



STATUS OF RASOOLULLAH ﷺ FROM THE QUR'AN



Part 2

Allah Ta'ala states in the Holy Qur'an, "And We sent you not, but as a Mercy for all the Worlds."
[*Surah 21, Verse 107*]

This verse is the grand praise of Rasoolullah (Sallallahu Alaihi Wasallam). Allah Ta'ala blessed Rasoolullah (Sallallahu Alaihi Wasallam) with several qualities and one of them is 'Mercy for the worlds'. This verse speaks of this specific and unique quality of his. After paying attention to its tone and expression, the abundance and extent of the Mercy of Rasoolullah (Sallallahu Alaihi Wasallam) is understood.

Who is the Mercy?

The verse states that being the mercy for the entire creation is only a quality of Rasoolullah (Sallallahu Alaihi Wasallam). None besides him has been bestowed with this rank. Regarding Hazrat Isa (Alaihis Salaam), the Holy Qur'an states that he is "A mercy from Us" [*Surah 19, Verse 21*] yet it does not mention who he is a mercy for and until when. In reference to the Ambiya (Alaihimus Salaam), the Holy Qur'an states, "And We do not torment until We have sent a messenger." [*Surah 17, Verse 15*] From this, we come to know that the other Ambiya (Alaihimus Salaam) were mercy for the believers, and being disobedient to them was a means of attaining the anger of Allah Ta'ala. See how the nation of Hazrat Lut (Alaihis Salaam) was destroyed, how Firoun was drowned, and how the nation of Hazrat Nuh (Alaihis Salaam) was destroyed in the flood. Regarding the beloved Rasoolullah (Sallallahu Alaihi Wasallam) however, Allah Ta'ala says, "And Allah is not one to punish them while you (O Beloved Prophet) are in their midst." [*Surah 8, Verse 33*] In short, this extensive mercy is Rasoolullah (Sallallahu Alaihi Wasallam).

Upon Whom is the Mercy?

This question is answered by the words 'a mercy for the Worlds'. Allah Ta'ala is the Lord of the Worlds and Rasoolullah (Sallallahu Alaihi Wasallam) is the Mercy to the Worlds. In other words, he is the Mercy for everything and everyone that Allah Ta'ala is the Lord of. In fact, we should say, "Whoever attained any guidance from the Lordship of Allah Ta'ala, gained it through the means of Rasoolullah (Sallallahu Alaihi Wasallam)."

The word 'worlds' encompasses everything besides Allah Ta'ala. It is divided into several categories, the world of angels, jinns, physical bodies, possibilities, etc. Furthermore, the world of physical bodies is also divided into various categories, such as the world of humans, animals, plants, stones, etc. From the word, 'worlds', we come to know that Rasoolullah (Sallallahu Alaihi Wasallam) is mercy for every world. He is mercy for angels, jinns, humans, animals, Muslims and even non-Muslims!

Once Rasoolullah (Sallallahu Alaihi Wasallam) asked Hazrat Jibra'eel (Alaihis Salaam), "I am the mercy to the worlds and you are also part of the creation. Tell me, what mercy have you attained from me?" He answered, "O Beloved of Allah (Sallallahu Alaihi Wasallam), I had not known whether my ultimate end would be on goodness or the opposite to it (Hazrat Jibra'eel (Alaihis Salaam) had witnessed the fate of individuals such as Iblees, Harut and Marut), but I have gained security through you and even peace of mind, because the Holy Qur'an says about me, "Who is

powerfully established in the presence of the Lord of the Throne. He is obeyed and is the trustworthy.” [Surah 81, Verse 20-21]. [Tasfeer Roohul Bayaan]

The Ambiya (Alaihimus Salaam) and close servants of Allah Ta’ala all attained mercy from Rasoolullah (Sallallahu Alaihi Wasallam). Even non-Muslims attained his mercy. Prior to the coming of Rasoolullah (Sallallahu Alaihi Wasallam), the punishment of Allah Ta’ala would descend upon the world. Now, it has stopped. People were ruined in the world due to their sins, yet even this has ceased. In the Hereafter, gaining salvation and accounting for ones actions, etc. will commence through the means of Rasoolullah (Sallallahu Alaihi Wasallam). Abu Lahab's punishment is lightened on Mondays due to the happiness he demonstrated on the birth of Rasoolullah (Sallallahu Alaihi Wasallam), and punishment was also lessened on Abu Talib through the blessings of Rasoolullah (Sallallahu Alaihi Wasallam). The intercession of Rasoolullah (Sallallahu Alaihi Wasallam) will be of seven types. Non-Muslims will benefit from three while the remaining four are exclusive for Muslims, the virtuous and the sinful.

Since when is the mercy?

This has also been answered by the word, ‘worlds’. In other words, Rasoolullah (Sallallahu Alaihi Wasallam) was mercy from the time worlds existed. His mercy has been descending from the time the Lordship of Allah Ta’ala had been declared. The universe came into existence through the means of Rasoolullah (Sallallahu Alaihi Wasallam). The father of humanity, Hazrat Adam (Alaihis Salaam), attained all honour and respect through Rasoolullah (Sallallahu Alaihi Wasallam), his mistake was forgiven through him, the ark of Hazrat Nuh (Alaihis Salaam) came ashore through his blessings, etc. In fact, the fire of Namrood becoming cool for Hazrat Ibrahim (Alaihis Salaam) and a ram bearing the slaughter of Hazrat Ismail (Alaihis Salaam) were both also through the means of Rasoolullah (Sallallahu Alaihi Wasallam).

Until when is the mercy?

The mercy of Rasoolullah (Sallallahu Alaihi Wasallam) is present for as long as creation exists. In other words, his mercy is present in this world, the Hereafter, the Scale of Deeds, the Fountain of Kauthar, Jannah, on the sinful Muslims in Jahannam; in short, every place until the end of time! It is stated in a Hadith that Rasoolullah (Sallallahu Alaihi Wasallam) said, “My life is good for you and my demise is also good for you.” The Companions asked, “O Prophet of Allah (Sallallahu Alaihi Wasallam), your life being good for us is apparent, but how is your demise good for us?” He replied, “Your deeds will be presented to me in my grave every Monday and Friday. When seeing good deeds, I will show gratitude to Allah Ta’ala and when seeing bad deeds, I will supplicate for your forgiveness.” [Tasfeer Roohul Bayaan]

This verse states, “And We sent you not, but as a Mercy for all the Worlds,” yet another verse states, “To the believers, he is most kind and merciful.” [Surah 9, Verse 128] What is the congruence between them? The answer is that all of creation attaining general blessings of sustenance, worldly comfort and ease, respite in the Hereafter, etc. are all through the generosity of Rasoolullah (Sallallahu Alaihi Wasallam), but his speech and specific mercy and blessings in this world and the Hereafter (such as attaining Imaan, sins being forgiven, rank being increased and attaining acceptance in the Court of Allah Ta’ala) are reserved solely for Muslims. Without comparison, Allah Ta’ala’s quality is Rahman, meaning ‘He Who is merciful on all in the world’. Raheem is also His quality, meaning ‘He Who shows mercy to only the believers on the Day of Judgment’. The demonstration of Allah Ta’ala’s quality of Raheem, is exclusively for Muslims, while His general Mercy is for everything.

Some people ask, “If the Holy Prophet (Sallallahu Alaihi Wasallam) is mercy for all in the world, why did he fight non-Muslims in Jihad? Why did he order their killing?” The answer to this is that mercy does not simply mean ‘distributing sweets to everyone all the time’. Killing a venomous snake to prevent it from attacking someone, cutting off a part of the body affected by gangrene, extracting unfavourable blood through cupping, etc. are all also defined as merciful acts. Similarly, the government punishing thieves and bandits and protecting the country from them is also regarded as mercy and wisdom. So, to cut the power of non-Muslims and raise the Word of Allah Ta’ala is an act of mercy on the slaves of Allah Ta’ala. Without comparison, Allah Ta’ala is Rahman and Raheem, yet He still keeps some people poor, makes others rich, grants some knowledge, and grants others less. All of this planning is from His Wisdom and not contrary to mercy.

May Allah Ta’ala grant us the Taufeeq to seek knowledge from the Holy Qur’an, Ameen.

[Compiled from Shaan-e-Habeebur Rahman min Aayaatil Qur’an by Hakeemul Ummat Mufti Ahmad Yaar Khan Naeemi Rahmatullah Alaih]