

## THE GREATNESS OF ALLAH TA'ALA'S MERCY

*The nearest translation of the Jumu'ah Bayaan by Shaykh-ul-Ḥadīth Ḥaḍrat Mawlāna Ādam Ṣāḥib رَحْمَةُ اللهِ on Friday 15th December 2000 at Jame Mosque, Leicester.*

My dear respected friends and elders, it is narrated in the Hadith that at the end of all things created by Allāh Ta'ālā with His Divine Power lies the 'Arsh (Throne) of Allāh Ta'ālā. Above it, nothing exists. At the uppermost part of the 'Arsh, as an extension of it, is a magnificent dome. This dome completely encompasses the 'Arsh beneath it.

The Throne is immense beyond comprehension. We attempt to compare such unseen realities to worldly things, yet only in the plains of the Ākhirah will we gain even the slightest sense of its true grandeur. Allāh Ta'ālā alone knows its actual dimensions. Neither can it be likened to vast oceans nor the seven skies above.

At the highest point of the Throne, upon its Dome, an inscription is written in a script so immense that it defies human understanding. It reads: "Verily, My Mercy has overcome My Anger." These words are inscribed in such a way that they seem to overshadow even the Dome itself, just as the Dome completely overshadows the Throne. Given the sheer greatness of these words—both in size and significance—can any of us truly grasp the vastness of Allāh Ta'ālā's Mercy?

### The Month of Ramaḍān

The month of Ramaḍān is meant precisely for this—for earning and acquiring the Mercy of Allāh Ta'ālā. However, one should not assume that this can only be attained by standing long nights in Tahajjud Ṣalāh, sacrificing rest and comfort until one's eyes are scarlet and feet swollen. Rather, Allāh Ta'ālā has made the path to His Mercy one of ease. He Himself says that when His Mercy is so vast and all-encompassing, why would He place us in hardship to attain it? We simply need to make even a small effort in a manner that pleases Allāh Ta'ālā.

### Sifat al Jamāl and Jalāl

The primary qualities of Allāh Ta'ālā are twofold, as we have heard from the Mashāyikh and 'Ulamā—Jamāl (Mercy and Kindness) and Jalāl (Authority and Wrath). Allāh Ta'ālā has ninety-nine Names, and each of His Names and Attributes falls into one of these two categories. Some Names reflect Jamāl, such as Ar-Raḥmān, Ar-Raḥīm, and Ar-Ra'ūf, through which Allāh Ta'ālā expresses His Mercy. Others reflect Jalāl, such as Al-Qaḥḥār and Al-Jabbār. However, as the Awliyā and 'Ulamā have stated, the true and inherent quality of Allāh Ta'ālā



is Jamāl. His Jalāl is only manifested when He wishes to bring someone under His Jamāl by first showing them His Jalāl.

A simple analogy can help us understand this concept. Right now, above us, within the structure of the Masjid, are wires charged with electricity. If someone were to touch them, they would get burned. Despite the seemingly dangerous nature of this electric current, when we switch on a light, it illuminates us and the room. Similarly, the AC unit operates using the same electricity—if a person were to touch its wiring, they would get hurt, yet this very same current provides us with cool, refreshing air, even in the midst of scorching temperatures.

At first glance, the Ṣifāt (attributes) of Jalāl seem dominant, yet ultimately, it is Jamāl that is being showered upon us. Likewise, if someone touches a hot stove, its intense heat would burn their hand. However, from this very same stove, we receive the Mercy of Allāh Taʿālā in the form of the food we enjoy at Iftār every day.

So, Allāh Taʿālā's true quality is that of Jamāl; wherever in the world Jalāl is seen, it is only there to make what is wrong right. An example would be a Muslim community, full of those who fear and constantly obey and worship Allāh Taʿālā, and amongst all these people are a handful who begin to spread mischief and general trouble by stealing from others. To bring these people back onto what is right and to save those who are already making an effort to stay on it, Allāh Taʿālā will express Jalāl with the order for the offenders' hands to be cut off. In this way, the Aura of Greatness of Allāh Taʿālā will be imbued in all hearts. Those who were being troubled are saved from this mischief, and those who were spreading it will see their wrong and turn to Allāh Taʿālā.

### **A mercy to All Mankind**

All the Prophets sent by Allāh Taʿālā, every single one of them; the vast and bottomless mercy inherent in all their blessed hearts was increased manifold and multiplied innumerable, and placed in the blessed heart of Rasūlullāh ﷺ, of which the Qurʾān has made a clear and open declaration: "And We have not sent you but as a Mercy to all the Worlds."

Not only for the Muslim but even for the non-Muslim, even for the animals, Rasūlullāh ﷺ was sent as a Mercy for all, and for the Muslims on an even greater level of Mercy. The Qurʾān has not said, "...as a Mercy to the Believers," but rather, "...as a Mercy to all the worlds."



## The Complaint of the Camel

The result of this can be seen in the well-known story: The Messenger of Allāh Ta'ālā ﷺ was once travelling in a caravan with his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and off to their side was a camel feeding on dry grass. As the camel saw the group approaching, it thought to itself, "This caravan is coming while the Mercy to all the worlds is among them; where will I ever see such an opportunity again?"

Running towards the caravan, braying in a loud voice—as is related in the collection of Aḥādīth, Mishkāt al-Maṣābīḥ—it came before Rasūlullāh ﷺ and lowered its head before him. Rasūlullāh ﷺ stopped and ran his blessed hand over the animal's head. The camel then began to speak to Rasūlullāh ﷺ, who in turn instructed his Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ to find its owner.

In those days, houses were small and close together, so the owner was found in a short time and brought before Rasūlullāh ﷺ, who informed him:

"This camel of yours has complained to me about you. That while I, the Messenger of Allāh, have been sent as a Mercy to all the worlds, even whilst I am present in this world, it is being wronged. It tells me that you take hard loads of work from it all day, yet in return, you do not feed it properly nor give it adequate drink."

Rasūlullāh ﷺ then said to the owner, "Either you sell the animal or give it its due treatment." The Ṣaḥābī رَضِيَ اللَّهُ عَنْهُ immediately repented before Rasūlullāh ﷺ and replied, "O Messenger of Allāh, from now on I will be more cautious in this matter."

## The Bird's Plea

During another journey of Rasūlullāh ﷺ, a bird was flying in the air above his blessed head. He informed the caravan of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with him: "This bird tells me that one of its little ones has been taken away. Who amongst you has done this?"

One of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُ replied, "O Rasūlullāh, it was me."

Rasūlullāh ﷺ then instructed him to immediately release the baby bird back to its mother.

All the Prophets were sent as a Mercy from Allāh Ta'ālā—but the sum total, not merely multiplied once, but to an immeasurable degree, was placed into tangible form, into divine light, and that is Muḥammad al-'Arabī ﷺ.



## The Guidance of Abū Hurairah رَضِيَ اللَّهُ عَنْهُ's Mother

The impact of this Mercy has already been demonstrated with animals. As for people, a great example is that of the mother of Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, who would constantly speak ill of Rasūlullāh ﷺ. She did so openly, even in front of her son—who was not only a believer but also an ardent 'Āshiq (lover) of Rasūlullāh ﷺ. It was only because she was his mother that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ tolerated her words. Had it been anyone else, he would never have let such a person live. Every time she spoke against Rasūlullāh ﷺ, it was as if her words cut at his heart.

One day, overwhelmed with sorrow, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ came weeping to Rasūlullāh ﷺ, asking him to pray for his mother's Īmān. Despite the strong faith of the Ṣaḥābah—who were even prepared to fight their own families for Islam—he did not ask for her death, even though Rasūlullāh ﷺ was dearer to him than his own mother. Instead, the Jamāl (Mercy and Beauty) of Rasūlullāh ﷺ had permeated their hearts as well.

Without question or delay, Rasūlullāh ﷺ raised his blessed hands in Du'ā and prayed: "O Allāh Ta'ālā, grant guidance to the mother of Abū Hurayrah."

Such was Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ's certainty in the power of this Du'ā that he did not even stop to ask if it had been accepted. His trust in Rasūlullāh ﷺ was absolute. Rushing home, he reached the door and heard the sound of water flowing. His mother had heard him knock and called out:

"Wait, O Abū Hurayrah."

She was performing Ghusl, the ritual bath of accepting Islam. After washing, changing her clothes, and covering her hair, she called her son and said:

"Listen, O Abū Hurayrah. I bear witness that there is none worthy of worship but Allāh Ta'ālā, and that Muḥammad ﷺ is His Slave and Messenger."

Again, without pausing to ask why or how she had accepted Islam, Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ ran back to Rasūlullāh ﷺ, this time weeping out of happiness.

A person of great wisdom once said:

"A person weeps initially out of grief that has befallen him, and when he later weeps out of the joy that follows, it is as if the dirt of his grief is washed away."

How true this is, as we have just witnessed.

## The Mercy of the Messenger ﷺ

Until where will the commentary of the Hadith go on? The scholars, the jurists, and the Auliya have constantly written volumes upon volumes on this for centuries, yet this great ocean of the Mercy to all the worlds ﷺ does not dry. Rather, even when this fact is presented to a non-Muslim—despite his lack of faith—he finds it impossible to deny that such a great person had existed in the world. It is for this very reason that non-Muslims in their books



themselves say that if all the names in the world were to be gathered together, it would obviously be found that Muhammad is by far the most common of them; a powerful proof in itself of the greatness of this name and, of course, of this great person ﷺ.

Allah Ta'ala's Throne is covered with these words: "Verily, My Mercy has overcome My Anger." This is because Allah Ta'ala's Jamaal has overcome His Jalaal. We need only to make a small amount of effort, and all of us can come under the umbrella of Allah Ta'ala's Mercy. It is for this very reason that He has made Paradise so incredibly immense. Should any person, at any time, wish to enter, there will always be room. In fact, it has been made so enormous that even after it is filled (with the people meant to enter it), Paradise will still be more vacant than it will be occupied.

Nor will Allah Ta'ala leave it so; instead, He will create a new creation to take up the remaining room. Regarding this, Ḥaḍrat 'Alī رَضِيَ اللَّهُ عَنْهُ was asked: "This new creation is truly fortunate, having entered Jannah without having made any effort in the world to earn it. O 'Alī, would you rather enter Paradise as easily as them, or after having struggled and made sacrifices in this world?" Ḥaḍrat 'Alī رَضِيَ اللَّهُ عَنْهُ answered:

"I would rather be of those who sacrifice and toil in this world and thereafter enter Jannah, having the cognisance of Allah Ta'ala, which the new creation will not have. In our love for Allah Ta'ala and in their love, there will be a vast difference."

### **The Path to Forgiveness in Ramaḍān**

Just as Rasūlullāh ﷺ has shown us in both word and deed, if we inculcate this quality—the quality of mercy—in our hearts, then it can be said with full certainty and trust that at the end of Ramaḍān, no such Muslim, having inculcated this quality, will remain without having all of his or her sins forgiven.

Yet, if we do not have this mercy, this love for the creation of Allāh Ta'ālā in our hearts, then Allāh Ta'ālā's mercy will not be near—no matter how much Qur'ān we may recite or Dhikr we perform. There is no shortage in Allāh Ta'ālā's treasures—yet the condition for securing them is soft-heartedness, mercy, and humility.

My dear brothers, spend this month of Ramaḍān while meeting your brothers with a sincere and open heart, with good Akhlaaq towards both family and friends. And after that, whatever small amounts of worship Allāh Ta'ālā grants us the Tawfīq to perform, then His mercy is great, and even for these deeds, His reward is great.

Then, if not today, then tomorrow; if not tomorrow, then the day after; if not then, then surely on the final day of Ramaḍān, Allāh Ta'ālā will, In shā' Allāh Ta'ālā, grant all of us His forgiveness.

May Allāh Ta'ālā forgive each and every one of us. May He forgive myself and yourselves. O Allāh, whatever has been committed in this month of Ramaḍān, and whatever before it, O Allāh, forgive us for it. Āmīn.