

If then the matter is as we have said, then all creatures come eventually to felicity, of whatever kind it may be. This is explained by the fact that the Mercy embraces all things and takes precedence over His Wrath, that which precedes going first. When something conditioned by the latter encounters it, the former then takes over and the Mercy touches it, since no other has precedence. This then is the meaning of the saying that His Mercy precedes His Wrath, conditioning all that comes into contact with it, since it stands at the eventual goal toward which all are traveling. Coming to it is inevitable, so that the attainment of Mercy and the separation from Wrath is also inevitable. The Mercy governs everything that encounters it, according as each thing's state dictates.

Whoever understands, is witness to what we say,

But he who does not is assailed by anxiety.

There is naught but what we have mentioned, so trust,

And be of our own state with respect to it.

What we have experienced of it we have rehearsed to you,

And you have from us what we have given you.

*The Bezels of Wisdom*, Ibn' Al Arabi, P. 204-205, Translation by R.W.J Austin, 1980, Paulist press

Note:

For further elucidation of Al Arabi's impeccable understanding of Mercy, read the chapter *The Wisdom of Dominion in the Word of Zachariah*, from *The Bezels of Wisdom*. (Pages 223–227.)