

# Names of Rahma (Mercy)

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### A. Define or explain Rahma.

Compassion or kindness shown toward someone whom it is within one's power to punish or harm. Rahma is the name 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. It is to genuinely help somebody, and you don't require anything back from that person. In other words, Rahma is:

- a. Act of compassion or kindness. Giving benefits.
  - b. To someone weaker than you. Someone you can harm. Otherwise, it is not Rahma.
  - c. For the purpose of benefiting that person for the sake of Allah.
  - d. Don't expect something back. Only from Allah.
  - e. Mercy must be shown in action, not just theory. It is giving benefits. Unlike Al-Ghafoor, the most forgiving, that doesn't require action.
2. What are the five names driven from the Rahma of Allah? Which ones belong to the primary 99 Names? What is the significance of this?

- a. Al-Rahman (الرحمن), Al-Rahim (الرحيم), Khairo Al-Rahmin (خير الراحمين), Arham Al-Rahmin (أرحم الراحمين), Thu Al-Rahma (ذو الرحمة).
- b. Al-Rahman and Al-Rahim belong to the primary list of the 99 Names.
- c. By driving five names from the same root, Allah is emphasizing the concept of Rahma. The entire Quran when it comes to the attributes of Allah SWT is the attribute of Rahmah.

3. What is the difference between Al-Rahman and Al-Rahim in terms of the following:

- a. in meaning

Allah is Rahman in this life and Rahim in the next life. 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. This leads to translating Al-Ruhman as “**The Extra Merciful**”

- b. Which one belongs to the Names of Greatness and which Name belongs to the Names of Beauty?

Al-Rahman is a name of Greatness and Al-Rahim (الرحيم) is a name of beauty. We can I call someone Rahim (رحيم)? we can't call someone Al-Rahim (الرحيم). We can't call someone Rahman (رحمن)? We can't call someone Arhamo Al-Rahmin (أرحم الراحمين).

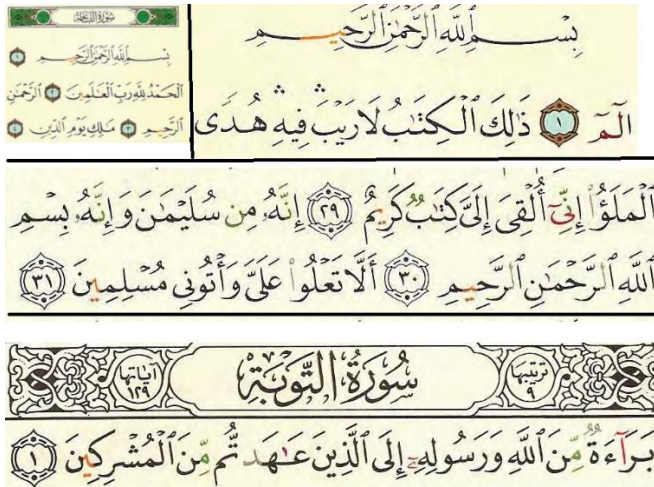
- c. Which one represents the actions of Allah, and which one represents the nature of Allah?

Al-Rahim is an Action Name and Al-Rahman is the nature of Allah. This leads to translating Al-Ruhman as “**The Supreme Merciful**”

4. What is so special about The Name of Allah Al-Rahman (الرحمن)?

- a. The only name that ends with Alif-Noon. In Arabic, the presence of Alif-Noon means that the verb is exaggerated (صيغة مبالغة), which means that it is done so many times in so many different scenarios and more than usual. 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.

- b. It is the only name mentioned by itself in the Quran when referring to Allah, i.e. it is equivalent to the Name Allah.
- c. Only Allah is called with this Name because it identifies him. 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 ) ( الحسنی ) ( [Surat Al-Isra 17:110](#) )
5. Allah mentions that Al-Rahman Rose on the throne (الرحمن على العرش استوى) seven times. What is the significance of this? and what would be your response if someone asked you “How did he rise on the throne?”
- a. Because the throne is the most magnificent and the biggest creation of Allah ever. Only Al-Rahman can rise on the throne.
- b. We are forbidden from trying to imagine Allah. We know it happened, but we don't know how and we are not supposed to try to imagine it or ask about it.
6. What are the names of men most loved by Allah? Why? Explain.
- Abdel-Allah and Abdel-Rahman because they contain one of the two personal names of Allah.
7. How many times Allah ascribed the attribute of Rahma to himself in the Quran?
- More than 500 times, for example:
- a. Rahman 57 times.
- b. Rahim 114 times, which is double of Rahman and second after the Name Allah.
- c. Combined Al-Raman Al-Rahim 6 times
- d. Khiro Al-Rahimin 2 times.
- e. Rahma in different form such as Irhamna (إرحمنا), Turhamona (ترحمنا), Yerhamna (يرحمنا), Rahimana (رحمنا), Rahmatho (رحمته), ...etc are hundreds of times.
8. The Bassmallah, which is Bism Allah Al-Rahman Al-Rahim, is said in the Quran three times. It is part of Surat Al-Fatiha and was mentioned twice. It is mentioned in the middle in Surat Al-Naml (27:30). It is not allowed to be recited in Surat Al-Tawba.



### 9. Why Al-Rahman Al-Rahim is mentioned twice in Surat Al-Fatiha?

The first time is mentioned as the first Ayah of the Quran and it is highlighting the most important characteristic of Allah, which is mercy. We also use it before we start doing things, such as eating. It was repeated the second time after the word Rub because Rub indicates slavery to Allah. So, Al-Rahman Al-Rahim came to define this slavery. It is not slavery to anyone. It is slavery to Al-Rahman Al-Rahim. It is a slavery free of abuse and duties doesn't occupy much time. Unlike corporates where you are wage slave, and it occupies most of your time.

### 10. How are the names of Rahma related to the name Al-Ghafor and Al-Wadud (الغفور الودود) and Al-Ghafor Al-Rahim (الغفور الرحيم).

- Because he is Rahim (الغفور الرحيم) he forgives and loves (الغفور الودود).
- Al-3ziz-Gafoor (العزیز الغفور) and Al-3ziz Rahim (العزیز الرحيم). Because power corrupts mercy, forgiveness, and love. Allah is saying my power is not going to compromise my mercy, forgiveness, or love.
- Al-Rahim is combined with العزیز الرحيم، الغفور الرحيم both are the most mentioned combination in the Quran.

### B. How Much Rahma (Mercy) Allah Has.

- Does Allah follow rules? Who makes these rules? Give two examples related to the Rahma (Mercy)?

- a. Allah decreed Rahama on himself ( وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَّمَ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ ) (Anam 6:54) (الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ)
- b. The Hadith says that Allah decreed Rahma on himself 500 years before creating the heavens and earth, in a book that he has above the throne, that my Rahmah always overcomes or prevails over my anger. إن رحمتي تغلب عضيبي. He also wrote in the book of rules that I prohibit myself from doing injustice to anyone.
- c. The parable of the child who breaks his father very important laptop. The father comes running to hit the child but he finds the child scared and tears are in his eyes, so instead of hitting him, he hugs him. But it is possible that the child doesn't care, so you will teach him that what he did is wrong instead of hitting him. It is also possible that the child gives you a malicious look and says that he did it on purpose and I will keep doing it. This represents the Shytan who keeps doing evil.
- d. In (Araf 7:156), Allah said My punishment reaches to the ones I want and my Rahma envelops everything, so, I am going to decree it to the ones who fear me, pay charity and believe in my signs.

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

- e. In the Hadith, there was a woman looking for her child, .... continue the Hadith. And what was the comment of the Prophet SAW about the act of the woman?

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 فَأَدَا امْرَأَةٌ مِنَ السَّبْيِ تَبْتَغِي إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَآدَهَا فِي النَّارِ؟ قُلْنَا لَا وَاللَّهِ وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوَالِدِهَا. رواه مسلم.

2. In the Hadith, Allah divided his mercy to 100 parts. Explain.

- a. In the Hadeeth, Allah divided his mercy into 100 parts. He gave his creation one part and kept 99 parts for himself to be used in the day of judgement. The beast lifting his foot to avoid stepping over his cub is caused by this one part that Allah gave to his creation.
- b. **The self-mercy of Allah is infinite**, but the **created mercy is huge**. Self-Mercy can't be divided because infinity divided by any number is infinity. You are back to square one.
- c. The created mercy can be imagined, as follows: It is the number of the acts of mercy between humans **times** the number of all humans that ever existed **plus** the number of the acts of mercy between Jinn **times** the number of Jinn that ever existed **plus** the acts of mercy between animals times the number of animals that ever existed plus the acts of mercy of other creations that might existed or existing **times** its population.
- d. Every act of mercy done by any of his creation from the beginning of the creation to the end of the creation is part of the 1% of Allah's created mercy. The remaining 99% Allah will use in the Day of Judgment.

C. Rahma of Allah in the Story of Prophet Ayob.

<https://youtu.be/SvcSVsgy09M>

The story of Prophet Ayob (also known as Job) is one of patience, perseverance, mercy and faith in Allah. Prophet Ayob was a descendant of Prophet Ibrahim (Abraham) and a nephew of Prophet Yaqub (Jacob). He was a wealthy and righteous man who lived in Syria with his large family and many animals. He was devoted to Allah and grateful for His blessings. He was also kind and generous to his people and helped the poor and needy. However, Allah wanted to manifest and show his faith and loyalty, so He allowed Satan to afflict him with various calamities. Satan took away his wealth, his children, his health, and his friends. He was left alone, poor, sick, and miserable. He suffered from a painful skin disease that covered his whole

body with boils and ulcers. He was shunned by his people and even his wife became impatient with him. He endured all these hardships for seven years, but he never complained or lost hope in Allah. He always praised Allah and sought His forgiveness. After he demonstrated his patience, He called on the mercy of Allah to relief him. He said: "Indeed, adversity has touched me, and You are the **Most Merciful of the merciful.**" (Quran 21:83)

Allah heard his prayer and responded to him:

"So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them **as mercy from Us** and a reminder for the worshippers [of Allah]." (Quran 21:84)

Allah restored his health, his wealth, his children, and his status. He gave him twice as much as he had before and blessed him with many generations of descendants. He also rewarded him for his patience and piety in this world and the next. He made him an example for all believers who face trials and tribulations in their lives. The story of Prophet Ayoob teaches us many lessons, such as:

- Everything belongs to Allah and He can take it away or give it back as He wills.
- Allah tests those whom He loves to show their patience, qualify them for Jannah, purify them and elevate their ranks.
- Patience in the decree of Allah is a virtue that brings us closer to Allah and earns us His mercy.
- We should always be grateful for what we have and never despair of Allah's help.
- We should trust in Allah's wisdom and plan for us, even if we do not understand it.
- We should never listen to Satan's whispers or doubt Allah's justice.
- We should always remember Allah in good times and bad times and seek His forgiveness and guidance.

#### D. Rahma of Allah in the story of Prophet Yunus

[https://youtu.be/ICbA\\_GMZQoY](https://youtu.be/ICbA_GMZQoY)

Rahma of Allah in the Story of Prophet Yunus when he was swallowed by the whale. He cried invoking Allah's mercy and Allah granted him mercy. Allah said about him in (Safat 37:139-148):

- And verily, Jonah was among the messengers.
- [Mention] when he ran away to the laden ship.
- Then (to save it from sinking) he drew straws (with other passengers). He lost and was thrown overboard.
- Then the whale engulfed him while he was blameworthy.
- Had it not been that he (repented and) glorified Allah,
- He would certainly have remained inside the Fish till the Day of Resurrection.
- But We cast him onto the open (shore), (totally) worn out,
- and caused a squash plant to grow over him.
- We (later) sent him (back) to (his city of) at least one hundred thousand people,
- And they believed, so We allowed them enjoyment for a while.

#### E. Applications of Allah's Rahma

##### 1. Which mercy you trust in the Day of Judgment

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.

##### 2. Mention four stories About Rahma of Allah in the Day of Judgment.

- a. 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 this?" He said, "Due to my fear". Allah asked, Only for my fear: I have forgiven you. Go to Jannah.
- b. 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 Rahma. Today I am looking towards your mercy". Allah (SWT) will say, "You both go to Jannah".

c. One 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".

d. What is the story of the righteous slave that told Allah I go to Jannah due to my acts of worship? What is the significance of this story?

3. What happens to the one who despairs of the mercy of Allah? Why is it a low image of Allah? Hint: Explain the Ayah that supports your answer.

The Ayah قَالَ وَمَنْ يَفْتِنُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ Only the misguided ones despair the mercy of Allah. see Surat Al-Hijr Ayah 56 ([15:56](#)).

4. Surah (Zomor 39:53) **قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ 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.

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

"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.

5. The Hadith Qodsy regarding having good hopes in the mercy of Allah "I am what my slave assumes of me...", which means if my slave believe that I am not going to give

him Rahma, then he wouldn't get it. But if he believes that I am going to give him Rahma, then he would get it".

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

## 6. Would the **Shytan** and the enemies of Allah hope for his **Rahma in the Day of Judgment**?

Yes, because when they would see Allah giving so much Rahma, they would hope that he would also give them Rahma, but they have been cursed, which means being excluded from the mercy of Allah, which is the worst thing that can ever happen.

7. What is the difference between having good hopes in the mercy of Allah as compared to passive deceiving wishes?
  - a. Having good hopes in the mercy of Allah means that you do your part as much as possible and then hope for mercy.
  - b. Having false deceiving wishes is when you do nothing or do haram and you say Allah will forgive me.
  - c. You must do something good and then hope for the mercy of Allah to accept it and multiply it. But if you do zero, then anything times zero is zero.
  - d. Just like Tawakul, you do your part and then depend on Allah to grant you success. But if you don't do your part, then you are not doing Tawakul on Allah.
  - e. قال الحسن البصري "ليس الإيمان بالتمنى ولا بالتحلى، ولكن ما وقر في القلب وصدقه العمل، وإن قوما غرتهم أمانى المغفرة حتى خرجوا من الدنيا ولا حسنة لهم، قالوا: نحسن الظن بالله وكذبوا؛ لو احسنوا الظن به لأحسنوا العمل". إما حديث مرفوع عن النبي صلى الله عليه وسلم أو من قول الحسن البصري
  - f. Allah said in (Nisa'a 4:123) "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah."

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

This verse was revealed to the Prophet Muhammad (peace be upon him) when the Muslims and the People of the Scripture had a dispute over who was more beloved and closer to Allah. The People of the Scripture claimed that they had an advantage over the Muslims because their prophets and scriptures came before them. The Muslims claimed that they had an advantage over the People of the Scripture because their prophet was the last and final messenger of Allah, and their scripture was the most complete and perfect revelation of Allah

Allah clarified in this verse that neither the wishes of the Muslims nor the wishes of the People of the Scripture matter in attaining salvation and success. Rather, what matters is faith in Allah and good deeds that please him. Allah also warned that whoever does evil will face its consequences, and he will not have any friend or supporter other than Allah.

8. Explain the meaning of Allah gives and forgives. Man gets and forgets.
9. Allah called the Prophet Rahma ([Anbia'a 21:107](#)) (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ) We sent you [Mohamed] as a mercy to mankind.
10. Allah called the Quran Rahma ([Isra'a 17:82](#)) (وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ) (الظَّالِمِينَ إِلَّا خَسَارًا) (We reveal the Qur'an, which is cure and mercy for the believers; and it adds nothing to the unjust but loss)
11. How is punishment being a kind of Rahma? Do parents have Rahma to their children? Why do they punish them? What if they don't punish them? What is sour mercy and sweet mercy?
12. Use the Names of Rahma when making Du'a. The story of Ayyob ([Anbia'a 21:83-84](#)) (وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ) \* فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً (مِّنْ عِنْدِنَا وَذَكَرَى لِلْعَابِدِينَ) (And (remember) Ayyub (Job), when he called his Lord saying, "Here I am, afflicted by pain and You are the most merciful of all the merciful." (83) So, We answered his prayer and removed whatever pain he had, and gave him (back) his

family and the like thereof along with them, as a **mercy** from Our own Self and as a lesson for the worshippers. (84)”) He got twice what he lost.

13. The story of Yunus.

14. The good deed is multiplied by **10-700** times as much and the bad deed is only counted **once**.

15. The right angel is in charge of the left angel.

16. **Replacing the bad deeds** with good deeds for the ones who repent and keep their repentance. The Hadith

#### F. How to Get Allah’s Rahma

1. 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. Number one way to get the mercy of Allah is to show mercy.

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

3. A rich man from pervious 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.

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 أبي هريرة 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 (حوسب 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

4. 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.

5. 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.

6. 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.

7. To get the Rahma of Allah, one should respect the elders and be merciful to the young.
8. Abu Musa Al-Ash`ari (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "You can never be (true) believers until you show **mercy** to one another. "
9. Tell the story of the one who forgave people from paying his due rent.
10. Kind Correction of Mistakes. The Bedouin who urinated in the Masjid Abu
11. Musa Al-Ash`ari (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "You can never be (true) believers until you show mercy to one another. "
12. Tell the story of the one who forgave people from paying his due rent.
13. Kind Correction of Mistakes. The Bedouin who urinated in the Masjid
14. 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 الْأَعْرَبِ ، عَنْ أَبِي هُرَيْرَةَ ، وَأَبِي سَعِيدِ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ 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.

15. Number three is to obey Allah and his messengers ([Al Emran 3:132](#)) ( وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ ) (تُرْحَمُونَ) (Obey Allah and the Messenger, so that you may be blessed)

## G. Rhama in the Sharia'a of Islam

1. Leniencies in Matter of Worship
2. Combine and shorten prayers during travel.
3. Combine prayers if you need to. Combine in the case of rain and it is slippery.
4. If water is rare, you can do Tayamom (Dry Wudu).

5. In very cold weather and you have Janaba, i.e. relationship with your spouse or ejaculating during sleep, you can just make Wudu instead of taking a bath.
6. You don't have to go to the Masjid for prayers if it is slippery.
7. In life threatening emergency and no food or drink available, you may eat pork and drink wine. The license is intended to preserve the life, not to fill your stomach. Just eat the minimum quantity that would save your life.
8. Allowing divorce is a mercy from Allah. The Christian traditions ban of divorce imposes a hardship on husband and wife. The story of the one who accepted to be labeled as a cheater to get divorce.
9. The punishments eye for eye, tooth for tooth, life for life and equal injuries. It is mercy to protect the society and scare bad guys.
10. Pray standing, if you can't pray sitting down, if you can't, pray laying down in your bed, if you can't move at all, pray with your fingers.
11. If a believer is sick and cannot fast during the month of Ramadan, he is not mandated to fast. In fact, he is encouraged to not fast. The substitute is to feed one poor person for every day you can't make the fast.
12. If a Muslim cannot make the Hajj due to physical or financial difficulties, he or she is excused from doing so. He can also appoint another person to make Hajj on his behalf. Also, if a particular ritual is hard in Hajj, then he can delegate the ritual to another one to do on his behalf.
13. Travelers during Ramadan don't have to fast and they can make it up later. Same for pregnant women who can't make it, during the monthly period, mothers who are breast feeding.

#### H. Rahma in Allah's creation

1. The creation of human beings and all their faculties is a great mercy in itself. The fact that we can get out of bed, work, eat, play and sleep should make us grateful. "And out of His Mercy He made for you the night and the day that you may rest therein and [by day] seek from His Bounty and [that] perhaps you will be grateful." Quran 28:73

2. A spouse is one of the greatest of mercies, a means to tranquility and affection. “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 a people who give thought.” Quran 30:21
3. Another mercy is the fact that He created us sinless and will not hold us to account until the age of maturity and decision making. This is in stark contrast to the “Original Sin” concept in Christianity.