

The Divine Name

Ar-Rahman

(The Most Compassionate)

- Occurrences in the Quran
- Occurrences in the Sunnah
- The state of the Salaf (Pious Predecessors) with the Divine Name
- Worshipping Allah through His Name "Ar-Rahman"
- Compiled Materials (essays, audios, videos, books)

The Name of Allah: Ar-Rahman

The Concept of the Name

Linguistic Meaning:

The name Ar-Rahman is derived from rahmah (mercy), and it conveys a more intense meaning than Ar-Rahim (the Merciful).

Ar-Rahman refers to the One whose mercy encompasses all creation in this world and is reserved for the believers in the Hereafter. Allah says: "The Most Merciful [who is] above the Throne established." [Qur'an: 20: 5]. The use of the name Ar-Rahman with regard to His establishment over the Throne indicates that His mercy extends to all of creation.

Ar-Rahman refers to a permanent and inherent attribute of Allah, one that is integral to His being. This is a name that Allah has forbidden others from using for themselves, as it is equated with the name that belongs to Him alone, which is "Allah." Additionally, a chapter of the Quran is named Surah Ar-Rahman.

Occurrences in the Quran:

"In the name of Allah, the Most Merciful, the Most Compassionate." [Qur'an: 1: 1].

"The Most Merciful, the Most Compassionate." [Qur'an: 1: 3]

"And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful." [Qur'an: 2: 163].

"Say, 'Call upon Allah or call upon the Most Merciful [ar-Raḥman]. Whichever [name] you call - to Him belong the best names.'" [Qur'an: 17: 110].

"O my father, indeed I fear that there will touch you a punishment from the Most Merciful." [Qur'an: 19: 45].

"Those were the ones upon whom Allah bestowed favor from among the prophets, of the descendants of Adam... when the verses of the Most Merciful were recited to them, they fell in prostration and weeping." [Qur'an: 19: 58].

"[Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen." [Qur'an: 19: 61].

"Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence." [Qur'an: 19: 69].

"Say, 'Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers.'" [Qur'an: 19: 75].

"Has he looked into the unseen, or has he taken from the Most Merciful a promise?" [Qur'an: 19: 78].

" On the Day We will gather the righteous to the Most Merciful as a delegation." [Qur'an: 19: 85].

"None will have [power of] intercession except he who had taken from the Most Merciful a covenant." [Qur'an: 19: 87].

"And they say, 'The Most Merciful has taken [for Himself] a son.'" [Qur'an: 19: 88].

"There is no one in the heavens and earth but that he comes to the Most Merciful as a servant." [Qur'an: 19: 93].

"Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection." [Qur'an: 19: 96].

"The Most Merciful [who is] above the Throne established." [Qur'an: 20: 5]

"And Aaron had already told them before [the return of Moses], 'O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order.'" [Qur'an: 20: 90]

"That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word." [Qur'an: 20: 109]

"And they say, 'The Most Merciful has taken [for Himself] a son.' Exalted is He! Rather, they are [but] honored servants." [Qur'an: 21: 26]

"And when those who disbelieve see you, [O Muḥammad], they take you not except in ridicule, [saying], "Is this the one who mentions [i.e., insults] your gods?" And they are, at the mention of the Most Merciful, disbelievers." [Qur'an: 21: 36]

"Say, 'Who can protect you at night or by day from the Most Merciful?' But they are, from the remembrance of their Lord, turning away.'" [Surah Al-Anbiya: 42]

[The Prophet (ﷺ)] has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe." [Qur'an: 21: 112]

"He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne¹ - the Most Merciful, so ask about Him one well informed [i.e., the Prophet (ﷺ)]." [Qur'an: 25: 59].

"And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion." [Qur'an: 25: 60].

"And the servants of the Most Merciful are those who walk upon the earth easily,¹ and when the ignorant address them [harshly], they say [words of] peace." [Qur'an: 25: 63].

"And no mention [i.e., revelation] comes to them anew from the Most Merciful except that they turn away from it." [Qur'an: 26: 5]

"Indeed, it is from Solomon, and indeed, it is [i.e., reads]: 'In the name of Allah, the Entirely Merciful, the Especially Merciful.'" [Qur'an: 27: 30]

"You can only warn one who follows the message and fears the Most Merciful unseen. " [Qur'an: 36: 11].

"They said, 'You are not but men like us, and the Most Merciful has not revealed a thing. You are only telling lies.'" [Qur'an: 36: 15]

"Shall I take other than Him gods? If the Most Merciful intends for me harm, their intercession will not avail me at all, nor can they save me." [Qur'an: 36: 23].

"They will say, 'O woe to us! Who has raised us up from our sleeping place? [The reply will be], 'This is what the Most Merciful had promised, and the messengers told the truth.'" [Qur'an: 36: 52]

"[This is] a revelation from the Most Merciful, the Most Compassionate." [Qur'an: 41: 2]

"And they made the angels, who are servants of the Most Merciful, females." [Qur'an: 43: 19]

"And they said, 'If the Most Merciful had willed, we would not have worshiped them.' They have of that no knowledge. They are not but misjudging." [Qur'an: 43: 20]

"And whoever is blinded from the remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion." [Qur'an: 43: 36].

"And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshiped?" [Qur'an: 43: 45].

"Who feared the Most Merciful unseen and came with a heart returning [in repentance]." [Qur'an: 50: 33].

"The Most Merciful." [Qur'an: 55: 1].

"He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Most Merciful, the Most Compassionate." [Qur'an: 59: 22]

"Who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency." [Qur'an: 67: 3].

"Do they not see the birds above them with wings spread and [sometimes] folded in? None holds them up except the Most Merciful." [Qur'an: 67: 19].

"Or who is it that could be an army for you to aid you other than the Most Merciful?" [Qur'an: 67: 20].

"Say, 'He is the Most Merciful; we have believed in Him, and upon Him we have relied.'" [Qur'an: 67: 29].

"The Lord of the heavens and the earth and whatever is between them, the Most Merciful; they possess not from Him [authority for] speech." [Qur'an: 78: 37].

"On the Day when the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits." [Qur'an: 78: 38].

Hadith from Ṣaḥīḥ al-Bukhari

The Treaty of al-Ḥudaybiyah: Narrated ‘Urwah ibn al-Zubayr, from al-Miswar ibn Makhramah and Marwan, both confirming the other's account:

"The Messenger of Allah (ﷺ) went out during the year of al-Ḥudaybiyah. When they were on the way, Suhayl ibn ‘Amr came and said, 'Write a treaty between us.' The Prophet (ﷺ) called the scribe and said, 'Write: In the name of Allah, the Most Compassionate, the Most Merciful.' Suhayl objected, saying, 'As for al-Raḥmān (the Most Compassionate), by Allah, I do not know what it means. Instead, write: "In Your name, O Allah," as you used to write.' The Muslims said, 'By Allah, we will not write except: In the name of Allah, the Most Compassionate, the Most Merciful.' The Prophet (ﷺ) then said, 'Write: In Your name, O Allah...'" (The narration continues).

The Throne Shook: Narrated Jābir (may Allah be pleased with him):

"I heard the Prophet (ﷺ) say, 'The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh.'"

Disputes on the Day of Judgment: Narrated ‘Ali ibn Abi Ṭalib (may Allah be pleased with him) that Prophet Muhammad (peace and blessings of Allah be upon him) said: "I will be the first to kneel before the Most-Merciful on the Day of Resurrection for the dispute. Qays ibn ‘Abbād said that this verse: "These two opponents (believers and disbelievers) dispute with each other about their Lord" [Qur’an: 22: 19] was revealed in connection with those who dueled on the day of Badr, meaning: Hamzah, ‘Ali, ‘Ubaydah or Abu ‘Ubaydah ibn al-Harith, Shaybah ibn Rabi’ah, ‘Utbah ibn Rabi’ah, and Al-Walid ibn ‘Utbah.

Refusal to Renounce Islam: Narrated Khabbāb (may Allah be pleased with him): I was a blacksmith in Makkah, and I made a sword for al-‘As ibn Wa’il. When I asked for my payment, he said, 'I will not pay you unless you disbelieve in Muḥammad.' I replied, 'I will never disbelieve in Muḥammad (ﷺ) until Allah causes you to die and resurrect you.' He said, 'When Allah resurrects me, I will have wealth and children.' So, Allah revealed the verse: "Have you seen the one who disbelieved in Our signs and said, 'I will surely be given wealth and children?'" [Qur’an: 19: 77].

The Basmala in the Qur'an: Narrated al-Ḥasan: "Write in the manuscript of the Qur'an at the beginning: Bismillah ar-Rahman ar-Rahim 'In the name of Allah, the Most Compassionate, the Most Merciful,' and place a line between the two chapters."

The Prophet's Recitation: Narrated Qatādah: Anas was asked how the Prophet (ﷺ) used to recite the Qur’an. He replied, "He would elongate his recitation," and then he recited, Bismillah ar-Rahman

ar-Rahim "In the name of Allah, the Most Compassionate, the Most Merciful," elongating the words for Allah, al-Raḥman, and al-Raḥim.

Naming Children: Narrated Jabir ibn ʿAbdullah (may Allah be pleased with him):

"A man from us had a son, and he named him al-Qāsim. The people said, 'We will not call you Abu al-Qasim (father of al-Qasim) and will not give you that title.' So, he went to the Prophet (ﷺ) and mentioned it to him. The Prophet (ﷺ) said, 'Name your son 'Abd al-Raḥman.'"

The Letter to Heraclius: Narrated 'Ubaydullah ibn 'Abdullah ibn 'Utbah from Ibn 'Abbas:

"Abu Sufyan told him that Heraclius sent for him and a group of Quraysh merchants, who were in Syria. (He mentioned the details of the story). Then Heraclius called for the letter of the Messenger of Allah (ﷺ), which was read, and it said: 'In the name of Allah, the Most Compassionate, the Most Merciful, from Muḥammad, the servant and messenger of Allah, to Heraclius, the ruler of Rome. Peace be upon those who follow guidance. Now then...'"

The Two Beloved Words: Narrated Abu Hurayrah that the Prophet (ﷺ) said, "There are two statements that are light on the tongue, heavy on the scales, and beloved to the Most Merciful: Subḥan Allah al-'Aẓim, Subḥan Allah wa biḥamdihi."

The Earth as Bread on the Day of Judgment: Narrated Abu Sa'id al-Khudri:

The Prophet (ﷺ) said, "On the Day of Judgment, the earth will be like a single loaf of bread, which the Almighty will turn in His hand just as one of you turns his bread during a journey, as hospitality for the people of Paradise."

A Jewish man came and said, "May the Most Merciful bless you, O Abu al-Qasim! Shall I not tell you about the hospitality of the people of Paradise on the Day of Judgment?" The Prophet (ﷺ) said, "Yes." The Jewish man said, "The earth will be a single loaf of bread, as you said." The Prophet (ﷺ) looked at us and smiled until his molar teeth became visible. Then he said, "Shall I tell you about their food?" The Jewish man said, "It will be balam and nun." The companions asked, "What is that?" The Prophet (ﷺ) replied, "A bull and a fish. Seventy thousand people will eat from the excess of their livers."

The Promise of Paradise: Narrated Abu Hurayrah, that the Prophet (ﷺ) said, "Whoever believes in Allah and His Messenger, establishes the prayer, and fasts during Ramadan, it is incumbent upon Allah to admit him to Paradise, whether he emigrates for the sake of Allah or remains in the land where he was born." The people asked, "O Messenger of Allah, should we not inform the people of this?" He said, "Indeed, in Paradise, there are one hundred levels that Allah has prepared for those who strive in His cause. The distance between two levels is like the distance between the heaven and the earth. So, when

you ask Allah, ask Him for al-Firdaws, for it is the highest part of Paradise, the middle part of Paradise, and above it is the Throne of the Most Merciful. From it, the rivers of Paradise spring forth."

The Vision of Allah: Narrated Abu Sa'id al-Khudri: We said, "O Messenger of Allah, will we see our Lord on the Day of Judgment?"

He (ﷺ) replied, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?"

We said, "No."

He said, "Similarly, you will have no difficulty in seeing your Lord that Day, just as you have no difficulty in seeing them." ... Then He (ﷺ) said, "The Almighty will say, 'My intercession remains.' He will then take a handful from the Fire and bring out people who had been burned. They will be placed in a river at the entrance of Paradise called the Water of Life. They will grow again as seeds grow by the sides of a stream. Have you not seen how they emerge beside rocks and trees? Whatever is exposed to the sun is green, and whatever is in the shade is white. They will come out like pearls, and they will have seals around their necks. The people of Paradise will recognize them and say, 'These are those who were freed by the Most Merciful. He admitted them to Paradise without any good deeds they performed or any good they sent forth.' It will be said to them, 'For you is what you have seen and its equivalent.'"

Intercession on the Day of Judgment: Narrated Anas (may Allah be pleased with him) that Prophet Muhammad (ﷺ) said, "The believers will be held back on the Day of Judgment until they become concerned. They will say, 'If only we could seek intercession with our Lord to relieve us from this position.' So, they will go to Adam and say, 'You are Adam, the father of humanity. Allah created you with His hand, made His angels prostrate to you, and taught you the names of all things. Intercede for us with your Lord to relieve us from this position.' Adam will reply, 'I am not fit for this. He will mention his mistake of eating from the tree, despite being prohibited. He will then say, 'Go to Noah, the first messenger Allah sent to the people of the earth.' They will go to Noah, and he will say, 'I am not fit for this,' and will mention his mistake of asking Allah without knowledge. He will then say, 'Go to Abraham, the close friend of the Most Merciful...'" (The narration continues)

The Letter to Heraclius:

Narrated Ibn 'Abbas: Abu Sufyan ibn Ḥarb informed me that Heraclius summoned him and a group of Quraysh traders, who were in Syria. (Abu Sufyan narrated the rest of the story). Heraclius then called for the letter from the Prophet (ﷺ), which was read aloud:

"In the name of Allah, the Most Compassionate, the Most Merciful,

from Muhammad, the servant and Messenger of Allah, to Heraclius, the great ruler of Rome. Peace be upon those who follow guidance. After that: 'O People of the Scripture, come to a word that is equitable between us and you' [Qur'an: 3: 64]"

Hadith from Sahih Muslim

Narrated by Anas: I prayed with the Messenger of Allah (peace be upon him), Abu Bakr, Umar, and Uthman, and I did not hear any of them recite out loud: "In the name of Allah, the Most Gracious, the Most Merciful."

One day while the Messenger of Allah (peace be upon him) was among us, he dozed off, then he raised his head, smiling. We said: "What made you smile, O Messenger of Allah?" He said: "A surah has just been revealed to me," and he recited: "In the name of Allah, the Most Gracious, the Most Merciful. Indeed, We have granted you, [O Muḥammad], al-Kawthar. So, pray to your Lord and offer sacrifice [to Him alone]. Indeed, your enemy is the one cut off. " [Qur'an: 108: 1-3]. Then he said: "Do you know what Al-Kawthar is?" We said: "Allah and His Messenger know best." He said: "It is a river that my Lord, the Mighty and Majestic, has promised me. It has abundant goodness, and it is a basin upon which my nation will gather on the Day of Judgment. Its vessels are as numerous as the stars. A servant from among them will be taken away, and I will say: 'O Lord, he is from my nation.' Allah will say: 'You do not know what they did after you.'"

Narrated by Aisha: The Messenger of Allah (peace be upon him) sent a man on an expedition. The man would lead his companions in prayer and conclude it with: "Say: He is Allah, the One" [Qur'an: Surat Al-Ikhlās]. When they returned, they mentioned this to the Messenger of Allah (peace be upon him), and he said: "Ask him why he does that." They asked him, and he said: "Because it is the description of the Most Merciful, and I love to recite it." The Messenger of Allah (peace be upon him) said: "Inform him that Allah loves him."

Narrated by Abu Hurairah: The Messenger of Allah (peace be upon him) said: "No one gives charity from good (lawful) wealth, and Allah only accepts what is good, except that the Most Merciful takes it in His right hand. Even if it is just a date, it grows in the hand of the Most Merciful until it becomes greater than a mountain, just as one of you would nurture his young horse or camel."

Narrated by Ibn Abbas: Abu Sufyan informed him orally, saying: "I went during the truce that was between me and the Messenger of Allah (peace and blessings be upon him). While I was in Syria, a letter came from the Messenger of Allah (peace and blessings be upon him) to Heraclius, the leader of the Romans. ... Then he called for the letter from the Messenger of Allah (peace and blessings be upon him), and it was read: 'In the name of Allah, the Most Compassionate, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius, the leader of the Romans. Peace be upon those who follow guidance. Now then, I invite you to the call of Islam. Accept Islam, and you will be safe; accept Islam, and Allah will give you your reward twice over. But if you turn away, upon you is the sin of the peasants. And [recited the verse] "O People of the Scripture, come to a word that is equitable between us and you: that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say: Bear witness that we are Muslims [submitting to Him]." (Qur'an: 3: 64)

After the letter was read, voices were raised in the assembly, and there was much commotion. We were then ordered to leave. I said to my companions as we exited, 'The matter of Ibn Abi Kabsha has become

significant; even the king of the Banu Asfar (Romans) fears him.' I remained certain that the Messenger of Allah (peace and blessings be upon him) would prevail, until Allah brought Islam into my heart."

Narrated by Al-Bara: When the Prophet (peace and blessings be upon him) was restrained at the Ka'bah, the people of Mecca agreed to let him enter it and stay for three days, on the condition that he would only carry a traveler's weapon — a sword and its sheath. He would neither take anyone from its people with him nor prevent anyone from staying with him who wished to remain. He said to Ali, "Write the conditions between us: In the name of Allah, the Most Compassionate, the Most Merciful. This is what Muhammad, the Messenger of Allah, has agreed to." The polytheists said, "If we knew you were the Messenger of Allah, we would have followed you. Instead, write: 'Muhammad, son of Abdullah.'" The Prophet (peace and blessings be upon him) told Ali to erase it. Ali said, "By Allah, I will not erase it!" The Messenger of Allah (peace and blessings be upon him) said, "Show me its place." He showed him, and the Prophet erased it himself, writing instead, "son of Abdullah." The Prophet (peace and blessings be upon him) stayed in Mecca for three days. On the third day, they told Ali, "This is the last day of the terms of your companion. Tell him to leave." Ali informed the Prophet, and he said, "Yes," and he departed.

Narrated by Ibn Umar: The Messenger of Allah (peace and blessings be upon him) said: "The most beloved names to Allah are Abdullah and Abdur-Rahman."

Narrated by Jabir ibn Abdullah: A man from among us had a son, and he named him Al-Qasim. We said to him, "We will not give you the title of Abu Al-Qasim, nor will we grant you this honor." He went to the Prophet (peace and blessings be upon him) and mentioned this to him. The Prophet said, "Name your son Abdur-Rahman."

Narrated by Jabir ibn Abdullah: The Messenger of Allah (peace and blessings be upon him) said: "The throne of the Most Merciful shook at the death of Saad ibn Muadh."

Narrated by Abu Huraira: The Messenger of Allah (peace and blessings be upon him) said: "There are two words that are light on the tongue, heavy in the balance, and beloved to the Most Merciful: 'Subhan Allah wa bihamdihi, Subhan Allah al-Azim' (Glory be to Allah and all praise is due to Him, Glory be to Allah the Almighty)."

Narrated by Abdul Rahman ibn Awf: He heard the Messenger of Allah (peace and blessings be upon him) say: "Allah, the Mighty and Majestic, said: 'I am the Merciful (Al-Rahman). I created the womb and derived its name (rahim) from My name. Whoever maintains it, I maintain ties with them, and whoever severs it, I cut them off.'" Reported by Ahmad.

Narrated by Abdullah ibn Mas'ud: The Prophet (peace and blessings be upon him) said: "Horses are of three kinds: a horse for the Merciful, a horse for a person, and a horse for Satan. As for the horse of the Merciful, it is the one tied for the cause of Allah. Its feed, droppings, and urine are counted in its owner's favor. As for the horse of Satan, it is the one used for gambling or betting. And as for the horse of a person, it is the one they keep for livelihood, providing a shield against poverty." Reported by Ahmad.

Narrated by Awn, who said: Abdullah (may Allah be pleased with him) said: "There are two insatiable individuals: the seeker of knowledge and the seeker of the worldly life, and they are not equal. The one seeking knowledge increases in satisfaction with the Most Merciful, while the one seeking the world is immersed deeper in transgression." Then Abdullah recited: "No! Indeed, man transgresses because he sees himself self-sufficient" [Qur'an: 96: 7], and he also said: "Of all of Allah's servants, only the knowledgeable of His might are truly in awe of Him. Allah is indeed Almighty, All-Forgiving." [Qur'an: 35: 28] Reported by Al-Darimi.

Narrated by Nawas ibn Sam'aan Al-Kilabi: I heard the Messenger of Allah (peace and blessings be upon him) say: "There is no heart except that it is between two fingers of the fingers of the Lord of the Worlds. If He wills to keep it steadfast, He does so, and if He wills to let it deviate, He does so." He would also say: "O Turner of hearts, keep our hearts firm on Your religion. And the scales are in the hand of the Most Merciful; He lowers and raises them." Reported by Ahmad

Worship through the Name

Naming Children 'Abd al-Rahman: This name is one of the most beloved names to Allah, as narrated by Ibn Umar: The Messenger of Allah (peace and blessings be upon him) said: "The most beloved names to Allah are Abdullah and Abdur-Rahman."

Showing Mercy to Creation, Including Sinners: Narrated by Abu Hurayrah (may Allah be pleased with him): The Messenger of Allah (peace and blessings be upon him) kissed Hasan ibn Ali while Al-Aqra' ibn Habis Al-Tamimi was sitting nearby. Al-Aqra' said: "I have ten children and I have never kissed any of them." The Messenger of Allah (peace and blessings be upon him) looked at him and said: "Whoever does not show mercy will not be shown mercy." Reported by Al-Bukhari and Muslim.

Narrated by Aisha (may Allah be pleased with her): A Bedouin came to the Prophet (peace and blessings be upon him) and said: "You kiss children, but we do not kiss them." The Prophet (peace and blessings be upon him) said: "What can I do if Allah has removed mercy from your heart?" Reported by Al-Bukhari.

Narrated by Abu Hurayrah: I heard the truthful and trustworthy Messenger of Allah (peace and blessings be upon him), Abu al-Qasim, say: "Mercy is not removed except from a wretched one." Reported by Ahmad, Abu Dawud, Al-Tirmidhi, and Ibn Hibban.

Narrated by Abdullah ibn Amr: The Messenger of Allah (peace and blessings be upon him) said: "The merciful are shown mercy by the Most Merciful. Show mercy to those on the earth, and the One in the heavens will show mercy to you. The womb (rahim) is derived from the Most Merciful (Al-Rahman), so whoever maintains ties with it, Allah will maintain ties with them, and whoever cuts it off, Allah will cut them off." Reported by Al-Tirmidhi, who said it is a sound and authentic hadith.

Ibn al-Qayyim established a principle to understand closeness or distance from Allah, stating:

"The closest people to Allah are those with the greatest compassion and mercy, while the furthest from Him are those who embody the opposite of His attributes." (Al-Ruh, 1/251).

Mercy towards sinners is expressed by not despising them, not being arrogant towards them, and refraining from judging them as being rejected or unforgiven.

Narrated by Damdam ibn Jaws Al-Yamami, who said: Abu Hurayrah said to me: "O Yamami, do not say to anyone: 'By Allah, Allah will never forgive you' or 'Allah will never admit you to Paradise.' I said: 'O Abu Hurayrah, this is just something one of us might say to his brother or companion when angry.' He replied: 'Do not say it, for I heard the Prophet (peace and blessings be upon him) say: "There were two men from the Children of Israel, one of whom was diligent in worship while the other was sinful. They were brothers. The diligent worshiper would see his brother committing sins and say to him: 'Stop it!' One day, he saw him committing a grave sin and said to him: 'Woe to you! Stop it!' The sinner replied: 'Leave me to my Lord. Have you been sent as a watcher over me?' The worshiper responded: 'By Allah, Allah will never forgive you' or 'Allah will never admit you to Paradise.' Then Allah sent an angel to both of them and took their souls. They were brought together before Allah, and He said to the sinner: 'Go and enter Paradise by My mercy.' And He said to the other: 'Were you knowledgeable about Me, or did you have control over what is in My hand? Take him to the Fire.'" By the One in whose hand is the soul of Abu al-Qasim, that worshiper uttered a word that ruined both his worldly life and the Hereafter.'" Reported by Ahmad.

Love of Allah the Exalted:

Hearts are naturally inclined to love those who do good to them. It is narrated from Umar ibn al-Khattab (may Allah be pleased with him): A group of captives was brought to the Prophet (peace and blessings be upon him), and among them was a woman who was searching for a child. When she found a child among the captives, she took him, placed him close to her chest, and nursed him. The Prophet (peace and blessings be upon him) then said to us: "Do you think this woman would throw her child into the fire?"

We said, "No, as long as she is able to prevent it." The Prophet said: "Allah is more merciful to His servants than this woman is to her child." Reported by Al-Bukhari and Muslim.

Thus, Allah's mercy towards us is greater than the mercy of this compassionate mother towards her child. This mercy instills love for Allah, and this love leads to following His commands and avoiding His prohibitions.

Hope and Good Expectation of Allah:

Al-Izz ibn Abd al-Salam said: "Whoever knows the vastness of Allah's mercy will always be in a state of hope."

Hammad ibn Salamah entered upon Sufyan al-Thawri, who asked: "Do you think Allah will forgive someone like me?" Hammad replied: "By Allah, if I were given the choice between being judged by Allah or by my own parents, I would choose Allah's judgment, for He is more merciful to me than my parents." It is worth noting that Hammad ibn Salamah was a trustworthy hadith narrator and a devout worshiper.

Modesty Before Allah the Exalted:

Reflecting on Allah's kindness and mercy causes a believer to feel a sense of modesty before Him. The believing servant feels ashamed to disobey his Creator, and if he falls into sin out of ignorance, he feels ashamed before Allah after committing the sin.

Al-Aswad ibn Yazid was known for his diligent worship, fasting until his complexion would change to pale yellow. When his death approached, he wept. People asked him, "Why this fear?" He replied: "Why should I not be afraid? By Allah, if I were to be given forgiveness by Allah the Almighty, I would still be concerned about feeling ashamed before Him because of what I have done. Even when a man forgives a small sin, the person forgiven remains ashamed."

A Supplication for All Good:

Narrated by Abdullah ibn Abi Awfa: A man came to the Prophet (peace and blessings be upon him) and said: "I cannot memorize anything from the Qur'an, so teach me something that will suffice me." The Prophet (peace and blessings be upon him) said: "Say: Subhan Allah (Glory be to Allah), Alhamdulillah (All praise is due to Allah), La ilaha illallah (There is no deity except Allah), Allahu Akbar (Allah is the Greatest), and La hawla wa la quwwata illa billah al-'Aliyy al-'Azim (There is no power nor strength except with Allah, the Most High, the Most Great)." The man asked: "O Messenger of Allah, this is for Allah, what is for me?" The Prophet replied: "Say: O Allah, have mercy on me, provide for me, protect me, and guide me." When the man stood up, he gestured with his hands, and the Prophet (peace and blessings be upon him) said: "This man has indeed filled his hands with good." Reported by Abu Dawud.

(In another narration, it is mentioned that the man clasped his hands.)

Calling Upon Allah by His Name (Al-Rahman):

Allah says: "Say, "Call upon Allah or call upon the Most Merciful (Al-Rahman). Whichever [name] you call – to Him belong the best names." [Qur'an: 17: 110]

And He, the Exalted, 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]

And He also says: "Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower." [Qur'an: 3: 8].

And "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." [Qur'an: 18: 10].

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

Thus, the servant frequently says: "O Allah, have mercy on me," and says: "O Allah, in Your mercy we place our hope, so do not leave us to ourselves even for the blink of an eye."

Cards of Remembrance:

Al-Rahman (The Most Merciful) and Al-Rahim (The Most Compassionate):

Allah says: "All praise is due to Allah, Lord of the worlds, the Most Merciful, the Most Compassionate." [Qur'an: 1: 2-3].

These two names are derived from the concept of mercy, and scholars have mentioned two differences between them:

Al-Rahman: Refers to the One whose mercy encompasses all of creation in this world and specifically the believers in the Hereafter.

Al-Rahim: Refers to the One who shows mercy specifically to the believers on the Day of Judgment.

Al-Rahman: Indicates a personal attribute, meaning that mercy is inherently His. Al-Rahim: Indicates an active attribute, meaning that He shows mercy to His creation.

The name Al-Rahman is mentioned 57 times in the Qur'an, while Al-Rahim is mentioned 123 times. The word mercy and its related meanings appear numerous times in the Qur'an, indicating the vastness of Allah's mercy. Fill your heart with hope, for Allah has said: "My mercy encompasses all things" [Qur'an: 7: 156], and He has written it upon Himself out of grace: "He has decreed upon Himself mercy" [Qur'an: 6: 12].

Be merciful to others so that you may receive His mercy, for the Prophet (peace and blessings be upon him) said: "The merciful are shown mercy by the Most Merciful."

O Allah, O Merciful, O Compassionate, we seek Your mercy. Set right all of our affairs and do not leave us to ourselves even for the blink of an eye, nor less than that.