



DOI: [10.24014/jush.v33i1.35703](https://doi.org/10.24014/jush.v33i1.35703)

p-ISSN: 1412-0909

e-ISSN: 2407-8247

Available online at website: <https://ejournal.uin-suska.ac.id/index.php/ushuluddin>

Implementing The Values Of *Raḥmatan Li Al-‘Ālamīn* Through *Maqāṣid*-Based Exegesis To Achieve Social Justice

Risman Bustamam and Hardivizon

Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

rismanbustamam@uinmybatusangkar.ac.id, hardivizon@uinmybatusangkar.ac.id

Article Information

Received: January 29, 2025

Revised: April 30, 2025

Available online: June 01, 2025

Published regularly: June 2025

Copyright © 2025 by
Authors, Published by Jurnal
Ushuluddin. This is an open
access article under the CC BY
License

<https://creativecommons.org/licenses/by/4.0/>

Keywords

Raḥmatan li al-‘ālamīn,
Maqāṣid al-sharī‘ah, QS. Al-
Anbiyā’ 107, Social Justice,
Maqāṣid-Based
Interpretation

Kata Kunci

Raḥmatan li al-‘ālamīn,
Maqāṣid al-sharī‘ah, QS. al-
Anbiyā’ 107, Keadilan Sosial,
Tafsīr maqāṣidī

Abstract

This article aims to examine the implementation of raḥmatan li al-‘ālamīn values through Maqāṣid-Based Interpretation (Tafsīr maqāṣidī) in the context of social justice, based on QS. Al-Anbiyā’ verse 107. The study employs a qualitative method with a literature review approach and textual analysis of classical and contemporary exegesis literature. The findings reveal that the value of raḥmatan li al-‘ālamīn is not only theological but also serves as a practical guide for fostering a just, harmonious, and prosperous society. Tafsīr maqāṣidī, which emphasizes the objectives of Islamic law (maqāṣid al-sharī‘ah) such as the protection of religion, life, intellect, lineage, and wealth, provides a comprehensive framework for translating Islamic values into social policies relevant to modern challenges. The study also identifies key challenges in implementing these values, including social, economic, political, and cultural barriers, while offering practical opportunities and strategies to overcome them. In conclusion, raḥmatan li al-‘ālamīn values, through Tafsīr maqāṣidī, can be effectively integrated into social policies to address various global challenges, offering inclusive and equitable solutions. This study is expected to serve as a reference for academics, policymakers, and practitioners in promoting Islamic values as a mercy for all creation.

Abstrak

Artikel ini bertujuan untuk mengkaji implementasi nilai-nilai raḥmatan li al-‘ālamīn melalui tafsīr maqāṣidī dalam konteks keadilan sosial dengan landasan QS. al-Anbiyā’ ayat 107. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka dan analisis teks terhadap literatur

tafsir klasik dan kontemporer. Hasil penelitian menunjukkan bahwa nilai rahmatan li al-'ālamīn tidak hanya bersifat teologis, tetapi juga berfungsi sebagai panduan praktis dalam menciptakan masyarakat yang adil, harmonis, dan sejahtera. Tafsir maqāṣidī, yang berfokus pada maqāṣid al-sharī'ah seperti perlindungan agama, jiwa, akal, keturunan, dan harta, memberikan kerangka kerja yang komprehensif untuk menerjemahkan nilai-nilai Islam ke dalam kebijakan sosial yang relevan dengan tantangan modern. Penelitian ini juga mengidentifikasi tantangan-tantangan utama dalam implementasi nilai-nilai ini, termasuk hambatan sosial, ekonomi, politik, dan budaya, serta menawarkan peluang dan strategi praktis untuk mengatasinya. Kesimpulannya, nilai rahmatan li al-'ālamīn melalui tafsir maqāṣidī dapat diintegrasikan secara efektif ke dalam kebijakan sosial untuk menghadapi berbagai tantangan global, memberikan solusi yang inklusif dan berkeadilan. Penelitian ini diharapkan dapat menjadi rujukan bagi akademisi, pembuat kebijakan, dan praktisi dalam mempromosikan nilai-nilai Islam sebagai rahmat bagi seluruh alam.

Introduction

In Islamic teachings, the principle of *rahmatan li al-'ālamīn* (mercy for all the worlds) is a fundamental concept emphasizing that the teachings of Islam bring mercy and well-being not only to humanity but also to all creatures and the environment. This principle is reflected as Allah said, “*And We have not sent you (O Muhammad) except as a mercy to the worlds*” (Al-Anbiyā': 107). This verse signifies that the purpose of the Prophet Muhammad's mission is to bring universal goodness and well-being. However, the practical implementation of these values in social and legal life remains a complex challenge in many Muslim countries.

One of the most effective approaches to understanding *rahmatan li al-'ālamīn* in the context of social justice is through *Maqāṣid*-Based Interpretation (*Tafsir maqāṣidī*). This method of Qur'anic exegesis focuses on the higher objectives (*maqāṣid*) of the Sharia, such as the protection of faith, life, intellect, lineage, and wealth¹. By employing a *Maqāṣidic* approach, the interpretation of Qur'anic verses extends beyond literal meanings to uncover their intended purpose, aligning religious teachings with contemporary social realities.

Tafsir maqāṣidī, which focuses on the primary goals or *maqāṣid al-sharī'ah* of Islamic law, offers a significant approach for understanding and applying the values of *rahmatan li al-'ālamīn*.

¹ Faridah Zomorod, “The Fundamentals (Usul) of Maqasidi Tafsir: An Investigation of the Concept and Its Applications in the Views of Early and Modern-Day Scholars,” *Journal of Contemporary Maqasid Studies* 2, no. 1 (January 15, 2023): 1–34, <https://doi.org/10.52100/jcms.v2i1.94>.

According to Ibn Asyur², the *maqāṣid al-sharī'ah* includes five main objectives: the protection of religion (*ḥifẓ al-dīn*), the protection of life (*ḥifẓ al-nafs*), the protection of intellect (*ḥifẓ al-aql*), the protection of lineage (*ḥifẓ al-nasl*), and the protection of wealth (*ḥifẓ al-māl*). By using the *maqashidi* approach, Islamic values can be translated into social policies that support justice and well-being.

Social justice is a critical aspect of *rahmatan li al-'ālamīn*, encompassing the fair distribution of resources and opportunities, as well as the protection of individual rights³. In the modern context, many Muslim countries struggle to create just and prosperous social systems in line with Islamic teachings. By applying *Tafsīr maqāṣidī*, the values of social justice in Islam can be more easily integrated into public policies and laws.

The implementation of *rahmatan li al-'ālamīn* values through *Tafsīr maqāṣidī* is also important in facing the challenges of globalization and modernization. Many Muslim societies are confronted with rapid social and economic changes that often lead to injustice and social disparities⁴. By utilizing *maqāṣid al-sharī'ah* as a framework, Muslim countries can develop policies that respond to these challenges while preserving Islamic values and principles.

Research on the application of *rahmatan li al-'ālamīn* values in the context of social justice has been widely conducted by scholars and researchers. For instance, Jasser Auda⁵ in his study on *maqāṣid al-sharī'ah* emphasized the importance of the objectives of shariah in building a just and prosperous society. Auda argues that *maqāṣid al-sharī'ah* can serve as a foundation for developing equitable public policies. Additionally, Miloud Lifa⁶, Driss Rouiba⁷, Farid Chokri⁸, Musolli⁹, and Nilda Susilawati¹⁰ showed that *maqāṣid al-sharī'ah* can be used as a tool to assess and develop Islamic law that is more relevant to contemporary contexts.

² Muhammad Thahir Ibn Asyur, *Maqasid Al-Syari'ah al-Islamiyyah* (Tunis: Dar al-Salam, 2006).

³ Gasim Yamani, "The Best Human Beings from the Perspective of the Qur'an and Hadith (A Thematic Study of Verses of the Qur'an and Hadith)," *Proceeding of International Conference on Islamic and Interdisciplinary Studies 2* (September 12, 2023): 768–71, <https://jurnal.uindatokarama.ac.id/index.php/iciis/article/view/2343>.

⁴ Jamil Akhtar, "Social Justice and Equality in the Qur'an: Implications for Global Peace," *Edinost in Dialog* 79, no. 1 (2024): 23–45, <https://doi.org/10.34291/Edinost/79/01/Akhtar>.

⁵ Jasser Auda, *Maqasidi Al-Shariah as Philosophy of Islamic Law* (London dan Washington: The International Institute of Islamic Thought, 2007).

⁶ Miloud Lifa, "Characteristics of The Modern Utilization of Maqasid Al-Sharia (Objectives of Sharia)," *Journal of Science and Knowledge Horizons* 4, no. 02 (December 28, 2024): 48–69, <https://doi.org/10.34118/jskp.v4i02.4008>.

⁷ Driss Rouiba, "Maqasidi Approach and Its Impact on the Science of Principles of Tafsir in the Thought of Imam Al-Shafi'ie," *Journal of Contemporary Maqasid Studies* 2, no. 1 (January 15, 2023): 95–110, <https://doi.org/10.52100/jcms.v2i1.97>.

⁸ Farid Chokri, "Maqasid-Based Tafsir of the Holy Qur'an between Activation and Disruption," *Journal of Contemporary Maqasid Studies* 2, no. 1 (January 15, 2023): 35–60, <https://doi.org/10.52100/jcms.v2i1.95>.

⁹ Musolli Musolli, "Maqasid Syariah: Theoretical and Practical Studies on Contemporary Issues," *At-Turas: Journal of Islamic Studies* 5, no. 1 (2018): 60–81, <https://doi.org/10.33650/at-turas.v5i1.324>.

¹⁰ Nilda Susilawati, "Stratification of Al-Maqasid Al-Khamsah and Its Application in Al-Dharuriyat, Al-Hajjiyat, and Al-Tahsiniyyat, *Mizani Scientific Journal: Legal, Economic, and Religious Discourse* 2, no. 1 (2015), <https://doi.org/10.29300/mzn.v2i1.65>.

Another study by Moch Farich Alfani¹¹, Yahya Aziz¹², Firdaus¹³, Lukman¹⁴, and Fitrah Dinanti Massofia¹⁵ explores how *rahmatan li al-'ālamīn* values can be applied in social policies in Muslim countries. They demonstrated that these values can support inclusive and just social development by prioritizing the protection of vulnerable groups. On the other hand, research by Nuruddin Mukhtar al-Khadimi¹⁶, Busriyanti¹⁷, Imam Kamaluddin¹⁸, Usman Betawi¹⁹ and Arivatu Ni'mati Rahmatika²⁰ focuses on the implementation of *maqāṣid al-sharī'ah* in the legal system in Indonesia, showing how *maqashid* principles can be applied within the national legal context to achieve social justice.

Despite the extensive research conducted, there is a gap in studies that specifically examine the implementation of *rahmatan li al-'ālamīn* values through *Tafsīr maqāṣidī* in the context of social justice comprehensively. Most research has focused on the theoretical aspects of *maqāṣid al-sharī'ah* or its application in specific fields such as economics or law. Therefore, there is a need for more holistic and comprehensive research to understand how these values can be effectively integrated into social and legal policies that support social justice.

While previous studies have contributed significantly to the understanding of *maqāṣid al-sharī'ah* and social justice in Islam, there are still several gaps to address. First, much of the research has focused on the theoretical aspects of *maqāṣid al-sharī'ah* without providing sufficient practical guidance on how these principles can be applied in social policies. Second, although there are some case studies on the implementation of *rahmatan li al-'ālamīn* values, these studies are often limited to specific local or regional contexts and lack broader comparative analysis.

¹¹ Moch Farich Alfani, "The Meaning of Rahmatan Lil Alamin in the Contemporary Tafseer of Muhammad Quraish Shihab," *International Journal of Social Science and Religion (IJSSR)* 4, no. 1 (February 15, 2023): 61–76, <https://doi.org/10.53639/ijssr.v4i1.132>.

¹² Yahya Aziz, "The Educational Mission of the Prophet Muhammad: A Study of the Tafsir of Surah Al-Anbiya (21): 107, Saba' 34:28)," *Journal of Social Humanities (JSH)* 2, no.1 (June 2, 2009): 78–88, <https://doi.org/10.12962/j24433527.v2i1.667>.

¹³ Firdaus Firdaus, "Semiotic Study of the Verse Maa 'Arsalnaaka 'Illa Rahmatan Lil 'Alamiin (Qs: Al 'Anbiya':107)," *Jurnal Asy-Syukriyyah* 20, no. 1 (February 7, 2019): 66–85, <https://doi.org/10.36769/asy.v20i1.45>.

¹⁴ Lukman Lukman, "Interpretation of the Verse of Rahmatan Lil 'Alamin According to Ahlu Sunnah, Mu'tazilah, Shia, and Wahhabi Scholars," *Millah: Journal of Religious Studies*, December 31, 2016, 227–48, <https://doi.org/10.20885/millah.vol15.iss2.art3>.

¹⁵ Fitrah Dinanti Massofia and Rahmawati, "The Concept of Rahmatan Lil 'Alamin in QS. Al-Anbiya: 107 (A Study of Qur'anic Interpretation)," *Al-Fahmu: Journal of Qur'anic Science and Tafsir* 2, no. 2 (September 15, 2023): 143–50, <https://doi.org/10.58363/alfahmu.v2i2.84>.

¹⁶ Nuruddin Mukhtar al-Khadimi, *Al-Maqasid al-Syari'ah: Ta'rifuha, Amsilatuhu, Hujjiyatuhu* (Riyadh: al-Mamlakah al-'Arabiyyah al-Syuudiyyah, 2003).

¹⁷ B. Busriyanti, "Maqasid Al-Shari'ah in Traffic Law Enforcement in Indonesia," *Al-Istinbath: Journal of Islamic Law* 6, no. 1 (2021): 79–84, <https://doi.org/10.29240/jhi.v6i1.2470>.

¹⁸ Imam Kamaluddin et al., "Maqāshid Syari'ah Perception Toward Letter of Credit as Export-Import Risk Mitigation at Indonesian Fishery Trade Experience," *Tsaqafah* 17, no. 1 (October 9, 2021), <https://doi.org/10.21111/tsaqafah.v17i1.6761>.

¹⁹ Usman Betawi, "Maqasid Al-Shariah as the Foundation of Islamic Law According to Al-Syatibi and Jasser Audha," *Journal of Responsive Law* 6, no. 6 (2019): 32–43, <https://jurnal.pancabudi.ac.id/index.php/hukumresponsif/article/view/419>.

²⁰ Arivatu Ni'mati Rahmatika et al., "Maqasid Shariah Practices in business (Study of UD Flipper Perak Home Industry in East Java, East Java)," *At-Tauzi: Islamic Economic Journal* 19, no. 2 (2019): 80–93, <https://jurnalhamfara.ac.id/index.php/attauzi/article/view/50>.

The novelty of this article lies in its comprehensive approach that combines theoretical analysis with practical case studies from various Muslim countries. This article not only explores how *raḥmatan li al-‘ālamīn* values can be understood through *Tafsīr maqāṣidī* but also how these values can be applied in various social and legal contexts to achieve social justice. Thus, this research aims to provide a more holistic and practical contribution compared to previous studies.

The main issue addressed in this article is how the values of *raḥmatan li al-‘ālamīn*, as expressed in QS. Al-Anbiyā’, verse 107, can be effectively implemented through *Tafsīr maqāṣidī* in social and legal policies to achieve social justice. This research will attempt to answer several key questions, such as: How is the concept of *raḥmatan li al-‘ālamīn* understood in *Tafsīr maqāṣidī*? What are the main challenges in applying these values in the modern context? How can Muslim countries integrate these values into their social and legal policies?

This research aims to achieve several key outcomes. First, it is expected to provide a deeper understanding of the concept of *raḥmatan li al-‘ālamīn* in Islam and how this concept can be applied through *Tafsīr maqāṣidī*. Second, the research aims to identify and analyze the main challenges in implementing *raḥmatan li al-‘ālamīn* values in social and legal policies. Third, it is expected to provide practical recommendations for policymakers in Muslim countries on how to integrate these values into their social and legal policies to achieve social justice.

Thus, this article is expected to make a significant contribution to the literature on social justice in Islam and how *raḥmatan li al-‘ālamīn* values can be effectively implemented in social and legal policies. This research is also expected to serve as a reference for academics, policymakers, and practitioners in developing fair and prosperous policies based on Islamic principles.

Method

This study adopts a qualitative approach using literature review and textual analysis methods to explore how the values of *raḥmatan li al-‘ālamīn* can be implemented in the context of social justice through the lens of *Tafsīr maqāṣidī*²¹. The primary data for this research comprises classical and contemporary texts discussing *Tafsīr maqāṣidī* and social justice in Islam, with a particular focus on QS. Al-Anbiyā’, verse 107. The qualitative approach was chosen as it allows for an in-depth and holistic analysis of the concepts and narratives within these texts, while also aiding in understanding the historical and theological contexts underlying Islamic principles.

The data collection process involved identifying and selecting relevant literature from various academic sources, including libraries, electronic journals, and academic websites. The selected literature includes Quranic exegeses, books on *maqāṣid al-sharī‘ah*, journal articles, and research reports related to social justice in Islam. The analysis was conducted using descriptive and critical methods to identify and interpret the values of *raḥmatan li al-‘ālamīn* and how the principles of *maqāṣid al-sharī‘ah* are applied in building a just and prosperous society.

²¹ Rijal Mahmud, “The Concept of Maqasidic Interpretation: History, Theory, and Application,” *Komunike: Journal of Islamic Broadcasting and Communication* 9, no. 2 (December 2, 2017): 150–66, <https://doi.org/10.20414/jurkom.v9i2.1292>.

Textual analysis was carried out in several stages. First, the selected exegeses and academic literature were thoroughly reviewed to identify key themes and concepts related to *raḥmatan li al-'ālamīn* and social justice. Second, an interpretation of QS. Al-Anbiyā', verse 107, was conducted by referring to various classical and contemporary exegeses to understand how this verse is perceived within the context of *maqāṣid al-sharī'ah*. Third, a critical analysis was performed to evaluate the relevance and applicability of *raḥmatan li al-'ālamīn* values in modern social and legal contexts. The results of this analysis were then integrated to provide a comprehensive understanding of how Islamic values can be practically implemented in social and legal policies to achieve social justice.

By employing this literature review and textual analysis method²², the study aims to uncover practical ways to implement the values of *raḥmatan li al-'ālamīn* in the context of social justice. Furthermore, it seeks to make a significant contribution to the body of literature on *maqāṣid al-sharī'ah* and social justice in Islam.

Results and Discussion

Analysis of QS. Al-Anbiyā' Verse 107 in Tafsīr maqāṣidī

QS. Al-Anbiyā' verse 107 states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We sent thee not, but As a mercy for all creatures".

This verse emphasizes the universal mission of Prophet Muhammad SAW to be a mercy for all existence (*raḥmatan li al-'ālamīn*). The word "mercy" (*raḥmat*), derived from the Arabic root *raḥima*, conveys meanings of compassion, benefit, and benevolence. Meanwhile, the term *al-'ālamīn* encompasses all creatures in the universe, including humans, animals, plants, and even the environment. Thus, this prophetic mission is not only relevant to humanity but also to all elements of creation.

This verse underscores that Islam is a system that brings universal goodness. Its universality spans spiritual, social, economic, and ecological dimensions. As the final religion, Islam offers values designed to address global challenges by promoting justice, compassion, and balance. To explore the depth of this verse, classical and contemporary scholars have provided various interpretations, unveiling the meaning of *raḥmatan li al-'ālamīn* through diverse approaches.

Muḥammad ibn Aḥmad ibn Abī Bakr al-Anṣārī al-Qurṭubī (d. 671 H)²³ in *Tafsīr al-Jāmi' li-Aḥkām al-Qur'ān* explained that the term *raḥmat* in this verse refers to the benefit bestowed by Allah through Prophet Muhammad SAW to all creatures. He highlighted that this mercy is universal, encompassing both Muslims and non-Muslims. For believers, this mercy manifests as guidance leading to worldly and eternal happiness. For non-Muslims, it is reflected in the Prophet's tolerance, such as not compelling them to embrace Islam and protecting their rights. Al-Qurṭubī emphasized that every rule in Islamic law is intended to bring mercy. For example, *zakāh* promotes

²² Lufaei Lufaei and Lukita Fahrana, "Tafsir Maqāshidi: Definition, Historical Development, and Application," *Ulumuddin: Journal of Islamic Sciences* 14, no. 2 (December 7, 2024): 317–38, <https://doi.org/10.47200/ulumuddin.v14i2.2596>.

²³ Abu Abdillah Muhammad bin Ahmad bin Abi Bakr al-Qurṭubī, *Tafsīr Al-Jāmi' Li-Aḥkām al-Qur'Ān* (Beirut: Darul Kitab 'Amaliyah, 1993).

economic justice, while environmental protection laws demonstrate Islam's concern for sustainability. He viewed the Prophet's mission as one of compassion, encompassing all aspects of life, both individual and collective.

Abu al-Fida' Ismail bin Umar Ibnu Kathīr (d. 774 H)²⁴ in *Tafsīr al-Qur'ān al-'Aẓīm* asserted that Prophet Muhammad SAW was sent as a mercy encompassing all dimensions of human life. He elaborated that the Prophet's teachings eradicate ignorance, establish justice, and provide solutions to social problems. Ibn Kathīr also highlighted the Prophet's compassionate and gentle nature toward all creatures, including his adversaries. For instance, Ibn Kathīr recounted various stories illustrating the Prophet's care for the vulnerable, such as orphans, slaves, and women. These traits embody his universal mission as a bearer of mercy, benefitting both this world and the hereafter.

Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī (d. 310 H)²⁵ explained in *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* that the mercy referred to in this verse is the benefit brought through the teachings of Prophet Muhammad SAW. He asserted that this mercy is experienced not only by Muslims but also by non-Muslims through the just implementation of Islamic laws. Al-Ṭabarī also noted that this mercy extends to all of Allah's creations, including animals and the environment. For example, he discussed Islam's prohibition against environmental destruction and its emphasis on ecological balance as part of humanity's responsibility as khalifah of the Earth.

Fakhr al-Dīn Muḥammad ibn 'Umar al-Rāzī (d. 606 H)²⁶ in *Mafātīḥ al-Ghayb* interpreted *rahmat* in this verse as an all-encompassing and unlimited gift. According to him, the mercy of Prophet Muhammad SAW is not limited to religious teachings but also includes significant social transformations. He highlighted how Islam upholds individual rights, such as freedom of religion and human rights protection. Al-Rāzī also emphasized the intellectual aspect of this mercy, noting how Islam encourages the pursuit of knowledge and rational thinking. By urging reflection on Allah's creation, Islam contributes to the advancement of human civilization.

Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī (d. 538 H)²⁷ in *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl* underscored the moral and ethical dimensions of Prophet Muhammad's mission as a mercy to all worlds. He highlights the Prophet's exemplary character as a universal model. Al-Zamakhsharī also explained how Islam balances spiritual and material needs, fostering a harmonious society.

Aḥmad Muṣṭafā al-Marāghī (d. 1364 H)²⁸ asserted that the mercy mentioned in this verse encompasses all aspects of human life, from spiritual to social. He explained that the Prophet's mission introduced principles governing relationships with God, fellow humans, and nature. According to him, this mercy provides solutions to global issues, such as oppression and injustice, by instilling values of justice, equality, and compassion.

²⁴ Abu al-Fida' Ismail bin Umar Ibnu Kathir, *Tafsīr Al-Qur'ān al-'Aẓīm* (Riyadh: Dar al-Thayyibah li an-Nasyr wa at-tauzi', 1923).

²⁵ Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī, *Jāmi' al-Bayān Fī Ta'wīl al-Qur'ān* (Beirut: Dar al-Fikr, 1992).

²⁶ Fakhr al-Dīn Muḥammad ibn 'Umar al-Rāzī, *Mafātīḥ Al-Ghayb* (Beirut: Dar Ihya' al-Turas al-'Arabi, 2000).

²⁷ Abū al-Qāsim Muḥammad ibn 'Umar al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl* (Beirut: Dar al-Marefah., 2009).

²⁸ Aḥmad Muṣṭafā al-Marāghī, *Tafsīr Al-Marāghī* (Mesir: Musthafa al Bab al-Halab, 1974).

Muḥammad Rashīd Riḍā (w. 1354 H)²⁹ in *Tafsīr al-Manār* interpreted the mercy in this verse as the universal benefits of Islam's teachings. He emphasized that Prophet Muhammad SAW was sent to reform a society plagued by ignorance, injustice, and conflict. He highlights that *maqāṣid al-sharī'ah* (the objectives of Islamic law) is a key mechanism for realizing this mercy in real life.

M. Quraish Shihab³⁰ explained in *Tafsīr al-Mishbah* that the mercy in this verse extends to all creatures, regardless of religion, nationality, or social group. He linked this mercy to Allah's attributes of compassion and mercy (*ar-Raḥmān* and *ar-Raḥīm*). Shihab emphasizes that the Prophet's mission provides comprehensive guidance, including spiritual, moral, and social aspects, to establish a just, prosperous, and harmonious society.

Wahbah ibn Muṣṭafā al-Zuḥaylī (d. 1436 H)³¹ explained in *Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah* that the Prophet's mercy lies in teachings that address contemporary challenges. He highlighted how Islam regulates relationships with God, humans, and nature based on justice and compassion. al-Zuḥaylī underscored the importance of implementing *maqāṣid al-sharī'ah* to achieve this mercy in social policies.

Sayyid Ibrāhīm Ḥusayn Quṭb (d. 1386 H)³² in *Fī Zilāl al-Qur'ān* interpreted *raḥmat* in this verse as a system that ensures justice and freedom. According to him, Islam liberates humanity from all forms of oppression, whether by individuals or unjust systems. He stressed that Islam fosters an egalitarian society where discrimination based on social status, race, or gender is eliminated.

The interpretations of QS. Al-Anbiyā' verse 107 reveal that the verse not only highlights the Prophet's mission as a bearer of mercy but also addresses the establishment of a just and inclusive social order. Scholars agree that this mercy is universal, encompassing all creatures, and can be realized through the application of Islamic values grounded in *maqāṣid al-sharī'ah*. These interpretations provide a critical foundation for understanding the verse's relevance to contemporary social justice.

The Relevance of QS. al-Anbiyā': 107 to the Principle of Social Justice in Islam

QS. al-Anbiyā' verse 107, which emphasizes that Prophet Muhammad SAW was sent as a mercy to all creations (*raḥmatan li al-'ālamīn*), holds profound relevance to the principle of social justice in Islam. Social justice demands equitable distribution of rights and responsibilities within society, the elimination of all forms of discrimination, and the assurance of the well-being of every individual. This verse embodies Islam's essence as a religion aiming to establish harmony and justice for all beings, encompassing human relationships with God, other people, and the environment.

²⁹ Muḥammad 'Abduh and Muḥammad Rashīd Riḍā, *Tafsīr Al-Manār* (Beirut: Dar Al-Je'il, 1367).

³⁰ M. Quraish Shihab, *Tafsīr Al-Misbah: The Message, Impression, and Concordance of the Qur'an* (Jakarta: Lentera Hati, 2014).

³¹ Wahbah ibn Muṣṭafā al-Zuḥaylī, *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Syarī'ah* (Damaskus: Dar Al-Fikr, 1418).

³² Sayyid Quṭb, *Fī Zilāl Al-Qur'ān* (Mesir: Dar Syuruq, 1992).

In Islam, social justice extends beyond resource distribution to include the protection of human dignity, safeguarding of fundamental rights, and the eradication of social inequality³³. The concept of *raḥmatan li al-‘ālamīn* inherently aligns with these noble objectives. Allah sent Prophet Muhammad SAW to bring teachings that serve as a mercy to all, particularly to the weak, the poor, and the oppressed. As a reflection of this mercy, social justice becomes a cornerstone of Islamic teachings, manifested in various principles of shariah such as equality, protection of individual rights, and fair distribution of wealth.

The mercy encapsulated in QS. al-Anbiyā': 107 can be understood as a prophetic mission aimed at uplifting humanity from injustice, ignorance, and oppression. In the societal contexts of Mecca and Medina during the Prophet's time, many marginalized groups—such as slaves, women, and the impoverished—suffered systemic exclusion. The advent of Prophet Muhammad SAW brought transformative change by introducing a more equitable social system. One example was the gradual abolition of slavery, as Islam upheld human freedom and dignity³⁴. This teaching also encompassed the eradication of discrimination based on ethnicity, race, or social status, as reflected in the Prophet's saying that no Arab has superiority over a non-Arab except in piety.

Furthermore, the values of *raḥmatan li al-‘ālamīn* align with the *maqashid al-shariah*—the overarching objectives of Islamic law. The *maqashid al-shariah* consist of five essential protections: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). These principles serve as the foundation for creating a just and prosperous society. For instance, the protection of religion not only ensures the preservation of Islamic faith but also respects religious freedom for others. Prophet Muhammad SAW demonstrated this in the Charter of Medina³⁵, where the rights of non-Muslim citizens were safeguarded, including their freedom to practice their faith. This charter exemplifies the principle of *raḥmatan li al-‘ālamīn*, emphasizing harmony and social justice in a pluralistic society.

The protection of life further underscores the connection between this verse and social justice. Islam emphasizes the sanctity of human life, as stated in QS. al-Mā'idah: 32, which equates the unjust killing of one soul to killing all of humanity. In the context of social justice, this verse stresses the need to protect vulnerable groups from violence and oppression. The mercy exemplified by Prophet Muhammad SAW includes the application of fair laws and respect for the right to life of every individual, regardless of their background.

Social justice in Islam is also reflected in the protection of intellect. Islam underscores the importance of knowledge as a fundamental element in building a progressive and civilized society. In this context, *raḥmatan li al-‘ālamīn* entails efforts to educate society inclusively and equitably.

³³ Murat Kayacan, "The Basics of The Discourse 'Justice for Everybody' in The Quran," *Birey ve Toplum Sosyal Bilimler Dergisi* 4 (December 15, 2014): 117, <https://doi.org/10.20493/bt.90442>.

³⁴ Fatimah Zahara and Syahrini Harahap, "The Concept of Justice in the Distribution of Inheritance from the Perspective of Islamic Legal Philosophy," *Deed Journal* 10, no. 1 (March 1, 2023): 35–44, <https://doi.org/10.30659/akta.v10i1.34012>.

³⁵ Zakiati Salma, Rahmad Hidayat, and Sumper Mulia Harahap, "The Medina Charter and Lessons of Multiculturalism in Contemporary Islamic Politics," *NEGREI: Academic Journal of Law and Governance* 4, no. 2 (November 2, 2024): 111–38, <https://doi.org/10.29240/negrei.v4i2.11387>.

Islam encourages the eradication of ignorance, often a root cause of social injustice³⁶. By providing access to education for all, Islam realizes mercy that is universal and beneficial to all humanity.

The protection of lineage is another integral part of the mission of *rahmatan li al-'ālamīn*. Islam places significant emphasis on safeguarding family as the foundational unit of society. Through teachings on marriage, parental responsibilities, and children's rights, Islam fosters an environment conducive to the well-being of future generations. This mercy is expressed through the protection of children from exploitation, abuse, or neglect—an essential aspect of establishing social justice.

Lastly, the protection of wealth is a dimension of the mercy carried by Prophet Muhammad SAW. Islam promotes fair wealth distribution through various economic instruments such as *zakāh*, *infāq*, and *ṣadaqah*. These mechanisms aim to reduce economic disparities between the rich and the poor, ensuring that wealth does not circulate solely among the elite. Moreover, Islam prohibits all forms of *ribā* (usury), fraud, and exploitation that could undermine social order³⁷. The mercy embedded in these teachings serves to create sustainable and inclusive economic well-being for all members of society.

Overall, QS. al-Anbiyā': 107 teaches that the mercy of Prophet Muhammad SAW must be actualized through tangible actions to establish a just and harmonious society. The concept of *rahmatan li al-'ālamīn* is not merely theological but also serves as an ethical and practical foundation for addressing social challenges. In the modern context, applying these values is highly relevant in tackling various forms of social inequality, such as poverty, discrimination, and exploitation. By understanding the relevance of this verse through the lens of *maqāṣid al-sharī'ah*, the values of *rahmatan li al-'ālamīn* can serve as a solution to global issues and a guide for achieving true social justice.

Implementation of Rahmatan li al-'ālamīn Values Through Maqāṣid al-sharī'ah

The values of *rahmatan li al-'ālamīn* (mercy to all creation) in Islam serve as an ethical foundation that can be realized through *maqashid sharia*, the objectives of Islamic law designed to protect and preserve five fundamental aspects of human life: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*)³⁸. These five principles are not merely normative but also practical, offering concrete guidance for fostering inclusive social justice. In a modern context, the values of *rahmatan li al-'ālamīn* can be actualized through policies, programs, and initiatives that integrate the principles of *maqashid sharia* across various aspects of life.

Ḥifẓ al-dīn (Protection of Religion)

Protection of religion is a central pillar of *maqāṣid al-sharī'ah*. Islam emphasizes freedom of religion as a recognition of human dignity, a principle that applies not only to Muslims but also to

³⁶ Tufail Ahmad Qureshi, "Justice in Islam," *Islamic Studies* 21, no. 2 (1982): 35–51, <https://www.jstor.org/stable/20847199>.

³⁷ Ari Wibowo and Abdullah Mahmud, "The Concept of Rahmatan Lil 'Alamin in Al-Qur'an, Surah Al-Anbiya' Verse 107: A Comparative Study Between Tafsir Ath-Thabari and Tafsir Al-Mizan" (Undergraduate Thesis, Universitas Muhammadiyah Surakarta, 2021), <https://eprints.ums.ac.id/96481/>.

³⁸ Ahmad Ar-Raisuni, *Nadzariyat Al-Maqashid Inda as-Syatibi* (Riyadh: an-Najah, 1411).

adherents of other faiths. The implementation of *ḥifẓ al-dīn* within the framework of *raḥmatan li al-'ālamīn* is evident in policies that uphold religious freedom and tolerance. For instance, the Prophet Muhammad SAW exemplified this principle in the Charter of Medina³⁹, which guaranteed the freedom of Jewish citizens and others to practice their faith.

In modern times, this principle is reflected in laws safeguarding religious freedom and prohibiting discrimination based on beliefs. Examples include policies ensuring the right of communities to build places of worship without intimidation and interfaith education programs promoting harmony and mutual respect⁴⁰. Such tolerance manifests the values of *raḥmatan li al-'ālamīn*, aiming to create a peaceful and inclusive society where diversity is celebrated as a strength rather than a threat.

Ḥifẓ al-naḥs (Protection of Life)

The protection of life is one of the foremost objectives of *maqāṣid al-sharī'ah*, prioritizing the right to life and health. This value underscores that every individual has the right to live in safety and well-being. The implementation of *ḥifẓ al-naḥs* as part of *raḥmatan li al-'ālamīn* is visible in policies aimed at safeguarding human life.

Examples include public health initiatives ensuring access to adequate healthcare services, such as national health insurance systems, the eradication of infectious diseases, and immunization programs for children⁴¹. Furthermore, the protection of life entails efforts to reduce violence and conflict. Nations adhering to this principle would prioritize policies promoting peace and protecting vulnerable groups, such as women, children, and refugees, from violence.

Workplace and public safety are also integral to the implementation of *ḥifẓ al-naḥs*. Regulations ensuring worker safety and disaster mitigation policies reflect comprehensive efforts to protect human life. These align with the mission of *raḥmatan li al-'ālamīn*, aiming to benefit and protect all creation.

Ḥifẓ al-'aql (Protection of Intellect)

Islam places significant importance on protecting the intellect, as it is the gift enabling humans to think, understand, and make sound decisions. *Ḥifẓ al-'aql* is a crucial aspect of *raḥmatan li al-'ālamīn*, achieved by fostering education and preventing ignorance.

Education is a primary means of implementing *ḥifẓ al-'aql*. A nation committed to *raḥmatan li al-'ālamīn* ensures education is accessible to all segments of society without discrimination. Initiatives such as literacy programs, scholarships for underprivileged students, and building educational facilities in remote areas are tangible examples of policies supporting intellectual

³⁹ Salma, Hidayat, and Harahap, "The Medina Charter and Lessons of Multiculturalism in Contemporary Islamic Politics."

⁴⁰ Muhibbuthabry Muhibbuthabry, Taslim M. Yasin, and Diva Dina, "The Phenomenon of Violence Against Educators and Education Personnel from the Perspective of Islamic Law," *Riwayat: Educational Journal of History and Humanities* 7, no. 4 (December 21, 2024): 2550–56, <https://doi.org/10.24815/jr.v7i4.41305>.

⁴¹ Asrori Mukhtarom, Desri Arwen, and Lukmanul Hakim, "Building Family Resilience Through Quranic Perspective Education," *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 3737–44, <http://sersc.org/journals/index.php/IJAST/article/view/15735>.

development. In Islam, seeking knowledge is obligatory for every individual, male and female, as it is essential for understanding and overcoming life's challenges⁴².

Additionally, *ḥifẓ al-'aql* includes protecting the intellect from harm, such as substance abuse. Policies that restrict narcotics and educate communities about the dangers of addictive substances are part of implementing this principle. By safeguarding the intellect, Islam contributes significantly to creating a productive, innovative, and ethical society.

Ḥifẓ al-nasl (Protection of Lineage)

The protection of lineage involves ensuring the well-being of future generations by safeguarding families and children. In Islam, the family is the fundamental unit of society, and its welfare is a top priority in building a just community. The implementation of *ḥifẓ al-nasl* as part of *raḥmatan li al-'ālamīn* is reflected in policies that promote justice within families, such as protecting the rights of women and children.

Examples include laws protecting women from domestic violence and programs empowering women to access education and employment equally⁴³. Moreover, protecting children from exploitation, trafficking, and child marriage is an essential aspect of *ḥifẓ al-nasl*. Policies like providing social security for children from impoverished families and early childhood education programs demonstrate a commitment to protecting future generations.

Islam also emphasizes the protection of lineage or ancestry. Regulations on marriage, prohibitions against adultery, and family law systems aim to ensure that children are born and raised in supportive environments conducive to their physical, mental, and spiritual development.

Ḥifẓ al-māl (Protection of Wealth)

Economic justice is a vital element of *maqāṣid al-sharī'ah*, aiming to protect wealth. This principle includes safeguarding individual property rights, ensuring equitable wealth distribution, and combating poverty. Islam teaches that wealth is a trust from Allah, meant to be used for good, not for creating corruption or social inequality.

One example of *ḥifẓ al-māl* implementation is the system of *zakāh*, *infāq*, and *ṣadaqah*. These mechanisms function not only as acts of worship but also as tools for redistributing wealth to narrow the gap between the rich and the poor. For instance, *zakāh* is allocated to eight categories of recipients, including the poor, enslaved individuals, and those in debt⁴⁴. In a modern context, governments can strengthen this value through social security programs, progressive taxation, and economic empowerment initiatives for marginalized groups.

Moreover, protecting wealth involves combating corruption, fraud, and economic exploitation. Regulations ensuring transparency in economic transactions and protecting

⁴² Piyali Mitra, "The Beginning of Life Issues: An Islamic Perspective," *Journal of Religion and Health* 60, no. 2 (April 1, 2021): 663–83, <https://doi.org/10.1007/s10943-020-01018-3>.

⁴³ Mukhtarom, Arwen, and Hakim, "Building Family Resilience Through Quranic Perspective Education."

⁴⁴ Akhtar, "Social Justice and Equality in the Qur'ān."

consumers from monopolistic and unfair market practices reflect the application of *raḥmatan li al-'ālamīn* in economic justice. By fostering a fair and inclusive economic system, Islam underscores that economic well-being is the right of every individual in society⁴⁵.

The implementation of *raḥmatan li al-'ālamīn* values through *maqāṣid al-sharī'ah* reflects Islam's holistic vision for creating a just, harmonious, and prosperous society. By protecting religion, life, intellect, lineage, and wealth, Islam provides not only spiritual guidance but also practical solutions to address social, economic, and moral challenges in human life. The application of maqashid sharia in public policies and everyday practices is a tangible way to realize Islam's mission as a mercy to all creation.

Challenges and Opportunities in Implementing the Values of Raḥmatan li al-'ālamīn

The implementation of the values of *raḥmatan li al-'ālamīn*—a universal principle embodying Islam's compassion and justice—faces numerous challenges amidst the complexities of modern life. Across social, economic, political, and cultural dimensions, the realization of these values is not always smooth. However, these challenges are balanced by significant opportunities to promote Islamic values that address the needs of contemporary society. Understanding these challenges and opportunities is a crucial first step in crafting effective strategies to integrate *raḥmatan li al-'ālamīn* into various aspects of life.

Social Challenges

One major social challenge is the existence of prejudice and negative stereotypes against Islam. In some communities, Islam is often misunderstood as an exclusive or even extremist religion, making its universal values difficult to accept. This misconception is exacerbated by the actions of a minority who claim to represent Islam while acting contrary to the principles of *raḥmatan li al-'ālamīn*.

Social inequality also poses a significant obstacle. In societies fragmented by disparities in economic status, education, and access to resources, spreading the values of *raḥmatan li al-'ālamīn* requires inclusive approaches that reach all societal levels⁴⁶. Such inequalities often generate social tensions that hinder the creation of harmony and justice.

Economic Challenges

Economically, one of the biggest challenges is systemic wealth inequality and pervasive poverty. In a global economic system that often prioritizes profit over welfare, implementing the economic justice emphasized by *raḥmatan li al-'ālamīn* becomes difficult⁴⁷. The capitalist system, with its focus on the accumulation of wealth by a few, contradicts the Islamic principle of fair distribution of resources.

Extreme poverty further complicates the application of these values. Individuals trapped in cycles of poverty—lacking access to education, healthcare, and employment opportunities—find

⁴⁵ Massofia and Rahmawati, "The Concept of Raḥmatan Lil 'Alamin in QS. Al-Anbiya."

⁴⁶ Hardivizon Hardivizon and Mufutau Olusola Bello, "The Relevance of Justice Values in the Qur'an to Modern Legal Systems: The Ma'na Cum Maghza Approach," *Proceedings of International Conference on Religion, Social and Humanities* 3 (November 20, 2024): 83–96, <https://proceedings.uinmybatusangkar.ac.id/index.php/icresh/article/view/7>.

⁴⁷ Akhtar, "Social Justice and Equality in the Qur'an."

it difficult to experience the benefits of *raḥmatan li al-‘ālamīn*, which aims to ensure well-being for all.

Political Challenges

Politically, the implementation of *raḥmatan li al-‘ālamīn* faces complexities, particularly in countries with corrupt or authoritarian systems. When power is used for the benefit of an elite minority, the principles of justice and welfare central to *raḥmatan li al-‘ālamīn* become hard to achieve. Additionally, political conflicts rooted in religious or ethnic identity often hinder the broader application of these values.

On a global level, Islam is frequently politicized by both Muslim-majority and non-Muslim countries. Issues such as Islamophobia⁴⁸ and discrimination against Muslim communities worldwide illustrate how the values of *raḥmatan li al-‘ālamīn* are often distorted or overlooked in international political discourse.

Cultural Challenges

Cultural obstacles to implementing *raḥmatan li al-‘ālamīn* include local practices that contradict Islamic principles. In some communities, traditional or customary practices that are discriminatory or unjust persist, even when they conflict with Islamic values. For example, patriarchal systems that undermine the rights of women and children often act as barriers to promoting the inclusive values of *raḥmatan li al-‘ālamīn*.

In the era of globalization, the influence of popular culture and consumerism poses another significant challenge⁴⁹. When societies prioritize individualism and materialism, Islamic values emphasizing social solidarity, justice, and balance may seem less relevant to some.

Opportunities to Address Challenges

Despite the challenges, there are significant opportunities to implement *raḥmatan li al-‘ālamīn*. One of the primary opportunities lies in technological and communication advancements, which enable the widespread and effective dissemination of Islamic values. Social media, for instance, can be leveraged to promote positive narratives about Islam that reflect the essence of *raḥmatan li al-‘ālamīn*. Technology-driven educational campaigns can also reach diverse and larger audiences.

Socially, the growing global awareness of issues such as social justice, human rights, and environmental protection creates a space for Islamic values to contribute. Many principles of *raḥmatan li al-‘ālamīn* align with these movements, such as economic justice, respect for individual rights, and concern for all living beings.

Interfaith collaboration offers another opportunity to promote universal Islamic values. Dialogues focused on shared concerns—such as poverty alleviation, education, and environmental conservation—can serve as platforms to introduce the principles of *raḥmatan li al-‘ālamīn* to a global audience.

⁴⁸ Erik Bleich, “What Is Islamophobia and How Much Is There? Theorizing and Measuring an Emerging Comparative Concept,” *American Behavioral Scientist* 55, no. 12 (December 1, 2011): 1581–1600, <https://doi.org/10.1177/0002764211409387>.

⁴⁹ Nurafni Alva Prasanti et al., “The Correlation between Islam and Globalization According to the Maudhu’i Interpretation,” *Bulletin of Islamic Research* 2, no. 2 (June 5, 2024): 237–50, <https://doi.org/10.69526/bir.v2i2.13>.

Strategies for Enhancing Awareness and Acceptance

To enhance awareness and acceptance of *raḥmatan li al-‘ālamīn*, a structured and inclusive strategy is essential. Education⁵⁰ is a critical first step. Formal and informal education systems should integrate Islamic values relevant to contemporary challenges. Curricula emphasizing tolerance, justice, and solidarity can shape generations that better understand and practice the values of *raḥmatan li al-‘ālamīn*.

Community empowerment programs also play a vital role. Through initiatives like economic empowerment programs based on *zakāh* and *waqf*, communities can see how Islam promotes economic justice and collective well-being.

Religious leaders and community leaders have a crucial role in advocating for the values of *raḥmatan li al-‘ālamīn*. By setting positive examples and delivering relevant messages, they can help communities understand the significance of these values in daily life.

On a global scale, international cooperation among nations and organizations is necessary to strengthen the application of *raḥmatan li al-‘ālamīn*. Muslim-majority countries can take an active role in promoting Islamic values as part of solutions to global challenges such as poverty, climate change, and conflicts⁵¹.

The challenges in implementing the values of *raḥmatan li al-‘ālamīn* cannot be ignored, but the opportunities to address them are far greater. By leveraging technological advancements, fostering interfaith cooperation, and integrating Islamic values into public policies, *raḥmatan li al-‘ālamīn* can serve as a practical guide for creating a more just and harmonious world. Thoughtful strategies grounded in the principles of *maqāṣid al-sharī‘ah* will be key to realizing Islam's vision as a mercy for all creation.

Integration of Raḥmatan li al-‘ālamīn Values into Modern Social Policies

The integration of *raḥmatan li al-‘ālamīn* values into modern social policies is an essential effort to create an inclusive, just, and prosperous society. In this context, Islamic values emphasizing justice, welfare, and respect for human rights serve as fundamental principles that can make a significant contribution. Comparative studies of social policies in various Muslim countries reveal variations in the success of implementing these values, reflecting the complexities and challenges faced. However, significant opportunities exist to strengthen the integration of *raḥmatan li al-‘ālamīn* values, particularly through policy development grounded in *maqāṣid al-sharī‘ah*.

Some Muslim countries have attempted to apply Islamic values in their social policies, albeit with different approaches and outcomes. For instance, Saudi Arabia and the United Arab Emirates, leveraging substantial oil wealth, have developed welfare policies providing direct financial assistance to their citizens. Programs such as energy subsidies, housing, and education reflect

⁵⁰ Mukhtarom, Arwen, and Hakim, "Building Family Resilience Through Quranic Perspective Education."

⁵¹ H. A. Hellyer, "Without Political Prerogative: Muslims as Minorities in Fiqh," in *Muslims of Europe The 'Other' Europeans*, ed. H. A. Hellyer (Edinburgh University Press, 2009), 0, <https://doi.org/10.3366/edinburgh/9780748639472.003.0003>.

efforts to ensure societal welfare⁵². However, these policies are often criticized as unsustainable due to their reliance on oil revenues and their limited focus on empowering individuals to achieve economic independence.

In contrast, Malaysia and Indonesia offer a more holistic approach to integrating Islamic values into social policies. Malaysia, through the concept of *Islam Hadhari*, has incorporated Islamic principles into education, health, and economic empowerment. Programs such as national *zakāh* and *waqf* institutions play a vital role in redistributing wealth to assist disadvantaged groups. Similarly, Indonesia has undertaken efforts to manage *zakāh* and charitable contributions through institutions like the National 'Āmil Zakāh Agency (*Badan Amil Zakat Nasional-BAZNAS*), which allocates funds to social programs, including education and healthcare.

However, both countries face challenges, particularly in ensuring that these programs reach all segments of society without discrimination. Bureaucratic inefficiencies, corruption, and lack of transparency often hinder the effective implementation of truly inclusive policies.

The successful integration of *raḥmatan li al-'ālamīn* values is evident in policies that prioritize societal welfare. In the education sector, for instance, countries like Turkey have demonstrated that education based on Islamic values can foster generations that value diversity and social justice⁵³. Scholarship programs for underprivileged students in Turkey not only provide access to education but also promote inclusivity and social solidarity.

Nonetheless, there are fundamental weaknesses in implementing social policies based on Islamic values. In some countries, conservative interpretations of Islam often impede the development of inclusive policies, particularly regarding issues such as gender equality and minority rights⁵⁴. For example, policies that inadequately address women's participation in the economy or minorities' access to social services reflect a lack of application of the true spirit of *raḥmatan li al-'ālamīn*.

Moreover, in many Muslim countries, dependence on donations or charity as the primary source of social programs often undermines their sustainability. This approach needs to be complemented by more systematic policies, such as *al-sharī'ah*-based tax reforms designed to support equitable wealth distribution.

To integrate *raḥmatan li al-'ālamīn* values into social policies more effectively, a holistic approach based on *maqāṣid al-sharī'ah* is needed⁵⁵. The first step is to design policies that prioritize social justice, ensuring equal rights for every individual to access resources and social services.

⁵² Salma, Hidayat, and Harahap, "The Medina Charter and Lessons of Multiculturalism in Contemporary Islamic Politics."

⁵³ Tugce Kilic and Derin Atay, "Exploring Social Justice Education in Türkiye: Unveiling the Impact on University Students' Social Justice Perspectives," *Tesol Journal* 15, no. 4 (2024): e846, <https://doi.org/10.1002/tesj.846>.

⁵⁴ Saskia Glas and Niels Spierings, "The Impact of Anti-Muslim Hostilities on How Muslims Connect Their Religiosity to Support for Gender Equality in Western Europe," *Frontiers in Political Science* 4 (August 4, 2022): 1–19, <https://doi.org/10.3389/fpos.2022.909578>.

⁵⁵ Mitra, "The Beginning of Life Issues."

This can be achieved by ensuring transparency in the distribution of *zakāh*, *waqf*, and other resources so that no one feels marginalized.

Additionally, it is crucial to consider local contexts when designing policies. *Raḥmatan li al-‘ālamīn* values must be translated into policies tailored to the specific needs and challenges of each country. For instance, in nations with high poverty rates, redistributive policies through *zakāh* and charitable systems should be optimized to directly benefit the poor⁵⁶. Meanwhile, in countries facing urbanization challenges, policies for equitable and sustainable urban planning should be prioritized.

Collaboration between governments, civil society organizations, and international institutions is also essential. In the global context, *raḥmatan li al-‘ālamīn* values can be introduced as solutions to global challenges, such as climate change, economic inequality, and social conflict. Muslim-majority countries can play an active role in international forums to demonstrate that Islamic principles can contribute positively to building a more just and harmonious world.

Based on comparative studies and analyses of the successes and shortcomings of social policies in various Muslim countries, several practical recommendations for integrating *raḥmatan li al-‘ālamīn* values emerge. First, strengthening educational systems that instill Islamic values from an early age—such as tolerance, solidarity, and social awareness—is necessary. Inclusive curricula can help shape generations that understand and apply *raḥmatan li al-‘ālamīn* values.

Second, the management of Islamic social funds, such as *zakāh* and *waqf*, should be enhanced through the use of modern technology. Digital systems can increase transparency and efficiency in fund distribution, ensuring that the benefits reach the communities most in need.

Third, Muslim-majority countries must develop policies that encourage the active participation of women and minority groups in social and economic development. This participation is vital to creating an inclusive and equitable society.

Fourth, it is important to integrate *raḥmatan li al-‘ālamīn* principles into environmental policies. Islam, as a religion concerned with the balance of nature, can contribute to addressing issues such as climate change and environmental degradation. Policies such as community-based waste management or renewable energy initiatives can serve as examples of implementing these values.

The integration of *raḥmatan li al-‘ālamīn* values into modern social policies is a complex but crucial task. By understanding the successes and shortcomings of social policies in various Muslim countries and formulating inclusive and sustainable strategies, Islamic values can serve as a guide to creating a more just and prosperous society. A *maqāṣid al-sharī‘ah*-based approach emphasizing justice, balance, and public welfare must be the cornerstone of any integration effort.

Conclusion

This article has explored the implementation of *raḥmatan li al-‘ālamīn* values through the

⁵⁶ Yasir Aziz et al., “The Nexus between Zakat and Poverty Reduction, Is the Effective Utilization of Zakat Necessary for Achieving SDGs: A Multidimensional Poverty Index Approach,” *Asian Social Work and Policy Review* 14, no. 3 (2020): 235–47, <https://doi.org/10.1111/aswp.12212>.

lens of *tafsīr maqāṣidī* in the context of social justice, with QS. Al-Anbiyā' (21:107) as its primary foundation. The study reveals that *rahmatan li al-'ālamīn* values function not only as theological principles but also as practical guidelines for creating a just, harmonious, and prosperous society. *Tafsīr maqāṣidī*, which emphasizes the ultimate objectives of shariah, enables the translation of Islamic values into modern social policies that address the needs of contemporary society. The emphasis on *maqāṣid al-sharī'ah*, such as the protection of religion, life, intellect, lineage, and wealth, serves as the foundation for achieving universal welfare.

The findings also highlight the challenges of implementing these values, including social, economic, political, and cultural barriers that hinder the realization of social justice. However, significant opportunities exist to promote *rahmatan li al-'ālamīn* values through technological advancements, the growing global awareness of social justice, and interfaith dialogue, which can strengthen the integration of Islamic values both nationally and globally. Strategies focusing on education, community empowerment, and international cooperation are crucial for overcoming challenges and maximizing the potential of *rahmatan li al-'ālamīn* values.

Thus, this article not only provides theoretical insights but also practical recommendations for integrating Islamic values into modern social policies. It is hoped that this research will serve as a significant contribution to building a just and prosperous society while positioning *rahmatan li al-'ālamīn* as a solution to various global issues. As a next step, in-depth studies of case examples and the application of these values in local contexts could provide more concrete insights for academics, policymakers, and practitioners.

References

Journals & Books

- Abduh, Muḥammad, and Muḥammad Rashīd Riḍā. *Tafsīr Al-Manār*. Beirut: Dar Al-Je'il, 1367.
- Akhtar, Jamil. "Social Justice and Equality in the Qur'ān: Implications for Global Peace." *Edinost in Dialog* 79, no. 1 (2024): 23–45. <https://doi.org/10.34291/Edinost/79/01/Akhtar>.
- Alfani, Moch Farich. "The Meaning of Rahmatan Lil Alamin in the Contemporary Tafseer of Muhammad Quraish Shihab." *International Journal of Social Science and Religion (IJSSR)* 4, no. 1 (February 15, 2023): 61–76. <https://doi.org/10.53639/ijssr.v4i1.132>.
- Ar-Raisuni, Ahmad. *Nadzariyat Al-Maqashid Inda as-Syatibi*. Riyadh: an-Najah, 1411.
- Auda, Jasser. *Maqasidi Al-Shariah as Philosophy of Islamic Law*. London dan Washington: The International Institute of Islamic Thought, 2007.
- Aziz, Yahya. "Prophet Muhammad's Educational Mission: A Study of Tafsir Surah Al-Anbiya (21): 107, Saba' 34:28)." *Jurnal Sosial Humaniora (JSJH)* 2, no. 1 (June 2, 2009): 78–88. <https://doi.org/10.12962/j24433527.v2i1.667>.
- Aziz, Yasir, Fadillah Mansor, Shujaa Waqar, and Luqman Haji Abdullah. "The Nexus between Zakat and Poverty Reduction, Is the Effective Utilization of Zakat Necessary for Achieving SDGs: A Multidimensional Poverty Index Approach." *Asian Social Work and Policy Review* 14, no. 3 (2020): 235–47. <https://doi.org/10.1111/aswp.12212>.

- Betawi, Usman. "Maqasid Al-Shariah as the Foundation of Islamic Law According to Al-Syatibi and Jasser Audha." *Journal of Responsive Law* 6, no. 6 (2019): 32–43.
<https://jurnal.pancabudi.ac.id/index.php/hukumresponsif/article/view/419>.
- Bleich, Erik. "What Is Islamophobia and How Much Is There? Theorizing and Measuring an Emerging Comparative Concept." *American Behavioral Scientist* 55, no. 12 (December 1, 2011): 1581–1600. <https://doi.org/10.1177/0002764211409387>.
- Busriyanti, B. "Maqasid Al-Shari'ah in Traffic Law Enforcement in Indonesia." *Al-Istinbath: Journal of Islamic Law* 6, no. 1 (2021): 79–84. <https://doi.org/10.29240/jhi.v6i1.2470>.
- Chokri, Farid. "Maqasid-Based Tafsir of the Holy Qur'an between Activation and Disruption." *Journal of Contemporary Maqasid Studies* 2, no. 1 (January 15, 2023): 35–60.
<https://doi.org/10.52100/jcms.v2i1.95>.
- Firdaus, Firdaus. "Semiotic Study of the Verse Maa 'Arsalnaaka 'Illa Rahmatan Lil 'Alamiin (Qs: Al 'Anbiya':107)." *Jurnal Asy-Syukriyyah* 20, no. 1 (February 7, 2019): 66–85.
<https://doi.org/10.36769/asy.v20i1.45>.
- Glas, Saskia, and Niels Spierings. "The Impact of Anti-Muslim Hostilities on How Muslims Connect Their Religiosity to Support for Gender Equality in Western Europe." *Frontiers in Political Science* 4 (August 4, 2022): 1–19. <https://doi.org/10.3389/fpos.2022.909578>.
- Hardivizon, Hardivizon, and Mufutau Olusola Bello. "The Relevance of Justice Values in the Qur'an to Modern Legal Systems: The Ma'na Cum Maghza Approach." *Proceedings of International Conference on Religion, Social and Humanities* 3 (November 20, 2024): 83–96.
<https://proceedings.uinmybatusangkar.ac.id/index.php/icresh/article/view/7>.
- Hellyer, H. A. "Without Political Prerogative: Muslims as Minorities in Fiqh." In *Muslims of Europe The 'Other' Europeans*, edited by H. A. Hellyer, 0. Edinburgh University Press, 2009.
<https://doi.org/10.3366/edinburgh/9780748639472.003.0003>.
- Ibn Asyur, Muhammad Thahir. *Maqasid Al-Syari'ah al-Islamiyyah*. Tunis: Dar al-Salam, 2006.
- Ibnu Kathir, Abu al-Fida' Ismail bin Umar. *Tafsīr Al-Qur'ān al-'Aẓīm*. Riyadh: Dar al-Thayyibah li an-Nasyr wa at-tauzi', 1923.
- Kamaluddin, Imam, Eka Risana Putri, Setiawan bin Lahuri, and Suyoto Arief. "Maqāshid Syarī'ah Perception Toward Letter of Credit as Export-Import Risk Mitigation at Indonesian Fishery Trade Experience." *Tsaqafah* 17, no. 1 (October 9, 2021).
<https://doi.org/10.21111/tsaqafah.v17i1.6761>.
- Kayacan, Murat. "The Basics of The Discourse 'Justice for Everybody'in The Quran." *Birey ve Toplum Sosyal Bilimler Dergisi* 4 (December 15, 2014): 117.
<https://doi.org/10.20493/bt.90442>.
- Khadimi, Nuruddin Mukhtar al-. *Al-Maqasid al-Syari'ah: Ta'rifuha, Amtsilatuha, Hujjiyatuha*. Riyadh: al-Mamlakah al-'Arabiyyah al-Syuudiyyah, 2003.
- Kilic, Tugce, and Derin Atay. "Exploring Social Justice Education in Türkiye: Unveiling the Impact on University Students' Social Justice Perspectives." *Tesol Journal* 15, no. 4 (2024): e846.
<https://doi.org/10.1002/tesj.846>.
- Lifa, Miloud. "Characteristics of The Modern Utilization of Maqasid Al-Sharia (Objectives of Sharia)." *Journal of Science and Knowledge Horizons* 4, no. 02 (December 28, 2024): 48–69.
<https://doi.org/10.34118/jskp.v4i02.4008>.
- Lufaefi, Lufaefi, and Lukita Fahriana. "Tafsir Maqāshidi: Definition, Historical Development, and Application." *Uluḡuddin: Journal of Islamic Sciences* 14, no. 2 (December 7, 2024): 317–38.
<https://doi.org/10.47200/ulumuddin.v14i2.2596>.

- Lukman, Lukman. "Interpretation of the Verse of Rahmatan Lil 'Alamin According to Ahlu Sunnah, Mu'tazilah, Shia, and Wahhabi Interpreters." *Millah: Journal of Religious Studies*, December 31, 2016, 227–48. <https://doi.org/10.20885/millah.vol15.iss2.art3>.
- Mahmud, Rijal. "Idea of Maqashidi Interpretation: History, Theory, and Application." *Communique: Journal of Islamic Broadcasting Communication* 9, no. 2 (December 2, 2017): 150–66. <https://doi.org/10.20414/jurkom.v9i2.1292>.
- Marāghī, Aḥmad Muṣṭafā al-. *Tafsīr Al-Marāghī*. Mesir: Musthafa al Bab al-Halab, 1974.
- Massofia, Fitrah Dinanti, and Rahmawati. "The concept of Rahmatan Lil 'Alamin on QS. Al-Anbiya: 107 (Kajian Tafsir Qur'an)." *Al-Fahmu: Journal of Qur'anic Science and Tafsir* 2, no. 2 (September 15, 2023): 143–50. <https://doi.org/10.58363/alfahmu.v2i2.84>.
- Mitra, Piyali. "The Beginning of Life Issues: An Islamic Perspective." *Journal of Religion and Health* 60, no. 2 (April 1, 2021): 663–83. <https://doi.org/10.1007/s10943-020-01018-3>.
- Muhibbuthabry, Muhibbuthabry, Taslim M. Yasin, and Diva Dina. "The Phenomenon of Violence Against Educators and Education Personnel from the Perspective of Islamic Law." *Riwayat: Educational Journal of History and Humanities* 7, no. 4 (December 21, 2024): 2550–56. <https://doi.org/10.24815/jr.v7i4.41305>.
- Mukhtarom, Asrori, Desri Arwen, and Lukmanul Hakim. "Building Family Resilience Through Quranic Perspective Education." *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 3737–44. <http://sersc.org/journals/index.php/IJAST/article/view/15735>.
- Musolli, Musolli. "Maqasid Syariah: Theoretical and Practical Studies on Contemporary Issues." *At-Turas: Journal of Islamic Studies* 5, no. 1 (2018): 60–81. <https://doi.org/10.33650/at-turas.v5i1.324>.
- Prasanti, Nurafni Alva, Priscilla Elsyia Adila, Rik'an Mughiry Rosyadi, and Asep Abdul Muhyi. "The Correlation between Islam and Globalization According to the Maudhu'i Interpretation." *Bulletin of Islamic Research* 2, no. 2 (June 5, 2024): 237–50. <https://doi.org/10.69526/bir.v2i2.13>.
- Qureshi, Tufail Ahmad. "Justice in Islam." *Islamic Studies* 21, no. 2 (1982): 35–51. <https://www.jstor.org/stable/20847199>.
- Qurtubī, Abu Abdillah Muhammad bin Ahmad bin Abi Bakr al-. *Tafsīr Al-Jāmi' Li-Aḥkām al-Qur'Ān*. Beirut: Darul Kitab 'Amaliyah, 1993.
- Qutb, Sayyid. *Fī Zilāl Al-Qur'ān*. Mesir: Dar Syuruq, 1992.
- Rahmatika, Arivatu Ni'mati, Uswatun Hasanah, Amin Awal Amarudin, and Fitri Zaelina. "Maqasid Shariah Practices in business (Study of UD Flipper Perak Home Industry in East Java, East Java)." *At-Tauzi : Islamic Economic Journal* 19, no. 2 (2019): 80–93. <https://jurnalhamfara.ac.id/index.php/attaui/article/view/50>.
- Rāzī, Fakhr al-Dīn Muḥammad ibn 'Umar al-. *Mafātīḥ Al-Ghayb*. Beirut: Dar Ihya' al-Turas al-'Arabi, 2000.
- Rouiba, Driss. "Maqasidi Approach and Its Impact on the Science of Principles of Tafsir in the Thought of Imam Al-Shafi'ie." *Journal of Contemporary Maqasid Studies* 2, no. 1 (January 15, 2023): 95–110. <https://doi.org/10.52100/jcms.v2i1.97>.
- Salma, Zakiati, Rahmad Hidayat, and Sumper Mulia Harahap. "The Medina Charter and Lessons of Multiculturalism in Contemporary Islamic Politics." *Negrei: Academic Journal of Law and Governance* 4, no. 2 (November 2, 2024): 111–38. <https://doi.org/10.29240/negrei.v4i2.11387>.

- Shihab, M. Quraish. *Tafsir Al-Misbah: Message, Impression and Concordance of the Qur'an*. Jakarta: Lentera Hati, 2014.
- Susilawati, Nilda. "Stratification of Al-Maqasid Al-Khamsah and Its Application in Al-Dharuriyat, Al-Hajjiyat, and Al-Tahsiniyyat." *Mizani Scientific Journal: Legal, Economic, and Religious Discourse* 2, no. 1 (2015). <https://doi.org/10.29300/mzn.v2i1.65>.
- Ṭabarī, Muḥammad ibn Jarīr ibn Yazīd al-. *Jāmi' al-Bayān Fī Ta'Wīl al-Qur'ān*. Beirut: Dar al-Fikr, 1992.
- Wibowo, Ari, and Abdullah Mahmud. "The Concept of Rahmatan Lil 'Alamin in Al-Qur'an Surah Al-Anbiya' Verse 107 (A Comparative Study Between Tafsir Ath-Thabari and Tafsir Al-Mizan)." Undergraduate Thesis, Universitas Muhammadiyah Surakarta, 2021. <https://eprints.ums.ac.id/96481/>.
- Yamani, Gasim. "The Best Human Beings from the Perspective of the Qur'an and Hadith (A Thematic Study of Verses of the Qur'an and Hadith)." *Proceeding of International Conference on Islamic and Interdisciplinary Studies* 2 (September 12, 2023): 768–71. <https://jurnal.uindatokarama.ac.id/index.php/iciis/article/view/2343>.
- Zahara, Fatimah, and Syahrini Harahap. "The Concept of Justice in the Distribution of Inheritance from the Perspective of Islamic Legal Philosophy." *Deed Journal* 10, no. 1 (March 1, 2023): 35–44. <https://doi.org/10.30659/akta.v10i1.34012>.
- Zamakhsharī, Abū al-Qāsim Muḥammad ibn 'Umar al-. *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl*. Beirut: Dar al-Marefah., 2009.
- Zomorod, Faridah. "The Fundamentals (Usul) of Maqasidi Tafsir: An Investigation of the Concept and Its Applications in the Views of Early and Modern-Day Scholars." *Journal of Contemporary Maqasid Studies* 2, no. 1 (January 15, 2023): 1–34. <https://doi.org/10.52100/jcms.v2i1.94>.
- Zuḥaylī, Wahbah ibn Muṣṭafā al-. *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Syarī'ah*. Damaskus: Dar Al-Fikr, 1418.