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Universality of the Seerat of Last Prophet Muhammad ﷺ

واصحابہ وسلم

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Abstract

Muslims understand that they are superior to all followers of other religions due to believe that the Last Prophet Muhammad ﷺ gave them the entire guidance for living the best lives of here and hereafter and common Muslims have view that they are the only addressee of the last prophet. The questions are generated that is superiority concern only for having the best guidance or it relates to act upon those guidance and are Muslims only addressee of the Last Prophet Muhammad ﷺ? To answer these questions, an analytical study of Hadiths of the Last Prophet Muhammad ﷺ was done and found that in about 90% of his sayings, the Last Prophet Muhammad ﷺ addressed to the humanity with the terms i.e. آدمی،

Keywords: Last Prophet Muhammad ﷺ, Seerat, Hadith, Muslims, Humanity, Addressee

Introduction

Human history is hard to imagine or record¹ but here are some evidences that from the start of the human life, there are divine messengers to guide human beings for leading a better life. These divine messengers are called 'Prophets'. Some of them had preserved the received divine message in the form of manuscripts and books. Sometimes, the followers of those prophets saved the biographies of those prophets in the form of books. Human beings are following those books with the explanations of present religious scholars². The present religious collection of Islam has a privilege than other religious manuscripts that Muslims scholars saved the sayings of their prophet Muhammad ﷺ with the chain of narrators and later developed a unique knowledge named 'علم الرجال' to check the validity and credibility of those interpreters³. A learner can find the maximum sayings of

the Last Prophet Muhammad ﷺ with the same words, sentences and phrases.

Islamic manuscripts comprises with the sayings of the Prophet Muhammad ﷺ in the form of ‘Hadith’ has a huge and deep knowledge of all fields of life. Sometimes it looks strange that a prophet was talking about the health issues and at the same time, he guided on economic and political matters. It is simply proved that the hadiths of the last prophet Muhammad ﷺ are related to all rules and regulations of life with the basic framework⁴.

The followers of the Last Prophet Muhammad ﷺ are called themselves Muslims and generally have view that the holy book of Islam ‘the Quran’ and the Hadiths of the Prophet ﷺ address only them and now it is their responsibility to spread the message of Quran and Hadith to all other human beings. An analysis of the hadiths of the prophet needs to conduct to check that the last Prophet Muhammad ﷺ only addressed Muslims or he addressed the whole human being so that it can be proved that the last Prophet Muhammad ﷺ was really for the whole human beings and not for only the community of Muslims.

Terminological Explanations:

Seerat meaning is pace and style of walking / leading life⁵. Muslims did a plenty of manuscript work on the biography of the Last Prophet Muhammad ﷺ that the term ‘Seerat’ is fixed technically only for the biography of the Prophet Muhammad ﷺ. There are many sources of Seerat in which one major source is Hadiths of the Holy Prophet.

Hadiths are interpreted form of the Sunnah of the Holy Prophet Muhammad ﷺ which is compiled in many hadith books. In this study, hadiths related to different aspects of life are collected to study the addressees of the last Holy Prophet Muhammad ﷺ in his sayings and Sunnah⁶.

Muslims, مسلمين/مسلمون, word is used in Quran 10+ times. It is also used in hadiths of the Last holy Prophet Muhammad ﷺ. Technical meaning of Muslim is the person who submits him/herself to obey the rules and regulations given by the Allah⁷. Culturally meaning of Muslim who bears in the family of Muslims or who recites the witness of oneness of Allah and the last prophethood of Muhammad ﷺ. Literal meaning of Muslim is the person who lives peacefully

and allows others to live peacefully.

Humanity is collective form of human beings. It refers to the whole human beings from the start of its creation till the last human being in the universe. Humanity is an adjective also which means 'quality of being human'. Human being mean all persons living in any geographical areas of earth, speaking any language, applying any culture and believing in any religion or believes⁸. It also deals with the peoples who are alive or dead or will bear in future.

Collection of Hadiths which address to human being: Healthy life for humanity:

The following hadith is related to the most essential need of human being. It is related to eating and drinking. The last prophet Muhammad صلى الله عليه وآله واصحابه وسلم was giving a great guidance for each and every human being in this hadith as a great physician. There is purely medical consultancy and treatment for a sound health which can only be given to the followers but last prophet Muhammad صلى الله عليه وآله واصحابه وسلم gave it to the all humanity. It is an authentic (*sahih*) hadith in the book Ibn-e-Maja⁹.

عن المقدم بن معد يكرب قال: سمعت رسول الله صلى الله عليه وسلم يقول: "مأماً ابن آدم وعاء شراً من بطن بحسب ابن آدم لقيمات يقمن صلبه، فإن كان لا محالة فثلث لطعامه وثلث لشرابه وثلث لنفسه"

Translation: Miqdam bin Madikarib said: "I heard the Messenger of Allah (صلى الله عليه وآله واصحابه وسلم) say: 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air'¹⁰.

The addressees in this hadith are human being. The Arabic word "أدمى" is being used by the last Prophet Muhammad صلى الله عليه وآله واصحابه وسلم. He advised for the health of whole human being that they should not fill his/her stomach and very good is that he/she should eat a few to keep his/her spine straight. It is better to eat one third, drink one third and leave vacant one third for air. It is a tested recommendation for a disease free life.

Equality of all Creatures in Abiding Rules of Allah:

The last Prophet Muhammad صلى الله عليه وآله واصحابه وسلم informed the whole humanity that all creatures of this universe are abiding by the laws of the Allah almighty so abide by the rules of Allah as the stars, animals, plants are all creatures are following. It addressed to Muslims and Non-Muslims and Jinn (Devils) equally in the following hadith¹¹.

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ بِالنَّجْمِ، وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ» وَرَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَيُّوبَ

Translation: Narrated Ibn `Abbas: The Prophet I prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the Jinns, and all human beings.

In this hadith, the last Prophet Muhammad صلى الله عليه وآله واصحابه وسلم address to the human beings with the Arabic word 'الانس'.

In the following hadith also, the last Prophet Muhammad صلى الله عليه وآله used the Arabic word 'انسان' to guide the Muslims that if they plant anything and other human beings are animals use from the plant, it will be a good for the planter¹².

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ مُسْلِمٍ غَرَسَ غَرْسًا، فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ»

Translation: The Prophet (ﷺ) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity.

The addressees of the following hadith are also human beings and also related to human being with the Arabic word 'نفس' means any living¹³.

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا تُقْتَلُ نَفْسٌ إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْهَا»

Translation: The Prophet (ﷺ) said, "No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth.

The following hadith is containing the own words of the last Holy Prophet Muhammad صلى الله عليه وآله واصحابه وسلم, saying that I am also a human being and have all characteristics like human beings have so I am equal to them on human being grounds so you should follow me as I do and achieve the better life standards. The hadith is also authentic¹⁴.

حَدَّثَنَا قَتِيبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ مَوْلَى النَّصْرِيِّينَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: ((اللَّهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ يَغْضَبُ كَمَا

يُعْضِبُ الْبَشَرَ، وَإِنِّي قَدْ اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تَخْلُفْنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ أَوْ سَبَّيْتُهُ أَوْ جَلَدْتُهُ فَاجْعَلْهَا لَهُ كَفَّارَةً وَفُرْبَةً تَقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ)).

Translation: Abu Huraira reported that a person came to Allah, 's Messenger (ﷺ) and said: "Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. In the hadith transmitted on the authority of Qutalba, there is no mention of the word "the people"¹⁵.

The following hadith is again addressing to the human being. The hadith has no connection to only Muslims or the companions of the Last Prophet Muhammad وسلم. It has also words of 'human being', human body, and 'people'. The Arabic word is الناس so the hadith is addressing to all mankind beyond any discrimination of geography, religion, race or culture¹⁶.

عن أبي هريرة قال رسول الله ﷺ: كل سلامى من الناس عليه صدقة، كل يوم تطلع فيه الشمس: تعدل بين الاثنين صدقة، وتعين الرجل في دابته، فتحمله عليها أو ترفع له عليها متاعه صدقة، والكلمة الطيبة صدقة، وبكل خطوة تمشيها إلى الصلاة صدقة، وتميط الأذى عن الطريق صدقة

Translation: Allah's Messenger (ﷺ) said, "There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (ie charitable gift) for the one who establishes justice among people."

The next hadith is also addressing the all sons of Adam (human beings) describing the natural factor of its greed for worldly wealth and desires. If the last Prophet Muhammad وسلم is only for the Muslims and addressed only to his followers then there should be only the words of Muslims but the last Prophet Muhammad وسلم used the Arabic words ابن آدم mean the all sons of Adam so it is again proved that the last Prophet Muhammad وسلم addressed to the whole humanity in the following hadith¹⁷.

عن ابن عباس - رضي الله عنهما - قال: سمعت النبي - صلى الله عليه وسلم - يقول: ((لو كان لابن آدم واديان من مالٍ لا يبتغى ثالثاً، ولا يملأ جوف ابن آدم إلا التراب، ويتوب الله على من تاب

Translation: I heard the Prophet (ﷺ) saying, "If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing

can fill the belly of Adam's son except dust, and Allah forgives him who repents to Him."

The next hadith is again very exemplary that the addressees of the last holy prophets' hadith are the whole human beings and not the only Muslims of the world. The Prophet Muhammad ﷺ said that Allah has created such a great place for those people who are righteously followers of Allah's laws. Now anyone can be the righteous and complete follower of the Allah's laws and of course they will be the Muslims but Allah's messenger did not address the Muslims in the following hadith¹⁸.

عن أبي هريرة - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: ((قال الله: أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر

Translation: The Prophet (ﷺ) said, "Allah said," I have prepared for my righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.

The following hadith is authentic at Hassan level from Sunan Ibn-e-Majah¹⁹. The listeners of the hadith were Muslims and others also but again the last Prophet Muhammad ﷺ used the word in Arabic 'بشر', the human being, to explain the equality of human beings.

عن أم سلمة رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: ((إنما أنا بشر، وإنكم تختصمون إلي، ولعل بعضكم أن يكون ألحن بحجته من بعض، فأقضي له بنحو ما أسمع، فمن قضيت له بحق أخيه فإنما أقطع له قطعة من النار

Translation: Jabir bin 'Abdullah said that: We were with the Prophet (ﷺ), and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allah. Then he recited the Verse: And verily, this (i.e. Allah's Commandments) is my straight path, so follow it and follow not (other) paths, for they will separate you from His path.

The following hadith is another prove that the last Prophet Muhammad ﷺ addressed the human being because in Sahih Bukhari²⁰, the words were used، اصحابه، الناس، العبد، and these words are for 'friends, people and follower' which can be from any ideology, culture and belief so again it is proved that the last Prophet Muhammad ﷺ was the prophet and messenger towards all human beings.

حدثنا عياش بن الوليد حدثنا عبد الأعلى حدثنا سعيد عن قتادة عن أنس بن مالك رضي الله

عنه أنه حدثهم أن رسول الله صلى الله عليه وسلم قال إن العبد إذا وضع في قبره وتولى عنه أصحابه وإنه ليسمع قرع نعالهم أتاه ملكان فيقعدانه فيقولان ما كنت تقول في هذا الرجل لمحمد صلى الله عليه وسلم فأما المؤمن فيقول أشهد أنه عبد الله ورسوله فيقال له انظر إلى مقعدك من النار قد أبدلك الله به مقعدا من الجنة فيراهما جميعا قال قتادة وذكر لنا أنه يفسح له في قبره ثم رجع إلى حديث أنس قال وأما المنافق والكافر فيقال له ما كنت تقول في هذا الرجل فيقول لا أدري كنت أقول ما يقول الناس فيقال لا دريت ولا تليت ويضرب بمطارق من حديد ضربة فيصيح صيحة يسمعها من يليه غير الثقلين

The next hadith is again in which the last Prophet Muhammad صلى الله عليه وسلم announced himself as human being, if he was only the messenger of the Muslims, he could say that I am head/messenger of Muslims but he again endorsed that he is بشر in Sahih Bukhari²¹.

سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ، يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " إِنَّمَا أَنَا بَشَرٌ ، وَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي عَزَّ وَجَلَّ إِنَّمَا عَبْدٌ مِنَ الْمُسْلِمِينَ سَبَّيْتُهُ ، أَوْ سَتَمْتُهُ أَنْ يَكُونَ ذَلِكَ لَهُ كَفَّارَةً وَأَجْرًا "

The following hadith in Sahih Bukhari²² is again describing the same phenomenon of humanity with the address of بشر to generalize the message towards human beings and not only to the Muslim community.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ اللَّهُ " أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ، فَأَقْرَعُوا إِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ "

Translation: Allah's Messenger (ﷺ) said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Verse from the Holy Qur'an:--"No soul knows what is kept hidden for them, of joy as a reward for what they used to do.

Sermon at the Occasion of First/Last Pilgrimage:

In the sermon at the occasion of the last pilgrimage of the last Holy Prophet Muhammad صلى الله عليه وآله واصحابه وسلم also addressed again and again to the people. Apparently, it is looking strange that during the pilgrimage of Hajj (the Islamic pilgrimage) the all addressees were Muslims but the last Prophet Muhammad صلى الله عليه وآله واصحابه وسلم was using the words, 'O People' basically he knew that the sermon is not only for these people but it is for the lasting human being beyond any discriminations.

أَيُّهَا النَّاسُ، اسْمَعُوا قَوْلِي، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا

O People! Listen me and share my message to the people who are not

here now so the sermon was for the people, about the people and by the people of next eras.” It was not for only the Muslims and strangely, during the whole address, the last Prophet Muhammad ﷺ did not address with the word Muslim even for a single time.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

“O People! Of course Allah said, O people, I have created you all from a male and a female and increased you in tribes for introduction”. The above line of the sermon again claiming that the last Prophet Muhammad ﷺ is for the whole humanity because the sentence is also again started with the addressees, O Peoples! And it is describing a fact of equality on gender creation. There can also be the starting word, O Muslims! Because in front of him, all of them were the followers of Islam but the delivered word proves that the last Prophet Muhammad ﷺ is for the whole humanity that’s why there addressees were all peoples.

الناس من ادم وادم من تراب الاكل مأثرة او دم او مال يدعي به

“The whole human beings are equal due to the sons of Adam and Adam is created from clay so if the clay is same then the all human beings are same and equal”. These sentences of the sermon also addressed to the human beings and there is not even concept of only Muslims.

إِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ

إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ؛ فَلَا وَصِيَّةَ لَوَارِثٍ.

“O people, your blood and your property are sacrosanct”. The sentences again start with the addressees, O Peoples! It gave a peaceful prescription for the whole humanity. The part of the sermon is also not for the address of Muslims. The last sermon was written in many books of hadith^{23, 24, 25, 26}.

Analysis

In the contemporary time, as per many cases in the east and the west of earth, it is the period of opportunity of articulation and conviction. Nobody has the option to menace or disturb any other person for their strict convictions or customs, and anybody, at anyplace on the planet, is allowed to live as indicated by their religion as long as their convictions don't hurt others. It is therefore can be recommended that the message by religions through sermons and manuscripts is acceptable which is for whole human beings²⁷ and not only for the single community.

The Last Prophet Muhammad ﷺ was chosen

for prophethood after the divine prophets of Christianity and Judaism. Around then, the occupants of the Middle Eastern landmass were polytheists, loving different divine beings and icons, or adherents of Christianity and Judaism. There were additionally a few people who kept on having confidence in the religion of the Prophet Abraham (AS). It was during such conditions that the Prophet of Islam صلى الله عليه وآله واصحابه وسلم rose to present, just because, the religion which would present an all-inclusive and inescapable call, to be specific, a religion that would pretty much challenge all schools of musings and religions before it. God has presented Prophet Muhammad صلى الله عليه وآله واصحابه وسلم His extraordinary Flag-bearer, as unavoidable and widely inclusive of kindness and whose benevolent conduct included the all²⁸. Islam enormously centers around humankind for serene and excellent society cosmetics as we as a whole know without adoration and help we can't build up a sound society in this way, it is profoundly should have been caring and wanting to one another and build up our general public as per the Quran and Sunnah²⁹.

The main view is investigate people in general when all is said in done terms or else we can manage the issue by taking a gander at them as people. The Qur'an presents the two viewpoints. Here and there the Sublime Qur'an talks about individuals by and large terms. Now and again, it treats the issue on an individual premise, for instance with the introduction of the Pharaoh as a terrible individual. It additionally once in a while talks about great individuals like the spouse of Pharaoh, the prophets, etc. Along these lines, the two angles are altogether managed in the Radiant Qur'an.

Humankind is a human race, for the characteristics that make us human to cherish, be innovative, be benevolent and have sympathy. The strategic an Islamic life is to be of administration and a wellspring of solace, and not a reason for hardship or uneasiness to other people³⁰. Every single individual are not the same; some are wealthy while others are under-advantaged. Islam requests of the previous to serve the last mentioned and give them what they have to endurance. This involves satisfying commitments and obligations, family members, neighbors, vagrants, widows, poor, debilitated and the destitute. Allah said in Ayah 36 of Surah Nisa "Love Allah; get nothing together with Him. Regard your folks, to family members, to vagrants, to the destitute, to neighbors close and far, to explorers out of luck, and to our slaves.

Individuals were separated based on their ethnicity or sexual orientation or status and strict researchers and political specialists were giving support to these segregation. An exemplary instance of this forswearing of

respect can be found in India whereas per strict sacred text a gathering of individuals were arranged as low standings or untouchables on account of their introduction to the world in a specific social gathering. The Qur'an maintains the holiness and total estimation of human life and brings up that, generally, the life of every individual is practically identical to that of a whole network and, in this way, ought to be treated with the most extreme consideration as clearly addressed in the hadith of the last prophet Muhammad ﷺ to the all humanity.

Conclusion:

It is therefore proved by the discussed hadith of Prophet Muhammad ﷺ that those address to the people of the earth. There are such huge numbers of hadiths of Prophet Muhammad ﷺ where he discussed mankind. A portion of the individuals have these considerations in their mind that mankind just has a place with Muslims. They believe just to treat Muslims in a superior manner. Prophet Muhammad ﷺ was sent as an errand person for entire humankind not just for Muslims. He is a good example for each individual living. Humankind isn't constrained to Muslims yet it incorporates every single other religion and their kin. Humankind is tremendous term which we have to comprehend. In this term, mankind, all people are incorporated. It isn't permitted in Islam to hurt anybody or anything until those became dangerous for the whole humanity and the then only collective decision in a collective form can be done. Convention about not starting welcome with non-Muslims and making them utilize the tight way was explicit to the setting of threats. It doesn't mean followers of any religion ought to be hurt or that it is ought to be inconsiderate to them as they utilize the street. the general guideline in Islam is to be caring and delicate with others. From the hadiths of Prophet Muhammad ﷺ is evident that humankind intends to be sympathetic to all. In his hadiths we can see the word returning over and over is human. It implies to all humankind and isn't constrained to Muslims only but yet to every person.

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