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The Concept of Mercy in Fī Zilāl al-Qur'an Exegesis

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Abstract

The concept of rahmah in the Qur'ān is a term rich in meaning and highly contextual. In Tafsir Fī Zilāl al-Qur'an, Sayyid Quthb presents rahmah as a form of divine mercy and Grace that encompasses all creation, yet is specifically bestowed upon those who believe, migrate, strive in God's path, remain patient, and practice excellence (ihsan). This study adopts a qualitative approach, using library research to focus on verses containing the term rahmah. The analysis reveals that rahmah, as interpreted in this tafsir, encompasses spiritual, social, and existential dimensions and serves as a key motivation to draw closer to God through righteous deeds and sincere faith.

Keywords: Rahmah, Sayyid Quthb, Tafsir, Fī Zilāl al-Qur'an, Contextual Interpretation

Abstrak

Lafadz rahmat dalam Al-Qur'an merupakan istilah yang sarat makna dan kontekstual. Dalam Tafsir Fī Zilāl al-Qur'an, Sayyid Quthb menguraikan rahmat sebagai bentuk kasih sayang dan anugerah Allah yang mencakup seluruh makhluk, namun secara khusus diberikan kepada hamba yang beriman, berhijrah, berjihad, bersabar, dan berbuat ihsan. Kajian ini menggunakan pendekatan kualitatif dengan metode studi pustaka terhadap ayat-ayat yang mengandung lafaz rahmat. Hasil analisis menunjukkan bahwa rahmat dalam tafsir ini mencakup dimensi spiritual, sosial, dan eksistensial, serta menjadi pendorong utama untuk meraih kedekatan dengan Allah melalui amal saleh dan kesungguhan iman.

Kata Kunci: Rahmat, Sayyid Quthb, Tafsir, Fī Zilāl al-Qur'an, Kontekstualisasi

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INTRODUCTION

The Qur'ân serves as the primary source of various branches of Islamic knowledge, as it encourages human beings to engage in inquiry, research, and observation. In addition to being a sacred scripture, the Qur'ân functions as a guide that helps individuals understand the purpose of life and attain proper guidance (Shihab, 2013). As a comprehensive guide for humanity, the Qur'ân employs rich, nuanced language with multiple layers of meaning. Consequently, its messages extend beyond the literal meanings of the words themselves and offer broader interpretative possibilities. In other words, many terms found in the Qur'ân possess semantic diversity, allowing a single word to convey different meanings depending on the context in which it is understood and interpreted.

Some of the words and compositions contained in the Qur'ân have a variety of meanings even though they are concise. (Cholil, 2014) One word in the Qur'ân can accommodate about twenty meanings, and even more, and it is not found in human language. According to Muslim scholarly sources, words in Arabic have many meanings. (Setiawan, 2005) One of the words in the Qur'ân with various meanings is the word "grace." *The word of Grace* in the Qur'ân is repeated in various forms, such as *fi'il maḍī* or past verbs, *fi'il muḍāri*, which is a verb that indicates the present and future times, *fi'il amar* is a verb that indicates a command, *isim maṣḍar* is a verb that indicates an event, *isim fa'il*, which shows the party doing a work, and in the form of *isim tafḍil*, which is a form that expresses superlatives. *The word mercy* in the Qur'ân also has various meanings. Imam *Al-Suyūṭi* explained in his book entitled *Al-Itqān fī 'Ulūm Al-Qur'an* that *the word mercy* in the Qur'ân has a meaning that is not understood with only one meaning.¹¹

The concept of *raḥmah* (mercy) in the Qur'ân is not limited to compassion or affection alone; rather, it encompasses a broad range of meanings. One of these interpretations concerns the Prophet Muhammad, in which the term *raḥmah* signifies his role as a source of mercy and guidance for humanity. This meaning is reflected in several Qur'anic verses in which Allah SWT describes the Prophet as a manifestation of divine mercy bestowed upon all creation. As stated in the Word of Allah SWT:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

What it means,

*"And we did not send you (Muhammad), but to be a blessing to the whole world."
(QS. al-Anbiya': 107)*

¹ Jalaludin AL-Suyuti, *Al-Itqan Fi Ulum Al-Qur'an* (Beirut: Dar Al-Hadits, 2009), p. 90

Ibn Zayd interpreted the Prophet Muhammad as a specific manifestation of divine mercy granted to the believers. Likewise, Al-Baghawi cited the view of Ibn Abbas, who argued that the mercy embodied by the Prophet extends universally to both believers and non-believers. For believers, the Prophet represents mercy in both worldly life and the Hereafter through his guidance and the promise of salvation. For non-believers, however, his presence constitutes mercy primarily in this worldly life, while in the Hereafter they remain subject to divine accountability and punishment for their rejection of faith.²

Fundamentally, the term *rahmah* (mercy) possesses an essential meaning that remains inherently associated with the word itself. However, within the Qur'anic discourse, the meaning of *rahmah* may expand and adapt across different textual and contextual settings. As a result, its interpretation is often shaped by the specific context of the verse in which it occurs. For instance, in QS. Al-Baqarah [2]: 105, the term *rahmah* is interpreted as *al-Islām* (the religion of Islam); in QS. Al-A'rāf [7]: 57, it is understood to mean *al-maṭār* (rain); while in QS. Ṣād [38]: 9, it refers to *al-nubuwwah* (prophethood). These variations demonstrate that the semantic range of *rahmah* is context-dependent, allowing the term to convey different meanings according to the subject matter and communicative purpose of each Qur'anic passage.³

The selection of Fî Zhilâl al-Qur'ân as the primary exegetical source is based on its significant influence and comprehensive treatment of Qur'anic concepts, including *rahmah* (mercy). This commentary represents a modern exegetical approach that seeks to relate Qur'anic meanings to the social, political, and cultural conditions of contemporary society. In his interpretation, Sayyid Qutb does not confine himself to a purely textual analysis of the verses. Rather, he advances a more dynamic and contextual reading of Qur'anic teachings, with particular attention to how those teachings may be understood and applied in everyday life.

Based on the explanation of this background, two research objectives can be identified, namely: first, to understand the concept of Grace in Sayyid Qutb's interpretation of Fî Zhilâl al-Qur'an. Second, knowing the tips and tricks to get *Grace* in the *tafsir of Fî Zhilâl al-Qur'an*.

PREVIOUS STUDIES

After tracing various previous research results related to the material and object of this research, which the author has taken, research on the concept of Grace

² Rahmah, "Variasi Makna Rahmah Dalam Al-Qur'an (Studi Komparasi Tafsir Al-Tabari dan Tafsir Al-Misbah)" (Skripsi: UIN Sunan Kalijaga, 2019), p. 15.

³ Jalaluddin Al-Suyuti, *Studi Al-Qur'an Komprehensif: Membahas Al-Qur'an Secara Lengkap dan Modern* terjemahan. (Jakarta: Indiva Media Kreasi, 2008), p. 67.

according to the interpretation of *Fī Zhilāl al-Qur'an* has not been found. The previous research that discussed related themes includes:

1. First, a thesis entitled "*Lafaz Rahmah in the Qur'ân*" written by Dhira Majid, a student of the Faculty of Ushuluddin and Philosophy at Ar-Raniry State Islamic University, Banda Aceh, in 2020, examines the semantic dimensions of the term *rahmah* in the Qur'ân. The study concludes that *rahmah* should not be understood solely as compassion or benevolence. Rather, the term may convey different meanings depending on the context in which it appears. Despite these contextual variations, the study identifies a common underlying theme that unites its diverse interpretations, namely the manifestation of Allah's goodness and favor toward His creation. This divine benevolence is expressed through various forms, including Islam, rainfall, Paradise, divine pleasure, and other blessings bestowed upon humanity.
2. The thesis with the title "*The Concept of Rahmatan Li Al-'Ālamīn Perspective of Tafsir Al-Misbah and Its Implementation in Social Life in Indonesia (Study of the Interpretation of Sūrah Al-Anbiyā' Verse 107)*" was compiled by Sholihuddin, a student of the Faculty of Ushuluddin and Philosophy, State Islamic University of Sunan Ampel Surabaya in 2019. This thesis explains the mention of the Prophet Muhammad as *rahmatan li al-'ālamīn*. Mercy is the Grace of Allah, while *al-'ālamīn* is the whole of nature, including the disbelievers, plants, animals, and jinn. All of them benefited thanks to the presence of the Prophet Muhammad Saw.
3. The thesis entitled "*Variations in the Meaning of Rahmah in the Qur'ân*" by Rahmah, a student of the Faculty of Ushuluddin and Islamic Thought, Suanan Kalijaga State Islamic University, Yogyakarta, 2019. This thesis explains that the interpretations of Abu Ja'far al-Thabari in tafsir al-Thabari and of Quraish Shihab in tafsir al-Misbah both have similarities and differences in interpreting the word *rahmah*. As for the difference in Abu Ja'far al-Thabari's interpretation, in the sentence *رحمته في الله سيدخلهم* what is meant is that Allah will classify them as people who deserve affection. Meanwhile, in the interpretation of Quraish Shihab, in this sentence, Allah SWT will include them in His Grace, namely, heaven.

RESEARCH METHODS

This study adopts a library research method, a research approach that relies primarily on documentary and literature-based sources. The data are collected from various scholarly materials, including dictionaries, books, journal articles, research papers, and other relevant academic references. Through an extensive review of these sources, the study seeks to obtain and analyze information related to the

research topic. Therefore, library materials serve as the principal source of data and form the foundation for the analysis conducted in this research.⁴ Because the data source is written literature directly related to the material being studied, namely, Grace. There are two types of data sources in this study: primary and secondary.⁵

In this research, the primary data source is Tafsir Fî Zhilâl al-Qur'ân, which serves as the central object of analysis. To enrich and support the discussion, the study also draws on secondary sources, including scholarly works that provide relevant information and perspectives on the concept of *rahmah* (mercy) in the Qur'ân. The data were collected through a documentation technique, which involves gathering and examining written records and documented materials related to the research topic. This method enables the researcher to obtain relevant information from systematically preserved, closely related textual sources.

RESULTS AND DISCUSSION

Biography of Sayyid Quthb and Tafsir Fî Zhilâl Al-Qur'an

His full name is Sayyid Quthb Ibrahim asy-Syadziliy. He was born in the village of Musya near the Egyptian city of Ashiut on October 9, 1906 A.D. Just as he spent his childhood in this village, little Sayyid Quthb also received his primary education there.⁶⁶ His father, al-Hajj Quthb Ibrahim, was a member of the Nationalist party Musthafa Kamil as well as the manager of al-Liwā' Magazine, one of the magazines that flourished at the time. Young Quthb was a clever man. It is said that at a relatively young age, he memorized the Qur'ân by heart at 10.⁷ In 1920, the teenage Sayyid Quthb went to Cairo and lived in the house of his uncle, Ahmad Husayn Uthman. Through his uncle, he got to know the Al-Wafd party and the figure Abbas Mahmud al-Aqqad. In 1922, Sayyid Quthb continued his studies at the First Level Teacher Education School (SPG) and graduated in 1924. Later, he continued his education at the Dar al-Ulum Preparatory School and graduated in 1929. At the end of the same year, he was admitted to Dar al-Ulum and studied for four years. Upon graduating in the summer of 1933, Sayyid Quthb earned a bachelor's degree in Arabic language and literature.⁸⁸ After graduating from the teacher's school and obtaining a Diploma of Proficiency in basic education, he entered the preparatory

⁴ Nasarudin Baidan, *Perkembangan Tafsir Al-Qur'an di Indonesia* (Yogyakarta: Pustaka Pelajar, 1998), p. 56.

⁵ Sujarweni, W., *Metodologi Penelitian* (Jakarta: Pustaka Baru Pres. 2004), p. 97.

⁶⁶ Sayyid, Quthb, *Fi Zilalil Qur'an*, Ter. As'ad et al, Volume 12 (Jakarta: Gema Insani Press, 1992), p. 386.

⁷ Rosa, *Tafsir Kontemporer Metode dan Orientasi Modern dari para ahli dalam Menafsirkan al-Qur'an*, (Banten: Depdikbud Banten Press, 2015), p. 89.

⁸ Al-Khalidi, Shalah Abd Fatah, *Pengantar Memahami Tafsir Fi Zilalil Qur'an*, (Surakarta: Era Intermedia, 2016), p.26.

classes for Dār al-" Ulūm. In 1929, he entered Kulliyah Dār al-" Ulūm and graduated in 1933 with a Bachelor's degree. In the 40s, his attention shifted to the Qur'ân, and he studied it from a literary and critical perspective to write the book "The New Library of the Qur'ân." With diligent study of Islamic thought, he wrote several books in this field.

Sayyid Quthb was very fond of writing in newspapers and magazines. Apart from writing in daily newspapers, he also writes in magazines and weekly journals. Among his writings are prose and poetry, as well as criticism in the fields of literature, education, social issues, and politics. Sayyid Quthb's first writing was published by the daily al-Balâgh in 1922, in which he reviewed the teaching method; at that time, he was still a student at the First Level Teacher Education School.⁹

Tafsir fi zhilâlil Qur'ân was initially published in al-Muslimûn magazine from 1952 to 1954, reaching 16 juz. While just 17-18 were written during the Nasser regime. *Tafsir fi Zhilâlil Qur'ân* is a tafsir called "movement interpretation", which uses a lyrical prose style in interpreting His verses. Interpretations that seem pragmatic and repetitive give rise to universal concepts about Islam, the world, humans, and social systems. He transformed religious beliefs into revolutionary ideologies.¹⁰

Book of Tafsir fi Fī Zilāl Al-Qur'an

Tafsir Fī Zilāl al-Qur'ân, widely recognized as Sayyid Qutb's exegesis, is regarded as one of the most influential and monumental works of Qur'anic interpretation in the modern era. The commentary is distinguished by its emphasis on Islamic revival and reform movements. At the same time, its contemporary approach to interpreting Qur'anic teachings has made it a valuable source of intellectual and scholarly insight. The work was initially published in serialized form in the third edition of *Al-Muslimûn* magazine in 1952. Sayyid Qutb began by presenting his interpretation of Sūrah al-Fātiḥah, and subsequently continued with Sūrah al-Baqarah in later issues of the Magazine. This gradual publication eventually developed into the comprehensive exegetical work known as *Tafsir Fī Zilāl al-Qur'ân*.¹¹

Tafsir Fī Zilāl al-Qur'ân was authored by Sayyid Qutb Ibrahim Husayn al-Shadhili, one of the prominent Muslim thinkers of the twentieth century. The commentary is complemented by *takhrij al-ḥadīth* references and a thematic index,

⁹ Al-Khalidi, Shalah Abd Fatah, Pengantar Memahami Tafsir Fi Zilalil Qur'an, p.26

¹⁰ Abdul Mustaqim & Sahiron Syamsudin, Studi Al-Qur'an Kontemporer: Wacana baru berbagai metodologi tafsir (Yogyakarta: Tiara Wacana Yogya, 2002), p. 111

¹¹ Hidayat, Sayyid Qutb; Biografi dan Kejernihan Pemikirannya. Jakarta: Gema Insani Press, 2005.

which enhance its scholarly value and accessibility. Methodologically, Fî Zilâl al-Qur'ân is commonly categorized within the al-Adabî al-Ijtimâ'î approach to Qur'anic exegesis, which emphasizes the literary, cultural, and social dimensions in interpreting the Qur'ân. This approach enables the commentary to address contemporary issues clearly and relevantly, making it accessible to modern readers and establishing it as an important reference for understanding the meanings and messages of the Qur'ân in present-day contexts.

The Meaning of Grace

In the Qur'ân, there are at least 115 uses of the word "Grace" that refer to various concepts. While Rahmat in the KBBI dictionary means 1) compassion, mercy; 2) Gift (Allah). Etymologically, mercy consists of the letters رَحِمَ - رَحِمَ change رحمة (rahmah)¹² which is strung in a pattern (rahima-yarhamu). Imam al-Raghib, in his book *al-Mufradat fi Gharib al-Qur'an*, mentions that mercy is mercy that demands kindness to the blessed. This word is sometimes used in the meaning of *ar-Riqqat Ihsan al-Mujaradd duna ar-Riqqah* (mere kindness without mercy). For example, if the word mercy is attributed to Allah, then the meaning is none other than "mere goodness" (Asfahani, n.d).

On the other hand, if it is relied upon by humans, then the meaning in question is mere sympathy. In line with al-Asfahani, Ibn Manzur, in Arabic, mentioned that Arabs distinguish between the word 'mercy' as entrusted to the descendants of Adam and that entrusted to Allah. The word mercy that is relied upon by the descendants of Adam is *riqqat al-qolb wa 'athfih* (his meekness and mercy), while the word mercy that is relied upon by Allah is *'athfuh wa ihsanuhu wa rizquhu* (His mercy, goodness, and sustenance).¹³

Interpretation of the Verses of Mercy in Tafsir fi Zilalil Quran

In *al-Mu'jam al-Mufahras li al-Fâzhi al-Qur'ân al-Karîm*, Muhammad Fu'âd Abd 'al-Bâqiy lists the recitations of mercy, both in the form of mufrad (not *i-ifazed* with other recitations) and those that are *infazed* with the recitations of Allah, *dhamir ghaib* (mercy), *ya' mutakallim* (mercy), and *dhamir mutakallim ma'al ghair* as many as 115 recitations.¹⁴

Based on the data presented in *Al-Mu'jam al-Mufahras li Alfâz al-Qur'ân al-Karîm*, the researcher selects several Qur'anic verses containing the term *rahmah*

¹² Zakaria, A. al-H. A. I. F. bin. (n.d.). Maqayis al-Lughoh. Cairo: Dar al Fikri., p. 145.

¹³ Munawwir, W. (n.d.). Kamus al-Munawwir Indonesia – Arab. Jakarta: Pustaka Progresif, 2000.

¹⁴ Rauf, A.. "Ummatan Wasaṭan Menurut M. Quraish Shihab Dalam Tafsir Al-Misbah Dan Relevansinya Dengan Nilai-Nilai Pancasila". dalam Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis, 20(2), 223. 2019. <https://doi.org/10.14421/qh.2019.2002-06>,

for analysis. However, this study specifically focuses on the *maṣḍar* (verbal noun) form *raḥmah* (رحمة). According to 'Abd al-Bāqī (2018), this particular form appears in seven locations within the Qur'ān, namely: QS. Al-Baqarah [2]: 218, QS. Al-A'rāf [7]: 56, QS. Hūd [11]: 73, QS. Maryam [19]: 2, QS. Ar-Rūm [30]: 50, and QS. Az-Zukhruf [43]: 32 (as cited in the source). These verses constitute the primary corpus of analysis in the present study. The following section discusses the interpretation of each verse based on the perspective of *Tafsir Fī Zilāl al-Qur'ān*:

a. Al-Baqarah Verse 218

In *Tafsir Fī Zilāl al-Qur'ān*, the interpretation of QS. Al-Baqarah [2]: 218 emphasizes the phrase "those who hope for the mercy of Allah." Sayyid Qutb explains that the hope of sincere believers in Allah's mercy will never go unfulfilled. Allah is fully aware of the faith, sacrifices, migration (*hijrah*), struggles, and perseverance demonstrated by the believers who strive in His cause. Therefore, He assures them of His promise, which is ultimately realized either through victory in this world or through martyrdom in His path. According to this interpretation, both outcomes are considered manifestations of divine mercy and blessings, as each leads the believer toward Allah's pleasure and reward. Thus, the concept of *raḥmah* in this verse reflects Allah's recognition of human effort and His gracious response to the steadfast commitment of the faithful.¹⁵

b. Al-'araf Verse 56

In *Tafsir Fī Zilāl al-Qur'ān*, the interpretation of QS. Al-A'rāf [7]: 56 emphasizes that Allah's mercy is especially close to those who practice *iḥsān* (excellence in worship and conduct). Sayyid Qutb explains that these are individuals who sincerely seek Allah's pleasure and reward, worshipping Him with full awareness and devotion. They worship Allah as though they see Him, and even if they do not see Him, they remain conscious that He sees them. Thus, the concept of *raḥmah* in this verse reflects Allah's special favor and nearness to those who worship Him sincerely and perform righteous deeds.¹⁶

c. Hud Verse 73

It is explained in *the tafsir Fi Zilalil Quran* Sūrah Hud verse 73 about the mercy "(It is) the mercy of Allah and His blessings, poured out upon you, O ahlulBayt! Indeed, Allah is Most Praiseworthy and Most Merciful" the prevailing custom of something does not mean that it is an unchanging *sunnatullah*. If Allah wills it for a wisdom of His own (in this case, His mercy toward this family and His blessings promised to

¹⁵ Sayyid, Quthb, *Fi Zilalil Qur'an*, Ter. As'ad et al, Jilid 1, , p. 124.

¹⁶ Sayyid, Quthb, *Fi Zilalil Qur'an*, Ter. As'ad et al, Jilid 5 , p. 90

the believers), then something contrary to custom may occur.¹⁷

d. Maryam Verse 2

In Tafsir Fî Zilâl al-Qur'ân, the interpretation of QS. Maryam [19]: 2 describes Allah's mercy as His affection, care, and assistance toward His servant, Prophet Zakariya. Sayyid Qutb explains that this mercy was manifested when Allah responded to Zakariya's distress and his sincere desire for offspring despite his old age. Thus, the concept of rahmah in this verse reflects Allah's compassionate attention and support for His servants in times of need.¹⁸

e. Ar-rum Verse 50

In Tafsir Fî Zilâl al-Qur'ân, the interpretation of QS. Ar-Rûm [30]: 50 explains Allah's mercy through the visible signs of life and renewal found in the universe. Sayyid Qutb describes this mercy as being reflected in hearts that regain hope after despair and in barren land that becomes fertile again through rain. These observable realities demonstrate Allah's power and compassion in restoring life. Therefore, the concept of rahmah in this verse provides tangible evidence of Allah's ability to revive creation and supports the Qur'anic argument for resurrection and life in the Hereafter.¹⁹

f. Az-zukhruf Verse 32

In Tafsir Fî Zilâl al-Qur'ân, the interpretation of QS. Az-Zukhruf [43]: 32 emphasizes that Allah's mercy is entirely under His authority and wisdom. Sayyid Qutb explains that human beings have no power to determine or distribute Allah's mercy, just as they cannot independently secure their own sustenance. Allah alone apportions provision among people according to His wisdom and divine plan. Thus, the concept of rahmah in this verse reflects Allah's absolute sovereignty in granting His favors and blessings according to what He knows to be best for His creation.²⁰

g. Az-zukhruf Verse 32

It is explained in the tafsir of *Fi Zilalil Quran* Sûrah Az-zukhruf verse 32 about the blessing "... And the mercy of your Lord is better than what they have gathered." God chooses for him whom He wills, from whom He knows he is capable of carrying them. There is no connection between the two with the material possessions of worldly life. It has nothing to do with the values of this worldly life. And this worldly value in God's eyes is utterly worthless. Therefore, this world belongs to the good

¹⁷ Sayyid, Quthb, Fi Zilalil Qur'an, Ter. As'ad et al., Jilid 6., p. 78.

¹⁸ Sayyid, Quthb, Fi Zilalil Qur'an, Ter. As'ad et al, Jilid 7 , p. 89.

¹⁹ Sayyid Quthb, Tafsir Fi Zilalir Qur'an Jilid 4, p. 245.

²⁰ Sayyid, Quthb, Fi Zilalil Qur'an, Ter. As'ad et al., Jilid. 8, p. 78

and the sinners, as well as to the righteous and the ignorant. Meanwhile, Allah only gives His mercy to His chosen servants.²¹

Analysis of the Concept of Mercyi Tafsir *fī Zhilāl Al-Qur'an*

After examining the interpretations of verses on mercy in Tafsir *Fī Zilāl al-Qur'ān*, it becomes clear that *rahmah* generally refers to Allah's compassion, kindness, and benevolence toward His creation. Allah's mercy encompasses all beings, including those who do not believe, and is closely associated with His attributes as the Most Compassionate and the Most Merciful. While mercy among human beings denotes gentleness and care toward others, when attributed to Allah, it signifies His goodness, guidance, assistance, blessings, and the favor He bestows upon His servants. Based on the analysis of the verses discussed above, the various manifestations of divine mercy in Tafsir *Fī Zilāl al-Qur'ān* can be classified into several categories as follows:

a. Grace is hope and reward for believers.

In QS. Al-Baqarah [2]: 218, Allah's mercy is directed toward believers who sincerely migrate and strive in His cause with patience and perseverance. They sacrifice worldly comfort for the sake of their faith while placing their hope in Allah's mercy. According to Sayyid Qutb, Allah never leaves such hope unanswered. His mercy is manifested through the granting of victory in this life or the honor of martyrdom in His path. Both outcomes represent divine blessings and reflect Allah's love and appreciation for His devoted servants.

b. Grace as a Gift and Blessing Beyond Ordinary

Among the forms of Allah's Grace is the giving of children to Sarah, even though she is old and barren, which happened in the family of the Prophet Ibrahim AS. In the tafsir of *Fi Zhilalil Qur'ān*, Sayyid Qutb explained that this extraordinary event is a form of Grace and blessing of Allah SWT that is not bound by the laws of natural customs. This Grace is given because of the wisdom and choice of Allah SWT over the family that He glorifies. That is, when Allah SWT wills a grace, nothing can limit, not even the logic of the world can hinder His compassion.

c. Grace as Help to the Servant who is Afflicted

In QS. Maryam [19]: 2, Allah's mercy toward Prophet Zakariya is manifested through His compassion and assistance during a time of hardship. Despite his old age and the absence of offspring, Zakariya continued to place his trust in Allah through sincere prayer. According to Sayyid Qutb, this mercy was demonstrated when Allah responded to his supplication and blessed him with the birth of Prophet Yahya. This event reflects Allah's care for His servants and affirms His attributes as

²¹ Sayyid, Quthb, *Fi Zilalil Qur'an*, Ter. As'ad et al., Jilid. 8, p. 56.

the All-Hearing and Most Compassionate.

d. Grace as a sign of life and resurrection

In QS. Ar-Rûm [30]: 50, Allah's mercy is manifested through the rain that revives barren and lifeless land. According to Sayyid Qutb in *Tafsir Fî Zhilâl al-Qur'ân*, this phenomenon is a clear and observable sign of Allah's power and compassion. The revival of the earth serves as evidence of His ability to restore life, both in this world and in the Hereafter. Moreover, this manifestation of mercy provides spiritual lessons that inspire hope and strengthen faith in Allah's greatness.

e. The mercy of Allah SWT is in the form of sustenance and guidance for the chosen servants.

In QS. Az-Zukhruf [43]: 32, Allah's mercy is reflected in His wisdom in distributing sustenance and blessings among human beings. According to Sayyid Qutb, worldly provisions such as wealth, status, and livelihood are granted by Allah in accordance with His divine plan and are not determined by human preferences. Beyond material blessings, Allah's greater mercy is manifested through spiritual gifts, including prophethood, knowledge, and guidance, which are bestowed upon those whom He chooses. Therefore, this verse highlights that divine mercy encompasses both worldly and spiritual favors, with the latter holding far greater value and lasting significance.

The Groups of People Who Will Get Mercy According to Sayyid Qutbi *Tafsir fî Zhilâl Al-Qur'an*

Based on the interpretation of the verses above, it is known that several groups will receive Grace, including:

a. Believers

Allah's mercy is a certain promise for those who sincerely believe and remain steadfast in their faith. According to *Tafsir Fî Zhilâl al-Qur'ân*, believers who obey Allah and His Messenger, maintain piety, perform righteous deeds, and uphold their faith are worthy of receiving His mercy. Such individuals place their hope in Allah with confidence, knowing that He will not disappoint those who strive to fulfill His commands. Therefore, divine mercy is closely linked to faith, obedience, and righteous conduct, which serve as the means through which believers attain Allah's Grace and affection.

b. People who migrate in the path of Allah SWT

Those who migrate (perform hijrah) in the cause of Allah are among the servants who are promised His mercy and blessings. Hijrah reflects sincere faith, obedience, and a willingness to sacrifice for the sake of Allah. It represents a transformation from wrongdoing to righteousness, as individuals strive to abandon sinful behavior and draw closer to Allah in pursuit of His pleasure. According to the

perspective of Tafsir *Fī Zilāl al-Qur'ān*, such commitment and dedication are highly valued by Allah. Therefore, hijrah becomes a means through which believers attain divine goodness, guidance, and mercy.

c. A person who does jihad in the path of Allah SWT

Jihad represents a sincere and dedicated struggle undertaken in the cause of Allah. It reflects a believer's commitment to upholding faith and pursuing righteousness through sacrifice and perseverance. Those who strive in the path of Allah are willing to devote their wealth, energy, and even their lives as an expression of their sincerity and steadfast belief. Therefore, jihad serves as evidence of genuine faith, demonstrating a believer's devotion, loyalty, and willingness to sacrifice for Allah's pleasure.

d. A person who is patient in the path of Allah SWT

Patience (*ṣabr*) is a reflection of a believer's obedience and submission to the will of Allah. It is one of the most noble virtues encouraged in Islam and is highly valued by Allah. Through patience, believers remain steadfast in facing trials, difficulties, and challenges while maintaining their faith and trust in Allah. As a result, those who practice patience are promised Allah's mercy, blessings, and rewards, leading to success and well-being in both this world and the Hereafter.

e. A good person (Muhsin)

A person who is *ihsan* will get mercy from Allah SWT, because *ihsan* is the peak of the highest moral worship, which is the ideal of all His servants. *Ihsan* encourages His servants to worship as if they see Him, to improve the quality of their worship, and to draw closer to Him.

f. A person who prays diligently

Sincere supplication offered by obedient servants is a means of attaining Allah's mercy. Prayer serves as an essential act of worship through which believers express their dependence on Allah and strengthen their relationship with Him. According to the teachings reflected in Tafsir *Fī Zilāl al-Qur'ān*, obedience and devotion to Allah open the door to His Grace and blessings. Consequently, those who sincerely turn to Allah in prayer while maintaining righteousness and faith are more likely to receive His mercy and to have their supplications answered.

Tips for Getting Mercy According to Sayyid Qutb in Tafsir *fī Zhilāl Al-Qur'an*

The following are tips for a servant to get the mercy of Allah SWT, according to Sayyid Qutb in *Tafsir Fī Zhilāl al-Qur'ān*, based on the interpretation of the verses that the author has mentioned above:

a. Faith

Faith (īmān) is a firm conviction in Allah, His Messenger, and His divine guidance. According to Sayyid Qutb, faith constitutes the primary foundation for attaining Allah's mercy and pleasure. A heart strengthened by faith motivates believers to remain committed to the path of Allah despite difficulties and challenges. It guides their actions, shapes their character, and inspires obedience to His commands. Therefore, faith serves as the essential prerequisite for the acceptance of righteous deeds and the attainment of Allah's Grace and mercy.

b. Hijrah

Hijrah is not merely a physical migration from one place to another, but also a spiritual and moral transformation toward a life that is more pleasing to Allah. It involves abandoning sinful environments and harmful behaviors in favor of righteousness and obedience. Sayyid Qutb emphasizes that hijrah represents a significant sacrifice made for the sake of truth and faith. Therefore, those who choose Allah over worldly interests through such commitment are worthy of receiving His mercy, guidance, and blessings.

c. Jihad

Jihad, in this context, is understood broadly to encompass physical, intellectual, and spiritual efforts undertaken in the cause of Allah. It may take the form of defending the faith, engaging in da'wah, seeking beneficial knowledge, or striving against one's own desires and weaknesses. According to Sayyid Qutb, jihad reflects a believer's sincerity and determination in upholding Islam's teachings. Therefore, those who strive earnestly in the path of Allah are promised His mercy, guidance, and reward as a manifestation of His Grace toward His devoted servants.

d. Patience

Patience (ṣabr) refers to the steadfastness of the heart in facing trials, hardships, and challenges encountered in the pursuit of faith, hijrah, and jihad. Those who are patient remain committed to obedience and do not lose hope when confronted with difficulties. According to Sayyid Qutb, patience reflects spiritual strength and maturity, enabling believers to persevere in the path of Allah despite various obstacles. Therefore, patience is regarded as one of the essential qualities that lead to the attainment of Allah's mercy and blessings.

e. Courtesy

Allah's mercy is especially near to those who practice iḥsān (excellence in worship and conduct). The muḥsinīn are those who worship Allah with deep awareness, as though they see Him, while firmly believing that He always sees them. This level of spiritual consciousness reflects sincerity, devotion, and strong faith. According to Sayyid Qutb, such qualities make believers deserving of Allah's mercy,

as they strive to perfect their worship and maintain a close relationship with their Lord.

f. Pray with fear and hope.

Supplication accompanied by both fear and hope reflects a balanced spiritual attitude in Islam. Fear of Allah's punishment encourages believers to avoid sin and remain mindful of their responsibilities, while hope in His mercy motivates them to persist in righteous deeds and sincere worship. According to Sayyid Qutb, the combination of these two feelings nurtures humility and devotion before Allah. As a result, prayer becomes a genuine expression of servitude, trust, and confidence in Allah's compassion and mercy.

g. Taqwa

The righteous (*muttaqūn*) are those who consistently protect themselves from sin by obeying Allah's commands and avoiding His prohibitions. Their piety is reflected in their commitment to living according to divine guidance and maintaining consciousness of Allah in all aspects of life. According to Sayyid Qutb, such devotion makes them worthy of receiving Allah's mercy, blessings, and affection. Therefore, piety serves as an important means through which believers attain Allah's Grace and closeness.

h. Amal Sholeh

Those who do good deeds are those who consistently do righteous deeds sincerely, both in worshipping Allah SWT and doing good to others, so that it reflects commitment and care in daily life.

CONCLUSION

In Tafsir Fī Zilāl al-Qur'ān, Sayyid Qutb understands *rahmah* (mercy) as the vast expression of Allah's love, compassion, and blessings bestowed upon all of His creation. Nevertheless, the highest form of divine mercy is reserved for those who sincerely devote themselves to Allah through faith, hijrah, jihad, patience, piety, *ihsān*, and sincere supplication. These qualities reflect genuine obedience and commitment to Allah, making believers worthy of receiving His special favor, guidance, and eternal reward.

Sayyid Qutb explains that Allah's mercy may be manifested in various forms, including assistance, blessings, victory, guidance, and inner peace. Divine mercy can also appear in ways that surpass human expectations and transcend ordinary natural processes, demonstrating Allah's absolute power and wisdom. In Tafsir Fī Zilāl al-Qur'ān, mercy is therefore understood not merely as an abstract concept, but as a tangible reality experienced in human life. It is attained through sincere faith, obedience, and righteous deeds, which draw believers closer to Allah and His abundant Grace.

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