

اَسْمَاءُ اللَّهِ

الاسم الحسي

- ما ورد في القرآن الكريم
- في ورد في السنة النبوية
- حال السلف مع الاسم
- كيفية التعبد بالاسم
- مواد مجمعة (مقالات - مرثيات - صوتيات - كتب)

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The Name of Allah: Ar-Raheem

The Concept of the Name

Linguistic Meaning:

Ar-Raheem (The Most Merciful): A divine attribute derived from the root word raḥmah (mercy), meaning the One who shows mercy.

It is also said that Allah is Raḥman in this world and Raḥim in the Hereafter, as Ar-Raḥman is specific while Ar-Raheem is general. [Ishtiqāq Asma' Allah al-Ḥusna by al-Zajjājī, 1/39–40].

Ar-Raheem: The One who wills to bestow favor upon the people of Paradise. [Al-Asma' waṣ-Ṣifat by al-Bayhaqī, 1/216].

Thus, Ar-Raḥman and Ar-Raheem are two names that signify Allah's vast and tremendous mercy, which encompasses everything and extends to all creatures. However, He has decreed His complete mercy for the righteous believers who follow His prophets and messengers. These individuals will receive the unrestricted, everlasting mercy that leads to eternal happiness. Those who reject this mercy through disbelief and turning away from the commandments are deprived of it, and they have no one to blame but themselves.

Know that one of the well-established principles among the early generations of the Ummah and its leaders is what the Qur'an and Sunnah have affirmed regarding belief in all of Allah's names and attributes, and in the rulings connected to these attributes.

They believe, for instance, that Allah is Ar-Raḥman Ar-Raheem, the Possessor of immense mercy, which He has made an intrinsic part of His nature, extending to those who receive His mercy. All blessings are manifestations of His mercy, and the same applies to all the other beautiful names. For example, Al-'Alim means the Possessor of vast knowledge through which He knows everything and Al-Qadīr means the Possessor of power over all things.

Allah has affirmed for Himself the beautiful names and the highest attributes, along with the rulings connected to these attributes. Therefore, anyone who affirms some of them and denies others is not only contradicting the divine revelation but also acting inconsistently.

The indication of names to the divine essence and attributes occurs in three ways: complete, partial, and implied. There are two types of indication: verbal and rational. If the term conveys all the meanings it encompasses, it is called complete indication because the term matches the meaning exactly, with no addition or subtraction. If it conveys part of the meaning, it is called partial indication because the mentioned meaning is part of the term and falls under its umbrella. Rational indication is specific to reasoning and sound thinking, as the term alone does not indicate it. Instead, the servant reflects on the meanings necessary for that term and its conditions, and this applies to all of Allah's beautiful names.

Each one of them indicates the divine essence and the attribute it conveys in a complete manner, and it indicates either the essence or the attribute alone in a partial manner. Furthermore, it indicates other attributes connected to these meanings by way of implication.

Indeed, Allah's mercy is vast and perfect, filling the heavens and the earth and encompassing all creatures, extending to both this world and the Hereafter. Consider the verses that highlight this meaning, such as: "My mercy encompasses all things" (Qur'an 7:156), "Indeed, Allah is kind and merciful to the people" (Qur'an 2:143), "Look at the effects of Allah's mercy, how He revives the earth after its death. Indeed, that is the one who will revive the dead." (Qur'an 30:50), "Do you not see that Allah has subjected to you whatever is in the heavens and the earth and has perfected upon you His blessings, both apparent and hidden?" (Qur'an 31:20), "And whatever blessing you have, it is from Allah. Then, when adversity touches you, to Him you cry out." (Qur'an 16:53), and "If you were to count the blessings of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful." (Qur'an 16:18).

In a hadith, Allah says to Paradise, "You are My mercy, through you I show mercy to whomever I will of My servants." And Allah says in the Qur'an, "And He is the most merciful of the merciful" (Qur'an 12:64).

In an authentic hadith, it is said, "Allah is more merciful to His servants than a mother to her child."

In another hadith, "Allah has written a book with Him, above His Throne: 'Indeed, My mercy precedes My anger.'"

In conclusion, Allah created creation out of His mercy, sent messengers to them out of His mercy, commanded and prohibited them out of His mercy, legislated laws for them out of His mercy, and showered them with apparent and hidden blessings out of His mercy. He arranged their affairs and directed them in numerous ways out of His mercy, filling both this world and the Hereafter with His mercy. Nothing can be good, easy, or achievable except through His mercy, and His mercy surpasses everything. The righteous believers have a tremendous share of His mercy and abundant good: "Indeed, the mercy of Allah is near to the doers of good." (Qur'an 7:56). [Tafsīr Asma' Allah al-Ḥusna by as-Sa'di, 1/200–203].

Occurrences in the Qur'an:

The name of Allah, Ar-Raheem (The Most Merciful), is mentioned 115 times in the Qur'an, and the phrase "The Mercy of Allah" (Raḥmat Allah) is mentioned 142 times.

Firstly: The verses where the name of Allah, Ar-Raheem (The Most Merciful), is mentioned in 115 instances:

In the Name of Allah—the Most Compassionate, Most Merciful.

[Qur'an: 1: 1]

'The Most Compassionate, Most Merciful.'

[Qur'an: 1: 3]

'Then Adam received from his Lord words, and He accepted his repentance. Indeed, He is the Accepting of repentance, the Most Merciful'

[Qur'an: 2: 37]

'And [recall] when Moses said to his people, 'O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So, repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator.' Then He accepted your repentance; indeed, He is the Accepting of repentance, the Most Merciful.'

[Qur'an: 2: 54]

'Our Lord, and make us Muslims [in submission] to You and [raise] from our descendants a Muslim community [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.'

[Qur'an: 2: 128]

'And thus, We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qibla which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is, to the people, Kind and Merciful.'

[Qur'an: 2: 143]

'Except for those who repent, correct themselves, and make [the truth] apparent. Those – I will accept their repentance, and I am the Accepting of repentance, the Merciful.'

[Qur'an: 2: 160]

"And your god is one God. There is no deity [worthy of worship] except Him, the Most Gracious, the Most Merciful"

[Qur'an: 2: 163]

"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful."

[Qur'an: 2: 173]

"But if they cease, then indeed, Allah is Forgiving and Merciful."

[Qur'an: 2: 192]

"And perform the remembrance of Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays - there is no sin upon him - for him who fears Allah. And fear Allah and know that you will be gathered to Him."

[Qur'an: 2: 203]

"Indeed, those who have believed and those who have emigrated and fought in the cause of Allah – those expect the mercy of Allah. And Allah is Forgiving and Merciful."

[Qur'an: 2: 218]

"But if they return [to normal relations], then indeed, Allah is Forgiving and Merciful."

[Qur'an: 2: 226]

"Say, [O Muhammad], "If you should love Allah, then follow me, so Allah will love you and forgive your sins. And Allah is Forgiving and Merciful."

[Qur'an: 3: 31]

"Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful."

[Qur'an: 3: 89]

"And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful."

[Qur'an: 3: 129]

"But if the two [accused] repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful."

[Qur'an: 4: 16]

"Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, the daughters of your brother, the daughters of your sister, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and [prohibited is] that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is Forgiving and Merciful."

[Qur'an: 4: 23]

"And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful."

[Qur'an: 4: 110]

First: Hadiths narrated by Al-Bukhari and Muslim regarding the name of Allah, Ar-Raheem (The Most Merciful):

Narrated by 'Urwah bin Az-Zubair, from Al-Miswar bin Makhramah, and Marwan, both of whom confirm each other's account, who said:

"The Messenger of Allah (peace and blessings be upon him) set out during the time of the Treaty of Hudaibiyyah, and when they were on the way... Suhayl bin 'Amr came and said, 'Write an agreement between us and you.' So, the Prophet (peace and blessings be upon him) called for a scribe and said, 'Write: Bismillāhir-Raḥmānir-Raḥīm (In the name of Allah, the Most Gracious, the Most Merciful).' Suhayl responded, 'As for Ar-Raḥmān, by Allah, I don't know what that is. But write "Bismika Allāhumma (In Your name, O Allah)" as you used to write.' The Muslims said, 'By Allah, we will not write it except Bismillāhir-Raḥmānir-Raḥīm.' But the Prophet (peace and blessings be upon him) said, 'Write: Bismika Allāhumma'..." (the rest of the hadith follows).

Narrated by Al-Hasan:

"Write in the Mus'haf (Qur'an manuscript) at the beginning of the Imam's (official) Qur'an: Bismillāhir-Raḥmānir-Raḥīm, and place a line between the two Surahs."

Narrated by Qatadah:

"Anas was asked, 'How was the recitation of the Prophet (peace and blessings be upon him)?' He replied, 'It was elongated.' Then he recited: Bismillāhir-Raḥmānir-Raḥīm [Surah Al-Fatiha: 1], stretching out the recitation of Bismillāh (In the name of Allah), Ar-Raḥmān (The Most Gracious), and Ar-Raḥīm (The Most Merciful)."

Narrated by 'Ubaydullah bin 'Abdullah bin 'Utbah, who said that Ibn 'Abbas informed him:

"Abu Sufyan bin Harb told him that Heraclius sent for him and a group from Quraysh, who were traders in the Levant (Syria). So, they went to him... (and the hadith continues). Then Heraclius called for the letter from the Messenger of Allah (peace and blessings be upon him) and it was read. It said: "Bismillāhir-Raḥmānir-Raḥīm (In the name of Allah, the Most Gracious, the Most Merciful). From Muhammad, the servant of Allah and His Messenger, to Heraclius, the ruler of the Romans. Peace be upon those who follow the guidance..."

Narrated by Ibn 'Abbas, who said that Abu Sufyan informed him:

"Heraclius called his interpreter and then called for the letter from the Prophet (peace and blessings be upon him). He read: Bismillāhir-Raḥmānir-Raḥīm. From Muhammad, the servant of Allah and His Messenger, to Heraclius. [The verse] 'O People of the Scripture, come to a word that is equitable between us and you...' (Qur'an: 3: 64)"

Narrated by Anas:

"I prayed behind the Messenger of Allah (peace and blessings be upon him), Abu Bakr, 'Umar, and 'Uthman, and none of them used to recite Bismillāhir-Raḥmānir-Raḥīm [aloud]."

[This means they recited it silently during prayer].

Narrated by Anas:

"One day, while the Messenger of Allah (peace and blessings be upon him) was among us, he took a short nap and then raised his head, smiling. We asked, 'What makes you smile, O Messenger of Allah?' He said, 'A Surah has just been revealed to me.' He then recited: Bismillāhir-Raḥmānir-Raḥīm. Indeed, We have granted you, [O Muhammad], Al-Kawthar. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off [Surah Al-Kawthar: 1-3]. He then asked, 'Do you know what Al-Kawthar is?' We said, 'Allah and His Messenger know best.' He said, 'It is a river which my Lord, the Almighty, has promised me, and upon it is an abundance of goodness. It is a pool where my nation will come on the Day of Judgment, and its vessels are as numerous as the stars. Then one of my followers will be taken away from it, and I will say, "O Lord, he is from my nation." But He will say, "You do not know what they innovated after you."'"

Narrated by Ibn 'Abbas, who said that Abu Sufyan told him directly:

“During the period of truce between me and the Messenger of Allah (peace and blessings be upon him), I went to Syria. While I was there, a letter arrived from the Messenger of Allah (peace and blessings be upon him) to Heraclius, the ruler of the Romans... (and the hadith continues). Then Heraclius called for the letter from the Messenger of Allah (peace and blessings be upon him), and it was read: Bismillāhir-Raḥmānir-Raḥīm. From Muhammad, the Messenger of Allah, to Heraclius, the ruler of the Romans. Peace be upon those who follow the guidance. As for what follows, I invite you to the call of Islam. Accept Islam and you will be safe, and Allah will give you double the reward. But if you turn away, then upon you will be the sin of the Arians. [The verse] 'O People of the Scripture, come to a word that is equitable between us and you...' (Surah Aal-Imran: 64). When the letter was read, there was a lot of noise and commotion, and we were expelled. I said to my companions as we left, 'The affair of the son of Abu Kabshah (i.e., the Prophet Muhammad) has become significant; even the king of the "yellow people" (Romans) fears him.' And I continued to believe that the matter of the Messenger of Allah (peace and blessings be upon him) would become dominant until Allah brought Islam into my heart.”

Narrated by Al-Bara' (bin 'Azib):

“When Prophet Muhammad (peace and blessings be upon him) was prevented from entering Makkah (during the Treaty of Hudaibiyyah), the people of Makkah made a treaty with him. They agreed that he would enter Makkah and stay there for three days, but he would only enter with simple weapons—just the swords in their scabbards—and he would not take any of its people with him when he left, nor prevent anyone from staying with him. So, the Prophet (peace and blessings be upon him) said to 'Ali, 'Write down the terms between us: "Bismillāhir-Raḥmānir-Raḥīm. This is what Muhammad, the Messenger of Allah, has agreed upon..."' The polytheists said, 'If we knew that you were the Messenger of Allah, we would have followed you. But write "Muhammad, the son of 'Abdullah"' The Prophet (peace and blessings be upon him) said to 'Ali, 'Erase it.' 'Ali said, 'By Allah, I will not erase it.' So the Prophet (peace and blessings be upon him) said, 'Show me its place,' and he erased it. Then he wrote: 'Muhammad, the son of 'Abdullah.' The Prophet (peace and blessings be upon him) stayed in Makkah for three days. On the third day, the Makkans said to 'Ali, 'This is the last day of your companion's (the Prophet's) agreement, so tell him to leave.' So 'Ali informed the Prophet (peace and blessings be upon him), and he said, 'Yes,' and they left.”

Second: The narrations about Allah's mercy reported by a number of Imams

Narration from Ibn Abbas, from the Messenger of Allah (peace and blessings be upon him), who narrated from his Lord:

Allah's Messenger Muhammad (peace and blessings be upon him) said: "Indeed, your Lord, Blessed and Exalted, is Merciful. Whoever intends to do a good deed but does not do it, a good deed will be written for him. If he does it, it will be written for him as ten, up to seven hundred times, or even more. And whoever intends to do an evil deed but does not do it, a good deed will be written for him. But if he does it, it will be written as one bad deed or Allah may erase it. No one will perish before Allah except one

who is destined to perish." [Authentic according to Muslim's condition, reported by Ahmad 4/316, Hadith 2520].

Narration from Ibn Umar: Prophet Muhammad (peace and blessings be upon him) said: "May Allah have mercy on a man who prays four rak'ahs before Asr." [Hasan, reported by Ahmad 10/188, Hadith 5980].

Narration from Nafi': Abdullah said: "The Messenger of Allah (peace and blessings be upon him) shaved (his head), and a group of his companions also shaved, while others shortened their hair. The Messenger of Allah (peace and blessings be upon him) said: 'May Allah have mercy on those who shave their heads.' He repeated this once or twice, then said: 'And those who shorten their hair.'"

[Reported by Al-Bukhari 2/174, Hadith 1727, and Muslim 2/945, Hadith 1301].

Narration from Abu Hurayrah: Prophet Muhammad (peace and blessings be upon him) said: "May Allah have mercy on a man who gets up at night to pray." [Strong chain of narration, reported by Ahmad 12/327].

Another narration from Abu Hurayrah: The Messenger of Allah (peace and blessings be upon him) said: "May Allah have mercy on a man who gets up at night and prays, and wakes up his wife to pray. If she refuses, he sprinkles water on her face. And may Allah have mercy on a woman who gets up at night and prays, and wakes up her husband to pray. If he refuses, she sprinkles water on his face."

[Strong chain of narration, reported by Ahmad 12/372, Hadith 7409].

Narration from Jabir ibn Abdullah (may Allah be pleased with them both): The Messenger of Allah (peace and blessings be upon him) said: "May Allah have mercy on a man who is lenient when he sells, lenient when he buys, and lenient when he demands payment." [Reported by Al-Bukhari 3/57, Hadith 2076].

Narration from Abu Hurayrah: The Messenger of Allah (peace and blessings be upon him) said: "Indeed, Allah, the Almighty and Majestic, revealed the Quran in seven dialects, including: 'All-Knowing, All-Wise' and 'Most Forgiving, Most Merciful.'"

Another narration from Abu Hurayrah (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) said: "When Allah finished creating the creation, He wrote in His book which is with Him above the Throne: 'Indeed, My mercy prevails over My wrath.'" [Reported by Al-Bukhari 4/106, Hadith 3194, and Muslim 4/2107, Hadith 2751].

Narration from Abu Hurayrah (may Allah be pleased with him): The Prophet (peace and blessings be upon him) said: "Paradise and Hell disputed with each other. Hell said, 'I have been given the arrogant and tyrannical,' and Paradise said, 'What is wrong with me that only the weak and lowly enter me?'" Allah, Blessed and Exalted, said to Paradise: 'You are My mercy, I show mercy through you to whom I will of My servants.' And He said to Hell: 'You are My punishment; I punish through you whom I will of My servants. And each of you will be filled.' As for Hell, it will not be filled until Allah places His foot over it, and it will say, 'enough, enough!' Then it will be full and some parts of it will retract to others. And Allah will not wrong any of His creation. As for Paradise, Allah will create more people for it." [Reported by Al-Bukhari 6/138, Hadith 4850, and Muslim 4/2186, Hadith 2846].

First: Statements from Some Companions and Tabi'een (Followers) Regarding the Name of Allah "Ar-Raheem" and the Distinction between "Ar-Raheem" and "Ar-Rahman"

Ibn Abbas (may Allah be pleased with him):

Ar-Rahman (the Compassionate) is gentle, and Ar-Raheem is affectionate towards His creation by providing sustenance. Both names are delicate, but one is more tender than the other. It is also reported that he said: "Ar-Rahman is the gentle with His servants, and Ar-Raheem is affectionate towards them."

Mujahid (may Allah have mercy on him):

Ar-Rahman is compassionate towards the people of this world, and Ar-Raheem is merciful to the people of the Hereafter. This is reflected in a prayer: "O Rahman of this world, O Raheem of the Hereafter."

Ad-Dahhak (may Allah have mercy on him):

Ar-Rahman is compassionate to the inhabitants of the heavens, where He placed them in the heavens, surrounded them with obedience, and protected them from calamities and desires. Ar-Raheem is compassionate to the people of the earth, where He sent messengers to them and revealed scriptures.

Ikrimah (may Allah have mercy on him):

Ar-Rahman refers to one mercy, while Ar-Raheem refers to a hundred mercies.

Ibn al-Mubarak:

Ar-Rahman answers when asked, but Ar-Raheem becomes displeased when not asked.

Ata' al-Khurasani:

Ar-Rahman was one of Allah's names that none of His creation could claim. But when Musaylimah the Liar claimed it for himself, Allah clarified that He is "Ar-Rahman Ar-Raheem" to distinguish His name from the one falsely claimed by others.

Abu Bakr Muhammad ibn Umar al-Warraq:

Ar-Rahman is the one who bestows blessings and bounties, while Ar-Raheem withholds harm. He also said: "Ar-Rahman with those who disbelieve, and Ar-Raheem with those who believe."

Muhammad ibn Ali al-Mazeedi:

Ar-Rahman saves from the fire, as in the verse: "And you were on the edge of a pit of the Fire, and He saved you from it." Ar-Raheem grants entry into Paradise, as in the verse: "Enter it in peace, secure."

Al-Muhasibi:

Ar-Rahman refers to mercy over bodies, and Ar-Raheem to mercy over hearts.

As-Sari ibn Mughlis:

Ar-Rahman removes distress, and Ar-Raheem forgives sins.

Abdullah ibn Jarrah:

Ar-Rahman guides on the path, and Ar-Raheem grants protection and success.

Mutahhar ibn al-Warraq:

Ar-Rahman forgives great sins, even if they are numerous, and Ar-Raheem accepts small acts of obedience, even if they are few.

Yahya ibn Mu'adh ar-Razi:

Ar-Rahman deals with the needs of this worldly life, while Ar-Raheem ensures the affairs of the Hereafter.

Al-Husayn ibn al-Fadl:

Ar-Rahman shows mercy to His servant by removing harm, and Ar-Raheem is the one who feels compassion to His servants.

Muqatil ibn Sulayman:

Ar-Rahman and Ar-Raheem are two delicate names, with one being more tender than the other. Ar-Rahman signifies compassion, while Ar-Raheem refers to showing mercy to His creation.

These reflections highlight the nuanced distinctions between "Ar-Rahman" and "Ar-Raheem," emphasizing different aspects of Allah's boundless mercy in this life and the Hereafter.

Second: Statements from Some Mufasssireen (Qur'anic Exegetes) on the Name of Allah "Ar-Raheem" and the Difference Between It and "Ar-Rahman"

1- At-Tabari said:

Ar-Raheem is derived from the root word "rahm" (mercy). If someone says: "Since both 'Ar-Rahman' and 'Ar-Raheem' are derived from the word mercy, why repeat it when one of them conveys the meaning of the other?"

The answer is: That is not the case. Each word has its own meaning that the other cannot fully convey.

If it is asked: "What is the distinct meaning of each that makes one different from the other?"

It is said: In terms of the Arabic language, there is no disagreement among scholars of the Arabic language that the word Ar-Rahman is more intensive in its expression than Ar-Raheem. As for the transmitted reports and narrations, tafsir scholars differ:

Al-Arjazi said: Ar-Rahman refers to Allah's mercy over all of creation, while Ar-Raheem is specific to the believers.

Ibn Mas'ud (through a chain) narrated that the Prophet Muhammad (peace be upon him) said: Ar-Rahman is the Compassionate One over the affairs of both the Hereafter and the world, while Ar-Raheem is the Merciful One of the Hereafter.

These reports indicate a difference between Allah's name Ar-Rahman and His name Ar-Raheem, and they reflect the different meanings of these two words. Although these reports differ on whether this distinction applies to the world or the Hereafter, both show that there is a difference in meaning.

If asked: "Which of these interpretations is more correct?"

The answer is: Both are correct, and there is no reason to prioritize one over the other. This is because the meaning of Ar-Rahman describes Allah's general mercy towards all of His creation, while Ar-Raheem refers to His specific mercy towards some of His creation, either at all times or in certain circumstances.

There is no doubt that this specific mercy applies to the believers, both in this world and the Hereafter, as Allah has shown His kindness to them by guiding them to obedience, belief in Him, and following His

commands, while He has withheld this from the disbelievers. Additionally, in the Hereafter, Allah has reserved eternal bliss in Paradise for the believers, while disbelievers are denied this.

Our Lord, the Almighty, is Ar-Rahman to all of His creation in both this world and the Hereafter, and He is Ar-Raheem specifically to the believers.

In this world, Allah's general mercy is extended to all of His creation through His blessings, like sustenance, rain, and health, as mentioned in the verse: "And if you count the blessings of Allah, you will never be able to enumerate them" (Qur'an: 14: 34, and Qur'an: 16: 18).

In the Hereafter, His general mercy will manifest in the form of absolute justice for everyone. No one will be wronged, and good deeds will be multiplied. Every soul will receive what it earned. This is Allah's general mercy in the Hereafter.

However, His special mercy for the believers in this world includes the guidance and protection in religion, as He says: "And He is ever Merciful to the believers" (Qur'an: 33: 43).

In the Hereafter, this special mercy for the believers will be manifested in the eternal bliss and honor He has prepared for them, which far exceeds all expectations.

[Source: Tafsir At-Tabari, Volume 1, Pages 126-129].

2- As-Samarqandi:

Ar-Raheem refers to Allah being especially gentle towards the believers, covering their sins in this world, showing them mercy in the Hereafter, and admitting them to Paradise. It is also said that Allah named Himself Ar-Raheem because He does not burden His servants with more than they can bear, unlike other kings who may demand everything from their people. Hence, those kings are not truly merciful.

Ali ibn Abi Talib (may Allah be pleased with him) said about the statement "In the Name of Allah": "His name is a cure for every disease and help for every remedy. Ar-Rahman is help for those who believe in Him, and it is a name that no one else can bear. As for Ar-Raheem, it is for those who repent, believe, and do righteous deeds."

(Bahr Al-Uloom, by Nasr ibn Muhammad As-Samarqandi, 1/14)

3- Maki ibn Abi Talib:

Ar-Raheem means that Allah is compassionate towards His creation by providing them sustenance and other needs. Ar-Rahman was mentioned first because it is an exalted name exclusively for Allah, while Ar-Raheem may also describe creation. It is said that Ar-Raheem was mentioned after Ar-Rahman to teach people that the combination of "Ar-Rahman Ar-Raheem" belongs solely to Allah. Although Musaylimah the liar claimed the name "Ar-Rahman," no one else can be named "Ar-Rahman Ar-Raheem" together, as these names are exclusive to Allah.

(Al-Hidayah ila Bulugh an-Nihayah, by Maki ibn Abi Talib, 1/97-98)

4- Al-Mawardi:

Ar-Raheem is derived from the attribute of mercy. Therefore, Ar-Rahman and Ar-Raheem were combined to remove confusion. In Arabic, Ar-Raheem should precede Ar-Rahman, but Ar-Rahman was mentioned first due to its greater intensity. Ar-Rahman is more emphatic than Ar-Raheem, as Ar-Rahman extends in both its meaning and expression, while Ar-Raheem is limited to its meaning. This is why some people are called "Raheem," but no one is called "Rahman," except for Allah. Even in pre-Islamic times, Allah was called Ar-Rahman, as indicated in poetry by Ash-Shanfarah. When Musaylimah claimed the name Ar-Rahman, Allah paired it with Ar-Raheem to distinguish His name.

(Tafsir Al-Mawardi, 1/52-53)

5- Al-Baghawi:

Scholars differ regarding Ar-Rahman and Ar-Raheem. Some say they are synonyms, similar to "Nadman" and "Nadim," both meaning compassionate. Others distinguish between them by saying Ar-Rahman refers to Allah's universal mercy in this world, while Ar-Raheem is specific to the believers in the Hereafter. The common supplication reflects this: "O Rahman of this world, O Raheem of the Hereafter." Ar-Rahman is the One whose mercy reaches all of creation, while Ar-Raheem refers to a mercy that reaches only some. Thus, people may be described as "Raheem," but only Allah is called Ar-Rahman.

(Ma'alim at-Tanzil, by Al-Baghawi, 1/71-72)

6- Fakhr ad-Din ar-Razi:

Mercy (Ar-Rahma) is the removal of afflictions and the granting of goodness to those in need.

(Mafatih al-Ghayb, by Fakhr ad-Din ar-Razi, 1/24)

7 - Al-Qurtubi:

Scholars have debated whether Ar-Rahman and Ar-Raheem have the same meaning or different meanings. Some say they are the same, like "Nadman" and "Nadim," while others argue that Ar-Rahman

is a name used only for Allah, denoting His universal mercy, while Ar-Raheem specifically refers to His mercy towards the believers. Ar-Rahman encompasses all creation in the dunya (world), and Ar-Raheem focuses on the Hereafter.

(Al-Jami' li Ahkam al-Quran, by Al-Qurtubi, 1/105)

8 - Al-Baydawi:

Ar-Rahman and Ar-Raheem are both derived from "rahma" (mercy), emphasizing different levels of mercy. Ar-Rahman is more emphatic, encompassing both believers and non-believers in this world, while Ar-Raheem refers specifically to the believers.

(Anwar at-Tanzil wa Asrar at-Ta'wil, by Al-Baydawi, 1/27)

9 - As-Samin al-Halabi:

Ar-Rahman and Ar-Raheem are both derived from mercy. Some argue that Ar-Rahman is not derived, as the Arabs did not recognize it, as shown in their question: "What is Ar-Rahman?" However, Ibn al-Arabi responded that they were ignorant of the attribute, not the one described by it.

(Ad-Durr al-Masun, by As-Samin al-Halabi, 1/30)

10 - Ibn Kathir:

Ar-Rahman is more emphatic than Ar-Raheem. This is reflected in the words of Isa (peace be upon him), who said: Ar-Rahman is the Compassionate One in this world and the Hereafter, while Ar-Raheem is the Merciful One in the Hereafter.

(Tafsir Ibn Kathir, 1/124-125)

11 - Ibn Arafah:

Ibn Arafah raised the question: "Why was Ar-Rahman mentioned first, even though it is more emphatic than Ar-Raheem? Shouldn't the lesser name precede the stronger one?" Two responses are given:

Ar-Rahman is specific to Allah alone, like a proper noun.

Ar-Rahman refers to grander blessings, while Ar-Raheem refers to subtler ones.

(Tafsir Ibn Arafah, 1/27)

12 - Abū al-Su'ūd's said:

"Ar-Rahmān" (the Most Merciful) and Ar-Rahīm are two attributes derived from the verb raḥima (he showed mercy), after making the verb intransitive, placing it in the same category as innate qualities, through shifting it to raḥuma with a ḍammah on the ḥā', as is well known. It has also been said that ar-Rahīm is not a ṣifah mushabbahah (a descriptive adjective) but rather a hyperbolic form, as explicitly mentioned by Sībawayh (the famous grammarian)."

13- Al-Ālūsī's Commentary:

"The prevalent opinion is that Ar-Rahmān and Ar-Rahīm are two descriptive attributes formed to convey emphasis, derived from the verb raḥima (with a kasrah on the ḥā'), which was transferred to raḥuma (with a ḍammah), after making it intransitive. This usage is common in the context of praise and blame. Linguistically, raḥmah (mercy) denotes tenderness of the heart, and since such emotions are among the qualities tied to physical temperament, which is impossible for God Almighty, mercy is understood with reference to its outcomes. This is explained either through majāz mursal (metonymy) by mentioning the cause (mercy) and intending the effect (benefit), or through analogy. In this case, Allah's relationship to the recipients of mercy in conveying goodness to them is likened to the state of a king when he shows tenderness toward his subjects and grants them benevolence. Thus, the words used for the second state are employed for the first without stretching the meaning of the individual components. Alternatively, the comparison can be made using a ṣarīḥah (explicit metaphor) according to Qāḍī Abū Bakr, where iḥsān (benevolence) or its intention is compared to mercy, based on the shared result of benefiting the recipient, and thus the term raḥmah is metaphorically applied, with Ar-Rahmān and Ar-Rahīm derived from it in the manner of the phrase, 'The state speaks for itself.'

Another explanation is through an istā'ārah makniyyah takhīliyyah (implied metaphor), where the concept behind the pronouns referring to Allah in both Ar-Rahmān and Ar-Rahīm is likened to a king whose heart has softened towards his subjects, with the explicit comparison omitted, and one of its characteristics, mercy, affirmed. It has also been said that raḥmah (mercy) in this context is a ḥaqīqah shar'iyyah (legal reality), and that Ar-Rahmān conveys a higher degree of mercy than Ar-Rahīm due to the increase in its linguistic structure, which indicates an intensification of meaning. This can be understood quantitatively, where some scholars say, 'O Rahmān of this world,' because His mercy encompasses both the believer and the disbeliever, while Rahīm is reserved for the hereafter, being specific to the believers. Alternatively, it can be understood qualitatively, as some say, 'O Rahmān of both this world and the hereafter,' and 'O Rahīm of this world,' because the blessings of the hereafter are all great, while the blessings of this world include both the significant and the insignificant.

As for the precedence of Ar-Rahmān over Ar-Rahīm, despite the logical progression typically requiring an upward movement, it is due to the precedence of mercy in this world, and also because Ar-Rahmān has become akin to a proper name, given that it is not used to describe anyone other than Him, as its meaning implies the true Benefactor, whose mercy reaches its ultimate extent, and this cannot apply to anyone other than Him."

Third: Statements from Some Scholars of Aqeedah (Creed) Regarding the Name of Allah "Ar-Raheem"

1- Ibn al-Qayyim said: “The requirement of mercy that brings life to the hearts and souls is far greater than that which brings life to bodies and physical forms. However, those who are veiled only comprehend from this name the portion of animals and livestock, while the people of intellect understand something far beyond that.”

[Madārij al-Sālikīn bayna Manāzil Iyyāka Naʿbudu wa-Iyyāka Nastaʿīn, Ibn Qayyim al-Jawziyyah (d. 751 AH), 1/32].

2- As-Safārīnī said: “The attribute of mercy is an eternal attribute that is part of His Essence and necessitates favor and kindness.”

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said in his commentary on the al-ʿAqīdah al-Aṣḥāniyyah: “What the Salaf (pious predecessors) of the Ummah and its leaders agreed upon is that Allah is described by what He has described Himself with, and by what His Messenger described Him with, without distortion or negation, and without asking how or likening Him to His creation.”

[Lawāmiʿ al-Anwār al-Bahiyyah wa-Sawātiʿ al-Asrār al-Athariyyah Sharḥ ad-Durrah al-Muḍiyyah, Shams ad-Dīn as-Safārīnī (d. 1188 AH), 1/221].

3 - Muhammad ibn ʿAbd al-Wahhāb: It is reported from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him, said: “When Allah created creation, He wrote in a book, which is with Him above the Throne: ‘Indeed, My Mercy prevails over My Wrath.’” Narrated by al-Bukhārī. This hadith affirms the Throne, that Allah is above the Throne, and affirms the attributes of mercy and wrath for Allah, the Exalted.

[Uṣūl al-Īmān, Muhammad ibn ʿAbd al-Wahhāb (d. 1206 AH), p. 41].

4- Ibn ʿĪsā, quoting Ibn al-Qayyim, may Allah have mercy on him, said: “As for the combination of ar-Rahmān and ar-Rahīm, it contains a beautiful meaning. Ar-Rahmān indicates the attribute inherent in Allah, and ar-Rahīm indicates its application to the one receiving mercy. It is as if the former signifies the description, and the latter signifies the action. The first denotes that ar-Rahmān is an attribute of His Essence, while the second denotes that He bestows mercy upon His creation, which is an attribute of His action. If you wish to understand this, contemplate His saying: “And He is Merciful to the believers” [Qurʾan: 33: 43], “Indeed, He is to them Kind and Merciful” [Qurʾan: 9: 117]. The phrase ‘Merciful to’ is never used with ar-Rahmān. This shows that ar-Rahmān refers to the One characterized by mercy, and ar-Rahīm refers to the One who shows mercy by His actions.”

[Tawḍīḥ al-Maqāṣid wa-Taṣḥīḥ al-Qawāʿid Sharḥ Qaṣīdah al-Imām Ibn al-Qayyim, Aḥmad ibn ʿĪsā (d. 1327 AH), 1/14].

5- Ibn Hirrās: “The Ashʿarites and Muʿtazilites denied the attribute of mercy, claiming that it implies weakness and emotional disturbance for the one receiving mercy. This is among the most ignorant of claims, as mercy is typically shown by the strong towards the weak. It does not imply weakness or feebleness, but rather it can accompany absolute might and power. A strong person can show mercy to

their young child, to their elderly parents, or to anyone weaker than them. Where is the weakness in that? These are among the most detestable qualities.”

[Sharḥ al-‘Aqīdah al-Wāsiṭiyyah, with Muḥḥaq al-Wāsiṭiyyah, Muḥammad ibn Khalīl Harrās (d. 1395 AH), 1/106].

6 - Al-Barrāk, quoting Ibn Ḥajar, may Allah have mercy on him: “Mercy is of two types: a mercy that is an attribute of the Essence, which does not change, and a mercy that is an attribute of action.”

[Ta‘līqāt ash-Shaykh al-Barrāk ‘alā al-Mukhālafāt al-‘Aqīdiyyah fī Fatḥ al-Bārī, ‘Abdur-Raḥmān ibn Nāṣir al-Barrāk, 10/432]

Fourth: Worshiping Allah through His Name "Ar-Raheem"

1. Belief in Allah and Holding Firmly to Him with Hope for His Mercy:

Allah says:

“As for those who believe in Allah and hold fast to Him, He will admit them to mercy from Him and bounty, and guide them to Himself on a straight path.” [Qur’an: 4: 175]

"Indeed, those who have believed, and those who have emigrated and fought in the cause of Allah, they hope for Allah's mercy. And Allah is Forgiving and Merciful." [Qur’an: 2: 218]

2. Asking Allah to Grant Us His Mercy, for He Owns Its Treasures and Opens Them for Us:

Allah says:

“We bestow Our mercy on whom We will.” [Qur’an: 12: 56]

"Say: If you possessed the treasures of my Lord's mercy, then you would withhold out of fear of spending, and man is ever stingy." [Qur’an: 17: 100]

“Whatever mercy Allah opens to people, none can withhold it; and whatever He withholds, none can release it thereafter. And He is the Exalted in Might, the Wise.” [Qur’an: 35: 2]

We must consistently ask for His mercy:

"Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." [Qur’an: 2: 286]

“Our Lord, do not let our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.” [Qur’an: 3: 8]

“Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.” [Qur’an: 18: 10]

“Indeed, there was a group of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.’” [Qur’an: 23: 109]

"Say: 'My Lord, forgive and have mercy, for You are the best of the merciful.'" [Qur’an: 23: 118]

3. Obeying Allah and His Messenger Brings Allah’s Mercy:

Allah says:

"And obey Allah and the Messenger that you may obtain mercy." [Qur’an: 3: 132]

4. A Servant’s Hope in Allah’s Mercy Even After Sinning, as Long as They Repent:

Allah says:

“And when those who believe in Our signs come to you, say: ‘Peace be upon you. Your Lord has decreed mercy upon Himself that any of you who does wrong out of ignorance and then repents after that and corrects himself, indeed, He is Forgiving and Merciful.’” [Qur’an: 6: 54]

"Say: To whom belongs whatever is in the heavens and the earth? Say: To Allah. He has decreed mercy upon Himself. He will surely gather you on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe." [Qur’an: 6: 12]

5. Knowing that Allah’s Mercy Does Not Contradict His Punishment of the Criminals:

Allah says:

“But if they deny you, then say: Your Lord is the Possessor of vast mercy; but His punishment cannot be averted from the criminal people.” [Qur’an: 6: 147]

6. Following the Quran, Holding Firmly to It, and Listening to It Brings Allah’s Mercy:

Allah says:

"And this [Quran] is a blessed Book We have revealed, so follow it and fear Allah that you may receive mercy." [Qur’an: 6: 155]

“So when the Quran is recited, listen to it and pay attention that you may receive mercy.” [Qur’an: 7: 204]

The Quran itself is a mercy for the believers:

“And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.” [Qur’an: 7: 52]

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.” [Qur’an: 17: 82]

7. Kindness and Good Deeds Are a Means to Attain Allah’s Mercy:

Allah says:

“Indeed, the mercy of Allah is near to the doers of good.” [Qur’an: 7: 56]

“As guidance and mercy for the doers of good.” [Qur’an: 31: 3]

8. Allah’s Mercy Is Written for Those Who Fear Him, Pay Zakat, Believe in His Signs, Enjoin Good, Forbid Evil, Establish Prayer, and Obey Allah and His Messenger:

Allah says:

"My mercy encompasses all things. I will decree it for those who fear Me and give Zakat and those who believe in Our signs." [Qur’an: 7: 156]

"The believing men and women are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, give Zakat, and obey Allah and His Messenger. Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." [Qur’an: 9: 71]

"Why do you not seek forgiveness of Allah so that you may receive mercy?" [Qur’an: 27: 46]

"O you who have believed, fear Allah and believe in His Messenger; He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful." [Qur’an: 57: 28]

9. Allah Sent His Messenger as a Mercy for Us:

Allah says:

“And among them are those who abuse the Prophet and say, 'He is an ear.' Say: 'An ear of goodness for you, believing in Allah and believing the believers and mercy to those who believe among you.' But those who abuse the Messenger of Allah will have a painful punishment.” [Qur’an: 9: 61]

The Prophet was merciful towards us:

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful.” [Qur’an: 9: 128]

10. Recognizing That All Blessings We Have Are Purely from Allah's Mercy, and Not Attributing Any Virtue to Oneself:

Allah says:

"Say: In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate." [Qur'an: 10: 58]

11. Allah Warns Against Despair When He Withdraws His Mercy During Trials:

Allah says:

"And if We give man a taste of mercy from Us, then We withdraw it from him, indeed he is despairing and ungrateful." [Qur'an: 11: 9]

12. Salvation from All Hardships Comes Only by Allah's Mercy:

Allah says:

"And We saved Hud and those who believed with him by mercy from Us." [Qur'an: 11: 58]

"And We saved Salih and those who believed with him by mercy from Us." [Qur'an: 11: 66]

"And We saved Shu'ayb and those who believed with him by mercy from Us." [Qur'an: 11: 94]

13. Never Despair of Allah's Mercy:

Allah says:

"Say: O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." [Qur'an: 39: 53]

"And who despairs of the mercy of his Lord except for those astray?" [Qur'an: 15: 56]

14. Showing Mercy to Parents and Praying for Them, Both in Life and After Their Passing:

Allah says:

"And lower to them the wing of humility out of mercy and say: 'My Lord, have mercy upon them as they brought me up when I was small.'" [Qur'an: 17: 24]

15. A Successful Marriage Is Based on Mutual Mercy:

Allah says: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for people who give thought." [Qur'an: 30: 21]

The Prophet Muhammad (peace be upon him) prayed for mercy upon those who rise during the night and wake their spouses to perform the night prayer. It is narrated by Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

"May Allah have mercy on a man who gets up at night and prays, and then wakes his wife to pray. If she refuses, he gently sprinkles water on her face. And may Allah have mercy on a woman who gets up at night and prays, and then wakes her husband to pray. If he refuses, she gently sprinkles water on his face."

(Reported by Ahmad, Hadith 7409, and its chain is strong)

16. Reflecting on the Signs of Allah's Mercy:

Allah says:

"So look at the effects of Allah's mercy, how He revives the earth after its death. Indeed, that is the one who will bring the dead to life, and He is over all things competent." [Qur'an: 30: 50]

Among the signs of His mercy is the facilitation of the universe:

"And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command, and so you may seek of His bounty, and perhaps you will be grateful." [Qur'an: 30: 46]

"And of His mercy is that He made for you the night and the day that you may rest therein and seek from His bounty and that perhaps you will be grateful." [Qur'an: 28: 73]

"And He it is Who sends down the rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy." [Qur'an: 42: 28]

17. Reconciliation Between Disputing Parties as a Means to Obtain Allah's Mercy:

Allah says:

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy." [Qur'an: 49: 10]

18. One of the Traits of Believers Is Encouraging Mercy Among Themselves:

Allah says:

"Then he was among those who believed and advised one another to patience and advised one another to compassion." [Qur'an: 90: 17]

19. Showing Mercy to Creation, Including Sinners:

Abu Hurairah (may Allah be pleased with him) narrated:

The Messenger of Allah (peace be upon him) kissed his grandson Hasan ibn Ali while Al-Aqra' ibn Habis was sitting nearby. Al-Aqra' said: "I have ten children, and I have never kissed any of them." The Messenger of Allah (peace be upon him) looked at him and said: "Whoever does not show mercy will not be shown mercy." (Reported by Al-Bukhari and Muslim)

Aisha (may Allah be pleased with her) narrated:

A Bedouin came to the Prophet (peace be upon him) and asked, "Do you kiss your children? We do not kiss them." The Prophet (peace be upon him) replied: "What can I do if Allah has removed mercy from your heart?" (Reported by Al-Bukhari)

Abu Hurairah (may Allah be pleased with him) said:

I heard the truthful, trustworthy Messenger of Allah (peace be upon him) say: "Mercy is not removed except from the wretched." (Reported by Ahmad, Abu Dawood, and Al-Tirmidhi)

Abdullah ibn Amr (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: "The merciful are shown mercy by the Most Merciful. Be merciful to those on the earth, and the One above the heavens will have mercy on you. The word hahim (womb) is derived from Allah's Name Ar-Rahman, so whoever maintains it (ties of kinship), Allah will maintain him, and whoever cuts it off, Allah will cut him off." (Reported by Al-Tirmidhi, who classified it as Hasan Sahih)

Ibn Al-Qayyim set a principle to measure one's closeness to or distance from Allah:

"The closest of people to Allah are the most merciful and compassionate, while the furthest are those who possess the opposite traits." [Al-Ruh 1/251]

Mercy towards sinners is shown by not despising them, not being arrogant over them, and not judging them as hopeless or unforgivable.

Dhamdam ibn Jaus Al-Yamami narrated:

Abu Hurairah said to me: "O Yamami, never say to anyone, 'By Allah, Allah will never forgive you,' or 'You will never enter Paradise.'" I asked: "O Abu Hurairah, this is a statement one of us might say in anger to his companion." He replied: "Do not say it, for I heard Prophet Muhammad (peace be upon him) say: 'Among the Children of Israel were two men. One was devout and the other was a sinner. The devout man would see the sinner committing sins and tell him: "Stop." One day, when he saw him committing a great sin, he said: "Woe to you, stop!" The sinner said: "Leave me to my Lord. Have you been sent as a guardian over me?" The devout man said: "By Allah, Allah will not forgive you, or He will never admit you to Paradise.'"'

The Prophet (peace be upon him) continued: "Then, Allah sent an angel to take their souls. They were gathered before Him, and He said to the sinner: 'Enter Paradise by My mercy.' And He said to the devout man: 'Were you aware of what is in My hands? Or were you in control of My power? Take him to the Fire.'"'

Abu Hurairah then said: "By the One in whose hand is my soul, the devout man uttered a word that destroyed his worldly life and his Hereafter." (Reported by Ahmad)

20. Love for Allah:

Hearts are naturally inclined to love those who show them kindness.

Umar ibn Al-Khattab (may Allah be pleased with him) narrated:

Some captives were brought to the Prophet (peace be upon him), and among them was a woman who was nursing her child. Whenever she found a child among the captives, she would take him close to her and nurse him. The Prophet (peace be upon him) said to us: "Do you think this woman would throw her child into the fire?" We replied: "No, not if she is able to stop it." The Prophet (peace be upon him) said: "Allah is more merciful to His servants than this woman is to her child." (Reported by Al-Bukhari and Muslim)

Allah's mercy towards us is even greater than the mercy of a mother towards her child, which instills love for Allah. This love for Allah inspires obedience and adherence to His commands, avoiding His prohibitions.

21. Hope and Trust in Allah's Mercy:

Izz bin Abdus-Salam said:

"Whoever knows the vastness of Allah's mercy, their state will be one of hope."

Hamad ibn Salamah entered upon Sufyan Al-Thawri, who asked him: "Do you think Allah will forgive someone like me?" Hamad replied: "By Allah, if I were given the choice between Allah judging me and my parents judging me, I would choose Allah, for He is more merciful to me than my parents."

Hamad ibn Salamah was a trustworthy scholar of hadith and a devout worshipper.

22. Feeling Shame Before Allah:

Reflecting on Allah's kindness and mercy instills a sense of shame before Him. A believer feels ashamed to disobey his Creator. And if he falls into sin out of ignorance, he feels ashamed and repents.

Al-Aswad ibn Yazid was diligent in worship, fasting until he became frail and pale. When death approached, he wept, and it was said to him: "What is this fear?" He replied: "Why shouldn't I fear? By Allah, if I were to receive forgiveness from Allah, I would still feel ashamed before Him for what I have done. A man may have a small sin forgiven, yet he remains ashamed of it."

23. It Is a Prayer for All Good:

Abdullah ibn Abi Awfa narrated:

A man came to the Prophet (peace be upon him) and said: "I cannot memorize anything from the Quran, so teach me something that will suffice me." The Prophet (peace be upon him) said: "Say: 'Subhan Allah (Glory be to Allah), Alhamdulillah (Praise be to Allah), La ilaha illallah (There is no god but Allah), Allahu Akbar (Allah is the Greatest), and La hawla wa la quwwata illa billah (There is no power nor might except by Allah).'"

The man said: "This is for Allah, but what is for me?" The Prophet (peace be upon him) replied: "Say: 'O Allah, have mercy on me, provide for me, protect me, and guide me.'" When the man got up, he made gestures with his hands. The Prophet (peace be upon him) said: "This man has filled his hands with goodness." (Reported by Abu Dawood)

In one narration, the man gestured with his hands as if he were collecting something.

24. Performing Specific Voluntary Acts of Worship, Such as Praying Four Units Before Asr and Qiyam Al-Layl:

Ibn Umar narrated that the Prophet (peace be upon him) said: "May Allah have mercy on a person who prays four units before Asr." (Classified as Hasan, reported by Ahmad)

Abu Hurairah narrated that the Prophet (peace be upon him) said: "May Allah have mercy on a man who gets up during the night and prays."

The name *Ar-Raheem* reflects Allah's attribute of mercy that encompasses all creation and is particularly granted to righteous believers. This mercy is mentioned extensively in the Qur'an and hadith, highlighting Allah's compassion, His forgiveness, and His kindness towards those who repent and follow His guidance.