

The Message Of Peace And Human Brotherhood Through The Teachings Of Holy Prophet Muhammad ﷺ

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Abstract:

The teachings of the Holy Prophet Muhammad ﷺ not only provide religious guidance but also offer universal principles for all of humanity. His message constitutes a comprehensive code of life founded upon peace, brotherhood, tolerance, and mutual cooperation. Islam is a religion that directs humanity toward spiritual elevation while simultaneously promoting social justice, equality, and fraternity. The Prophet Muhammad ﷺ said: "Practice justice, for it is closest to piety." These teachings serve as a guiding light for both individuals and societies. The concept of brotherhood in Islam forms an integral part of faith. The Prophet ﷺ stated: "A Muslim is the brother of another Muslim; he does not oppress him, nor does he abandon him helpless." This message transcends religious boundaries and extends to all humankind. The Prophet ﷺ established treaties of peace and harmony with people of different faiths in Madinah, which continue to serve as enduring models for interfaith dialogue and coexistence. His life teaches that differences should be resolved through dialogue, tolerance, and mutual respect. The Charter of Madinah stands as a historic example of his practical efforts to establish peace among tribes, religions, and nations. Even during times of war, the Prophet ﷺ emphasized adherence to ethical principles, forbidding the harming of women, children, the elderly, and places of worship. These Prophetic principles align remarkably with modern international human rights standards. This qualitative study employs textual and analytical methods to examine Prophetic traditions and historical precedents, highlighting their enduring relevance to contemporary global ethics and peace building. In today's turbulent world, following the teachings of the Prophet Muhammad ﷺ can serve as a beacon of light for all humanity. His life and example provide a solid foundation for ethical conduct, justice, brotherhood, and peaceful coexistence values essential for addressing contemporary global challenges.

Keywords: Muhammad ﷺ, Islam, Brotherhood, Justice, Peace, Human Dignity, Interfaith Harmony, Global Ethics

INTRODUCTION

The life of the Prophet Muhammad (ﷺ) is a perfect example for all humanity. The Qur'an describes him as the best model to follow.

"وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ."

Translation: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."

The basic purpose of the Prophet's ﷺ teachings was to take humanity out of oppression, hatred, and darkness, and to give it the light of peace, brotherhood, love, and justice. He established the first Islamic society in Madinah, which was based on peace, equality, and brotherhood. The Jews, Christians, and Muslims of Madinah lived under one agreement where everyone's rights were protected. This was an example of the world's first Charter of Peace and Human Brotherhood. The Seerah of the Prophet ﷺ teaches us that:

- Even enemies should be treated with kindness and gentleness.
- Justice and fairness should always be prioritized.
- Love and forgiveness are the true beauty of humanity.
- Establishing peace is the greatest responsibility of a believer.

Today's modern and developed era, which has reached the pinnacle of progress in political, social, economic, scientific, and intellectual fields, is still facing problems of peace and security, just as the society of fourteen and a half centuries ago did. Even today, human life has become cheap, people's honor is violated, property is unsafe, and there is no protection of religion or thought. The ghosts of color, race, caste, and nationality still haunt humanity and the differences between high and low have not been erased. Ideologies like nationalism, fascism, and socialism emerged in the world, but none of them could offer a real solution to the basic problems of humanity. Institutions such as the League of Nations and the United Nations were established, yet the issues of peace and security remain unresolved. The rule of "might is right" still prevails. Now the question arises: what are the reasons that peace and security have vanished from the world, and why does the specter of unrest roam freely? Moreover, what solution has the noble life of the Prophet Muhammad ﷺ presented for this issue?

In this article, an effort has been made to explore the real causes of this problem and its solutions in the light of the Prophet's ﷺ Seerah. It is an undeniable fact that the religion brought by the Holy Prophet ﷺ is Islam, a word that itself means peace and security. This clearly indicates that the religion he brought is one of peace and safety, and that every command and prohibition within it contains the secret to establishing harmony. Similarly, when we look at the Seerah of the Holy Prophet ﷺ, we find peace and security reflected in his teachings and in his pure character. The Prophet Muhammad ﷺ said:

"المسلم من سلم المسلمون من لسانه ويده."

Translation: "A true Muslim is the one from whose hands and tongue other Muslims are safe."

In another hadith, Prophet (ﷺ) said:

"المسلم من سلم الناس من لسانه ويده والمؤمن من أمانه الناس على دماءهم وأموالهم."

Translation: "A perfect Muslim is one from whose hands and tongue all humanity is safe, and a perfect believer is one from whom people's lives and property are safe."

Which clearly means that the message of Islam brought by the Holy Prophet ﷺ and the purpose of his pure life, was to provide security and peace to human society without discrimination. To eliminate insecurity from society, it is necessary to remove its causes and motives. In this regard, when the causes of insecurity are examined, it is found that the main sources of unrest, corruption, and deterioration in society are certain evils, among which the most significant are: Unlawfully encroaching upon someone's life, property, or honor; interfering with another person's religion; or invading someone's land with the intention of conquest all of which are termed as violations of human rights in today's language.

Now, let us see what teachings we derive from the Seerah of the Prophet ﷺ in this regard. In today's world, wars, hatred, and terrorism are on the rise. If humanity seeks guidance from the Seerah of the Prophet ﷺ in such times, true peace and brotherhood can be established across the globe. The Prophet of the universe, Muhammad ﷺ, was sent by Allah Almighty as a perfect example and a complete model for humanity. His entire life was made a standard for all times

until the Day of Judgment. Every aspect of his life is glorious, and every facet is enlightening. From his blessed birth to his noble departure, every moment of his life was preserved by his companions and successors according to Allah's will. The Prophet Muhammad ﷺ came into this world as a mercy not only for Muslims but for all humanity and all creations of Allah. His pure life encompasses all moral, social, and spiritual qualities that, if adopted, can lead humanity to its true dignity and help all people succeed in both worlds. He ﷺ lit the lamps of justice and love in the dark shadows of oppression and brutality, making human beings protectors of one another's rights and establishing an ideal society where every individual enjoyed respect, love, and equality. His ﷺ teachings were not confined to one nation, one region, one era, or one religion. Through the strength and greatness of his noble character, he made all of humanity aware that true service to mankind lies in becoming a symbol of mercy and love for others. The great personality of the Prophet ﷺ is exemplary a river of love and loyalty that opened the locks of hearts and elevated humanity to its highest moral and spiritual position.

The concept of brotherhood (Muwakhath) in Islam was introduced as an essential principle to strengthen unity and solidarity among Muslims. In the Seerah of the Prophet ﷺ, this concept was first demonstrated practically in Makkah, where small examples of brotherhood were established among the believers. However, in Madinah, a great tradition of brotherhood was established between the Muhajirun and the Ansar. This brotherhood not only reduced the hardships of the Muhajirun but also laid the foundation of a strong and compassionate social system.

The social system of Islam is based on brotherhood and mutual solidarity. In this great Islamic brotherhood, there is no distinction or barrier based on color, race, caste, nationality, status, lineage, or homeland. Caste, nationality, color, language, race, regionalism, provincialism, and other such divisions are clearly against the spirit of Islamic brotherhood. Brotherhood in Islam is a spiritual and faith-based force built upon feelings of mercy, sacrifice, cooperation, patience, forgiveness, and mutual respect, qualities that manifest in practical action and social harmony.

DISCUSSION

Sanctity Of Human Life

According to the teachings of the Prophet ﷺ, every human life is sacred and respectable without any discrimination. Unjustly killing a single person is equivalent to killing all of humanity, and saving one person's life is equivalent to saving all of humanity, as stated in the Holy Qur'an:

"مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا."

Translation: "Whoever kills an innocent soul, it is as if he had killed all of humanity, and whoever saves a life, it is as if he had saved all of humanity."

In another verse, killing a believer is considered a cause of Allah's displeasure, wrath, curse, and entry into Hell, as Allah Almighty says:

"مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَ عَصَبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا."

Translation: "Whoever kills a believer intentionally, his reward is Hell, wherein he will abide forever, and the wrath of Allah is upon him, and He has cursed him and prepared for him a great punishment."

In a hadith, the Prophet (ﷺ) said:

"من قتل معاهدًا في غير كنهه حرم الله عليه الجنة."

Translation: "Whoever kills an innocent non-Muslim citizen, Allah has forbidden Paradise for him."

The Prophet ﷺ not only gave moral teachings for the protection of human life but also established the laws of Qisas (retribution) and Diyat (compensation) so that human life may remain safe and secure. It is clear from the pure Seerah of the Prophet ﷺ that every human life is honorable and respectable, whether Muslim or non-Muslim, young or old, rich or poor. As long as a person does not encroach upon another's life or spread corruption on earth, neither the state nor any individual has the right to harm him. However, if a person's life is taken unjustly, it opens the door to strife, chaos, and corruption upon the earth.

Sanctity Of Human Property

The second major cause of insecurity and social unrest is the unlawful encroachment upon another person's property, whether it belongs to an

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individual or to a nation. In this regard, the teachings of the Prophet ﷺ are very clear, one should not consume another's wealth unjustly except through lawful means of trade and agreement. It is stated in the Holy Qur'an, the revealed Book to the Prophet ﷺ:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ."

Translation: "O you who believe! Do not consume each other's wealth unjustly, except through lawful trade with mutual consent."

The Prophet ﷺ said:

"لا يَحِلُّ لِمَرْءٍ مِنْ مَالِ أَخِيهِ إِلَّا مَا طَابَتْ بِهِ نَفْسُهُ."

Translation: "It is not permissible for anyone to take his brother's wealth without his consent."

"كل المسلم على المسلم حرام دمه وماله وعرضه."

Translation: "A Muslim's life, property, and honor are forbidden to another Muslim."

"فإن دماءكم وأموالكم وأعراضكم بينكم حرام كحرمة يومكم هذا في شهركم هذا في بلدكم هذا."

Translation: "Your lives, your properties, and your honor are sacred to one another, just like this day (9th Dhul Hijjah), this month (Dhul Hijjah), and this city (Makkah)."

According to the pure Seerah and teachings of the Prophet ﷺ, bribery, embezzlement, adulteration, hoarding, cheating in weights and measures, deception, dealing in haram and unlawful things, usurpation, looting, gambling, interest, and theft are all prohibited means of earning a livelihood. If a person earns through such unlawful means, strife and corruption will spread in society, and peace and security will disappear from the land. Therefore, the Prophet ﷺ declared all these sources of income as haram and forbidden, and even said:

"أَيُّمَا عَبْدٍ نَبَتَ لَحْمُهُ مِنْ سَحْتٍ فَالْنَّارُ أُولَى بِهِ."

Translation: "The flesh that grows from unlawful wealth, its abode is Hell."

Respect For Human Dignity

The third important factor that causes strife and corruption in the world is unlawfully encroaching on someone's dignity. According to the teachings of the Prophet ﷺ, every person is respectable, whether ruler or subject, man or woman,

Muslim or non-Muslim, teacher or student, rich or poor, officer or subordinate, educated or illiterate. Everyone deserves due respect. Allah Almighty has created the entire humanity with dignity, as stated in the Holy Quran:

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا."

Translation: "We have indeed honored the children of Adam, and provided them with mounts on land and sea, and given them pure and wholesome provisions, and bestowed upon them excellence over many of Our creations."

This verse indicates that every human being is respectable, regardless of their color, race, gender, nationality, language, or religion. That is why the Prophet ﷺ, through his pure teachings, prohibited any behavior that would hurt another person's dignity. In Surah Al-Hujurat, verses 11 and 12, it is declared that mocking, taunting, calling names, harboring ill will, fault-finding, and backbiting are strictly forbidden and unlawful actions. Similarly, in verse 13 of the same Surah, people are prohibited from considering themselves superior or others inferior based on caste, color, or race. All humans are declared the children of Adam and Hawa (AS), teaching global brotherhood and equality. In his Farewell Sermon, the Prophet ﷺ said:

"لا فضل لعربي على عجمي ولا لعجمي على عربي ولا لأحمر على أسود ولا لأسود على أحمر إلا بالتقوى."

Translation: "There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab. Nor is there superiority for a white person neither over a black person, nor for a black person over a white person. Superiority is only based on piety and righteousness."

The teachings and pure Seerah of the Prophet ﷺ do not allow caste-based traditions such as Brahmin, Kshatriya, Vaishya, and Shudra, where some people are given preference over others solely based on caste. Nor is any importance given to anyone based on color or race. The Prophet ﷺ chose Bilal (RA), a black Abyssinian, to give the Adhan from the roof of the Kaaba on the occasion of the Conquest of Makkah, leaving aside hundreds of handsome Arab youths. This was to make it clear that, in the eyes of the Prophet ﷺ, caste, color, and race hold no value. What truly matters are faith, belief, morals, character, and a pure Seerah. A companion (RA) once slapped a Jew merely because he said that Prophet Musa (AS) was superior to Prophet Muhammad ﷺ. The Prophet ﷺ severely rebuked his

companion and, despite being the most superior among all Prophets, said: "Do not give me superiority over any Prophet."

The tragedy of human society is that even in this modern and developed era, ancient customs of Jahiliyyah still continue. The pure Seerah and teachings of the Prophet ﷺ offer the same guidance and blessings for today's modern and developed humans as they did for people 1400 years ago.

Respect For Religion Or Religious Freedom

The fourth important factor that causes peace and security issues in the world is interfering in someone's religious affairs. The Holy Prophet ﷺ was the first personality in human history to raise the banner of religious and intellectual freedom in a narrow minded and prejudiced era. He declared coercion and compulsion in matters of religion as strife and corruption. He strictly prohibited all forms of religious and intellectual coercion in his teachings. The Qur'an, the revealed book of the Prophet ﷺ, states:

"لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ."

Translation: "There is no compulsion in religion; the right path has become distinct from the wrong path."

In another verse, it is stated:

"لَكُمْ دِينُكُمْ وَلِيَ دِينِ."

Translation: "For you is your religion, and for me is my religion."

In another verse, it is stated:

"فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ."

Translation: "Whoever wishes, let them believe, and whoever wishes, let them disbelieve."

The Prophet ﷺ not only prohibited coercion and compulsion in this regard but also forbade any behavior that could create tension between followers of different religions. This is evident from the fact that, in the eyes of the Prophet ﷺ, speaking ill of any religious leader or personality is strictly forbidden and unlawful, as it may lead to strife, disputes, and corruption among the followers of different faiths. As stated in the Qur'an:

"وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ."

Translation: "Do not revile those they invoke besides Allah, lest they revile Allah out of enmity and ignorance."

Lust For Conquest

Another significant cause of strife and corruption in the world is the lust for conquest, where a ruler or nation seeks to aggressively occupy the lands of others. The world has witnessed two global wars in the past century as a result of this greed, claiming the lives of millions of people. According to Islamic teachings and the pure Seerah of the Prophet ﷺ, not only is the unjust occupation of another's country or territory prohibited, but Islam does not even permit taking possession of someone's land unjustly, even if it is just a handspan. The Prophet ﷺ said:

"من أخذ شبرًا من الأرض ظلماً طوقه يوم القيامة من سبع أرضين لا يقبل منه صرف ولا عدل."

Translation: "Whoever unjustly occupies a hand span of someone's land, on the Day of Judgment, that land will be wrapped around his neck, and neither his voluntary nor obligatory worship will be accepted by Allah."

Islam has strictly prohibited occupying another country with the intention of conquest and has forbidden its followers from even harboring such desires. Islam has made it clear that Jihad is only for the purpose of "elevating the word of Allah" not for occupying others' lands, dominating their resources, or fulfilling worldly ambitions. Otherwise, it will not be Jihad fi Sabilillah (striving in the way of Allah) but "fasad fil-ard" (spreading corruption on earth).

It is narrated from Hazrat Abu Musa al-Ash'ari (RA) that: "The Prophet of Allah ﷺ was asked about a man who fights for war booty, another who fights for fame and reputation, another who fights to display courage and bravery, and one who fights out of national pride or tribal zealotry. Which of them fights in the way of Allah? The Prophet ﷺ replied:"

"من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله."

Translation: "Whoever fights so that the word of Allah is supreme, he is the one who fights in the way of Allah."

And the meaning of elevating the word of Allah is to convey Allah's merciful religion to humanity, eradicate oppression from the world, establish a system based on justice, equality, and social fairness, grant people freedom in religious

and intellectual matters, and free the masses from the grip of tyrannical, cruel, and exploitative forces. All of this must be done solely for the sake of Allah's pleasure. The Prophet ﷺ clarified in another narration that any deed not performed for Allah's sake no matter how great it may appear, will not be accepted by Allah. The Prophet ﷺ said:

"إن الله لا يقبل من العمل إلا ما كان له خالصًا وابتغى به وجه الله."

Translation: "Allah only accepts deeds that are done sincerely for His sake and to seek His pleasure."

The teachings and pure Seerah left by the Prophet ﷺ to establish peace and brotherhood in the world and to protect humanity from strife and corruption are truly unparalleled in human history. The unrest, anxiety, and chaos prevailing in our society today are, in fact, the consequences of our neglect and distance from the Seerah of the Prophet ﷺ. In this regard, the Prophet ﷺ gave fundamental guidance, saying:

"أحب للناس ما تحب لنفسك تكن مسلمًا."

Translation: "Wish for people what you wish for yourself, and you will be a perfect Muslim."

Every person wants to protect their life, property, and honor, and also desires religious and intellectual freedom.

The word "Muwakhat" is derived from the Arabic word "Ukhuwah", which means brotherhood or the bond of brotherhood. The concept of brotherhood in Islam holds fundamental importance and is emphasized repeatedly in both the Qur'an and Hadith.

The concept of brotherhood in the Qur'an

Allah Almighty says:

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ."

Translation: "Indeed, the believers are brothers."

This verse of the Qur'an is the foundation of Islamic brotherhood, which emphasizes unity and solidarity among believers. It forms the basis of both religious and national brotherhood. At another place, Allah says:

"قَالَفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا."

Translation: "and He (Allah) put love in your hearts and you became brothers by His blessing."

In addition to the Qur'an, there are several sayings of the Prophet ﷺ in the Hadith regarding Islamic brotherhood. The Prophet ﷺ said:

"المُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ."

Translation: "A Muslim is the brother of a Muslim, he neither oppresses him nor leaves him helpless. Whoever helps his brother, Allah helps him."

In another Hadith, the Prophet ﷺ said:

"مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ ، وَتَرَاحُمِهِمْ ، وَتَعَاطُفِهِمْ ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عَضْوٌ نَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحَمِّ."

Translation: "The believers in their mutual love, mercy, and compassion are like one body; if one part of it is in pain, the whole body feels the pain."

Practical Demonstration Of Brotherhood In The Life Of The Prophet ﷺ

The most prominent demonstration of brotherhood in the life of the Prophet ﷺ occurred in Madina after the migration (Hijrah). When the Muslims of Makkah had to leave their homes and migrate to Madina, the Ansar (the people of Madina) demonstrated brotherhood and solidarity with them, which remains unparalleled in history. Before the brotherhood of Madina, a practical demonstration of brotherhood had also been established in Makkah Mukarramah. Brotherhood of Makkah

The Prophet ﷺ also established brotherhood among Muslims in Makkah Mukarramah. During that time, Muslims were facing social, economic, and other difficulties and problems. To solve these problems, the Prophet ﷺ established brotherhood among the early Muslims who had accepted Islam. Muhammad bin Habib (245 AH) mentioned the brotherhood of Makkah Mukarramah, writing that "The Prophet ﷺ established brotherhood on the basis of mutual sympathy and cooperation, and it took place in Makkah Mukarramah."

Allama Baladhuri wrote in Ansab al-Ashraf that this brotherhood was established between the following individuals: Hazrat Hamza bin Abdul Muttalib and Zaid bin Harithah (the freed slave of the Prophet ﷺ); Hazrat Abu Bakr and Hazrat Umar bin Khattab; Hazrat Uthman and Hazrat Abdur Rahman bin Auf; Hazrat Zubair bin Awwam and Hazrat Abdullah bin Mas'ud; Hazrat Ubaidah bin

Harith and Hazrat Bilal bin Rabah; Hazrat Mus'ab bin Umair and Saad bin Abi Waqas; Hazrat Abu Ubaidah bin Jarrah and Salim Abi Hudhaifah; and Hazrat Saeed bin Zaid and Hazrat Talha bin Ubaidullah (RA).

It is mentioned in Seerat Mustafa and Wafa al-Wafa that on this occasion, Sayyidna Ali (RA) asked the Prophet ﷺ, "O Messenger of Allah, you have established brotherhood among these people; I am left out, who will be my brother?" The Prophet ﷺ replied, "I am your brother."

Sayyidna Ali (RA) was already living with the Prophet ﷺ, and the Prophet ﷺ used to take care of him, so perhaps the Prophet ﷺ did not feel this need for him. However, by saying "I am your brother," the Prophet ﷺ consoled Sayyidna Ali (RA).

Brotherhood Of Madina

Muhammad Husayn Haykal writes: Upon arriving in Madina, the Prophet ﷺ first established the bond of brotherhood with Sayyidna Ali (RA) at the house of Hazrat Anas (RA), and then established the bond of brotherhood among other Companions, some Muhajir (migrant) Companions with other Muhajir Companions, and some Ansar (helpers) with Muhajir Companions.

The Prophet ﷺ continued this process of establishing brotherhood. At the house of Hazrat Anas bin Malik (RA), the Prophet ﷺ used to establish brotherhood between Muhajir (migrants) and Ansar (helpers). As the Companions of the Prophet ﷺ continued to migrate from Makkah to Madina, the Prophet ﷺ continued to establish brotherhood between them and some of the Companions of Madina.

Seerah book writers have estimated their number to be around fifty. In this way, approximately fifty Muhajir (migrant) families were connected with fifty Ansar (helper) families through the bond of brotherhood. A study of various books of Seerah (biographies of the Prophet ﷺ) reveals that the names of one hundred and thirty Ansar and Muhajir Companions are mentioned, between whom brotherhood was established. The purpose of this brotherhood was to fulfill the needs of the migrants, to promote selflessness and cooperation, and to integrate them into the social system and communal life of Madina. Apparently, this bond was established for these purposes; however, the deeper purpose of this brotherhood was the establishment of the Islamic system and the fulfillment

of its goals and objectives. Here are some famous Companions of the Prophet ﷺ who were paired in brotherhood:

1. Sayyidna Abu Bakr Siddiq - Sayyidna Kharijah bin Zaid bin Abi Zuhair (RA)
2. Sayyidna Umar Farooq - Sayyidna Utban bin Malik (RA)
3. Sayyidna Abdur Rahman bin Auf - Sayyidna Saad bin Rabi (RA)
4. Sayyidna Usman bin Affan - Sayyidna Aus bin Sabit (RA)
5. Sayyidna Abu Ubaidah bin Jarrah - Sayyidna Saad bin Muadh (RA)

It is narrated in Sahih al-Bukhari: "When the Muhajir (migrant) people came to Madina, the Prophet ﷺ established brotherhood between Abdur Rahman bin Auf (RA) and Saad bin Rabi (RA). Saad (RA) said to Abdur Rahman bin Auf (RA): 'I am the richest among the Ansar (helpers), so take half of my wealth. And I have two wives; look at them and tell me which one you like, I will divorce her, and after the waiting period, you can marry her.'"

Here is another example of selflessness: "The Prophet ﷺ called the Ansar (helpers) so that he could grant them the land of Bahrain as a gift of prosperity. The Ansar said, 'We will not accept it unless you grant a similar proposal to our brothers, the Muhajir (migrants).'"

It is about these people that Allah Almighty said in the Holy Quran:

"يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ"

Translation: "They love those who emigrated to them and they do not find in their hearts any resentment for what they have been given, and they give them preference over themselves, even though they are in need."

The process of peace and brotherhood can indeed be revived in our times. Today, Muslims across the world continue to experience oppression, marginalization, and conflict. From Afghanistan and Palestine to Kashmir, Iraq, Bosnia, Kosovo, and Myanmar, many Muslim communities are struggling under economic hardship, political instability, social deprivation, and cultural suppression. In some regions such as Burma and the Philippines, Muslims face severe persecution, while in others, Muslim children are deprived of proper education and upbringing. Moreover, due to global political and economic imbalances, Muslims in various countries are suffering from poverty, unemployment, and technological backwardness.

To overcome these challenges, it is crucial for every Muslim to understand their personal and collective responsibilities. The Prophet Muhammad's ﷺ noble example of brotherhood is not limited to history, it is a living model for all times and generations. To rebuild the institution of brotherhood, it must be established at every level, individual, communal, national, and international. True success and salvation lie only in following the teachings and example of the Prophet ﷺ.

For the establishment of genuine Islamic brotherhood, certain principles must always be kept in mind:

1. Brotherhood should exist solely for the sake of Allah's pleasure.
2. It must be based upon faith (īmān) and piety (taqwā).
3. It should conform fully to Islamic ethics, laws, and principles.
4. It must reflect goodwill, sincerity, and benevolence toward others.
5. It should remain steadfast both in times of ease and adversity.

APPLICATION OF BROTHERHOOD IN THE PRESENT ERA

In today's age, marked by social inequality, economic crises, and sharp class divisions, it has become even more essential for Muslims to embody and practice the principles of Islamic peace and brotherhood. Following the Seerah of the Prophet ﷺ, these values can be revived through practical steps at both the national and global levels. The Islamic concept of brotherhood and peace teaches us not only to empathize with the suffering of our Muslim brothers and sisters but to share in the pain and struggles of all human beings. Islam's vision of humanity transcends borders, ethnicities, and religions, it is a call to compassion, justice, and collective welfare. Muslims and all people of goodwill around the world should rise to fulfill their shared moral responsibilities in light of the Qur'an and Sunnah. The Qur'an commands cooperation and mutual aid among human beings when it states:

"وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ"

Translation: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression."

The importance of help and cooperation in Hadith The Prophet ﷺ said:

"مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد الواحد، إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى."

Translation: "The believers are like a single body in terms of mutual love, compassion, and sympathy; if one part of the body is in pain, the whole body shares in that pain."

Global Cooperation, Compassion, And The Revival Of Brotherhood

Extending cooperation and support to every human being, irrespective of religion, race, or nationality, has always been a noble tradition deeply rooted in Islamic values of compassion, empathy, and brotherhood. In the present time, the Muslims of Palestine and Gaza are enduring unimaginable hardship and persecution. They look towards the global Muslim community and indeed, all peace and justice, loving people of the world, for solidarity and moral support. It is the moral and religious responsibility of Muslims to stand beside their Palestinian brothers and sisters. This duty is not limited to Islamic brotherhood alone but represents the highest example of human sympathy and universal compassion. According to the Qur'an and Sunnah, helping the oppressed, sharing in their pain, and striving for their relief is a means to attain the pleasure of Allah Almighty.

In the present age, this is the true demand of international Islamic brotherhood, perfectly in line with the Seerah of the Holy Prophet Muhammad ﷺ, who united nations and hearts through justice, mercy, and compassion.

Practical Steps For Muslims And Humanitarians Worldwide

1. Financial Assistance And Humanitarian Services

Establishment of Funds: Muslims across the world should contribute according to their means to establish dedicated funds for the support of suffering Muslims and non-Muslims alike. These funds should be used to provide essential humanitarian relief such as food, medicine, clothing, and shelter.

Supporting Aid Organizations: To strengthen the bonds of brotherhood with the oppressed people of Palestine, assistance must be given to genuine organizations providing humanitarian aid in Gaza and other affected regions. Care should be taken to verify their authenticity, ensuring that all contributions reach the truly needy.

2. Political Support And Raising The Voice At The Global Level

Political Pressure: Muslims worldwide must encourage their governments and representatives to raise the issue of Palestine and other

oppressed communities at the United Nations, OIC, and international human rights platforms. A unified diplomatic stance and consistent advocacy can strengthen the global call for justice.

Demonstrations and Peaceful Protests: Organizing peaceful protests and awareness campaigns worldwide can help draw attention to the suffering of the oppressed. These efforts should be conducted responsibly and communicated to international bodies and embassies to increase global awareness and exert moral pressure on oppressive regimes.

3. Educational And Training Support

Scholarships for Palestinian Students: Education is the foundation of empowerment. Providing scholarships and opportunities for Palestinian students will help them rebuild their communities and lead their nation toward progress and stability.

Online Educational Resources: Modern technology provides a unique opportunity for Muslims to support educational development remotely. By creating online educational content and skill-training programs, we can help young Palestinians and other underprivileged groups gain access to knowledge and professional advancement.

4. Support Through Social Media And Media Outlets

Social Media Campaigns: Social media platforms should be used to raise awareness about the ongoing suffering of oppressed people and to counter misinformation. Authentic and respectful digital campaigns can build global awareness and compassion for the Palestinian cause.

Support for Ethical Media Houses: It is essential to support those media organizations, whether local or international, that report the realities of Palestine truthfully and fearlessly. Standing with such media outlets ensures that the voices of the oppressed continue to be heard around the world.

5. Support For Human Rights Organizations

Collaboration with Human Rights Groups: Muslims and humanitarian-minded individuals should cooperate with organizations working for the protection of human rights, regardless of religion or ethnicity. These alliances can amplify advocacy for justice and strengthen campaigns against oppression and violence.

Cases in the International Court of Justice (ICJ): Efforts should be made to support legal actions in the ICJ for the restoration of rights of oppressed peoples. If the Muslim world and its leaders collectively emphasize justice at such forums, significant progress can be achieved through lawful and diplomatic channels.

Lessons From The Seerah Of The Prophet ﷺ For Global Peace And Brotherhood

The Seerah of the Holy Prophet Muhammad ﷺ presents an eternal model of peace, unity, and justice for the entire human race. His life teaches that the foundation of global peace lies in faith (īmān) and justice (‘adl). According to the Seerah, the true bond of brotherhood rests upon belief and divine unity for Muslims have: One Allah, One Messenger (Prophet ﷺ), One Book (the Qur’an), One Qiblah, and One Deen (Religion).

This oneness unites the Ummah as one body, beyond divisions of race, color, or nationality. Following this divine model of unity and compassion is the path toward restoring peace, justice, and brotherhood across the world.

Practical Example Of Mu’akhaat (Brotherhood)

After the migration to Madinah, the Holy Prophet ﷺ established a bond of brotherhood between the Muhajirin (migrants) and the Ansar (helpers), proving that this brotherhood was not merely a theoretical concept but a practical and living example of unity, compassion, and social responsibility.

Love And Benevolence

The Seerah of the Prophet ﷺ laid the foundation of brotherhood upon love and benevolence. The Prophet ﷺ said: “None of you truly believes until he loves for his brother what he loves for himself.”

This golden teaching encourages empathy, generosity, and sincerity in relationships, nurturing an atmosphere of love and mutual respect among all believers.

Islam - The Religion Of Peace

Islam, by its very meaning, stands for peace. It is the greatest advocate of peace, security, and harmony in every sphere of life. The Seerah of the Prophet ﷺ emphasizes promoting peace at the individual, social, and global levels while discouraging every form of oppression, hostility, and destruction.

Respect For Humanity

The Seerah abolishes all distinctions of color, race, language, and nationality. It teaches universal equality and dignity for all human beings, declaring that true honor lies only in righteousness and piety.

CONCLUSION

The Seerah of the Prophet ﷺ and the Concept of Global Peace: Whenever oppression has dominated the world, when the weak have been crushed, and when the powerful have used their might for exploitation instead of justice, humanity has turned to a message that calls for compassion, justice, and peace, the message of the Seerah of the Prophet Muhammad ﷺ. This message is a global charter of peace, tolerance, sympathy, and brotherhood, not confined to Muslims, but for all humanity. Every nation desires freedom and dignity; thus, it is essential to wish the same for others and treat them as we wish to be treated ourselves. For the world to be free of disorder and corruption, leaders and ordinary people alike must take the pure life of the final Messenger ﷺ as their guiding model. Only then can a world of peace, equality, and justice be built.

The Prophet's ﷺ Universal Model of Equality and Justice: The Prophet ﷺ founded a society that rejected racial and tribal superiority. From the valleys of Makkah to the streets of Madinah, from Taaif to Khyber, his message remained one of love, justice, mercy, and forgiveness. Even towards his enemies, he never sought revenge but always chose the path of mercy and reconciliation. The Constitution of Madinah stands as a timeless example of coexistence, allowing people of different religions, races, and tribes to live together under a system of justice and equality. It declared that every individual would enjoy equal civil rights, religious freedom, and protection from oppression, centuries before the United Nations Charter.

Unparalleled Example of Forgiveness and Peace: The Prophet's ﷺ mercy shone brightest on the day of the Conquest of Makkah, when the leaders of Quraysh stood trembling before him. He said only one sentence: "Today, there is no blame upon you. Go, for you are all free." Such an act of forgiveness and magnanimity has no parallel in world history. It proves that the Seerah of the Prophet ﷺ is not a tale of military triumphs, but of victories of peace, compassion, and moral reform. The Prophet ﷺ conquered hearts, not lands. He purified souls, transformed hatred into love, and replaced enmity with

brotherhood. His teachings on patience, forgiveness, and restraint remain the greatest model for all times.

The Need to Revive the Message of Seerah Today: Today, when the world once again burns in the fires of sectarianism, racism, extremism, and global injustice, humanity needs to rediscover the peaceful Seerah of Prophet Muhammad ﷺ. The Muslim world must not confine his message to sermons and prayer halls. It must present to the world that Muhammad al-Arabi ﷺ is not the Prophet of Muslims alone, but a “Mercy to the Worlds” (Rahmatul lil-‘Alameen). By adopting his teachings, not only can peace be revived in the Muslim world, but global harmony, justice, and mutual coexistence can also be achieved. Today’s youth, scholars, and leaders must become ambassadors of the Prophet’s peace-loving mission. The Seerah of the Prophet (ﷺ) is a lamp that brings light to darkness, a voice that inspires love amidst hatred, and a message that turns the battlefield into a garden of peace. This is the universal message of the Seerah, peace, justice, love, and brotherhood for all humankind.

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