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**Prophetic Way of Global Peace and Mutual Corporation: A Study in
the the light of Seerah of the Prophet Muhammad ﷺ**

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Abstract

The whole system of the universe is established on justice. Muslim is guided to keep due balance in all his actions and deals. The concept of brotherhood is closely associated with the Islamic faith. The entity in question serves as a positive influence, promoting harmony and fairness among all individuals. The aforementioned entity offers a sense of stability within a tumultuous global environment characterized by conflict and discord. In accordance with prophetic teachings, it is prohibited to engage in the killing of women and children in the context of armed conflict. The article is aimed at to highlight the teachings of prophet Muhammad for giving challenges to the solutions for mutual cooperation under the directions of Prophetic way.

Keywords: Global Peace, Mutuality, Seerah, Prophet Muhammad ﷺ

Introduction

The Seerah of Prophet Muhammad peace be upon him encapsulates the profound philosophy of the inner life, and its straightforward guidelines for behavior are clear and accessible. the Quran's teachings can be considered a manifestation of Allah's grace. This is the tool for revolution which Prophet ﷺ used to upraise mankind toward righteous path. Quran's language is easy and appropriate and proper in all circumstances. It gives suitable useful guidance in every field of life whether its our sentiments finance, health .Qur'an guides towards easiness in every Difficulty Allah has made the Qur'an so that the guidance we are seeing in form Quran to settle down our daily routine matters becomes easy for everyone.

فَإِنَّمَا يَسِّرْنَاهُ لِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ¹

Indeed, We have made this easy in your own language so perhaps they will be mindful.

Being written in the Arabic language, it lifts our souls to a higher spiritual dimension.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ²

And we have certainly made the Quran easy to remember. So is there anyone who will be mindful?

This is not to be made into an obsession are burden Allah has mentioned lightning of burdens and weakness o man and weak person can't carry a lot so parallel is made between these things. .Allah does not put burdens on a man beyond his capacity. Purpose is that no one can say that Quran's recitation or understanding is difficult.

1. Prophetic Way of Social Corporation

Prophet guides that a Muslim, however, cannot be self-centered . The obligations of individuals who chose to help others in whatever way (financially or in kind, emotionally or morally) are lightened. Providing aid

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to those in need is a virtuous deed that allows Since to help others is a virtue indicative of righteous character of a believer. For this reason, the prophetic teachings emphasized on the Quran's

*...help one another in acts of piety and righteousness.*³

Muslims to reap rewards in both this life and the next through the practice of delayed gratification. Prophet Muhammad said,

“A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever provided for his brother, Allah will provide for him; whoever relieved the suffering of his brother (Muslim), Allah will relieve the suffering of that person on the Day of Judgment; and whoever screened a Muslim, Allah will screen that person on the Day of Judgment”.⁴

In fact, Islam has answers to every and every situation, including the anxiety and danger caused by pandemics. The Quran advises believers,

*"Do not be weak, and do not (also) be sad, even though you are the people of the highest (degree), if you are believers."*⁵

Those with firm faith, as urged by Allah Himself, would never succumb to despair in the face of adversity but will instead respond rationally. There is a requirement to learn from experiences. But Allah commands His slaves to be patient in the face of adversity, saying,

*"O you who believe, be patient and pray as your helper, Allah is with those who are patient"*⁶.

2. Patience and Mutual cooperation to achieve Peace

All outcomes determined by a divine entity, whether they be positive or negative, are intended for the betterment of the individual. The events that transpired could not have evaded one's attention, and what eluded your notice could never have come into contact with you. Rewards are exclusively granted to individuals who demonstrate patience in accordance with the Divine Decree. The experience of panic and impatience does not possess the ability to hinder or alter the predetermined course of events as determined by a higher power. The act of complaining is inherently contradictory to the virtue of patience. Only Allah (SWT) has the ability to safeguard individuals from danger and alleviate their hardships.

If the affliction arises as a consequence of acts of obedience to God, such as sustaining injuries on the battlefield, experiencing financial loss during Hijrah (the act of migrating for the sake of God), losing employment due to embracing Islam, or striving to adhere to the practices of God's Messenger. Subsequently, the affliction can be regarded as a form of trial. Those who demonstrate patience will receive a reward, while those who display annoyance may incur divine retribution. According to the Quran, it can be inferred that individuals who possess the quality of patience, referred to as the Sabireen, are recipients of divine love from God.⁷

If the affliction is not associated with either a virtuous act or a transgression, such as other forms of illness and malaise, the loss of a child, or a business failure, it is advisable to assess one's own behaviors and choices. If an individual engages in acts of disobedience towards God, the resulting affliction can be perceived as a form of retribution and a prompt to desist from immoral actions. Alternatively, it can be posited that the affliction has been divinely ordained as a means to evaluate and assess one's capacity for patience⁸. According to the Quran, it states:

*individuals are encouraged to seek assistance from God through patient perseverance and prayer. This task may prove to be challenging, except for those who possess a humble disposition and maintain a steadfast awareness of their impending encounter with their Lord, as well as their ultimate return to Him*⁹.

According to teaching of Quran there are three types of patience :

(i) The virtue of patience in the context of obedience refers to the ability to remain calm and composed when faced with challenges in adhering to God's commandments.

- (ii) It is important to exhibit patience when faced with adversity.
- (iii) The cultivation of patience in the face of challenges encountered in refraining from engaging in sinful behavior.

It is imperative for every individual who adheres to a particular faith to possess the aforementioned forms of patience. According to a Hadith, the Prophet made reference to the concept that patience is attributed to a divine origin, while hastiness is associated with a malevolent influence. One form of patience entails the act of adhering to divine commandments despite encountering challenges in doing so. As an illustration, adhering to the practice of rising early in the morning to perform the fajr prayers. It is advisable to exercise patience and express gratitude while performing these actions. The second form of patience pertains to situations in which one encounters adversity or difficulty. For instance, an occurrence involving a motorized collision or the deprivation of assets. It is advisable to exercise patience during these periods. The third category of patience pertains to the challenge of refraining from engaging in sinful behaviors. For instance, in the event that an individual engages in listening to music and subsequently becomes aware of the prohibition of music within the Islamic faith, said individual endeavors to exert their utmost effort in abstaining from music consumption, even in the presence of personal inclinations to engage in such activity. Exhibiting patience is widely regarded as a commendable virtue and is often accompanied by significant benefits.

3. Brotherhood : sustainable inclusive society

Relationships are often predicated on shared racial background, linguistic proficiency, or national origin. Individuals who share the same racial background, language, or nationality often experience a distinct sense of camaraderie and affinity towards one another. In the context of Islam, the concept of brotherhood extends beyond conventional divisions such as race, language, country, color, and wealth. All adherents of the Islamic faith universally uphold their belief in the existence of Allah, their reverence for Prophet Muhammad (peace and blessings be upon him), and their adherence to the teachings of the Qur'an.

According to the Hadith narrated in Sahih Al Bukhari, it is stated that “all of humanity originates from Adam and Eve. Furthermore, it is emphasized that there is no inherent superiority of an Arab individual over a non-Arab, nor of a non-Arab over an Arab. Similarly, no superiority is attributed to a white person over a black person, or vice versa, except in relation to their level of piety and good deeds”.

It is an established observation that individuals who identify as Muslims tend to provide assistance to fellow Muslims, including their neighbors, friends, and even countries that adhere to the Islamic faith. All individuals who identify as Muslims share a sense of brotherhood, irrespective of their familial, racial, or national backgrounds, as well as variations in skin color and language. The concept of Muslim brotherhood encompasses a profound and extensive notion that ensures the security and welfare of the broader society. Islam, as a comprehensive way of life, primarily serves the societal realm by advocating for a wholesome and disciplined lifestyle in all aspects. As an illustration, engaging in a private conversation between two individuals who identify as Muslims is considered prohibited in the presence of a third party. This action has the potential to cause offense to the individual who is excluded and undermine the cohesion and solidarity within the Brotherhood. According to Islamic teachings, it is considered impermissible for a Muslim to terminate or sever relations with his brother for a duration exceeding three days.

A Muslim's level of belief cannot be considered genuine if they consume a satisfying meal while disregarding the suffering of a neighbor who is experiencing hunger. According to the Sahih Muslim, it is stated that “individuals will not possess true faith until they desire for their fellow brethren the same favorable outcomes that they desire for themselves”¹⁰. The responsibility of disseminating positive information and fostering a sense of ease lies with the Muslim, rather than engaging in the transmission of negative news and contributing to hardship. According to Abu Musa, it was reported that God's Messenger instructed one of his companions who was delegated to handle certain matters, advising him to bring joy to people and avoid causing fear, as well as to prioritize simplicity over complexity. This narration can be found in the books of Bukhari and Muslim.¹¹

4. Prophetic Ethical way of Communication and kindness

According to Sahih al Bukhari and Muslim, it is stated that the act of uttering a kind word can be considered an act of charity.¹² The individual issued a directive regarding the provision of care for orphaned individuals and the provision of sustenance for those experiencing poverty, positing these actions as prerequisites for attaining entry into Paradise. Furthermore, the individual warned that anyone who neglected the entitlements of the impoverished would forfeit any possibility of attaining Paradise.

It is imperative for each individual to safeguard oneself from the potential consequences of the fire by contributing a portion, even if it is as minimal as half, of a date in the form of charitable giving. According to Sahih Al Bukhari, in the event that one is unable to secure a suitable

Allah sent instructions to that people to be kind to one another, establish prayer, and donate zakat (charity) through his Prophet (PBUH). However, most of them abandoned this promise, with the exception of a few who stayed steadfast to it. This verse serves as a reminder to believers of the significance of carrying out our obligations to Allah and to the community. We should make an effort to worship Allah alone and to show kindness and generosity to everyone around us, particularly those who are in need. Monotheism, the belief in one God as opposed to dualism, polytheism, or atheism, is the essential component of belief, acts, conditions, and morals.

فَقُلْ لَهُمْ قَوْلًا مِّسُورًا¹³

“speak to them a gentle word”

Always say soft to others even if you cannot help other financially, your politeness and kind words will encourage him in his rough patch of life.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ¹⁴

It is out of Allah’s mercy that you ‘O Prophet` have been lenient with them.

To win the hearts of others people, are should be gentle and kind leniency in the nature is among mercies of Allah manifestation of His mercy, Prophet ﷺ is the ambassador of Allah’s is mercy to Mankind.

The concept of Allah's oneness affects Muslims' daily lives in more ways than one. Every act of charity and worship must be performed purely with the intention of making Allah happy, not the individuals. Muslims who adhere to tawheed must worship Allah alone, obey his instructions, and refrain from speaking or acting in a way that is harsh or unkind to other people. The ayat are in this order: 1) Worship none other than Allah 2) Be kind to your parents, relatives, orphans, and everyone else who needs it. 3) Addresses the populace fairly 4) Continue to pray consistently and donate Zakat (Charity).

قَوْلًا مَّعْرُوفٍ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى¹⁵

Kind words and forgiveness are preferable to altruism followed by harm."

"Kind speech and forgiveness are preferable to almsgiving followed by harm, and Allah is without need and patient. This ayat highlights the value of humanity, morality, and forgiveness in Islam. In this verse, Allah commands his followers to be friendly to one another and to be forgiving of one another's transgressions. Islam teaches that everyone, including family, friends, neighbors, and even complete strangers, deserve respect and good manners. Muslims must set priorities to make sure their deeds are actually done for Allah's benefit.

وَإِنَّمَا تُعْرَضُونَ عَنْهُمْ أَبْيَعَاءَ رَحْمَةٍ مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مِّسُورًا¹⁶

But if you must decline them because you are unable to donate while yet intending to benefit from your Lord's gift, then at the very least, say something nice to them."

This is a moving illustration of the ability of kindness to soften even the hardest of hearts. Regardless of someone's social status, color, or religion, we must be kind to them. Kind remarks can help humanity return to optimism, especially in this post-pandemic era when they are suffering from spiritual and emotional

negativity. One approach to show kindness to people is by conversing positively with them or even by simply smiling at them.

"Kindness is a most of faith and whoever is not kind has no faith," the Prophet (PBUH) declares. The main characteristics of kindness are a cheerful disposition and concern for other people.¹⁷ Today's world is rife with hopelessness, worry, grief, and evil. Many people's lives can be changed for the better by having compassion and sharing what you have. Even amongst closest relationships, a lack of love and understanding can seriously harm the relationship. Couples who are unkind to one another may feel abandoned, undervalued, and unsupported. They could feel resentful and hostile as a result, becoming apart and estranged from one another. A solid connection and a long-lasting relationship depend on treating your partner with kindness. It entails treating people with respect, being mindful of their emotions, and attempting to support and assist them when necessary. In the end, a lack of kindness can lead to the disintegration of intimacy, trust, and communication in the relationships. Perseverance, generosity, temperance, humanity and courage the main characteristics of a believers. As Quran mentioned

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا.¹⁸

As for those who believe and do good, they will have the finest reward, and we will assign them easy commands."

The Prophet (PBUH) was the most loving, kind, and compassionate of all of them. He preached to the unbelievers using kindness and compassion. "O Messenger of Allah, it is great Mercy of God that you are gentle and kind towards them for had you been (harsh) and hard - hearted, they would all have broken away from you," the Quran says in reference to his kind and gentle manner. Prophet Muhammad ﷺ said;

إِنَّ اللَّهَ لَمْ يَبْعِنِّي مُعَذِّبًا وَلَا مُتَعَذِّبًا وَلَكِنْ بَعَثَنِي مُعَلِّمًا مَيْسِرًا.¹⁹

God did not send me to be harsh or cause harm, but *sent* me to teach and make things easy."

A quality that is ever-present in the ocean of our Prophet's existence is kindness. Islam urges us to exercise kindness in tense circumstances. It is simple to lose control during arguments and act in ways that could be unpleasant to other people. Building solid relationships with families, communities, and society at large can be done through practicing kindness. Kindness and empathy for others in conflicting circumstances promotes a climate of trust, respect, and understanding. It encourages peaceful coexistence and strengthens interpersonal ties²⁰

This verse focuses on the conduct and attitude of Allah's (SWT) servants, all of whom exhibit patience, kindness, and humility. This passage instructs Muslims on how to react to rude or uninformed treatment from others in the context of compassion. Muslims demonstrate the principles of Islam and reflect the compassionate spirit of faith by acting kind in such circumstances. Additionally, it offers a chance to highlight Islam's beauty and might influence those who see this admirable behavior to change their hearts and minds.

Overall, Islam emphasizes the value of kindness by instructing Muslims to speak words of peace and to maintain a polite and sympathetic demeanor when confronted with ignorance or animosity. This Quran address kindness, it focuses and emphasis on giving generously in order to receive generously from Allah (SWT). However, the only way to receive all of Allah's blessings is to exercise patience in trying circumstances, to assist your sibling in need even if they are not helpful to you, to put an end to tyrants by using your health or wealth for His service, to assist the needy and poor with the abilities Easiness with success in Both worlds

كُنْ مِنَ السَّابِقِينَ يَسْرًا.²¹

"Then (as for) the way-- He has made it easy (for him)".

Any person who rejects his evil sentiments like angers, emptiness, inadequacy, helplessness, fear, guilt, like joy, gratitude, pride, sincerity, intersect, amusement, hope etc will live happy peaceful life in this world and will entire in paradise in his eternal life.

فَسَيَسِّرُهُ لِلْيُسْرَى-²²

“We will indeed make smooth for him the path to Bliss”.

In short three trials of characters are the essence of a believer’s personality. Firstly he should spend his wealth and belonging for others, secondly he should have fear of Allah’, thirdly he should verify all virtues. For such good soul Allah make easy the way which is in accordance with nature and the process on which whole universe is created.

فَسَيَسِّرُهُمُ لِلْيُسْرَى-²³

“We will facilitate for them the Way of Ease”

Allah has given you, to raise awareness through the knowledge instructions on how to cultivate a kind and kind demeanor. This stanza emphasizes a number of crucial facets of cultivating a soft heart and a loving attitude. It highlights the significance of exercising patience and kindness when interacting with others. It cautions us against using impolite or harsh language or attitudes. Hardness can cause relationships to suffer and drive people away. Instead, it's crucial to communicate with kindness, choose our words wisely, and always keep a gentle heart. Another great trait is forgiveness, and when we forgive people for their transgressions, we foster an atmosphere of mercy and compassion. Keep in mind that how you communicate can be strongly influenced by the tone of your voice. To effectively express your intentions and emotions, choose your words and tone wisely.²⁴

Islam advocates the greater ideal of treating everyone with fairness, respect, and kindness. Speaking politely, carrying out our obligations to those who aid us and support us in our everyday tasks, and making sure they are all treated fairly are all part of this.

The Prophet (Peace and Blessings be upon him) gave the best response when asked what Islam's core principles were. When asked where the highest level of Islam is, He said that the muslim is the one from whose tongue and hand the people are safe²⁵ The urgent requirement is to underline how crucial it is for leaders to support and aid their followers through trying times rather than using divisive methods. When leaders disregard the welfare of their followers in favor of blame-shifting and intolerance, various bad outcomes may result, causing great hardship for the populace. the negative effects on society and the economy of prejudice and finger-pointing. It may produce a hostile and polarized atmosphere that hinders cooperation and corporation between various groups. This may obstruct solutions to pressing problems and the rehabilitation of the economy. The pain brought on by these conditions can also result in a rise in social unrest, inequality, and a fall in general wellbeing. The population suffers more when priority to blame-shifting and intolerance than to helping them in dire circumstances. Focusing on finding answers, encouraging togetherness, and helping those in need are essential components of effective leadership. By doing this, leaders may lessen the difficulties that their constituents confront and foster a society that is more inclusive and resilient.

5. Eradication of harm and violence from society

Within the general parameters of Islamic Law and the universal goals of Islam, which strike a balance between the right of society to be protected from crime and the right of the individual to have his liberties preserved, these discretionary measures are left to the legal authorities' judgment.

إِنَّ مَعَ الْعُسْرِ يُسْرًا. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا.²⁶

So, surely with hardship comes ease. Surely with 'that' hardship comes 'more' ease.¹

Hazrat Qatada reported that Prophet Muhammad ﷺ said to his companies that one hardship cannot overcome two relief, users is used as proper noun and Yusra is common noun .So Yusra is common and use are misery is not common.To console mankind Allah repeated this verse twice.

“Whatever hardships are encountered by man, Allah always gives solution. Show the path to lead to convenience and satisfaction”.

In this ayah Allah pronounced that convenience is with difficulty, means convenience is so mean it is coming along with hardship just attack with it. As a believer never lose hope in the mercy of Allah man faces two situations success or failure. Success is come with hope. When a person admit his weakness, repents, gathers, courage and hope for the best from his Allah. Each one of us faces many issues, it may be our financial status, problems at work, family disputes are any other social or personal challenges we should console

Allah and His Messenger have established specific penalties for some offenses that violate God's rights, such as stealing, adultery, apostasy, and drinking alcohol. Retribution is the legal right of the victim or his family to ask for the same harm or demise that the offender inflicted, such as in situations involving murder or bodily harm. For offenses like slander, bribery, or corruption that don't have a set or retributive punishment, the judge or ruler decides on discretionary penalties.

Every Islamic legal directive's overarching goal is to create a just society in order to ensure human wellbeing in this life and the next. This is a culture that reveres God and thrives on the planet, one that uses the power of nature to create a community where everyone can live in harmony with the law and in safety. A person can satiate all of his material, intellectual, and spiritual needs in this society and develop all facets of himself. The Quran makes numerous references to this ultimate goal. Allah declares: "

We have sent down the Book and the Criteria with Our Messengers, with Clear Signs, for Man to Establish Justice. And we sent down iron that was quite strong and had plenty of advantages for people. ²⁷

All Islamic teachings condemn extremism, excessive, irrationality, radicalism, gentleness and bearable acts according to their capacity and circumstances. To acts in accordance with nature on which Allah has created man, unfolds and transpire our hidden abilities out creator knows human psychology, the best.

6. Prophetic Teachings and message of Global peace

One of the primary objectives of the Islam is to establish global peace. One of the methods employed by the individual in question involved the endeavor to persuade individuals that despite their disparate geographical locations, as well as distinctions in terms of race, culture, and language, all men and women are inherently interconnected as familial entities. The significance of his communication is paramount, as the establishment of a genuine relationship characterized by love and respect is contingent upon the manner in which individuals perceive and treat each other.

In order to cultivate these sentiment Prophet Muhammad (peace and blessings be upon him) provided guidance to his followers, emphasizing the importance of fostering harmonious relationships with others²⁸". He stated that a genuine believer is someone who instills a sense of security in others and responds to animosity with love. He previously instructed the followers that individuals who would reciprocate love solely in response to receiving love were situated at a lower level of ethical conduct. The genuine adherent does not engage in the line of reasoning that suggests reciprocal treatment is contingent upon receiving favorable treatment from others. He is habituated to engaging in acts of benevolence towards individuals who mistreat him, while also abstaining from causing harm to those who inflict injury upon him. The Prophet Muhammad (peace be upon him), in his own actions, served as a model for others to follow. Based on the available records, the individual in question consistently demonstrated qualities of gentleness, kindness, humility, and sound judgment. Furthermore, there is evidence to suggest that he possessed a profound affection for both humanity and the animal kingdom.²⁹.

Despite his role as a leader, the Prophet (peace and blessings be upon him) maintained a humble perspective, refraining from considering himself superior or more esteemed than others. He consistently refrained from causing others to experience feelings of insignificance, exclusion, or humiliation. The individual implored

his adherents to exhibit benevolent and modest conduct, liberating enslaved individuals whenever feasible, and bestowing charitable contributions, particularly to individuals experiencing extreme poverty, orphaned individuals, and incarcerated individuals, without any expectation of compensation.

Conclusion

The purpose of Prophetic demonstration is to engage individuals immensely significant, thereby diminishing the importance of all other matters. He desired for all individuals to possess an unwavering sense of tranquility, impervious to any potential disturbances. Individuals who possess such equilibrium would consequently not succumb to the temptations of materialism. When individuals are completely devoid of negative responses, they possess the capacity to transform all aspects of the world, be it tangible or intangible, into sources of contemplation that delve deeper into understanding, rather than utilizing them as justifications for impulsive and retaliatory behavior

According to the teachings of the Qur'an, it is stated that it is possible for individuals to have a preference for things that are detrimental to their well-being, while simultaneously disliking things that are beneficial. The divine entity possesses knowledge of what is most advantageous for individuals, whereas individuals themselves lack this understanding.

The Islamic faith does not endorse or support the practice of monasticism. Its purpose was to ensure justice and promote the welfare of humanity, while cautioning individuals against excessive indulgence.

The act of giving offerings for the sake of Allah is intended exclusively for individuals who are impoverished and in need, as well as for the officials responsible for collecting and managing zakah funds. Additionally, these offerings are meant to win over the hearts of individuals, to free people from enslavement, to assist those burdened with debts, to support endeavors in the name of God, and to aid travelers. This directive is established by God, who possesses complete knowledge and wisdom.

it is revealed that the Prophet Mohammed is divinely appointed by Allah as an embodiment of mercy, as stated: "*And We sent thee not, save as a mercy unto the worlds.*"³⁰

it can be inferred that the act of sending the Prophet Mohammed by God is an act of mercy. Alternatively, it can be understood that the Prophet himself is a manifestation of the mercy that Allah has bestowed upon humanity through his sending. The statement suggests that Prophet embodies mercy, either as a possessor of mercy, being merciful, or being a mercy in himself. This manifestation of mercy aligns with the purpose of the Law and extends to all individuals, encompassing the entire world rather than solely limited to adherent Muslims. Even individuals who do not hold faith in the Prophet Muhammad are still recipients of his mercy, which serves as a protective shield against impending calamity, even for those who deny his message.

One should not despair in the mercy of God, as He is known for His forgiveness and compassion towards humanity. The prompt urges individuals to promptly return to their Lord before experiencing a delay caused by Satan. One should not despair in the benevolence of the divine. It is imperative to engage in genuine repentance towards Allah. It is recommended that all believers repent to Allah in order to attain success. As per the Hadith, it is stated that during the third part of the night, individuals should seek forgiveness and mercy from Allah. In addition, the individual asserts that in the Qur'an, it is stated that "*My Mercy encompasses all things*"³¹ and "*God ordained mercy onto Himself*"³²

Notes & References:

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- ¹ Surah Ad Dukhan; 58
- ² Surah Al Qamar 54; 17, 22, 32, 40
- ³ Surah Maida 5; 2
- ⁴ Sahih Bukhari, chapter oppressions, book 46, hadith no 2442
- ⁵ Surah Al Imran 3; 139
- ⁶ Surah Baqarah 2; 153
- ⁷ Surah Al Imran 3; 146
- ⁸ Salim Bin Muhammad Rafi, Muhammad PBUH, The Beloved of Allah, Dausalam, Saud Arabia, 1999. Pg 97-100
- ⁹ Surah Baqarah 2; 45 . 46
- ¹⁰ Sahih muslim, book 1, hadith 71
- ¹¹ Sahih bukhari, kitab ul jihad, wasair, volume 3, hadith 1732
- ¹² Sahih bukhari, book 73, hadith 38.
- ¹³ Al Isra 17; 28
- ¹⁴ Al Imran 3 : 159
- ¹⁵ Surah Baqarah 2; 263
- ¹⁶ Surah al Isra 17; 28
- ¹⁷ Muhammad Fateh Allah golan, translated by abdul Khaliq Hamdard, Azwa e Quran Dar e Falak wijdan, harmony publications, islamabd, 2011 . pg 197
- ¹⁸ Surah kahf 18; 88
- ¹⁹ Sahih Muslim, Kitab Tlaq, vol 2, page 1104 no 1438)
- ²⁰ Surah furqan 25, 63;
- ²¹ Surah abasa 80; 10
- ²² Surah Lail 92; 7, Translation by Yusuf Ali
- ²³ Ibid, Translation by Shakir
- ²⁴ Abul Ala Modoodi, Tafheem ul Quran.
- ²⁵ Sunan ibn e maja, book 1, hadith 224
- ²⁶ Surah Asharah 94; 5,6
- ²⁷ Surah Hadid 57; 25
- ²⁸ Sahih bukhari, volume 55, chapter, creation of Adam, hadith no 3325
- ²⁹ Dr. Salim bin Muhammad Rafi, Muhammad PBUH the beloved of Allah, Darussalam, Saud Arabia 1999, pg 245- 254
- ³⁰ Surah Anbya 21; 107
- ³¹ Surah Al Araf 7;156
- ³² Al Anam 6; 12