Prophetic Messages of Peace and Human Brotherhood

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Abstract:

The fundamental problem of human history is not merely the struggle between war and peace, but the continuous erosion of moral consciousness that has accompanied the rise and fall of civilizations. In the modern age, concepts of peace largely revolve around political treaties, legal frameworks, and diplomatic negotiations; yet these constructs often lack the spiritual and ethical foundation necessary to truly organize and heal the human conscience. This intellectual void has driven contemporary society into a state of moral disorientation, where material advancement coexists with social fragmentation and conflict. Within this context, sustainable global peace requires not temporary political solutions, but a comprehensive moral philosophy capable of redefining human existence, dignity, and responsibility.

The message of the Prophet Muhammad ﷺ embodies a universal moral vision rooted in mercy (raḥmah), justice (ʿadl), and human dignity. While contemporary peace discourses often lack spiritual depth and ethical universality, the Prophetic paradigm offers a timeless framework for coexistence. However, a significant research gap persists, as most academic literature remains confined to historical narratives rather than offering practical, actionable models for modern global crises. This study seeks to address that gap by extracting operative principles of peace from the Seerah to respond to contemporary challenges such as ideological conflict and social alienation. Methodologically, the research employs qualitative content analysis and a textual-analytical approach, situating Prophetic principles within modern ethical and philosophical frameworks in order to reconstruct a philosophy of peace capable of healing modern moral consciousness.

Keywords: Prophetic Massage, Peacebuilding, Human Brotherhood, Islamic Philosophy, Justice and Mercy

INTRODUCTION

In an era of global conflicts, sustainable peace remains elusive because contemporary political and sociological models often address only superficial symptoms, failing to fill the spiritual and ethical void that fuels strife. While the Prophetic model is recognized for its universal relevance, previous research has primarily presented it through the lens of historical reflection and moral traits, leaving a gap in its practical application to modern multicultural challenges such as terrorism and racial prejudice. This study argues that without divine guidance, efforts for lasting peace remain limited. By focusing on the Charter of Medina, this research aims to extract a transcendent framework rooted in divine justice and collective welfare (maslahah) that offers solutions for today's multi-faith societies.

Previous Research

Existing academic literature on the Prophet's ﷺ message of peace has extensively detailed his compassion and tolerance within historical and moral frameworks. The sharp research gap identified in these studies is the lack of a practical guide that translates these historical instances into implementable solutions for today's violent and divided global society. While previous works focus predominantly on "what happened" in history, this research fills the gap by focusing on "how" these principles—such as restorative justice and the principle of avoidance—can be applied to address modern challenges like religious hatred and social fragmentation.

Research Question

"In the context of contemporary interfaith and intercultural conflicts, what practical and applicable principles of peace and human brotherhood can be derived from the Seerah of the Prophet Muhammad ﷺ (including the Charter of Medina) that can serve as a functional guide for today's global community?"

Research Methodology

This study adopts a qualitative, textual-analytical methodology. The data analysis process is conducted through thematic categorization and content analysis of primary Islamic sources, including relevant Qur'anic verses and authentic Hadith (Sahih Sitta).

· Data Extraction: Principles of peace and cooperation are extracted from the historical foundation of the Constitution of Medina and other peace treaties.

· Thematic Analysis: These principles are categorized into themes such as human brotherhood (ukhuwwah insāniyyah) and collective welfare (maslahah).

· Contextualization: To ensure methodological strength, these derived themes are then mapped against contemporary frameworks, such as the Document on Human Fraternity and Sustainable Development Goals (SDG 16, 4, and 10), to demonstrate their practical applicability in modern multicultural contexts.

Concept and Dimensions of Peace in Linguistic, Islamic, and Qur'anic Perspectives

The concept of peace, from a linguistic standpoint, refers to a condition of freedom from danger and fear **(Oxford English Dictionary, 2005)**. This meaning extends beyond mere physical protection to encompass psychological tranquility and inner reassurance (Saadullah, 2018; Herman & Nurhafidah, 2022). Fundamentally, peace signifies the absence of threats, insecurity, and instability, thereby enabling individuals and societies to experience comprehensive physical and mental well-being (Purnomo, 2020; Baig, 2016).

Within the Islamic worldview, peace is not restricted to the eliminate on of external conflict. Rather, it incorporates inner serenity, justice, moral balance, and social harmony, all of which collectively sustain social order and stability (Kıllıoğlu, 2022). The Qur'an further deepens this understanding by presenting peace as a constructive and affirmative condition rather than merely the absence of war. It portrays a state in which human beings are liberated from fear and anxiety and are able to live in a secure, dignified, and morally balanced environment (Chaer, 2017).

This comprehensive vision integrates both material and spiritual dimensions of human existence, allowing individuals and communities to attain reassurance and well-being at personal as well as collective levels (Cevher, 2022). In Qur'anic discourse, peace is frequently contrasted with *fear*, as God is described as the One who grants protection from both hunger and fear (Khawaldeh, 2017). This depiction underscores that genuine peace is achieved not only through protection from external dangers but also through the realization of psychological and spiritual stability (Hakim, 2011; Bueno & Akman, 2022).

Furthermore, the linguistic root of the term peace, derived from the Arabic word أمنة *(Amnah)*, denotes security and tranquility and is consistently employed as the antonym of fear (Fereidouni & Ranjbari, 2021).

The Concept of Peace and Fraternity in the Noble Quran

Contemporary discourse often categorizes peace as the mere absence of violence (negative peace), but the Prophetic model aligns with Johan Galtung's concept of 'Positive Peace', which emphasizes structural justice and moral reconciliation. Jaya Sukmana Unlike secular paradigms that rely on rational-

instrumental frameworks, the Prophetic approach provides an ethical-spiritual foundation grounded in *sulh* (reconciliation), *'adl* (justice), *rahmah* (compassion), and *shura* (consultation). (Sukmana, 2025)

Islam began with the message that peace, justice, and respect for humanity are fundamental values for humankind. The Noble Quran enumerates peace (al-Salām) among the attributes of Allah and teaches the believers to become manifestations of it. Thus, it is stated: *Yūnus*: 25

"وَاللهُ يَدْعُوا اِلٰى دَارِ السَّلٰمِ وَيَهْدِئ مَنْ يَّشَاءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ"

In Islamic civilization, the meaning of Dār al-Salām is not only the paradise of the hereafter but also a society in this world where justice and mercy are established instead of oppression and corruption. (Saleh, 2021)The societal system established by the Prophetﷺ in Medina was a practical manifestation of this Quranic concept. (Bashir & Raveendran, 2022)

Contemporary research affirms that the Quranic vision of Dār al-Salām extends beyond a metaphysical reward to a practical, universal peace paradigm. As manifested in the Medinan society, this concept establishes a global vision where internal faith (*Iman*) and external security (*Amn*) are inseparable, aiming for a social order grounded in justice and mercy for all humanity.

Among the exalted attributes of Allah is As-Salām, meaning He is the source of complete peace, safety, and well-being. Muslims strive to embody this divine attribute in their daily lives, and in this regard, they greet one another with "As-Salāmu ʿAlaykum" during meetings. This greeting is not merely a phrase but a prayer for mutual safety, goodness, and peace. Through it, Muslims remind each other that their interactions are based on harmony rather than conflict, security rather than harm, and love rather than enmity. In this way, the act of giving peace becomes a practical and effective means of establishing a culture of tranquility and well-being from the individual to the broader society.

The Quran has repeatedly emphasized that faith and peace are inseparable—a person who possesses faith in their heart becomes a source of peace for others. This is why the Quran equated unjust killing with the killing of all humanity.The Quranic principle of the sanctity of human life (5:32) is central to the Islamic peace paradigm. Modern research highlights that Islam imposes strict legal penalties, such as *Qisas*, not merely as punishment but as a deterrent to maintain the security of entire mankind." (Wani, 2023)

This verse clarifies the fundamental principle of the sanctity of human life and public peace, which is the very point presented in the modern Human Rights Charter as the "Right to Life."

The Objective of the Prophet'sﷺ Mission and the Message of Peac.

The primary objective of the mission of the Noble Prophetﷺ was to establish justice, peace, and mercy in the world. The Quran explicitly states:

(Qur'an, Al-Anbiyā': 107) "وَمَاۤ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ"

The Quranic designation of Prophet Muhammad ﷺ as 'Rahma-tul-lil-ʿĀlamīn' (Mercy to the worlds) serves as the foundational ethical paradigm for his entire mission. Scholarly analysis indicates that this 'mercy' is not merely a sentimental quality but a strategic moral force that prioritizes human well-being, justice, and the protection of all living beings . Within the framework of Maqasid al-Shari'ah, this universal mercy is operationalized through the preservation of five essentials—faith, life, intellect, lineage, and property—ensuring a social order grounded in compassion and pluralism rather than conflict .

Ibn Hisham narrates that when the Quraysh inflicted persecution in Mecca, the Prophetﷺ said:

"O Allah,forgive my people for they do not know."

This statement is not merely about forgiveness but an invitation to "reform accompanied by peace."

The Prophetic supplication—'O Allah, forgive my people for they do not know'—is not Qur'an, Al-Anbiyā': 107merely an act of personal piety but a strategic implementation of Restorative Justice. Scholarly analysis indicates that this approach prioritizes healing and reconciliation over retributive punishment. By focusing on the 'reform of the adversary' rather than their destruction, the Prophetic model transforms a potential cycle of violence into a sustainable pathway for peace and social stability. (Qazi & Rahman, 2021)

The Prophetﷺ gave practical shape to this very philosophy in Medina.

The "Constitution of Medina," which was the first written interfaith peace treaty in the world, joined Muslims, Jews, and other tribes into a single political entity.

According to Dr. Ali Muhammad al-Sallabi:

"The Constitution of Medina is the constitutional model of the Islamic state,which granted equal rights to citizens despite religious differences."(al-Sallābī, 2004, 151)

The Prophet ﷺ prioritized peace even during times of war. The Treaty of Hudaybiyyah is a clear example of this; although its conditions appeared stringent, it opened vast avenues for the peaceful propagation of the message.

Islam eliminated all distinctions of race, color, nationality, and class by linking all human beings to a common "familial origin." The Noble Quran proclaimed:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

(Nasir Hassan Wani,2023)

The Quranic declaration serves as a universal theological foundation for pluralism, asserting that the diversity of nations and tribes is an intentional divine design meant to foster mutual recognition and cooperation (*li-taʿārafū*) rather than conflict. According to Mir and Anjum ,this verse highlights the importance of understanding across cultural and national divides, establishing a

framework where human dignity is rooted in moral consciousness (Taqwa) rather than racial or tribal hierarchies.(Mir, Khalid Hussain, 2025)

This verse is the universal foundation of human equality. It does not grant superiority to any nation, color, or language; instead, the sole criterion for virtue is Taqwa (God-consciousness).

The basis of social equality in the Prophetic message is fundamentally wedded to the notion of primordial human dignity. This dignity is not derived from social status but from the Divine spirit breathed into man, making human rights a meta-historical reality rather than a human construct. Furthermore, the Prophet ﷺ emphasized the organic unity of mankind, asserting that every child is born upon a pure nature, and ideological divisions are secondary corruptions of this original unity. (Siddiqi, 2019)

This sermon presented a charter of human equality and dignity centuries before the modern

"Human Rights Declaration." (Kilic et al., 2025)

If the world had understood this final message of the Prophet(ﷺ), racism, imperialism, and religious hatred would never have been born.

In the light of this teaching, Islam viewed humans as a "Single Ummah"—a global society established on peace, justice, and mercy.

To ensure the sustainability of peace, the Prophet ﷺ emphasized collective responsibility through the 'ship analogy', illustrating that if members of a society allow a few to 'drill a hole' (commit evil), the entire community will perish. Furthermore, the legal mechanisms of Qisas (retaliation) and Diyyah (blood money) are established not as punitive tools, but as divine deterrents to preserve the sanctity of human life and prevent cycles of tribal vengeance. (Wani, 2023)

PRACTICAL MANIFESTATIONS OF PEACE IN THE PROPHET'S LIFE

Numerical and political vulnerability, was fundamentally an era of consolidating the foundations of a great civilizational revolution. The central strategy during this phase was not one of chaos, reactionism , but focused on "systemic community building." The Prophet Muhammad ﷺ established a veritable "spiritual and moral academy," whose core objective was to ingrain in the hearts and minds of individuals the concept of Tawhid (monotheism), a moral code, and a collective consciousness. This was the process of developing "human capital" which, though devoid of material resources, was enriched with the eternal resources of faith and knowledge. This very trained community would later become the architects of a universal civilization in Medina.

When the Muslims migrated to Medina, they were not merely a group of migrants; they were a select corps, nurtured in the 13-year discipleship of the Prophet ﷺ—"A Spiritual Teaching Hub"The homes of the Ansar were not just dwellings but became "dynamic centers for personality reformation." Each Muhajir companion, attached to an Ansari household, effectively became the nucleus of a living, dynamic training center, translating the knowledge of Tawhid,

patience, perseverance, and ethics—learned in Mecca under the Prophet's guidance—into practical life. This was the very knowledge they had acquired; now was the time for its "pouring out" and its "internalization" within the societal fabric.

The outcome of this profound and comprehensive training was the magnificent revolution manifested during the era of the Rightly Guided Caliphs. When political authority came into the hands of these very individuals, the justice they established became the benchmark for human history. Their rule was a practical exegesis of an "ethical state paradigm," where personal piety, social responsibility, economic justice, and interfaith harmony were not mere slogans but constituted state policy and social reality. All of this was the fruit of that solid foundation laid within the Meccan training academy, which had molded individuals into standard-bearers not of worldly power, but of moral supremacy and the sovereignty of divine principles.

The message of Islam is not merely theoretical but is adorned with practical examples. The Noble Prophetﷺ not only stated the principles of peace, tolerance, and human compassion but also demonstrated them practically throughout his entire life. It is this aspect that makes his noble biography a source of guidance for the global human conscience.

The first thirteen years of the prophetic mission passed in Makkah. This was a time of extreme persecution against the Muslims, yet the Messenger of Allahﷺ responded with patience, forgiveness, and a call for peace.9 Shah, Syed Muhammad Tahir ,2023)

During this period, the Quran commanded the believers:

The moral directive in Fussilat 41:34 about repelling evil with better conduct and its ethical implications in Islamic social behavior. (Javadi Amoli, G., Khoshnit, G., et al. 2023)

The Quranic principle of 'repelling evil with that which is better' serves as a foundational strategy for moral reconciliation. Research by Sukmana (2026) highlights that this Prophetic model prioritizes relational restoration over punishment, aligning with modern peacebuilding theories that seek to transform adversarial dynamics into social harmony. By employing empathy and compassion (*rahmah*) as tools of mediation, this approach provides a value-based framework for achieving sustainable peace in multicultural global contexts.

This verse teaches moral excellence and a peaceful approach in the face of the oppression of Meccan society. Instead of cursing his opponents, the Messenger of Allahﷺ prayed for their guidance:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ (Al-Bukhārī, 3477)

"O Allah,guide my people for they do not know."

Habib bin Al-Arat (RA) narrates that they complained to the Prophetﷺ that the disbelievers were inflicting severe torture upon them. Heﷺ said:

"Among the nations before you,people were sawn in half with iron combs, yet they did not renounce their faith. Be patient, Allah's promise will be fulfilled." (Al-Bukhārī, 3612)

Prophetic Resilience: The 'Principle of Avoidance' as a Strategic Peace Tool The Prophetic model of peacebuilding, particularly during the Meccan era, transcends the traditional notion of passive endurance. Scholarly analysis frames this period as a strategic implementation of the 'Principle of Avoidance', designed to maintain psychological stability and prevent a cycle of reactionary violence.[1] This approach was not a sign of passivity but a sophisticated meta-historical resilience tool, transforming individual suffering into a constructive moral force. By grounding patience (*sabr*) in the certainty of a 'divine promise,' the Prophet ﷺ established that moral supremacy is the ultimate foundation for sustainable peace, effectively de-escalating potential tribal conflicts through value-based mediation and relational restoration. This strategic non-violence ensured that the core mission remained focused on systemic community building rather than temporary retaliatory gains. (Sukmana ,2025)

The Prophetic response to Meccan persecution, illustrated through the narratives of past nations enduring extreme adversity, establishes a sophisticated model of ethical resilience. According to Sertkaya (2023), this approach was not a sign of passivity but a strategic implementation of the 'principle of avoidance,' designed to maintain psychological stability and prevent a cycle of reactionary violence . By grounding patience (*sabr*) in the certainty of a 'divine promise,' the Prophetic model transforms individual suffering into a meta-historical reality, asserting that moral supremacy is the ultimate foundation for sustainable peace.

This mode of conduct is the fundamental message of the Meccan life: peace in response to oppression, forgiveness in response to enmity, and invitation (dawah) in the face of violence.

Human greatness and moral majesty," where the Prophet ﷺ taught the world the lesson of patience and peace.

In the Charter of Medina, the Prophet (ﷺ) ensured equality, justice, and protection among people of different tribes and religions. All individuals, whether Muslim or Jewish, were protectors of each other's rights, and everyone was guaranteed the safety of their lives, property, and religious freedom.

The way the Prophet (ﷺ) granted security to the Jews:

a) Jewish tribes were allowed to live in Medina with protection and freedom.
b) Their religious and social rights were guaranteed protection.
c) A condition was set to refrain from oppression or betrayal, and the responsibility to maintain peace was placed upon everyone. (Ibn Hishām, n.d., Vol. 1, 439–441),

The **Charter of Medina** represents history's first written constitution that institutionalized pluralism. By uniting Muslims, Jews, and other tribes into a single political entity (*ummah*), the Prophet ﷺ ensured that diversity is not a threat but a source of societal strength and mutual enrichment.

Thus, the Prophet (ﷺ) presented the best practical model for upholding human rights, without any distinction based on religion, nationality, or social status.

This treaty symbolizes that the Prophetﷺ founded the state not on creed, but on civic equality and collective security.

Dr. Ali Muhammad al-Sallabi writes:

"The Constitution of Medina guaranteed justice and peace in a multi-religious society and established an example of religious tolerance that forms the basis of modern international law." (al-Sallābī, 2004, 158)

Within this Medinan society, the Prophetﷺ promoted respect for other religions between Muslims and Jews. Once, when the funeral procession of a Jew passed by, the Prophetﷺ stood up as a mark of respect. The Companions (RA) said, "O Messenger of Allah, it is a Jew." Heﷺ replied:

" — Is it not a human soul?"   .....أَلَيْسَتْ نَفْسًا؟(Sahih Bukhari, Hadith: 1312)

This incident demonstrates the universal teaching of Islam that respect for human life is not dependent on religion or nationality.

"In the Prophetic worldview, the concept of peace is multidimensional, expressed through four distinct Qur'anic terms: *Amn* (safety and security/absence of fear), *Silm* (submission to the Divine will to attain harmony), *Salām* (the source and greeting of peace), and *Ṣulḥ* (the active process of reconciliation). This linguistic variety highlights that peace is a meta-historical reality where submission to the Divine law results in harmony with the entire universe. (Zargar, Nazir Ahmad, 2018)

Contrary to the 'warmonger' polemics, a holistic and statistical analysis of the *Seerah* reveals that the Prophet's ﷺ mission was overwhelmingly non-violent. Of the approximately 7,960 days of his prophetic career, the total time spent in actual physical fighting was minimal—amounting to only about 79 days. Research indicates that the total casualties from both sides during all ghazawat and sariyyas did not exceed 1,000 lives, a figure remarkably low compared to any major historical revolution. This demonstrates that the Prophet's ﷺ primary role was a 'Prophet of Mercy' who utilized military power only as a deterrent to stop oppression and ensure the rule of law. (Sertkaya, 2023)

Prophetic Statecraft: The Architecture of Global Peace in Medinan Discourse

The establishment of the Prophetic state in Medina represented not merely a political entity but the crystallization of a revolutionary paradigm in international relations—one predicated on transcendent ethical principles rather than temporal power dynamics. The case of Abu al-'As ibn al-Rabi', the Prophet's own son-in-law who was granted protective passage back to Mecca despite his initial non-acceptance of Islam, constitutes a diplomatic masterstroke that redefined the very foundations of cross-cultural engagement. (Ibn Hishām, 165 to 172) This was not a mere familial accommodation but a profound demonstration

of what contemporary political theory would term "the inviolability of diplomatic covenants." Through this single act, the Prophet Muhammad (ﷺ) established that the sanctity of human agreements transcends ideological divisions, thereby laying the epistemological groundwork for what would later evolve into modern international law's principle of diplomatic immunity. The strategic wisdom manifested in this incident reveals a sophisticated understanding of statecraft where moral consistency becomes the ultimate source of political legitimacy.

The corpus of letters dispatched to Heraclius, Khosrow, the Negus, and other contemporary rulers represents humanity's first systematic "inter-civilizational dialogue" founded upon reasoned discourse rather than coercive power. Each epistle, commencing with the cosmologically significant "Bismillah al-Rahman al-Rahim," served not as a mere formulaic opening but as a philosophical declaration of universal mercy as the fundamental basis for international engagement (al-Sallābī, 2004, 159). The profound salutation (سَلامٌ عَلَىٰ مَنِ اتَّبَعَ الْهُدَى) (Ibn Hasham, n.d., 228) "Salām 'alā man ittaba'a al-hudā" (Peace upon whoever follows guidance) embedded within these documents articulated a revolutionary diplomatic language that reconceived the "other" not as an adversary but as a seeker of transcendent truth. These documents collectively constitute what modern scholarship might recognize as a "proto-universal charter of human dignity"—predating the European Enlightenment by centuries while embodying deeper metaphysical dimensions that contemporary human rights frameworks conspicuously lack.

The tragic dissonance between this Prophetic paradigm and our contemporary global order reveals a profound civilizational regression. Where the Prophet (ﷺ) established the absolute primacy of ethical consistency through his famous directive " انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا " Al-(Bukhārī , ḥadīth no. 2444)

The Prophetic model establishes the absolute primacy of ethical consistency through the famous directive: 'Help your brother whether he is an oppressor or oppressed.' Contemporary scholarly analysis clarifies that 'helping the oppressor' entails restraining him from injustice, thereby transforming a traditional tribal slogan into a universal principle of restorative justice. This mandate serves as a critique of selective morality in modern international institutions, asserting that consistent application of justice across all power differentials is the only foundation for meaningful global peace. (Waqar & Naeem, 2025)

The Prophetic model of conflict resolution prioritizes relational restoration over punishment. This is manifest in the principle of *Sulh* (reconciliation), which the Prophet ﷺ ranked higher than voluntary fasting or prayer, labeling the breakdown of human relationships as a 'razor' that consumes society. As a mediator, the Prophet ﷺ demonstrated 'Value-Based Mediation', where justice must be non-discriminatory, even if it goes against one's own kin, establishing that no individual is above the law. (Sukmana, 2025)

Clarifying that helping the oppressor means restraining him from injustice—our modern international institutions have largely become instruments of selective morality. The ongoing Palestinian condition, alongside other

protracted humanitarian crises, stands as damning evidence of this systemic failure. The Prophetic model demonstrates with devastating clarity that true civilizational progress is measured not by technological advancement or economic growth, but by the consistent application of justice across all power differentials. Until the international community recognizes that "al-'adl li-kulli insān" (justice is for every human) constitutes the non-negotiable foundation for meaningful peace, our claims to global governance will remain epistemologically bankrupt. The Medinan paradigm thus endures not as historical artifact but as an enduring challenge to all subsequent political philosophies that have sought to separate power from ethical responsibility.

Prophetic Concepts of Human Brotherhood: A Theoretical Foundation

The Prophetic model establishes human brotherhood not merely as an emotional ideal, but as a metaphysical reality centered on the existential unity of humanity. The Quranic declaration

"إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ" (Qur'an, Al-Ḥujurāt: 13)

"Indeed, the most noble of you in the sight of Allah is the most righteous of you"

It represents a fundamental intellectual transformation that redefines human worth through moral consciousness, rather than through tribal, racial, or economic status.

This theological foundation finds its practical manifestation in the Prophet's profound statement:

"الخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ" (Tibrīzī, 4998)

"All creation are Allah's dependents, and the most beloved of people to Allah is the one who is best to His dependents." This philosophical framework transforms moral conduct from a mere social virtue to a spiritual requirement, forming what in contemporary ethics might be termed a "theocentric humanism" where service to creation becomes the highest form of worship.

In the modern era, the Prophetic message of brotherhood is operationalized through *Wasathiyah* (religious moderation). Empirical studies on local wisdom—such as the values of *Kasiuluran* (kinship) and *Karapasan* (tenacity for peace) in Indonesia—show that multi-religious harmony is achievable when communities prioritize human brotherhood over theological divisions. Such models serve as a 21st-century application of the Constitution of Medina, providing practical solutions for inter-communal coexistence in globalized societies. (Pajarianto, Pribadi & Sari, 2022)

The Farewell Sermon stands as perhaps history's most comprehensive charter of human equality, predating modern human rights instruments by thirteen centuries while surpassing them in theological depth and moral binding force. The proclamation

"لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ إِلَّا بِالتَّقْوَى " (Aḥmad ibn Ḥanbal, 23489)

"There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, except through righteousness" - demolished the foundations of racial superiority while establishing piety as the sole legitimate criterion for distinction.

In his Farewell Sermon (Khutbah al-Wada), the Messenger of Allahﷺ reiterated this Quranic principle in his final words, presenting a universal charter for humanity:

"O people,your Lord is one, and your father is one. There is no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab; nor for a white person over a black person, nor for a black person over a white person, except through piety." (Aḥmad ibn Ḥanbal, 22978)

The renowned guidance

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ" (Al-Bukhārī, 13)

The Prophetic directive—'None of you [truly] believes until he loves for his brother what he loves for himself'—establishes a sophisticated psychological framework for empathy that anticipates modern concepts of mutual ethics. Contemporary scholarly analysis by Wani (2023) suggests that this principle functions to ensure that everyone in society benefits, as it transforms individual faith into a collective responsibility for social welfare. By grounding true belief in the sincere desire for the wellbeing of others, the Prophetic model provides a functional basis for universal brotherhood that transcends personal interest. (Wani, 2023)

In the modern era, this Prophetic model becomes particularly evident when contrasted with contemporary humanitarian crises. Where current international frameworks often reduce human rights to legalistic formulations, the Prophetic model presents a comprehensive vision that integrates justice with compassion, rights with responsibilities, and legal protections with emotional bonds. In this era of increasing global division, this integrated approach offers a paradigm for human solidarity that acknowledges our shared humanity - a vision desperately needed in our current historical moment. (Maryam, 2024)

1. Institutional Reform and Spiritual Consciousness (Taqwa)

Islamic peace is not limited to laws but provides institutional stability through inner ethical transformation (Taqwa). Legal reforms are only effective when individuals undergo ethical transformation. The Qur'anic principles of justice, transparency, and accountability offer a comprehensive framework to eliminate corruption and establish peace (Hussain & Saqib, 2025).

2. Education and Sustainable Peace (SDGs Perspective)

Islamic educational leadership fosters human development and social harmony, contributing to sustainable peace. Education is not merely about knowledge transfer but about cultivating ethical and intellectual capacities that support peaceful coexistence. Studies indicate that contemporary Islamic leadership models align closely with SDGs, especially Goal 4 (Quality Education)

and Goal 16 (Peace, Justice, and Strong Institutions), promoting education-driven peace and sustainability (E-sor & Ishaque, 2025).

3. Economic Justice and Social Peace

Islamic economics ensures social justice and harmony, linking financial transactions with ethical and humanitarian principles. Concepts such as Zakat, Riba, and Mudarabah are not just financial terms but form part of an **ethical discourse** that supports equitable wealth distribution. Socioeconomic equality reduces societal tension, reinforcing peace (Razzaq, Razzaq & Khan, 2024).

Countering Violence and Prejudice

In Islamic teachings, the concept of peace is not limited to external or political stability but is also rooted in social harmony and moral integrity. Specifically, regarding countering violence and prejudice, the Qur'an and Sunnah provide clear guidance. Islam emphasizes the elimination of hatred, oppression, violence, and religious or racial prejudice to ensure that society thrives in a stable and harmonious environment. This model also assigns responsibility to every individual to mitigate the negative effects of sectarian or racial bias through their social and moral conduct, thereby ensuring the sustenance of collective peace.
Illustration:
Just as machine parts function correctly only when the internal system is free from friction, Islamic peace nurtures both societal structures and human conscience, forming a durable "social machinery" that remains resilient.

According to Islamic teachings, sustainable social peace and institutional integrity cannot be achieved solely through legal measures; rather, ethical transformation within the individual is essential. The Qur'an's principles of justice, transparency, and accountability provide a comprehensive framework for eliminating corruption and restoring societal peace (Hussain & Saqib, 2025).

CONCLUSION

The life and teachings of Prophet Muhammad ﷺ provide a timeless and research-based blueprint for fostering peace and human brotherhood, particularly relevant in today's divided and conflict-ridden world. Contemporary documents, such as the *Document on Human Fraternity* (2019), co-signed by Pope Francis and Sheikh Ahmed Al-Tayeb, echo the Prophet's vision by promoting global harmony, condemning the misuse of religion for political purposes, and appealing to end bloodshed and conflicts (Document on Human Fraternity, 2019).

Building on this vision, scholars like Dr. Sarveshori Shekhawat (2025) emphasize that universal human values such as justice, equality, and human dignity play a crucial role in resolving complex international conflicts, including Russia–Ukraine and Arab–Israeli disputes. Their research demonstrates that prioritizing human rights education and global solidarity is essential for establishing a cooperative world and preventing future wars (Shekhawat, 2025).

A close study of the Prophet's ﷺ life shows that his exemplary character provides a model for contemporary humanity seeking peace and brotherhood. The seeds of peace sown through patience, forgiveness, and nonviolent propagation during the Meccan period bore fruit in Medina through the *Constitution of Medina*, which united diverse religious and ethnic communities into a peaceful political society. In his Farewell Address, the Prophet ﷺ established universal human equality, making piety the sole criterion of superiority, and affirmed the sanctity of human life—a remarkable precursor to modern international human rights charters.

The principles derived from this research show that human rights, justice, and equality as outlined in the Qur'an and Hadith laid the foundation for practical peace models like the *Constitution of Medina*. Core principles such as rule of law, mutual consultation, religious freedom, and collective security emerge as key elements of effective peacebuilding.

The Prophet's ﷺ strategy offers a comprehensive peace model encompassing:

- **Structural Aspect:** The *Constitution of Medina* functioned as a unifying legal framework, offering a model for modern structural peace.
- **Cultural Aspect:** Allowing diverse religious communities to maintain their identities established the *Culture of Peaceful Coexistence*, a foundation for modern cultural peace.

For contemporary global society, this prophetic model is highly applicable for resolving interfaith conflicts, emphasizing not only tolerance but active cooperation and shared human dignity. Modern nations can learn from this model that sustainable stability in multicultural societies requires not merely legal frameworks but strong moral commitments grounded in justice and mutual respect, mirroring the ethos of the *Constitution of Medina*.

Furthermore, aligning this prophetic framework with the Sustainable Development Goals (SDGs) demonstrates its relevance to current global agendas. Principles of justice, equality, and inclusive governance directly support SDG 16 (Peace, Justice, and Strong Institutions), while promotion of education, human rights, and social cohesion aligns with SDGs 4 (Quality Education) and 10 (Reduced Inequalities). By integrating prophetic wisdom with SDGs, societies can build resilient, peaceful, and ethically grounded communities capable of preventing conflict and fostering human brotherhood.

In conclusion, the prophetic message for peace is not a historical relic but a living model that guides humanity toward justice, solidarity, and sustainable development. It offers a research-backed, morally anchored roadmap for transforming conflict-prone societies into inclusive and harmonious communities, ensuring that peace and human dignity remain central to global progress.

In the contemporary era, the "Document on Human Fraternity" (2019), signed by Pope Francis and the Grand Imam of Al-Azhar, serves as a pivotal global ethical reference for fostering peace and coexistence., This document promotes solidarity and rejects the misuse of religion for political ends, calling for an end to conflicts and the shedding of innocent blood. (Document on Human Fraternity,

2019), Aligning with this vision, Dr. Sarveshwari Shekhawat (2025) emphasizes the role of universal human values such as justice, equality, and dignity in resolving complex international disputes, including the Russia-Ukraine and Arab-Israeli conflicts. Her study suggests that prioritizing human rights education and global solidarity is essential for building a cooperative world and preventing future wars. These modern global efforts resonate with the Prophetic paradigm of mercy and justice, confirming its timeless relevance for humanity's well-being. (Shekhawat ,2025)

A comprehensive study of the life of the Prophet Muhammad ﷺ and the Islamic concept of peace unequivocally demonstrates that his noble character is the perfect model for today's fragmented and crisis-ridden humanity to attain the peace and brotherhood it seeks. The seed of peace sown through patience, forgiveness, and peaceful propagation during the Meccan period of persecution blossomed in Medina through the "Constitution of Medina," which wove people of different faiths and ethnicities into a single political entity and peaceful society. The universal charter of human equality he presented in the "Farewell Sermon," establishing piety as the sole criterion for merit, and the protective principle of the sanctity of human life he laid down, were a brilliant precursor to modern international human rights charters by centuries. In an era where humanity is divided and conflicted along the lines of nationalism, race, religion, and economic class, this luminous methodology of the Prophet ﷺ is the only path that can reunite the children of one mother as brothers. This is the guidance that can transform war-torn societies into abodes of peace and rekindle the lamp of fraternity in despairing hearts; herein lies the secret to the salvation and well-being of all mankind.

Extrapolation of Principles: This research reveals that the principles of human rights, justice, and equality outlined in the Quran and Hadith formed the foundation for practical models like the Charter of Medina. From this, key peacebuilding principles such as the "rule of law," "mutual consultation," "religious freedom," and "collective security" are extrapolated.

2. A Holistic Model: The Prophet's (ﷺ) strategy was not limited to a single treaty; it presented a comprehensive model of peace comprising:

- A Structural Aspect: The Charter of Medina functioned as a "constitution," establishing an institutional framework that united all parties as one "Ummah." This represents a model for modern "Structural Peace."
- A Cultural Aspect: Allowing different religious groups to maintain their identities essentially laid the foundation for a "Culture of Peaceful Coexistence," known in modern terminology as "Cultural Peace."

3. Relevance for the Modern Global Society: This Prophetic model is highly relevant for solving today's interfaith conflicts because it teaches not just "tolerance" but "active cooperation" and "shared human dignity." Modern nations can learn from it that stability in multicultural societies requires not only national laws but also a strong moral covenant based on justice and mutual respect, much like the Charter of Medina.

Recommendations :

- Educational Reform for Universal Values: National educational curricula should be restructured to incorporate the principles of human dignity (*karāmah*) and interfaith harmony. Promoting human rights education from an early age is essential for fostering a global culture of peace and mutual respect.
- Implementation of Civic Equality: Governments should adopt the Charter of Medina model, which institutionalized pluralism by granting equal rights and protections to all citizens regardless of their religious or ethnic backgrounds.
- Empowerment of Neutral Mediators: To resolve entrenched international disputes, the global community must empower independent mediation bodies comprised of neutral diplomats and scholars who prioritize universal human values over political interests.
- Strengthening Global Accountability: International legal frameworks, such as the International Criminal Court (ICC), must be strengthened to ensure the consistent application of justice across all power differentials, mirroring the Prophetic principle of non-discriminatory law.
- Addressing Socio-Economic Root Causes: Sustainable peacebuilding must transition from mere ceasefires to addressing structural injustices. This includes fostering economic reconstruction and equitable resource distribution to satisfy fundamental human needs, as emphasized by the Maqasid al-Shari'ah.
- Action-Oriented Interfaith Dialogue: Interfaith engagement should move beyond theoretical discussions to action-oriented projects where religious communities collaborate on humanitarian issues, thereby transforming adversarial dynamics into social harmony.
- Countering Disinformation through Technology: Strategies must be developed to leverage digital platforms and social media for promoting truth-based discourse and countering disinformation that fuels hatred and societal polarization.
- Paradigm Shift to Human-Centered Security: International security policies should shift from a focus on state sovereignty to a human-centered security framework that prioritizes the safety, dignity, and well-being of individuals in conflict zones.
- Empowering Civil Society and NGOs: Local communities and non-governmental organizations should be integrated into peace processes, as they are crucial for relational restoration and building empathy at the grassroots level.
- Focus on Individual Moral Resilience: Programs should be established to promote individual moral development, focusing on cultivating patience (*ṣabr*), tolerance, and forgiveness to ensure the psychological stability of society during crises.

Qurʾān

Al-Qurʾān al-Karīm. *(Al-Anbiyāʾ: 107).*

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