

The Values Of Mercy And Peace In The Holy Quran

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Summary:

This research aims to study and analyze the values of mercy and peace in the Holy Quran, and explore their origins and different dimensions. The research discusses how these values reflect the ethical and religious fundamentals of Islam, and their impact on the individual and society. The researcher used a descriptive and analytical approach to produce precise results based on deductive examination and analytical study. Among the most important findings of this research are: Mercy and peace are fundamental principles of the great Quran, and it was found that mercy in the Quran holds great and extensive value. If it were possible to replace the name of the religion with another word, it would be the word "mercy." It also found that the work of the interpreter necessarily requires understanding the texts in light of the values of mercy and peace, among other lofty goals. Additionally, the best way to understand the Quranic texts is to interpret them through the values of peace and mercy and other noble objectives and purposes.

Questions addressed in this research:

- What are the meanings of mercy and peace in the Quranic context?
- How are the values of mercy and peace embodied in the Quranic verses?
- What is the impact of the values of mercy and peace in interpreting the Quranic texts?
- How do interpreters use the values of mercy and peace in interpreting the verses?
- How can the values of mercy and peace contribute to enhancing peaceful coexistence in various societies?

- Analyzing the role of Quranic texts in spreading the culture of peace.

Objectives:

- Analyze the concepts of mercy and peace in the Holy Quran.
- Study the Quranic interpretations related to mercy and peace.
- Highlight the practical applications of the values of mercy and peace in daily life.
- Propose recommendations to enhance the values of mercy and peace in contemporary societies.

Research Methodology:

To achieve these objectives, the researcher will use a descriptive and analytical approach to produce precise results based on deductive examination and analytical study.

Research Plan:

Introduction: Includes defining the research (research problem, research questions, research objective, and importance of the topic, research methodology, and plan).

First section: Establishing the concepts of mercy and peace.

First requirement: The concept of mercy.

Second requirement: The concept of peace.

Second section: Considering the values of mercy and peace as general purposes of the Quran.

Third section: The impact of the values of mercy and peace in interpreting Quranic texts. **First requirement:** The impact of the value of mercy in interpreting the texts. **Second requirement:** The impact of the value of peace in interpreting the texts. Conclusion, Recommendations. Then References.

Keywords: Value, Mercy, and Peace.

Introduction

In the name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah, Lord of the worlds, and peace and blessings be upon the noblest of the prophets and messengers, sent as a mercy to the worlds, our Prophet Muhammad, and his family and his righteous companions, and those who follow them in goodness until the Day of Judgment. Thereafter,

The Islamic Sharia, with its two sources—the Quran and the Sunnah—is rich with values and ethical treasures. If applied in any society, these could be the reason for its advancement and progress. Among the greatest of these values in our noble religion are "mercy and peace," as they represent some of the broadest avenues in which the meanings of "affection, love, and peace" are manifested among all people. They are also linked with many of the noble moral virtues such as harmony, love, forgiveness, and tolerance.

As for mercy, the Quran's focus on it is clear. Perhaps the most prominent aspect of this focus—its frequent repetition, with its derivatives, in more than "three hundred and fifteen" places in the Book of Allah. Furthermore, all chapters of the Holy Quran—except for Surah At-Tawbah—begin with the Basmala, which includes the attributes (the Most Gracious, the Most Merciful). These attributes are repeated twice in Surah Al-Fatiha, recited by the Muslim in every unit of his daily prayers, embedding this value in his soul, as if to inform and assure him that the entire system of life is based on it, that the existence of creatures is linked to it, for it is the value upon which hearts agree, and souls are united, and by which grudges and enmities in the hearts are removed. Perhaps it suffices us to indicate its greatness that Allah Almighty has informed us that He has prescribed mercy upon Himself, when He said: ﴿Your Lord has decreed upon Himself mercy﴾ [Al-An'am: 54]. Al-Qurtubi says: "It means that He has made it obligatory upon Himself by His true word and His true promise, thus addressing the servants based on what they recognize from the fact that when one writes something, he has made it obligatory upon himself."¹

Discussing the value of "mercy" inevitably leads us to discuss one of its prerequisites, the value of "peace"—which, like its predecessor, holds great significance in the Book of Allah, where its occurrence and discussion—in its various forms and derivatives—exceed "one hundred and forty" instances in the Book of Allah. It is enough to demonstrate its importance that

¹ Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an*, Volume 6, Page 35

Allah Almighty has made it both a name and an attribute of His august self, when He said: ﴿He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Peace, the Giver of Security, the Overseer﴾ [Al-Hashr: 23].

The intense presence of these two great values—between the pages of the Holy Quran—is what caught the attention of the scholars of the nation, especially the interpreters among them, prompting them to scrutinize the Book of Allah and delve into its depths, trying to elucidate the great meanings of these noble values until it was determined among them that (mercy and peace) are nothing but two great objectives of the general purposes of the Quran, linked to the very origin of human creation and existence. The verses of the Holy Quran have sequentially affirmed and emphasized these two values in many places. By mercy and peace, life is straightened and continues according to the laws of Allah in His creation, and by mercy and peace, human dignity is respected, and with them, one can remain true to his original nature which Allah has instilled in him. By them, justice and fairness prevail, and by them, human bonds are strengthened among people of different races and colors. In short; it is unimaginable to conceive of this life without "mercy and peace."

Thus, if the texts of the Holy Quran indeed came to achieve such values and great general objectives, it is inconceivable for an interpreter, when he approaches the interpretation of the Book of Allah, to look at it without considering these two great objectives. Hence, their impact is clear and evident in their interpretations, for those who contemplate most of them will strongly notice that they, may Allah have mercy on them, have made them—from among other indications—means to assist them in understanding the Quranic text correctly, or perhaps to favor one interpretation over another. At the same time, they did not miss an opportunity, nor did they leave a place—from the Book of Allah—where they could discuss their values and highlight their features, except that they have utilized it, and stood at length by it, trying to explain the meanings of beauty and splendor that these values carry in the Book of Allah and His wise legislations.

In this context, it is possible to discuss this topic within the following frameworks:

- **First section: The terminological concept of mercy and peace.**
 - **First requirement:** The concept of mercy in terminology.
 - **Second requirement:** The concept of peace in terminology.
 - **Second section:** Considering the values of "mercy and peace" as general purposes of the Quran.
 - **Third section:** The impact of the values of "mercy and peace" in interpreting Quranic texts.
 - **First requirement:** The impact of the value of mercy in interpreting the texts.
 - **Second requirement:** The impact of the value of peace in interpreting the texts.
- Conclusion, then References.

And may Allah's peace and blessings be upon our Prophet Muhammad, and upon his family and all his companions.

First Section: The Terminological Concept of Mercy and Peace

First Requirement: The Concept of Mercy in Terminology:

Al-Ghazali mentioned that mercy is: "The effusion of good upon those in need and the desire for their well-being out of concern for them,"² which is a complete and general mercy because it encompasses both this world and the hereafter. Indeed, Allah is the absolute Merciful who has decreed mercy upon Himself, which sustains all creatures in the heavens and the earth.³

Second Requirement: The Concept of Peace in Terminology

Ibn Al-Qayyim defined it in his book (Bada'i al-Fawa'id), saying: "This term essentially means innocence, salvation, and escape from harm and flaws. This meaning revolves around its various uses, including the phrase: May Allah grant you peace, and the supplication of the believers on the bridge [in the hereafter]: 'O Lord, grant peace, Allah grant peace', and from it [peace] as opposed to war; Allah Almighty said: ﴿And if they incline to

² Al-Ghazali: Al-Maqsad al-Asna Sharh Asma' Allah al-Husna, p. 41

³ Abu Zahra: Tanzim al-Islam lil-Mujtama (Islam's Regulation of Society), p. 53.

peace, then incline to it also ﴿[Al-Anfal: 61], because each of the combatants is saved and escapes harm from the other."⁴

Second Section: Considering the Values of 'Mercy and Peace' as General Purposes of the Quran ⁵

First Requirement: The Purpose of 'Mercy'.

It is established by the text of the Holy Quran that the foremost and highest purpose of the revelation of the scriptures and the sending of the messengers, peace be upon them, is to bring and spread mercy, as Allah Almighty said regarding our Prophet, peace be upon him: ﴿We have sent you not but as a mercy for the worlds ﴿[Al-Anbiya 107]. Mercy is the foundation of the message of Islam; it is not merely personal compassion, but it corresponds to the concept of benefit, which involves bringing advantage and averting harm. It is this benefit for which all Islamic rulings were legislated, as Allah Almighty has commanded us to do things and prohibited us from others only out of mercy for us. ⁶Al-Amidi said: "If the rulings were devoid of wisdom that benefits all beings, they would not be merciful but a curse because the obligation to follow them would be pure toil and hardship."⁷

Second Requirement: The Purpose of 'Peace'.

Likewise, 'Peace' is established by the texts of the Quran and the Sunnah, which affirm that spreading 'Peace' on Earth is a necessary legal purpose. Allah Almighty created creation, made them vicegerents on Earth, and commanded them to cultivate it, as He, the Most High, said: ﴿It is He who has produced you from the earth and settled you therein, so ask forgiveness of Him and then repent to Him ﴿[Hud:61]. And He said in Surah Al-A'raf: ﴿And cause not corruption upon the earth after its reformation. And call upon Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good ﴿[Al-A'raf:56]. Since His command, the Most High, to cultivate the Earth and His prohibition against causing corruption therein, can only be realized by spreading the

⁴ Ibn Al-Qayyim: Bada'i al-Fawa'id, Vol. 2, p. 361.

⁵ Masouda Alwash: Al-Maqasid al-Shar'iyya fi al-Nizam al-Islami (The Sharia Objectives in the Islamic System), Doctoral Thesis in Islamic Sciences, University of Khroub, Algeria.

⁶ Abu Zahra: Tanzim al-Islam lil-Mujtama, p. 53 (again for emphasis on a different point or detail).

⁷ Al-Amidi, Saif al-Din: Al-Ihkam fi Usul al-Ahkam, cared for by Sheikh Ibrahim Al-Ajouz, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, Vol. 3, p. 250.

values of 'Peace and Justice' on it, it is then established that 'Peace' is a great purpose among the purposes of this religion. Sheikh Allal al-Fassi says: "The general purpose of Islamic Sharia is the cultivation of the Earth, the preservation of the coexistence system in it, its reformation through the righteousness of those entrusted with it, and their compliance with what they have been tasked with in terms of justice and integrity, from righteousness in mind and in action, and reformation in the Earth, and deriving its benefits, and managing the benefits of all."⁸

Third Section: The Impact of the Purposes of 'Mercy and Peace' in the Interpretation of Quranic Texts

First Requirement: The Impact of the Purpose of Mercy in the Interpretation of Quranic Texts

This is manifested in two aspects, which I summarize as follows:

The First one: The attention and concern of interpreters in highlighting the beauty of the purpose of 'Mercy' in the Book of Allah.

Especially those acts of worship that apparently entail hardship and effort. Then, they are keen to highlight the manifestations of the noble value of this purpose and to show the wise Lawgiver's consideration for mercy in them. For example, Imam Ibn Ashur, when interpreting the verses of fasting in the words of Allah: ﴿O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous...﴾ [Al-Baqarah 183].⁹

1. He says regarding the verse: ﴿Fasting is prescribed for you as it was prescribed for those before you﴾ - "In the analogy with the predecessors, it eases the burden on those obligated with this worship, that they should not find this fast burdensome; for in following others, there is an example in difficulties, thus this is a benefit for those who might find fasting tremendous among the polytheists, preventing them from accepting Islam due to its presence, and for those who find it burdensome recently after embracing Islam."¹⁰

The words of Ibn Ashur regarding the wise Lawgiver's consideration of the psychological aspect of humans

⁸ Al-Fasi, Allal: *Maqasid al-Sharia wa Makarimaha*, p. 45.

⁹ See all quotes, Ibn Ashur, *At-Tahrir wa at-Tanwir*, 2/157 to 174.

¹⁰ The previous reference 2/157.

undoubtedly demonstrate Allah's mercy and kindness towards His servants.

2. Regarding the verse: ﴿[Fasting for] a limited number of days﴾, he says: "Ramadan is referred to as days, which is a plural of few, and described as 'a few' to ease its matter on the obligated"¹¹

highlighting Allah's mercy in this command, that it does not encompass every day; thus, it would not overburden the souls, weakening and straining them under its load and performance.

3. About the exemption of the sick and the travelers from this obligation, in the verse: ﴿For those of you who are ill or on a journey, [an equal number of] other days﴾. Ibn Ashur says: "Its mention here before the rest of the fasting rules is an immediate reassurance to the listeners lest they assume fasting is obligatory upon them in all circumstances."¹²

It is observed from the above that Ibn Ashur and others have spent considerable time on instances of Allah's mercy and kindness while interpreting the verses of His noble Book, and this is not unique to him alone, but rather it is the practice of most interpreters, whose statements have consistently conveyed these wonderful meanings. They do not just show the beauty of the words of the Book of Allah and the magnificence of its structures but go further in explaining the beauty of its meanings and purposes, affirming that Allah Almighty has not burdened His servants needlessly, for He has made mercy and kindness inherent in His judgments and legislations, and this 'Mercy' is a consistent mercy in all of Allah's rulings, from the most severe and difficult to the lightest and easiest.

Second Aspect: Assisting in understanding one of the meanings or possible interpretations of the text (preferring one of the possible interpretations of the Quranic text).

This means that you find some researchers and interpreters who make this purpose an aid for them in preferring one interpretation over another, and examples of this are their interpretation of His saying, Exalted be He: ﴿And whoever is ill or on a journey, then an equal number of days [are to be made up]. Allah intends for you ease and does not intend for you hardship﴾ [Al-Baqarah: 185]. And explaining the difference in

¹¹ The previous reference 2/157.

¹² The previous reference 2/157.

scholarly opinions on the issue (the nature and extent of illness that permits breaking the fast during Ramadan). For example, Imam Al-Tabari conveys in his interpretation the agreement of scholars that "if the ill fears death or destruction by fasting, then it is obligatory for them to break the fast,"¹³ but they differed (on other levels of illness) on many opinions, and those who contemplate them, find that they converge on two opinions:

The first opinion: attributed to (the Malikis), that the extent that permits breaking the fast is what makes fasting difficult and follows it or harms and weakens it.¹⁴

The second opinion: (the Hanbalis) the illness that permits breaking the fast is severe illness, like fever and worse, for it was said to Ahmad: When should the ill break their fast? He said: When they are unable, it was said: Like fever? He said: And what illness is more severe than fever"¹⁵

After presenting the scholars' opinions and their differences on "the extent that permits breaking the fast," and acting in accordance with the purpose of "mercy and facilitation" mentioned in His saying, Exalted be He: ﴿Allah intends for you ease and does not intend for you hardship﴾, we find him preferring what was in accordance with this great purpose, explicitly stating it, excluding the validity of the second opinion, because it involves hardship, strictness, and difficulty that contradicted the purpose of the legislation from "facilitation and mercy," so he said: "And the correct opinion in that matter according to us is that 'illness' which Allah Almighty has mentioned permits breaking the fast with during Ramadan, is when fasting becomes an unbearable struggle, so anyone in such condition has the right to break the fast and make up an equal number of other days. And that if it reaches that matter, if it was not permitted for him to break the fast, then he would have been burdened with hardship, and ease would have been withheld. And that is different from what Allah informed that He wanted with His creation by His saying ﴿Allah intends for you ease and does not intend for you hardship﴾"¹⁶

And this is the opinion that most interpreters have adopted, says the scholar Al-Qurtubi "There are two situations for the ill: one where they cannot endure fasting at all so breaking it is obligatory, the second where they can fast with harm and difficulty thus breaking it is preferred and not to fast is only out

¹³ Al-Tabari, Jami' al-Bayan: 2: 150

¹⁴ See: Al-Kasani, Bada'i' al-Sana'i' 2/94

¹⁵ See: Ibn Qudamah, Al-Mughni, 3/210-211

¹⁶ Al-Tabari, Jami' al-Bayan: 2/150

of ignorance."¹⁷ And this is also the view of the majority, as they agree on rejecting the Hanbali opinion on that, because it contradicts what the verses of the Holy Quran and its noble purposes came to remove, as it involves hardship and difficulty came in a place of mercy and facilitation; thus clarifying this great impact, "the purpose of mercy" in interpreting the Book of Allah Almighty, and clarifying the predominant among the scholars' and interpreters' opinions therein.

Second Requirement: The impact of the value of "Peace" in interpreting the Quranic texts.

We saw in the previous requirement the impact of "the purpose of mercy" in interpreting the Quranic texts, and in this requirement - God willing - we present the impact of the purpose of "Peace," which manifested in two aspects: **The first: the care of interpreters and their interest in establishing the purpose of "Peace" and highlighting its beautiful aspects in the Book of Allah Almighty.** In the following, I convey from their statements what attests to this care, with a brief comment for the sake of brevity and clarity of the intended meaning:

1- Al-Sa'di says when interpreting the saying of Allah, Exalted be He: ﴿And if they incline to peace, then incline to it [as well] and rely upon Allah﴾ [Al-Anfal: 61] 'And if they incline,' meaning lean, 'to peace,' meaning reconciliation and cessation of fighting. 'Then incline to it and rely upon Allah' means respond to what they request while relying on your Lord, for there are many benefits in that. Among them: that the desire for well-being is sought at all times, so if they are the initiators in that, it is more fitting to respond to them. And among them: that this consolidates your forces, and among them: that if you make peace and secure each other, and each can know what is upon the other, then Islam will prevail and cannot be overcome. So, anyone who has intellect and insight, if they are fair, must prefer it over other religions, for its goodness in its commands and prohibitions, its goodness in its dealings with creation and justice among them, and that there is no oppression in it nor injustice in any way, then the desirers and

¹⁷ Al-Qurtubi, Al-Jami' li Ahkam al-Qur'an, 2/276.

followers of it increase. Thus, this peace becomes an aid for the Muslims against the disbelievers."¹⁸

2- And Tantawi says in 'Al-Wasit' when interpreting the saying of Allah, Exalted be He: ﴿Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly﴾ [Al-Mumtahina: 8, 9]. And what the soul is reassured by, that these two verses outline for Muslims the path they must follow with others, which is that those from the disbelievers who have not fought us, and have not worked or helped in inflicting harm and damage on us, one should not despair from their benevolence and connection. And the meaning: 'Allah does not forbid you,' O believers, from affection and connection with the disbelievers who 'did not fight you in religion and did not expel you from your homes' meaning: they did not fight you because you are Muslims, and they did not try to inflict any harm on you, Allah Almighty does not forbid you 'from being righteous toward them' meaning: from treating them well and honoring them. And from being just toward them meaning to judge them with justice, and to deal with them as they deal with you, and not to oppress them in any judgment. Indeed, Allah loves the just, those who are fair in their statements, actions, and judgments, those who give people their due justice, and are kind to those who are kind to them.¹⁹

And in his words, may Allah have mercy on him, a clarification of the principle that believers follow in their affection, enmity, connection, and disconnection, and an explanation that the basis of the relationship between Muslims and others is a relationship of 'peace and security' and that war is an emergency resorted to only in the narrowest limits and most severe necessities.

3- Ibn Kathir says when interpreting His saying, Exalted be He: ﴿Go, both of you, to Pharaoh, indeed he has transgressed all bounds, then speak to him a soft word﴾ [Taha: 44]. "This verse contains a great lesson, and that is that Pharaoh was extremely arrogant and haughty, and Moses was the choice of Allah from

¹⁸ Al-Sa'di, Taysir al-Karim al-Rahman, p. 325.

¹⁹ Tantawi, Al-Tafsir Al-Wasit, 14/335.

His creation at that time, and yet he was commanded not to address Pharaoh except with gentleness and softness, as Yazid al-Ruqashi said at His saying 'Speak to him a soft word' O you who endear yourself to one who opposes you, how about one who supports and calls him?.... And the essence of their sayings is that their invitation to him should be with gentle, easy, close, and simple words, to be more impactful on the souls, and more effective and successful, as Allah Almighty said 'Call to the way of your Lord with wisdom and good instruction, and argue with them in the best way' [An-Nahl: 125]."²⁰ And in Ibn Kathir's previous words, a clarification of one of the implications of the value of peace, the gentleness in calling to Allah Almighty, is a reason for people entering into the religion of Allah, and this without a doubt is the very essence of 'the purpose of peace'. Tantawi says in Al-Wasit: 'And His saying, Exalted be He: ﴿But speak to him a gentle word﴾ is a guidance from Him - Exalted is He - to the method they should follow in addressing Pharaoh, meaning: go to him, call him to abandon what he is in of disbelief and tyranny, and address him with gentle speech and soft words. For gentle and soft words have the effect of breaking the intensity of anger, awakening the heart to remembrance, and making it fear the bad consequences of disbelief and tyranny."²¹

4. Al-Tabari says in his interpretation of His saying, Exalted be He: ﴿And when the ignorant address them [harshly], they say [words of] peace﴾ [Al-Furqan: 63]. 'And when the ignorant address them with what they dislike, they respond to them with good words,'²² the author of Lisan al-Arab said: 'Its meaning is safety and innocence, no good between us and you, nor evil, and it is not the peace used in greetings, because the verse is Meccan, and the Muslims were not commanded then to greet the polytheists, and say Peace upon you, so it is like a relationship of peace and there is no war there."²³

"So the words of the interpreters - may Allah have mercy on them - in all the previous examples, even if their phrases and structures differed, they carry within them the same implications and meanings 'in establishing the principle of peace,' and showing its beautiful meanings, for entering into peace is a legitimate requirement and a comprehensive

²⁰ Ibn Kathir, Tafsir al-Qur'an al-Azim, 3/288.

²¹ Tantawi, Al-Tafsir Al-Wasit, 9/108.

²² Al-Tabari, Jami' al-Bayan, 17/193.

²³ Ibn Manzur, Lisan al-Arab, 12/289.

purpose, for Islam is the religion of peace and security, its verses came to explain and establish its principles and rules.

Second Aspect: Assisting in understanding one of the meanings or possible interpretations of the text (preferring one of the possible interpretations of the Quranic text)

"In the previous requirement, we saw from the interpreters who made the purpose of mercy - along with other indicators - an aid for them in preferring one interpretation over another, and in this requirement it becomes clear that the purpose of 'peace' is also so, for some interpreters have made it an indicator in preferring between the different meanings of the Quran, and an example of this is:

When interpreting His saying, Exalted be He: ﴿O you who have believed, enter into peace completely and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy﴾ [Al-Baqarah: 208], they agreed that this call in the noble verse is a command to all believers to enter completely into peace. But they, may Allah have mercy on them, differed in the intended meaning of this (peace commanded in the verse), on many opinions²⁴, which can be summarized in two sayings: **The first saying:** that what is meant by peace is (Islam and obedience) and the meaning of the noble verse is 'enter into Islam and its laws.'

The second saying: peace is (peacefulness and reconciliation), and the intended meaning in the verse is 'abandon dispute and fighting, and incline to peace.'"

"After returning to the books of interpretation and reviewing their statements, it became clear the impact of this great purpose in their preference and selection of the second saying, which is that the meaning of peace here (is peacefulness, reconciliation, and peace), and that the saying otherwise is mere affectation and far from the wise legislator's intent in his call to peace. Tantawi says in Al-Wasit - after mentioning the disagreement: 'And the intended meaning by the word peace is peacefulness and reconciliation, and the meaning: O you who have believed, your faith obliges you among yourselves to be reconciled and not hostile, loving and not hateful, united and not divided, and it obliges you towards others who are not of your religion to make peace with them as long as they make

²⁴ See the statements in Al-Razi, Mafatih al-Ghayb, 5/226.

peace with you, for your religion did not come for war and conflict, but it came for guidance and peace, the dear strong peace that repels aggression with the like of it, and this is the apparent meaning of the verse, which the righteous interpreters adhered to."²⁵

"And among these righteous interpreters, whom Tantawi means, is Imam Al-Razi, who summarized the discussion in this matter, saying: 'And there is an issue in the verse, which is that many interpreters interpreted peace as Islam, making the verse's meaning: O you who have believed, enter into Islam, and faith is Islam, and it is known that this is not permissible. For this question, the interpreters mentioned different interpretations of this verse.'"²⁶

"And after mentioning all the opinions and interpretations in the meaning of the noble verse, he concludes that the clear and straightforward meaning, dispensing with distant interpretations, is that the verse urges Muslims to enter into peacefulness and reconciliation and that Islam was named so because it carries the spirit of peace and peacefulness. He based his opinion on this great purpose of the religion, saying: 'And the origin of this word is from submission, Allah Almighty said: ﴿When his Lord said to him, 'Submit,' he said, 'I have submitted [in Islam] to the Lord of the worlds'﴾ [Al-Baqarah: 131], and Islam was named Islam for this meaning, and the name peace prevailed for reconciliation and abandoning war.'"²⁷

"And this is also the opinion that Ibn Ashur preferred in his interpretation, saying: 'A resumption in the manner of a parenthetical comment, seizing the opportunity to call for entering into peace,...and that 'peace' is one of the names of reconciliation is undisputed among the language leaders, so it is undoubtedly the intended meaning in the verse.'"²⁸ So the previous words of the interpreters clearly reveal the impact of these great purposes in the selection of the notable imams from the multiple sayings what was in agreement with them, and correcting what was far from or not in agreement with them.

²⁵ Tantawi, *Al-Tafsir Al-Wasit*, p. 448.

²⁶ Al-Razi, *Mafatih al-Ghayb*, 5/226.

²⁷ The previous reference on the same page.

²⁸ Ibn Ashur, *Al-Tahrir wa al-Tanwir*, 2/275.

And finally, we have seen the verses of the Book of Allah Almighty, with their many texts, how they came speaking about these two great purposes (mercy and peace) throughout the Book of Allah Almighty, explicitly at times and implicitly at other times. Its texts came only to achieve these noble goals and purposes, which had a clear impact on its interpretation, the clarification of its rulings, and its meanings.

And all praise is due to Allah, Lord of the worlds.

Conclusion and Results:

- This research aimed to briefly explore the values of "mercy and peace" and to demonstrate their impact on the interpretation of Quranic texts.
- The research clarified the meaning of "mercy and peace" through the books of interpreters and language dictionaries.
- The Sharia of the Quran is a complete Sharia that combines mercy and peace.
- "Mercy and peace are two great principles of the principles of the Holy Quran."
- Mercy is a widely present Quranic term, connected to the divine attributes associated with it, indicating its breadth and inclusion in all aspects of life.
- The work of the interpreter requires understanding and interpreting Quranic texts in light of the purposes of "mercy and peace" along with other noble indicators and purposes.

And finally... I ask the Almighty for success and guidance. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions. Our last prayer is: All praise is due to Allah, Lord of the worlds.

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And may Allah's peace and blessings be upon our Prophet Muhammad and his family and companions.