

Seerat of the Last Prophet Muhammad ﷺ : For only Muslims or for the Whole Humanity

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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. Normally, Muslims claims that they are only addressee of the last prophet. The question generated are they only addressee of the Last Prophet Muhammad ﷺ? How the Last Prophet Muhammad ﷺ can address only to Muslims and left all other humanity un-addressed if he claimed his last prophet ship according to the revelation from Allah? To answer these questions, an analytical study of Hadiths of the Last Prophet Muhammad ﷺ was done and found that in about 90% 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 record (Bacci, 2012, p.53) 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

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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 scholars (Thomas, 2014, p.5). 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 interpreters and later developed a unique knowledge named 'اسم الرجال' to check the validity and credibility of those interpreters (Kamili, 2014, p.154). 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 'Hadiths' 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 framework (Sarkar, 2006, p.114).

The followers of the last prophet Muhammad ﷺ are called themselves Muslims and generally claim that the holy book of Islam 'Quran' and Hadiths of the prophet are addressed only Muslims 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 life (Ghulam & Sheraz, 2015, p.3). 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.

Hadith 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 Sunnah (Islahi, 2016, p.21).

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 Allah. (Al-Bar and Pasha, 2015, p.14) Culturally meaning of Muslim who bears in the family of Muslims or who recites the witness of oneness of Allah and the last prophet hood 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 believes. (Stephen, John and Aladdin, 2012, p.93) 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 ﷺ 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 ﷺ gave it to the all humanity. It is an authentic (*sahih*) hadith in the book Sahih Bukhari, Vol 4, Book 29, Hadith 3349.

حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْجَنْصِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي أَبِي، عَنْ أُمِّهَا، أَنَّهَا سَمِعَتْ الْمُقْدَامَ بْنَ مَعْدِيكَرِبَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَا مَلَأَ أَدَمِيَّ وَغَاءَ شَرًّا مِنْ بَطْنٍ خَسْبُ الْأَدَمِيِّ لَفَيْمَاتٍ يُقَعْنَ صَلْبَهُ فَإِنْ غَلَبَتْ الْأَدَمِيَّ تَفْسُهُ فَاتَتْ لِلطَّعَامِ وَتِلْكَ لِلشَّرَابِ وَتِلْكَ لِلنَّفْسِ "

The addressees in this hadith are human being. The Arabic word "أدمي" is being used by the last prophet Muhammad ﷺ. 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:

The last prophet Muhammad ﷺ informed the whole humanity that all creatures of this universe are abiding by the laws of the Allah almighty so bow down you with stars, Muslims and Non-Muslims, Jinn and human beings. Book is Sahih Bukhari, hadith number 1071.

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حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ عِثْرَةَ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَجَدَ بِالنَّجْمِ وَسَجَدَ مَعَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ وَالْجِنِّ وَالْإِنْسِ. وَرَوَاهُ ابْنُ طَهْمَانَ عَنْ أَيُّوبَ.

In this hadith, the last prophet Muhammad ﷺ address to the human beings with the Arabic word 'الانسان'.

In the following hadith also, the last prophet Muhammad ﷺ 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 planter. Sahih Bukhari, Book 78 and Hadith number 43/(6012)

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

The addressees of the following hadith are also human beings and also related to human being with the Arabic word 'نفس' means any living. Sahih Bukhari 6867, Book 87, Hadith number is 6.

حَدَّثَنَا قُتَيْبَةُ، 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 "

The following hadith is containing the own words of the last Holy Prophet Muhammad ﷺ, 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 can also follow me as I do and achieve the better life standards. The hadith is also authentic as Sahih from book No. 45, hadith number 120.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ، مَوْلَى النَّضْرِيِّ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ وَإِنِّي قَدْ أَخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَأَيُّمَا مُؤْمِنٍ أَذِيئُهُ أَوْ سَبِيئُهُ أَوْ جُلْدُهُ فَاجْعَلْهَا لَهُ كَفَّارَةً وَفَرِيَةً تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ " .

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 ﷺ. 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 culture. The hadith is from the Book Sahih Bukhari 2707, Book 53, hadith number 17.

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ سُلَاطِمٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَغْدُلُ بَيْنَ النَّاسِ صَدَقَةٌ " .

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 ﷺ 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 ﷺ used the Arabic words ابن آدم mean the all sons of Adam so it is again proved that the last Prophet Muhammad ﷺ addressed to the whole humanity. Hadith from Sahih Bukhari 6436, in Book number 81, hadith number 25.

حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ غَطَّاءٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَبْتَغِي ثَالِثًا، وَلَا
يَخْلُجُ جَوْفَ ابْنِ آدَمَ إِلَّا الثَّرَابُ، وَيُثَوِّبُ اللَّهُ عَلَى مَنْ ثَابَ " .

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 hadith. Hadith is again from Sahih Bukhari 7498, Book number 97, hadith number 123.

حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ
اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَغْدِثُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ
رَأَتْ، وَلَا أَدْنَى سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ " .

Hadith is authentic at Hassan level from Sunan Ibn-e-Majah 2318, Book number 13, hadith number 11. 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.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ غَفْوٍ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ
بَعْضَكُمْ أَنْ يَكُونَ الْخَنَ بِخَيْرِهِ مِنْ بَعْضٍ فَمَنْ قَطَعَتْ لَهُ مِنْ حَقِّ أَخِيهِ قِطْعَةً فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً
مِنَ النَّارِ " .

The following hadith is another prove that the last Prophet Muhammad ﷺ addressed the human being because in Sahih Bukhari 1338, book number 23, hadith number 94, the words were used، اصحابه، العبد، الناس، 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.

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حَدَّثَنَا عِيَّاشٌ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا سَعِيدٌ، قَالَ وَقَالَ لِي خَلِيفَةُ حَدَّثَنَا ابْنُ زُرَيْعٍ، حَدَّثَنَا
سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْعَبْدُ إِذَا
وَضِعَ فِي قَبْرِهِ، وَثُلُوِي وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ فَرْعَ نَعَالِهِمْ، أَنَاذَ مَلَكَانِ فَاقْعَدَا فَيَقُولَانِ
لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ.
فَيُقَالُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَيْ ذَلِكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ - قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَبَرَأَهُمَا جَمِيعًا - وَأَمَّا الْكَافِرُ - أَوِ الْمُنَافِقُ - فَيَقُولُ لَا أَذْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيُقَالُ لَا
دَرَيْتَ وَلَا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصْبِحُ صَنِيعَةً يَسْمَعُهَا مَنْ يَلِيهِ
إِلَّا الثَّقَلَيْنِ "

The next hadith is again in which the last Prophet Muhammad ﷺ 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 Bukhari 2602, Book number 45, hadith number 123.

حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالَا حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ قَالَ ابْنُ جُرَيْجٍ
أَخْبَرَنِي أَبُو الزَّيْبَرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ " إِنَّمَا أَنَا بَشَرٌ وَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي عَزَّ وَجَلَّ أَيَّ عَبْدٍ مِنْ الْمُسْلِمِينَ سَبَّيْتُهُ أَوْ
سَتَعْتُهُ أَنْ يَكُونَ ذَلِكَ لَهُ زَكَاةً وَأَجْرًا " .

Sahih Bukhari 3244, Book number 59, hadith number 55 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.

حَدَّثَنَا الْخَمِيدِيُّ، حَدَّثَنَا سَفْيَانُ، حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ -
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ أَغْدُثُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ،
وَلَا أذنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَافْرَعُوا إِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ
قُرَّةِ أَعْيُنٍ " .

Sermon at the Occasion of First/Last Pilgrimage:

In the sermon at the occasion of the last pilgrimage of the last holy Prophet Muhammad ﷺ 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 ﷺ 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 أَرَانِي وَإِيَّاكُمْ أَنْ نَجْتَبِعَ فِي هَذَا الْمَجْدِسِ أَبَدًا 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.

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ يَقُولُ: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

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.

النَّاسُ مِنْ أَدَمَ وَادَمُ مِنْ تُرَابٍ، أَلَا كُلُّ مِثْرَةٍ أَوْ دَمْرٍ أَوْ مَالٍ يُدْعَى بِهِ

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.

أَيُّهَا النَّاسُ! إِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ،

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِرِثٍ

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 i.e. Sahih Bukhari Hadith numbers 1623, 1626 and 6361, in Sahih Muslim 98, in Sahih Tirmadhi at 1628, 2046 and 2085 and by Imam Ahmed bin Hanbal in his book Masnud at hadith number 19774.

Analysis

The contemporary time as per what many case in the east and the west of earth 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, 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 beings (Borges, 2014, p.217) and not only for the single community.

Seerat of the Last Prophet Muhammad ﷺ : For only Muslims
or for the Whole Humanity

The Prophet Muhammad ﷺ of Islam was picked for prophet hood after the incredible, 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 ﷺ 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 ﷺ His extraordinary Flag-bearer, as unavoidable and widely inclusive of kindness and whose benevolent conduct included the all. (Ahmad, 2019, p.181) 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 Sunnah. (Bosworth, 2012, p.9)

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 people. (Unger, 2016, p.11) 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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