur'ān al-Karīm: Dirāsah Dalāliyyah," *Hawliyyah Kulliyyat al-Lughah al-'Arabiyyah bi Jirja* 25, no. 6 (1 Juni 2021): 6077–6178, https://doi.org/10.21608/bfag.2021.179408.

[74]Maurice Bucaille, *The Bible, The Qur'an and Science,* (Scotts Valley: CreateSpace Independent Publishing Platform, 2017).

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dimensions.[75] This suggests that *qirāʾāt* has long served as a hermeneutic tool that provides a more in-depth interpretation, an approach that calls for revitalization in contemporary studies, particularly in the domain of scientific interpretation, which seeks to highlight the Qur'an's relationship to modern science.

The science of *qirāʾāt* also played a major role in midwifing the science of *nahwu*, whose development cannot be separated from the history of the Qur'an and its *qirāʾāt*. The process of providing *harakat* (diacritical marks) and dots to the Qur'an was the initial terminal for the development of the science of *nahwu*, as well as the first foundational stone for its growth. During the period of the codification of the science of *qirāʾāt*, this science matured to become a discipline that must be referred to by every person. The presence of rules in the science of *nahwu* was very appropriate amidst the rapid development of Islam, which also united the people in reading the Qur'an and pronouncing Arabic.[76]

Within this context, the poem Sūrat Yā Sīn (37) acquires a special meaning due to its cosmic relationship with the phenomenon of the alternation of day and night, which is a central axis in modern science. The term *"naslakhu"* serves as an important key that goes beyond its linguistic meaning, paving the way for different modes of reading and the diversity of implications it produces.[77] However, existing *qirāʾāt* research has largely focused on jurisprudence and phonetics, neglecting its scientific potential. Therefore, analyzing this verse's *qirāʾāt* can provide new astronomical insights, enriching both traditional and scientific interpretation while demonstrating the Qur'an's alignment with empirical findings.

Nevertheless, research that specifically addresses the impact of *qirāʾāt* variation on scientific interpretation remains very rare. Most previous research has focused primarily on jurisprudential dimensions, such as examining *qirāʾāt* in verses relating to purity (*ṭahārah*) or legal transactions.[78] Current *qirāʾāt* studies cover linguistic and theological aspects but neglect

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[75] Abī 'Abdillāh Muḥammad bin Aḥmad bin Abī Bakr al-Qurṭubī, *Al-Jāmi' li Aḥkām al-Qurān* (Beirut, Lebanon: Muassasah ar-Risalah, 2006).

[76] Akhmad Rusydi, "Qira'at Science and Its Influence on the Emergence and Development of Nahwu," *Al-Muhith,* Vol. 2, No. 1 (2023): 17-18, https://jurnal.stiq-amuntai.ac.id/index.php/al-muhith/article/view/3199.

[77] Abdulghafur Ghulam Abdulghafur, "Al-Iʻjāz al-ʻIlmī fī Āyāt al-Layl wa al-Nahār: Dirāsah Tafsīriyyah Naqdiyyah," *Majallat Kulliyat al-Imam al-Aʼzam al-Jami'Ah* 2, No. 3 (2019): 77, https://doi.org/10.36047/1227-000-028-003.

[78] Mahral Barmawi and Muhammad Muhammad, "The Concept of Night and Day in the Qur'an," *Hurriah Journal: Journal of Education and Research Evaluation,* Vol. 4, no. 3 (2023): 352–67, https://doi.org/10.56806/jh.v4i3.153.

scientific interpretation of cosmic verses like Yā Sīn (37). This research fills that void through an interdisciplinary framework, enhancing Qur'anic semantics and fostering dialogue between revelation and modern science.

B. METHOD

Methodologically, this qualitative study systematically examines key research components including: approaches, data sources, data collection techniques, data analysis, and validation. The analysis is based on textual and contextual descriptions and analysis.[79] This study draws on authoritative *qirā'āt* and tafsīr works through documentary analysis. It employs historical and philosophical methods to trace *qirā'āt's* exegetical development and examine interpreters' intellectual frameworks. The analysis involved close reading of primary sources, comparative analysis of semantic nuances, and interpretive synthesis with modern scientific concepts. Ultimately, this research moves beyond identifying *qirā'āt* variations to exploring their scientific implications.[80] To ensure validity, the research employs source triangulation by comparing interpretations across multiple authoritative works and conducts expert validation with specialists in Qur'anic exegesis.

A review of the literature shows that studies such as those conducted by Afriadi Putra (2015) and Hakim (2021) make significant methodological contributions, although they do not directly address Yā Sīn's verse (37). Afriadi shows how ʿAbd al-Ra'ūf al-Sinkilī makes use of *certain qirā'āt* in *Tarjumān al-Mustafīd, relying on* al-Bayḍāwī's *Anwār al-Tanzīl*, while Hakim highlights the role of the Qurṭubī in using variant readings in the interpretation of the legal verses. These examples illustrate the importance of *qirā'āt hermeneutics*, even if they do not extend to the cosmic or scientific dimensions. It was from this point that this study emerged, continuing this trajectory and developing it into the domain of scientific interpretation.

The main objective of this study is to explore the variant *of qirā'āt* from Yā Sīn (37) and analyze its implications for scientific interpretation, particularly in relation to the

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[79] Susiono, *Qualitative Quantitative Research Methods and R&D, Bandung: Alfabeta* (Bandung: Alfabeta, 2019).

[80] Hendri Waluyo Lensa, Siti Nazla Raihana, and Salsabila Fagih, "Local Wisdom Thinking of Hadith al-Hawawi," *Al-Majaalis* 10, no. 2 (2023): 300–316, https://doi.org/10.37397/amj.v10i2.304.

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phenomenon of day and night as understood in modern science. The importance of this research lies in its contribution to enriching exegetical studies and in presenting *qirā'āt* as a contemporary and effective tool of analysis. It is hoped that this research will result in a more comprehensive understanding of the relationship between the diversity of Qur'an readings and scientific implications, reaffirming the Qur'an's status as a source of inspiration for scientific knowledge and as a field of cosmic reflection that has continued throughout the ages.

C. RESULTS AND DISCUSSION

The Linguistic and Rhetorical Significance of the *Qirā'āt* Variations in the Light of Scientific Interpretation of Verses

The study of the linguistic and rhetorical significance of the Qur'anic *qirā'āt* variations in the light of scientific interpretation represents a fertile field for uncovering the secrets of the Qur'an's miraculous eloquence, in which the text's incompetence is manifested in its diversity of dimensions and the complementarity of its meaning.[81] The Qur'an does not remain confined to the boundaries of linguistic expression; rather, it transcends them to correspond with cosmic reality in a harmonious manner and free from contradiction.[82] The Qur'anic term *"naslakhu,"* in the context of the alternation of day and night, serves as a unique model of this integration, in which linguistic readings are intertwined with scientific indications to reveal the remarkable unity between the Qur'anic discourse and the universal law.

Imām al-Zarkashī, in *al-Burhān fī ʿUlūm al-Qurʾān* (1/318), points to this dimension, stating: *The variation of qirā'āt exists for the sake of changing the meaning, and each reading establishes the meaning among the many that are covered by the expression.*[83] Thus, it becomes clear that the plurality *of qirā'āt* is not a matter of contradiction, but rather of

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[81] Akhmad Alim Fahrudin Majid, "The Concept of Righteous People in the Quran and the Purpose of Islamic Education (Thematic Tafsir Study)," *Dirasat Islamiyah* 11, no. 2 (2024): 271–91, https://ejournal.stdiis.ac.id/index.php/Al-Majalis/article/view/698.

[82] Muhammd Tsalis Ramdlani Ruston Kumaini, Saiful Anwar, "Islamic Beliefs Perspective on Students Wearing Niqab in Salaf-Minded Universities in East Java Province," *Dirasat Islamiyah* 11, no. 2 (2024): 271–91, https://ejournal.stdiis.ac.id/index.php/Al-Majalis/article/view/698.

[83] Abī al-Qāsim Maḥmūd bin 'Umar Az-Zamakhsharī, *Al-Kashshāf* (Arab Saudi: Al-'Ubaykān li al-Nashr, 1998), https://books.google.co.id/books?id=doK6DwAAQBAJ.

complementarity, opening up a wider horizon for interpretation and providing the text with abundant meaning.[84]

The first reading, the "naslakhu" with the initials *nūn,* which is the majority reading, reveals the direct divine agent in the government of the universe, since the act is attributed to God himself, thus emphasizing the *tawḥīd* aspect of cosmic phenomena.[85] This choice of reading makes the phenomena of nature a testimony to the power and oneness of God, not just as a mechanical process, but as a manifestation of the will of the Creator. Imām al-Ṭāhir Ibn ʿĀshūr, in *al-Taḥrīr wa al-Tanwīr* (2/145), affirms this dimension, stating: *"The first-person plural, which indicates majesty, shows that this action is one of God's exclusive acts, namely His rule over the affairs of the universe."* From a scientific perspective, this reading is in line with the fact that cosmic laws, like the Earth's rotation on its axis, are simply divine ordinances set by God and used to produce the alternation of day and night.[86] This makes it clear that modern science does not contradict the text; rather, it explains its phenomena within the framework of divine law.[87]

The second reading, *"yuslakhu"* with *the initial yāʾ* in the passive voice, which is recited by Ibn ʿĀmir, adds another dimension to the meaning, shifting the focus from the agent to the action itself. It describes the stripping of day from night as occurring regularly, according to proper cosmic mechanisms.[88] The use of the passive form here shows that the phenomenon unfolds continuously and systematically without interruption, thus reinforcing the concept of the fixed laws of nature instituted by God in the universe. Imām al-Suyūṭī, in *al-Itqān fī ʿUlūm al-Qurʾān* (2/112), clarifies this meaning, stating: *"Passive construction conveys generality and absoluteness which indicates that this process takes place in a consistent and unchanging manner."* This is in accordance with scientific discoveries that

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[84] Muhammad Diaz Supandi and Muhammad Abdan Khoiri, "Conceptualization of Deep Ecology in Tafsir al-Qur'an: A Comparative Analysis of the Thought of Mutawalli al-Sya'rawi and Fazlun Khalid," *International Conference on Religious Traditions and Studies* 1, no. 1 (2025): 765–76.

[85] Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*, ed. (Beirut: Dar al-Maʿrifah, 1990).

[86] Muḥammad al-Ṭāhir bin 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr al-Juz' ats-Thānī wa al-'Isyrūn* (Tunisia: al-Dār al-Tūnisiyyah li al-Nashr, 1984).

[87] Muhammad Diaz Supandi, "Dynamics of Tafsir al-Qur'anic in Indonesia: Historical Periodization" 10, no. 1 (2025): 65–74.

[88] Ar-Rāghib al-Aṣfahānī, *Mu'jam Mufradāt Alfāz al-Qur'ān al-Karīm*, ed. Bei (Beirut, Lebanon: Dar al-Kutub al-Ilmiyah, 2013), https://books.google.co.id/books?id=jf1sDwAAQBAJ.

show that the alternation of day and night is governed by the precise laws of physics related to the rotation of the earth, which allow the text of the Qur'an to include the interpretation of phenomena in a contemporary scientific perspective without losing their spiritual dimension.[89]

The third reading, *"taslakhu"* with the initial tā', which is recited by Abū Jaʿfar, gives the Qur'anic text a clear and dynamic picture, since the act is associated with the night itself, as if it were an active entity performing the task of stripping. This figurative attribution reflects the vitality of the Qur'anic scene and brings the phenomenon closer to human sensory perception. Imām Makkī Ibn Abī Ṭālib, in *al-Kashf ʿan Wujūh al-Qirāʾāt* (1/256), explains that this reading conveys the attribution of the action on the night metaphorically, by relating the action to the cause. From a scientific perspective, this image finds its parallel in the description of the *Terminator Line*, a dividing line that moves across the earth's surface to separate light from darkness, where it appears to observers as if the night itself were moving during the day.[90] Thus, this reading turns into a moving visual tableau that depicts the harmony between text and cosmic reality.[91]

Through this explanation, it becomes clear that the three readings are not isolated from each other but complement each other, forming a holistic vision of the Qur'an. The *nūn* reading emphasizes the divine source of phenomena through direct agents; the *yāʾ* reading highlights its regularity within the framework of fixed cosmic laws; while *the tāʾ* reading introduces a sensory-imaginary dimension that allows the reader to perceive cosmic movement with the eyes and heart. This is what Imām Ibn al-Jazarī affirmed in *al-Nashr fī al-Qirāʾāt al-ʿAshr* (2/189): *"When qirāʾāt is different, the meanings complement each other rather than contradict each other, because all is the Qur'an to be read."* Therefore, we recognize that the Qur'an integrates theological references, linguistic expressions, and scientific dimensions, affirming its role as a comprehensive guide for humanity in all aspects of existence.[92]

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[89] A'līf: al-Ḥāfiẓ Jalāl ad-Dīn As-Suyūṭī, "Al-Itqān fī 'Ulūm al-Qur'Ān" (Arab Saudi: Mujamma' al-Malik Fahd li Ṭibā'at al-Muṣḥaf asy-Syarīf, al-Mamlakah al-'Arabiyyah as-Su'ūdiyyah, 1996).

[90] Abū Muḥammad Makkī ibn Abī Ṭālib al-Qaysī, *Al-Kashf 'an Wujūh al-Qirāʾāt as-Sab' wa 'Ilalihā wa Ḥujajihā*, ed. Dr. Muḥyī ad-Dīn Ramaḍān (Beirut, Lebanon: Mu'assasah ar-Risālah, 1405 H).

[91] Sabilul Muhtadin, Arinal Firdaus, and Muhsan, "A Review of Islamic Law on the Online Translation of the Qur'an Per Word," *Al-Majaalis* 10, no. 2 (2023): 243–62, https://doi.org/10.37397/amj.v10i2.310.

[92] Al-Ḥāfiẓ Abū al-Khayr Muḥammad ibn Muḥammad ibn Muḥammad ibn al-Jazarī, *An-Nashr fī al-Qirāʾāt al-'Ashr* (Arab Saudi: Mujamma' Malik Fahd li Ṭibā'at al-Muṣḥaf asy-Syarīf, 1429).

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Therefore, the study of the linguistic and rhetorical significance of *qirāʾāt variations* in the light of scientific interpretation reveals the Qur'an's enduring richness and incompetence, in which the impermanence of the text is fused with the plurality of reading, and linguistic fluency intersects with scientific reality.[93] The wonders of the Qur'an never stop, and their meaning never runs out; on the contrary, they become more and more evident with the passage of time and the progress of science. As stated by Imām Badr al-Dīn al-Zarkashī in *al-Burhān* (1/295): *"The Qur'an is completely true, and the variation of the recitation only enhances its clarity and clarity."* Glory be to Him who made His Book an everlasting miracle whose meaning is constantly being renewed, and blessings upon our Master Muḥammad, his family, and his friends.[94]

The Semantic Structure of the Word *"Naslakh"* in the Qur'an Recitation and Its Relation to Cosmic Phenomena

The study of the semantic structure of the word *naslakh* in the light of variant readings of the Qur'an represents a profound model of the interconnection and integration of Islamic sciences, in which language, interpretation, and *qirāʾāt* merge with the natural sciences within an integrated framework. The Qur'an, with its lexical richness and diversity of reading, does not limit itself to direct linguistic meaning; rather, it opens up a wide horizon for reflection on the cosmic laws and the divine systems that govern the universe. Differences in readings are not one of contradiction but of variation and complementarity, enriching the meaning and expanding the scope of interpretation. Al-Zarkashī expresses this reality in *al-Burhān fī ʿUlūm al-Qurʾān* (1/318), stating: *"Variations in the recitation occur for this purpose: either to make the meaning more in accordance with a particular interpretation, or to make utterance more in accordance with a particular language, or to clarify the rules indicated by clear words."*[95] Thus,

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[93] Aḥmad ibn Fāris al-Qazwīnī Ibn Fāris, *Muʿjam Maqāyīs al-Lughah*, ed. ʿAbd al-Salām Muḥammad Ḥārūn (mesir: Dār al-Kutub al-ʿIlmiyyah, Cairo, 2011), https://books.google.co.id/books?id=x8dwDwAAQBAJ.

[94] Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm al-Qurān*.

[95] Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*.

each reading reveals a new dimension of the Qur'an's incompetence, especially when the text is related to contemporary scientific reality.[96]

The first reading, which is the majority (*naslakh*) with *the initial nūn indicating* God's absolute agency, highlights the direct divine dimension in the management of the cosmic order, in which God's actions are manifested through the grand plural form. This phrase conveys a clear indication that natural phenomena are not independent of themselves but are subject to the rule of the Creator, the Most High. Al-Ṭāhir Ibn ʿĀshūr, in *al-Taḥrīr wa-al-Tanwīr* (2/145), points to this meaning, saying: *"The great plural form shows that this action is one of God's special acts, namely the administration of the universe."*[97] From a scientific perspective, this reading corresponds to the fact that the rotation of the Earth and the alternation of day and night take place in accordance with the fixed cosmic laws established by God, which operate in proper harmony, reminding humanity that the cosmic system is sustained by divine will and decisions.[98]

The second reading, Ibn ʿĀmir (*yuslakh*) in the passive form, offers a perspective that complements the first. It emphasizes an orderly mechanism that operates in accordance with God's laws established in the universe. The passive construction here implies that the separation of day from night occurs regularly and repeatedly without obvious human intervention, as if it were happening through an automated cosmic system. Al-Suyūṭī notes in *al-Itqān fī ʿUlūm al-Qurʾān* (2/112): *"The passive form conveys generality and absoluteness and shows that this problem occurs continuously and never fails."* This meaning corresponds to what modern sciences, especially astronomy and physics, have shown: that the axial rotation of the Earth is the direct cause of the alternation of day and night, and that this system runs in accordance with the unchanging laws of nature.[99] Such an insight reflects the correctness of the cosmic plan instituted by Almighty God.

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[96] Ali Mahfuz Munawar et al., "The Implementation of the Iqra' Method to Improve Qur 'anic Recitation and Writing at TPA Jannatul Firdaus the Application of the Iqra' Method for the Improvement of the Recitation and Kitabah of the Qur'an at TPA Jannatul Firdaus" 1, no. 2 (2024): 111–26.

[97] 'Āshūr, "Tafsīr al-Taḥrīr wa al-Tanwīr al-Juz' ats-Thānī wa al-'Isyrūn."

[98] Citra Damayanti et al., "The Relativity of Day and Night in the Qur'an as the Needs of Living Beings," *Journal of Qur'an Studies and Tafsir Ulumul* 1, no. 2 (2022): 63–69, https://doi.org/10.54801/juquts.v1i2.108.

[99] As-Suyūṭī, "Al-Itqān fī 'Ulūm al-Qur'ān."

The third reading, namely Abū Jaʿfar (*taslakh*) with the prefix *tāʾ* refers back to the night, opening up a third horizon in understanding the text of the Qur'an.[100] This reading highlights a vivid depiction of cosmic phenomena by attributing the action to the night itself. In this perspective, the night appears as an agent tasked with separating itself from the day, giving the scene a precise visual dimension. Imām Makkī Ibn Abī Ṭālib clarified this in *al-Kashf ʿan Wujūh al-Qirāʾāt* (1/256), stating: *"The reading with tāʾ implies that the action originated from the night itself, which is a figurative attribution of the action to its cause."* When connected with modern science, this image of the Qur'an fits perfectly with the description of the *Terminator Line* moving continuously across the earth's surface, where it appears to the observer as if the night is actively moving during the day in undisturbed natural visual movement.[101]

From this exposition, it becomes clear that the three readings are not contradictory but complementary, together forming a multi-dimensional picture. The reading with *nūn* emphasizes the divine source of the cosmic law, the reading with *yāʾ* underlines the regularity of the process in this law, and the reading with *tāʾ* describes the visible execution or visible mechanism of the phenomenon. This is what Imām Ibn al-Jazarī highlighted in *al-Nashr fī al-Qirāʾāt al-ʿAshr* (2/189): *"When the readings are different, the meanings complement each other and do not contradict each other, because they are all Qur'an to be read."* This semantic integration shows that the Qur'an is not limited to rhetorical or linguistic imitation alone, but also includes precise scientific allusions, which can be understood more deeply through the study of various readings, thus strengthening the link between sacred texts and cosmic science.[102]

The study of the semantic structure of the word *naslakh* in various readings reveals the extraordinary richness and depth of the Qur'anic text, as well as its remarkable capacity to encompass the reality of the universe and its scientific signs without any contradictions. This diversity of readings reflects a composite inability that combines references to divine agents,

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[100] Al-Jazarī, *An-Nashr fī al-Qirāʾāt al-'Ashr.*

[101] Al-Qaysī, *Al-Kashf 'an Wujūh al-Qirāʾāt as-Sab' wa 'Ilalihā wa Ḥujajihā.*

[102] Achmad Khusnul Khitam, "Engagement of Qur'anic Sciences," *Studi Quranika* 9, no. 1 (August 2, 2024): 73–93, https://doi.org/10.21111/studiquran.v9i1.11677.

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the regularity of cosmic laws, and direct sensory depictions of natural phenomena.[103] Therefore, the Qur'an remains the eternal Word of God, whose miracles never cease. As stated by Imām Badr al-Dīn al-Zarkashī in *al-Burhān* (1/295): *"The whole Qur'an is the truth, and the variety of readings only enhances it in clarity and precision."* May God's blessings and peace be upon our lord Muḥammad, his family, and his abundant companions.[104]

Implications of Variations in Qur'an Recitation on Cosmic Perspectives in Scientific Interpretation of Verses

The variation of the recitation of the Qur'an (*qirā'āt*) is never merely a difference in the sound or dialect with which the words of the Qur'an are recited; rather, it is one dimension of its incompetence, richness of meaning, and breadth of meaning. Such diversity opens up before the reader various horizons for reflection and contemplation. Imām Ibn al-Jazarī affirms in *al-Nashr fī al-Qirā'āt al-ʿAshr* (1/32) that *"recitation is a tradition that is transmitted, passed down from one generation to another,"* clarifying that this variation is not the result of human effort but rather a form of revealed worship, which is recited as an act of devotion.

From this point of view, examining different readings through the lens of scientific interpretation offers a fertile avenue for exploring the cosmic implications of this diversity.[105] The diversity of reading reflects a diversity of perspectives: a theological perspective that unifies meaning in God, a rhetorical perspective that demonstrates the expressive capacity of language, and a scientific-cosmic perspective that intersects with modern science's discovery of universal law.[106] Thus, the variation in the readings does not show contradictions but rather complementary dimensions that enrich the Qur'anic text with its depth and breadth.[107]

One of the most prominent examples of this phenomenon is the *words naslakh* in the Lord's statement: *"And the sign for them is the night; We naslakh from him on that day"* (Yā Sīn 36:37). Here, the diversity of readings expands the meaning and adds a different dimension

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[103] Al-Qaysī, *Al-Kashf 'an Wujūh al-Qirāʾāt as-Sab' wa 'Ilalihā wa Ḥujajihā*.

[104] Al-Imām Badr ad-Dīn Muḥammad bin 'Abdillāh az-Zarkashī, *Al-Burhān fī 'Ulūm Al-Qurʾān*.

[105] Zaghlūl al-Najjār, *Tafsīr al-Āyāt al-Kawniyyah fī al-Qurʾān al-Karīm aj-Juz ats-Tsalits* (Kairo: Maktabat al-Syurūq al-Duwaliyyah, 2008).

[106] Muhammad Manshur, *Tafsir Mafatih al-Ghaib, Sustainability (Switzerland)*, vol. 11 (sleman: Lintang books, 2019).

[107] Damayanti et al., "The Relativity of Day and Night in the Qur'an as the Needs of Living Beings."

to the depiction of cosmic phenomena. The majority reading with *the prefix nūn* (*naslakh*) attributes the act directly to God, affirming that the removal of day from night is purely a divine act, outside of any other agency. This is what Imām al-Ṭāhir Ibn ʿĀshūr in *al-Taḥrīr wa al-Tanwīr* (2/145) emphasizes, noting that the first-person plural form of majesty indicates that this action is God's unique act, a manifestation of His direct rule over creation. From this perspective, the alternation of day and night becomes a double witness of the Creator, calling man to faith in His power and instilling in the soul the doctrine of divine unity which considers the whole cosmos to be subject to His will.[108]

The second reading, *yuslakh* in the passive form with the prefix *yāʾ*, Ibn ʿĀmir's reading, introduces another dimension, as the focus shifts from the agent to the phenomenon itself, describing the separation of day from night as an orderly process governed by proper cosmic laws. Imām al-Suyūṭī explains in *al-Itqān fī ʿUlūm al-Qurʾān* (2/112) that passive construction conveys generality and absoluteness which indicates that this detachment occurs continuously and uninterruptedly.[109] This meaning is in harmony with the findings of modern astronomy and physics, which affirm that the alternation of day and night occurs with incredible precision as a result of the Earth's rotation on its axis, in accordance with the unchanging laws of nature.[110] In this way, the miracles of the Qur'an are revealed, since this reading points to the constancy of the cosmic order that operates endlessly, connecting humanity with a disciplined universe sustained by immutable divine laws.[111]

The third reading, *"taslakhu"* with the initials tāʾ refers back to "night" – which is the reading of Abū Ja'far – opens up the horizon of the third meaning, indicating that the night itself performs an act of withdrawal.[112] This rhetorical image depicts a living scene that reflects the movements of nature and makes it accessible to human perception. Imām Makkī Ibn Abī Ṭālib explains in *al-Kashf 'an Wujūh al-Qirāʾāt* (1/256) that this recitation carries the meaning

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[108] Nur Hayati et al., "The Motion and Rotation of the Earth: Scientific Reality in the Qur'an," *Journal of Intellectual and Scholars of the Archipelago* 1, no. 3 (2024): 4661–73.

[109] As-Suyūṭī, *Al-Itqān fī 'Ulūm al-Qur'ān*.

[110] Edgar William Woolard, *Theory of the Rotation of the Earth Around Its Center of Mass* (Washington: U.S. Government Printing Office, 1953).

[111] Jevera Alberta and Silvinatin Al Masithoh, "The Concept of the Shape of the Earth From the Perspective of the Qur'an (Analysis of Thanthawi Jauhari's Tafsir in the Book of al-Jawahir fi al Qur'an al-Karim)," *An-Nibraas* 1, no. 02 (2022): 159–69, https://doi.org/10.62589/jurnalpemikiranislam.v1i02.34.

[112] Sayyed Hossein Nasr, *Pengantar Doctrine Cosmology Islam*, 1993.

of majāz 'aqlī (logical metaphor), where action is associated with the cause. Thus, the text sketches a picture of night life as if it were an active entity, slowly advancing to cover the face of the earth with darkness. This rhetorical implication corresponds to the scientific description of the "Terminator Line" that constantly moves across the earth's surface, appearing to observers as if the night itself were advancing. Here, the harmony between the eloquence of the Qur'an and scientific indications becomes apparent, uniting rhetorical imagery and cosmic reality into one integrated vision.[113]

What is particularly striking is that these three readings, despite their variations, present a comprehensive depiction of cosmic phenomena. They are not contradictory but complementary.[114] Imam Ibn al-Jazarī commented in _al-Nashr_ (2/189) that "when the readings are different, the meanings complement each other and do not contradict each other," which is clearly exemplified here. The reading with _nūn_ highlights the direct divine agent, the reading with _yā'_ emphasizes the firmness of the laws of nature, while the reading with _tā'_ embodies a clear sensory depiction of the phenomenon. Thus, when one contemplates the alternation of day and night through this reading, he sees behind it the absolute power of God, the exactness of cosmic law, and the beauty of rhetorical imagery, uniting faith, science, and aesthetic contemplation simultaneously.[115]

Several contemporary scholars have affirmed this statement. Shaykh 'Abd al-'Aẓīm al-Zurqānī, in _Manāhil al-'Irfān_ (2/48), argues that variations in the recitation open new doors of interpretation and reveal meanings that cannot be fully understood through a single reading. This is evident in the case of the word _"naslakhu,"_ which includes theological, scientific, and rhetorical connotations, reflecting the nature of the Qur'an that encompasses all that deals with the intellect, heart, and senses at once.[116] In the light of this reading, man sees the universe from three perspectives: theological, which points him back to God; scientific, which reveals to him the order of law; and rhetoric, which presents phenomena in the image of life. Thus,

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[113] Abdarraḥmān al-Ḫalīl ibn Aḥmad al-Farāhīdī, _Kitāb al-'Ayn_ (Beirut, Lebanon: Mu'assasat al-'A'lamī li al-Maṭbū'āt, 1988), https://books.google.co.id/books?id=NNGbvwEACAAJ.

[114] Muhammad Diaz Supandi et al., "The Paradigm of the Caliphate as the Antithesis of Imperialism: Theological and Geopolitical Analysis in the Discourse of Islamic and Western Civilization," _JIS: Journal of Islamic Studies_ 3, no. 2 (2025): 119–30, https://doi.org/10.71456/jis.v3i2.1394.

[115] M. Burša, E. Groten, and Z. Šíma, "Coriolis Forces in the Tidal Dynamics of the Earth," _Studia Geophysica et Geodaetica_ 50, no. 2 (2016): 181–88, https://doi.org/10.1007/s11200-006-0011-2.

[116] Ibn Arabi, _Fusus al-Hikam_ (Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah, 1995).

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the Qur'an emerged as a book that linked revelation to reason, language to the cosmos, and faith-based reflection to scientific contemplation.

The implications of the variation in the readings on the cosmic perspective reveal the greatness of the Qur'an in its ability to combine the decrees of the text with the diversity of its expressive dimensions, thus providing a multi-layered interpretation of a single cosmic phenomenon. As stated by Imām Badr al-Dīn al-Zarkashī in *al-Burhān* (1/295): *"The Qur'an is entirely true, and the differences in the recitation increase it in clarity and explanation."* In modern cosmological context, this diversity finds striking parallels in contemporary scientific frameworks – where phenomena like quantum superposition and relativity theory similarly allow for multiple valid perspectives on singular [117]– the Qur'anic portrayal of cosmic phenomena through varying *qirāʾāt* aligns with what Nidhal Guessoum (Islam's Quantum Question, 2011) identifies as "complementary readings of nature" that bridge revelation and scientific inquiry. Thus, *qirāʾāt* science transcends mere transmission to become a semantic tool for understanding cosmic laws, where day and night emerge not merely as astronomical cycles but as continuously renewed signs reflecting divine unity, cosmic precision, and Qur'anic eloquence – perfectly synchronized with our current scientific understanding of the universe.

D. CONCLUSION

This study reveals that the variant recitations of the verse "And the sign for them is the night; We stripped him of it that day" (Yā Sīn: 37) are not mere phonetic differences, but carry deep semantic implications. The canonical reading *(naslakhu)* affirms divine agency, Ibn ʿĀmir's *(yuslakhu)* highlights cosmic order, and Abū Jaʿfar's *(taslakhu)* evokes vivid imagery. Together, these qirāʾāt demonstrate the Qur'an's ability to unite theology, science, and rhetoric in a coherent worldview. Approached scientifically, they provide rich epistemological insights that deepen interpretation. The Qur'an's portrayal of cosmic phenomena is not static but layered with linguistic and theological depth. As noted by Imām Ibn al-Jazarī, such differences complement one another rather than conflict. Thus, the diversity of qirāʾāt

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[117] Varadaraja V. Raman, "The Grand Design by Stephen Hawking and Leonard Mlodinow," *Zygon: Journal of Religion and Science,* Vol. 46, No. 1 (2011). https://doi.org/10.1111/j.1467-9744.2010.01168.x.

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emerges as a divine linguistic miracle, offering a broader cosmic vision that reflects the harmony between revelation and the laws of the universe. It affirms the Qur'an as a guide integrating faith, reason and scientific understanding.

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POLITICAL AND JUDICIAL RIGHTS OF NON-MUSLIMS IN MUSLIM STATES: A NORMATIVE AND HISTORICAL STUDY

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ABSTRACT

This study explores the political and judicial rights of non-Muslims in Muslim-majority countries, focusing on their categorization, rights, obligations, and limitations as discussed by Islamic scholars. The findings reveal that non-Muslims, particularly *ahl al-dhimmah*, enjoy significant civil protections, religious freedoms, and the right to maintain their own judicial systems for personal matters. However, certain restrictions exist, such as the obligation to pay *jizyah* and limitations on holding primary leadership positions, which serve to preserve the social, ideological, and legal order of the Islamic state. The study demonstrates that Islam balances minority rights with the moral and political framework of governance, providing a nuanced understanding of coexistence in historical and contemporary Muslim societies.

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A. INTRODUCTION

History provides a clear and undeniable illustration of how Islam upholds the dignity of every human being, regardless of their religious affiliation. The Qur'an repeatedly emphasizes the concept of humanity's shared origin and the equality of all people before Allah. Surah Al-Hujurat (49:13) reminds humanity that diversity in race, ethnicity, and religion is a sign of Allah's creation:

> *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."*

This verse highlights the beauty of human diversity, encouraging people to see each other's differences as opportunities for learning and growth rather than as sources of conflict (Al-Qur'an 49:13).[118]

From the early emergence of Islam to the present day, non-Muslims residing in Muslim-majority countries have been granted certain rights, which, in many aspects, are similar to those of Muslims. The differences in rights are limited and do not render non-Muslims as second-class citizens in the societies they inhabit. Understanding this perspective is crucial, particularly for Western audiences who often perceive Islam as an intolerant religion. Historical records do not provide evidence of systematic unfair treatment of non-Muslims under Islamic governance.[119]

For example, in Saudi Arabia, Islam is the predominant religion, with 93% of the population (around 34.37 million people) identifying as Muslim. Christianity ranks as the second-largest religion, accounting for 4.4% (approximately 1.63 million people), primarily expatriates, followed by Hinduism (1.1%), the religiously unaffiliated (0.7%), and smaller groups practicing folk religions, Buddhism, and other faiths.[120] Similarly, in the United Arab Emirates (UAE), Islam is practiced by 76.9% of the population, but the country is home to a large expatriate community. Alongside Muslims, Christians (9%), Hindus and Buddhists (10 %), and other religions (5%) also thrive.[121] These examples highlight the diversity of minority communities in Gulf States and underscore the importance of understanding the political and judicial rights of non-Muslims in Muslim-majority contexts.

Non-Muslims living in Islamic countries possess rights and obligations that differ slightly from those of Muslims. The Prophet Muhammad and the Caliphs after him have developed a pattern of harmonious relations between Muslims and non-Muslims, by granting non-Muslims a set of rights considered sufficient for ensuring coexistence and harmony.[122] For instance, they are obliged to pay jizyah and may face restrictions in the political domain, such as being ineligible to hold the highest leadership positions. Such differences, however, have frequently triggered unfair accusations against Muslim countries, especially those considered conservative, such as Saudi Arabia and other Gulf states.

Negative perceptions toward countries governed by Islamic law often emerge in Western discourse, where it is assumed that non-Muslims are treated as second-class citizens deprived of their

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[118] Dede Ishak and Ahmad Gibson Albustomi, "Embracing Diversity: The Role of Islamic Tolerance in Indonesia's Multicultural Society," *Jurnal Iman Dan Spiritualitas* 5, no. 1 (January 2025): 69–82, https://doi.org/10.15575/jis.v5i1.43361.

[119] Ayi Ishak Sholih Muchtar, "The Rights of Non-Muslims in an Islamic State: A Literature Review," *TAJDID* 29, no. 1 (August 2022): 105, https://doi.org/10.36667/tajdid.v29i1.1156.

[120] GMI Research Team, *Saudi Arabia (KSA) Population Statistics 2025 [Infographics]* (2025), https://www.globalmediainsight.com/blog/saudi-arabia-population-statistics/.

[121] GMI Research Team, *United Arab Emirates (UAE) Population Statistics 2025, GMI* (n.d.), accessed September 30, 2025, https://www.globalmediainsight.com/blog/uae-population-statistics/.

[122] Muchtar, "The Rights of Non-Muslims in an Islamic State."

rights. These assumptions have sometimes led to antipathy and criticism toward Muslim-majority countries. Coupled with the existence of hoaxes scattered on various social media that trigger hatred and antipathy without a correct understanding of the issue.[123] Therefore to address these misconceptions, this study examines the perspectives of Islamic scholars regarding the rights and obligations of non-Muslims within Muslim societies.

Several previous studies have addressed issues surrounding the rights of non-Muslims in Islam. Agil Fahim Ali (2024),[124] for example, examine *Hak Politik Non-Muslim dalam al-Qur'an (Studi Penafsiran Term Auliyā' Perspektif Tafsir Nusantara)*, which focuses on Qur'anic interpretation of Muslim–non-Muslim political relations. Ayi Ishak Sholih Muchtar (2022),[125] through *The Rights of Non-Muslims in an Islamic State: A Literature Review*, provides an overview of scholarly perspectives on the position of non-Muslims within Islamic governance.

Similarly, Tasmiah Zaman (2022),[126] in her *article Freedom of Religion for Non-Muslims in Islam: A Pakistani Affair* published in Law and Humanities Quarterly Reviews, explores the dynamics of religious freedom in the Pakistani context. To date, there has been no comprehensive research that systematically examines the political and judicial rights of non-Muslims in Muslim states through both normative and historical perspectives. This study seeks to fill that gap. The objective of this research is threefold: to examine the categories of non-Muslims in Islamic thought, to explore the views of Islamic scholars regarding their rights and obligations, and to analyze the limitations placed on their political and judicial rights, including the rationale behind such limitations.

B. METHOD

This study adopts a qualitative research methodology with a normative-historical approach. The normative aspect is employed to examine Islamic legal sources, such as the Qur'an, Hadith, classical works of fiqh, and contemporary scholarly interpretations, that discuss the position and rights of non-Muslims in Muslim states. At the same time, the historical approach is used to trace how these normative principles were implemented in different periods of Islamic history, beginning with the time

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[123] Ali Musri Semjan Putra, "Hoax dalam Tinjauan Hadits Nabawi," *Al-Majaalis : Jurnal Dirasat Islamiyah* 6, no. 1 (November 2018): 147–79, https://doi.org/10.37397/almajaalis.v6i1.107.

[124] Agil Fahim Ali, "Hak Politik Non-Muslim dalam Al-Qur'an (Studi Penafsiran Term Auliya' Perspektif Tafsir Nusantara)," *GRADUASI: Jurnal Kajian Islam Interdisipliner* 1, no. 1 (February 2024): 26–32, https://doi.org/10.33650/graduasi.v1i1.8233.

[125] Muchtar, "The Rights of Non-Muslims in an Islamic State."

[126] Tasmiah Zaman, "Freedom of Religion for Non-Muslims in Islam: A Pakistani Affair," SSRN Scholarly Paper no. 4146605 (Rochester, NY: Social Science Research Network, June 26, 2022), https://papers.ssrn.com/abstract=4146605.

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of the Prophet Muhammad and the early caliphates and extending to their manifestations in contemporary Muslim-majority countries.

Data for this research are obtained primarily through library research and document analysis. Classical Islamic texts, exegetical works, and juridical treatises are examined alongside modern academic writings that specifically address political and judicial rights. Secondary materials, including scholarly articles, and demographic data are also analyzed to provide contextual understanding. In this way, the research draws on both primary sources, which include scriptural and historical records, and secondary sources, such as modern interpretations and empirical studies.

Data analysis proceeded in several stages of qualitative interpretation. First, relevant information on non-Muslim rights was selected. Next, the material was organized into conceptual categories reflecting key themes, such as the classification of non-Muslims, their rights and obligations, and the scope of political and judicial restrictions. Finally, the analysis interpreted and compared normative principles with historical applications and contemporary realities, identifying both continuity and divergence between Islamic law and its implementation.

C. RESULTS AND DISCUSSION

The Category of Non-Muslims in Islam

The categorization of non-Muslims in Islamic jurisprudence has been a subject of extensive discussion among classical and contemporary scholars. Dr. Abdul Karim Zaidan, a prominent lecturer at the University of Baghdad, defines a non-Muslim as any individual who rejects the Islamic daʿwah and does not acknowledge the prophethood of Muhammad ﷺ. In the Qur'an, such individuals are generally referred to as *kuffār* (disbelievers). The term *kāfir* itself originates from the Arabic root ka-fa-ra, which means "to cover," implying the act of concealing or rejecting the truth. Linguistically, it refers to a state in which one's heart and perception are veiled from recognizing the message of Islam. Within this broad designation, Islamic scholars have historically divided non-Muslims into several distinct categories, each carrying particular theological and juridical implications.

    a.   *Ahl Al-Kitāb* (People of the Book)

One of the most recognized categories is Ahl al-Kitāb, referring primarily to Jews and Christians. Followers of Imam Abu Hanifah extend this category beyond these two groups to include any community to whom God sent a prophet accompanied by a revealed scripture, thus widening the scope of recognition. However, the majority of scholars, relying on Qur'anic textual evidence, restrict the designation exclusively to Jews and Christians, as they are explicitly mentioned as recipients of divine scriptures prior to Islam. This classification is particularly significant, as it forms the legal and

theological foundation for granting certain privileges to Jews and Christians, such as the permissibility of intermarriage[127] and the consumption of their slaughtered animals.[128]

b. *Shabi'ah* (Sabians)

The identity of the Shabiʿah (Sabians) has been a matter of scholarly debate. Imam Abu Hanifah equated them with Ahl al-Kitāb, suggesting that they too possessed a revealed tradition. Imam Ahmad considered them to be a sect within Judaism or Christianity, while Hasan al-Basri identified them as Magians. Other scholars, such as al-Awzaʿi and Imam Malik, regarded them as an intermediate group between Jews and Christians, with no authentic scripture of their own. The diversity of opinions reflects the historical ambiguity surrounding their origins and religious practices, yet their mention in the Qur'an highlights the recognition of their distinct existence during the early Islamic period.[129]

c. *Majūsi* (Magians or Zoroastrians)

The Magians are another clearly defined category, generally associated with Zoroastrianism. They are often described as fire-worshippers who uphold a dualistic cosmology, acknowledging forces of good and evil as co-eternal.[130] Unlike Ahl al-Kitāb, they are not linked to a divinely revealed scripture in Islamic tradition.

d. Atheist

Atheists, or those who deny the existence of God altogether, are considered outside any recognized religious framework. They attribute the existence of the universe to natural causes and reject the concept of an afterlife. Islamic scholarship has generally regarded atheism as a complete negation of divinity, placing it among the most severe forms of disbelief due to its rejection of both revelation and metaphysical order.

e. Polytheist

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[127] Khattab Mohammad Ali, "The Position of Islam on Marriage to a Jewish or Christian Woman (Ahlul Kitab)," *Research on Humanities and Social Sciences* 3, no. 2 (2013), https://www.researchgate.net/publication/352358060_The_position_of_Islam_on_marriage_to_a_Jewish_or_Christian_woman_Ahlul_Kitab.

[128] Nuri Friedlander, *"Sharpen Your Blade and Put Your Animal at Ease"*: Islamic Ethics and Rituals of Killing Non-Human Animals, May 14, 2020, https://nrs.harvard.edu/URN-3:HUL.INSTREPOS:37365851.; Zaidan Abdul Karim, *Ahkam Az-Zimmiyyin Wa al-Musta'minin Fi Dar as-Salam.* (Baghdad: Maktabah al-Qudus, 1982).

[129] Kulinich Alena, "Textual Encounters': The Sabians in Qur'aʾnic Exegesis," *Seoul National University the Journal of Humanites* 75, no. 4 (n.d.), accessed September 30, 2025, https://journal.kci.go.kr/snu-ioh/archive/articleView?artiId=ART002411811.

[130] Efendi and Darni Yusna, "Zoroastrian (Mago) Condition Under the Auspices of Islam and Its Spread in India," *Al-Afkar, Journal For Islamic Studies*, August 9, 2022, 86–99, https://doi.org/10.31943/afkarjournal.v5i3.262.

Polytheists represent those who acknowledge Allah as the Creator yet associate other beings, such as idols, with Him in worship.[131] This category is frequently addressed in the Qur'an, particularly in reference to the pagan Arabs of Mecca. Theologically, *shirk* (polytheism) is considered the gravest sin in Islam, as it undermines the central doctrine of *tawḥīd* (divine unity).

f. Sorcerers and Devil-Worshippers

The final category comprises individuals who engage in sorcery or devil-worship. This group is considered the most deviant, as their practices not only reject Islamic monotheism but also involve allegiance to demonic forces. Their actions are perceived as deliberate opposition to divine authority, seeking worldly gain through occult means.

After identifying the various theological classifications of non-Muslims, it is also essential to examine their division based on citizenship status. The question of citizenship has long been a matter of debate in Islamic political thought, especially following the emergence of the modern world order in the early twentieth century, when citizenship was no longer defined primarily by religion. Within the framework of Islamic politics, the status of non-Muslims is generally divided into four categories.[132] Ibnul Qayyim al-Jauziyyah, in his seminal work Zād al-Maʿād, provides a detailed categorization of non-Muslims into four groups: kāfir ḥarbī, *kāfir muʿāhad, kāfir mustaʾman,* and *kāfir dhimmī*. Each of these categories reflects a particular legal and political status, shaping both the rights and obligations of non-Muslims vis-a-vis the Islamic state. The details of this classification are as follows:

a. Kāfir Ḥarbī

This group consists of non-Muslims who actively oppose Islam and engage in hostilities against Muslims. The Qur'an explicitly addresses this category in Surah Muhammad (47:4), instructing Muslims to fight against aggressors in the context of armed conflict. Historically, this group represents external enemies who threaten the security of the Muslim community. In terms of legal treatment, they were not afforded protection under Islamic law, as their status was defined by open hostility.

b. Kāfir Muʿāhad

This category refers to non-Muslims who have entered into formal peace agreements with Muslim authorities. The Qur'an, in Surah al-Anfal (8:58), acknowledges the legitimacy of such treaties, emphasizing the principle of honoring agreements unless the treaties are explicitly broken. The

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[131] Muhammed Coşkun, "Qurʾānic Mushrikūn Between Monotheism and Idolatry," *Kocatepe İslami İlimler Dergisi* 8, no. 1 (June 2025): 84–95, https://doi.org/10.52637/kiid.1620105.

[132] Mursyid Djawas et al., "The Position of Non-Muslims in the Implementation of Islamic Law in Aceh, Indonesia," *AHKAM : Jurnal Ilmu Syariah* 23, no. 1 (2023), https://journal.uinjkt.ac.id/index.php/ahkam/article/view/32127.

muʿāhad thus enjoyed recognized security and freedom within the framework of their agreements, reflecting Islam's pragmatic approach to international relations and peaceful coexistence.

c.   Kāfir Mustaʾman

The mustaʾman are non-Muslims who temporarily reside in an Islamic territory under a guarantee of safety granted by the Muslim ruler. Even if their homeland is hostile toward Islam, they are entitled to protection during their stay. This provision is grounded in Qur'anic guidance, particularly Surah al-Tawbah (9:6), which instructs Muslims to grant security to those seeking asylum until they have safely reached their place of refuge. The recognition of mustaʾman highlights the humanitarian dimension of Islamic law, extending protection beyond permanent residents to temporary sojourners.

d.   Kāfir Dhimmī

Perhaps the most important category for the present discussion is that of Kāfir Dhimmī (ahl al-dhimmah). These are non-Muslims who reside permanently in an Islamic state under the protection of the Muslim government, in return for paying the jizyah (a tax symbolizing their covenant of protection). Their rights and obligations are explicitly mentioned in Surah al-Tawbah (9:29), which requires Muslims to engage with them under a framework of contractual responsibility.[133]

Within these categories, the dhimmī represents the most enduring and institutionally regulated status of non-Muslims in Islamic governance. While ḥarbīs, muʿāhads, and mustaʾmans are defined by external relations and temporal circumstances, the dhimmī status reflects a long-term framework for coexistence within the fabric of the Muslim community. Consequently, this article focuses specifically on the political and judicial rights of non-Muslims under the dhimmah system, as it provides the most relevant lens for understanding their role and position in historical and contemporary Muslim-majority societies.

Within the framework of the modern nation-state, the classical category of dhimmi is no longer applied. This shift stems from the transformation of legal systems under the nation-state model, in which legal identity is determined by citizenship (muwāṭanah) rather than by religion. Consequently, non-Muslims who are born and recognized as citizens of Saudi Arabia, for instance, are treated legally on the same footing as Muslims. They are no longer subject to the payment of jizyah as prescribed in the classical system but instead possess civil rights and obligations as defined by national law. In this regard, they are not ahl al-dhimmah in the classical jurisprudential sense, but full citizens whose status is guaranteed under the framework of modern constitutions.

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[133] Jauziyyah Ibnu Qayyim, *Zaadul Ma'ad*, Beirut (1994: Maktabah Al Manar Al Islamiyah, n.d.).

By contrast, non-Muslim expatriates such as the large number of foreign workers in the Gulf, occupy a position that more closely resembles the classical category of mustaʾman, namely non-Muslims residing temporarily in Muslim territories under a security guarantee granted by the authorities. In classical terms, this guarantee took the form of an ʿahd amān (protection contract), whereas in the modern context it is manifested through work visas or residence permits of limited duration. Such individuals enjoy legal protection during their stay, but their status is contractual rather than that of permanent citizenship. In other words, the concept of mustaʾman finds its contemporary expression in immigration regimes, while the framework of dhimmah has effectively been superseded by national models of citizenship.

The View of Islamic Scholars on the Rights and Obligations of Non-Muslims in Muslim Countries

Islam is a religion that upholds tolerance and peace, and the verses of Holy Qur'an also uphold the right of every individual to believe and choose a religion.[134] Islamic law accords respect and dignity to all of humanity, including non-Muslims.[135] In principle, the rights of ahl al-dhimmah are largely parallel to those of Muslims, although certain distinctions exist due to differing legal and social conditions. One of the most significant differences lies in the imposition of jizyah, a tax levied upon non-Muslims who wish to reside in an Islamic state.[136]

Jizyah refers to a tribute imposed on Dhimmi in order to receive protection from Muslims, because Dhimmi living in a Muslim country are a vulnerable minority group. This also indicates the meaning of belittlement and diminishment, where at that time, non-Muslims living in Muslim lands were usually the ones who lost in war. Jizyah has certain limitations and is not imposed on all non-Muslims. Only men who are of sound mind and of age are obligated to pay jizyah. As for women, children, the mentally ill, and the like, they are not subject to the obligation of paying jizyah. The responsibility for collecting jizyah rested solely with the legitimate Muslim government, thereby ensuring it could not be arbitrarily enforced by individuals.[137]

With respect to rights, Islamic scholars emphasize that ahl al-dhimmā enjoy most of the same civil protections as Muslims. They are considered part of the population of the Islamic state, enjoying

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[134] Hulaimi Al Amin, "Pandangan Fethullah Gulen Tentang Toleransi Beragama Al-Majaalis : Jurnal Dirasat Islamiyah," *Al-Majaalis : Jurnal Dirasat Islamiyah* 4, no. 1 (2016), https://ejournal.stdiis.ac.id/index.php/Al-Majalis/article/view/59.

[135] Mursyid Djawas et al., "The Position of Non-Muslims in the Implementation of Islamic Law in Aceh, Indonesia."

[136] Jauziyyah Ibnu Qayyim, *Ahkam Ahl Dzimmah*, Dammam (1997: Ramady Linnasyr, n.d.).

[137] Ibnu Qayyim, *Ahkam Ahl Dzimmah*.

what in contemporary terms may be described as political citizenship.[138] Their safety must be safeguarded by both the government and the broader Muslim community against any form of violence, injustice, or threat, whether internal or external. This protection extends to their lives, property, honor, and places of worship, with explicit guarantees for religious freedom and the right to observe their own holidays.[139]

Nonetheless, Islamic law sets certain boundaries to ensure that public morality and social order remain aligned with Islamic principles. Non-Muslims are permitted to maintain their distinct religious and cultural practices within their private spheres and communities; however, acts deemed unlawful in Islam, such as public consumption of alcohol, public eating of pork, or unrestricted intermingling between men and women, are restricted from being openly displayed in broader society. This distinction highlights the balance sought within the Islamic legal tradition: to allow religious pluralism while maintaining a cohesive moral framework for the larger community.

Critics, particularly from liberal perspectives, often view these restrictions as encroachments on personal freedom and, by extension, as violations of modern human rights standards. Yet within the Islamic worldview, freedom is not defined as the absolute pursuit of individual desire, but as the pursuit of virtue within the limits of divine law (shari'ah). In this framework, the rights and obligations of ahl al-dhimmah are understood not as a form of subjugation but as part of a broader moral and social contract, one that aims to ensure justice, security, and harmony for all inhabitants of the state, regardless of faith.

The Limitations on the Political and Judicial Rights of Non-Muslims and the Reason Behind These Limitations

The question of political and judicial rights for non-Muslims in Islamic societies has long been a subject of jurisprudential debate. One of the central issues concerns the permissibility of non-Muslims assuming leadership positions *(imāmat al-kāfir)*. In classical Islamic jurisprudence, the prevailing consensus is that such appointments are impermissible, a stance rooted in both normative and historical reasoning. Normatively, scholars refer to several Qur'anic verses that caution Muslims against appointing non-believers as guardians *(awliyā')*, interpreting these as prohibitions against entrusting

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[138] Ahmad Hifdzil Haq et al., "Nilai-Nilai Pendidikan Toleransi Rasulullah Dengan Non Muslim.," *HIKMAH: Jurnal Pendidikan Islam* 11, no. 2 (n.d.), accessed September 30, 2025, https://ojs.staituankutambusai.ac.id/index.php/hikmah/article/view/365.

[139] Malik Maszlee, Fiqh Al-Muwatanah (Fiqh of Citizenship): A New and Inclusive Islamic Approach for Multi-Religious Societies – Penang Institute (n.d.), accessed September 30, 2025, https://penanginstitute.org/publications/issues/1047-fiqh-al-muwatanah-fiqh-of-citizenship-a-new-and-inclusive-islamic-approach-for-multi-religious-societies/.

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them with ultimate political authority. Historically, this view is reinforced by the precedent of the Prophet Muhammad ﷺ, who, despite living in a multi-religious society in Medina, never appointed non-Muslims as governors or military commanders. This practice was likewise continued by the Rightly Guided Caliphs, from Abu Bakr to the Uthmanic caliphate, none of whom entrusted political or military leadership to non-Muslims.[140]

Within the sphere of judicial autonomy, however, a more nuanced picture emerges. Yusuf al-Qaradawi, as cited by Haq (2022), emphasizes that ahl al-dhimmah possess the right to manage their internal affairs through their own judicial systems. Matters such as marriage, family relations, and other personal law issues could be adjudicated within their communities according to their own traditions and religious codes.[141] This autonomy reflects an early recognition of pluralism within Islamic governance, granting minorities a measure of self-determination while maintaining the overarching authority of the Islamic state. Such arrangements sought to balance communal harmony with respect for religious diversity, avoiding unnecessary imposition of Islamic legal norms upon those outside the faith.

Rodin (2017) provides a comprehensive summary of scholarly views on the eligibility of non-Muslims for leadership roles, highlighting two distinct perspectives. The first, and by far the dominant view among classical scholars, is that non-Muslims cannot occupy positions of primary leadership. This position was upheld by leading exegetes and jurists such as al-Jassas, al-Alusi, Ibn 'Arabi, al-Tabari, Ibn Kathir, al-Sabuni, al-Zamakhshari, 'Ali al-Sayis, al-Tabataba'i, al-Qurtubi, Wahbah al-Zuhayli, al-Shawkani, Sayyid Qutb, al-Mawardi, al-Juwayni, Hasan al-Banna, Hasan Isma'il Hudaybi, al-Mawdudi, and Taqi al-Din al-Nabhani. Their reasoning rests not only on scriptural prohibitions but also on the concern that political leadership, in Islam, is intrinsically tied to the safeguarding of religious identity and implementation of divine law, responsibilities that they argued could not be entrusted to non-Muslims.

On the other hand, a minority perspective, largely emerging in the modern era, advocates for the possibility of non-Muslims assuming leadership roles in Muslim-majority societies. Thinkers such as Mahmud Muhammad Taha, 'Abd Allah Ahmad al-Na'im, Tariq al-Bishry, Muhammad Sa'id al-'Ashmawy, Muhammad 'Abduh, Yusuf al-Qaradawi, and Tariq Ramadan have argued that, under contemporary conditions, there may be grounds to permit non-Muslims to hold political office. Their reasoning often draws upon principles of justice, equality, and the evolving notion of citizenship within

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[140] Dede Rodin, "Reinterpretasi Kontroversi Kepemimpinan Non-Muslim dalam Al-Quran," *MUTAWATIR* 7, no. 1 (June 2017): 24–49, https://doi.org/10.15642/mutawatir.2017.7.1.24-49.
[141] Ahmad Hifdzil Haq et al., "Nilai-Nilai Pendidikan Toleransi Rasulullah Dengan Non Muslim."

nation-states, suggesting that leadership should be based on competence and public trust rather than strictly religious affiliation.[142]

Meanwhile, scholars who align with the first group, those who maintain that ahl al-dhimmah cannot assume primary leadership in an Islamic state, consider their stance to be both reasonable and firmly grounded. Their arguments rest on a combination of sociological, ideological, legal, and historical considerations. From a sociological perspective, it is almost universally observed that majorities are reluctant to be governed by minorities. This is not merely a matter of religion but a broader social dynamic that manifests across different nations and cultures. Just as non-Muslims are unlikely to accept Muslim presidents in countries where Muslims constitute a minority, so too would Muslim majorities resist being governed by non-Muslims in an Islamic polity.

A second justification lies in the need to preserve the ideological foundation of the state. Since Islam constitutes both the spiritual and political framework of an Islamic polity, entrusting its leadership to individuals who do not share its foundational commitments would be deemed inconsistent and potentially destabilizing. Leadership, in this sense, is not merely administrative but also custodial, safeguarding the religious ethos that underpins the state. Islam also has many regulations that are not found in other religions, such as rules governing marriage, more complex commercial laws, and inheritance laws that require its followers to distribute wealth in accordance with the provisions set forth by Allah in the Qur'an and the Sunnah.[143]

Legal reasoning further strengthens this view, as the Qur'an explicitly cautions against entrusting non-Muslims with the role of guardians or leaders. Several verses, among them Al-'Imran (3:28), An-Nisa' (4:89, 144), Al-Ma'idah (5:51, 57), At-Tawbah (9:23), and Al-Mumtahanah (60:1), have been interpreted by classical exegetes as prohibitions against elevating non-Muslims to positions of ultimate authority. These texts are often cited to demonstrate the normative basis for exclusion. In addition, historical experiences reinforce these restrictions. Across various regions and eras, Muslims under non-Muslim leadership have at times faced oppression, betrayal, and even massacres. Such experiences created a collective memory that fortified the reluctance of Muslims to entrust political leadership to those outside their faith.

Taken together, these considerations illustrate that the prohibition on non-Muslims assuming primary leadership is not only religiously grounded but also sociopolitically rational. Crucially,

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[142] Rodin, "Reinterpretasi Kontroversi Kepemimpinan Non-Muslim Dalam Alquran." *Mutawatir : Jurnal Keilmuan Tafsir Hadith*, *7*(1), 24–49. https://doi.org/10.15642/mutawatir.2017.7.1.24-49

[143] Abdullah Zaen, Gufron Nulailan Thawila, and Winning Son Ashari, "Keautentikan Akidah Ahlus Sunnah: Pembuktian Keotentikan Melalui Sejarah Pembukuan Akidah Ahlus Sunnah," *Al-Majaalis* 11, no. 1 (November 2023): 83–108, https://doi.org/10.37397/amj.v11i1.398.

however, this restriction does not exclude non-Muslims from participating in governance altogether. Historical precedent reveals that non-Muslims frequently held significant positions within Islamic governments, particularly in administrative and ministerial roles. Al-Mawardi himself acknowledged the permissibility of appointing dhimmis to executive positions. During the Abbasid Caliphate, for instance, several Christians served at high levels of government, including Nasr ibn Harun (369 AH) and Isa bin Nasturus (380 AH).[144] These examples highlight a nuanced balance: while primary leadership was reserved for Muslims, non-Muslims could and did contribute meaningfully to the functioning of the state.

D. CONCLUSION

This study shows that Islam categorizes non-Muslims both theologically—such as Ahl al-Kitāb, Shabi'ah, Majusi, atheists, polytheists, and those practicing sorcery or devil worship—and by citizenship, including Kāfir Ḥarbī, Kāfir Muʿāhad, Kāfir Mustaʾman, and Kāfir Dhimmī, providing a framework for their rights and obligations within Muslim-majority societies. The rights of ahl al-dhimmah largely parallel those of Muslims, covering protection of life, property, honor, and places of worship, with freedom to practice religion, while jizyah serves as a legal obligation tied to state protection. Restrictions on practices deemed unlawful reflect a balance between individual freedoms and social order. Although classical scholars limit non-Muslims from primary leadership, they may hold administrative and judicial roles, demonstrating pluralism. These distinctions aim to ensure justice, harmony, and protection for all, illustrating that Islamic governance historically balances fairness, security, and the common good.

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Ahmad Hifdzil Haq, Suprapno Suprapno, Adisel Adisel, Moch Iqbal, and Riswanto Riswanto. "Nilai-Nilai Pendidikan Toleransi Rasulullah Dengan Non Muslim." HIKMAH: Jurnal Pendidikan Islam 11, no. 2 (n.d.). Accessed September 30, 2025. https://ojs.staituankutambusai.ac.id/index.php/hikmah/article/view/365.

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[144] Ahmad Hifdzil Haq et al., "Nilai-Nilai Pendidikan Toleransi Rasulullah Dengan Non Muslim."

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FIQH PERSPECTIVES ON DIGITAL ZAKAT: MAPPING GLOBAL SCHOLARSHIP THROUGH BIBLIOMETRIC ANALYSIS

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ABSTRACT

In this research paper, fiqh views on digital zakat are examined based on an analysis of 188 articles published in the years 2017-2025 and indexed in Scopus. It is based on VOSviewer as the main instrument since it tends to map the research tendencies, collaboration patterns, and thematic groups in order to present the overall picture of the global discussion. The findings indicate that the level of scholarly interest has been growing significantly, and the focus on the topic is expected to reach its highest point by 2021-2024 and show the rise of the topicality of the integration of Islamic jurisprudence and digital financial practices. Malaysia and Indonesia are the future contenders that will help them with well established Islamic finance ecosystems and institutional partnerships. It analyses five primary clusters; the intersection of Islamic finance and global issues, trust and technology adoption, geographical and socio-economic contexts, managing zakat with blockchain, and digitalizing the Islamic finance. As digital zakat has the advantage of efficiency, transparency, and compatibility with the Sustainable Development Goals (SDGs), the same has issues with digital literacy, infrastructure, and duality of the zakat institutions towards society and God.

AI DISCLOSURE STATEMENT

The authors used ChatGPT (OpenAI) to assist in language editing and abstract refinement. No part of the analysis, data interpretation, or core findings was generated by AI. All results and arguments were developed and validated by the authors.

A. INTRODUCTION

Historically, the discussion of zakat as one of the principal pillars of Islam has been put in the normative terms of fiqh, and the classical scholars have outlined in details the principles of zakat, its collection system, and distribution systems. Over the recent past, however, technological advancements like e-zakat websites, fintech-related applications, blockchain-based transparency solutions and online crowdfunding systems have influenced the management of zakat in the modern context. These advancements have changed the landscape of operation in zakat to enhance accessibility, efficiency and accountability.

Recent research has started to focus on these considerations, and it is an indicator of the development of digital zakat as a different research area. Bibliometric analysis has also proved that the number of publications covering fiqh and finance especially digital zakat in Scopus-indexed journals has increased significantly.[145] This development indicates the increased academic concern in the connection of the Islamic jurisprudence into the digital practices of the modern world. The dominant players in this research geographically are Malaysia and Indonesia, which have strong systems of Islamic finance that they can use to develop theoretical and practical research on zakat.[146] The major journals like the International Journal of Islamic and Middle Eastern Finance and Management have become the frontline today on such discussions.[147]

Conceptually, the digital zakat study is conducted in various fields of knowledge, such as zakat management systems, sustainability, and digital assets incorporation.[148] The introduction of online tools like SimBaznas depicts the possibilities and limitations of

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[145] A S Rusydiana et al., "Fiqh on Finance: A Scientometric Analysis Using Bibliometrix," *Library Philosophy and Practice* 2021 (2021), https://www.scopus.com/inward/record.uri?eid=2-s2.0-85107647108&partnerID=40&md5=ebbc7cd8094355b0569c8f9f0a76bb54.

[146] A Baehaqi, T J W Prabowo, and A Chariri, "Accountability in Zakat Institutions: A Bibliometric Analysis and Systematic Literature Review," *International Journal of Economics and Management* 19, no. 1 (2025): 43–56, https://doi.org/10.47836/ijeam.19.1.03; Muhamad Wahyudi, Aidi Ahmi, and Sri Herianingrum, "Examining Trends, Themes and Social Structure of Zakat Literature: A Bibliometric Analysis," *Global Journal Al Thaqafah* 12, no. 1 (January 29, 2022): 40–67, https://doi.org/10.7187/gjat072022-3.

[147] Rusydiana et al., "Fiqh on Finance: A Scientometric Analysis Using Bibliometrix."

[148] P.M.F.F. Ag Omar and A Sharofiddin, "Emergence of Zakat InSustainability: A Bibliometric Analysis," in *Islamic Finance and Sustainable Development: A Global Framework for Achieving Sustainable Impact Finance* (Shari'ah and Islamic Finance, Universiti Malaysia Sabah (UMS), Malaysia: Taylor and Francis, 2024), 74–84, https://doi.org/10.4324/9781003468653-10.

digitization especially infrastructural, human resource and social acceptance.[149] In addition, zakat is also analyzed more directly against the Sustainable Development Goals (SDGs), in the redistributive quality of which the concept of zakat is placed as a means of attaining larger socioeconomic sustainability.[150]
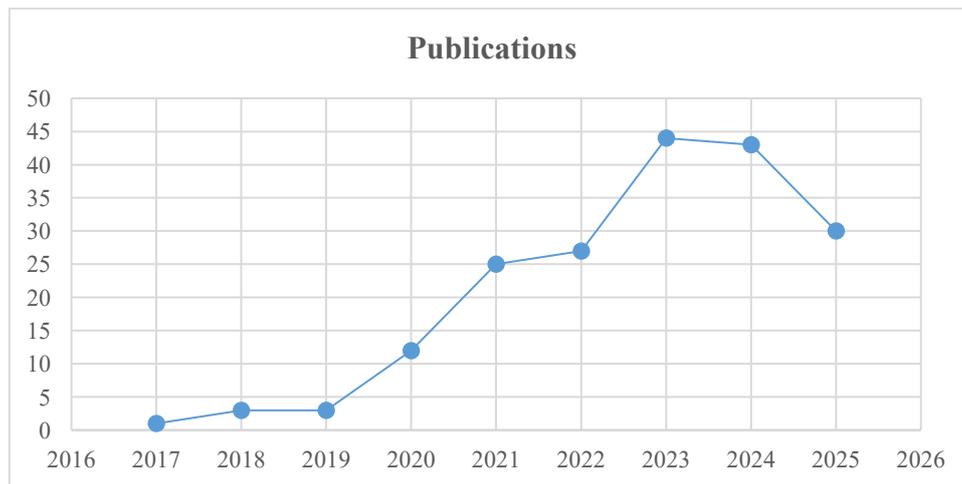
Figure 1. The Increase in The Number of Fiqh Perspectives on Digital Zakat (2017-2025) Graph. *Source: Scopus*

Figure 1 shows the tendency of the publications of fiqh points of view on digital zakat during 2017-2025. During the first years (20172019), the volume of publications was not very high and quite constant, indicating that the academic interest in this issue was low. Since 2020, and up to 2023, however, the number of publications has become substantially higher, reaching more than 40, which indicates the growing urgency and topicality of the discourse of digital zakat in the context of fiqh. However, the number of publications in 2024 was quite high but with a slight decrease, which was followed by a more severe decrease in 2025. This trend indicates that although the digital zakat has been gaining more academic attention over the last ten years, the trend after 2023 possibly represents a sign of saturation or a change in the focus of the research. In general, the graph shows that the digital zakat is one of the growing fields of research in modern fiqh research.

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[149] A Musa, T Zulfikar, and B Khalidin, "Digital-Based Information System of Zakat Management in Indonesia: Strategies for Increasing Revenue in Fiqh Muamalah Perspectives," *Samarah* 6, no. 2 (2022): 614–33, https://doi.org/10.22373/sjhk.v6i2.11960.

[150] Ag Omar and Sharofiddin, "Emergence of Zakat InSustainability: A Bibliometric Analysis."

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Although these improvements have occurred, major problems still exist. Human resources that are limited in terms of ITs, lack of adequate infrastructure, and low digital literacy are some of the obstacles to successful implementation. Some of the strategies advanced in literature encompass the reinforcement of IT capacity, improvement in socialization of people, and harmonization of zakat and tax guidelines.[151] Moreover, issues of responsibility and transparency in digital zakat organizations need to be explored more with reference to dual responsibility to the society and God.[152]

The other area where research can be advanced is the formulation of fiqh-grounded models of zakat on digital commodities where scholars propose to handle cryptocurrencies and other digital assets as either a commodity or a form of currency to be utilized in zakat.[153] Despite controversy on the issue among scholars, cash waqf conforms to the principle of maqasid shariah in promoting welfare.[154] Jurisprudence of qada prayer is regarded as a necessary endeavour to ensure that the worship of the Muslim is not compromised.[155] One way out of the family conflicts in the globalization age can be a fiqh-based approach.[156] In addition, cash waqf helps to make Muslim families resilient by means of qardhul hasan and productive investments.[157]

The bibliometric investigation of digital zakat shows that there are significant tendencies in global research. Studies indicate that there is high increase in publications that deal with zakat, especially regarding the convergence of technology and zakat activities, where more than 492 publications are indexed by Scopus with focus on economics, finance,

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[151] Musa, Zulfikar, and Khalidin, "Digital-Based Information System of Zakat Management in Indonesia: Strategies for Increasing Revenue in Fiqh Muamalah Perspectives."

[152] Baehaqi, Prabowo, and Chariri, "Accountability in Zakat Institutions: A Bibliometric Analysis and Systematic Literature Review."

[153] M I Rosele et al., "A Proposed Zakat Model for Digital Assets from the Shariah Perspective," *International Journal of Islamic and Middle Eastern Finance and Management* 18, no. 3 (2025): 489–511, https://doi.org/10.1108/IMEFM-08-2024-0408.

[154] Beni Setyawan et al., "Wakaf Tunai dalam Perspektif Fiqih dan Teori Maqasid Syariah," *AL-MAJAALIS : Jurnal Dirasat Islamiyah* 11, no. 2 (2024): 292–316, https://doi.org/https://doi.org/10.37397/amj.v11i2.550.

[155] Kholid Saifulloh, "Mengqadha Shalat dalam Perspektif Fiqh Islam," *AL-MAJAALIS : Jurnal Dirasat Islamiyah* 7, no. 2 (2020): 45–67, https://doi.org/https://doi.org/10.37397/almajaalis.v7i2.139.

[156] Muhsan Syarafuddin et al., "Eskalasi Konflik Keluarga dalam Dinamika Globalisasi dan Pendekatan Resolusi Berbasis Fikih," *AL-MAJAALIS : Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 30–52, https://doi.org/https://doi.org/10.37397/al-majaalis.v12i1.707.

[157] Syailendra Sabdo Djati PS, Ghifary Duyufur Rohman, and Adi Aprianto, "Wakaf Uang dan Perannya dalam Penguatan Ketahanan Keluarga Muslim," *AL-MAJAALIS : Jurnal Dirasat Islamiyah* 11, no. 2 (2024): 317–36, https://doi.org/https://doi.org/10.37397/amj.v11i2.570.

and management. [158] Major themes encompass the utilization of the digital platforms to support the transactions and increase involvement.[159] however, the cross-country cooperation is still a problem.[160] Digital zakat has an indication of potential poverty alleviation, which saves costs and time and guarantees more efficient allocation. [161] It has also been strengthened by the Sharia compliance and good governance.[162] facilitated by the general movement towards online financial services [163]. Meanwhile, the views on fatwa are taking a new turn, and the institutions are increasingly broader in their jurisprudence than the Shafie school.[164] These advantages notwithstanding, the problems of digital literacy and inequality still remain a major obstacle to equitable digital zakat.

Accordingly, bibliometric analysis presents a holistic approach to mapping the world scholarship in this new area of study systematically. It allows to find a better picture of how the perspectives of fiqh are incorporated into the digital zakat discourse by determining trends, the main contributors, and thematic groups to fiqh. Thus, this work stands at the crossroads of the traditional Islamic jurisprudence and the contemporary academic cartography. This study has two contributions. First, it constitutes the first bibliometric mapping of the international scholarship on digital zakat that clearly prefigures fiqh views. Second, it offers theoretical and practical consequences: among scholars, it presents its prospects to enhance the harmonization of fiqh with technology; among policymakers and zakat institutions, it

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[158] Wahyudi, Ahmi, and Herianingrum, "Examining Trends, Themes and Social Structure of Zakat Literature: A Bibliometric Analysis"; Muhsin Nor Paizin et al., "Bibliometric Analysis of Zakat Research in Scopus Database," *International Journal of Zakat* 6, no. 1 (2021): 13–24, https://doi.org/10.37706/ijaz.v6i1.253.

[159] Aam Slamet Rusydiana and Nailah, "Zakat & Technology : Bibliometric R," *4th International Conference of Zakat Proceedings* 5, no. 3 (2020): 311–30; Diana Farid et al., "Pengaruh Zakat Digital terhadap Pengentasan Kemiskinan di Era Digital," *JSE: Jurnal Sharia Economica* 2, no. 2 (January 29, 2023): 1–11, https://doi.org/10.46773/jse.v2i2.679.

[160] Azri Bhari et al., "Analisis Literatur Kajian Zakat dan Maqasid Syariah Analysis of Literature on the Study of Zakat and Maqasid Sharia Pendahuluan Analisis Literatur Ini Dilakukan Bagi Memastikan Sesuatu Penulisan Atau Kajian Yang Akan Yang Dihasilkan Berbeza Dengan Penulis," *Journal of Fatwa Management and Research* 17, no. 2 (2019): 235–55.

[161] Farid et al., "Pengaruh Zakat Digital terhadap Pengentasan Kemiskinan di Era Digital."

[162] Naiwei Chen and Min Teh Yu, "Sharia Compliance, National Governance, and Value of Cash in Organization of Islamic Cooperation Countries," *Humanities and Social Sciences Communications* 10, no. 1 (2023): 1–10, https://doi.org/10.1057/s41599-023-01521-4.

[163] Daniel Gersten Reiss, "Is Money Going Digital? An Alternative Perspective on the Current Hype," *Financial Innovation* 4, no. 1 (2018): 0–5, https://doi.org/10.1186/s40854-018-0097-x.

[164] Bhari et al., "Analisis Literatur Kajian Zakat dan Maqasid Syariah Analysis of Literature on the Study of Zakat and Maqasid Sharia Pendahuluan Analisis Literatur Ini Dilakukan Bagi Memastikan Sesuatu Penulisan Atau Kajian Yang Akan Yang Dihasilkan Berbeza Dengan Penulis."

offers the prospects of a governance model, which will ensure the legitimacy of fiqh and maximize the advantages of digital innovation.

B. METHOD

This study aims to locate and visualize the articles on Fiqh Perspectives on Digital Zakat. Bibliometric analysis and bibliometric visualization are utilized in this study. Bibliometric analysis is quantitative methods that depict the trends and characteristics of a body of publications in a descriptive and evaluative way.[165] The bibliometric visualization technique is used to present a structural map of a given subject.[166] Based on the selected keywords, 188 articles from the Scopus database formed the sample for this study. The keywords for this study are TITLE-ABS-KEY (zakat AND ("digital" OR "online" OR "electronic" OR "e-zakat" OR 'fintech' OR "payment system" OR "blockchain")) AND PUBYEAR 2016 AND PUBYEAR 2026. Most of the 194 publications were articles.

The chosen articles are not older than 9 years (2017-2025) and were accessed with the VOSviewer tool in three visualizations: network visualization, overlap visualization, and density visualization. These indicators are available through examining the general strength of the relationships between the displayed items, in the number of publications and citation. During the past seven years (2019-2025), the researcher collected data on digital dawah in Islam according to the dimension of the databases. The entire information on publications that have been accumulated in this area, bibliographic pairs of authors, countries, institutions, journals, and event with author keywords have been analyzed, visualized, and appraised in this research with VOSviewer software.[167] These representations of network of phrases frequently

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[165] & Syamsi Mustofa Singgih Prayogo Dupi, Muhamad., "Digital Da ' Wah Studies : A Bibliometric Analysis of Trends , Patterns , and Collaboration Networks," *Dialogia Jurnal Studi Islam Dan Sosial* 23, no. 01 (2025): 49–66, https://doi.org/10.21154/dialogia.v23i01.10612.

[166] Eugene Garfield, "From the Science of Science to Scientometrics Visualizing the History of Science with HistCite Software," *Journal of Informetrics* 3, no. 3 (2009): 173–79, https://doi.org/10.1016/j.joi.2009.03.009.

[167] Nees Jan van Eck and Ludo Waltman, "Software Survey: VOSviewer, a Computer Program for Bibliometric Mapping," *Scientometrics* 84, no. 2 (2010): 523–38, https://doi.org/10.1007/s11192-009-0146-3; Nees Jan van Eck and Ludo Waltman, "Citation-Based Clustering of Publications Using CitNetExplorer and VOSviewer," *Scientometrics* 111, no. 2 (2017): 1053–70, https://doi.org/10.1007/s11192-017-2300-7; David Opeoluwa Oyewola and Emmanuel Gbenga Dada, "Exploring Machine Learning: A Scientometrics Approach Using Bibliometrix and VOSviewer," *SN Applied Sciences* 4, no. 5 (2022), https://doi.org/10.1007/s42452-022-05027-7; Benjamin K. Sovacool, Chux Daniels, and Abbas AbdulRafiu, "Science for Whom? Examining the Data Quality, Themes, and Trends in 30 Years of Public Funding for Global Climate Change and Energy Research," *Energy Research and Social Science* 89, no. July (2022): 102645, https://doi.org/10.1016/j.erss.2022.102645.

used in a particular field are created with software referred to as VOSviewer. VOSviewer is a well-known and very useful bibliometric analysis tool.[168]

The use of VOSviewer is not confined to constructing the visualization of the networks, although it is also employed to study the evolution of certain spheres by analyzing the commonly used expressions.[169] According to Tianji Huang.[170] In order for readers to follow the information from general to more specific information, the data analysis technique used is deductive, starting from general findings to more specific findings. These are, e.g., author bibliographic pairs, publication bibliographic pairs, journal bibliographic pairs, country bibliographic pairs, institute bibliographic pairs and co-occurrence of author keywords.[171]

C. RESULTS AND DISCUSSION

The author of the research provides the results of the analysis in a deductive manner. That way that the readers can track the information of the general to the more specific information, the results of the bibliometric analysis are introduced in a deductive way or beginning with general findings and going down to more specific findings. This may be country bibliographic pairs, Institute bibliographic pairs, journal bibliographic pairs, publication bibliographic pairs, author bibliographic pairs and co-occurrence of author keywords.[172]

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[168] Syed Hamad Hassan Shah et al., "Prosumption: Bibliometric Analysis Using HistCite and VOSviewer," *Kybernetes* 49, no. 3 (2020): 1020–45, https://doi.org/10.1108/K-12-2018-0696.

[169] Tianji Huang et al., "Visualized Analysis of Global Studies on Cervical Spondylosis Surgery: A Bibliometric Study Based on Web of Science Database and VOSviewer," *Indian Journal of Orthopaedics* 56, no. 6 (2022): 996–1010, https://doi.org/10.1007/s43465-021-00581-5.

[170] Pramita Sylvia Dewi et al., "Web-Based Inquiry in Science Learning: Bibliometric Analysis," *Indonesian Journal of Science and Mathematics Education* 4, no. 2 (2021): 191–203, https://doi.org/10.24042/ijsme.v4i2.9576.

[171] Mehmet Karakus, Alpay Ersozlu, and Aaron C. Clark, "Augmented Reality Research in Education: A Bibliometric Study," *Eurasia Journal of Mathematics, Science and Technology Education* 15, no. 10 (2019), https://doi.org/https://doi.org/10.29333/ejmste/103904.

[172] Karakus, Ersozlu, and Clark.
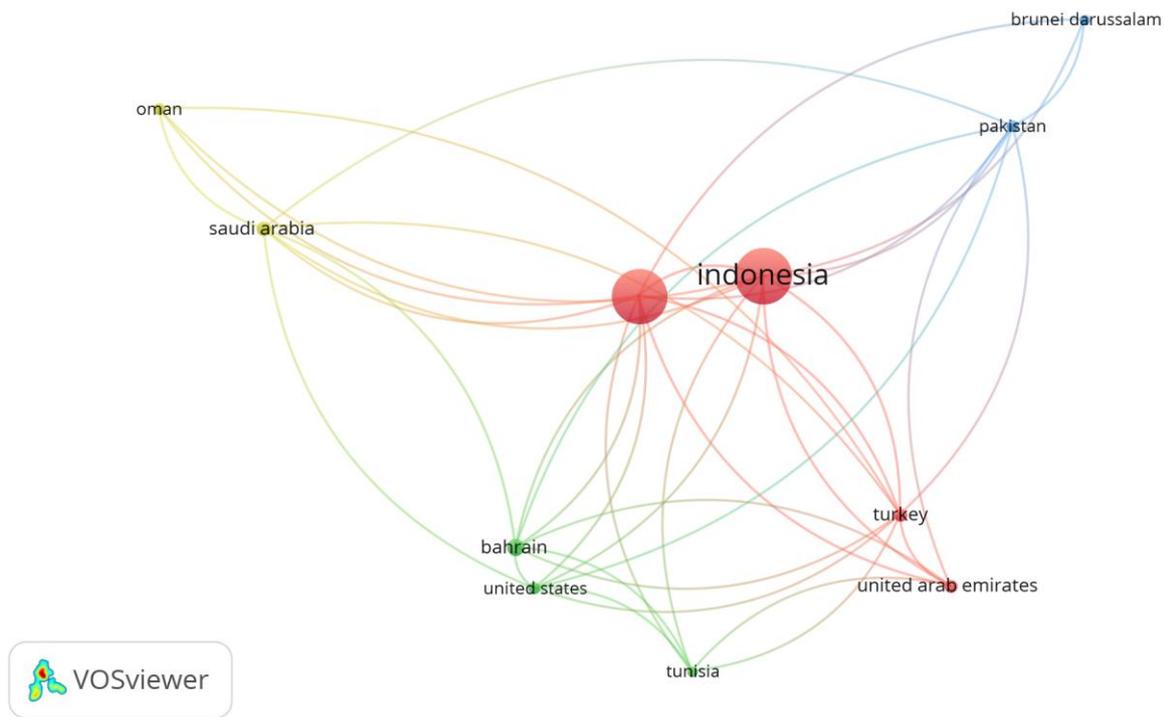
Figure 2. Country Bibliographic Pairs Network Visualization.

1. Country Bibliography Pair

The image above, which shows a visualization of the network, displays bibliographic pairs between countries. At this stage, we used criteria whereby a country must have at least 3 publications and 2 citations. Of the 35 countries, 11 countries met these criteria. With a total link strength of 739, 498 citations, and 85 publications, Malaysia leads the world in overall link strength. In second place is Indonesia with a total link strength of 601, 584 citations, and 87 publications. Moreover, in order to present other countries, researchers will rank them in the following way: the first number is the sum of the link strength, the second number is the number of citations, and the third number is the number of publications. These countries are: Turkey (134, 29, 5), Bahrain (115, 150, 8), Saudi Arabia (96, 95, 6), United Arab Emirates (84, 39, 5), United States (78, 29, 4), Oman (55, 6, 4), Pakistan (54, 5, 4), Brunei Darussalam (48, 42, 3), Tunisia (12, 2, 3).

The concentration of the nations in the investigation of the fiqh views on digital zakat points out to clear trends of cooperation and research interest. Cluster 1, comprising of Indonesia, Malaysia, Turkey, and the United Arab Emirates, is the most dynamic and

connected cluster, as they have the greatest presence in the Islamic finance and zakat innovation. Cluster 2 including Bahrain, Tunisia, and the United States is an indication of the combination between the Middle East and the West, focusing on the variety of viewpoints in the discipline. Cluster 3, comprising Brunei Darussalam and Pakistan, implies smaller yet new research contributions whereas Cluster 4, which includes Oman and Saudi Arabia, suggests their increasingly large but more regionally oriented activity. On the whole, such clusters demonstrate the leadership of different regions and the possibility to further cross-regional cooperation in developing digital zakat research.

2. Institution Bibliography Pair

Figure 4 illustrates bibliographies of institutions that are overlaid. At this point, researchers applied a threshold, where the least number of publications in an institution was 6 publications that were referenced by at least 16 to attain the threshold. Only 11 out of the 202 institutions had achieved this limit. The researchers sorted the institutions in the order of the overall strength at which they are linked with total link strength coming out first with 87 total link strength, 44 citations, and 10 publications. The Universiti Teknologi MARA, Shah Alam, Malaysia came next with 74 total link strengths, 40 citations and 13 publications.

The first figure is the total link strength, the second one is the number of citations and the third is the number of publications, Universiti Kebangsaan Malaysia, Bangi, Malaysia (63, 75, 10), Universiti Sains Islam Malaysia, Nilai, Malaysia (56, 54, 9), INCEIF University, Kuala Lumpur, Malaysia (52, 56, 7), Universiti Utara Malaysia, Sintok, Malaysia (48, 104, 10), Universiti Malaya, Kuala Lumpur, Malaysia (36, 33, 7), Airlangga University, Surabaya, Indonesia (34, 19, 6), Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia (27, 6, 6), International Islamic University Malaysia, Institute of Islamic Banking and Finance (24, 16, 7), IPB University, Bogor, Indonesia (12, 66, 7).
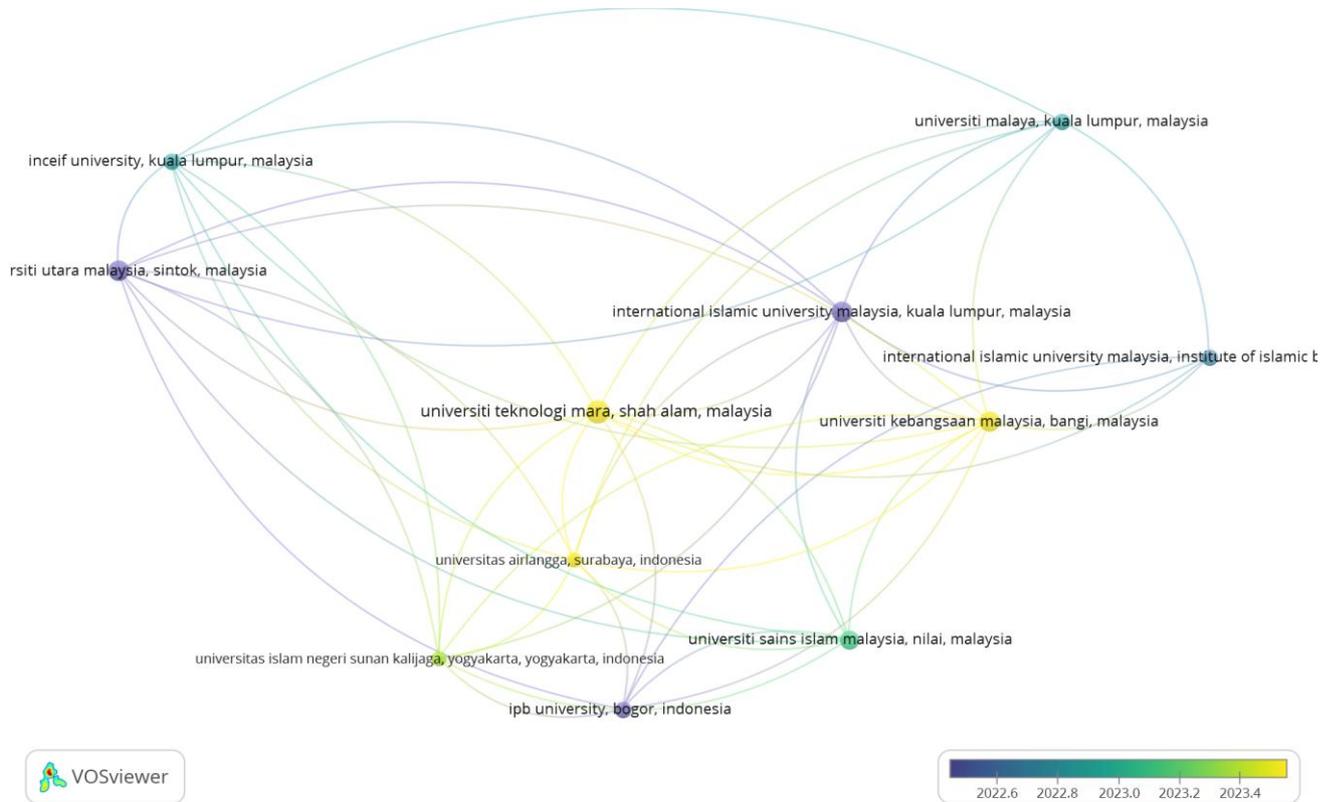
Figure 3. Visualization of Overlays on bibliographic pairs of institutions.

The picture presents a visualization of overlays of inter-institutional collaboration on the basis of bibliographic pairs. It can be seen that institutions in Malaysia, such as the University of Malaya, National University of Malaysia, MARA University of Technology, and International Islamic University Malaysia, have strong connections with various universities in Indonesia, such as Airlangga University, Sunan Kalijaga State Islamic University, and IPB University. The lines and nodes colors mark the time dimension, with collaborative research having a higher tendency to evolve in the latest period (yellow) than in the initial period (blue). This pattern indicates that cross-institutional research networks, especially between Malaysia and Indonesia, have become closer and have experienced growth in recent years.

3. Journal Bibliography Pair

Illustration 5 demonstrates two examples of journal bibliographies on density visualization. The yellow color of a journal can be used to determine its density. The greater

the relevancy of the articles in a journal the more yellow the color. Here, researchers made use of a threshold, whereby, a journal should have a minimum of 3 articles that have been cited. Among the 86 journals, 8 journals passed this requirement. The researchers ranked the journals based on total link strength, with the Journal of Islamic Accounting and Business Research ranking highest with 47 total link strength, 154 citations, and 15 publications, followed in order by the Journal of Islamic Marketing (47, 126, 12), International Journal of Islamic and Middle Eastern Finance and Management (28, 213, 8), International Journal of Ethics and Systems (17, 12, 3), Journal of Advanced Research in Applied Sciences and Engineering Technology (11, 3, 3), Contributions to Management Science (9, 24, 4), Lecture Notes in Networks and Systems (8, 16, 9), Studies in Systems, Decision and Control (5, 1, 5).
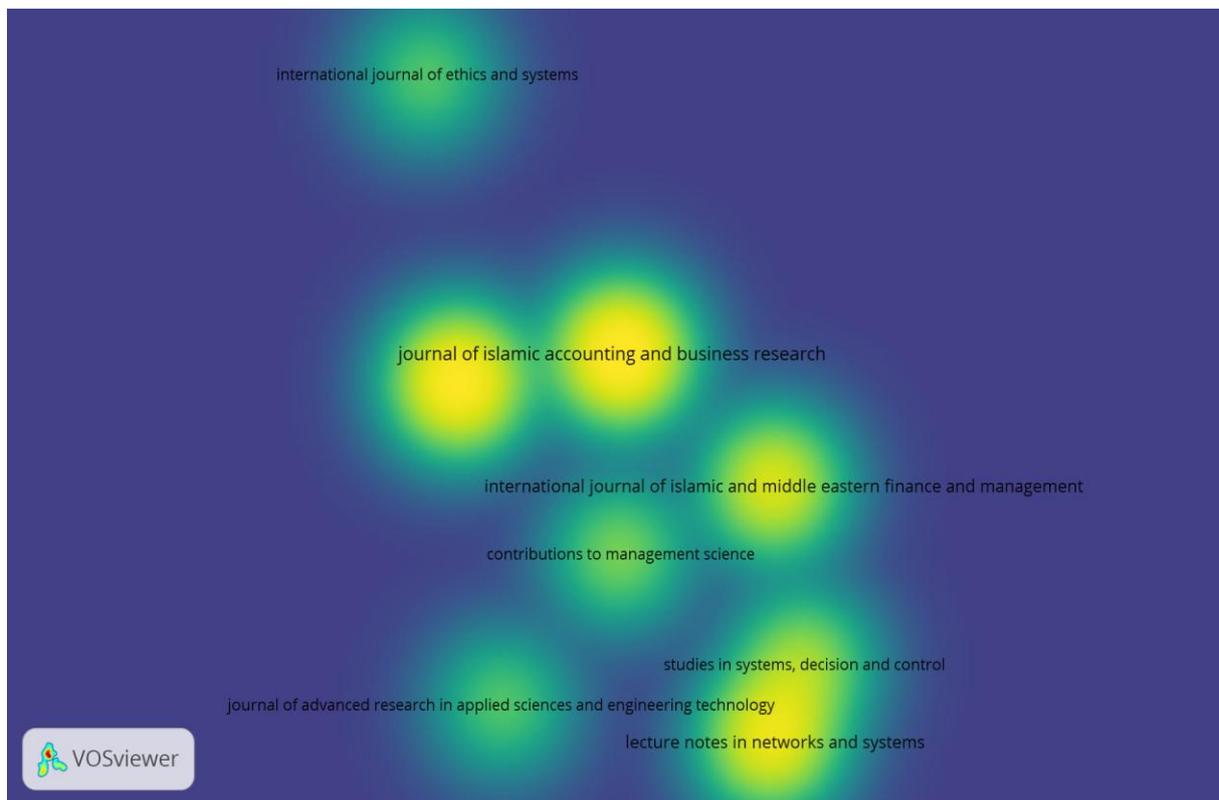
Figure 4. Drawing of Pairs of Density Against Journal Bibliography.

4. Bibliographic pairs of publications

Illustration 6 that provides a network visualization illustrates pairs of bibliographies in publications. In this step, researchers considered a threshold, i.e. an article should have 18

citations. Out of the 188 publications, 20 publications were able to meet the threshold. Ahmad (2023) ranks first with 24 citations, followed by Rabbani (2021) with 23 citations, then in order, Syed (2020), Ascarya (2022a), Ascarya (2022b), Bin-Nashwan (2023), Hudaefi (2022), Kasri (2021), Bilo (2020), Muneeza (2023), Bin-Nashwan (2022), Alaeddin (2021), Mutamimah (2021), Al-Taani (2024), Muflih (2023), Said (2023), Rizal (2023), Amin (2022), Umar (2022), Hudaefi (2021).
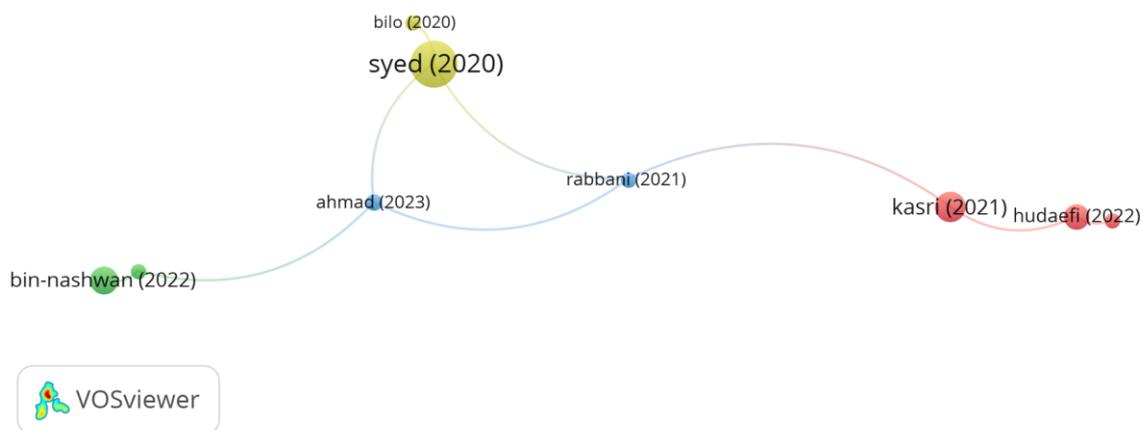
Figure 5. Network Visualization of Publication Bibliographic Pairs

The picture demonstrates the network of the visualization of the publication on the basis of bibliographic pairs. It can be seen that Syed's (2020) publication is the most prominent node with strong connections to several other works, such as Bilo (2020), Ahmad (2023), and Rabbani (2021), indicating its role as an important reference in this research network. Furthermore, the publications by Kasri (2021) and Hudaefi (2022) are in a closely related group, indicating a continuous research focus on certain themes. In the meantime, Bin-Nashwan (2022) is a member of the network who has lesser connections but who is nonetheless connected to the network by his contributions. On the whole, this pattern represents a trend of research progression in the years 2020-2023, allowing the interrelations of cross-publication citation and the leading role of a few authors in the direction taking of the research.

5. Author's bibliographic pairing

Author bibliographic pairs are shown in Illustration 6 that is an overlay view, which is illustrated in Figure 7. At this stage, we used a threshold, where the minimum number of documents per author was set at 4, and the minimum number of citations per author was 15. Of the total 555 authors, there were 9 authors who met this threshold. Muneeza, Aishath ranked first with a total link strength of 73, 51 citations, and 5 publications. In second place is Rabbani, Mustafa Raza with a total link strength of 73, 124 citations, and 4 publications, followed in order by Hassan, M. Kabir (63, 29, 4), Khan, Shahnawaz (63, 123, 4), Abdul-Rahman, Aisyah (46, 15, 4), Nor, Shifa Mohd (46, 15, 4), Bin-Nashwan, Saeed Awadh (43, 113, 6), Beik, Irfan Syauqi (7, 63, 6), Kasri, Rahmatina Awaliah (6, 70, 4).
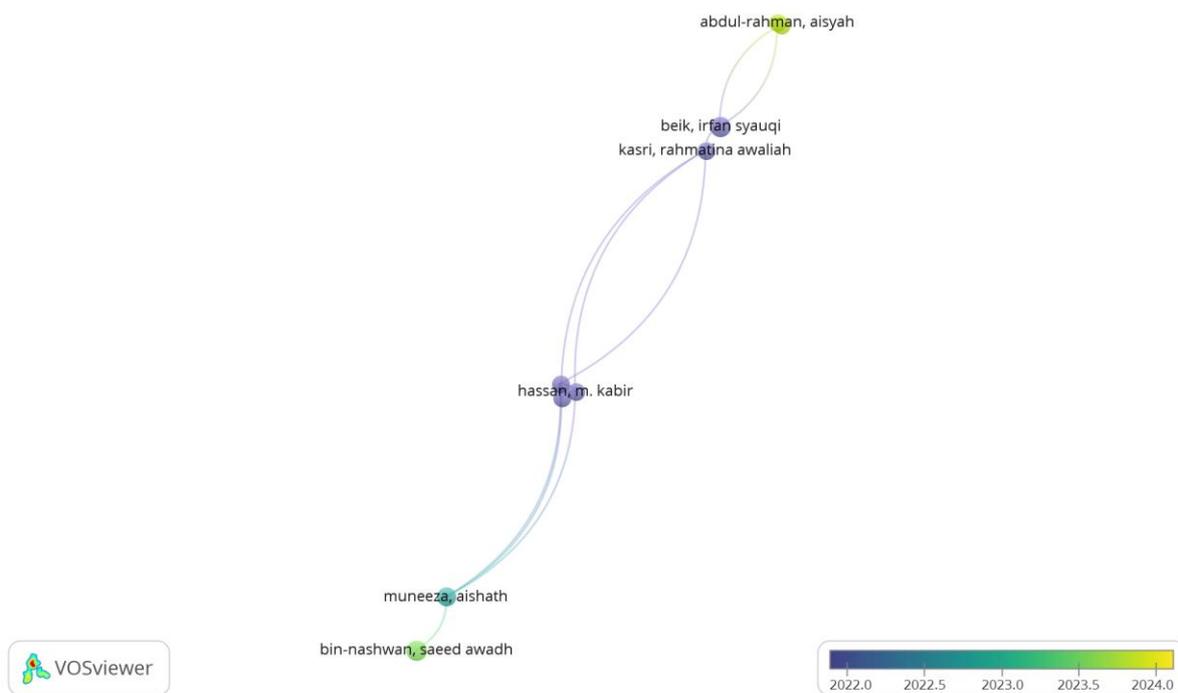
Figure 6. Visualization of Overlay on Author Bibliographic Pairs

The image shows an overlay visualization of author bibliographies using VOSviewer. There is a visible connection between several authors, with Hassan and Kabir being the main hub connecting other authors. Abdul-Rahman and Aisyah are linked at the top with Beik, Irfan Syauqi, Kasri and Rahmadina Awaliah in a fairly recent partnership, in yellowish green (around 2023-2024). At the bottom, Muneeza, Aishath, Bin-Nashwan, Saeed Awadh, are seen

cooperating with Hassan, Kabir during the former (circa 2022-2023, depicted in blue-green). This visualization confirms that Hassan, Kabir acts as a central hub in the author collaboration network, bringing together groups of researchers from different time periods.

The results of author clustering based on bibliographic relationships are divided into three main groups. Cluster 1 consists of Abdul-Rahman, Aisyah, Beik, Irfan Syauqi, Kasri, Rahmatina Awaliah, and Nor, Shifa Mohd, who appear to focus on similar themes in the field of finance and Islamic ethics. Cluster 2 consists of Hassan, M. Kabir, Khan, Shahnawaz, and Rabbani, Mustafa Raza, who show close collaboration with important contributions to global Islamic economics and finance literature. Meanwhile, Cluster 3 includes Bin-Nashwan, Saeed Awadh, and Muneeza, Aishath, who form a separate group with a relatively more specific research direction but still have connections with the other two clusters. This pattern confirms that there are three main research communities that complement each other in the development of Islamic finance and economics literature.

6. Co-occurrence of keywords from Authors
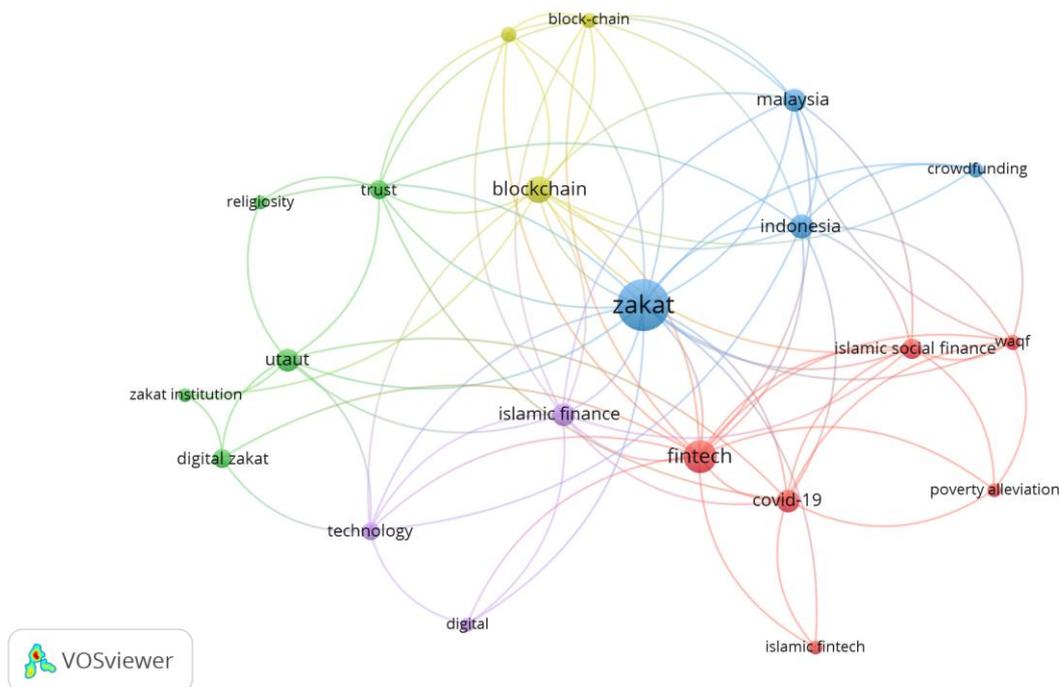
Figure 7. Network Visualization of Co-Occurrence of Author Keywords

The following image shows a visualization of the network of co-occurrences of author keywords. At this stage, researchers used a threshold, meaning that there must be at least 5 co-occurrences. Of the 658 keywords, 21 keywords met the threshold. Zakat ranks first with 53 occurrences and a total link strength of 69, followed by the keyword fintech with 24 occurrences and a total link strength of 45, then the keyword blockchain with 17 occurrences and a total link strength of 35, and so on, namely Islamic social finance (25, 10), Indonesia (24, 14), Islamic finance (22, 12), Malaysia (20, 12), COVID-19 (18, 12), block-chain (15, 6), utaut (15, 12), technology (14, 8), waqf (14, 6), trust (13, 9), zakat management (13, 6), digital (8, 5), digital zakat (7, 9), crowdfunding (6, 6), poverty alleviation (5, 5), religiosity (4, 5), Islamic fintech (3, 5), zakat institution (3, 5).

Based on the clustering results, the research is divided into five main groups. Cluster 1 puts into the spotlight key topics associated with the evolution of Islamic finance and global issues such as COVID-19, fintech, Islamic fintech, Islamic social finance, poverty alleviation, and waqf. Cluster 2 focuses on such aspects of trust, technology acceptance, and institutions as digital zakat, religiosity, trust, utaut, and zakat institution. Cluster 3 raises the geographical context and Islamic social finance instruments, namely crowdfunding, Indonesia, Malaysia, and zakat. Cluster 4 is closely related to blockchain-based technology, consisting of block-chain, blockchain, and zakat management. Meanwhile, Cluster 5 connects the concept of digitalization with Islamic finance and technology. Overall, these five clusters show that research on Islamic finance and technology is distributed across issues related to digitalization, trust, geographical context, and the use of new technologies such as blockchain to support the management of zakat and Islamic social finance.
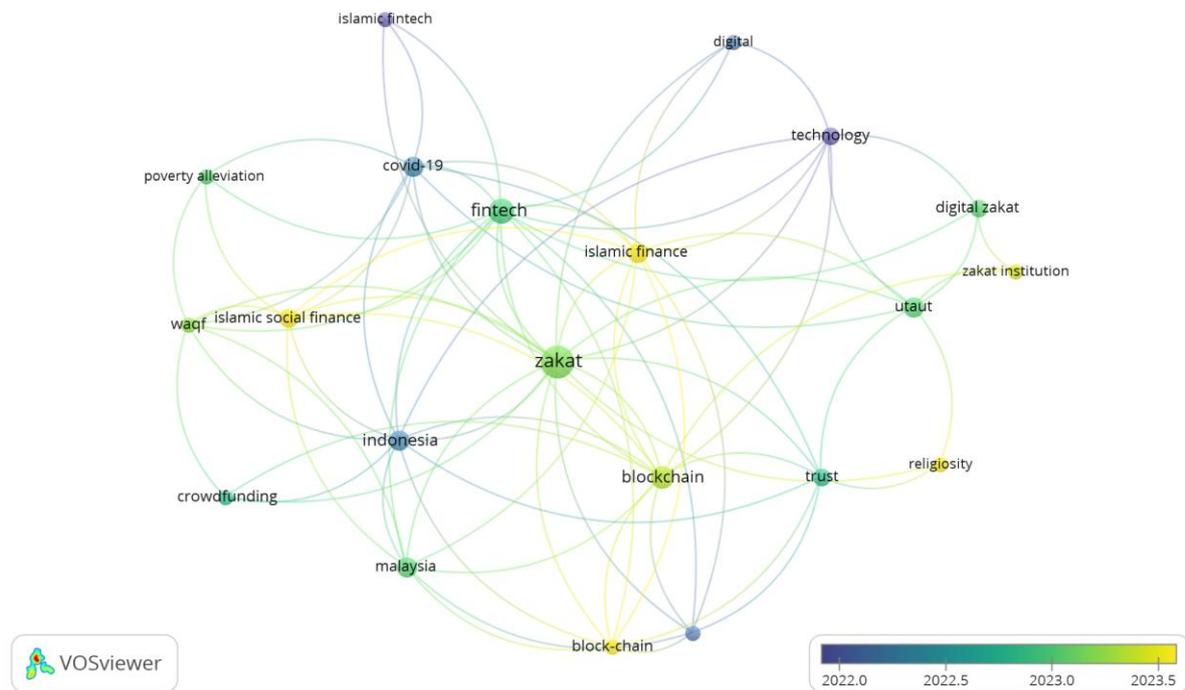
Figure 8. Visualization of Overlay Against Co-Occurrence of Author Keywords

The image shows a visualization of the co-occurrence relationships between research keywords. The keyword "zakat" occupies a central position with strong connections to various topics, such as fintech, blockchain, Islamic finance, Islamic social finance, and digital zakat, indicating that zakat is the focus of technology-based Islamic finance research. The colors that differ in color (blue, green, yellow) represent the temporal evolution of the study, with blockchain and technology issues being more prominent in 2022 and new ones, including trust, religiosity, and digital zakat, being made in 2023 and later. Also, the geographical settings like Indonesia and Malaysia and international matters like COVID-19 and poverty reduction have a strong association, which are useful in expanding the research dimensions. On the whole, this representation proves that the study of zakat and Islamic finance is developing with the further emphasis on digital technology integration, blockchain innovation, and social and community trust.

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D. CONCLUSION

This study concludes that research on digital zakat from a fiqh perspective has grown rapidly in the past decade, peaking between 2021 and 2024, reflecting increasing global academic interest in integrating Islamic law with digital technology. The bibliometric findings show that Malaysia and Indonesia lead this field due to their strong Islamic financial infrastructure and institutional collaboration. Thematically, studies focus on Islamic finance, technological trust, geographic context, and innovations like blockchain, highlighting digital zakat's role in enhancing accountability and achieving SDGs. Despite this progress, challenges such as limited technological expertise and digital literacy remain. Overall, digital zakat represents a bridge between classical fiqh and modern governance, offering a framework that balances religious legitimacy with technological efficiency.

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THE INFLUENCE OF UNDERSTANDING FAMILY FIQH ON MUSLIM FAMILY HARMONY IN THE AL-MUDATSIR STUDY GROUP

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ABSTRACT

The research objectives is to analyse the effect of understanding family fiqh on Muslim family harmony. Family harmony, as a cornerstone of societal well-being, has garnered significant attention across diverse cultural and religious contexts, with the Islamic perspective offering a comprehensive framework for understanding and achieving familial contentment and stability. This research uses a quantitative approach with data collection methods through questionnaires. Respondents in this research were the Al Mudatsir recitation group, Sumbersari District, Jember. The variables analysed included understanding of family fiqh as the independent variable and family harmony as the dependent variable. The data analysis technique used was simple regression to measure the effect of understanding family fiqh on family harmony using JASP software. The finding of this research indicate that the understanding of family fiqh has a significant effect on family harmony in the Al-Mudatsir Jember research group. The magnitude of the influence of the understanding of family fiqh has a significant effect on family harmony in the Al-Mudatsir Jember research group is 19.8%. The remaining 80.2% is influenced by other factors not discussed in this research.

A. INTRODUCTION

Family harmony, as a cornerstone of societal well-being, has garnered significant attention across diverse cultural and religious contexts, with the Islamic perspective offering a comprehensive framework for understanding and achieving familial contentment and

stability.[173] The concept of a harmonious family within Islam is often articulated through the principles of sakinah, mawaddah, and rahmah, which encapsulate the ideals of tranquility, love, and compassion, respectively.[174] These principles serve as guiding lights for Muslim families striving to cultivate an environment of mutual respect, understanding, and support.[175] Understanding family fiqh plays a crucial role in shaping the dynamics of Muslim families, providing a structured framework for navigating marital relationships, parental responsibilities, and familial obligations in accordance with Islamic teachings.[176]

Family fiqh, which encompasses the Islamic jurisprudence pertaining to family matters, offers detailed guidelines on various aspects of family life, including marriage, divorce, inheritance, and child-rearing. The Quran provides a detailed discussion of family affairs, showing how important family is within the Islamic faith.[177] By adhering to the principles of family fiqh, Muslim families can foster stronger bonds, resolve conflicts amicably, and create a nurturing environment for the holistic development of each family member.

The family is the most fundamental institution of human life.[178] Family harmony is one of the main pillars in forming a prosperous and civilised society, [179] Family harmony is one of the main pillars in forming a prosperous and civilised society.[180] A deep understanding

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of family jurisprudence is crucial for Muslim couples in carrying out their roles and responsibilities in accordance with Islamic teachings. Family jurisprudence not only regulates the legal aspects of marriage, but also covers the ethics, rights, and obligations between husband, wife, and children. This knowledge is expected to be the foundation in building harmonious interactions and overcoming conflicts that may arise in the household. A good understanding of family fiqh is believed to contribute to the creation of harmony in the household, which in turn has an impact on the resilience of the Muslim family as a whole.

Therefore, this research aims to fill the gap by quantitatively examining the extent to which understanding of family fiqh affects harmony in Muslim households. The results of this research are expected to provide a practical contribution for Muslim couples in improving the quality of husband and wife relationships as well as a reference for the development of premarital education and family counselling programs based on Islamic values. The results of the searches that have been carried out by researchers, there are several scientific studies found with the proximity of the problems studied in this research, including:

First, research conducted by Tiara, et al, the approach used in the research was a qualitative approach with a case research type of research. The results showed that the planning of women's extracurricular activities in improving understanding of women's fiqh includes setting goals, namely to increase the understanding of female students about women's fiqh; planning materials, namely menstruation, istihadah, nifas, female aurat, Muslim clothing; determining strategies and methods, namely expository strategies, lecture and question and answer methods; developing learning resources.[181]

Second, a research by Putri. The approach used in the research was a quantitative approach with a quasi-experimental method with a *Pretest-Posttest Control Group Design.* The results showed that the experimental group had a higher average post test score (85.6) than the control group (75.2). The t-test analysis showed a significant difference between the two groups ($p0.01$), which indicated that the PBL method was more effective in improving fiqh comprehension. The effect size analysis resulted in a Cohen's d value of 1.23, which indicates the great influence of the PBL method on student learning outcomes. In addition,

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[181] Tiara Anggraini Napitupulu, Ali Imran Sinaga, and Ahmad Darlis, "Efektivitas Ekstrakurikuler Keputrian dalam Meningkatkan Pemahaman Fikih Wanita pada Siswi SMA Negeri 9 Medan," *Jurnal Kualitas Pendidikan* 2, no. 2 (2024): 117–28.

observation of the learning process showed that experimental group students were more active in discussions, problem solving, and application of fiqh concepts in real-life contexts.[182]

Third, research conducted by Doni Eka Putra, the approach used in the research is a quantitative approach. The results of this research indicate that the level of understanding of Islam affects community productivity in Kuranji District, Padang City. In accordance with religious doctrine and theory that religion has an interconnected influence with economic behaviour, especially in terms of community productivity. The low level of understanding of Islamic religion will also be low community productivity and vice versa. although between these two variables has a weak relationship but has an influence relationship between the two.[183]

Fourth, research conducted by Imamul et al., the approach used in the research is a quantitative approach. The results showed that early marriage has an influence on family harmony. Early marriage is also said to result in many conflicts that occur in the family. This is due to the unstable emotions of both the husband and the wife.[184] *Fifth*, research by Edy, et al, the approach used in the research is a qualitative approach. The results of this research indicate that the implications of early marriage or underage marriage are that married couples who marry young cannot fulfil or do not know the rights and obligations as husband and wife, this arises because of their physical and mental immaturity which tends to both have high selfishness.[185]

Sixth, research conducted by Hariadi et al., the approach used in the research was a quantitative approach. The results showed that the value of r-count & r-table is 0.871 & 1.729, so the null hypothesis (Ho) is rejected and the alternative hypothesis (Ha) is accepted at the 5% significance level so that it can be interpreted that there is a relationship between family

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[182] Putri Oktavia et al., "Pengaruh Metode Pembelajaran Problem-Basedlearning Terhadap Pemahaman Fikih di Perguruan Tinggi Islam," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 3, no. 6 (2024): 425–30.

[183] Doni Eka Putra, "Pengaruh Pemahaman Agama Islam terhadap Produktivitas Masyarakat di Kecamatan Kuranji Kota Padang," *RISALAH IQTISADIYAH: Journal of Sharia Economics* 1, no. 1 (2022): 47–53.

[184] Imamul Arifin, Akmal Nurhidayat, and Marjoko Panji, "Pengaruh Pernikahan Dini dalam Keharmonisan Keluarga," *Jurnal Pendidikan Sosial Keberagaman* 8, no. 2 (2021).

[185] Edy Kurniawansyah, Ahmad Fauzan, and Eni Tamalasari, "Implikasi Pernikahan Dini terhadap Keharmonisan Keluarga di Sumbawa," *Jurnal Pendidikan Sosial Keberagaman* 8, no. 1 (2021).

harmony and aggressive behaviour in students of Madrasah Raudlatusshibyan NW Belencong, 2019/2020 academic year.[186]

The difference between this research and the previously mentioned studies is that this research examines the effect of fiqh understanding on Muslim family harmony. Researchers are interested in conducting research with quantitative methods to determine the extent to which understanding of marriage fiqh affects family harmony. Several previous studies have highlighted various factors that influence the harmony of Muslim households. For example, effective communication between husband and wife and emotional intelligence both play a significant role in creating a harmonious relationship.[187] However, studies that specifically examine the direct effect of understanding family fiqh on the level of Muslim family harmony are still limited.

By investigating how comprehension of family fiqh (Islamic jurisprudence on familial relations) correlates with household harmony, this study addresses a notable gap in the literature: while factors such as communication and emotional intelligence have been examined, the direct influence of fiqh knowledge remains underexplored. The findings will offer empirical evidence to inform Islamic educational curricula, premarital counseling, and community workshops, enabling religious educators and counselors to design targeted modules that clarify spouses' rights and responsibilities. Ultimately, this research will bridge theory and practice, providing data-driven recommendations to strengthen marital cohesion and reduce conflict in Muslim families.

Modern socio-cultural shifts such as urbanization and changing gender roles have strained traditional Islamic family structures, often resulting in declining trust and increased disputes among Muslim couples. In light of rising divorce rates and intra-familial tensions, it is urgent to identify faith-based interventions that reinforce both spiritual and legal foundations of marriage. By quantifying the impact of family-fiqh literacy on domestic harmony, this study responds to immediate community needs, offering evidence needed to

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[186] Hariadi Ahmad, Lidya Lali Wurru, and Jessica Festy Maharani, "Hubungan antara Keharmonisan Keluarga dengan Perilaku Agresif pada Siswa Madrasah Aliyah Raudlatusshibyan Nw Belencong Tahun Pelajaran 2019/2020," *Realita: Jurnal Bimbingan Dan Konseling* 6, no. 1 (2021).

[187] Yasin Arief et al., "Faktor-Faktor yang Mempengaruhi Keharmonisan Rumah Tangga Muslim di Jawa Tengah," *Adhki: Journal of Islamic Family Law* 5, no. 1 (2023): 17–30.

develop pre-emptive, culturally appropriate educational initiatives that bolster family resilience.

This research will contribute academically by enriching applied Islamic psychology and family law scholarship with quantitative data on the role of fiqh understanding, and practically by providing clear guidance for Imams, marriage counselors, and Islamic institutions to integrate family fiqh content into training programs. In doing so, it aspires to help Muslim couples cultivate *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (mercy) in their homes, thereby supporting the social fabric of Muslim communities amid contemporary challenges.

B. METHOD

This research is research with a quantitative approach, which is research that collects data in the form of numbers or qualitative data that are summarised, for example, on a measurement scale.[188] The data collection technique used in this research is a questionnaire or questionnaire. The questionnaire is a data collection technique by giving a set of questions or written statements to respondents to answer.[189] The variables examined in this research consist of dependent variables and independent variables,[190] The dependent variable (*x*) is the dependent variable, in this research it is the understanding of fiqh. While the independent variable (*y*) is an unrelated variable, in this research is family harmony.

Respondents in this research were taken from the Al Mudatsir recitation group, Sumbersari Jember District. The data obtained were then analysed by simple linear regression test using the JASP (*Jeffreys's Amazing Statistics Program*) application to determine the extent of the influence of family fiqh understanding on family harmony. Simple regression is an analysis that consists of only two variables, namely the independent variable and the dependent variable.[191] Simple regression is used in this research to test the effect of patriarchal culture on gender roles in the division of household tasks.

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[188] Rifa'i Abubakar, *Pengantar Metode Penelitian* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021).

[189] Sulaiman Saat and Sitti Mania, *Pengantar Metodologi Penelitian Panduan Bagi Pemula* (Gowa: Pustaka Almaida, 2020).

[190] Hardani, Nur Hikmatul Auliya, and Helmina Andriani, *Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: Pustaka Ilmu, 2020).

[191] Syafrida Hafni Sahir, *Metodologi Penelitian* (Bantul: KBM Indonesia, 2021).

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C. RESULTS AND DISCUSSION

Based on the data collected from 65 respondents, the age of the respondents ranged from 25 to 65 years old with an average of about 43 years old, while the age of the spouse ranged from 23 to 71 years old with an average of about 46 years old. The length of marriage also shows significant variation, ranging from 0 to 35 years and averaging 18 years, indicating that the majority of families are at a mature phase of marriage. In terms of education, around 44 per cent of respondents have at least a high school education, while around 46 per cent have a bachelor's degree; for spouses, around 35 per cent have completed a high school education and 42 per cent have a bachelor's degree.

Regarding the number of children, the data shows a variation from 0 to 5 children per family with an average of 2 to 3 children, reflecting the tendency of productive families that still prioritise family values. In terms of occupation, around 70 per cent of respondents were housewives, while their spouse's occupation was dominated by private employees (around 35 per cent), followed by self-employed, civil servants, and other professions such as traders. These conditions illustrate a stable family structure, with a fairly good educational background and traditional division of roles, so that it has strong potential in supporting family harmony through a deep understanding of family fiqh.

Based on the results of data collection collected by researchers from questionnaires distributed via *Google Form* and questionnaires, the validity is tested to ensure that each question or item in the questionnaire is truly relevant and measures the variable to be measured and gets data accurately from respondents' answers. The validity test was conducted using the correlation method with the help of JASP (*Jeffreys's Amazing Statistics Program*) software. The results of the analysis are presented in tables 1 and 2 below:

Table 1. Validity Test Results of Variable X

Pearson's Correlations

Variable		X.p1	X.p2	X.p3	X.p5	X.p6	X.p7	X.p8	X.p9	X.p92	X.p11	ΣX.p
1. X.p1	Pearson's r	—										
	p-value	—										
2. X.p2	Pearson's r	0.821	—									
	p-value	< .001	—									
3. X.p3	Pearson's r	0.307	0.294	—								
	p-value	0.013	0.018	—								
4. X.p5	Pearson's r	0.343	0.303	0.277	—							
	p-value	0.005	0.014	0.026	—							
5. X.p6	Pearson's r	0.342	0.404	0.289	0.544	—						
	p-value	0.005	< .001	0.020	< .001	—						
6. X.p7	Pearson's r	0.397	0.417	0.330	0.626	0.531	—					
	p-value	0.001	< .001	0.007	< .001	< .001	—					
7. X.p8	Pearson's r	0.393	0.404	0.284	0.286	0.436	0.345	—				
	p-value	0.001	< .001	0.022	0.021	< .001	0.005	—				
8. X.p9	Pearson's r	0.171	0.176	0.178	0.279	0.152	0.248	0.358	—			
	p-value	0.173	0.161	0.156	0.024	0.227	0.046	0.003	—			
9. X.p92	Pearson's r	0.151	0.252	0.316	0.095	0.335	0.240	0.286	0.258	—		
	p-value	0.230	0.043	0.010	0.449	0.006	0.054	0.021	0.038	—		
10. X.p11	Pearson's r	0.206	0.213	0.477	0.190	0.385	0.369	0.382	0.210	0.254	—	
	p-value	0.099	0.088	< .001	0.129	0.002	0.002	0.002	0.093	0.041	—	
11. ΣX.p	Pearson's r	0.656	0.679	0.591	0.701	0.721	0.763	0.629	0.462	0.496	0.475	—
	p-value	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	—

Based on the validity test results above, all variable X question items have a significance value of less than 5%. Thus, all items in the questionnaire are declared valid and can be used as research instruments.

Table 2. Y Variable Validity Test Results

Pearson's Correlations

Variable		Y.p1	Y.p2	Y.p3	Y.p4	Y.p5	Y.p6	Y.p7	Y.p8	Y.p9	Y.p10	ΣY.p
1. Y.p1	Pearson's r	—										
	p-value	—										
2. Y.p2	Pearson's r	0.270	—									
	p-value	0.030	—									
3. Y.p3	Pearson's r	0.628	0.276	—								
	p-value	< .001	0.026	—								
4. Y.p4	Pearson's r	0.364	0.121	0.446	—							
	p-value	0.003	0.338	< .001	—							
5. Y.p5	Pearson's r	0.440	0.219	0.561	0.363	—						
	p-value	< .001	0.080	< .001	0.003	—						
6. Y.p6	Pearson's r	0.314	0.384	0.377	0.353	0.419	—					
	p-value	0.011	0.002	0.002	0.004	< .001	—					
7. Y.p7	Pearson's r	0.664	0.261	0.697	0.455	0.634	0.602	—				
	p-value	< .001	0.035	< .001	< .001	< .001	< .001	—				
8. Y.p8	Pearson's r	0.456	0.396	0.601	0.276	0.407	0.511	0.580	—			
	p-value	< .001	0.001	< .001	0.026	< .001	< .001	< .001	—			
9. Y.p9	Pearson's r	0.670	0.240	0.501	0.466	0.436	0.476	0.667	0.549	—		
	p-value	< .001	0.054	< .001	< .001	< .001	< .001	< .001	< .001	—		
10. Y.p10	Pearson's r	0.688	0.374	0.630	0.377	0.459	0.439	0.686	0.620	0.730	—	
	p-value	< .001	0.002	< .001	0.002	< .001	< .001	< .001	< .001	< .001	—	
11. ΣY.p	Pearson's r	0.769	0.464	0.787	0.605	0.671	0.662	0.860	0.754	0.809	0.832	—
	p-value	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	< .001	—

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Based on the validity test results above, all variable Y question items have a significance value of less than 5%. Thus, all items in the questionnaire are declared valid and can be used as research instruments. After the validity test is carried out, the data obtained is tested for reliability which serves to assess the extent of the consistency of a questionnaire used in research. With this test, the questionnaire is reliable in measuring research variables, even though it is used repeatedly with the same instrument, such as a questionnaire or questionnaire.[192] The results of the reliability test of the family fiqh understanding variable (X) and family harmony (Y) can be seen in table 3 and table 4 below:

Table 3. X Variable Reliability Test Results

Frequentist Scale Reliability Statistics				
			95% CI	
Coefficient	Estimate	Std. Error	Lower	Upper
Coefficient α	0.824	0.040	0.746	0.901

Table 4. Y Variable Reliability Test Results

Frequentist Scale Reliability Statistics				
			95% CI	
Coefficient	Estimate	Std. Error	Lower	Upper
Coefficient α	0.895	0.020	0.856	0.933

A research instrument can be said to be reliable if the _alpha_ (α) value is more than 0.7. Based on the analysis results displayed in the two tables above, the _alpha_ (α) value on each variable is 0.824 and 0.895. This value is above the 0.7 threshold, which means that the questionnaire used in this research has a high level of reliability. Thus, the instrument can be trusted to produce consistent and stable data when used repeatedly. Therefore, this questionnaire is suitable for use in research to obtain valid and accountable results. Furthermore, the research data was tested for normality which aims to determine whether the research data is normally distributed or not. Good regression requires that the research data

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[192] Riko Al Hakim, Ika Mustika, and Wiwin Yuliani, "Validity and Reliability of Achievement Motivation Questionnaire," _FOCUS: Study of Guidance and Counselling in Education_ 4, no. 4 (2021): 263-68.

must follow a normal distribution. The results of the normality test using the Kolmogorov-Smirnov method can be seen in table 5 below:

Table 5. Normality Test Results

Fit Statistics		
Test	Statistic	p
Kolmogorov-Smirnov	0.120	**0.316**

From the results of the Kolmogorov-Smirnov normality test above, a significance value of 0.316 was obtained, which is greater than 0.05. It can be concluded that the independent variable, namely understanding of family fiqh (X) and the dependent variable, namely family harmony (Y), come from a normal population at the 0.05 significance level. Statistically, both variables are normally distributed and suitable for use as research data. After conducting a normality test, a heteroscedasticity test is then carried out which aims to determine whether there are differences in residual variances between one observation and another in the regression model. The results of the heteroscedasticity test can be seen in table 6 below:

Table 6. Heteroscedasticity Test Results

Model		*Coefficients*				
		Unstandardised	Standard Error	Standardised	t	p
M_0	(Intercept)	0.047	1.062		0.044	0.965
M_1	(Intercept)	0.815	1.453		0.561	0.577
	dABSRES	-0.150	0.192	-0.098	-0.777	**0.440**

Based on the results of the heteroscedasticity test using the absolute residual method (ABSRES), a significance value of 0.440 is obtained which is greater than 0.05. Thus, it can be concluded that the regression model in this research does not experience symptoms of heteroscedasticity and fulfils the assumption of homoscedasticity, so the regression model is suitable for further analysis. The simple linear regression analysis test aims to measure the influence of the variable understanding of family fiqh (X) and the dependent variable, namely

family harmony (Y).[193] The results of simple linear regression analysis can be seen in table 7 and table 8 below:

Table 7. Simple Linear Regression Analysis

Model		Unstandardised	Standard Error	Standardised	t	p
		Coefficients				
M_0	(Intercept)	0.047	1.062		0.044	0.965
M_1	(Intercept)	0.024	0.959		0.025	0.980
	dX	0.740	0.189	0.445	3.915	.001

Based on the results of simple linear regression analysis, it is known that the significance value for the variable understanding of family fiqh (X) is less than 0.001, which means it is also smaller than 0.05. This shows that there is a significant influence between understanding family fiqh (X) and the dependent variable, namely family harmony (Y). This shows that there is a significant influence between the understanding of family fiqh (X) and the dependent variable, namely family harmony (Y). The regression coefficient value of the family harmony variable is 0.740 with a calculated t value of 3.915 indicating a positive influence, which means that the higher the understanding of family fiqh, the higher the family harmony.

Table 8. Coefficient of Determination Results

Model Summary - dY

Model	R	R^2	Adjusted R^2	RMSE
M_0	0.000	0.000	0.000	8.497
M_1	0.445	**0.198**	0.185	7.670

Note. M_1 includes dX

Based on the results of data analysis in the Model Summary table, the coefficient of determination (R *Square*) value is 0.198. This value indicates that the family harmony variable

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[193] Sarbaini Sarbaini, Zukrianto Zukrianto, and Nazaruddin Nazaruddin, "The Effect of Poverty Level on the Construction of Livable Houses in Riau Province Using the Simple Regression Analysis Method," *Journal of Applied Industrial Technology and Management* 1, no. 3 (2022), https://doi.org/10.55826/tmit.v1iIII.46.

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contributes 19.8% to the STDI Imam Syafi'i Jember employee performance variable. Meanwhile, the remaining 80.2% is influenced by other factors not discussed in this research. This research shows that understanding family fiqh has a significant effect on family harmony. The higher the individual's understanding of family fiqh, the higher the level of harmony in the household. The regression analysis results show a positive relationship between the two variables, with a regression coefficient value of 0.740 and a very low significance value (0.001), which confirms that this relationship is not coincidental. This illustrates that the teachings of family fiqh provide clear guidelines in living a harmonious home life.

According to Islamic teachings, the family is the main foundation for the creation of a healthy and prosperous society. Allah *subhanahu wa ta'ala* says,

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ.

"And among the signs of His greatness is that He has created for you mates of your own kind, that you may be inclined to them and feel secure in them, and that He has made love and affection between you. Indeed, in such there are signs (of Allah's greatness) for those who think."

The verse teaches that the purpose of marriage is to create peace and love between husband and wife. By understanding family fiqh, each family member can better fulfil their role as husband, wife and parent. Good education according to family fiqh includes not only social, but also spiritual aspects, with the aim of creating lasting harmony in the family. Therefore, a deep understanding of Islamic teachings in family life is essential to build a harmonious and loving family.

D. CONCLUSION

The data collected by the researcher shows that the respondents in this research describe a stable family structure, with a fairly good educational background and traditional division of roles, so that they have strong potential in supporting family harmony through a deep understanding of family fiqh. Based on the results of research and discussion, it can be concluded that the understanding of family fiqh has a significant effect on family harmony in the Al-Mudatsir Jember research group. The magnitude of the influence of understanding family fiqh has a significant effect on family harmony in the Al-Mudatsir research group

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Jember is 19.8%. The remaining 80.2% is influenced by other factors not discussed in this research.

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EFFECTIVENESS OF DOG SALIVA PURIFICATION FROM THE PERSPECTIVE OF THE PROPHET'S HADITH AND MICROBIOLOGICAL ANALYSIS

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ABSTRACT

This study examines dog saliva from the perspective of Prophetic hadith and modern microbiology, focusing on purification using water and soil as guided by Prophet Muhammad ﷺ, highlighting the harmony between Islamic jurisprudence and science. A qualitative library research integrated Islamic textual analysis and microbiological literature review, analyzing ten authentic hadith, five classical fiqh sources, and twenty-five peer-reviewed studies (2015–2024). Data were processed through reduction, descriptive display, and comparative integration. Findings show that dog saliva contains pathogenic microorganisms, including Capnocytophaga canimorsus and rabies virus. The Prophetic practice of washing vessels seven times, once with soil, aligns with science, as soil harbors antibacterial agents like Streptomyces that neutralize resistant pathogens, validating the method both religiously and scientifically. These findings reinforce adherence to Prophetic guidance, provide scientific justification and emphasize hygienic practices for public health. The study's integrative approach uniquely synthesizes hadith analysis with microbiological evidence, demonstrating the convergence of faith and science.

AI DISCLOSURE STATEMENT (if applicable)	The authors used ChatGP and Deepseek to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.

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A. INTRODUCTION

From the perspective of Hadith, dogs (Canis lupus familiaris) hold an interesting position, with discussions encompassing aspects of Islamic law and science.[194] In Islamic tradition, dogs are frequently discussed in the context of religious law, ritual purity (ṭahārah), and human interaction with these animals.[195] Meanwhile, the scientific view primarily focuses on their biological functions, behavior, benefits, and associated health risks.[196] The combination of these two perspectives offers a holistic understanding of the human-dog relationship across various aspects of life. The hadiths of the Prophet Muhammad (peace be upon him) demonstrate a balanced view of dogs, particularly regarding cleanliness. The Prophet (peace be upon him) said:

"إِذَا شَرِبَ الكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا، أُولاهُنَّ بِالتُّرَابِ"

"When a dog licks the vessel of one of you, then wash the vessel seven times, one of them with soil".[197]

This hadith emphasizes the importance of maintaining cleanliness from the potential filth of dog saliva, which can carry disease. Scholars explain that using soil for washing has hygienic benefits, such as killing bacteria that cannot be removed with water alone, while repeated washing serves to ensure the vessel's complete purity. This law applies to all types of dogs, both those that are permitted to be kept as hunting dogs and those that are not permitted. However, there is also a hadith that explain the benefits of dogs in certain roles, such as hunting or security. Another hadith states:

مَنْ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ (رواه البخاري)

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[194] Ananda Prayogi, "The Affection Towards Animals in The Perspective of Hadith (Thematic Study)," *Journal of Comprehensive Science (JCS)* 2, no. 3 (March 2023): 796–809, https://doi.org/10.59188/jcs.v2i3.274.

[195] Riri Maiyati et al., "Dog Raising in Jorong Kapalo Koto Nagari Gantung Ciri Kubung Subdistrict, Solok Regency (Study Living Hadith)," *International Journal of Research* 2, no. 2 (December 2024): 203, https://doi.org/10.55062//IJR.2024.v2i2/634/5.

[196] Farid Adnir and Alwi Padly Harahap, "The Relationship Between Hadith and Modern Scientific Knowledge: An Analysis of the Contribution of Hadith to Medical Science," *Tajdid: Jurnal Ilmu Ushuluddin* 23, no. 2 (December 2024): 647–73, https://doi.org/10.30631/tjd.v23i2.500.

[197] Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim* (Beirut: Dar Ihya At-Turots, 1955), 2227.

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"Whoever keeps a dog that is not for hunting or guarding livestock, his reward will be reduced by two qirath every day."[198]

This hadith demonstrates that keeping dogs is not absolutely forbidden, but is permitted as long as it has a clear and beneficial purpose. Therefore, keeping dogs in an Islamic context must always consider legal aspects and objectives that align with sharia teachings.[199] From a scientific perspective, dogs are known to have many benefits, such as supporting medical research, helping with drug detection, disaster rescue, and emotional therapy.[200] However, dogs can also be carriers of zoonotic diseases, such as rabies, leptospirosis, and bacterial infections. *Capnocytophaga canimorsus.*[201] Therefore, it is important to have a balanced approach between understanding sharia and health science.

So far, researchers have not found any literature that specifically examines "Dog Saliva from the Perspective of Hadith and Science." Several previous studies have focused on certain aspects, such as:Rendi Yan Markose (2024) who discusses "The Law of Dog Saliva in the Perspective of Imam Ash-Shafi'i and Imam Malik."[202] Hidayanti, Maulita (2020) which discusses "The law of licking dogs according to Ad Dardiri Al Maliky and Asy Syarbini Al Syafi'i."[203] This research analyzes the law of dog licking based on the views of two scholars from the Maliki (Ad Dardiri) and Syafi'i (Asy Syarbini) schools. This study aims to understand the method of purification according to each sect, as well as the underlying arguments. Khoirul Anam (2020) which discusses "Cat Saliva in Hadith (Science Review)."[204] Muh. Fikri (2023)

[198]Al-Bukhari Abdullah Muhammad bin Ismail, *Shahih al-Bukhari*, V (Beirut: Dar al-Kitab al-'Ilmiyyah, 1992), no. 5058.

[199] M Azhar Musaddiq and Anwar Hafidzi, "Review of Islamic Law on Keeping Pets That Defile Neighbors' Houses and Eat at Neighbors' Houses," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 2 (June 2023): 123–31, https://doi.org/10.62976/ijijel.v1i2.9.

[200] Sheridan Polinsky, "Dogs in the Islamic Tradition: A Revisionist Examination," *Society & Animals*, June 3, 2022, 1–17, https://doi.org/10.1163/15685306-bja10093.

[201] Musaddiq and Hafidzi, "Review of Islamic Law on Keeping Pets That Defile Neighbors' Houses and Eat at Neighbors' Houses."

[202] Rendi Yan Markose, "Hukum Air Liur Anjing dalam Perspektif Imam Asy-Syafi'i dan Imam Malik" (PhD Thesis, UIN Suska Riau, 2024), http://repository.uin-suska.ac.id/83021/.

[203] Maulita Hidayanti, "Hukum Jilatan Anjing Menurut Ad Dardiri Al-Maliky Dan Asy-Syarbini Asy-Syafiiy" (PhD Thesis, UIN Sunan Gunung Djati Bandung, 2020), https://etheses.uinsgd.ac.id/id/eprint/34602.

[204] Khoirul Anam, *Liur Kucing dalam Hadits (Tinjauan Sains) Skripsi Diajukan Untuk Memenuhi Tugas & Melengkapi Syarat Guna Memperoleh Gelar Sarjana Tingkatan Satu (S1)*, n.d., accessed January 28, 2025, https://eprints.walisongo.ac.id/15093/1/1504026008_Khoirul%20Anam_Full%20Skripsi%20-%20K%20E%20N%20D%20H%20O%281%29.pdf.

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discusses "General Overview of Pig Behavior from an Islamic and Scientific Perspective."[205] Although earlier studies have tended to isolate either Islamic legal (*fiqh*) or scientific perspectives, this research integrates the study of hadiths concerning the ritual purification of dog saliva with modern microbiological analysis, thereby underscoring the epistemic harmony between Islamic jurisprudence and contemporary scientific inquiry.

This study aims to analyze dog saliva from the perspective of hadith and science, specifically regarding the effectiveness of the water and soil purification method as taught by the Prophet Muhammad (peace be upon him). The study of hadith was conducted to understand the legal basis and wisdom of sharia, while microbiological analysis was used to test the content of dog saliva and the effectiveness of soil as a cleaning agent. Thus, this study is expected to provide scientific contributions to strengthening interdisciplinary studies of religion and science, as well as providing practical implications for the Muslim community in understanding cleanliness according to sharia while aligning with modern health principles.

This research process involves four main steps. First, we conducted a literature review of hadith by examining primary texts on dog licks from authentic sources and their classical commentaries (*shurūḥ*). Second, we reviewed fiqh literature to explain the divergent views of scholars regarding the ruling on dog saliva and its purification methods. Third, a review of modern microbiological research on the content of dog saliva, the microorganisms it contains, and the effectiveness of soil as an antimicrobial agent in the purification process. Fourth, an integrative analysis was conducted to reconcile the perspectives of hadith and fiqh with scientific data, resulting in a comprehensive understanding of the effectiveness of dog saliva purification.

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[205] Muh Fikri, *Tinjauan Umum Perilaku Babi Dalam Perspektif Islam Dan Sains*, OSF, n.d., accessed January 28, 2025, https://osf.io/preprints/myds5/.

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B. METHOD

This study employs a qualitative, library-based research approach that integrates Islamic textual studies and microbiology.[206] The research methodology is structured into three stages: Islamic textual analysis, microbiological literature review, and comparative integration. The corpus of data consisted of approximately ten authentic hadith related directly or indirectly to *wilāgh al-kalb* (dog licking vessels) and five classical fiqh references. The primary sources included the hadith collections of *Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud*, and *Sunan an-Nasa'i*. Classical commentaries (*sharh*) by scholars such as al-Nawawi and Ibn Hajar were examined to contextualize the legal interpretations of dog saliva. A comparative analysis was conducted to map the different positions among the Shafi'i, Maliki, Hanafi, and Hanbali schools of thought.

The secondary corpus consisted of approximately twenty-five peer-reviewed microbiological studies published between 2015 and 2024, indexed in PubMed, Scopus, and other academic databases. These studies addressed the microbiological characteristics of dog saliva, including the presence of bacteria (*Capnocytophaga canimorsus, Helicobacter spp.*), viruses (rabies), and potential allergens. A content analysis approach was applied to categorize pathogens, identify their modes of transmission, and assess the scientific relevance of soil as a cleansing agent, with special attention to studies on the antibacterial activity of *Streptomyces* in soil.

The hadith analysis and microbiological review were synthesized into a comparative framework, with data analysis following stages of reduction, descriptive display, and conclusion drawing/verification, integrating religious texts and scientific evidence. This integration was supported by visual aids, including a table comparing fiqh opinions, a table listing pathogenic microorganisms and their implications, and a conceptual model illustrating the convergence of religious and scientific perspectives. This structured methodology ensures transparency in both textual and scientific analysis, aligning with the research objective of

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[206] Ubeydullah Efe and Ali Veysel Akcan, "A Literature Review of the Studies on Islam-Science-Technology in Web of Science," *Journal of STEM Teacher Institutes* 4, no. 1 (2024): 65–80.

demonstrating the harmony between Islamic jurisprudential guidance and contemporary microbiological findings.

C. RESULTS AND DISCUSSION

This section is the core of the research and consists of two main sub-discussions:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ -: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا» وَلِمُسْلِمٍ: أُولَاهُنَّ بِالتُّرَابِ

From Abu Hurairah, that the Messenger of Allah, may God bless him and grant him peace, said: "When a dog drinks from the container of one of you, then wash it seven times."[207]

With regard to the impurity of dogs, Ulema' Shafi'iyah considered that all parts of a dog's body are impure, as well as the opinion of some of the Hanabil schools, this opinion is based on several hadiths, among them the hadith narrated by Abu Hurairah, the Prophet said:

طَهُورُ إِنَاءِ أَحَدِكم إذا وَلَغ فيه الكَلبُ: أَنْ يَغسِلَه سَبْعَ مرَّاتٍ، أُولاهُنَّ بالتُّرابِ

"The purity of the vessel of one of you which has been licked by a dog is that it is washed seven times, and the first washing is with soil."[208]

Based on this Hadith, the Prophet ordered us to wash the traces of dog licks, he even mentioned the number of numbers, this shows that the dog's feces are not just ordinary Najis, but mughallazah Najis, because if the Najis is ordinary Najis, then it is enough to purify it once.[209] In contrast to the Shafi'iyah school of thought, the scholars of the Malikiyah school of thought are of the opinion that dogs are not impure.[210] Imam Malik said, There is no harm

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[207] Abdullah Muhammad bin Ismail, *Shahih al-Bukhari*, V, 2:279.

[208] Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim*, vol. 2, no. 2.

[209] Lisa Anggraini and Lailah Syahidah, "Etika Terhadap Hewan: (Kajian Tafsir Ayat Sosial Terhadap Anjing Dalam Al-Qur'an)," *Basha'ir: Jurnal Studi Al-Qur'an dan Tafsir*, June 27, 2023, 9–16, https://doi.org/10.47498/bashair.v3i1.895.

[210] Sulcha Jalil and Siti Sa'dianti, "Hukum Taharah dengan Air Bekas Minum Hewan (Studi Komparatif Mazhab Maliki dan Mazhab Syafii): The Ruling of Purification Using Water Leftover by Animals: A Comparative Study of the Maliki and Shafi'i Schools of Thought," *Al-Mabsuth: Jurnal Studi Islam Dan Bahasa Arab* 1, no. 2 (2025): 492–511.

in clothes that are stained with dog saliva. Among the foundations of this opinion is the word of God in Surat Al Maidah verse: 4, God Almighty says:

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۙ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

They ask you, "What is lawful for them?" Say, "Permissible for you is the good and (game caught) by wild animals that you have taught by training them to hunt; you teach them according to what Allah has taught you. So eat from what they catch for you, and mention the name of Allah over the wild animals (when releasing them) and fear Allah, indeed Allah is swift in reckoning." [Al-Maidah/5:4].

Based on this verse, there is no command to wash the part of the game animal that was touched by the dog's mouth, even though the game animal was exposed to the dog's saliva, of course this shows that the dog's saliva is not impure, especially since there is an affirmation about the halal status of the game animal that was caught by the dog. This opinion is also strengthened by Ibnu 'Umar's words narrated in the book Sahih Al Bukhari, he said:

كَانَتِ الْكِلَابُ تُقْبِلُ وَتُدْبِرُ فِي الْمَسْجِدِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئًا مِنْ ذَلِكَ

The dogs went in and out of the mosque in the time of Rasûlullâh Shallallahu 'alaihi wa sallam and they did not water a bit from it.[211]

As for the order to wash the traces of dog licks seven times, they think that it is a "ta'abbudi" worship (worship that cannot be digested with the mind, such as the number of Raka'ats of prayer, parts of the body washed during ablution, etc.), not related to the dog's impurity.[212] The third opinion in this problem is that dog saliva is impure, but in addition to saliva not being impure, this is the opinion of the Hanafiyah scholars and some of the Hanabil scholars. Ibnu Taimiyah explained that if a shirt touches a dog's body in a damp condition, then the shirt is not impure, among the foundations of this opinion is that everything is basically pure, it cannot be said to be impure until there is evidence that explains its impurity,

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[211] Abdullah Muhammad bin Ismail, *Shahih al-Bukhari*, V, no. 57.
[212] Kholid Saifulloh, "Mengqadha Shalat dalam Perspektif Fiqh Islam," *Al-Majaalis : Jurnal Dirasat Islamiyah* 7, no. 2 (May 2020): 45–67, https://doi.org/10.37397/almajaalis.v7i2.139.

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so according to them, dogs are not impure except for their saliva based on the hadith of Abu Hurairah. [213]

Regardless of which opinion is more important, as a Muslim we must follow the guidance of the Prophet ﷺ, whether his wisdom is known or not, because Islam is a perfect religion: it does not command anything unless it is certain to be beneficial and does not prohibit anything unless it is certain to cause harm. This principle is in line with the study A Comparative Study of the Hadith Prohibiting Gambling and Positive Law in Indonesia, where the prohibition of gambling in the hadith and positive law both show that there are negative impacts that must be prevented for the benefit of individuals and society.[214]

A Scientific Perspective on Dog Saliva

Dog saliva is a complex biological fluid containing various components that play a role in digestion, immune defense, and social interaction. Biologically, dog saliva plays a crucial role in maintaining the dog's oral health and can also impact human health through direct interaction.[215] Dog saliva contains various bioactive components, including enzymes, proteins, and peptides that can serve as biomarkers of health. One of the main components of dog saliva is mucin, a glycoprotein with viscoelastic properties that helps lubricate and protect oral tissues.[216] Mucin has antibacterial properties that support local immune defense, while enzymes such as amylase, peroxidase, lysozyme, and lactoferrin play a role in carbohydrate breakdown, antimicrobial activity, bacterial cell wall degradation, and microorganism growth inhibition. Furthermore, dog saliva contains immunoglobulins, particularly IgA, which function to protect the mucosa and serve as indicators of physiological stress.[217]

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[213] Isnan Ansory, *Ritual Bersuci Rasulullah SAW Menurut 4 Mazhab (Mandi-Wudhu-Tayamum)* (Penerbit A-Empat, 2024).

[214] Bisri Tujang, Hendri Waluyo Lensa, and Abd. Muthalib, "Studi Komparatif antara Hadits Larangan Berjudi dan Hukum Positif di Indonesia," *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 2 (May 2025): 319–41, https://doi.org/10.37397/al-majaalis.v12i2.781.

[215] Sabah Pasha et al., "The Saliva Proteome of Dogs: Variations Within and Between Breeds and Between Species," *Proteomics* 18, nos. 3–4 (February 2018): 1700293, https://doi.org/10.1002/pmic.201700293.

[216] Megan A. Stephens et al., "Capnocytophaga Canimorsus from Dog Saliva Exposure Causing Severe Sepsis in a Healthy Adult: A Case Report," *American Journal of Case Reports* 26 (April 2025), https://doi.org/10.12659/AJCR.946691.

[217] Alberto Muñoz-Prieto et al., "Changes in Salivary Proteins Can Reflect Beneficial Physiological Effects of Ejaculation in the Dog," *Theriogenology* 164 (2021): 51–57.

While dog saliva has some protective properties, research also suggests that this fluid can act as a vector for various pathogens. Some of the bacteria and viruses found in dog saliva include: Helicobacter spp.: These bacteria have been linked to gastritis in dogs and humans and can be transmitted through saliva.[218] Capnocytophaga canimorsus: This bacterium can cause serious infections in humans, especially in individuals with weakened immune systems. Infection usually occurs through a dog bite or a dog licking an open wound.[219] Rabies Virus: Rabies is a zoonotic disease transmitted through the saliva of infected animals, primarily through bites. Periodontopathogenic bacteria: For example, *Porphyromonas gulae*, which contributes to periodontal disease in dogs and has the potential to infect humans through salivary contact. Dog saliva can also contain allergens that can trigger allergic reactions in humans. Certain proteins in dog saliva have been identified as allergens, so interacting with saliva can be risky for sensitive individuals.[220]

Some of the health risks associated with human contact with dog saliva include: Zoonosis: Diseases that can be transmitted from animals to humans, such as rabies and other infections. *Capnocytophaga canimorsus*.[221] Wound Infection: A dog licking an open wound can introduce bacteria that cause serious infections.[222] Allergies: Proteins in dog saliva can trigger allergic reactions in sensitive individuals.[223] Digestive Disorders: Exposure to bacteria such as *Helicobacter spp.* through dog saliva can contribute to gastrointestinal disorders in humans.[224]

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[218] Daniel D. Guerra Segundo et al., "Evidence of Helicobacter Spp. in Saliva and Gastric Mucosa of Domestic Dogs in the Central Region of Rio Grande Do Sul, Brazil," *Veterinary Medicine International* 2021 (January 2021): 1–11, https://doi.org/10.1155/2021/8857231.

[219] Stephens et al., "Capnocytophaga Canimorsus from Dog Saliva Exposure Causing Severe Sepsis in a Healthy Adult."

[220] Hadba AL-Amrah et al., "The Impact of Dogs Oral Microbiota on Human Health :A Review," *Biosciences Biotechnology Research Asia* 21, no. 1 (March 2024): 1–9, https://doi.org/10.13005/bbra/3197.

[221] Tengfei Zhang et al., "The Impacts of Animal Agriculture on One Health—Bacterial Zoonosis, Antimicrobial Resistance, and Beyond," *One Health* 18 (2024): 100748.

[222] Hageboeck Shepherd Katherine et al., "Dogs Licks Are Not Benign: Pasturella Multocida Bacteremia From Household Dog," *Cureus* 16, no. 4 (2024).

[223] Wei An et al., "Allergies to Allergens from Cats and Dogs: A Review and Update on Sources, Pathogenesis, and Strategies," *International Journal of Molecular Sciences* 25, no. 19 (2024): 10520.

[224] Emily Taillieu et al., "Gastric Helicobacter Species Associated with Dogs, Cats and Pigs: Significance for Public and Animal Health," *Veterinary Research* 53, no. 1 (2022): 42.

Modern Scientific View

According to Islamic teachings, dog saliva is categorized as heavy impurity (*mughalazah*). Rasulullah ﷺ ordered that the container licked by the dog be washed seven times, one of them using soil. At the time of the Prophet, this order was accepted as a form of obedience to the Sharia. However, the development of science proves that this teaching holds extraordinary scientific truth. Dog saliva contains various dangerous bacteria and viruses, such as: Rabies (Lyssavirus) which attacks the nervous system and can cause death, Leptospirosis, a bacterial infection that can be transmitted to humans through wounds or mucous membranes, Canine distemper and parvovirus which attack the immune and digestive systems of animals.[225] Rabies itself can be transmitted through dog bites or licks, and this virus will multiply in the nervous system until it spreads throughout the body.

Soil is not just a dead substance, but a living medium rich in microorganisms. It contains various types of bacteria that are beneficial to humans. One of these is Streptomyces, a natural antibiotic-producing bacterium.[226] Streptomyces produces tetracycline, a broad-spectrum antibiotic that can kill both Gram-positive and Gram-negative bacteria.[227] Tetracycline works bacteriostatically, inhibiting bacterial growth by interfering with protein synthesis. This explains soil's ability to neutralize harmful germs from dog saliva. Furthermore, Streptomyces also produces other bioactive compounds with antioxidant, anticancer, antibacterial, and anti-inflammatory properties.[228]

According to one study, two containers that dogs had licked were cleaned using different methods: The first container is washed with regular detergent. The second container is washed with a mixture of soil and water. The results of observations under a microscope

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[225] Togar Timoteus Gultom, "Penerapan Metode Demster Shafer Pada Sistem Pakar Terhadap Penyakit Rabies Hewan," *SATESI: Jurnal Sains Teknologi Dan Sistem Informasi* 1, no. 2 (October 2021): 92–98, https://doi.org/10.54259/satesi.v1i2.70.

[226] Durin Maknun, "Hadis Manfaat Tanah Sebagai Media Penangkal Bakteri Air Liur Anjing Dengan Pendekatan Ilmu Kimia (Studi I'jazul Ilmi Pada Hadis Sunan Abi Dawud Nomor 73)" (undergraduate, UIN Sunan Ampel Surabaya, 2022), http://digilib.uinsa.ac.id/54492/.

[227] Manmohan Singhal et al., "Chloramphenicol and Tetracycline (Broad Spectrum Antibiotics)," in *Antibiotics-Therapeutic Spectrum and Limitations* (Elsevier, 2023), 155–65.

[228] Ahmed Ghareeb et al., "Marine Actinobacterium Streptomyces Vinaceusdrappus Mediated Nano-Selenium: Biosynthesis and Biomedical Activities," *BMC Complementary Medicine and Therapies* 25, no. 1 (2025): 329.

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showed that the containers washed with soil were clean of germs, while those using detergent still contained bacteria.[229] Hadith of the Prophet ﷺ in Sunan Abi Dawud no. 73 which ordered to wash the container with water and soil is now scientifically proven. The soil contains Streptomyces and other antimicrobial compounds that are effective in eradicating pathogenic bacteria, including those found in dog saliva.[230] The teachings of the Prophet Muhammad (peace be upon him) are not only based on spiritual values but also proven to contain health wisdom relevant to this day. Seemingly simple soil actually contains natural antimicrobial substances that can scientifically and effectively cleanse serious impurities. This is one form of scientific miracle evidence in the Prophet's hadith, demonstrating that Islam and science go hand in hand, mutually reinforcing, and not contradictory.

According to Islamic teachings, there is a hadith that advocates cleaning if you come in contact with dog saliva. For example, a hadith from the Prophet Muhammad peace be upon him

إِذَا شَرِبَ الكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا وفِي رِوايةٍ: أُولاهُنَّ بالتُّرابِ.

"If a dog licks the vessel of one of you, then wash the vessel seven times, one of them with earth."[231]

Research shows that microorganisms in dog saliva can survive for quite some time on surfaces, including eating utensils. Some pathogenic bacteria in dog saliva can form biofilms that are difficult to remove with conventional washing methods. In decontamination studies, soil has been found to contain abrasive properties and bioactive substances that can help remove microorganisms from surfaces.[232] Thus, the recommendations in the hadith can have hygiene benefits that are in line with modern scientific findings.[233]

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[229] Dede Suhendar, "Fikih (Fiqh) Air Dan Tanah Dalam Taharah (Thaharah) Menurut Perspektif Ilmu Kimia," *Jurnal Istek* 10, no. 1 (2017), https://journal.uinsgd.ac.id/index.php/istek/article/view/1465.

[230] Maknun, "Hadis Manfaat Tanah Sebagai Media Penangkal Bakteri Air Liur Anjing Dengan Pendekatan Ilmu Kimia (Studi I'jazul Ilmi Pada Hadis Sunan Abi Dawud Nomor 73)."

[231] Muslim bin Hajjaj An-Naisaburi, *Shahih Muslim*, 2:2:167.

[232] Guerra Segundo et al., "Evidence of Helicobacter Spp. in Saliva and Gastric Mucosa of Domestic Dogs in the Central Region of Rio Grande Do Sul, Brazil."

[233] Rani Zaindina Wibawanti Mashuri and Ilmu Hadis, *Upaya Menjaga Hadis dari Pemalsuan: Perspektif Abi Al-Hasan Ibn 'Ali Ibn Muhammad Ibn 'Iraq Ak-Kinani*, n.d.

Dog saliva has a protective function through certain enzymes and proteins, but it can also be a vector of dangerous pathogens such as zoonotic bacteria and rabies virus.[234]Some of the microbes in the dog's saliva are resistant to common detergents, so more intensive washing methods, as recommended in the Hadith, have proven more effective for decontamination. From a health perspective, human interaction with dog saliva must be carefully managed to prevent infections and allergies. Modern research in microbiology and immunology further substantiates the scientific basis of Islamic principles of hygiene, while encouraging a more informed approach to maintaining cleanliness and minimizing health risks.[235]

D. CONCLUSION

This study concludes that dog saliva carries important implications from both religious and scientific perspectives. From the hadith standpoint, most scholars classify it as *najis mugallazah* (major impurity) that must be purified by washing seven times, one with soil. Scientifically, dog saliva contains harmful microorganisms such as *Capnocytophaga canimorsus*, the rabies virus, and other pathogens that threaten human health, especially through contact with wounds. The Prophet Muhammad's command to wash utensils licked by dogs reflects remarkable alignment with modern hygiene principles, revealing harmony between revelation and science. Islamic rulings on this matter, derived from authentic hadiths, thus possess strong scientific grounding in hygiene and health. These teachings are not only *ta'abbudi* (purely devotional) but also *ta'lili* (rationally grounded), emphasizing human well-being. The findings hold significance for contemporary *fiqh* in cleanliness, animal care, and public health. Ultimately, this study highlights the need for an interdisciplinary approach that unites religion and science to uncover the wisdom behind Islamic law.

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[234] Shivangi Udainiya et al., "Zoonotic Diseases of Dogs and Cats," in *Introduction to Diseases, Diagnosis, and Management of Dogs and Cats* (Elsevier, 2024), 559–72.

[235] Indah Rahmawati, Akhmad Khusnur Rozak, and Muhammad Amiruddin, "Kebudayaan Kesehatan Islam: Tinjauan Sejarah Dan Relevansinya Dalam Kesehatan Masyarakat Kontemporer," *Ameena Journal* 2, no. 3 (2024): 280–97.

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ḌAʿĪF JIDDAN VS. MAWḌŪʿ: A COMPARATIVE ASSESSMENT OF ḤADĪTH BY IBN AL-JAWZĪ IN AL-MAWḌŪʿĀT AND AL-ʿIRĀQĪ IN AL-MUGHNĪ ʿAN ḤAML AL-ASFĀR FĪ AL-ASFĀR

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ABSTRACT

This study explores the methodological differences in ḥadīth classification between al-ʿIrāqī and Ibn al-Jawzī, prompted by the broader discourse on the authenticity of Islamic traditions. The research primarily compares five *aḥādīth* judged as *ḍaʿīf jiddan* by al-ʿIrāqī and as *mawḍūʿ* by Ibn al-Jawzī, focusing on their distinct approaches in evaluating isnād and matn. A secondary focus lies in examining al-ʿIrāqī's precision in takhrīj and *isnād* analysis versus Ibn al-Jawzī's critical stance toward unreliable transmitters and implausible texts. This qualitative, descriptive-comparative study adopts a library-based approach and deductive reasoning, relying on primary and secondary sources within the discipline of *jarḥ wa-taʿdīl*. The research aims to determine which scholar's assessment aligns more accurately with the standards of ḥadīth criticism. The findings reveal that one narration concerning the virtue of bread is more appropriately classified as *ḍaʿīf jiddan*, while the remaining four about ʿUmar ibn al-Khaṭṭāb's virtues, curbing desires, bringing goods from the market, and generosity are best regarded as *mawḍūʿ*. These results highlight the richness of the ḥadīth critical tradition and affirm that ḥadīth authority in Islam must rest on rigorous scholarly verification, balancing both *isnād* reliability and matn coherence.

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A. INTRODUCTION

Ḥadīth Studies represent one of the principal disciplines in Islamic scholarship, focusing on the transmission and authenticity of the sayings, actions, and approvals of the Prophet Muḥammad ﷺ.[236] The evaluation of the *isnād* and *matn* of *ḥadīth* not only determines their degree of authenticity but also shapes the application of Islamic law and the understanding of religious teachings.[237] As the discipline developed, classical scholars formulated various *manāhij* to assess *ḥadīth* authenticity, which at times led to divergent judgments on the same report.[238] *Ḥadīth* studies constitute a fundamental foundation within the Islamic intellectual tradition, as they determine the authenticity of the Prophet's ﷺ sayings and simultaneously influence the application of Islamic law and the understanding of religion. The divergence of *manāhij* among scholars in assessing *ḥadīth* reflects a critical dynamism that, in fact, enriches the corpus of Islamic scholarship.

Al-ʿIrāqī, in his *Takhrīj Aḥādīth Iḥyāʾ ʿUlūm al-Dīn*, applied a method that treated *isnād* weakness with serious consideration, sometimes classifying certain reports as *ḍaʿīf*

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[236] Alwi Taufik, Juli Handoko, and Ihsan Mustofa, "Ilmu Hadits sebagai Pilar Keaslian Ajaran Islam: Kajian Kritik Sanad dan Matan," *Molang: Journal Islamic Education* 3, no. 1 (2025): 1–13, https://doi.org/10.32806/tb6bp948; Shofil Fikri et al., "Memahami Makna dari Hadis dan Ilmu Hadis menurut Pandangan Muhadditsin dan Ushuliyyin," *Jurnal Pendidikan Islam* 1, no. 4 (2024): 12–12; Pajar Anwar and Sri Minarti, "Metodologi Ulumul Hadits," *Fatih: Journal of Contemporary Research* 2, no. 2 (2025): 612–22, https://doi.org/10.61253/7ytxq209; Muhammad Fawwaz Bin Muhammad Yusoff, "Ibn Ḥibbān al-Bustī's (d. 354/965) Contribution to the Science of Ḥadīth Transmission" (PhD Thesis, University of Glasgow, 2017); Saifuddin Zuhri Qudsy et al., "The Making of Living Ḥadīth: A New Direction of Ḥadīth Studies in Indonesia," *Culture and Religion* 23, no. 4 (2023): 353–72, https://doi.org/10.1080/14755610.2024.2336461; Hafiz Fahad Aziz and Mr Ghulam Qasim, "Exploring the Interplay between Hadith and Islamic Theology: Foundations, Impacts, and Interpretations," *Journal of Religion and Society* 3, no. 02 (2025): 846–59; Muhammad Nawaz, "Understanding Tadlīs: A Key Concept in the Science of Ḥadīth Criticism," *Al-Marjān (المرجان)* 2, no. 3 (2024): 50–58, https://doi.org/10.1234/6mvsqw31.

[237] Ananda Nurul Hasanah, "Penerapan Syarat Kesahihan Hadis pada Skripsi Mahasiswa Prodi Ilmu Hadis UIN Syarif Hidayatullah Jakarta Tahun 2024" (B.S. thesis, Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta, n.d.); Muhamad Rozaimi Ramle and Miftachul Huda, "Between Text and Context: Understanding Ḥadīth through Asbab al-Wurud," *Religions* 13, no. 2 (2022): 92, https://doi.org/10.3390/rel13020092; Mustafa Macit Karagözoğlu, "Contested Avenues in Post-Classical Sunni Ḥadīth Criticism: A Reading through the Lens of al-Mughnī ʿan al-Ḥifẓ wa-l-Kitāb," *Journal of Islamic Studies* 29, no. 2 (2018): 149–80, https://doi.org/10.3390/rel13020092; Kumail Rajani, *Making Sense of Ismaili Traditions: The Modes and Meanings of the Transmission of Ḥadīth in the Works of al-Qāḍī al-Nuʿmān (d. 363/974)*, University of Exeter, 2019, https://doi.org/10.1080/14755610.2024.2336461; Muhammad Gufran-ul-Haque, "Ḥadīth of Self-Knowing between Sufis and Ḥadīth Scholars," *ISLAMIC INSIGHT* 7, no. 2 (2024); Shatha Hamad Altammami, "Artificial Intelligence for Understanding the Hadith" (PhD Thesis, University of Leeds, 2023).

[238] Bisri Tujang, "Al-Nasikh wa Al-Mansukh (Deskripsi Metode Interpretasi Hadis Kontradiktif)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 2, no. 2 (2015): 69–98, https://doi.org/10.37397/almajaalis.v2i2.28.

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jiddan, denoting severe weakness but not necessarily fabrication.[239] By contrast, Ibn al-Jawzī, in his works, adopted a stricter stance, often declaring reports with significant defects as *mawḍūʿ* (fabricated).[240] This divergence illustrates methodological variation in *ḥadīth* criticism, particularly regarding what constitutes fatal flaws in transmission.[241] The contrasting approaches of al-ʿIrāqī and Ibn al-Jawzī highlight how methodological differences shape judgments in *ḥadīth* criticism, especially in defining the threshold between severe weakness and fabrication.

Such differences reflect the richness of the tradition while also presenting challenges in determining the final status of a *ḥadīth*. Al-ʿIrāqī tended toward caution by distinguishing between *ḍaʿīf jiddan* and outright fabrication, whereas Ibn al-Jawzī took a more rigorous approach, classifying critically weak reports as *mawḍūʿ*.[242] These methodological differences were shaped not only by scholarly rigor but also by historical context, the evolution of legal schools, and concerns for safeguarding Islamic teachings. Ibn al-Jawzī, who lived in sixth-century Baghdad, operated in an era marked by intense sectarian debate, the spread of fabricated reports among popular preachers, and growing anxiety about the authenticity of transmitted knowledge.[243]

Ibn al-Jawzī strict approach to declaring ḥadīths mawḍūʿ reflected this polemical environment and his broader concern with protecting the Sunnah from distortion. In contrast, al-ʿIrāqī, writing in eighth-century Mamlūk Cairo, worked within a more structured academic milieu shaped by madrasah institutions and a pedagogical emphasis on precise classification rather than polemical refutation. His moderation and nuanced distinctions between ḍaʿīf jiddan and mawḍūʿ reflect the scholarly professionalism and teaching culture of his time.

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[239] A'an Mujibur Rohman, "Kritik Ibn Al-Jauzi terhadap Hadis dalam Kitab Ihya Ulum ad-Din dan Pembelaan Abu al-Fadl al-Iraqi," *Jalsah: The Journal of Al-Quran and As-Sunnah Studies* 1, no. 1 (2021): 62–75.

[240] Muhamad Ridwan Nurrohman, "Metodologi Tajrih Ibn al-Jauzi dalam Kitab ad-Dhu'afâ Wal-Matrûkîn (Bedah Kasus Riwayat Aflah Ibn Sa'id dalam Kitab al-Maudhû'ât)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 4, no. 2 (2017): 73–90, https://doi.org/10.37397/almajaalis.v4i2.66.

[241] Nur Kholis Bin Kurdian, Abd A'la, and Muhammad Syarifudin, "Kritik Israr Ahmad Khan terhadap Hadis-Hadis Kitab al-Qadar dari Kitab Sahih Al-Bukhari," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 121–40, https://doi.org/10.37397/al-majaalis.v12i1.678.

[242] Rohman, "Kritik Ibn al-Jauzi Terhadap Hadis dalam Kitab Ihya Ulum ad-Din dan Pembelaan Abu al-Fadl al-Iraqi."

[243] *Https://Yaqeeninstitute.Org.My/Read/Paper/Authenticating-Hadith-and-the-History-of-Hadith-Criticism?Utm_source=chatgpt.Com#ftnt22*, accessed October 10, 2025.

This study seeks to analyze and compare the assessments of al-ʿIrāqī and Ibn al-Jawzī in their classification of reports as *ḍaʿīf jiddan* or *mawḍūʿ*, focusing on their methodological criteria in evaluating transmitters, *isnād* integrity, and reliability of transmission. By understanding these differences, the research contributes to a deeper comprehension of classical evaluative standards and their implications for the use of *ḥadīth* in Islamic law and scholarship. These insights remain relevant for contemporary ḥadīth scholarship, as modern researchers and jurists continue to grapple with similar questions regarding the balance between textual plausibility and chain authenticity. Examining the approaches of earlier critics such as al-ʿIrāqī and Ibn al-Jawzī offers valuable guidance for refining present-day methodologies in ḥadīth authentication and interpretation.

Previous research includes Aʿan Mujibur Rohman's *"Kritik Ibn Al-Jauzi terhadap Hadis dalam Kitab Ihya Ulum ad-Din dan Pembelaan Abu al-Fadl al-Iraqi"* (Criticism of Ibn al-Jawzī on the *Ḥadīth* in *Iḥyāʾ ʿUlūm al-Dīn* and the Defense of Abū al-Faḍl al-ʿIrāqī)[244], The study finds that al-Ghazālī holds a pivotal role as one of Islam's most influential intellectuals, particularly in *taṣawwuf*. While celebrated for his ability to guide the Muslim community through philosophy, kalām, and other sciences, he faces criticism for employing *mawḍūʿ* ḥadīths in *Iḥyāʾ ʿUlūm al-Dīn*, especially in the areas of *al-targhīb*, *al-tarhīb*, and *faḍāʾil al-aʿmāl*. This reflects his perceived *tasāhul* (leniency) in transmission, sometimes overlooking authenticity even in matters of *ḥalāl* and *ḥarām*. Despite such critiques, the *Iḥyāʾ* remains a timeless magnum opus, uniting diverse disciplines and exerting enduring influence. The study thus underscores the tension between the grandeur of al-Ghazālī's legacy and the methodological challenges it raises in ḥadīth epistemology.

The author's research, entitled *"Ḍaʿīf Jiddan vs. Mawḍūʿ: A Comparative Analysis of Ḥadīth Assessment by Ibn al-Jawzī in al-Mawḍūʿāt and al-ʿIrāqī in al-Mughnī ʿan ḥaml al-asfār fī al-asfār"*, shares common ground with the aforementioned three studies, namely its focus on comparing the manhaj of *ḥadīth* criticism between al-ʿIrāqī and Ibn al-Jawzī. This study seeks to address the following questions: Who are al-ʿIrāqī and Ibn al-Jawzī? What are the

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[244] Rohman, "Kritik Ibn Al-Jauzi terhadap Hadis dalam Kitab Ihya Ulum ad-Din dan Pembelaan Abu al-Fadl al-Iraqi."

comparative outcomes of their assessments in classifying ḥadīth as *ḍaʿīf jiddan* and *mawḍūʿ*? And how does critical discourse analysis apply to the examined *ḥadīths*? The primary similarity lies in the examination of the diverse evaluations of classical scholars and their implications for *ḥadīth* status.

However, the present study emphasizes methodological aspects in a more systematic manner, particularly by comparing the criteria and justifications employed by the two scholars in distinguishing between *ḍaʿīf jiddan* and *mawḍūʿ*. In addition, this research highlights the historical context, al-ʿIrāqī's moderation, and Ibn al-Jawzī's rigor as key factors shaping their assessments, thereby offering a more holistic understanding of the dynamics of *ḥadīth* evaluation in classical literature. Thus, while the three previous studies provide an essential foundation concerning the diversity of *ḥadīth* assessments and the evaluation of *isnād*, the author's research contributes an added analytical dimension with a sharper focus on methodological divergence, historical context, and the practical implications for the authenticity and application of *ḥadīth* in Islamic scholarship.

This study offers a new perspective in the field of *ḥadīth* studies by focusing on a comparative analysis of the methodologies of *ḥadīth* criticism employed by al-ʿIrāqī in *al-Mughnī ʿan ḥaml al-asfār fī al-asfār* and Ibn al-Jawzī in *al-Mawḍūʿāt*, particularly with regard to the classification of *ḍaʿīf jiddan* and *mawḍūʿ*. Unlike previous research, which has tended to be descriptive or limited to documenting the diversity of scholarly evaluations, this study emphasizes a systematic analysis of the criteria, justifications, and considerations applied by each scholar in assessing the reliability of transmitters and the integrity of the *isnād*. Furthermore, it highlights the historical context and personal characteristics of the scholars as significant factors influencing *ḥadīth* evaluation. The moderation of al-ʿIrāqī and the strictness of Ibn al-Jawzī serve as interpretive lenses for understanding the differences in *ḥadīth* classification. Thus, this study not only addresses the formal status of ḥadīths but also elucidates the intellectual dynamics and critical practices of *ḥadīth* scholarship within the classical tradition.

Moreover, this study provides a more holistic understanding of the implications of methodological differences for the authenticity and application of *ḥadīth* in religious literature and Islamic law. By emphasizing the nuance between *ḍaʿīf jiddan* and *mawḍūʿ*, his research

takes a closer look at how classical scholars drew the line between serious weakness and outright fabrication—distinctions that are often treated too simply in earlier writings. Rather than claiming to offer something entirely new, the study aims to revisit these issues with greater attention to method and context. By comparing the approaches of al-ʿIrāqī and Ibn al-Jawzī within their respective historical settings, it adds to the broader discussion on how classical ḥadīth critics balanced precision, caution, and the need to protect the prophetic tradition.

B. METHOD

This study employs a qualitative approach, namely research that focuses on understanding and explaining social phenomena from the perspective of individuals or groups. Qualitative research originates from scholars of Anthropology and Sociology, for whom the world and its environment can be studied scientifically.[245] A library study serves as the data collection technique in this research. The library study is characterized by four features: direct engagement with texts, the availability of ready-to-use data, freedom from spatial and temporal limitations, and its secondary nature. [246]

This study employs both primary and secondary data as a means of data management.[247] The primary data refers to information obtained directly from the object of research by utilizing data collection instruments applied directly to the subject as the source of the sought information. The primary source used in this research is al-Ghazālī's (d. 505 H) *Iḥyāʾ ʿUlūm al-Dīn*.[248] Meanwhile, secondary data refers to information acquired through second- or third-hand sources.[249] The secondary materials employed in this study include journals, contemporary studies, and classical works such as *al-Mughnī ʿan ḥaml al-asfār fī al-asfār* by al-ʿIrāqī, *al-Mawḍūʿāt* by Ibn al-Jawzī, *Musnad al-Bazzār, al-Muʿjam al-Kabīr* by al-

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[245] Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

[246] Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Jurnal Edumaspul* 6, no. 1 (2022): 974–80.

[247] I. Gusti Bagus Rai Utama, Ni Made Eka Mahadewi, and Ni Putu Dyah Krismawintari, *Metodologi Penelitian Bidang Manajemen Dan Pariwisata (Dilengkapi Studi Kasus Penelitian dan Pembahasannya)* (Deepublish, 2023), 128.

[248] Muḥammad ibn Muḥammad al-Ghazālī, *Iḥyāʾ ʿUlūm Al-Dīn* (Beirut: Dār al-Maʿrifah, n.d.).

[249] Dr Ahmad Tohardi, *Pengantar Metodologi Penelitian Sosial + Plus* (Tanjungpura University Press, 2019), 702.

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Ṭabarānī, *al-Syarīʿah* by al-Ājurrī, and others. Additionally, works on the biographies of ḥadīth transmitters, such as *Mīzān al-Iʿtidāl* by al-Dhahabī, are also consulted.

This study employs the theories of *jarḥ wa-taʿdīl* and critical discourse analysis. The theory of jarḥ wa-taʿdīl explains the defects *(jarḥ)* and reliability *(taʿdīl)* of narrators through specific evaluative expressions. Its main aim is to understand how and why al-ʿIrāqī and Ibn al-Jawzī arrived at differing assessments rather than determining who was right. To identify the rājiḥ (stronger) view, several guiding principles were applied. The analysis employed a descriptive and deductive method, moving from general observations to specific conclusions. Subsequently, the data are concluded through a deductive approach, in which the collected information is first analyzed in general terms and then synthesized into specific conclusions.[250]

C. RESULTS AND DISCUSSION

Among the ḥadīths in the *Iḥyāʾ*, there are five ḥadīths classified as *daʿīf jiddan* by al-ʿIrāqī and as *mawḍūʿ* by Ibn al-Jawzī. A comparative study between the two, by tracing the chains of transmission (*riwāyāt*) and narrators (*rawīyūn*) of these five ḥadīths, becomes highly significant in broadening the perspective of critical ḥadīth studies. The exposition is as follows:

First:

حَدِيث «أكرموا الْخبز»[251]

قال العراقي: أخرجه الْبَزَّار وَالطَّبَرَانيّ وَابن قَانع من حَدِيث عبد الله بن أم حرَام بِإِسْنَاد ضَعِيف جدا وَذكره ابْن الْجَوْزِيّ في الموضوعات.[252]

The ḥadīth "Honor the Bread" (supplemented with ḥaddathana) Al-ʿIrāqī stated that this ḥadīth was narrated by al-Bazzār, al-Ṭabarānī, and Ibn Qāniʿ from the ḥadīth of ʿAbdullāh ibn Umm Ḥarām, with a chain of transmission (isnād) that is extremely weak (ḍaʿīf jiddan), and it is also mentioned by Ibn al-Jawzī in al-Mawḍūʿāt.

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[250] Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, https://doi.org/10.1108/QRJ-D-18-00035.

[251] al-Ghazālī, *Iḥyāʾ ʿUlūm Al-Dīn*. Vol. 2, p. 4.

[252] ʾAbd al-Raḥīm ibn al-Ḥusayn Al-ʾIrāqī, *Al-Mughnī "an Ḥaml al-Asfār Fī al-Asfār, Fī Takhrij Mā Fī al-Iḥyāʾ" Min al-Akhbār*, 1st ed. (Beirut, Lebanon: Dār Ibn Ḥazm, 2005), 435.

قال الطبراني: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا خَالِدُ بْنُ يَحْيَى، قَاضِي الرَّيِّ ثنا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَكِينَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَكْرِمُوا الْخُبْزَ فَإِنَّ اللهَ أَكْرَمَهُ، فَمَنْ أَكْرَمَ الْخُبْزَ أَكْرَمَهُ اللهُ»

Al-Ṭabarānī said: "'Alī ibn 'Abd al-'Azīz taught us, saying: Khālid ibn Yaḥyā taught us, saying: Qāḍī al-Rayy narrated to us, saying: Ismā'īl ibn Ja'far narrated to us, from Ḥumayd ibn 'Abd Allāh, from Abī Sakīnah, that the Messenger of Allah, peace be upon him, said: 'Honor the bread, for indeed Allah has honored it. Whoever honors the bread, Allah will honor him.'"[253]

قال ابن قانع: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْخَزَّازُ، نا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ، نا أَبُو الْعَبَّاسِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ قَالَ: رَأَيْتُ عَلَى عَبْدِ اللهِ بْنِ أُمِّ حَرَامٍ كِسَاءً، فَقَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الْقِبْلَتَيْنِ فَقَالَ: «أَكْرِمُوا الْخُبْزَ، فَإِنَّ اللهَ سَخَّرَ لَهُ السَّمَاوَاتِ وَالْأَرْضَ»

Ibn Qāni' said: Aḥmad ibn 'Alī al-Khazzāz taught us, saying: Ibrāhīm ibn Muḥammad ibn 'Ar'arah taught us, saying: Abū al-'Abbās narrated to us, from Ibrāhīm ibn Abī 'Ablah, who said: "I saw with 'Abd Allāh ibn Umm Ḥarām a blanket. Then he said: 'I once prayed with the Messenger of Allah, peace be upon him, facing two qiblahs.' Then he said: 'Honor the bread, for indeed Allah has subjected to it the heavens and the earth.'"[254]

قال البزار: حَدَّثنا الحسين بن أبي كبشة، قَالَ: حَدَّثنا مُحَمد بن يَعْلَى، قَالَ: حَدَّثنا عُمَر بن الصبح عن مقاتل بن حيان، عَن الأَعرَج، عَن أَبِي هُرَيرة رفعه قال: مهور الحور العين قبضات التمر وفلق الخبز.

Al-Bazzār said: "Al-Ḥusayn ibn Abī Kabshah taught us, saying: Muḥammad ibn Ya'lā taught us, saying: 'Umar ibn al-Ṣubḥ from Muqātil ibn Ḥayyān taught us, from al-A'raj, from Abū Hurayrah, in a marfū' report, who said: The mahr for the al-ḥūr al-'īn is a handful of dates and a piece of bread."[255]

قال ابن الجوزي: أَنْبَأَنَا مَوْهُوبُ بْنُ أَحْمَدَ أَنْبَأَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ البسرى أَنْبَأَنَا الْمُخَلِّصُ أَنْبَأَنَا أَحْمَدُ بْنُ نصر حَدثنا عبد الله بْنُ مُحَمَّدِ بْنِ أَبِي أُسَامَةَ حَدَّثَنَا إِسْحَاقُ حَدَّثَنَا نُمَيْرُ بْنُ الْوَلِيدِ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ الله ﷺ: «أَكْرِمُوا الْخُبْزَ فَإِنَّ اللهَ سَخَّرَ لَهُ بَرَكَاتِ السَّمَوَاتِ وَالأَرْضِ وَالْحَدِيدَ وَالْبَقَرَ وَابْنَ آدَمَ».

Ibn al-Jawzī said: "Mawhūb ibn Aḥmad taught us, saying: 'Alī ibn Aḥmad ibn al-Busrī taught us, saying: al-Mukhalliṣ taught us, saying: Aḥmad ibn Naṣr informed us, saying: 'Abd Allāh ibn Muḥammad ibn Abī Usāmah taught us, saying: Isḥāq narrated to us, saying: Numayr ibn al-Walīd taught us, saying: My father narrated to me from my grandfather, from Abū Mūsā, who said: The Messenger of Allāh ﷺ said: "Honor bread,

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[253] المريطب، منيرة بنت عواد حامد, "رسالة في إحترام and هـ1143ابن عبدالغني، عبدالغني بن إسماعيل، ت الخبز," *مجلّة قطر الندى* 000, no. 018 (2016): 141–88.

[254] "تراث," accessed October 1, 2025, https://app.turath.io/.

[255] "تراث."

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for verily Allāh has placed upon it the blessings of the heavens and the earth, of iron, cattle, and the offspring of Ādam."[256]

قَالَ ابْنُ الجوزي: أَنْبَأَنَا عَبْدُ الْخَالِقِ بْنُ عَبْدِ الصَّمَدِ أَنْبَأَنَا ابْنُ النَّقُّورِ أَنْبَأَنَا الْمُخَلِّصُ حَدَّثَنَا الْبَغَوِيُّ حَدَّثَنَا أَبُو رَوْحٍ الْبَلَدِيُّ حَدَّثَنَا أَبُو شِهَابٍ الْخَيَّاطُ عَنْ طَلْحَةَ عَنْ ثَوْرٍ عَنْ عبد الله بْنُ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ الله ﷺ: «أَكْرِمُوا الْخُبْزَ، فَإِنَّ اللَّهَ أَنْزَلَ إِلَيْهِ بَرَكَاتٍ مِنَ السَّمَاءِ، وَأَخْرَجَ لَهُ بَرَكَاتٍ مِنَ الأَرْضِ».

Ibn al-Jawzī said: "'Abd al-Khāliq ibn 'Abd al-Ṣamad taught us, saying: Ibn al-Naqqūr taught us, saying: al-Mukhalliṣ taught us, saying: al-Baghawī taught us, saying: Abū Rūḥ al-Baladī taught us, saying: Abū Shihāb al-Khayyāṭ taught us, from Ṭalḥah, from Thawr, from 'Abd Allāh ibn Buraydah, from his father, who said: The Messenger of Allāh ﷺ said: 'Honor bread, for verily Allāh has sent down upon it blessings from the heavens, and has brought forth blessings for it from the earth.'"[257]

قَالَ ابن الجوزي: أنبأنا عبد الرحمن بْنُ مُحَمَّدٍ أَنْبَأَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ ثَابِتٍ أَنْبَأَنَا عَبْدُ السَّلامِ بْنُ عَبْدِ الْوَهَّابِ الْقُرَشِيُّ قَالَا حَدثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الرَّازِيِّ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ حَدَّثَنَا غِيَاثُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عبلة سَمِعت عبد الله بْنَ أُمِّ حَرَامٍ الأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ الله ﷺ: «أَكْرِمُوا الْخُبْزَ فَإِنَّ اللَّهَ سَخَّرَ لَهُ بَرَكَاتِ السَّمَوَاتِ وَالأَرْضِ».

Ibn al-Jawzī said: "'Abd al-Raḥmān ibn Muḥammad taught us, saying: Aḥmad ibn 'Alī ibn Thābit taught us, saying: 'Abd al-Salām ibn 'Abd al-Wahhāb al-Qurashī taught us, both of them saying: Sulaimān ibn Aḥmad taught us, saying: Muḥammad ibn Ja'far al-Rāzī taught us, saying: 'Alī ibn al-Ja'd taught us, saying: Ghiyāth ibn Ibrāhīm taught us, from Ibrāhīm ibn Abī 'Ablah, who said: I heard 'Abd Allāh ibn Umm Ḥarām al-Anṣārī say: The Messenger of Allāh ﷺ said: 'Honor bread, for verily Allāh has placed upon it the blessings of the heavens and the earth.'"[258]

Al-'Irāqī ruled that this hadith is extremely weak (*ḍa'īf jiddan*), whereas Ibn al-Jawzī judged it as fabricated (*mawdhū'*) and included it in his book *al-Mawḍū'āt*. In al-Ṭabrānī's chain of transmission, there is a narrator named Humayd ibn 'Abd Allāh, who was considered extremely weak by early critics such as al-Bukhārī, al-Nasā'ī, and Ya'qūb ibn Abī Shaybah, but they did not explicitly accuse him of fabrication. Some reported that he had "stolen" *hadith*, and several scholars even accused him of lying, including Abū Zur'ah, Isḥāq al-Kusaj,

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[256] 'Abd al-Raḥmān ibn 'Alī Ibn al-Jawzī, *Al-Mawḍū'āt*, 1st ed., ed. 'Abd al-Raḥmān Muḥammad 'Uthmān (al-Madīnah al-Munawwarah: Muḥammad 'Abd al-Muḥsin, Ṣāḥib al-Maktabah al-Salafīyah, 1966) Vol. 2, p. 289.

[257] Ibn al-Jawzī, *Al-Mawḍū'āt*. Vol. 2, p. 290.

[258] Ibn al-Jawzī, *Al-Mawḍū'āt*. Vol. 2, p. 290.

Ibn Jazrah, and Ibn Kharrāsh.[259] Although some critics labeled him a liar, the stronger view is that his narrations are to be regarded as matrūk (abandoned). This position rests on three considerations.

First, the evaluations of leading authorities consistently portray Ḥumayd as unreliable, which in the science of jarḥ wa-taʿdīl generally warrants the "abandoned" classification. Second, the detailed criticisms (jarḥ mufassar) preserved in the biographical works describe specific faults in his transmission, namely alteration of isnāds and confusion of texts, indicating serious weakness even if not deliberate fabrication. Third, the variation and inconsistency found in the reports transmitted through him further support the conclusion that his narrations cannot be relied upon. That said, it must be acknowledged that some critics did use stronger terms, and the difference between describing a narrator as matrūk or kadhdhāb often reflects the scholar's broader methodological approach. In this study, the choice to follow the matrūk assessment reflects a preference for the wording supported by the majority of early authorities and by explicit, detailed criticism, while recognizing that other interpretations remain valid within the bounds of ḥadīth scholarship.

The chain of transmission of Ibn Qāniʿ, there is a narrator named Abū al-ʿAbbās ʿAbd al-Malik ibn ʿAbd al-Raḥmān al-Dhamārī al-Ṣanʿānī, who was judged extremely weak (ḍaʿīf jiddan) by al-Bukhārī and Abū Zurʿah, and weak (ḍaʿīf) by ʿAmr ibn ʿAlī and Abū Ḥātim. In the chain of al-Bazzār, there are narrators named Muḥammad ibn Yaʿlā and ʿUmar ibn al-Ṣubh. As for Muḥammad ibn Yaʿlā, he was considered extremely weak (ḍaʿīf jiddan) by al-Bukhārī and Abū Ḥātim. As for ʿUmar ibn al-Ṣubh, he was judged extremely weak (ḍaʿīf jiddan) by Abū Ḥātim, al-Darqūthī, and others. [260]

According to the book al-Mawḍūʿāt, this hadith has three chains of transmission. The first chain is the hadith of Abū Mūsā al-Ashʿarī, whose chain includes ʿAbd Allāh ibn Muḥammad ibn Abī Usāmah, who was considered a liar by Ibn Ḥibbān and whose status in the science of Jarḥ wa Taʿdīl is mutasāḥil (permissible with caution in authentication).[261] The

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[259] Muḥammad ibn Aḥmad Al-Dhahabī, Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl, 1st ed., ed. ʿAlī Muḥammad al-Bajāwī (Beirut, Lebanon: Dār al-Maʿrifah lil-Ṭibāʿah wa al-Nashr, 1963). Vol. 3, p. 530.

[260] Al-Dhahabī, Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl. Vol. 4, p. 71.

[261] Al-Dhahabī, Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl. Vol. 2, p. 491; ʿAbd al-Raḥmān ibn ʿAlī Ibn al-Jawzī, Al-Ḍuʿafāʾ Wa al-Matrūkūn, 1st ed., ed. ʿAbd Allāh al-Qāḍī (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1986). Vol. 2,

second chain is the hadith of Buraydah, in which the chain includes Ṭalḥah al-Khadharī, who was judged extremely weak (*ḍaʿīf jiddan*)— from Aḥmad and al-Nasāʾī, who considered him *matrūk* (abandoned), Ibn Māʿīn, who regarded him as insignificant, and Ibn Ḥibbān, who did not approve of his narration.[262]

The third chain is the *hadith* of Ibn Ummī Ḥarām al-Anṣārī, whose chain includes Ghiyāth ibn Ibrāhīm and ʿAbd al-Malik ibn ʿAbd al-Raḥmān. As for Ghiyāth ibn Ibrāhīm, he was judged *matrūk* (extremely weak) by Aḥmad, al-Bukhārī, al-Nasāʾī, and al-Darqūthnī, while Ibn Māʿīn, Ibn Ḥibbān, and al-Saʿdī considered him a liar. However, the strongest opinion (*rajīḥ*) is that Ghiyāth ibn Ibrāhīm is *matrūk* (extremely weak) because the majority of critics from the *muʿtadilīn* (moderate) school judged him as such.[263] As for ʿAbd al-Malik ibn ʿAbd al-Raḥmān, al-Bukhārī judged him as *munkar* (extremely weak), whereas al-Fallās and Ibn al-Jawzī considered him a liar.

However, the strongest opinion (*rajīḥ*) follows al-Bukhārī, who takes a more *muʿtadil* (moderate) approach, judging him as *munkar* (extremely weak). Thus, the difference between al-ʿIrāqī, who judged this hadith as *ḍaʿīf jiddan* (extremely weak), and Ibn al-Jawzī, who judged it as fabricated (*mawdhūʿ*), is a reasonable one based on concrete data. This is because the hadith has multiple chains of transmission, some of which are fabricated while others are extremely weak. As for the text (*matn*), the *hadith* can be considered fabricated (*mawdhūʿ*).

This contrast between Al-ʿIrāqī and Ibn al-Jawzī illustrates a clear methodological divergence. Al-ʿIrāqī distinguished between extreme weakness and deliberate invention, emphasizing caution in declaring fabrication, whereas Ibn al-Jawzī prioritized the protection of the Sunnah even at the risk of over-exclusion.

Second:

حَدِيث «قَالَ لِي جِبْرِيل عليه السلام لبيْك الْإِسْلَام عَلَى موت عمر»[٢٦٤]

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p. 138. ; Ibrāhīm ibn Muḥammad Sibt Ibn al-ʿAjamī, *Al-Kashf al-Ḥathīth ʿammā Rumiya Bi-Waḍʿ al-Ḥadīth*, 1st ed., ed. Ṣubḥī al-Sāmarrāʾī (Beirut: ʿĀlam al-Kutub, Maktabat al-Nahḍah al-ʿArabīyah, 1987). Vol. 1, p. 156. .

262 Ibn al-Jawzī, *Al-Mawḍūʿāt*. Vol. 2, p. 190. .

263 Al-Dhahabī, *Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl*. Vol. 3, p. 337.

264 al-Ghazālī, *Iḥyāʾ ʿUlūm Al-Dīn*. Vol. 4, p. 474.

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قال العراقي: أخرجه أَبُو بكر الْآجُرِيّ فِي كتاب الشَّرِيعَة من حَدِيث أبي بن كَعْب بِسَنَد ضَعِيف جدا وَذكره ابْن الْجَوْزِيّ فِي الموضوعات.٢٦٥

The hadith, "Jibrīl ʿalayhi al-salām said to me: 'I embraced Islām at the time of ʿUmar's death.'"

Al-ʿIrāqī said: It was narrated by Abū Bakr al-Ājūrī in al-Syarīʿah from the hadith of Abay ibn Kaʿb with a very weak chain (ḍaʿīf jiddan), and it is also mentioned by Ibn al-Jawzī in al-Mawḍūʿāt.

قال الآجري: حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ الْأَسْلَمِيُّ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ جِبْرِيلُ يُذَاكِرُنِي أَمْرَ عُمَرَ؛ فَقُلْتُ: يَا جِبْرِيلُ، اذْكُرْ لِي فَضَائِلَ عُمَرَ وَمَا لَهُ عِنْدَ اللَّهِ ﷻ؟ فَقَالَ لِي: لَوْ جَلَسْتَ مَعَكَ مِثْلَ مَا جَلَسَ نُوحٌ فِي قَوْمِهِ مَا بَلَغْتُ مَا فَضَائِلَ عُمَرَ، وَلَيَبْكِيَنَّ الْإِسْلَامُ بَعْدَ مَوْتِكَ يَا مُحَمَّدُ عَلَى مَوْتِ عُمَرَ بْنِ الْخَطَّابِ .

Al-Ājūrī said: "Abū Bakr ʿAbd Allāh ibn Muḥammad al-Wāsiṭī taught us, saying: Muḥammad ibn Rizq Allāh al-Kalwazānī taught us, saying: Ḥabīb ibn Abī Ḥabīb taught us, saying: ʿAbd Allāh ibn ʿĀmir al-Aslamī taught us, from Ibn Shihāb, from Saʿīd ibn al-Musayyib, from Ubayy ibn Kaʿb, who said: The Messenger of Allāh ﷺ said: 'Jibrīl frequently reminded me about ʿUmar. So I said: "O Jibrīl, mention to me the virtues of ʿUmar and his status with Allāh." Jibrīl replied: "Even if I were to sit with you throughout your lifetime as long as Nūḥ remained among his people, I would still not be able to enumerate all the virtues of ʿUmar. Indeed, Islām will mourn the death of ʿUmar ibn al-Khaṭṭāb after your passing, O Muḥammad."[266]

قال الطبراني: حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ الْمَكِّيُّ، حَدَّثَنَا حَبِيبٌ كَاتِبُ مَالِكٍ، ثنا ابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أُبَيِّ بْنِ كَعْبٍ ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ لِي جِبْرِيلُ: لِيَبْكِكِ الْإِسْلَامُ عَلَى مَوْتِ عُمَرَ »

Al-Ṭabarānī said: "Aḥmad ibn Dāwūd al-Makkī narrated to us, saying: Ḥabīb, the scribe (kātib) of Mālik, narrated to us, saying: Ibn Akhī al-Zuhrī narrated to us, from al-Zuhrī, from Saʿīd ibn al-Musayyib, from Ubayy ibn Kaʿb, who said: The Messenger of Allāh ﷺ said: 'Jibrīl said to me: Islām should mourn the death of ʿUmar.'"[267]

قال أبو نعيم الأصبهاني: حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ، قَالَ: ثنا أَحْمَدُ بْنُ دَاوُدَ الْمَكِّيُّ قَالَ: ثنا حَبِيبٌ كَاتَبُ مَالِكٍ قَالَ: ثنا ابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ لِي جِبْرِيلُ: لِيَبْكِكِ الْإِسْلَامُ عَلَى مَوْتِ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُ»

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[265] Al-'Irāqī, *Al-Mughnī "an Ḥaml al-Asfār Fī al-Asfār, Fī Takhrij Mā Fī al-Iḥyā" Min al-Akhbār*, 1859.

[266] "تراث"

[267] "تراث"

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Abū Nuʿaym al-Aṣbahānī said: "Sulaimān ibn Aḥmad narrated to us, saying: Aḥmad ibn Dāwūd al-Makkī narrated to us, saying: Ḥabīb, the scribe (kātib) of Mālik, narrated to us, saying: Ibn Akhī al-Zuhrī narrated to us, from al-Zuhrī, from Saʿīd ibn al-Musayyib, from Ubayy ibn Kaʿb, who said: The Messenger of Allāh ﷺ said: 'Jibrīl said to me: Islām should mourn the death of ʿUmar — raḍiya Allāhu taʿālā ʿanhu.'"²⁶⁸

This hadith is a narration of Ubay ibn Ka'b and is recorded by Abū Bakr al-Ājūrī in *al-Syarīʿah*, al-Ṭabarānī in *al-Muʿjam al-Kabīr*, and Abū Nuʿaym in *Ḥilyat al-Awliyāʾ*. In its chain of transmission, there is Ḥabīb ibn Abī Ḥubayb, a scribe of Imam Mālik, who was judged as a liar by the majority of scholars, including Abū Dāwūd, Ibn ʿAdī, and Abū Ḥātim,²⁶⁹ Aḥmad and Ibn Māʿīn, on the other hand, judged him as extremely weak (ḍaʿīf jiddan). Furthermore, in the chain reported by Ibn al-Jawzī in *al-Mawḍūʿāt*, there is a narrator named ʿAbd Allāh ibn ʿĀmir al-Aslamī, who was judged extremely weak (ḍaʿīf jiddan) by Ibn Māʿīn and Ibn al-Madīnī. Ibn Ḥibbān even stated that he had distorted both the text (*matn*) and the chain (*sanad*).²⁷⁰

This case shows how differently both scholars approached weak reports. Al-ʿIrāqī saw the hadith's problem as lying mainly in its extremely weak transmitters but found no proof of fabrication, so he stopped at calling it *ḍaʿīf jiddan*. Ibn al-Jawzī, however, viewed the same flaws—along with the report's exaggerated tone—as signs of invention and placed it among the *mawḍūʿāt*. In the end, their disagreement reflects two ways of protecting the Sunnah: al-ʿIrāqī by carefully separating degrees of weakness, and Ibn al-Jawzī by cutting off anything that looked suspicious.

Third:

حَدِيث نَافِع: أن ابْن عمر كَانَ مَرِيضا فاشتهى سَمَكَة طرية فَالْتمست لَهُ بِالْمَدِينَةِ فَلم تُوجد، ثمَّ وجدت بعد كَذَا وَكَذَا، فاشتريت لَهُ بدرهم وَنصف فشويت وحملت إِلَيْهِ عَلَى رغيف فَقَامَ سَائِل عَلَى الْبَاب فَقَالَ للغلام: لفها برغيفها وادفعها إِلَيْهِ، فَقَالَ لَهُ الْغُلَام: أصلحك الله قد اشتهيتها مُنْذُ كَذَا وَكَذَا فَلم نجدها فَلَمَّا وَجدتها اشْتَرَيْتَهَا بدرهم وَنصف، فَنحْن نُعْطِيه ثمنهَا، فَقَالَ: لفها وادفعها إِلَيْهِ، ثمَّ قَالَ الْغُلَام للسَّائِل: هَل لَك أَن تَأْخُذ درهما وتتركها؟ قَالَ: نعم فَأَعْطَاهُ درهمَا وَأخذهَا وَأَتَى بهَا فوضعها بَين يَدَيْهِ وَقَالَ: قد أَعْطيته درهما وأخذتها مِنْهُ، فَقَالَ:

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²⁶⁸ "تراث".

²⁶⁹ Al-Dhahabī, *Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl*. Vol. 1, p. 452.

²⁷⁰ Al-Dhahabī, *Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl*. Vol. 2, p. 448.

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لفها وادفعها إِلَيْهِ وَلَا تَأْخُذ مِنْهُ الدِّرْهَم، فَإِنِّي سَمِعت رَسُول الله ﷺ يَقُول «أَيَّما امرئ اشْتَهَى شَهْوَة فَرد شَهْوَته وآثر بِهَا عَلَى نَفسه غفر الله لَهُ»٢٧١

قال العراقي: أخرجه أَبُو الشَّيْخ ابْن حبَان فِي كتاب الثَّوَاب بِإِسْنَاد ضَعِيف جدا وَرَوَاهُ ابْن الْجَوْزِيّ فِي الموضوعات.٢٧٢

The hadith from Nāfiʿ: that Ibn ʿUmar once fell ill and greatly desired to eat fresh fish. Fish was sought for him in Madīnah, but none was found. After some time, a fish was finally obtained and purchased for him at the price of one and a half dirhams. The fish was then grilled and brought to him along with a piece of bread. Suddenly, a beggar appeared at the door, and Ibn ʿUmar said to his servant: "Wrap the fish with the bread and give it to him." The servant said to him: "May Allāh improve your condition; you have long desired it, but we could not find any. When we finally obtained it, we bought it for one and a half dirhams. Shall we just give him the price instead?" Ibn ʿUmar replied: "Wrap it and give it to him." Then the servant said to the beggar: "Would you accept just one dirham and leave it (the fish)?" The beggar replied: "Yes." The servant gave him one dirham, and the beggar returned the fish. The servant then placed it before Ibn ʿUmar and said: "I have given him one dirham and taken it from him." Ibn ʿUmar said: "Wrap it and give it to him, and do not take the dirham from him. Indeed, I heard the Messenger of Allāh ﷺ say: 'Whoever has a desire for something, yet restrains it and prioritizes others over himself, Allāh will forgive him.'"

Al-ʿIrāqī said: This hadith is narrated by Abū al-Shaykh Ibn Ḥibbān in al-Thawāb with a very weak chain (ḍaʿīf jiddan), and it is also narrated by Ibn al-Jawzī in al-Mawḍūʿāt.

قال ابن حبان: وقد روى عمرو بن خالد، عن حبيب بن أبي ثابت، عن نافع، عن ابن عمر، قال: قال رسول الله ﷺ: «أَيَّمَا مُسْلِمٍ اشْتَهَى شَهْوَةً فَرَدَّ شَهْوَتَهُ وَآثَرَ عَلَى نَفْسِهِ غُفِرَ لَهُ»

Ibn Ḥibbān said: ʿAmr ibn Khālid narrated from Ḥabīb ibn Abī Thābit, from Nāfiʿ, from Ibn ʿUmar, who said: The Messenger of Allāh ﷺ said: "Every Muslim who has a desire for something, yet restrains it and gives preference to others over himself, his sins will be forgiven." 273

قال ابن الجوزي: أَنْبَأَنَا مُحَمَّد بن عبد الملك بْنِ خَيْرُونٍ أَنْبَأَنَا عَبْدُ الصَّمَدِ بن الْمَأْمُون أَنْبَأَنَا الدَّارَقُطني حَدَّثَنَا أَبُو ذَرٍّ أَحْمَدُ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ حَدَّثَنَا عَلِيُّ بْنُ حَرْب حدثنا الْحسن ابن مُوسَى الأَشْيَبُ حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ نَافِعٍ عَن ابْن عُمَرَ «أَنَّهُ اشْتَرَى سَمَكَةً طَرِيَّةً بِدِرْهَمٍ وَنِصْفٍ، فَأَتَاهُ سَائِلٌ فَتَصَدَّقَ بِهَا عَلَيْهِ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُول: أَيُّمَا امْرِئٍ اشْتَهَى شَهْوَةً فَرَدَّ شَهْوَتَهُ وَآثَرَهُ عَلَى نَفْسِهِ غُفِرَ لَهُ».

Ibn al-Jawzī said: Muḥammad ibn ʿAbd al-Malik ibn Khayrūn narrated to us, saying: ʿAbd al-Ṣamad ibn al-Maʾmūn narrated to us, saying: al-Daraqutnī narrated to us,

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271 al-Ghazālī, *Iḥyāʾ ʿUlūm Al-Dīn*. Vol. 3, p. 92.
272 Al-ʾIrāqī, *Al-Mughnī "an Ḥaml al-Asfār Fī al-Asfār, Fī Takhrij Mā Fī al-Iḥyā" Min al-Akhbār*, 978.
273 "تراث،"

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saying: Abū Dharr, Aḥmad ibn Muḥammad al-Wāsiṭī, narrated to us, saying: ʿAlī ibn Ḥarb narrated to us, saying: al-Ḥasan ibn Mūsā al-Ashyab narrated to us, saying: Saʿīd ibn Zayd narrated from ʿAmr ibn Khālid from Ḥabīb ibn Abī Thābit, from Nāfiʿ, from Ibn ʿUmar, that: "He purchased a fresh fish for one and a half dirhams. A beggar came to him, so he gave it to him in charity, and he said: 'I heard the Messenger of Allāh ﷺ say: Whoever desires something, restrains his desire, and gives preference to others over himself, his sins will be forgiven.'"²⁷⁴

قال ابن الجوزي: أَنْبَأَنَا على بن عبيد الله قَالَ أَنْبَأَنَا عَلِيُّ بْنُ أَحْمَدَ البندار قَالَ حَدثنَا عبد الله بْنُ مُحَمَّدٍ الْعُكْبَرِيُّ قَالَ حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ حَدثنَا مُحَمَّد بن عبد الحميد الْوَاسِطِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ قَالَ حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ حَدَّثَنَا عبد الله بْنُ عَامِرٍ الأَسْلَمِيُّ عَن ابْن شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ عَن أبى ابْن كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ جِبْرِيلُ يُذَاكِرْنِي أَمْرَ عُمَرَ، فَقُلْتُ: يَا جِبْرِيلَ اذْكُرْ لِي فَضَائِلَ عُمَرَ وَمَا لَهُ عِنْدَ اللَّهِ، فَقَالَ: لَوْ جَلَسْتُ مَعَكَ مِثْلَ مَا جَلَسَ نُوحٌ فِي قَوْمِهِ مَا بَلَغْتُ فَضَائِلَ عُمَرَ وَلَيَبْكِيَنَّ الإِسْلامُ بَعْدَ مَوْتِكَ يَا مُحَمَّدُ عَلَى عُمَرَ».

Ibn al-Jawzī said: Muḥammad ibn ʿAbd al-Malik ibn Khayrūn reported to us, saying: ʿAbd al-Ṣamad ibn al-Maʾmūn reported to us, saying: al-Dāraqutnī reported to us, saying: Abū Dharr Aḥmad ibn Muḥammad al-Wāsiṭī narrated to us, saying: ʿAlī ibn Ḥarb narrated to us, saying: al-Ḥasan ibn Mūsā al-Ashyab narrated to us, saying: Saʿīd ibn Zayd narrated to us, from ʿAmr ibn Khālid, from Ḥabīb ibn Abī Thābit, from Nāfiʿ, from Ibn ʿUmar: "Indeed, he purchased a fresh fish for one and a half dirhams. Then a beggar came to him, so he gave it to him in charity. He then said: I heard the Messenger of Allāh ﷺ say: Whoever desires something, yet restrains his desire and gives preference to others over himself, his sins will be forgiven."²⁷⁵

This hadith is a narration of Ibn ʿUmar, recorded by Ibn Ḥibbān in *al-Dhuʿafāʾ* and by Ibn al-Jawzī. In its chain of transmission, there is a narrator named ʿAmr ibn Khālid al-Wāsiṭī, who was judged a liar by the majority of scholars, including Wakīʿ, Ibn ʿAdī, Aḥmad, Ibn Māʿīn, al-Darqūthnī,²⁷⁶ Ibn Ḥibbān, and Ibn al-Jawzī.²⁷⁷ As for al-Nasāʾī and al-ʿIrāqī, they judged him as extremely weak (ḍaʿīf jiddan). Even though al-ʿIrāqī identified serious weaknesses in the chain and chose to classify the report as ḍaʿīf jiddan, the stronger view (al-rājiḥ) appears to follow Ibn al-Jawzī's assessment that the ḥadīth is mawḍūʿ (fabricated).

This conclusion is supported by the presence of transmitters accused of deliberate alteration and by thematic inconsistencies that align more closely with the criteria Ibn al-Jawzī employed in identifying fabricated reports. This difference shows how the two scholars approached hadith evaluation. Al-ʿIrāqī tends to be more cautious, preferring to call a hadith

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²⁷⁴ Ibn al-Jawzī, *Al-Mawḍūʿāt*. Vol. 3, p. 138.

²⁷⁵ Ibn al-Jawzī, *Al-Mawḍūʿāt*. Vol. 3, p. 138.

²⁷⁶ Al-Dhahabī, *Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl*. Vol. 3, p. 257.

²⁷⁷ Ibn al-Jawzī, *Al-Mawḍūʿāt*. Vol. 3, p. 138.

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ḍaʿīf jiddan rather than rush to declare it mawḍūʿ, unless the evidence of fabrication is clear. Ibn al-Jawzī, on the other hand, is quicker to label a hadith mawḍūʿ, driven by his strong desire to protect the authenticity of the Sunnah.

Fourth:

حَدِيث أنس «من حمل طرفَة من السُّوق إِلَى عِيَاله فَكَأَنَّمَا حمل إِلَيْهِم صَدَقَة»٢٧٨

قال العراقي: أخرجه الخرائطي بِسَنَد ضَعِيف جدا، وَأخرجه ابْن عدي فِي الْكَامِل. وَقَالَ ابْن الْجَوْزِيّ: حَدِيث مَوْضُوع.٢٧٩

The ḥadīth of Anas states: "Whoever brings something (even a small item) from the marketplace for his family, it is as if he has brought charity to them."
Al-ʿIrāqī said: This ḥadīth was narrated by al-Kharāʾiṭī with a very weak (ḍaʿīf jiddan) chain of transmission, and it was also narrated by Ibn ʿAdī in al-Kāmil. Ibn al-Jawzī deemed it a mawḍūʿ (fabricated) ḥadīth.

قال ابن حبان: سمعت محمد بن محمود، يقول: سمعت الدارمي، يقول: قلت ليحيى بن معين: حماد بن عمرو النصيبي؟ قال: ليس بشيء. قال أبو حاتم: وهو الذي روى عن عبد الله بن ضِرَار بن عمرو، عن أبيه، عن يزيد الرقاشي، عن أنس بن مالك، قال: قال رسول الله ﷺ: «مَن حَمَلَ طرْفَة مِنَ السُّوقِ إلى وَلَد كَانَ كَحَامِلِ صَدَق حَتَّى يَضَعَها فِيهم، وليَبْدَأ بالإنَاثِ قَبْلَ الذُّكُورِ، فإنَّ الله رَقَّ لِلإنَاثِ، ومَنْ رَق لأُنْثَى كَانَ كَمَنْ بَكَى مِن خَشْيَةِ الله ﷻ، ومَنْ بَكَى مِنْ خَشْيَةِ الله ﷻ غُفِرَ لَهُ، ومَنْ فَرَّحَ أُنَثَى فَرَّحَة الله يَوْمَ الْحُزن».

Ibn Ḥibbān said: "I heard Muḥammad ibn Maḥmūd say: I heard al-Dārimī say: I asked Yaḥyā ibn Maʿīn about Ḥammād ibn ʿAmr al-Naṣībī. He replied: 'He is nothing (i.e., of no value/rejected).' Abū Ḥātim said: He is the one who narrates from ʿAbd Allāh ibn Ḍirār ibn ʿAmr, from his father, from Yazīd al-Raqāshī, from Anas ibn Mālik, who said: The Messenger of Allāh ﷺ said: 'Whoever brings something from the marketplace for his family, it is like the one who brings charity until he places it before them. Let him begin with the daughters before the sons, for indeed Allāh shows gentleness toward daughters. Whoever shows gentleness toward a daughter, it is as though he wept out of fear of Allāh. And whoever weeps out of fear of Allāh, his sins will be forgiven. And whoever brings joy to a daughter, Allāh will bring joy to him on the Day of Grief (the Day of Resurrection).'"

قال ابن عدي: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمد بْنِ بُلَيْلٍ التستري، حَدَّثَنَا يَحْيى بْنُ مُحَمد بْنِ شبيب، حَدَّثَنا حماد بن عَمْرو النَّصِيبِيُّ، حَدَّثَنا عَبد اللَّهِ بْنُ ضِرَارٍ، عَنْ أَبِيهِ ضِرَارِ بْنِ عَمْرو عَنْ يَزِيدَ بْنِ أَبان، عَن أَنَس، قَال: قَال رَسُولُ اللَّهِ ﷺ مَنْ حَمَلَ طرْفَةً مِنَ السُّوقِ إِلَى وَلَدِه كَانَ لِلْحَامِلِ صَدَقَةً وَابْدَأُوا بالإنَاثِ فَإِنَّ اللَّهَ رَقَّ للإنَاثِ، ومَنْ رَقَّ لأُنْثَى فَكَأَنَّمَا بَكى مِنْ خَشْيَةِ اللَّهِ، ومَنْ بَكى مِنْ خَشْيَةِ اللَّهِ غَفَرَ اللَّهُ لَهُ، ومَنْ فَرَّحَ أُنَثَى فَرَّحَهُ اللَّهُ يَوْمَ الْحَزَنِ.

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278 al-Ghazālī, *Iḥyāʾ ʿUlūm Al-Dīn*. Vol. 2, p. 53.

279 Al-ʾIrāqī, *Al-Mughnī "an Ḥaml al-Asfār Fī al-Asfār, Fī Takhrij Mā Fī al-Iḥyāʾ" Min al-Akhbār*, 493.

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قال الشيخ: وهذا الحديث لعل إنكاره من حماد بن عَمْرو النصيبي لا من عَبد الله بن ضِرار لأن حماد بن عَمْرو

قد عده السلف فيمن يضع الحديث.

Ibn ʿAdī said: "Aḥmad ibn Muḥammad ibn Bulayl al-Tustarī narrated to us, he said: Yaḥyā ibn Muḥammad ibn Shabīb narrated to us, he said: Ḥammād ibn ʿAmr al-Naṣībī narrated to us, he said: ʿAbd Allāh ibn Ḍirār narrated to us, from his father Ḍirār ibn ʿAmr, from Yazīd ibn Abān, from Anas, who said: The Messenger of Allāh ﷺ said: 'Whoever brings something from the marketplace for his family, then for the one who brings it, it is (counted) as charity. Begin (by giving) to the daughters, for indeed Allāh shows gentleness toward daughters. Whoever shows gentleness to a daughter, it is as though he wept out of fear of Allāh. And whoever weeps out of fear of Allāh, then Allāh will forgive him. And whoever brings joy to a daughter, Allāh will bring joy to him on the Day of Grief (the Day of Resurrection).'
Al-Shaykh said: This ḥadīth seems to derive its denouncement (munkar) from Ḥammād ibn ʿAmr al-Naṣībī, not from ʿAbd Allāh ibn Ḍirār, for indeed Ḥammād ibn ʿAmr was deemed by the Salaf to be a fabricator of ḥadīth. [280]

قال الخرائطي: حَدَّثَنَا سَعْدَانُ بْنُ يَزِيدَ الْبَزَّارُ، حَدَّثَنَا صَاحِبٌ لَنَا يُقَالُ لَهُ عُبَيْدُ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ ضِرَارٍ، عَنْ أَبِيهِ، عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَمَلَ طُرْفَةً مِنَ السُّوقِ إِلَى عِيَالِهِ فَكَأَنَّمَا حَمَلَ إِلَيْهِمْ صَدَقَةً، حَتَّى يَضَعَهَا فِيهِمْ، وَلْيَبْدَأْ بِالْإِنَاثِ قَبْلَ الذُّكُورِ؛ فَإِنَّهُ مَنْ فَرَّحَ أُنْثَى فَكَأَنَّمَا بَكَى مِنْ خَشْيَةِ اللَّهِ، وَمَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ؛ حَرَّمَ اللَّهُ بَدَنَهُ عَلَى النَّارِ».

Al-Kharāʾiṭī said: Saʿdān ibn Yazīd al-Bazzār narrated to us; he said: one of our companions, whose name was ʿUbayd Allāh, narrated to us, from ʿAbd Allāh ibn Ḍirār, from his father, from Abān ibn Abī ʿAyyāsh, from Anas ibn Mālik, who said: The Messenger of Allah ﷺ said: "Whoever brings something from the marketplace for his family, it is as though he has brought them charity until he places it before them. And let him begin with the daughters before the sons. Indeed, whoever brings joy to a daughter, it is as though he weeps out of fear of Allah. And whoever weeps out of fear of Allah, Allah will forbid his body from the Fire." [281]

قال ابن الجوزي: أَنبأَنا مُحَمَّد بن عبد الملك أَنْبَأَنَا ابْنُ مَسْعَدَةَ أَنْبَأَنَا حَمْزَةُ بْنُ يُوسُفَ أَنْبَأَنَا ابْنُ عَدِيٍّ حَدثنا أَحْمد بن مُحَمَّد بن بُلْبُلٍ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ شَبِيبٍ حَدَّثَنَا حَمَّادُ بْنُ عَمْرو النصيبى حَدثنا عبد الله بْنُ ضِرَارِ بْنِ عَمْرو عَنْ أَبِيهِ عَنْ يَزِيدَ الرَّقَاشِيِّ عَنْ أَنسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «من حَمَلَ طَرْفَةً مِنَ السُّوقِ إِلَى وَلَده كَانَ

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280 "تراث"
281 "تراث"

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كحامل صَدَقَة، وابدؤُوا بالاناث فَإن الله عزوجل رَقَّ لِلإِنَاثِ، وَمَنْ رَقَّ لِأُنْثَى كَانَ كَمَنْ بَكَى مِنْ خَشْيَةِ الله عزوجل،
وَمَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ غَفَرَ لَهُ، وَمَنْ فَرَّحَ أُنْثَى فرحه الله عزوجل يَوْمَ الْحُزْنِ».

Ibn al-Jawzī said: Muḥammad ibn ʿAbd al-Malik informed us, he said: Ibn Masʿadah
informed us, he said: Ḥamzah ibn Yūsuf informed us, he said: Ibn ʿAdī informed us, he
said: Aḥmad ibn Muḥammad ibn Bulbul narrated to us, he said: Yaḥyā ibn Muḥammad
ibn Shabīb narrated to us, he said: Ḥammād ibn ʿAmr al-Naṣībī narrated to us, he said:
ʿAbd Allāh ibn Ḍirār ibn ʿAmr narrated to us, from his father, from Yazīd al-Raqāshī,
from Anas, who said: The Messenger of Allah ﷺ said: "Whoever brings something from
the marketplace for his child, it is as though he has brought charity. And begin (giving)
with the daughters before the sons, for indeed Allah has tenderness towards daughters.
Whoever shows gentleness towards a daughter, it is as though he weeps out of fear of
Allah. And whoever weeps out of fear of Allah, Allah will forgive him. And whoever
brings joy to a daughter, Allah will bring him joy on the Day of Distress (the Day of
Resurrection)."[282]

This ḥadīth is narrated from Anas ibn Mālik and was transmitted by Ibn Ḥibbān in *al-Ḍuʿafāʾ*, Ibn ʿAdī in *al-Kāmil*, al-Kharāʾiṭhī in *Makārim al-Akhlāq*, and Ibn al-Jawzī in *al-Mawḍūʿāt*. This ḥadīth is deemed fabricated (*mawḍūʿ*) because in its chain of transmission appears Ḥammād ibn ʿAmr al-Naṣībī. Some scholars considered him a liar, such as Ibn Ḥibbān, al-Jūzajānī,[283] and Ibn al-Jawzī. This hadith again shows the same pattern. Al-ʿIrāqī pointed out major weaknesses in the chain but didn't see clear proof of fabrication. He preferred to record it as ḍaʿīf jiddan and move on. Ibn al-Jawzī, though, lived in a time when moral stories and "virtue" narrations were often invented for preaching, so he took a firmer line and called it mawḍūʿ.

Fifth:

حَدِيث عَائِشَة «مَا جبل الله وليا لَهُ إِلَّا عَلَى السخاء وَحسن الْخلق»[٢٨٤]

قال العراقي: أخرجه الدَّارَقُطْنيّ في المستجاد دون قَوْله «وَحسن الْخلق» بِسَنَد ضَعِيف وَمن طَرِيقه ابْن الجَوْزِيّ في
المَوضُوعات وَذكره بِهَذِهِ الزِّيَادَة ابْن عدي من رِوَايَة بَقِيَّة عَن يُوسُف بن أبي السّفر عَن الأَوْزَاعِيّ عَن الزُّهْرِيّ عَن
عُرْوَة عَن عَائِشَة، ويوسف ضَعِيف جدا.[٢٨٥]

The ḥadīth of ʿĀʾishah: "Allah does not appoint a walī (friend and ally) for Himself
except that he possesses generosity and good character."
Al-ʿIrāqī said: This ḥadīth was transmitted by al-Dāraquṭnī in al-Mustajād without the
additional wording "and good character" with a weak isnād. Through this same
transmission, Ibn al-Jawzī also narrated it in al-Mawḍūʿāt. As for the version with the
additional wording, it was cited by Ibn ʿAdī from the narration of Baqiyyah, from

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[282] Ibn al-Jawzī, *Al-Mawḍūʿāt*. Vol. 2, p. 276.
[283] Al-Dhahabī, *Mīzān Al-Iʿtidāl Fī Naqd al-Rijāl*. Vol. 1, p. 598.
[284] al-Ghazālī, *Iḥyāʾ ʿUlūm Al-Dīn*. Vol. 3, p. 244.
[285] Al-ʾIrāqī, *Al-Mughnī ʿan Ḥaml al-Asfār Fī al-Asfār, Fī Takhrij Mā Fī al-Iḥyāʾ Min al-Akhbār*, 1148.

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Yūsuf ibn Abī al-Safar, from al-Awzāʿī, from al-Zuhrī, from ʿUrwah, from ʿĀʾishah. However, Yūsuf has been judged to be very weak (ḍaʿīf jiddan).

قال ابن الجوزي: أَنْبَأَنَا ابْنُ خَيْرُونٍ أَنْبَأَنَا الْجَوْهَرِيُّ عَنِ الدَّارَقُطْنِيِّ قَالَ رَوَى أَبُو عَمَّارٍ عَنْ بَقِيَّةَ عَنْ أَبِي الْفَيْضِ يُوسُفَ بْنِ السَّفَرِ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا جُبِلَ وَلِيُّ اللهِ إِلا عَلَى السَّخَاءِ وَحُسْنِ الْخُلُقِ».

Ibn al-Jawzī said: Ibn Khayrūn informed us, al-Jawharī informed us, from al-Dāraquṭnī, who said: Abū ʿAmmār narrated from Baqiyyah, from Abū al-Fayḍ Yūsuf ibn al-Safar, from al-Awzāʿī, from al-Zuhrī, from ʿUrwah, from ʿĀʾishah, from the Prophet ﷺ, who said: "No walī of Allah is ever created except that he is generous and possesses noble character."[286]

قال ابن عساكر: محمد بن عمر أبو عبد الله الحمصي الأنماطي حدث بدمشق عن الحسين بن خالوية النحوي روى عنه عبد العزيز الكتاني أخبرنا أبو محمد بن الأكفاني ثنا أبو محمد الكتاني أنبأنا أبو عبد الله محمد بن عمر الحمصي الأنماطي قراءة عليه ثنا أبو عبد الله الحسين بن خالوية ثنا أبو عبد الله بن المطبقي ثنا محمد بن عزيز بن سليمان بن سلمان ثنا يوسف بن السفر عن الأوزاعي عن الزهري عن عروة عن عائشة قالت قال رسول الله ﷺ ما جبل ولي لله إلا على السخاء وحسن الخلق.

Ibn ʿAsākir said: Muḥammad ibn ʿUmar Abū ʿAbdillāh al-Ḥimṣī al-Anmāṭī narrated in Damascus from al-Ḥusayn ibn Khālawayh al-Naḥwī. From him, ʿAbd al-ʿAzīz al-Kattānī narrated. Abū Muḥammad ibn al-Akfānī informed us, he said: Abū Muḥammad al-Kattānī narrated to us, he said: Abū ʿAbdillāh Muḥammad ibn ʿUmar al-Ḥimṣī al-Anmāṭī narrated to us by way of reading before him, he said: Abū ʿAbdillāh al-Ḥusayn ibn Khālawayh narrated to us, he said: Abū ʿAbdillāh ibn al-Muṭbaqī narrated to us, he said: Muḥammad ibn ʿAzīz ibn Sulaimān ibn Salmān narrated to us, he said: Yūsuf ibn al-Safar from al-Awzāʿī narrated to us, from al-Zuhrī, from ʿUrwah, from ʿĀʾishah, who said: The Messenger of Allah ﷺ said: "No walī of Allah is ever created except that he is generous and possesses noble character."[287]

Apart from the narrations mentioned by al-ʿIrāqī, this ḥadīth was also transmitted by Ibn ʿAsākir in *Tārīkh Dimashq*. Within this ḥadīth there is a transmitter named Yūsuf ibn Abī Safar, who was deemed a liar by al-Dāraquṭnī, al-Bayhaqī, and Ibn al-Jawzī. However, some scholars considered him extremely weak, such as al-Bukhārī,[288] al-Nasāʾī, Abū Zurʿah, and al-ʿIrāqī. What is more correct (*al-rājiḥ*) is that Yūsuf was indeed a liar and that his ḥadīth is

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[286] Ibn al-Jawzī, *Al-Mawḍūʿāt*. Vol. 2, p. 179.

[287] "تراث".

[288] Muḥammad ibn Ismāʿīl Al-Bukhārī, *Al-Tārīkh al-Kabīr*, 1st ed., ed. Muḥammad ibn Ṣāliḥ ibn Muḥammad al-Dabbāsī and Markaz Shadhā lil-Buḥūth under the supervision of Maḥmūd ibn ʿAbd al-Fattāḥ al-Naḥḥāl (Riyadh: Al-Nāshir al-Mutamayyiz lil-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ, 2019).

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mawḍūʿ (fabricated). This is because of the explicit criticism (*jarḥ mufassar*) of Ibn ʿAdī, who stated that he transmitted false reports, and this assessment was further corroborated. In this study, tarjīḥ (preponderance) is determined based on two criteria: first, the specificity and explicitness of jarḥ mufassar (detailed criticism); and second, the corroboration of that judgment by multiple authoritative critics from early generations.

According to these principles, the assessment that Yūsuf was a liar and that his reports are *mawḍūʿ* (fabricated) is more convincing, since Ibn ʿAdī's statement that he "transmitted false reports" is explicit and corroborated by later authorities. In this last example, both scholars kept to their familiar tendencies. Al-ʿIrāqī noted that the chain was extremely weak but avoided calling it a fabrication, keeping his consistent distinction between "weak" and "false." Ibn al-Jawzī, true to his reforming spirit, had no hesitation in classifying it as *mawḍūʿ*.

D. CONCLUSION

Five ḥadīths were classified as ḍaʿīf jiddan by al-ʿIrāqī and as *mawḍūʿ* by Ibn al-Jawzī. Al-ʿIrāqī tended to be more cautious, preferring to label reports as ḍaʿīf jiddan rather than fabricated, while Ibn al-Jawzī adopted a stricter stance, often declaring similar reports mawḍūʿ when transmission flaws were severe. This difference reflects their distinct priorities: al-ʿIrāqī focused on assessing transmitters and isnād reliability, whereas Ibn al-Jawzī emphasized protecting the ḥadīth corpus from dubious material. After careful comparison, the stronger view (al-rājiḥ) holds that the ḥadīth on the virtue of bread is ḍaʿīf jiddan, while four others on the virtues of ʿUmar ibn al-Khaṭṭāb, restraining desire, bringing goods from the market, and generosity are *mawḍūʿ*. Both scholars made lasting contributions to ḥadīth criticism: al-ʿIrāqī with his precision and extensive takhrīj works, and Ibn al-Jawzī with his prolific authorship and rigorous critique.

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THE EFFORTS OF PREVENTING FEMICIDE FOR THE STABILITY OF FAMILY SECURITY IN THE PERSPECTIVE OF ḤADĪTH
(A Thematic Study of the Ḥadīths in al-Kutub al-Sittah)

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ABSTRACT

The research objectives is to explore the preventive measures against the crime of femicide for achieving the stability of family security in the light of the Prophetic Hadiths. Femicide is considered the most dangerous form of gender-based violence, manifested in the killing of women solely due to their gender identity. This research employing a qualitative, library-based approach, the research draws on both primary and secondary sources, analyzed descriptively within the frameworks of critical discourse analysis with conclusions reached deductively. The study concludes that Islam, through the Prophetic Hadiths, offers both ethical and practical guidance to prevent such crimes. This includes strengthening religious education, the Prophet's exhortation to treat women kindly, showing gentleness towards them, prohibiting their physical abuse, and cultivating individual awareness of the severity of injustice—especially toward women—due to its detrimental consequences for the oppressor in both this world and the hereafter.

AI DISCLOSURE STATEMENT

The authors used ChatGPT and Deepseek to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.

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A. INTRODUCTION

The family constitutes the fundamental social unit within society and assumes a strategic role in achieving stability, security, and collective well-being.[289] When the family is disrupted as a result of domestic violence, it leads to the destabilization of the entire social order.[290] Among the most extreme forms of violence that have increasingly attracted global attention is what is known as *femicide*—the killing of women on the basis of gender-based discrimination. This phenomenon not only reflects a distortion in power relations within the family but also serves as evidence of the failure of the social system to protect women's right to life.

Although the term femicide is a contemporary designation, the essence of this problem had already been a matter of concern in Islamic sharia since the time of prophethood. Islam came with a message that elevates the status of women and seeks to eradicate manifestations of violence that undermine human dignity.[291] The Prophet ﷺ, in many of his hadiths, demonstrated a profound moral commitment to protecting women in their various roles—as daughters, wives, mothers, and members of society.[292] Among his most notable sayings in this regard is: *'Khayrukum khayrukum li-ahlihi, wa-anā khayrukum li-ahlī'* (narrated by al-Tirmidhī).[293] This hadith serves as an ethical foundation for building family relationships based on mercy and respect.

The Prophetic Sunnah does not stop at the level of moral exhortation; rather, it also encompasses preventive principles that prohibit manifestations of violence within the

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[289] Atma Ras et al., "Analisis Peran Orang Tua dalam Optimalisasi Fungsi-Fungsi Keluarga di Desa Lattekko Kabupaten Bone," *Jurnal Neo Societal* 9, no. 4 (October 2024): 4.

[290] Okta Pratama Andika, "Disfungsi Seksual dan Dampaknya dalam Keharmonisan Rumah Tangga (Studi Putusan Pengadilan Agama Gedong Tataan Nomor: 265/Pdt. G/2020/PA. Gdt)" (PhD Thesis, UIN RADEN INTAN LAMPUNG, 2023).

[291] Dody Riyadi HS, *Islam Membaca Realitas Pendidikan, Kemanusiaan, dan Perempuan* (Deepublish, 2021); Muhsan Syarafuddin, Winning Son Ashari, and Siti Nazla Raihana, "Eskalasi Konflik Keluarga dalam Dinamika Globalisasi dan Pendekatan Resolusi Berbasis Fikih," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 30–52, https://doi.org/10.37397/al-majaalis.v12i1.707.

[292] Umi Sumbulah, Fauzan Zenrif, and others, "Kesetaraan Gender dalam Perceraian:(Kajian Hadis Tentang Gugat Cerai)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 11, no. 2 (2024): 354–67; Pandu Wiguna Muharomi et al., "The Perspective of the Qur'an and Hadith on Domestic Violence: A Normative Analysis and Its Implementation in Family Life," *NIZAM: International Journal of Islamic Studies* 3, no. 1 (June 2025), https://journal.csspublishing.com/index.php/nizam/article/view/1128.

[293] Muḥammad ibn 'Īsā al-Tirmidhī, *Sunan al-Tirmidhī*, 2nd ed., ed. Aḥmad Muḥammad Shākir (vol. 1–2), Muḥammad Fu'ād 'Abd al-Bāqī (vol. 3), and Ibrāhīm 'Aṭwah 'Awḍ al-Mudarris fī al-Azhar al-Sharīf (vol. 4–5), al-Jāmi' al-Ṣaḥīḥ (Egypt: Sharikat Maktabah wa-Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī, 1395). No. 3895, vol. 5, p. 709.

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family.[294] The Prophet ﷺ forbade striking one's wife, enjoined gentleness, and strongly condemned harsh conduct—indicating that Islam seeks to establish a safe and harmonious family environment.[295] From this perspective, the significance of studying the Prophetic hadiths emerges, as they provide a preventive framework for addressing the crime of femicide, aiming to clarify Islam's unequivocal stance on protecting women and to offer cultural and spiritual solutions for reducing gender-based violence.

Some previous studies have addressed the crime of femicide from legal and human rights perspectives. In a study entitled "Legal and Islamic Perspectives on Femicide: An Analysis of Regulations and Protection in Indonesia,"[296] the seriousness of this phenomenon in Indonesian society was highlighted, and Qur'nic texts such as Surah Al-Naḥl (16:58–59), which explicitly condemn this crime, were analyzed. According to Islamic jurisprudence, the killing of a woman is classified as a *jināyah qiṣāṣiyyah* (a retaliatory crime) that necessitates an equivalent punishment.[297] Nevertheless, Indonesian laws still lack specific legislation that directly criminalizes femicide, which results in primary reliance on provisions of the general criminal code, as well as human rights, domestic violence, and child and women protection laws.

Another study entitled *"Legal Reforms on Femicide in Indonesia: The New Criminal Code, Victim Protection, and the Role of Islamic Law"*,[298] the phenomenon was analyzed through three main dimensions—national law, victim protection, and Islamic law—with an emphasis on justice and the safeguarding of women. The study highlighted the new legal

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[294] Della Rahmayani and Rahma Nurwahyuningsih, "Relasi Gender dalam Hadis: Implikasinya bagi Pencegahan Kekerasan Perempuan dan Anak," *AN-NISA* 18, no. 1 (June 2025): 1, https://doi.org/10.30863/an.v18i1.9280.

[295] Sri Ayu Andari Putri Alwaris, Sitti Aisyah Kara, and Abdul Rahman Sakka, "Hadith Review on Domestic Violence in Marriage," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 2 (2025): 1013–22; Misbahuzzulam and Farhan, "Korelasi Antara Surat Al-Nisa' Ayat 34 dengan Konsep Kehidupan Rumah Tangga yang Ideal," *Al-Majaalis: Jurnal Dirasat Islamiyah* 6, no. 2 (May 2019): 55–79, https://doi.org/10.37397/almajaalis.v6i2.114.

[296] Khusnul Khotimah et al., "Legal and Islamic Perspectives on Femicide: An Analysis of Regulations and Protection in Indonesia," *ALFIQH Islamic Law Review Journal* 4, no. 1 (February 2025): 1.

[297] Yonna Beatrix Salamor et al., "Pengaturan Tentang Femisida Dalam Hukum Pidana Indonesia (Kajian Perbandingan UU HAM Dan UU TPKS)," *Litigasi* 25, no. 1 (2024): 95–109; Alfitri Alfitri, "Protecting Women from Domestic Violence: Islam, Family Law, and the State in Indonesia," *Studia Islamika* 27, no. 2 (2020): 273–307.

[298] Antory Royan Adyan and Ariesta Wibisono Anditya, "Legal Reforms on Femicide in Indonesia: The New Criminal Code, Victim Protection, and the Role of Islamic Law," *Journal of Law and Legal Reform* 6, no. 2 (April 2025): 617–58, https://doi.org/10.15294/jllr.v6i2.18939.

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provisions in the Indonesian Criminal Code of 2023, which, although not explicitly stipulating the crime of *femicide*, nonetheless provide a legal foundation for holding perpetrators accountable. The third article was entitled *"Femicide and the Feminist Perspective"*.[299] It employed feminist theory to interpret the roots of the phenomenon and argued that patriarchal structures and male dominance are the primary drivers of such crimes.[300] Despite the criticisms directed at this approach, the study emphasized the explanatory power of feminist theory in understanding the recurring pattern of women being killed by their male partners. It further recommended the formulation of public policies that take into account the gender dynamics within society.

What distinguishes this study, entitled *"The Efforts of Preventing Femicide for the Stability of Family Security in the Perspective of Hadith (A Thematic Study of the Hadith in al-Kutub al-Sittah),"* is its reliance on a source that has not been sufficiently highlighted in previous research: the Sunnah of the Prophet. While earlier studies concentrated on legal frameworks, Qur'anic texts, or ideological analyses from a feminist perspective, this research emphasizes the Prophetic hadiths as an ethical, legislative, and spiritual foundation for establishing protection against the crime of killing women. The scholarly contribution of this research lies in its exploration of Prophetic hadiths that contain explicit or implicit principles advocating for the protection of women, prohibiting domestic violence, and promoting the establishment of marital and familial relationships based on mercy and justice .

Through this approach, the noble hadith is not viewed merely as a religious source but also as a socio-cultural reference that contributes to formulating civilizational alternatives to combat violence against women within the family sphere. Accordingly, this study fills a gap in contemporary literature, which has been dominated by legal or ideological dimensions, and presents a comprehensive Islamic alternative of a humanitarian and spiritual nature—one that harmonizes with the essence of Muslim society and strengthens its familial and social stability.

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[299] "Femicide and the Feminist Perspective - Rae Taylor, Jana L. Jasinski, 2011," accessed July 24, 2025, https://journals.sagepub.com/doi/abs/10.1177/1088767911424541.

[300] Sumbulah, Zenrif, And Others, "Kesetaraan Gender Dalam Perceraian:(Kajian Hadis Tentang Gugat Cerai)."

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B. METHOD

This study employs a qualitative research approach aimed at understanding and explaining social phenomena from the perspectives of individuals and groups. Qualitative research, which has its intellectual roots in the disciplines of anthropology and sociology, rests on the assumption that human experiences and social realities can be systematically examined within their natural contexts.[301] This approach allows the researcher to interpret meanings, values, and motivations embedded within textual and cultural expressions rather than focusing on numerical measurement or statistical generalization.

The primary method of data collection used in this study is the library research method, which involves systematic exploration and analysis of relevant texts and written materials. This method is characterized by four essential features: (1) direct engagement with textual sources, (2) the availability of ready-to-use data, (3) the absence of spatial and temporal limitations, and (4) the secondary nature of the materials used. Accordingly, the research relies on secondary data, which include scholarly publications such as academic journals, contemporary studies, and classical works—particularly compilations of hadiths. These sources provide the necessary corpus for examining the selected themes and interpreting them within the broader framework of Islamic scholarship.

Concerning the data analysis, this study adopts Critical Discourse Analysis (CDA) as its theoretical framework. CDA is employed to investigate how discourses may be shaped by specific ideological or cultural interests and how such influences affect textual meaning and interpretation. Through this analytical lens, textual phenomena are described and examined in depth to uncover the underlying principles and values they convey. [302] The analytical procedure follows a descriptive–deductive method, [303] in which data are first organized and

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[301] Olav Muurlink and Bastian Thomsen, "Qualitative Research Approaches to Social Phenomena," *Advanced Research Methods for Applied Psychology*, Routledge, 2024, 99–110; Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

[302] Morteza Farhadytooli, "Studying the Fundamental Approaches to Critical Discourse Analysis: Disclose the Criticism of Power and Ideology," *International Journal of Social Science and Education Research Studies* 05 (February 2025), https://doi.org/10.55677/ijssers/V05I02Y2025-04; Dewi Ratnaningsih, "Analisis Wacana Kritis: Sebuah Teori dan Implementasi," Universitas Muhammadiyah Kotabumi, 2019.

[303] Hossein Nassaji, "Qualitative and Descriptive Research: Data Type versus Data Analysis," *Language Teaching Research* 19, no. 2 (March 2015): 129–32, https://doi.org/10.1177/1362168815572747.

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interpreted descriptively to capture their essential characteristics, and then synthesized deductively to derive specific conclusions from broader theoretical and textual observations.[304]

C. RESULTS AND DISCUSSION

General Overview of the Crime of Femicide

Femicide constitutes the most extreme form of gender-based violence, defined as the intentional killing of women on the basis of their gender identity.[305] This phenomenon is not limited to criminal acts alone but also reflects the unequal power relations between men and women within the social structure.[306] Such crimes frequently occur within intimate contexts, such as the family or romantic relationships, where the perpetrator occupies a position of dominance while the victim is placed in a state of dependence or is constrained in her ability to resist or defend herself.

The term *femicide* began to spread widely in international academic and legal discourse during the 1970s, in tandem with the rise of feminist movements that highlighted the systemic violence against women. In many cases, femicide is preceded by acts of physical and psychological abuse, fueled by cultural factors and patriarchal norms, as well as by the failure of legal systems to provide adequate protection for women.[307] Femicide is not merely an individual tragedy but a social issue closely linked to gender justice, human rights, and

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[304] Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, https://doi.org/10.1108/QRJ-D-18-00035.

[305] Fernanda Amelia and Sekaring Ayumeida Kusnadi, "Perlindungan Hukum Terhadap Perempuan Korban Pembunuhan Berbasis Femisida di Indonesia," *Gorontalo Law Review* 8, no. 1 (June 2025): 107–17, https://doi.org/10.32662/golrev.v8i1.3897; Alessia Nicastro, *Addressing Femicide through International Criminal Law: The Need for a Binding Legal Framework*, 2025; Amir Masoud Sharifnia et al., "Muslim Women's Experiences of Domestic Violence and Abuse: A Meta-Ethnography of Global Evidence," *Trauma, Violence, & Abuse* 26, no. 4 (October 2024): 694–711, https://doi.org/10.1177/15248380241286836; Nechama R. Brodie, "Femicide: A Need for Orientation," *Sociology Compass* 18, no. 11 (November 2024), https://doi.org/10.1111/soc4.70017.

[306] Chen Reis and Sarah R Meyer, "Understudied and Underaddressed: Femicide, an Extreme Form of Violence against Women and Girls," *PLoS Medicine* 21, no. 1 (2024): e1004336; Saverio Bellizzi and Alessandra Nivoli, "Data on Femicides: Where Do We Stand?," *International Journal of Gynecology & Obstetrics* 167, no. 2 (May 2024): 862–63, https://doi.org/10.1002/ijgo.15714.

[307] Anastasia Koureta et al., "Heterosexual Intimate Partner Femicide: A Narrative Review of Victim and Perpetrator Characteristics," *Brain Sciences* 15, no. 6 (May 2025): 589, https://doi.org/10.3390/brainsci15060589; Bo Zhang, "Exploring Situational Triggers of Intimate Partner Femicide within the Ecological Framework: Evidence from Married Females in China," *Victims & Offenders* 20, no. 3 (October 2024): 441–69, https://doi.org/10.1080/15564886.2024.2410343.

family stability.[308] When a woman is killed because of her gender, the impact does not only fall upon her family but extends to threatens harmony and security within society at large.[309] Hence, understanding this phenomenon and striving for its effective prevention constitutes a fundamental step toward building safe families and just societies that guarantee dignity and protection for all gender groups.

Analysis of the Hadiths Concerning the Prevention of Femicide for the Attainment of Family Security and Stability

Several noble hadiths have been reported that serve as foundational sources in efforts to prevent femicide and to enhance family security, including:

قال مسلم: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ ، عَنْ زَائِدَةَ ، عَنْ مَيْسَرَةَ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ : عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، فَإِذَا شَهِدَ أَمْرًا فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ، وَاسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ إِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا».[٣١٠]

Muslim narrated: *Ḥaddathanā* Abū Bakr ibn Abī Shaybah, *ḥaddathanā* Ḥusayn ibn ʿAlī, from Zāʾidah, from Maysarah, from Abū Ḥāzim, from Abū Hurayrah, from the Prophet ﷺ who said: "Whoever believes in Allah and the Last Day, when he witnesses a matter, let him speak good or remain silent. And enjoin goodness upon women, for indeed the woman was created from a rib, and the most crooked part of the rib is its upper portion. If you attempt to straighten it, you will break it; but if you leave it, it will remain crooked. Therefore, enjoin goodness upon women."

The hadith of the Prophet ﷺ narrated by Muslim conveys two essential messages: maintaining social harmony by speaking only good words or choosing silence, and the exhortation to treat women with kindness. Both messages hold profound relevance in efforts to prevent femicide and safeguard the stability of family security. The prohibition against speaking except with goodness underscores the importance of verbal restraint in domestic interactions. Many cases of domestic violence, even culminating in femicide, often begin with

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[308] Muhammad Riyadi Setiyawan and Zahra Fitriana Ramadhani, "Analysis of Intimate Femicide Acts against Women in Gender Power Relations: Case Study in West Bandung Regency," *Journal of Feminism and Gender Studies* 5, no. 2 (July 2025): 2, https://doi.org/10.19184/jfgs.v5i2.53345.

[309] Ani Purwanti, *Kekerasan Berbasis Gender*, Yogyakarta: Bildung, 2020.

[310] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Corrected edition compared to several manuscripts and reliable copies, ed. Aḥmad ibn Rifʿat ibn ʿUthmān Ḥilmī al-Qarah Ḥiṣārī, Muḥammad ʿIzzat ibn ʿUthmān al-Zaʿfarān Būlīwī, and Abū Nuʿm Allāh Muḥammad Shukrī ibn Ḥasan al-Anqarawī, Within the Takhrij Service (Turkey: Dār al-Ṭibāʿah al-ʿĀmirah, 1334). No. 1468, vol. 4, p. 178.

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words that are harsh, demeaning, and filled with anger. By instilling the ethic of speaking well, the Prophet ﷺ was, in fact, laying the foundation of peaceful communication, which serves as the basis for family harmony.

Furthermore, the command to treat women well, along with the analogy of women to a bent rib, carries a profound social meaning. The Prophet ﷺ was not belittling women; rather, he emphasized that women possess distinctive characteristics that call for an approach rooted in gentleness, patience, and compassion. Any attempt to "straighten" them through harshness would only "break" them, leading to conflict and violence. On the contrary, understanding and accepting these differences foster harmony within family relationships.

Within the framework of Critical Discourse Analysis, this hadith can be interpreted as the Prophet's ﷺ intervention against the patriarchal discourse prevalent in Arab society at the time. He shifted the paradigm of gender relations from domination to respect and protection. This message remains highly relevant in the modern context, where femicide often arises from gender inequality, domestic violence, and unequal power relations. Therefore, this hadith serves as a moral and social foundation for preventing femicide. It teaches that family security and stability cannot be achieved through violence, but rather through healthy communication, mutual respect, and compassion toward women. By embracing the Prophet's ﷺ message, families can be safeguarded from destructive conflict, and society as a whole may enjoy greater social stability and security.

قال الترمذي: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ» هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرُوِيَ هَذَا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا. ٣١١

Narrated by al-Tirmiḏī: *ḥaddathanā* Muḥammad bin Yaḥyā, he said: *ḥaddathanā* Muḥammad bin Yūsuf, he said: *ḥaddathanā* Sufyān, from Hishām bin ʿUrwah, from his father, from ʿĀʾishah, who said: The Messenger of Allah ﷺ said: "The best among you is the one who is the best toward his family, and I am the best among you toward my family. And when your companion has passed away, then leave him (do not revile him)." This hadith is *ḥasan ṣaḥīḥ*. It is also narrated from Hishām bin ʿUrwah, from his father, from the Prophet ﷺ in a *mursal* form.

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³¹¹ al-Tirmidhī, *Sunan al-Tirmidhī*. No. 1163, vol. 3, p. 459. Muhammad 'Abdullah al-Dhiya', *Al-Jami' al-Kamil Fi al-Hadits al-Shahih al-Kamil*, I (Riyadh: Dar al-Salam, 2016). No. 192, vol. 11, p. 202.

The hadith narrated by al-Tirmiḍī conveys a fundamental message concerning the ethics of family relations. The Messenger of Allah ﷺ stated: "The best among you is the one who is the best toward his family, and I am the best among you toward my family." This statement establishes that the standard of excellence for a Muslim is not determined merely by outward achievements but by one's attitude and treatment of family members. Furthermore, this hadith contains an ethical exhortation not to revile the deceased, thereby upholding human dignity even after death.

When analysed through the lens of Critical Discourse Analysis, this hadith reveals three dimensions: textual, discursive practice, and social practice. On the textual level, the Prophet's ﷺ emphasis on kindness toward one's family positions women as individuals who should be treated with gentleness, compassion, and respect. The phrase "*khayrukum li-ahlīhi*" represents a discursive construction that defines the measure of an individual's moral and social excellence.

From the perspective of discursive practice, this hadith emerged within the 7th-century Arab society, which was still deeply embedded in patriarchal structures, where women were frequently positioned as subordinate. Through his statement, the Prophet ﷺ intervened in this dominant discourse by redefining the standard of honor—not through power or violence, but through gentleness and responsibility within the domestic sphere. Thus, this hadith functions as a transformative discourse that challenged patriarchal structures and redirected them toward more just relations.

From the perspective of social practice, this hadith is highly relevant to the contemporary context, particularly in the prevention of femicide. Many cases of femicide arise from the failure to perceive the family as a space of affection, as well as from the persistence of unequal power relations. This hadith affirms that violence can never serve as the foundation of family life; rather, the true measure of a man's dignity lies in the extent to which he ensures safety, respect, and affection within his household. The additional exhortation not to revile the deceased further underscores the principle of respecting human dignity, aligning with efforts to build families free from violence.

Accordingly, this hadith may be understood as both a normative and preventive framework for addressing femicide. It affirms that family stability and security can only be

achieved through relationships founded on kindness, gentleness, and profound respect for women. From the perspective of Critical Discourse Analysis, this text is not merely a moral teaching for individuals but also a social strategy that promotes a new cultural paradigm: from domination to compassion, from threat to protection, and from violence to enduring social stability.

قال مسلم: حَدَّثَنَاهُ أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «مَا ضَرَبَ رَسُولُ اللهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ إِلَّا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللهِ فَيَنْتَقِمَ لِلهِ عز وجل.»³¹²

Muslim narrated: *Ḥaddathanā* Abū Kurayb, *ḥaddathanā* Abū Usāmah, ʿan Hishām, ʿan abīhi, ʿan ʿĀʾishah, who said: "The Messenger of Allah ﷺ never struck anything with his hand, neither a woman nor a servant, except when striving in the cause of Allah. And he was never wronged in anything and then sought retaliation from its doer, except when one of the sanctities of Allah was violated, in which case he sought retribution for the sake of Allah, Exalted and Glorified."

The hadith narrated by Muslim through the transmission of ʿĀʾishah (r.a.) affirms that the Prophet Muhammad ﷺ never committed physical violence with his hand, neither against a woman, a servant, nor any other person, except in the context of jihad in the path of Allah. This hadith also demonstrates that he never sought personal revenge for any mistreatment directed at him, except when a violation involved the rights of Allah. From the perspective of Critical Discourse Analysis, this hadith can be interpreted as a discourse that reconstructs power relations within the family. First, it deconstructs the patriarchal paradigm that normalizes male violence against women. By emphasizing that the Messenger of Allah ﷺ never struck his wives or his servants, this discourse offers a normative model that resists the practice of domestic violence. Second, it highlights an ethical orientation in which the use of force is justified only within the framework of jihad, not in personal relationships. Symbolically, this constrains the legitimacy of violence; socially, it rejects the normalization of violence against women.

In relation to the prevention of femicide, this hadith serves as both a moral and normative foundation, emphasizing that violence against women not only contradicts the Prophetic example but also threatens family stability. Femicide often stems from patterns of

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³¹² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2328, vol. 7, p. 80.

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domestic violence that are tolerated or legitimized. By portraying the Prophet ﷺ as a figure of compassion who avoided domestic violence, this hadith constructs an alternative discourse aimed at preventing the escalation of violence that may culminate in femicide.

From the perspective of family security, the hadith conveys the message that harmony and stability do not emerge from physical domination or intimidation, but from self-restraint, compassion, and respect for the rights of others. The affirmation that the Prophet ﷺ became angry only when the sanctities of Allah were violated—and not for personal matters—establishes moral values as the foundation of family relationships. Thus, this hadith is not merely a normative text but a transformative discourse that encourages social change—from a culture of violence to a culture of compassion—as an effort to prevent femicide and safeguard the stability and security of the family.

قال مسلم: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا شُعْبَةُ ، عَنِ الْمِقْدَامِ وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِئٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ.»³¹³

Muslim narrated: *ḥaddathanā* ʿUbayd Allāh ibn Muʿādh al-ʿAnbarī, *ḥaddathanā* abī, *ḥaddathanā* Shuʿbah, ʿan al-Miqdām (who is ibn Shurayḥ ibn Hāniʾ) ʿan abīhi, ʿan ʿĀʾishah, the wife of the Prophet ﷺ, ʿan al-Nabī ﷺ, who said: "Indeed, gentleness (*al-rifq*) is not found in anything except that it adorns it, and it is not removed from anything except that it disgraces it."

The hadith narrated by Muslim through the transmission of ʿĀʾishah (r.a.) affirms the fundamental principle that gentleness (*al-rifq*) is an ethical value that beautifies every aspect of life, while its absence leads only to disgrace. From the perspective of Critical Discourse Analysis (CDA), this hadith does not merely convey an individual moral norm but also functions as a discursive intervention within a social structure characterized by practices of violence, including within the domestic sphere.

At the textual level, the Prophet's ﷺ statement emphasizes a binary opposition between *rifq* (gentleness) and its absence. Gentleness is constructed as an element that adorns, beautifies, and strengthens social relations, whereas violence is positioned as a destructive factor. The phrase *lā yakūnu fī shayʾin illā zānahu* constitutes a discursive construction that

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³¹³ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2594, vol. 8, p. 22. Muḥammad ibn Ismāʿīl al-Bukhārī, *Al-Adab al-Mufrad*, 2nd ed., ed. Muḥammad Fuʾād ʿAbd al-Bāqī (Beirut: Dār al-Bashāʾir al-Islāmiyyah, 1989), 167.

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promotes gentleness as a universal ethical standard, rather than as an optional behavioral choice. From the dimension of discursive practice, this hadith emerged within the context of seventh-century Arabian society, which still normalized violence both in power relations and within the household. By affirming that gentleness invariably leads to goodness, the Prophet ﷺ deconstructs the legitimacy of violence and constructs an alternative discourse that rejects the normalization of male physical domination over women. In this sense, the hadith functions as a transformational discourse that shifts the social paradigm from power through violence to authority through compassion.

At the level of social practice, this hadith is highly relevant to contemporary efforts to prevent femicide. Many cases of femicide stem from the absence of gentleness in family relations, replaced by patterns of control and violence. By emphasizing gentleness as a moral virtue, this hadith provides a normative framework for preventing domestic conflicts from escalating into extreme violence culminating in the killing of women. The value of *rifq* guides men to build households grounded in affection, respect, and self-restraint, which in turn fosters family stability and security.

Thus, this hadith can be read as a preventive strategy against femicide: it deconstructs violence as a social norm, reverses patriarchal paradigms, and institutionalizes gentleness as the foundation of familial relations. From the perspective of critical discourse, the Prophet's ﷺ statement is not merely an individual moral injunction, but a transformative discourse that reconfigures social culture towards a familial order that is safe, just, and free from the threat of violence against women.

قال مسلم: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ ، عَنِ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ، وَلَا مَتَاعَ فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ.»[314]

Muslim narrated: *ḥaddathanā* Qutaybah ibn Saʿīd wa-ʿAlī ibn Ḥujar qālā: *ḥaddathanā* Ismāʿīl wa-huwa ibn Jaʿfar, ʿan al-ʿAlāʾ, ʿan abīhi, ʿan Abī Hurayrah, anna Rasūl Allāh ﷺ qāl: "Do you know who the *muflis* (the bankrupt) is?" They said: "The *muflis* among us is the one who has neither dirham nor goods." He ﷺ said: "Indeed, the *muflis* of my *ummah* will come on the Day of Resurrection with prayer, fasting, and zakat, but he

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[314] Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2581, vol. 8, p. 18.

will also come having insulted this one, slandered that one, unlawfully consumed the wealth of this one, shed the blood of that one, and struck this one. Thus, this person will be given from his good deeds, and that one will be given from his good deeds. If his good deeds are exhausted before what he owes is repaid, then some of their sins will be taken and cast upon him, and then he will be cast into the Fire."

The hadith narrated by Muslim concerning *al-muflis* provides a powerful ethical framework for understanding the social and moral dimensions of human actions. The Prophet ﷺ teaches that the truly bankrupt person on the Day of Judgment is not the one who loses material possessions, but rather the one who comes with acts of worship yet is burdened, in his social relations, with verbal and physical violence—insulting, slandering, consuming the wealth of others, shedding blood, and striking others.[315] This hadith unveils a discursive structure of social justice and interpersonal responsibility that is often neglected in religious narratives that focus exclusively on ritual dimensions.

From the perspective of Critical Discourse Analysis, this hadith functions as a counter-discourse against the normalization of violence, particularly in the domestic sphere. It deconstructs the narrow religious perception that ritual devotion alone is sufficient to guarantee salvation in the Hereafter. On the contrary, this hadith affirms that acts of verbal or physical violence may nullify the spiritual value of one's worship.[316] This moral message is highly relevant to the prevention of femicide, as many cases of femicide are rooted in patterns of domestic violence legitimized by patriarchal power relations, in which women are frequently positioned as objects of domination.

From the angle of power relations, this hadith repositions the perpetrators of violence: those who typically perceive themselves as superior due to social, economic, or gender status are described by the Prophet ﷺ as the ones ultimately at a loss and bankrupt before Allah. In other words, power exercised through violence loses its significance, as every violation of human dignity becomes a moral liability on the Day of Judgment. This constitutes the most

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[315] Mohammad Hidir Baharudin, Rahmawati Mohd Yusoff, and Nadzrah Ahmad, "Rejecting Domestic Violence in Malaysia Based on the Qur'an and Prophetic Traditions," *Journal of Asian Wisdom and Islamic Behavior* 1, no. 1 (2023).

[316] Makmur Haji Harun and others, "Domestic Violence In Muslim Societies: A Legal Sociology Perspective," *EDUCATE: Journal of Education and Culture* 3, no. 2 (2025): 586–93.

fundamental preventive message: there is no religious justification for committing violence against women, even in its most minor forms, such as insulting or degrading their dignity.

Practically, this hadith can serve as the foundation for a new discourse within Muslim families: family security can be sustained only when relationships are built upon respect, justice, and the rejection of all forms of violence. Preventing femicide requires a transformation of values from the ritualistic-religious to the ethical-social. By referring to this hadith, society may internalize the message that perpetrators of domestic violence are not truly pious but rather "bankrupt" both morally and spiritually.

Thus, through the lens of Critical Discourse Analysis, this hadith dismantles the patriarchal ideology that often silences domestic violence while offering an egalitarian paradigm of social justice as the foundation for preventing femicide. Family security and stability, therefore, are not achieved through the domination of one party over another but through a collective awareness of human dignity and the moral responsibility borne by every family member.

قال مسلم: حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: «مَرَّ هِشَامُ بْنُ حَكِيمِ بْنِ حِزَامٍ عَلَى أُنَاسٍ مِنَ الْأَنْبَاطِ بِالشَّامِ قَدْ أُقِيمُوا فِي الشَّمْسِ فَقَالَ: مَا شَأْنُهُمْ؟ قَالُوا: حُبِسُوا فِي الْجِزْيَةِ فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.»³¹⁷

Muslim narrated: *Ḥaddathanā* Abū Kurayb, *ḥaddathanā* Abū Usāmah, ʿan Hishām, ʿan abīhi, who said: "Hishām ibn Ḥakīm ibn Ḥizām once passed by a group of Nabateans in al-Shām who had been made to stand in the sun. He asked, 'What is the matter with them?' They said, 'They have been detained for the *jizyah*.' Hishām then said, 'I bear witness that I heard the Messenger of Allah ﷺ say: Indeed, Allah punishes those who punish people in this world.'"

The hadith narrated by Muslim through the incident of Hishām ibn Ḥakīm reveals a universal message: Allah will punish those who torment human beings in this world. This message is not confined to the context of detention of people on account of the *jizyah* in al-Shām, but rather presents a fundamental principle of social justice and the prohibition of all forms of torture, oppression, and violence against fellow human beings.

From the perspective of Critical Discourse Analysis, this hadith can be interpreted as a counter-discourse against the normalization of violent practices legitimized by structures of

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³¹⁷ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2613, vol. 8, p. 32.

power. The detention and torture carried out under the pretext of fulfilling tax obligations, as mentioned in the context of this hadith, illustrates how authority often instrumentalizes law to legitimize violence. Through his statement, the Prophet ﷺ intervenes in this discursive structure by reversing the legitimacy of power: those who are perceived as powerful in this world due to their acts of violence are instead positioned as those who will face divine punishment in the Hereafter.

When applied to the context of femicide and domestic violence, this hadith provides a strong preventive framework. Many cases of femicide are stem from the abuse of power within the household, where men exploit patriarchal authority to control and even torment women physically or psychologically. This hadith deconstructs such legitimacy by affirming that violence not only violates human dignity but also incurs divine retribution. Hence, the hadith functions as a discourse of resistance against patriarchal ideology that normalizes violence within the family.

At the level of social practice, this hadith offers guidance for maintaining family security and stability. Such stability can never be achieved if family relations are founded upon oppression, repressive control, or abuse. On the contrary, security can only be realized through relationships free from violence, grounded in respect for human dignity, and governed by justice. By internalizing the message of this hadith, Muslim families are encouraged to construct relational patterns that reject all forms of violence, thereby preventing the escalation of domestic conflicts into femicide.

Thus, through the lens of Critical Discourse Analysis, this hadith can be understood as a preventive strategy against femicide. It deconstructs violence as a socially accepted norm, affirms the prohibition of torture as a universal moral principle, and offers a new paradigm for Muslim families: power must not be exercised through violence but rather through justice, compassion, and respect for the right to life of every family member. This constitutes the true foundation for achieving family security that is stable and free from the threat of femicide.

D. CONCLUSION

Viewed through the framework of Critical Discourse Analysis, the selected hadiths articulate a coherent moral and social vision that functions as a counter-discourse to systems legitimizing violence, particularly within the domestic sphere. Femicide is not merely a

criminal issue but rather a mirror reflecting a social and moral failure to protect women. Islam, through the Prophetic hadiths, offers practical and ethical pathways for its prevention—through exhortations regarding women, warnings against injustice, the cultivation of gentleness, and cautioning against violence and bloodshed. Effective prevention requires educational and spiritual reform that begins within the family, reinforced by just legislation and individual awareness of the consequences of injustice. Protecting women from violence is both a religious and humanitarian responsibility, and the stability and security of the family can only be realized through justice, mercy, and education grounded in respect for others.

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