

The Divine Name

Ar-Ra'oof

(The Most Kind)

- 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)

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Allah Name: (Al-Ra'uf) – The Most Kind

The Concept of the Name (Al-Ra'uf)

Linguistic Meaning:

(Al-Ra'uf): The compassionate; and ra'fa means mercy. It is said: "Ra'fat bihi" (I showed compassion to him), and a person can be described as "ra'uf" (compassionate). It is related to the object (the one receiving the compassion). [Ibn al-Zajjaji, Derivation of the Most Beautiful Names of Allah, 1/86].

Regarding Al-Ra'uf, there are different dialects:

- Ra'uf (on the pattern of fa'ul), which is the reading of most Kufan scholars.
- Ra'uf (on the pattern of fa'ul), which is common among the scholars of Madinah.
- Ra'if (similar to fa'il, like hazir), a dialect of the Ghatafan tribe.
- Ra'f (on the pattern of fa'l with a sukun on the middle letter), which is attributed to the Asad tribe. [Al-Tabari's Tafsir, 3/171–172].

It is said that ra'fa (compassion) and rahma (mercy) are synonymous, though they can differ. Ra'fa represents an intensified level of mercy. One might say someone is merciful (rahim), but if their mercy increases, they are described as compassionate (ra'uf). [Ibn al-Zajj, Tafsir of the Most Beautiful Names of Allah, 1/62].

(Al-Ra'uf): Extremely compassionate to His servants. Among His acts of compassion and mercy are His completion of the blessings He initiated upon them.

His compassion is evident in His guidance for them to fulfill their obligations to Him and others.

His compassion and mercy are also reflected in His warnings and deterrents from misguidance and corruption, as He says:

"That is what Allah uses to caution His servants: O My servants, fear Me!" [Quran 39:16].

Out of compassion and mercy, He has made the paths to goodness accessible and warned against paths leading to harm. We ask Allah to perfect His kindness upon us by keeping us on the straight path and safeguarding us from ways leading to Hell. [Sa'di, Tafsir of the Most Beautiful Names of Allah, 1/198–199].

Al-Halimi elaborated on the meaning of Al-Ra'uf: It means one who makes things easy for His servants, as He does not impose upon them acts of worship that are beyond their ability—whether due to weakness, illness, or other limitations. He assigns obligations far below what they are capable of performing and lightens the load further in times of weakness, such as easing commands for travelers compared to residents and for the ill compared to the healthy. All of this is out of compassion and mercy.

Al-Khattabi added: Mercy can sometimes come with hardship for the sake of greater benefit, whereas compassion rarely involves hardship. [Bayhaqi, Asma' wa Sifat, 1/153].

The Difference Between Compassion and Mercy:

Al-Qaffal explained: The difference between ra'fa (compassion) and rahma (mercy) is that compassion is an intensified form of mercy, specifically related to preventing harm and alleviating suffering. For example, the verse "Do not let compassion for them withhold you from enforcing Allah's law" [Quran 24:2] refers to refraining from sparing punishment due to excessive compassion. Mercy, on the other hand, is a broader term encompassing kindness, generosity, and blessings. For instance, Allah calls rain a mercy: "He sends the winds as good news ahead of His mercy" [Quran 7:57], as rain represents Allah's generosity and blessings. [Fakhr al-Razi, Tafsir, 4/93].

Thus, compassion (ra'fa) is more intense than mercy (rahma). Abu Amr ibn al-Ala said: Compassion exceeds mercy in intensity, though their meanings are closely related. [Al-Qurtubi, Tafsir, 2/158].

What is mentioned in the Quran

The name of Allah, "Ar-Ra'uf" (The Most Kind), appears in the Quran 10 times. It is mentioned in the form "Ra'uf" in 5 instances and as "Lara'oof" in 5 instances.

The instances where the name appears as "Ra'uf" are as follows:

And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants. AL BAQARAH: 207

The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants." ĀLI 'IMRĀN: 30

Allah has already forgiven the Prophet and the Muhajireen and the Anar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful. AT- TAWBAH: 117

And if it had not been for the favor of Allah upon you and His mercy and because Allah is Kind and Merciful. AN- NOUR: 20

And [there is a share for] those who come after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." AL-HASHR: 10

The instances where the name appears as "Lara'oof" are as follows:

And thus, We have made you a median [i.e., 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 qiblah 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 [i.e., your previous prayers]. Indeed, Allah is, to the people, Kind and Merciful. AL BAQARAH: 143

And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. AN- NAHL: 7

Or that He would not seize them gradually [in a state of dread] But indeed, your Lord is Kind and Merciful. AN- NAHL: 47

Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful. AL- HAJJ: 65

It is He who sends down upon His Servant [Muhammad (ﷺ)] verses of clear evidence that He may bring you out from darkneses into the light. And indeed, Allah is to you Kind and Merciful. AL ḤADEED: 9

From the Sunnah of the Prophet (peace be upon him):

Abu Hurairah reported that the Messenger of Allah (peace and blessings be upon him) said:

"Indeed, Allah has ninety-nine names—one hundred minus one. He is Odd (One) and loves what is odd. Whoever memorizes them will enter Paradise. They are: Allah, the One, the Self-Sufficient, the First, the Last, the Manifest, the Hidden, the Creator, the Maker, the Fashioner, the King, the Truth, the Peace, the Believer, the Overseer, the Almighty, the Compeller, the Supreme, the Most Merciful, the Most Compassionate, the Subtle, the All-Aware, the All-Hearing, the All-Seeing, the All-Knowing, the Magnificent, the Benefactor, the Self-Exalted, the Majestic, the Beautiful, the

Ever-Living, the Sustainer, the Omnipotent, the Dominant, the Exalted, the Wise, the Near, the Responsive, the Self-Sufficient, the Bestower, the Loving, the Appreciative, the Glorious, the Finder, the Patron, the Guide, the Pardoner, the Forgiving, the Forbearing, the Generous, the Oft-Returning (to Mercy), the Lord, the Glorious, the Protecting Friend, the Witness, the Evident, the Proof, the Most Compassionate, the Kind, the Originator, the Restorer, the Resurrector, the Inheritor, the Strong, the Firm, the Harmer, the Benefiter, the Ever-Remaining, the Preserver, the Abaser, the Exalter, the Withholder, the Expander, the Honor-Giver, the Humiliator, the Just, the Provider, the Owner of Strength, the Firm, the Sustainer, the Eternal, the Guardian, the Trustee, the Creator, the Hearer, the Giver, the Giver of Life, the Creator of Death, the Withholder, the Gatherer, the Guide, the All-Sufficient, the Everlasting, the All-Knowing, the Truthful, the Light, the Illuminator, the Perfect, the Eternal, the Odd, the One, the Self-Sufficient, who neither begets nor is born, and there is none equal to Him."

Zuhair added: "It has reached us from more than one scholar that it begins with the statement: 'There is no god but Allah, alone with no partner. To Him belongs the dominion and all praise. In His Hand is all good, and He has power over all things. There is no god but Allah. To Him belong the Most Beautiful Names.'"

[Authentic without specifying the names. Narrated by Ibn Majah (2/1269, Hadith 3861), Al-Tirmidhi (5/411, Hadith 3507), Al-Bayhaqi in Al-Sunan Al-Kubra (10/48, Hadith 19817), authenticated by Ibn Hibban (3/88, Hadith 808) and Al-Hakim (1/62, Hadith 41)].

From the words of Yahya bin Abi Kathir:

Abu Ubaidah bin Abdullah bin Mas'ud wrote to me:

"As for what follows, I am informing you about the guidance of Abdullah bin Mas'ud in prayer, his actions, and his sayings regarding it. He said: 'Indeed, the Messenger of Allah (peace and blessings be upon him) was given the ability to speak comprehensively. He used to teach us how to say in prayer when we sit in it:

"All greetings are for Allah, and all prayers and pure words. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah."

Then he (the person praying) may ask for whatever he wishes after that, seeking His mercy and forgiveness. These are brief words, not prolonging the sitting.

He (Ibn Mas'ud) used to say: 'I like that your supplication to Allah when one of you sits in prayer and finishes the greetings is to say after that:

"Glory be to You, there is no god other than You. Forgive my sins, and rectify my deeds for me. Indeed, You forgive sins for whomever You will, and You are the Forgiving, the Merciful. O Oft-Forgiving, forgive me. O Oft-Returning (to Mercy), accept my repentance. O Most Merciful, have mercy on me. O Pardoner, pardon me. O Compassionate One, have compassion on me. O Lord, inspire me to be thankful for Your blessings that You have bestowed upon me, and enable me to worship You in the best manner. O Lord, I ask You for all good and seek refuge with You from all evil. O Lord, grant me an opening of goodness, conclude my affairs with goodness, and grant me longing to meet You without any harmful affliction or misleading trial. Protect me from sins, for whoever You protect from sins, You have indeed shown mercy to them, and that is the great success."

Then, whatever your supplication is, let it be in humility and sincerity, for He loves the humility of His servant towards Him."

(In this narration, Abu Ubaidah did not hear directly from his father. Referenced in Al-Mu'jam Al-Kabir by Al-Tabarani 10/65, Hadith 9942)

Worshiping Allah Through His Name "Ar-Ra'uf" (The Most Kind):

1. Knowing that Allah is Ar-Ra'uf (The Most Kind) to His Servants:
 - o Among His kindness to us, glory be to Him, is that He knows our weakness. Therefore, He has made our obligations lighter and commanded us to fulfill them in a manner that is not burdensome. He says:

"Allah intends to lighten your burdens, for mankind was created weak."
(Surah An-Nisa, 4:28)

And He says:

"Allah does not burden a soul beyond its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned." (Surah Al-Baqarah, 2:286)

Among His kindness to us, glory be to Him, is that He has drawn close to us, endeared Himself to us, and shown compassion toward us. He has preserved for us the means of worship and attaining reward through our senses and faculties such as hearing, sight, hands, and feet. He says in a Hadith Qudsi:

"My servant continues to draw near to Me with voluntary deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I will surely grant it to him, and if he seeks refuge in Me, I will surely protect him. I do not hesitate about anything I am going to do more than My hesitation about the soul of a believer. He dislikes death, and I dislike harming him." (Sahih al-Bukhari)

This means that while a believer dislikes death, death may sometimes be a form of kindness and mercy for them.

Ibn Ata'illah As-Sakandari beautifully said:

"Sometimes He gives to you by withholding, and sometimes He withholds from you by giving."

And Among His Kindness, Glory Be to Him is that He Opens the Door of Repentance:

Allah has made repentance and returning to Him accessible. Whoever repents and returns to Him, their sins are erased and replaced with good deeds.

- The Prophet (peace and blessings be upon him) said: "Indeed, Allah, the Almighty and Majestic, extends His Hand during the night so the sinner of the day may repent, and He extends His Hand during the day so the sinner of the night may repent, until the sun rises from the west." (Sahih Muslim)

- He Has Made the Heavens and the Earth Subservient to Us:

Allah has subjected all that is in the heavens and the earth for our religious and worldly benefit. He has spread out the earth for us and raised the sky above us without pillars.

- Allah says: "And He holds the sky from falling upon the earth except by His permission. Indeed, Allah is, to the people, Kind and Merciful." (Surah Al-Hajj, 22:65)

This is one of the greatest signs of His kindness toward us. He also says:

"It is He who sends down clear signs to His servant to bring you out of darkness into light. And indeed, Allah is Kind and Merciful to you." (Surah Al-Hadid, 57:9)

- He Created for Us All That Eases Our Worldly Affairs:

Allah has provided us with means to fulfill our needs and alleviate difficulties. Regarding the blessing of transportation, He says:

"And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful." (Surah An-Nahl, 16:7)

- **He Preserves Our Good Deeds:**

Allah does not let our righteous deeds go to waste, no matter how small, whether it is a prostration, a seeking of forgiveness, or a supplication. Allah says:

"And Allah would never cause your faith to be lost. Indeed, Allah is, to the people, Kind and Merciful." (Surah Al-Baqarah, 2:143)

- **He Guides Some of His Servants to the Straight Path:**

Out of His kindness, Allah guides certain individuals to the straight path, enabling them to sell themselves for His pleasure and forgiveness. A believer can only reach this level through Allah's kindness and mercy. Allah says:

"And among the people is he who sells himself, seeking the approval of Allah. And Allah is Kind to [His] servants." (Surah Al-Baqarah, 2:207)

1. Measuring the Kindness of the Lord Through Righteous Deeds:

Whoever wants to gauge the extent of the Lord's kindness and His satisfaction with them should measure their righteous deeds. The more they advance in good deeds, the more they recognize this as divine guidance, while maintaining a sense of complete servitude to Him. Allah says:

"And Allah is Kind to [His] servants." (Surah Al-Baqarah, 2:207)

2. Being Cautious of Allah:

Al-Hasan Al-Basri commented on the verse:

"And Allah warns you of Himself and Allah is Kind to [His] servants" (Surah Aal-e-Imran, 3:30).

Al-Hasan Al-Basri "Out of His kindness to them, He warns them of Himself "(Tafsir Ibn Kathir, 2/31)

The One warning is Allah, the Almighty. He warns about Himself, His Supreme Essence, and the consequences of His anger upon those who displease Him, as well as the punishment that awaits those who deserve it.

This serves as a reminder from Allah to His servants to fear Him and avoid committing what He has forbidden and detests. He knows all their affairs and is capable of hastening punishment. Even when He grants respite, He eventually seizes with overwhelming power.

3. Renewing Repentance to the Kind Lord:

Allah says:

"Then He turned to them in forgiveness. Indeed, He is Kind and Merciful to them." (Surah At-Tawbah, 9:117)

The door of repentance remains open and does not close in the face of anyone until the sun rises from the west. No matter how great the sin or severe the offense, Allah's pardon is even greater, and His mercy is more encompassing. 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.'" (Surah Az-Zumar, 39:53)

If you repent sincerely from your sins, you return as though you have never sinned at all. The Prophet (peace and blessings be upon him) said:

"The one who repents from sin is like the one who has no sin." (Sunan Ibn Majah)

4. Holding Firmly to the Qur'an:

Allah revealed the Qur'an as a mercy to us, to guide us from darkness into light. He says:

"It is He who sends down clear verses upon His servant to bring you out of darkness into light. And indeed, Allah is Kind and Merciful to you." (Surah Al-Hadid, 57:9)

5. Supplicating with the Name of Allah "Ar-Ra'uf" (The Most Kind):

A supplication based on the verse:

"And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith, and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.'" (Surah Al-Hashr, 59:10)

Yahya ibn Abi Kathir reported that Abu Ubaidah ibn Abdullah ibn Mas'ud wrote to him:

"As for what follows, I inform you about the guidance of Abdullah ibn Mas'ud in prayer—his actions and words. He said: 'The Messenger of Allah (peace and blessings be upon him) was given a concise and comprehensive speech. He used to teach us how to say during prayer when we sit in it:

"All greetings, prayers, and pure words are for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah."

After that, the person may ask whatever they wish, seeking Allah's mercy and forgiveness with brief words, without prolonging the sitting.

He (Abdullah ibn Mas'ud) used to say: 'I love that your supplication to Allah, after completing the greetings in prayer, should include the following:

"Glory be to You, there is no god other than You. Forgive my sin, and rectify my deeds for me. Indeed, You forgive sins for whomever You will, and You are the Forgiving, the Merciful. O Oft-Forgiving, forgive me. O Oft-Returning (to Mercy), accept my repentance. O Most Merciful, have mercy on me. O Pardoner, pardon me. O Kind One, show kindness to me. O Lord, inspire me to thank You for the blessings You have bestowed upon me, and enable me to worship You in the best way. O Lord, I ask You for all good, and I seek refuge in You from all evil. O Lord, open for me with goodness, conclude my affairs with goodness, and grant me a longing to meet You without any harmful affliction or misleading trial. Protect me from sins, for whoever You protect from sins, You have indeed shown mercy to them, and that is the great success."

And whatever supplication you make, let it be with humility and sincerity, for Allah loves the humility of His servant toward Him."

(In this narration, Abu Ubaidah did not directly hear from his father. Referenced in Al-Mu'jam Al-Kabir by At-Tabarani, 10/65, Hadith 9942.)

Allah Ar-Raouf is the Most Kind and Compassionate. His mercy is vast and boundless, encompassing all creation. He showers His mercy upon us in countless ways, even when we least deserve it.

[البطاقات](#)

Ar-Ra'uf (The Most Kind)

Allah says:

"Indeed, Allah is Kind and Merciful to the people." (Surah Al-Baqarah, 2:207)

Ar-Ra'fah (kindness) represents the highest, most profound, and tender form of mercy. While mercy (rahmah) may sometimes follow trials or afflictions, wherein the hardship itself becomes a form of mercy, kindness (ra'fah) is pure grace and bliss in every sense, without being preceded by anything undesirable. This distinction between mercy and kindness has been mentioned by scholars such as Al-Khattabi and Al-Qurtubi.

Reflection: The kindness of Allah toward His servants is vast, and the greatest manifestation of this is His guidance to Islam, the revelation of the Qur'an, and His abundant blessings in their lives and provisions. Furthermore, His kindness will extend to them on the Day they meet Him.

Kindness is an intensified form of mercy, and among its manifestations is Allah's acceptance of the repentance of those who turn back to Him:

"Then He turned to them in forgiveness. Indeed, He is to them Kind and Merciful." (Surah At-Tawbah, 9:117)

And in the supplication of believers:

"And do not place within our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." (Surah Al-Hashr, 59:10)