

## Lafaz Rahmah in the Quran

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### Abstract

*In understanding the verses of the Quran, a comprehensive understanding is needed by looking at the interpretations of the scholars. In general, each expression has its own meaning. However, lafaz rahmah in the Quran has several sides of meaning. This will be a problem for the reader if the meaning is not explained properly. Thus the question arises of how to interpret lafaz rahmah in the Quran. It aims to describe the meaning of rahmah in the Quran based on its context by looking at the interpretation of scholars. The method used in this study is the maudū'i (thematic) method by collecting verses related to lafaz rahmah. The author uses a type of library research, namely by collecting library data and using descriptive analysis techniques on library materials. The results of the study concluded that lafaz rahmah in the Quran has a variety of meanings, according to the context of different verses, including: rahmah has the meaning of Islam, faith, heaven, rain, enjoyment, prophethood, the Quran, sustenance, help and victory, freedom from disaster, compassion, leniency, forgiveness, protection, 'Isa bin Maryam, Prophet Muhammad SAW, and taufik.*

### Keywords

lafaz rahmah; rahmah; Alquran



## I. Introduction

One of the miracles of the Qur'an is reflected in its language style which contains many meanings. Some of the pronunciations and arrangements contained in the Qur'an have a variety of meanings even though the pronunciations are concise. One word in the Qur'an can contain about twenty sides of meaning or even more and this is not found in human language. Vocabulary in Arabic according to Muslim scholarly sources has many meanings. That is, one word in the Koran has many different purposes or purposes. In one verse, the same word can be used for something that means A, but in another verse the purpose and meaning changes to B. Then in another verse it can mean C, D, E and so on.

One of the discussions of the scholars regarding the meaning of the vocabulary contained in the Qur'an is the study of al-wujūh wa al-naẓāir. Al-Wujūh is one word that has a variety of meanings. Meanwhile, al-na'air is a variety of pronunciations that have one meaning, although they can contain different impressions and emphases from each of these words. Al-Wujūh wa al-naẓāir is a linguistic-style commentary study, this study has emerged since the time of the Prophet Muhammad and was so thick during the reign of the Abbasids. Classical and contemporary scholars have paid attention to the study of the science of al-wujūh wa al-naẓāir, this can be seen from their works. The rule of al-wujūh wa al-al-naẓāir is a study that is very much needed for Qur'an researchers. This study is the key to finding the meaning of the vocabularies contained in the Qur'an. The commentators will not be able to understand the verses of the Qur'an correctly if they only see the meaning of a word on one side only.

One of the words included in the study of al-wujūh wa al-nazhāir is the lafa rahmah. Basically, lafaz rahmah has a meaning that remains attached to it. However, in the Qur'an when lafaz rahmah enters a sentence to indicate a certain context, then the lafa develops meaning according to the context of the conversation. For example in QS. Al-Baqarah [2]: 105 lafaz rahmah in this verse is defined as Al-Islām/Islam, in QS. Al-A'raf [7]: 57 means al-matār/rain, while in QS. Shaad [38]: 9 means al-nubūwah/prophecy. The meaning can be different because the context of the conversation is different. Because of that, the author feels the need to conduct further research on the meaning of lafaz rahmah contained in the verses of the Qur'an in accordance with the context of the conversation which was studied according to the commentators by using the al-wujūh wa al-nazāir approach to find out a comprehensive picture of the meaning of lafaz rahmah in the Qur'an. With the aim of describing the meaning of rahmah in the Qur'an based on its context.

## II. Review of Literature

### 2.1. The concept of Al-Wujuh wa Al-Nazair

Linguistically, the word al-wujūh is the plural form of the word al-wajhun which means face, facet, side, or direction. Sometimes the word al-wajhun is spoken to mean the intent or purpose. Al-Wujūh can also mean wajh al-nahar (early afternoon) and wajh al-dahr which means the beginning of the year. In the Al-Munjīd dictionary the word al-wujūh is defined by something that is visible from it, such as the head, eyes, mouth and nose, or it can also mean something received such as heart, face or various things. According to Ahmad Sarwat al-wujūh can mean the face or something that is the goal or intended.

While the definition of al-wujūh in terms according to experts is:

According to Al-Zarkasyi contained in the book Al-Burhān fī 'Ulūm Qur'an lafaz al-wujūh is:

اللفظ المشترك الذي ل ان

“Different words (mustarak) used in several meanings.”

Muhammad Ibn 'Alawi Al-Maliki mentions that one of the lafa that includes al-wujūh is lafa (□) ummah. Quraish Shihab stated that the word ummah is repeated in the Qur'an fifty-two times. Then he continued that Al-Husayn bin Muhammad Al-Damaghany who lived in the 11th century H said there were nine meanings for the lafaz, including: group, monotheism, a long time, people, leaders, past generations, Muslims, people disbelievers, and all mankind.

Etymologically in the Mufradāt Qur'anic dictionary by Raghīb Al-Ashfahani that lafaz al-nazāir has the same meaning. The origin of the word is (الاطر) al-manazir which has the meaning as if each one sees and produces a similar vision. According to Ibn Al-Manthur al-Nazāir is:

ال الشبه الأشكال الأخلاق الأفعال الأقوال

“Similarity and resemblance in form, behavior, deed or word.”

Lafa al-nazāir in terms according to the scholars are:

According to Al-Zarkasyi lafaz al-nazāir means:

اللفظ المتواطئة

"Lafaz-lafaz that coincide in meaning."

According to Al-Suyūṭi quoted by Muhammad Ibn 'Alawī Al-Maliki that lafaẓ al-naẓāir is a word that corresponds or is comparable. One word with other words have something in common. According to Muhammad Chirzin al-naẓāir lafa is a variety of lafa that has the same meaning even though it is used in various places. Meanwhile, according to Quraish Shihab, al-naẓāir is a different word, but uses the same meaning. According to Syukrani Ahmad al-Naẓāir is lafa which has the same meaning between one editor and another. With the explanation of the opinions of the scholars above regarding the definition of lafaẓ al-naẓāir, it can be concluded that the lafa al-naẓāir is a lafa that has one meaning in different pronunciations.

The following is an example of the lafaẓ al-naẓāir contained in the Qur'an, among others, those proposed by the Shia commentator, Al-Ṭabaṭaba'i (1321-1402 H), in his commentary entitled Al-Mizan. Also by Muhammad Hasbi Al-Shiddieqy in his book entitled Sciences of the Qur'an suggests the difference in meaning (ط) shirāth, (ل) stable and (□) tharīq. It can be seen that the three words are different in terms of the form of the word but have the same meaning, namely road. When examined further, differences will emerge between the three words. The conclusion put forward is that shirāth means a broad road that leads to goodness, justice, and rights. While the sabīl proposed by Muhammad Hasbi Al-Shiddieqy is used for good, but it can also be used for evil. While tharīq rarely shows kindness, unless given the nature of idafah. It is also explained that the lafa shirāth form only has one form, and does not have a plural form. This is of course different from the lafaẓ sabīl, which is small streets and the word has many forms. In addition, there is sabīl which means good and sabl which means bad.

With the above explanation regarding the definitions of al-wujūh and al-naẓāir both in terms of language and terms, it can be concluded that al-wujūh is related to differences in meaning, while al-naẓāir is related to differences in pronunciation. As the opinion of the scholars who say that al-naẓāir in lafaẓ, while al-wujūh on meaning.

## 2.2. Definition of Lafa Rahmah Etymologically

Lafa (□) rahmah is a maṣar (infinitive) form of the root word (رَحِمَ - يَرْحَمُ - رَحْمَةً) rahima, yarhamu, rahmah. This lafa comes from three letters, namely (ر-ح-م) ra-ha-ma which basically shows the meaning of generosity or compassion for someone; feel sorry for, want to comfort or please others. From these letters there are various forms of other invented words such as (رَحِمَ) rahima which means brotherhood or kinship, (يَرْحَمُ) yarhamu who will or are loving, (ارْحَمْ) irham which means have mercy, (أَرْحَمَ) arham which means very loving, (رَحِيمَ) rahīm which means Most Merciful, (رَحْمَنَ) rahman which means Most Merciful and (مَرْحَمَةً) Marhamah which means generosity or affection.

Etymologically, Rahmah means love, generosity, and desire for kindness and forgiveness. In the Big Indonesian Dictionary, lafaẓ rahmah means compassion; mercy; and God's blessings. In the scientific dictionary, rahmah means gifts, gifts, and love, both those that are visible on the surface and those that are felt. In Atabik Ali's Contemporary Dictionary it is stated that rahmah means mercy and compassion. Meanwhile, according to Ibrahim

Madhkur in the Al-Mu'jam Al-Washi dictionary that mercy means (خير و نعمة) khair wa nikmah, namely goodness and enjoyment. In Tafsir Al-Qur'an Al-Majīd, by Malik Ghulam Farid quoted by Dawan Rahardjo in his book Encyclopedia of the Qur'an that rahmah itself means gentleness, ihsan or virtue.

In the Al-Mufradhāt fī Gharīb Alqur'ān dictionary, lafaẓ rahmah contains two meanings, namely: tenderness or compassion and kindness. When lafaẓ rahmah is juxtaposed or made

into the nature of God, then the meaning is goodness, mercy and grace that comes from God alone. Meanwhile, when Rahmah is juxtaposed with other than Allah, it means tenderness. In Al-'Arabi's Lisan Dictionary quoted by Alif Hendra Hidayatullah that the Arabs distinguish the meaning of rahmah which is based on Allah and which is based on humans. According to him, mercy that is leaning on God means His goodness, mercy, and sustenance, while mercy that is leaning on humans means tenderness and compassion. The meaning is similar to that stated by Al-Raghib Al-Aṣḥani. According to Shaykh Abu Al-Qasim Al-Husayn Al-Raghib Al-Aṣḥani in the Al-Mufradāt f Al-Gharīb Qur'anic Dictionary as quoted by Muhammad 'Ali in The Holy Quran, that lafaz rahmah means tenderness of heart that requires doing good to others. who is blessed. The meaning of rahmah also contains connotations that lead to "riqqah taqtadli al-ihsān ila al-marhum" namely feelings of affection that encourage someone to give kindness to those who are loved.

The opposite of rahmah is laknat, which means punishment, not giving or no kindness. Rahmah can also be said with grace, as the pronunciation of the word ummah to the ummah. This is due to the influence of the Persian pronunciation into Indonesian.

From several definitions put forward by experts, it can be concluded that the meaning of mercy always indicates something good. Rahmah can mean tenderness when compared to humans. While mercy is juxtaposed with Allah, it means goodness that comes from Allah alone.

### III. Discussion

#### 3.1. Lafa Rahmah Based on the Context in the Interpretation of the Mufasir

##### a. Al-Islam/Islam

##### Al-Baqarah [2]: 105

مِّن رَّبِّكُمْ ۖ وَاللَّهُ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

The disbelievers of the people of the Book and the polytheists do not wish to have anything good sent down to you from your Lord. and Allah determines whom He wills (to be given) His mercy and Allah has great bounty.

*Lafa (رَحْمَةً)* Rahmah in the verse above is understood by some scholars with the meaning of Islam. Sayyid Qutub understands this verse with Islam because the context of this verse speaks of the envy and hatred of the People of the Book and the polytheists for the message brought by the Prophet Muhammad. They hold grudges and malice towards the Prophet Muhammad and the Muslims so that they do not want the Muslims to get goodness from Allah. Allah gave mercy to the believers in the form of Islam by sending down the Qur'an to them, covering them with these blessings, and assigning them to carry out the mandate of this creed which is the greatest mandate in the universe.

##### b. Al-Iman/ Confidence

##### QS. Hud [11]: 28

كَمْ قَالِ يَاقَوْمِ آرَءَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَاتَّبَعِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمْوهَا وَأَنْتُمْ لَهَا كِرهُونَ

Noah said: "O my people, what do you think, if I had clear evidence from my Lord, and He gave me mercy from His side, but mercy was disguised for you. Would We force you to accept it, even though you do not like it?"

*Lafa Rahmah* in the verse above is understood by some scholars with the meaning of faith. The naming of Rahmah with faith is because the context of this verse speaks of the reluctance of Noah's people to believe in what Noah called for. They do not believe it because the one who calls them is only an ordinary human being. In this verse they are also given a choice between believing and rejecting it. Because matters of faith cannot be forced. Sayyid Qutub in his commentary describes that this verse describes the relationship between the noble apostles and their god who was given the grace of faith to believe in the existence of God. The real proofs they find in themselves are true prophethood, taufik, and wisdom. They also believe in their hearts with absolute certainty in the existence of God with a belief that is not overwhelmed by the slightest doubt. However, the grace that is given cannot be forced on those who do not want to receive it. So they are faced with a choice between accepting the grace and believing in it or rejecting it.

### c. Al-Jannah/Heaven

**Al-Imran [3]: 107**

وَجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ وَأَمَّا الَّذِينَ ابْيَضَّتْ

As for those whose faces are white, then they are in the mercy of Allah (heaven); they stay in it.

The verse above talks about the group of people who are resurrected with radiant white faces as a result of doing God's commandment to carry out good and bad deeds and not to do divisions as was done by the previous people. Those in the world will get pleasure and in the Hereafter will be entered into His paradise with full comfort. They stay in it forever and don't want to find somewhere else to move from it.

### d. Al-Maṭar/ Rain

**QS. Al-Furqan [25]: 48**

طَهُورًا مَاءَ السَّمَاءِ مِنْ وَأَنْزَلْنَا رَحْمَةً يَدَيَّ بَيْنَ بُشْرًا الرِّيحِ أَرْسَلَ الَّذِي وَهُوَ

It is He Who blows the wind (as) the bearer of glad tidings near before the arrival of His mercy (rain), and We send down from the sky very clean water.

Quraish Shihab in his commentary explains that lafaz rahmah in this verse means rain, as well as in Tafsir fi ilalil Qurān, Tafsir Ibn Katsr, Tafsir Jalālain and Tafsir Al-Azhar. Continued in Tafsir fi ilalil Qurān that life on this earth comes directly from rainwater. God's grace in the form of rain is marked by the arrival of clouds. The sentence above also shows that the grace in the form of rain comes from Allah alone and it is Allah who is able to send this grace down to His servants. Allah's grace in the form of rain is a testament to His love and compassion for all His creatures in general. Therefore, mercy here is shown to all His creatures without exception. In this verse Allah also uses the word (أَل) riyāh which is in the plural form to show that the wind that brings God's mercy is rain.



**e. Al-Ni'mah/ Enjoyment**

**QS. Maryam [19]: 2**

اٰیْزَکَّرْ عَبْدَهٗ رَبِّکَ رَحْمَتِ ذِکْرُ

(What is recited is) an explanation of the mercy of your Lord to His servant, Zakaria.

This verse begins with the story of the Prophet Zakariya (as) who prayed to Allah with full submission and a very soft voice. He prays to His Lord far from human sight and hearing. Prophet Zakariya (as) complained to his Lord when he was weak (because of old age) to ask for a son who would inherit him. According to Quraish Shihab in his interpretation that the intended heir is not inheriting property, but knowledge. Then Allah gave good news with the birth of a son named Yahya (as) and reported that it was an easy matter for Allah (swt).

**f. Al-Nubuwwah/ Prophetic**

**QS. Shad [38]: 9**

اَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

"Or do they have the treasury of the mercy of your Lord, the Mighty, the Most Giver."

*Lafa* Rahmah in the verse above is understood by some scholars with the meaning of al-nubuwwah, namely prophethood. In Tafsir Al-Misbah it is explained that the above verse is an answer that contains criticism of the polytheists who object to the appointment of the Prophet Muhammad as an apostle. They are polytheists who deny Allah's revelation that was revealed to the Prophet Muhammad. They wondered why the Prophet Muhammad was chosen to be an apostle, while he did not have a position, wealth and noble position. In this verse Allah refutes their statement by asking them "Do they have the treasures of Allah's mercy?" So that they can choose who deserves the grace, namely al-nubuwwah, namely prophethood.

**g. Al-Qur'an**

**QS. Yunus [10]: 58**

قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهِ فَبِذٰلِكَ فَلْيَفْرَحُوْا هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ .

Say: "By the bounty of Allah and His mercy, let them rejoice. The bounty of Allah and His mercy is better than what they collect".

Sayyid Qutub explains in his interpretation the meaning of mercy in this verse is the Qur'an. The context of the conversation is aimed at all humans. Allah informs them that Allah has sent down His bounty and mercy. Gifts in the form of lessons and graces in the form of healing drugs for diseases that are in the heart, as well as guidance for them. The mercy that Allah gives to believers is not in the form of wealth, camels and wealth. However, in the form of the Koran, a cure for all diseases that is in their hearts, as well as instructions. The Qur'an came to pour out medicine, healing, confidence, peace, and salvation with faith. This is the grace referred to in this verse. With the bounty that Allah has bestowed upon His servants, and with the Qur'an that has been given, let them rejoice. This is the only thing to be proud of, not with the wealth and riches of worldly life. That is the highest joy that can pacify the soul from the bonds of worldly covetousness and perishable riches.

#### h. Al-Rizq/Sustenance

QS. Al-Isra' [17]: 100

قَتُّورًا الْإِنْسَانُ وَكَانَ الْإِنْفَاقُ حَشِيَّةً لِّأَمْسِكْتُمْ إِذَا رَبِّي رَحْمَةً حَزَّابِينَ تَمْلِكُونَ نَشْتُمْ لَوْ قُلْنَا

Say: "If you had mastered the treasury of the mercy of my Lord, you would have kept it, for fear of spending it." And man is very stingy.

*Lafa Rahmah* in the verse above is understood by some scholars to mean al-rizq/sustenance. The naming of Rahmah with sustenance is due to the context of the verse that talks about people who like to propose strange requests (in the form of luxurious houses, date palms and grapes, springs that spring), they are very stingy and stingy. Even if the storehouses of Allah's mercy in the form of sustenance had been bestowed upon them, surely they would have withheld these treasures for fear that they would disappear. Meanwhile, Allah's mercy (sustenance) will not run out and decrease in the slightest. That is the highest description of miserliness. Verily, the mercy of Allah covers all things. No worries about disappearing or diminishing. However, Abbas and Qatadah said qatur means very stingy, meaning that if they had a part in exercising Allah's power, they would not give anything to humans even if it was only a little.

#### i. Al-Nasr wa Al-Fath/ help and victory

QS. Al-Ahzab [33]: 17

Say: "Who can protect you from (destiny) Allah if He wills calamity upon you or wills mercy for you?" and the hypocrites do not find for them a protector and helper other than Allah. Meaning of lafa Rahmah according to several commentators has been presented briefly above with the same meaning and context. The meaning of rahmah above means al-nasr wa al-fath, namely the help and victory that Allah gives to His servants who are not afraid in war. Meanwhile, if referring to the interpretation of Jalālain lafaz rahmah in this verse means goodness. *Al-nasr wa al-fath* is one of the goodness that comes from God to people who are firm in carrying out the Shari'a.

#### j. Al-'Afiyah/ Freedom from disaster

QS. Al-Zumar [39]: 38

قُلْنَا لِلَّهِ ۖ قُلْنَا أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادْنَاهُمْ مِّنْ حَلَقِ السَّمَوَاتِ وَالْأَرْضِ لِيَسْبِيَ أَرَادَنِي اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرَّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۖ قُلْنَا دَلِيلُ اللَّهِ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

And indeed if you ask them: "Who created the heavens and the earth?", they will surely say: "Allah". Say: "Then explain to me about what you call on besides Allah, if Allah wants to bring harm to me, can your idols remove the harm, or if Allah wants to have mercy on me, can they withhold His mercy? Say: "Allah is sufficient for me", to Him shall those who surrender.

The use of the word (مرض) dhurrihi/His harm and the word rahmatihī/His mercy in the verse above which both explicitly attribute to Allah, to imply that harm and mercy originate from Allah and no one can prevent it. Mustafa Al-Maraghi understands that lafaz rahmah in this verse means to reject danger because the opposite of mudhrat is to reject danger in the form of God's grace given to whom he wants. It is not the idols and idols that bring down harm and also give mercy. Meanwhile, according to Al-Qur'ubi in his interpretation, Rahmah in this verse can mean the blessings and health that Allah has given.

#### k. Prophet Muhammad SAW

QS. Al-Anbiya' [21]: 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent you, but to be a mercy for the worlds."

The above verse talks about the purpose of sending the Prophet Muhammad as a mercy to all nature. According to Quraish Shihab, the editorial in the verse above is very short, but contains a very broad meaning. The verse above only consists of five words and twenty-five letters including the connecting letter which is located at the beginning of the verse. This verse mentions four main things, namely: First, the messenger/messenger of Allah, namely the Prophet Muhammad. Second, who sent him is Allah. Third, who was sent to them (al-'ālamīn). Fourth, the treatise is Rahmah which is very large in nature as understood from the nakirah/indefinitive form of the word. In addition, by describing the scope of the target in all times and places.

#### l. Al-Taufiq (Help)

QS. Al-Nisa' [4]: 83

وَلِوَالِي الْأَمْرِ مِنْهُمْ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ إِلَّا قَلِيلًا لَّعِلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۖ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ

And when news comes to them about security or fear, they broadcast it. and if they leave it to the Apostle and Ulil Amri among them, surely those who want to know the truth (will be able to) know it from them (Rasul and Ulil Amri). Were it not for the grace and mercy of Allah upon you, you would have followed the devil, except for a few (of you).

*Lafa* in the verse above is understood by some scholars with the meaning of al-taufiq, namely the help of Allah given to the believers. The verse above describes in general the Islamic troops who do not know about attitudes in disseminating information that can have fatal consequences for themselves and other Muslims. Allah revealed the above verse to point the Muslims to the right path and give teachings. So when they hear a news that is not certain the truth then ask their leaders who believe before spreading it. This is to find out the nature of the truth of news. So they can take the right attitude in disseminating it or keeping it quiet. Then Allah explained in the passage of the verse above that if it were not for the grace and mercy of Allah which was revealed to them, they would have followed Satan, the hypocrites, except for a few.

### IV. Conclusion

Based on the research above, it is known that the meaning of lafaz rahmah in the Qur'an is very broad. Researchers found 17 meanings of mercy contained in the Qur'an according to the context by looking at the interpretation of the exegetes, including: Rahmah means al-din/Islam, al-iman/faith, al-jannah/heaven, al-matar/rain, al-ni'mah/pleasure, al-nubuwwah/prophecy, the Koran, al-rizq/sustenance, al-nasr wa al-fath / help and victory, rahmah means al-'afiyah / freedom from disaster, al-mawaddah / compassion and love, al-sa'ah / relief, al-maghfirah / forgiveness, al-ishmah / protection, Prophet Isa (as), Prophet Muhammad SAW, and al-taufiq/help.

In general, each expression has its own meaning as rahmah is understood with the meaning of love and kindness. However, lafaz rahmah can have other meanings if it is



mentioned in a certain context. The difference can be found a common thread that connects it that these meanings are the goodness of Allah to His creatures. Allah gives all goodness to humans in the form of Islam, rain, heaven, enjoyment and others. Lafa This rahmah is one of the proofs of the high level of Fashah and Balagah in the Qur'an where one word can contain several meanings, and this is not found in human language.

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