



# Mercy for the Worlds

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وما ارسلناك الا رحمة للعلمين

It is unanimously agreed upon that the 'Kāf' in this verse refers to RasulAllah sallAllahu 'alaihi wasallam and that the attribute 'Mercy for the worlds' is specific to him. No one apart from RasulAllah sallAllahu 'alaihi wasallam can be 'Mercy for the worlds' and this is proven by the fact that this verse is in praise of RasulAllah sallAllahu 'alaihi wasallam and whatever attribute is mentioned in praise, it is specific to the one being praised.

*al-'Alamin* not only refers to mankind, jinns and angels but to everything apart from Allah ta'ala. This is because being 'Mercy to the worlds' is from the attributes of Prophethood and Prophethood is for the whole of creation. RasulAllah sallAllahu 'alaihi wasallam himself stated: I have been sent as a Messenger for the whole of creation.<sup>2</sup>

When Prophethood is for the whole of creation then mercy is also for the whole of creation and this includes every particle apart from Allah ta'ala. All praise is to Allah.

Let us now proceed to the word 'rahmat'. Qur'anic exegetes have explained it in two different ways. The first explanation gives the meaning: We have not sent you for anything apart from being a 'rahmat' for the worlds. The second elucidation gives the meaning: We have not sent you in any state apart from the state that you perform mercy upon the worlds. In both cases, RasulAllah is proven to be merciful for the worlds. He is a mercy for the worlds, every particle of creation and everything apart from Allah ta'ala Himself.

When it is proven that RasulAllah is a mercy for the worlds, then all of the things that this necessitates are also proven because the general principle rule [qa'ida kulliyya] is:

اذا ثبت الشيء، ثبت بجميع لوازمه

*When something is proven then all of its necessities are also proven*

<sup>1</sup> The original Urdu article can be read at [http://kazmis.com/mkalat1\\_48.html](http://kazmis.com/mkalat1_48.html)

<sup>2</sup> Muslim

There are four things that are necessary in order to perform mercy upon something:

1. Firstly, the one being merciful must be alive and not dead because a dead person cannot be merciful, rather, he himself is in need of mercy. Hence, Allah forbid, if RasulAllah sallAllahu 'alaihi wasallam is not alive, then he cannot be a mercy for the worlds. When the verse proves that he is a mercy for the worlds, then it is also proven that he is alive.
2. Secondly, one cannot be a mercy for someone just by being alive. He must also have knowledge of the one he is merciful upon. This is because one who is unaware cannot have mercy on someone. This can be understood using an example:

Zayd is oppressed and wishes that someone has mercy on him and saves him from his oppressor. He has this wish in his heart and goes to Amr and asks him for mercy. Amr hears his request but knows nothing of his state. He does not know the difficulty that Zayd is in and what type of mercy he needs. Hence, he asks Zayd what the difficulty is and what type of mercy he needs. If Zayd does not tell Amr and continues to say, 'Do not ask my state, just have mercy on me'; then can Amr have mercy on him? No, not at all. Until Zayd tells him the state he is in and Amr knows the full details of this, he certainly cannot have mercy upon him.

The verse says that RasulAllah sallAllahu 'alaihi wasallam is a mercy for the worlds. So, until RasulAllah sallAllahu 'alaihi wasallam does not know the state of all things in this universe and the whole creation and everything apart from Allah ta'ala; he cannot be a mercy for the worlds. Until RasulAllah sallAllahu 'alaihi wasallam is proven to be a mercy for the worlds, it is also proven that he has knowledge of the states of everything in the worlds.

3. Thirdly, it is not enough for one to only have knowledge to have mercy upon someone until one also possesses the power and authority to exercise this mercy and blessing. For example, a person is staying with you and day and night, he performs the worship of Allah ta'ala. He is always busy in obeying Allah ta'ala and due to this, he has become so weak that even getting about and walking has become difficult for him. If such a person is accused of robbery and murder and is placed under a guillotine and at that time he makes a plea of mercy from you and says, 'You know that I am innocent so why do you not have mercy upon me?' We can only give the reply that indeed we are well aware of your innocence but what use is knowledge alone? We do not have the power and authority to save you from the guillotine. Until we have the power and authority to convey our mercy to you, we can do nothing. This shows that power and authority are also necessary for one to have mercy. When RasulAllah sallAllahu 'alaihi wasallam is an unconditional mercy for the entire creation and the whole universe, then he possesses the power and authority to communicate his mercy to every particle of the universe.

4. Fourthly, it is not sufficient to only possess power and authority. To have mercy upon someone, one must also be close to the person upon whom mercy is being bestowed. This can be understood through an example:

You are stood three furlongs away and a bloodthirsty enemy has attacked your friend and he shouts for your mercy. You run to his aid with utmost sincerity so that you may show him mercy but by the time you reach him, the enemy has killed him.

Let us examine this. You are alive, you can see your friend and also have knowledge of his state and also possess the power and authority to have mercy. You can bestow mercy using this authority but simply because you are far from your friend and he is far from you; despite being alive and having the power and authority, you cannot have mercy on him. We learn that for one to have mercy on someone, he must also be close to him.

When RasulAllah sallAllahu 'alaihi wasallam is proven to be a mercy for the universe and the entire creation, then it is also proven that RasulAllah sallAllahu 'alaihi wasallam is close to everything in the universe and to the whole of creation through his *nuraniya* [light] and *ruhaniya* [spirituality].

### **Objection**

How can one individual be close to everything in the universe? If an individual is close to another individual, then he will be far from all other individuals. How is it possible that one person be close to every individual in the universe?

The answer to this is that indeed, if both parties that are considered to be close are dense [kathīf], then one person cannot be close to everyone in all places at all times. However, if they are both fine [latīf] or one of them is, then he can simultaneously be close to everything in the universe and there is no legal [shara'i] or logical [‘aqli] reason to forbid this.

One Qur’an is found in the whole world. In the East and West, North and South, Africa, America, China and Japan; every Muslim who has memorised the Qur’an has it in his heart. Even though it is one Qur’an, it is close to all of them.

In the world of senses, take the example of vision and hearing. One vision and one voice are close to innumerable people. One speaker’s voice can be heard by the ears of the whole audience and one vision can be found in the eyes and minds of all those who behold him.

The reason for this is that even though the memorisers of the Qur’an are dense and the people who see and hear are likewise; the Qur’an, a vision and a voice are all fine things, thus close to everyone and far from none. The fineness of RasulAllah sallAllahu 'alaihi wasallam is so strong and superlative that the finest of the fine things in the entire creation cannot match it.

This is why RasulAllah sallAllahu 'alaihi wasallam being close to the whole of creation is clear. We are dense but RasulAllah is fine, hence, him being close to us all

in nothing inexplicable. The fineness of sound is such that it can go as far as air can and RasulAllah sallAllahu 'alaihi wasallam is even finer than sound and air. Air cannot exceed its limited area and sound cannot go further than air but RasulAllah sallAllahu 'alaihi wasallam reaches those places where neither sound nor air and not even Jibril 'alaihi salam can reach. Moreover, not even time and place can reach these places where RasulAllah sallAllahu 'alaihi wasallam goes. If you do not believe this, then have the incidents of the night of ascension [laylat al-mi'raj] before you by which you will find proof for our stance.

To summarise, fineness [latafat] is an attribute regarding which there is no notion of nearness and farness and RasulAllah is so fine that nothing in the universe was created as fine as him. Hadrat Mujaddid Alfi Thani writes in his *Maktubat*<sup>3</sup> that RasulAllah sallAllahu 'alaihi wasallam did not have a shadow. Proof of this is that the shadow of any object is always finer than the object itself. If RasulAllah sallAllahu 'alaihi wasallam had a shadow, it would have been finer than RasulAllah sallAllahu 'alaihi wasallam. There is nothing in the universe that was created equally fine to RasulAllah sallAllahu 'alaihi wasallam, never mind being finer. In this case, how can we envisage a shadow for RasulAllah sallAllahu 'alaihi wasallam?

The conclusion is that RasulAllah sallAllahu 'alaihi wasallam can only be close to the worlds when he is *nurani* [lightsome], *ruhani* [spiritual] and *latif* [fine] to the highest standard. Since it is necessary to be close to the worlds because he is a mercy for the worlds, it is thus necessary for him to be lightsome, spiritual and fine.

Five issues were derived from one verse, that is, RasulAllah sallAllahu 'alaihi wasallam is a mercy for the worlds. Hence, he is alive, has knowledge of the state of everything the worlds, has the power and authority to distribute his mercy to every particle in the universe and alongside these; he encompasses the worlds and is close to everything in the universe. He is so lightsome, spiritual and fine that being close to one object does not necessitate being far from another; rather, he is simultaneously close to every individual in the whole universe.

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<sup>3</sup> v.3, p.187, Lucknow