

Allah ascribing Rahma to himself

- Rahma is the verb used to indicate Ihasan to indicate doing good for the sake of wanting to do good to the person you are doing good to without expecting something back for that person. Rahima is to genuinely help somebody and you don't require anything back from that person.
- Five names derived from the root to show mercy (Rahma).
- By deriving five names from the same root, Allah is emphasizing the concept of Ruhmah. The entire Quran when it comes to the attributes of Allah SWT is the attribute of Rahmah.

الرحمن، الرحيم، خير الراحمين، أرحم الراحمين، ذو الرحمة.

- In the Quran 500 verses, nouns and names revolve around Rahmah. Allah characterized himself with Rahma in more than 500 verses in the entire Quran. Allah characterized himself with Rahma in five proper nouns.
- The quantity of times that Allah ascribes mercy to himself is the most and no other attribute comes close.
- Allah makes his own rules and promised his creation that he will abide by them.
- Allah wrote Rahamah on himself. كتب ربحم على نفسه الرحمة.
- The Hadith says that Allah decreed on himself 500 years before creating the heavens and earth, in a book that he has, that my Rahah always overcomes or prevails over my anger. إن رحمتي تغلب عضيبي.
- In the Hadith, Allah divided his mercy to 100. Every act of mercy done by any of his creation from the beginning of the creation to the end of the creation is 1% of Allah's Rahmah. The remaining 99% Allah will use in the Day of Judgment.
- In the Hadith, if the Kafir knows about how much is the mercy of Allah, he will be optimistic about entering Jannah.
- In the Hadith: A woman was looking for her child. When she found him, she picked him up and hugged him and gave him her breast to feed. The Prophet SAW told the companions, do you think this woman would throw her child in fire. The companions replied no. The Prophet SAW then said that I swear that Allah is more merciful to his creation than this woman is merciful to her child.
وَعَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْيٍ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَبْتَغِي إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ فُلْنَا لَا وَاللَّهِ وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا. رواه مسلم.

this?" He said, "Due to my fear". Allah asked, Only for my fear: I have forgiven you. Go to Jannah.

4) On the day of judgement, there will be 2 sinful men. Allah (SWT) will order them to go to Jahannam. One will run fast to Jahannam. Second will walk slowly, looking backward. Allah (SWT) will call them back. Allah will ask the 1st man, why were you running. He will answer, "I did not obey you in Duniya. Today I want to obey you quickly". Second will answer, "I heard about your mercy and rahmah. Today I am looking towards your mercy". Allah (SWT) will say, "You both go to Jannah".

5) On the day of judgement, one person will be lacking one good deed. Allah will say to him, "Bring one good deed or go to Jahannam". He will go to his relatives and friends. Nobody will give him even one good deed. At last, he will find a person who will have only one good deed with him. He will say, "I have only one good deed. I cannot go to Jannah. Please take my one good deed and you go to Jannah". Allah (SWT) will ask, "Who gave you this one good deed". That person will be called. Allah (SWT) will say, "You did mercy today, I do my mercy, You both go to Jannah".

6) One cruel man killed 99 persons. He went to a saint and ask, "Can Allah forgive me". Saint say, "No". He killed that saint also and completed the 100 murders. Then he went to another saint and ask, "Can Allah forgive me". The saint said, "Yes, why not. Allah is very merciful". The saint advised him to go to a village where pious people lived. He walked and died on the way. At this, Allah forgave him and angels took him to Jannah.

Care for Vulnerable People

How the Prophet Cared for the Elderly (+Stories)

8. Anas ibn Malik (may Allah be pleased with him) said:

I served the Prophet at home and on journeys. By Allah, he never said to me for anything which I did: Why have you done this like this? Or for anything which I did not do: Why have you not done this like this? (Al-Bukhari and Muslim)

9. Once Mu`adh ibn Jabal (may Allah be pleased with him) led people in prayer and prolonged it. The Prophet (peace and blessings be upon him) rebuked him and directed him to recite short chapters of the Qur'an saying:

“O Mu`adh! Are you putting the people to trial? [Thrice]

It would have been better if you had recited Sabbihi-sma Rabbika-l-a`la [Surah 87], Wash-shamsi waduhaha [Surah 91], or Wal-layli idha yaghsha [Surah 92], for the old, the weak, and the needy pray behind you.” (Al-Bukhari)

10. Anas ibn Malik (may Allah be pleased with him) narrated that the Prophet said,

“(It happens that) I start the prayer intending to prolong it, but on hearing the cries of a child, I shorten the prayer because I know that the cries of the child will incite its mother’s passions.” (Al-Bukhari)

11. Abu Hurairah (May Allah be pleased with him) also narrated that the Messenger of Allah (peace and blessings be upon him) said:

I am closer to the believers than their own selves. So, if one of the believers dies leaving debts [unpaid off], I will repay it, but if he leaves wealth, it will be for his heirs. (Al-Bukhari and Muslim)

STORIES OF ALLAH'S MERCY

Allah (SWT) is very merciful. Sometimes He forgives on very small good deeds.

1) Once a sinful woman was going on journey. She saw a thirsty dog sitting by a well. She tied her cloth to the shoe, took water from the well and gave it to the dog. Over this mercy, Allah (SWT) forgave her.

2) Once a cruel king of Balkh was going. He saw a sick dog on the way. He brought it home and looked after it. Allah (SWT) forgave him on this kind action.

3) There was a sinful person. He did many sins in life. Before death, he advised his sons to burn his body after death and spread the ash in air and in water. His sons did this. In Akhirah, Allah (SWT) called that man and asked, "Why did you do

“You can never be (true) believers until you show mercy to one another.”

The Companions said, “We all show mercy, O Messenger of Allah.”

The Prophet replied,

“It is not the compassion that any one of you shows to his friend. It is the compassion and mercy that you show the people in general [that I mean].” (At-Tirmidhi)

Kind Correction of Mistakes

Let Prophet’s Mercy Inspire Your Life

6. Once a Bedouin entered the Prophet’s mosque for the first time. He raised his voice in supplication, “O Allah, forgive me and Muhammad, but don’t forgive anyone else!” The Prophet smiled at him and remarked gently, “You are limiting something that is vast.” Later, the man urinated on the masjid floor. The Prophet calmed the dismayed onlookers, and told them to leave the man alone. He reminded his companions that they were sent to make things easy on people, not difficult. The bedouin later recounted his experience with the Prophet:

May my mother and father be sacrificed for him. He did not scold or insult me. He just said, ‘We do not urinate in these mosques-they were built for prayer and remembrance of Allah.’ Then he called for a bucket of water to be poured on the ground. (Ibn Majah and authenticated by Al-Albani)

7. A man once confessed he was doomed because he slept with his wife while fasting in Ramadan. The Prophet asked if he was able to free a slave. The man said no. “Can you fast two consecutive months?” – “No.”

– “Can you feed sixty poor people?” – “No.”

The Prophet stayed quiet. Soon, a basket of dates was presented to him. The Prophet took the dates and looked for the man.

“Take these dates and give them in charity.”

The man said dejectedly, “No one is poorer than me, Messenger of Allah. By Allah, there is no family in all of Madinah poorer than mine.”

At this, the Prophet’s face broke into a smile.

“Take it and feed your family,” he said. (Al-Bukhari)

The above two incidents are taken from the article 7 Prophetic Strategies of Correcting Mistakes. Read more examples in Part 1 and Part 2 of the article.

وَسَلَّمَ ، قَالَ : " مَا اجْتَمَعَ قَوْمٌ يَذْكُرُونَ اللَّهَ تَعَالَى ، إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ ، وَتَغَشَّتْهُمُ الرَّحْمَةُ ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ ، وَذَكَرَهُمُ اللَّهُ عَزَّ وَجَلَّ فِيمَنْ عِنْدَهُ . "

The ones who gather in the house of Allah remembering him, Allah will send angels to attend with them, mercy will envelop them, peace will descend on them and Allah praises their mention.

- c. Number three is to obey Allah and his messengers. وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تَرْحَمُونَ

Kinds of Mercy: Sweet and Sour. See Surat Al-Kahf

- Surgery is sour mercy.
- Punishments in this life is sour mercy.

Ahadith about the mercy of Allah:

1. Abu Hurairah (May Allah be pleased with him) reported:

I heard the Messenger of Allah (peace and blessings be upon him) saying, "When Allah created the creatures, He wrote in a Book, which is with Him over [His] Throne: 'Verily, My Mercy prevails over My Wrath'" (Al-Bukhari and Muslim)

2. Abu Hurairah (May Allah be pleased with him) also narrated that the Messenger of Allah (peace and blessings be upon him) said,

"Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts baby animal, lest it should trample on it." (Al-Bukhari and Muslim)

Mercy: A Proof of Faith

3. Jarir (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah does not show mercy to those who do not show mercy to people." (Al-Bukhari and Muslim)

4. `Abdullah ibn `Amr (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said:

"Those who show mercy will be shown mercy by the Merciful [Lord.] Show mercy to those on earth, and He Who is in the heavens will show mercy to you." (At-Tirmidhi and authenticated by Al-Albani)

5. Abu Musa Al-Ash`ari (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said:

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: (كان رجل يداين الناس، فكان يقول لفتاه: إذا أتيت معسرا، فتجاوز عنه، لعل عن النبي صلى الله عليه وسلم قال: (كان رجل يداين الناس، فكان يقول لفتاه: إذا أتيت معسرا، فتجاوز عنه، لعل الله أن يتجاوز عنا. قال: فلقى الله فتجاوز عنه)

وفي رواية لمسلم عن أبي مسعود (حواسب رجل ممن كان قبلكم، فلم يوجد له من الخير شيء، إلا أنه كان يخالط الناس، وكان موسرا، فكان يأمر غلمانه أن يتجاوزوا عن المعسر، قال الله تعالى: نحن أحق بذلك منك تجاوزوا عنه)

A rich man from previous nations used to lend people money, when he sends his servants to collect the debts, he tells them if you find a person with hardship, then relieve him for that may make Allah relive us. So Allah forgave him.

The woman who brought drink to the dog, which is not a noble animal in our Sharia, out of mercy, Allah gave her mercy because of her mercy to the dog.

A righteous person used to say that I am happier that Allah is the one who will judge us in the Day of Judgment more than if my mother judges me for I trust that mercy of Allah more than I trust my mother's mercy.

3. To be shy of Allah SWT. When someone is generous to you, then how can you insult him back. When someone gives you so much, then you feel that you need to pay him back. Shouldn't we have a sense of shyness that Allah has given me all these blessings, then how can I use his blessings against him. How can I use Allah's blessings in sins against him.

To get the Rahma of Allah, one should respect the elders and be merciful to the young.

4. To use these names in Du'a. We use the names of Allah for specific things, but the names Allah, Ya Rahman Ya Rahim, you can call using these names in all kind of demands from Allah.

The story of Ayoob. *وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ*. Ayoob called on Allah that he was touched by harm and he is Arhamo Al-Rahimin. Allah removed his hardship and gave him back more than what he lost.

5. You must give mercy to get mercy *الراحمون يرحمهم الرحمن. إرحموا من في الأرض يرحمكم من في السماء*

The one who show mercy will be shown mercy from Allah.

Allah has mercy to the ones who are gentles in selling, gentles in buying.

- a. Number one way to get the mercy of Allah is to show mercy
- b. Number two is by coming to the Masjid and listening to Islamic knowledge.

(حديث مرفوع) *حَدَّثَنَا إِسْحَاقُ الدَّبَرِيُّ ، عَنْ عَبْدِ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، وَأَبِي سَعِيدِ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ*

- The Ayah **قَالَ وَمَنْ يَفْتِنُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ** Only the misguided ones despair the mercy of Allah.
- By knowing that Allah is **ذو الرحمة**، **أرحم الراحمين**، **خير الراحمين**، **الرحيم**، **الرحمن**، **الرحمن** should increase our hope in Allah's mercy to high levels. We should reject understandings of Allah that describe him as angry and mean.

عن أبي هريرة - رضي الله عنه - قال : قال النبي - صلى الله عليه وسلم - : يقول الله تعالى : (أنا عند ظن عبدي بي ، وأنا معه إذا ذكرني ، فإن ذكرني في نفسه ذكرته في نفسي ، وإن ذكرني في ملأٍ ذكرته في ملأٍ خير منهم ، وإن تقرب إلي بشبر تقربت إليه ذراعا ، وإن تقرب إلي ذراعا تقربت إليه باعا ، وإن أتاني يمشي أتيته هرولة) رواه البخاري ومسلم .

I am what my slave with assume of me. Those who have positive thoughts of Allah, he will deal with them in a positive manner.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ (39:53) **جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ**

Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (39:54)

"Turn ye to your Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.

The impact of believing in these names on us:

1. It should increase our love to Allah because the heart always love the one who is kind and merciful to it. You love the ones who love and you love the one who is kind to you. How about Allah SWT who has given you everything.
2. By knowing that Allah is **ذو الرحمة**، **أرحم الراحمين**، **خير الراحمين**، **الرحيم**، **الرحمن**، **الرحمن** should increase our hope in Allah's mercy to high levels. We should reject understandings of Allah that describe him as angry and mean.

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I am what my slave with assume of me. Those who have positive thoughts of Allah, he will deal with them in a positive manner.

longer merciful. Allah has the perfection of Izah and the perfection of Rahma.

- Al-Gafoor Al-Rahim also means that Allah forgives because he is Rahim.

Difference in meaning between the two Names Al-Rahman and Al-Rahim

1. The greatest most magnificent creation of Allah is the Throne. The Prophet SAW mentioned that he is the largest heavies of the creations. Allah mentioned the Throne with Al-Rahman الرحمن على العرش استوى. It was said 7 times in the Quran. Which mean that the Rahman envelops the greatest creation ever, which is the thrown. Allah's Rahamh envelops everything that Allah created including his thrown.
2. My punishment reaches to the ones I want and my Rahma envelops everything.
قال عذابي أصيب به من أشاء ورحمتي وسعت كل شيء
3. Rahman is for the entire creation الرحمة الواسعة التي تشمل كل الخلائق. Even the enemies of Allah get the benefit of his Rahma. Rahim is only for the ones who believed in him. It is for the chosen people. الرحمة الواصلة التي تصل فقط لمن يريدهم الله.
- Allah is Rahim to the believers وكان بالمؤمنين رحيما.
4. Allah is Al-Rahman in this world and Al-Rahim in the hereafter. This world is a manifestation of the name Al-Rahman but Al-Rahim in the next world. Al-Rahim is a manifestation of the Jannah in the hereafter.
5. Al-Rahman describes the nature of Allah and Al-Rahim describes the actions of Allah.
أسماء الذات وأسماء الأفعال
6. Al-Rahaman encompasses the entire creation but the Rahim is only for the ones who believe in him. بالمؤمنين رؤف رحيم. Even the enemies of Allah benefit from the name Al-Rahman.

Despairing the Mercy of Allah

- Despairing the mercy of Allah is among the worst deeds. It is like Shirk. To believe that Allah will not forgive you is an insult to Allah. Compare to a mighty powerful rich generous king that you approach for a penny. It is an insult to believe that the king is not going to give the penny you asked for. The Prophet SAW said that the biggest of the big sins are to do Shirk and to give Allah's mercy.

- Allah called the Prophet Rahma
[107:الأنبياء] وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ. We sent you [Mohamed] as a mercy to man kind.
- Allah called the Quran Rahma
رحمة من ربك إنه هو السميع العليم
Isra'a: 82 وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا
Dukhan:6 رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Al-Rahman

- Al-Rahman is mentioned in 57 occasions. 51 of them stand alone with no combination with any other name. Surat Al-Rahman for example. There are no other names that come at the beginning of an Ayah other than the Names Allah and Al-Rahman الرحمن على العرش استوى وبداية سورة الرحمن
- الرحمن على العرش استوى. It was said 7 times in the Quran
- Al-Rahman is the only name that has Alif-Noon at the end after Rahmah. This is unique to this name because taking a verb and adding Alif-Noon at the end indicates the strength and power of this verb that is unparalleled to any other noun form. In other words, the strongest noun to characterize a verb occurs when we have the Alif-Noon added at the end of the verb.
- Narrated in the Hadith that the Prophet SAW said that the most loved names to Allah is Abd-Allah and Abd-Arahman.
- Al-Rahman is unique name. Both names Allah and Al-Rahman are very special. They are the primary names of Allah. The name Al-Rahman is connected directly to each other and said that all names belong to these two names.

قل ادعوا الله أو ادعوا الرحمن، أيا ما تدعوا فله الأسماء الحسنى

Al-Rahim

- The Name Al-Rahim is mentioned in the Quran 114, which is second after the Name Allah. Al-Rahim is combine with العزيز الرحيم، الغفور الرحيم both are the most mentioned combination in the Quran.
 - Al-^ziz Al-Rahim. Usually, the more power one have, the harder is the heart of this person. The mercy out of weakness is common. The Raha of Allah is not coming from weakness.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآةَ أَهْلِهَا آذِنًا وَمَا يَفْعَلُونَ

The people of power typically have no Rahma in their hearts. Allah is saying I have the ultimate power but my power did not corrupt me to become no