

Article

The Mercy for the Universe **(Rahmah tul'il Aalameen)**

We praise Allah Ta'aala and send blessings and salutations upon His Prophet. After this, it is stated in the Quran

“And we have not sent you (O Muhammad) but as a mercy for all the worlds”

(Only our Prophet is Rahmah tul'il Aalameen)

The Ummah is agreed over the fact that in this verse the pronoun Kaaf¹ refers to Muhammad *sallallaahu alaihi wa aalihi wasallam*, the chief of the worlds.

It is also clear that this attribute of *Rahmah tul'il Aalameen* (the mercy for all the worlds) is specific to the Prophet Upon him be Allah's blessing and salutation. In other words, no one other than the Prophet is *Rahmah tul'il Aalameen* and this fact is proven by this verse being revealed in praise (mad'ha) of the Prophet Upon him be Allah's blessing and salutation. It is a rule that an attribute used in praise has to be specific to the praised - unless it is specific it cannot be praise², consequently it is necessary for the attribute of *Rahmah tul'il Aalameen* to be specific to the Prophet Upon him be Allah's blessing and salutation.

If a Muslim does use this term, or any other like meaning term, for any one other than the Prophet Upon him be Allah's blessing and salutation it shall be seen as either exaggerative or metaphoric. It will bear no relation to reality.

¹ The marfooh 'Kaaf' pronoun denoting 'You' male singular

² When you praise someone you are stating they are special. They can only be special if they possess something specific that no one else does.

Aalameen

The term 'Aalameen' does not just refer to mankind; Jinn; Bashr or Angels but to everything save Allah Ta'aala. This is because his being *Rahmah tul'il Aalameen* is a function of his Prophethood, which is universal, as he mentioned himself

“I have been sent (as a Prophet) to the whole of creation”
(Muslim)

So just as his Prophethood applies to the whole of creation so too does his mercy, it is general to all the worlds and covers everything but Allah Ta'aala! Praise be for Allah Ta'aala!

Rahmah (Mercy)

Now let us turn to the word Rahmah. The Mufasssireen have dealt with this in two ways:

- 1) If (in the verse) Rahmah is (grammatically) treated as '*Mustasna Minhu a'amm illa*' (an exceptioned cause from all causes) it will be the Mafhool Lahu (*subject*) of the Fail (*verb*) *Arsalna (we sent)*. The verse will then be interpreted as

“We have not sent you for any cause but for the sole cause of being a mercy for all the worlds”

- 2) If Rahmah is deemed to be *Mustasna Minhu a'aam Abwaal* (an excepted state/condition from all states/conditions) it will be the Haal (*condition*) of the Dhameer ul Khitaab (Kaaf *pronoun*), and the word Rahmah will be Masdar Mabni Lil Faail in the meaning of Raahim (the unchanging root giving the meaning 'one who performs Mercy). In this case the verse will be interpreted as

“We have not sent you in any condition but in the sole condition of being a mercy for all the worlds”

So whether the word Rahmah is treated as Mafhool lahu or Haal (either way) it proves that the Prophet Upon him be Allah's blessing and salutation is Raahim (bestower of mercy) because both Mafhool Lahu and Faail are Sabab ul fail (outcomes of the verb).

In short, the Prophet Upon him be Allah's blessing and salutation bestows mercy upon the whole universe; the entire creation; upon each and every particle! In short, upon everything but Allah Ta'aala.

The Necessary Conditions for Mercy

The above proves that the Prophet Upon him be Allah's blessing and salutation is a mercy for the whole universe. It then necessarily follows that all the prerequisites of him being a mercy are also proven. This premise is based on the fact

‘The proof of an item necessitates proof of all its conditions/prerequisites’

In other words when an item is proven, so too are all its conditions and pre requisites.

Four matters are pre requisites (must exist) for someone to be merciful:

1) ALIVE

The merciful must necessarily be alive and not extinguished. This is because the deceased, rather than being able to bestow mercy, is himself in need and entitled to mercy. Thus if the Prophet Upon him be Allah's blessing and salutation, Allah forbidding, was not alive he could not be Raahim un Lil Alameen (bestower of Mercy upon the universe). Consequently because the Quranic

verse proves the Prophet Upon him be Allah's blessing and salutation is Raahim un Lil Alameen it also proves him being alive.

2) ALL-KNOWING

Just being alive is not sufficient to be merciful because the merciful cannot bestow mercy without an awareness of the state and condition of the Marhoom (the one upon whom mercy is bestowed). An ignorant and unaware person cannot show mercy!

An example (to illustrate this point): Zaid is oppressed and wishes for someone to show him mercy and free him from the oppression of a tyrant. With this desire in his heart he approaches Umar in hope of his mercy. Umar hears Zaid's request for mercy but does not know his condition and is unaware of his tribulations and the type of mercy he requires. He thus asks Zaid the nature of his problems and the type of help he needs. If Zaid does not reveal his condition and instead keeps pleading with Umar not to ask about his condition but to simply have mercy upon him, will Umar be able to show mercy to Zaid? Definitely not. Until Zaid informs Umar of his condition and Umar becomes fully aware of it he will not be able to show mercy³.

As this verse confirms that the Prophet Upon him be Allah's blessing and salutation is Raahim un Lil Alameen, unless he is aware of the condition of the entire Universe, save Allah Ta'aala, and has complete knowledge of Maa Kaana (what has happened) & Maa Yakoon (what will happen) he cannot be Raahim un Lil Alameen.

³ Mercy has to be appropriate. The one same help in one situation can be merciful whilst disastrous in another scenario. For example rain in the desert is a mercy whilst in a flood stricken land it is a calamity.

As it is proven that the Prophet Upon him be Allah's blessing and salutation is the mercy for all the worlds his knowledge of the condition of the whole universe is also consequently proven.

3) AUTHORITY & ABILITY

Only having knowledge would not allow one to be merciful until one also had the ability and authority to 'deliver' the mercy to the Marhoom.

Take the example of a man who spends all his time with us. His days and nights are occupied in worship and effort to such an extent that he becomes too weak and frail to stand, sit or walk. If this innocent person was ever sentenced to death for the crimes of rape and murder and called out to us

"You know well that I am innocent, why do you not take mercy upon me"

We would respond:

"We know your need (the kind of mercy you need) and know perfectly well that you are innocent but what can we do? We do not possess the power or authority to save you from the death penalty. Until we have such power or authority to implement our mercy we cannot be merciful upon you".

This example shows that having power and authority is another pre requisite to being merciful. It follows that as the Prophet Upon him be Allah's blessing and salutation is the mercy for all creation he must necessarily possess the power and authority to deliver and implement his mercy upon every particle of this universe.

4) CLOSE TO THE UNIVERSE

Having only the ability and authority is still not sufficient! To be merciful upon others it is necessary for the Merciful to be close to the Marhoom and the Marhoom be close to the Merciful.

Understand this concept with the help of another example.

Your close friend is 30 metres away when you suddenly notice a viscous enemy about to attack him. He cries out for your mercy. You run sincerely to his aid but he is killed.

Study this example carefully! You are alive, you can see your friend, you are aware of his condition and you have the ability and authority to be merciful but yet were unable to do so because you were too far away from him and he was far from you. Though you had life; knowledge; power and authority you could not be merciful. Consequently we learn it is necessary for the Raahim to be close to the Marhoom.

The Quranic verse proves that the Prophet Upon him be Allah's blessing and salutation is merciful upon each and every tiny particle of the entire universe so it is also clear that he, with his Ruhaaniyah and Nuraaniyah, must be close to the whole universe and the whole universe must be close to him.

CLARIFICATION OF A (possible) CONFUSION

Confusion could possibly arise here over how one being can be close to everything in the whole universe. If he is close to one thing, he cannot at the same time be close to any other thing. It should be impossible for a single person to be close to every single entity in the universe!

This confusion can be clarified in the following way - if the proximity in question is between Katheef (solid) entities then it is true that one entity can not be close to many different entities in one single time and place. But if any of the entities in question is Lateef (subtle) then the Lateef can at one time be close to all of the things in the universe. There is no Shar'ee

(legal) or logical reason for this to be impossible. Take the Quran, it is found all over the world. In the East and the West, the North and the South, in Africa & America, it exists in the hearts of all Muslim Huffaaz⁴ and despite it being one single entity; it is close to each one of them.

In sensual terms consider images and sound, a single image or sound can be close to many viewers and listeners. The voice of one speaker reaches the ears of many listeners and the same single image can be found in numerous eyes and minds. This phenomenon arises because despite the Huffaaz of the Quran being solid objects, like the listeners and viewers, the Quran; images and sound are all Lateef (subtle). Consequently they are close to all and far from none.

The Prophet's lataafat (adjective of lateef) is so grand, elevated and pronounced that it is unmatched by any other creation. Consequently the Prophet's being close to every single item is perfectly clear and obvious. We may be solid but the Prophet Upon him be Allah's blessing and salutation is Lateef so his being close to us is not impossible. The diffusion of sound is such that wherever the air travels so too does sound but the Prophet Upon him be Allah's blessing and salutation is more lateef than air and sound. Air cannot exceed its boundaries and sound cannot pass beyond the span of air but to where sound and air could not reach, indeed, what is air and sound! to where Jibril cannot reach, our Prophet Upon him be Allah's blessing and salutation passes! Furthermore the Prophet Upon him be Allah's blessing and salutation was seen where even time and place are not to be found! If you have any doubts remind yourself of the episode of the Miraaj, it will substantiate our claim!⁵

⁴ Plural of Haafiz (lit. guardian) a term used to denote one who has memorised the whole Quran, thus safeguarding it.

⁵ The Prophet went past Sidra tu'l Muntahaa and met and spoke with Allah Ta'aala.

In short, lataafat is an attribute that makes consideration of distance redundant. No other thing in the Universe is as Lateef as the Prophet Upon him be Allah's blessing and salutation. Shaykh Mujaddid Alf Thaani *rahmatullah alaihi* in his Maktoobaat shareef (vol 3 p.187 No lkshoor, Lucknor, India) states that the Prophet Upon him be Allah's blessing and salutation did not have a shadow. The proof of this is that the shadow of an item must be more lateef than the original. If the Prophet Upon him be Allah's blessing and salutation did have a shadow it would have had to have been more Lateef than him but we know that nothing is more Lateef than the Prophet Upon him be Allah's blessing and salutation. Thus how could the Prophet Upon him be Allah's blessing and salutation have had a shadow!

The outcome of our discussion is that the Prophet Upon him be Allah's blessing and salutation can only be close to all the worlds when his nur, ruh and lataafat (sublimity) are of the highest order. Because by being the mercy for all the worlds he has to be close to the worlds he must also be nur, ruh and lateef.

(Al Hamd ulillah) Five issues have been clearly proven from one verse; the Prophet Upon him be Allah's blessing and salutation is the mercy for the whole universe so he must be alive; aware of the condition of the universe; have the power and authority to deliver his mercy to each and every particle of creation, encompass the whole world and be close to every item.

His nur, ruh and lataafat are such that his being close to one item does not negate his being close to another but instead makes it possible to be close to all the items in the universe at the same time.

Wa aakhiru da'waanaa A'nul Hamd ulillaahi Rabbil Aalameen