

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ دُنْيَا أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Mercy unto the Universe

Allah Almighty states in the Holy Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We sent you not, but a mercy for all worlds.
(Al-Ambiya 21, Verse 107)

Allah Almighty sent many Prophets for the guidance of mankind. He blessed each one of them with unique qualities and marvelous miracles. He blessed some with extraordinary beauty while he blessed some with dominance. He gave kingdom to some while blessed some of them with exceptional knowledge and wisdom. But when He sent the final Prophet – may Allah send peace and blessings upon Him, He blessed Him with the abundance of all the qualities He had bestowed upon all the Prophets collectively and even more than that. SubhanAllah!

خدا نے ایک محمد ﷺ میں دے دی اسب کچھ

کریم کا کرم بے حساب کیا کہنا

Khuda ne ek Muhammad me de diya sab kuch

Kareem ka karam be hisaab kya kehna!

Allah Almighty gave us everything in the personality of Sayyidyna Muhammad

– may Allah send peace and blessings upon him, the one and only

This is how vast is the Mercy of the Most Merciful!

Hazrat Abu Umaamah – may Allah be pleased with him – narrated that the Holy Prophet – may Allah send peace and blessings upon Him – has stated:

إِنَّ اللَّهَ بَعَثَنِي رَحْمَةً لِّلْعَالَمِينَ وَهُدًى لِّلْمُتَّقِينَ

Indeed, Allah Almighty has appointed me as a mercy unto the worlds and guidance for the ones who fear.

(Jawaahir Al-Behaar Vol. 1, p. 285)

The objective of ‘Aalameen at this occasion is the entire creation of Allah and everything that is in Allah’s possession, and the Holy Prophet – may Allah send peace and blessings upon Him – is a mercy unto them. Thus, to say that he is a mercy only for the humans and Jinns is not correct at all.

Allamah Aloosi writes:

والذى أختاره أنه صلى الله عليه وسلم إنما بعث رحمة لكل فرد فرد من العالمين

ملأكتهم وأنسهم وجنهم ولا فرق بين المؤمن والكافر من الانس والجن في ذلك،

والرحمة متفاوتة

The preferred view in my opinion is that the Holy Prophet – may Allah send peace and blessings upon Him – is sent as a mercy to each and every member of the universe whether they are angels, Jinns or humans. There is no distinction

between being Mu'min or Kaafir in the humans and Jinns in this concern, although the nature of his mercy will differ from person to person.

(Roohul Ma'aani Juz 17, p. 197)

He writes from the spiritual perspective as follows:

أن البراد من العالمين جميع الخلق وهو صلى الله عليه وسلم رحمة لكل منهم إلا أن

الحظوظ متفاوتة ويشترك الجميع في أنه عليه الصلاة والسلام سبب لوجودهم بل

قالوا: إن العالم كله مخلوق من نوره صلى الله عليه وسلم

The entire creation is the objective of 'Aalameen, and He – may Allah send peace and blessings upon him – is a mercy for everyone but the share of each in the mercy is different, save the fact that all are the recipients of his mercy, for

His personality acts as a foundation for the existence of everything and everyone. The Soofies have gone to the extent in saying that the existence of the entire universe is from His – may Allah send peace and blessings upon him – light.

(Roohul Ma'aani Juz 17, p. 100)

Hazrat Mulla 'Ali Qaari – may Allah be pleased with him – writes whilst discussing the concept of Him being a mercy for everything, as follows:

“Allah alone is aware of the truth of the matter. In my opinion, the blessed existence of the Holy Prophet – may Allah send peace and blessings upon Him – is a mercy for every creation of Allah Almighty, for the fact that 'Aalameen encompasses everything besides the personality of Allah Almighty, and here, there is nothing contradicting it.”

And then he provides proof on it from Quran and Sunnah:

“This view is supported by the fact that Allah Almighty had made Him the Prophet of everything, and even of that which existed in the past and in the future to come. He is like the heart of the army of Mujaahideen, the Prophets are in the front row of the army, the Awliya in its last row, and the rest of the creation is

on his left and right, like the participating soldiers. The statement of Allah Almighty also guides us in this concern:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝

Immensely Blessed is He Who has sent down the Quran to His Bondman that he may be a warner to the entire world.

(Al-Furqaan 25, Verse 1)

And the Hadeeth of the Holy Prophet – may Allah send peace and blessings upon him – further strengthens it:

بُعِثْتُ إِلَى الْخَلْقِ كَافَّةً

I am appointed upon the entire creation.

(Sharah Shifa Vol. 1, p. 38)

He is a mercy for everything in the universe as per their status and there is nothing which is deprived of His mercy. Few examples of it are given below:

Hazrat Jibreel's Share in The Mercy:

The Holy Prophet – may Allah send peace and blessings upon Him – said to Hazrat Jibreel – peace be upon him, “Did you receive any share from my mercy?” He replied, “Of course I did, O Allah’s Messenger, which is, because I used to fear due to Iblees’ bad end:

كُنْتُ أَخْشَى الْعَاقِبَةَ فَأَمَنْتُ لِشَنَاءِ اللَّهِ عَزَّوَجَلَّ عَلَىٰ بِقَوْلِهِ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ

مَكِينٍ مُطَاعٍ ثُمَّ أَمِينٍ

I used to fear from a bad end but I have been comfortable from the time this has been said about me in the speech revealed upon you:

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝

Who is powerful, dignified in the presence of the Lord of the Throne.

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

There He is obeyed, He is trustworthy.

(Al-Takweer 81, Verse 20-21)

(Al-Shifa Vol. 1, p. 19)

His Mercy upon the Believers:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Assuredly there has come to you a messenger from among yourselves, heavy upon him is your suffering; ardently desirous of your welfare, and to Muslims is most Kind and Merciful.

(Al-Taubah 9, Verse 128)

“Heavy upon him is your suffering” is the testimony of the fact that any suffering the Ummah were to undergo, no matter how little, is unbearable for the beloved Prophet – may Allah send peace and blessings upon Him. The high station which the believers will enjoy in the hereafter are nothing but a fruit of the Mercy of RasoolAllah – may Allah send peace and blessings upon Him.

Despite this Ummah being the weakest of all, having the least life expectancy rate and little actions but even then we are rewarded with the title of being the best of Ummah, is the Mercy of RasoolAllah – may Allah send peace and blessings upon him. Hence Allah Almighty states in the Glorious Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴿١١٠﴾

You are the best among all those nations appeared unto mankind, you command to good, and forbid evil, and keep faith unto Allah.

(Aale ‘Imran 3, Verse 110)

Infidels' Share from His Mercy:

Anyone who is aware of the history of the nations of previous Prophets, that when they gave up preaching to a nation, and still they would not believe in them, then they prayed to Allah Almighty and thereafter, such torments befell them that it actually annihilated them, but it is the blessing of his merciful existence that such torment has not descended even upon his enemies. It is mentioned in Surah Al-Anfaal that when the infidels had posed a challenge:

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً

مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

And when they said, 'O Allah, if this Quran indeed be the truth from You then rain down upon us stones from heaven or bring down upon us! Any painful chastisement.

(Al-Anfaal 8, Verse 32)

And Allah Almighty stated upon that, when I look at you, you really deserve the punishment but I do not punish you because of My beloved:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۖ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ

يَسْتَغْفِرُونَ ﴿٣٣﴾

And Allah is not one to chastise them, till ('O beloved Prophet) you are in their midst. And Allah is not to chastise them, whilst they are begging for forgiveness.

(Al-Anfaal 8, Verse 33)

Hence, the Holy Prophet – may Allah send peace and blessings upon him – is present in his nation till the Day of Judgment, therefore through the blessings of his blessed existence such punishment will not descend upon this nation which had descended upon the previous nations.

Alahazrat drew our attention towards the fact that if his enemies are getting away through his mercy then what would be the status of his lovers:

أَنْتَ فِيهِمْ نَے عَدُو کو بھی لیا دامن میں
عیش جاوید مبارک تجھے شیدائی دوست

If “you are in their midst” has even taken the enemies under its shelter

Mubaarak, a blessed life to all you who love him

If his blessed personality is a mercy for everything in the universe then it must be believed that the existence of everything is dependent and owed to his existence.

Share of the Greatest ‘Arsh from His Mercy:

When he ascended onto the ‘Arsh in the night of Me’raaj then the ‘Arsh said to him, “O my master! It is your blessed personality whom Allah Almighty has honored with the glimpse of his radiance. I am the most gigantic creation of Allah Almighty. When he had created me, I used to shiver due to His Jalaal, and then “Laa Ilaaha IllAllah” was written onto my chest, and then my restlessness and fear increased but when your name “Muhammadur Rasoolullah” was written my anxiety came to an end.”

“Your name is the means for the tranquility and peace of my heart and if this is the blessings of your name then what will be the state if you bless me with your merciful attention.”

“Allah Almighty has sent you as a blessing for the entire universe, and I have also received a share from your mercy, which is that the people held an ill-belief that I am encompassing the personality of Allah Almighty and through your arrival, their disbelief was rectified, for you have taught them that nothing can contain Allah Almighty.”

(Madaarij Al-Nubuwwah Vol. 1, p. 17)

Mercy on the Thief:

Abu Mutarraf narrates that he noticed that someone had presented a person in front of Hadrat Sayyiduna Ali – *may Allah be pleased with him* – and people claimed that this person had stolen a camel.

When Hadrat Sayyiduna Ali – *may Allah be pleased with him* – confronted this person, he said, “It is my opinion that you did not steal the camel.”

However, the person replied that he had indeed stolen the camel.

Hadrat Sayyiduna Ali – *may Allah be pleased with him* – again said to him, “Perhaps you are still in some doubt about this issue.” However, again the person replied that he had indeed stolen the camel.”

Hadrat Sayyiduna Ali – *may Allah be pleased with him* – then declared, “O Qambar! Take this person and tie him up. Prepare a fire and call the person who cuts off the hand of people. However, do not do anything until and unless I return.”

After a short while, Hadrat Sayyiduna Ali – *may Allah be pleased with him* – returned. He again approached the person and asked him whether he had stolen the camel and the person admitted that he had not stolen the camel.

Hadrat Sayyiduna Ali – *may Allah be pleased with him* – then asked the people to release him.

The people then asked, “O Ameerul Mo’mineen! Why did you release this person in spite of the fact that he had admitted to stealing?”

The great Muslim leader replied, “I had him arrested because he had admitted to stealing the camel and I had him released because he had admitted that he had not stolen the camel.”

Hadrat Sayyiduna Ali – *may Allah be pleased with him* – then narrated the following incident. He narrates:

A person was brought into the blessed presence of the Holy Prophet – *may Allah's peace and blessings be upon him* – who was accused to stealing.

The Holy Prophet – *may Allah's peace and blessings be upon him* – commanded that his hand should be chopped off. After this, the Holy Prophet – *may Allah's peace and blessings be upon him* – wept a lot. I asked him, 'O Prophet of Allah! Why do you weep?'

The Holy Prophet – *may Allah's peace and blessings be upon him* –replied, 'Why should I not weep when the hand of one of my Ummati is being chopped off by you people?'

The blessed Ashaab then said, 'O Prophet of Allah! Why did you not pardon the person?'

He replied, 'He is indeed a most evil leader who ignores the rule of law. You people should display forgiveness among yourselves and do not allow it to come to me.'" (Abu Ya'la Kanz, Hayaat As Sahaabah)

Hence, the reason that Hadrat Sayyiduna Ali – *may Allah be pleased with him* – displayed a wait and see attitude was that he wanted to give this person enough time to think about his decision and when the person finally admitted that he had not stolen, it became the perfect excuse to pardon the person and have him released. This also proves the amazing mercy which the Holy Prophet – *may Allah's peace and blessings be upon him* – has for his beloved Ummah.

There is a story of a person who used to be always found guilty of drinking alcohol. At the same time, he had immense love and respect for Allah Almighty and His beloved Prophet – *may Allah's peace and blessings be upon him*. One day, when they were lashing him in public, a few drops of blood fell onto one of the onlookers and he began to curse this person for his continued breaking of the law. However, the Holy Prophet – *may Allah's peace and blessings be upon him*

– declared that this person should not be cursed because he is someone who loves Allah Almighty and His Prophet – *may Allah's peace and blessings be upon him*.

This again proves the fact that indeed, the Holy Prophet – *may Allah's peace and blessings be upon him* – is certainly a mercy for the universe. Advice was given to the blessed Ashaab to work things out among themselves so that the decision of whether this person should be punished is not brought directly to the blessed court of the Holy Prophet – *may Allah's peace and blessings be upon him*.

His Mercy on the Slaves:

Anyone can talk flowery tales, but saying and doing are two very different things. Our beloved Prophet – may Allah send peace and blessings upon him – excelled in the treatment of those who were under him, so much so, that they never felt that were ever his subjects or treated as such. At the time when slaves were ill-treated even worse than animals in and out of Arabia everywhere throughout the world, he was the only one who showed the light and guided all with his great Mercy.

The Holy Prophet – may Allah send peace and blessings upon him – stated in his Mubarak Hadeeth:

Your slaves are your brothers whom Allah Almighty has put under your care. Therefore, bear in mind, don't ever show negligence in your duty towards them. Feed them the same food which you eat and give them the same clothes that you wear. Do not expect them to fulfil a task which is beyond their capability, and if you do need to get such tasks done then do it along with them by lending a hand. (Bukhari Vol. 1, p. 9)

Sayyiduna Zaid ibn Haritha (Later) Sayyiduna Zaid ibn RasoolAllah – may Allah send peace and blessings upon him:

Sayyiduna Zaid bin Haritha – may Allah be pleased with him – was originally a member of Banu Ma'n and was born to Haritha and his wife Su'da bint Tha'labah. Once when Su'da accompanied by her son Zaid - may Allah be pleased with him – bin Haritha were traveling to her ancestral home, the caravan was ambushed by robbers. They looted the travelers and took the children as prisoners. Sayyiduna Zaid - may Allah be pleased with him – too was taken as a slave and was brought to the market of 'Okaz in Makkah Mukarramah and sold to a rich tribal chief Hakim ibn Hizam ibn Khuwailid for 400 Dirhams.

Hakim's aunt Sayyidah Khadijah bint Khuwailid – may Allah be pleased with her – came to see him and was offered a slave as a gift. Sayyidah Khadijah – may Allah be pleased with her – selected Sayyiduna Zaid - may Allah be pleased with him – as he looked intelligent and calm.

Later when Sayyidah Khadijah married our beloved Prophet – may Allah send peace and blessings upon him – who was 25 years old and had not announced his Prophethood at that time, she presented young Zaid - may Allah be pleased with him – to her husband as a gift.

Back at Sayyiduna Zaid's - may Allah be pleased with him – home, the grief-stricken Su'da and his father Haritha were restless. They searched all over the land for him, but all efforts were in vain.

A year later, a caravan of Hajj pilgrims who spotted Sayyiduna Zaid - may Allah be pleased with him – in Makkah Mukarramah reported the matter to his parents. This came as a pleasant surprise for Haritha and Su'da.

Hearing this good news, Haritha and his brother Ka'b immediately set out for Makkah Mukarramah and arrived at the house of the Holy Prophet – may Allah send peace and blessings upon him, but by then, Sayyiduna Zaid - may Allah be pleased with him – had become so attached to the Holy Prophet – may Allah send peace and blessings upon him – that he wouldn't separate from him at any cost.

A Choice to be Made (His love and devotion was tested):

Haritha and Ka'b were ready to offer any amount of money to take Sayyiduna Zaid - may Allah be pleased with him – back but he would not agree. Later the Holy Prophet – may Allah send peace and blessings upon him – told the guests to ask Sayyiduna Zaid - may Allah be pleased with him – themselves to go with them. If he agreed to go, he would not mind letting him go. The Holy Prophet – may Allah send peace and blessings upon him – called Sayyiduna Zaid - may Allah be pleased with him – and asked him to identify his father and uncle.

Sayyiduna Zaid - may Allah be pleased with him: This is my father Haritha and my uncle Ka'b.

The Holy Prophet – may Allah send peace and blessings upon him: If you want to go with them, you are free to go. I will have no objection.

Sayyiduna Zaid - may Allah be pleased with him: I am here to stay on with you, no one else.

Haritha: Zaid, you prefer slavery over freedom? How painful is your decision.

Sayyiduna Zaid - may Allah be pleased with him: Father, you don't know Sayyiduna Muhammad – may Allah send peace and blessings upon him. I have found in him a man whose like cannot be found. His love, affection and character are simply matchless.

Sayyiduna Zaid ibn Sayyiduna Muhammad – may Allah send peace and blessings upon him

When the Holy Prophet – may Allah send peace and blessings upon him – found Sayyiduna Zaid to be expressing his love for him in these words, he freed him. He took him to Haram shareef and declared before the Quraish: “O people of Quraysh, be witness, Zaid is now my son. He will inherit from me.”

Haritha and Ka'b were extremely pleased at this extreme Mercy and affection of the Holy Prophet – may Allah send peace and blessings upon him. From that day onwards, Sayyiduna Zaid - may Allah be pleased with him – bin Haritha

became Zaid ibn Sayyiduna Muhammad – may Allah send peace and blessings upon him.

Hasnain as well as Usamah ibn Zaid on the blessed shoulders of RasoolAllah:

The Holy Prophet – may Allah send peace and blessings upon him – repaid for this loyalty of Sayyiduna Zaid that when he had his son Sayyiduna Usamah ibn Zaid, RasoolAllah – may Allah send peace and blessings upon him – would carry him on his shoulders as he would carry Imam Hasan and Husain – may Allah be pleased with them all.

ایک کاندھے پہ ہے لختِ جگر شیر خدا

دوسرے کاندھے پہ فرزندِ غلام آتا ہے

Ek kaandhe pe hai lakht-e-jigar-e-Sher-e-Khuda

Doosre kaandhe pe farzand-e-ghulam aata hai

Marvel at his mercy that while on one shoulder he carries the son of Sayyiduna
'Ali

He carries the son of his slave on the other.

He did not only preach but set the example to see the equality in his eyes for the son of his beloved daughter equally as the son of his slave! SubhanAllah!

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We sent you not, but a mercy for all worlds.
(Al-Ambiya 21, Verse 107)

His Love for Women and Children:

He states:

Sometimes when I begin with the Salah with the intention to prolong it but as soon as I hear the cry of a child, I shorten the Salah, for I feel Mercy for the infant and its mother who is engaged in Salah.

(Sahih Muslim Vol. 1, p. 188)

His Mercy on the Animals:

Hazrat Ummeh Salma (May Allah be pleased with her) relates that the Holy Prophet (May Allah send peace and blessings upon him) once went to a jungle. A deer called out: Ya Rasoolullah! The Holy Prophet (May Allah send peace and blessings upon him) asked: What do you want? It replied: Ya Rasoolullah! A Bedouin has caught me in its trap. I have two calves in the hill. Please free me so that I can go and feed them, then I will come back. Huzoor asked: Will you definitely come back? It replied: Yes! The Holy Prophet – may Allah send peace and blessings upon him – freed her. She ran towards the hill and fed the babies and came back. When the Bedouin learnt about this, he asked Huzoor, what is your wish? He replied: Free the deer. When he freed the deer, she went towards the jungle reciting Ashadu Allah ilaha illallah Wa Annaka Rasoolullah.

وَحِينَ كَفَلَ الطَّبِيَّةَ حِينَ أُرْسَلَهَا الْأَعْرَابِيُّ رَجَعَتْ تَعْدُو حَتَّى أَخْرَجَتْهُ مِنَ الْكِفَالَةِ

The Holy Prophet – may Allah send peace and blessings upon him – stood as a guarantor for the deer so that the villager releases her, and then she returned after feeding her young ones as she had promised.

(Tafseer Kabeer)

His Merciful Teaching:

He states in his Mubarak Hadeeth:

ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ

Show mercy to those on the earth and the One who is in the heavens will be Merciful towards you.

And the following in another Hadeeth:

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

Allah Almighty does not shower mercy upon those who do not show mercy on people.
(Mishkat shareef)