



Study of the Word Rahmah in the Context of Giving Grace to Prophets and Apostles

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Abstract. Arabic is a very unique language among the languages in the world, but between the Arabic used by humans it is very different from the language used by the Qur'an, because the language of the Qur'an comes from the Divine Language so that its literary value is very high when compared to the language used by humans. And many words in the Qur'an are very interesting to study. Among them is, said رَحْمَةً (rahmah). In the Qur'an there are 114 words رَحْمَةً (rahmah). In this research, the writer will look at the mercy bestowed on the Prophet and Apostle, because the grace given to the Prophet and Apostle is not the same, so it is very interesting to study. It is a method of *maudhu'i* to find solutions to problems by collecting verses related to the topic. From the results of the research, it was found that the blessings bestowed on the Prophets and Messengers were different and in different contexts and not all Prophets and Apostles received Allah's grace. Among those who received these gifts were: Prophet Muhammad, Zakarya, Zulkifli, Musa, Shuaib, Ayub, Yusuf, Ismail, Lut, Saleh, and Hud and if classified again the Prophet Muhammad was given more grace than the others where the Prophet Muhammad, was given grace starting from birth, before the apostleship and after the apostleship.

Keyword: Study, Rahmah, Grace, Prophet and Apostle

Abstrak. Bahasa Arab adalah Bahasa yang sangat unik diantara Bahasa-bahasa yang ada di dunia, namun antara Bahasa Arab yang digunakan oleh manusia sanagatlah berbeda dengan Bahasa yang digunakan al-Qur'an, karena Bahasa al-Qur'an berasal dari Bahasa Ilahi sehingga nilai sastranya sangat tinggi bila dibandingkan dengan Bahasa yang digunakan oleh manusia. Dan banyak kata dalam al-Qur'an yang sangat menarik untuk dikaji. Diantaranya adalah, kata رَحْمَةً rahmah. Dalam al-Qur'an ditemukan sebanyak 114 kata رَحْمَةً rahmah. Pada penelitian ini penulis akan melihat dari sisi rahmat yang dianugerahkan kepada Nabi dan Rasul, karena rahmat yang diberikan kepada Nabi dan Rasul tidak lah sama sehingga sangat menarik untuk dikaji. Adapun metode yang penulis gunakan dalam penelitian ini adalah metode *Maudhu'i*, dimana metode *maudhu'i* adalah metode yang berusaha mencari pemecahan masalah dengan mengumpulkan ayat-ayat yang terkait dengan topik. Dari hasil penelitian didapatlah bahwa rahmat yang dianugerahkan kepada Nabi dan Rasul berbeda-beda dan dalam konteks yang berbeda-beda pula dan tidak semua Nabi dan Rasul mendapatkan anugerah Allah diantara yang memperoleh anugerah tersebut adalah: Nabi Muhammad, @copyright: Iril Admizal

Zakarya, zulkifli, musa, Syuaib, Ayub, Yusuf, Ismail, Luth, Shaleh, dan Hud dan jika diklasifikasikan lagi Nabi Muhammad diberi dianugerahi rahmat lebih dibandingkan yang lainnya dimana Nabi Muhammad, diberi rahmat mulai dari lahir, sebelum kerasulan dan setelah kerasulan.

Kata kunci: *Studi, Rahmah, Anugerah, Nabi dan Rasul*

INTRODUCTION

Arabic is a language that has its own uniqueness when compared to other languages used in the world. The uniqueness can be seen from the richness of the language. Among the wealth that exists is, which is able to cover all the meanings of the language that exists apart from Arabic, then also on the wealth of vocabulary and synonyms in addition to the way of pronunciation.

Even though the language used by the Qur'an is Arabic, it has more or less a difference. Because the language of the Qur'an is different from the language of the Prophet Muhammad's people, namely Arabic, so it is very beautiful when viewed from its literary values. There is no human being who can match the literary values contained in the Qur'an, this is also revealed by Allah in the Qur'an itself, namely, *surah al-Baqarah*(2): 23 in this surah Allah challenges people both individually and in groups who intend to compete with the contents of the Qur'an, in the next verse Allah states that no one can compete with him and the reality is that no one is able to compete with him.

There are a lot of very interesting words to dig up in the Qur'an, one of which can be studied is about Allah's grace bestowed on The Prophets and Apostles because of the many forms of Allah's grace given to the Prophets and Messengers. And the gift of grace is in different contexts according to the conditions of the time and place where the Prophets and Messengers were sent.

In the context of the gift of grace bestowed by Allah on Prophet and Apostle, not all Prophets and Apostles are given grace, only a few prophets are given grace. So that the gift of grace to them indicates that there is a special feature in them.

Departing from the problems above, this study aims to provide a comprehensive explanation of the use of the Qur'an as Allah's grace bestowed upon the Prophets and Messengers. For the direction of this research the author uses the *maudhu'i* interpretation method, in which the *maudhu'i* method is a method by collecting several verses of the Koran

related to the discussion based on the history of their descent, then explaining in depth the content of the verses to be discussed, the researcher correlated the verses discussed as a form of the *maudhu'i* method. (Awadin & Hidayah, 2022)

There are several studies similar to this study, including: *First*, The thesis made by Ibnu Ibrahim from UIN Sunan Kali Jaga Yogyakarta entitled *Grace and Pleasure in the Qur'an according to Hamka in Tafsir al-Azhar*. This research discusses in terms of grace and favors in which grace is given to humans after death while favors are a gift given to humans to humans as a whole. This research is different from the research that the authors conducted above, only discussing only two themes, namely mercy and blessing in general, while in this study it explains the grace bestowed on the Prophet and Messenger. (Ibrahim, 2016) *second* journal entitled *Critical analysis of the Meaning of Rain in the Qur'an* researched by Arif Imam Mauliddin in the *al-Quds* journal. This study only discusses the word Rahmat in the context of a verse which means rain. Meanwhile, in the research that the author is doing, it is more focused on the mercy bestowed upon the Prophets and Apostles. (Mauliddin, 2018) *third*, Journal entitled *The Concept of Mercy in Islam Perspective of the Hadith of the Prophet Muhammad SAW*. In this study, the focus of the study is on the hadith of the Prophet, where the results of this study are more on discussing Rahmat in general, not specific and research on one hadith of the Prophet. (Rasid et al., 2021)

The author sees the grace bestowed by Allah on the Prophet and the Messenger as very diverse, for that the author wants to ascertain what form of grace is bestowed by Allah on the Prophet and the Messenger in the perspective of the Qur'an. said grace aimed at giving Allah's love to every creature on earth without exception. There are a number of Prophets and the Messengers who were given mercy in the context of the Qur'an by Allah, namely: Prophet Muhammad, Zakarya, Zulkifli, Musa, Shuaib, Ayub, Yusuf, Ismail, Luth, , Saleh, and Hud

RESULTS AND DISCUSSION

A. Meaning of Rahma

Literally *grace comes* from the word رَحْمَ (mercy) which consists of three letters yikni ر (day) h (ba) and م (me) who use wazan فَعْل (do the)

which means having loved, while the word رَحْمَةً (*mercy*) comes from wazan فَعْلَةٌ (*fa'latun*) which means love. (Windah, 2019)

Kata *mercy* (*mercy*) menurut al-Raghib al-Ashfahani, one of the experts in the field of the Qur'anic language, defines the word رَحْمَةً (*mercy*) is mercy that demands the goodness of the blessed state. (Al-Ashfahani, 1998)

This view is supported by Ibn Manzbur in *Lisan al-Arab* which explains that the Arabs distinguished between the use of the word "rahmah" to refer to the descendants of Adam and to refer to Allah. The word "rahmah" is especially used for humans (descendants of Adam). is رِقَابُ الْقَلْبِ وَالْأَعْفَافُ (*Riqab al-Qalbi wa al-'Athaf*) "his tenderness and compassion". While the use of word *mercy* what is indicated for Allah is عَطْفُ الْإِنْسَانِيَّةِ وَرِزْقُهُ (*athfu al-ihsanihi warikhu*) "compassion, kindness, and sustenance" (Manzur, 1999)

Not much different from what is expressed in the Big Indonesian Dictionary, said grace has several meanings including 1) affection, 2) mercy, 3) Allah's gift. (KBBI, 1994)

After looking at the following language definitions, the authors explain the meaning according to the terms expressed by experts:

According to Ahmad Mustafa al-Maraghi, one of the commentators of the modern century defines the word grace Dengan does the heart and sends benevolence to both (*Yaquumu bi al-Qalbi yab atsu 'ala al-Ihsan ila sawa*) "An inner restlessness filled with feelings of love and compassion for others. (Al-Marahi, 1942) this understanding is strengthened by the opinion expressed by Sayyid Qutub That is meant by grace is the eternal relationship between the one who preserves and the creatures that are preserved, between the creator and the created creatures, the rules in treating His creation. (Quthub, 1992)

B. Saymercy dalam Al-Quran

Departing from the theories that the authors describe above, the authors describe the phrase grace dalam al-Quran. Katagraceas a whole expressed 114 times. The grouping is seen from the point of view of the

recipient of the word mercy divided into three forms namely, *First* to the believers, mentioned 15 times, *second* say mercy to those who disobeyed 10 times, *third* say mercy to the Prophet and Messenger 21 times. While seen in terms of requested and not requested words grace disclosed 5 times. The last category is word grace in terms of material and non-material, in material form there is in the form of rain mentioned 5 times, *grace* in the form of a child expressed as much as 1 time, *grace* in the form of material favors in heaven mentioned 10 times. Material in non-material form in the form of affection is expressed 1 time, affection 15 times, Allah's help 4 times, in the form of revelation 7 times, in the form of guidance 3 times, in the form of reward 3 times, in the form of forgiveness 8 times.

C. Grace Award to the Prophets and Messengers

Draft Mercy to the Prophet and the Messenger is a picture of the relationship between Allah and the Prophet and the Messenger is very special. They are Allah's messengers who have a mission to introduce Allah's rules to humans, they also have a special position with Allah that not all humans have. Among the prophets and apostles awarded grace which is expressed in the Qur'an is:

1. Nabi Muhammed SAW.

The word mercy shown to the Prophet Muhammad includes QS. *Al-Anbiya'* (21): 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We did not send you (Prophet Muhammad), except as a mercy for the whole world”.

The verse explains that the religion brought by Muhammad is a religion that is a mercy for the entire universe. meaning that Islam wherever its position and place must be guaranteed for the peace and safety of mankind around it. Instead of being a threat to people who adhere to religions outside of Islam. This means that the teachings of Islam brought by the Prophet Muhammad brought mercy to Muslims and also to people outside of Islam. The Messenger of Allah was sent as a complement to the previous teachings, which contained benefits in this world and in the hereafter. The context of mercy that was bestowed upon the Prophet Muhammad in the verse above is in the context of mercy in

the form of the Islamic Religion (AZIS, 2020) in QS.*Al-Nahl* (16): 64 explained in more detail where the Qur'an is a form of grace bestowed by Allah on the Prophet Muhammad in the context of instructions to invite people to follow the teachings of Allah

وَمَا أَرْسَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِلتَّبَيِّنِ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ .

“We have revealed this Qur'an to you (Prophet Muhammad) so that you can explain to them what is the difference of opinion between them, and be a guidance and a mercy for the believers”.

This verse talks about the context of the function of the Qur'an, that is, as a judge of matters that were disputed by the holders of the previous books because in principle all the heavenly religions treatises are monotheism with the advent of the Qur'an brought by Muhammad, became a guide and a blessing for those who are willing to open their hearts and accept faith in the form of Islam. (Rasid et al., 2021) later, also mentioned by Allah in QS.*Ali Imran* (3): 159 about how to spread the teachings of Islam to those who disbelieve

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْتَضَوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“By the grace of Allah, Prophet Muhammad was gentle towards them. If he is harsh and rude, they will definitely stay away from him. Therefore, Prophet Muhammad was asked to forgive them, ask forgiveness for them, and always consult in all important matters. After he made up his mind, Prophet Muhammad was asked to trust in Allah, because Allah loves those who trust”.

This verse talks about the problem of Prophet Muhammad's attitude towards the people around him, with his good attitude and his bad attitude so that he should behave towards them gently and always forgive those who do bad things to the Prophet himself, even that is not the only thing Allah recommends to pray for people so that you can walk on the right path. The context of the word rahmah in the verse above is the meekness of the Prophet Muhammad SAW. As a human example. Although this verse talks about the Prophet Muhammad, it also applies to

every human being to be gentle with anyone and not to be harsh with our interlocutors.

2. Nabi Zakaria AS

The verse that talks about giving mercy to the Prophet Zakaria in the Qur'an contains one verse, namely QS. Maryam (19): 2

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا

"explanation of the grace of your Lord given to His servant, Zakaria"

The verse above talks about Allah's blessing to Prophet Zakaria, if traced through the genealogy of Prophet Zakaria was one of the Jewish religious leaders at that time and Zakaria married a woman named Elizabeth, where Elizabeth was related to Maryam. (Shihab, 2002)

The verse above talks about Allah's grace given to Prophet Zakaria, namely a son. Seeing the struggle of the prophet Zakaria who wanted a descendant to be his guardian, such a long wait without giving up Zakaria always prayed to Allah. (Afandi, 2019) in QS. Ali Imran (3): 38 Allah said about the prayer that Zakaria made to Allah

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

"In that place, Zakaria prayed to Allah, begging to be given a good offspring from His side. Zakaria prayed, "Oh my Allah, give me a good offspring from Your side. You are indeed the All-Hearer of prayer."

Even though Allah did not immediately grant his prayer, Zakaria continued to pray with such a gentle voice to Allah with such great hope that it would be granted. And after waiting for Zakaria for so long, Allah finally granted him (Afandi, 2019) by sending the angel Gabriel. Allah explained in QS. Ali Imran (3): 39

فَنَادَتْهُ الْمَلَكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

When Zakaria got up to pray at the mihrab, the Angel Gabriel called him and gave him the good news from Allah about the birth of a child named Yahya. Yahya would justify the words of Allah, set an example in refraining from lust, and become a pious prophet.

3. Prophet Zulkifli AS, Ismail AS and Idris AS

Allah speaks about the mercy of Allah bestowed on Prophet Zulkifli AS, Ismail AS and Idris AS in One verse of the Qur'an QS. Al-Anbiya' (21): 86

وَأَسْمِعِ إِبْرَاهِيمَ وَإِسْحَاقَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ وَأَدْخِلْنَهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ

Ismail, Idris, and Zulkifli. They are all among the patient people. We include them in Our grace. Indeed, they are among the pious.

Sayyid Qutub in his book of interpretation explains the characters in the verses of QS. Al-Anbiya' are the chosen people who have a high level of patience and persevere in facing the test that Allah has given them. (Quthub, 1992) as for one of the tests that Prophet Ismail went through, it was when Allah told Ibrahim to slaughter his long-awaited puppet son, and until Allah ordered him to be slaughtered, but because of their piety to Allah, Allah immediately replaced it with a wave. This event of slaughter is now a religious shari'a that is carried out in every ibdah sacrifice by cutting the sacrificial animal. (Khofifah & Fawaid, 2022)

Different from the test passed by Prophet Idris AS. When Prophet Idris spread the teachings of Allah to his people received such a harsh rejection, they even thought that Idris was a person who had lost his mind or was crazy and was not fit to be a prophet besides that Prophet Idris also lost his family. (Mufidoh, 2020) As for Zulkifli hard to find history that talks about his story but in the book Qashas al-Anbiyaa It is mentioned that Zulkifli was once tempted by the devil to plunge himself into oblivion but the efforts of the devil failed Zulkifli was not affected by the temptation of the devil. (Katsir, 2002) but although the story of zulkifli is not mentioned in full from the verse above, it can be concluded that the three figures have extraordinary patience through trials in order to spread the Religion of Allah.

4. Harun AS and Prophet Musa AS

Words of mercy addressed to Prophet Musa AS. There is a sentence of mercy in QS. Maryam (19): 53 Allah said:

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

We have bestowed upon him some of Our mercy, namely (making) his brother, Aaron, a prophet.

The verse above talks about two Prophets, namely Musa and Harun, who have a kinship relationship, namely Aaron is the brother of Prophet Musa. Prophet Harun was a very loyal brother in supporting Musa in carrying out his duties as a Prophet. If seen from the verses of the Koran, Allah made Harun a prophet, this is already a manifestation of the prayer of the Prophet Musa who asked Harun to be his assistant in preaching. because at that time what was faced was a king who was very famous for his tyranny to the point that he claimed to be a Allah, namely Pharaoh. So to strengthen the preaching of the Prophet Musa, Musa munajat to Allah so that Harun was made a helper in his duties as a prophet. (Muhammad, 2021) in the verse above, Allah informed Moses that Harun was appointed as a prophet, which was a form of Allah's grace bestowed upon him.

5. Prophet Luth AS, Prophet Shuaib AS, Prophet Hud AS, and Saleh AS

In the Qur'an, the word mercy bestowed on Prophet Shuaib has one fruit, which is in QS. Hud (11): 94, the grace granted to Prophet Hud has two verses namely: *First*, QS. Al-Araf (7): 72, and QS. Hud (11): 58, The grace granted to the prophet Luth has only one verse of QS. Al-Anbiya' (21): 75 and the grace bestowed on Prophet Saleh found in QS. Hood (11) 63 and 66.

Allah says in QS. Hud (11): 94

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَاصْبَحُوا فِي دِيَارِهِمْ جِثِيمٌ^٥

When We decided to destroy them, We saved Shu'aib and those who believed with him by giving Our mercy. However, those who act unjustly are destroyed by a thunderous sound so that they die lying in their homes.

The verse above informs about the rescue of Prophet Shuaib from his people who did not accept his preaching. The rescue of Prophet Shuaib was a form of Allah's mercy to him. The story of Prophet Shuaib is almost the same as the story of Prophet Hud described by Allah in QS. Al-Araf (7): 72 Allah says:

فَنُجِّينَهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَائِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ^٤

We saved Hud and those who believed with him because of a great mercy from Us. However, We destroy to the root those who deny Our verses and they are not believers.

The verse above talks about the terrible torment given by Allah to the Prophet Hud's people, then in QS. Hud (11): 58 Allah informs good news for those who believe and follow the teachings of the prophet Hud namely Allah saves them in this world and also Allah saves them from the punishment of hell in the hereafter, as Allah SWT says:

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ

When Our decision to inflict punishment came, We saved Hud and those who believed with him by Our mercy. We also save them from a very terrible punishment in the hereafter.

And the story of Prophet Shuaib and Hud above is also the same as the mercy that Allah bestowed on Prophet Luth AS whom Allah also saved from his people who were so vile as Allah's words in QS. Al-Anbiya' (21): 74-75

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ^٥ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ^٦

To Lut, We granted wisdom and knowledge and We saved him from (the punishment that had befallen the people of) the land (Sodom) who committed abominable deeds. Indeed, they are evil and wicked people.

Still talking about the grace given to Prophet Saleh AS. There are two forms of grace, namely: *First*, prophetic grace, *second*, the blessing of salvation from the people who disobeyed the teaching of monotheism in QS. Hud (11): 63 and 66

Allah says in QS. Hud (11): 63

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَيْنِي رَحْمَةً مِّنْهُ فَتَمُنَّ بِهَا فَأَنْتُمْ مِّنَ الْكَافِرِينَ^٧
عَصَيْنَاهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ^٨

Saleh said, "O my people, what do you think when I have definite proof from my Lord and He has bestowed upon me the grace of (prophethood). Who will save me from Allah's (punishment) when I disobey Him? You will never add anything to me but loss.

The information above gives an explanation of the grace of Allah to Prophet Saleh in the form of his prophethood, the verse above is preceded by the word from **him** (*people*) indicates the existence of a special grace given to the pious, the grace can be in the form of guidance and various potentials that Allah gave him directly in the form of prophethood, even though it has been clearly explained to his people but they still disobey and antagonize the pious (Shihab, 2002) as in QS. Hud (11): 66 Allah said:

فَلَمَّا جَاءَ أَمْرُنَا لَنَجِيَّتَنَا ضَلَّحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيٍ يُؤْمِذُ إِنَّ رَبَّكَ هُوَ
الْقَوِيُّ الْعَزِيزُ

When Our decision came, We saved Saleh and those who believed with him by Our mercy and (We saved him also) from the humiliation of that day. Truly your Lord, He is the Mighty and Mighty.

From the four stories of the Prophets above, it can be seen that the grace of Allah bestowed upon them is almost the same, that is, Allah's salvation from those who disbelieve who reject the teachings of Allah and want to kill the Prophets who preach the teachings of Allah. And there is one special thing given to Saleh which is prophetic grace. Although they are both disbelievers, the problem is different where the Prophet Shuaib was revealed by Allah to the Madyans who still worship idols and are arrogant with the wealth they have and the rich Madyans oppress the poor Madyans. While the problem faced by the prophet Hud is the people of 'Ad who are proud of the wealth they have and with the wealth they disown and do not want to follow the teachings of monotheism brought by Hud. And what Prophet Luth faced was the people of Sodom who reigned because they loved the same sex, this kind of struggle is hated by Allah. and what Prophet Saleh faced was the people of 'Tsamut who wanted proof of the existence of Allah taught by Saleh so that there were various proofs including Sahaleh told the people of 'Tsamut to build a palace on the mountain and Allah also proved the truth of Saleh's

prophethood, Allah shook the land of the people of Tsamut as proof that Allah exists. (Katsir, 2002)

6. Nabi Ayub AS

Allah's grace given to Job has two fruits in the Qur'an, namely in QS. Al-Anbiya' (21): 84 and QS. Shad (38): 43

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضِرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى
لِلْعَبِيدِ

So, We granted his (prayer), then We removed his illness, We returned his family to him, and (We multiplied their number) as a mercy from Us and a reminder for all who worship (Us).

Prophet Ayyub a.s. experiencing prolonged skin suffering and begging Allah for healing. His application was granted and Allah Swt. ordered him to tap the ground with his feet. Ayyub a.s. obeyed the order and the water came out of the container with a tap of his foot. After bathing and drinking from the water, Ayyub a.s. healed and reunited with his family which then multiplied twice. Although he promised to beat his wife because she was neglected when she was sick, Ayyub a.s. felt sorry and locked up the intention. Then Allah swt. gave guidance to Ayyub a.s. (Ruslandi, 2019) in QS. Shad (38): 43 Allah says:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لِأُولَى الْأَلْبَابِ

We bestowed (also) on him (Ayyub) his family and (We multiplied) their number as a mercy from Us and a lesson for people of sound mind.

In the verse above, it is explained that Allah restored his divided family and preserved Job's descendants. All of that is Allah's grace bestowed on Prophet Job AS.

7. Prophet Yusuf AS

The grace of Allah bestowed on Prophet Yusuf is only mentioned in the Qur'an, which is QS. Yusuf (12): 56 Allah said:

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا
نُضِيعُ أَجْرَ الْمُحْسِنِينَ

Thus We gave Joseph a position in this land (Egypt) to live wherever he wanted. We bestow Our grace on whom We will and We do not waste the reward of those who do good.

The grace of Allah that was granted to Yusuf as explained in the verse above was in the form of a gift to be king in the land of Egypt. In the verse it is also said *We gave Joseph a position in this horror (Egypt) to live wherever he wanted* as a sign that during Yusuf's leadership the service was evenly distributed to all levels of society in Egypt. (Shihab, 2002) all the powers occupied by Yusuf were all blessings given by Allah.

CONCLUSION

From the discussion that the author has described, it can be concluded that not all Prophets and Messengers were blessed by Allah, there were only a few Prophets and Apostles, namely: Muhammad, Zakaria, Zulkifli, Ismail, Idris, Musa, Harun, Shuaib, Hud, Lut, Shaleh, Job, Joseph. Those who receive Allah's grace are human beings who are resilient in facing Allah's test and the grace they receive is not directly given by Allah but there is an effort to get it and judging from the verses that speak of mercy, all these efforts are aimed at spreading the teachings of monotheism. However, there is one thing that is special from several Prophets and Apostles who were blessed with grace, namely the Prophet Muhammad, namely Allah gave mercy to Muhammad starting from his birth, before being appointed as an Apostle and after he was appointed as an Apostle, namely when the Qur'an was revealed so that it can be seen that the grace given to the prophet Muhammad is continuous.

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