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## THE MESSAGE OF PEACE AND HUMAN BROTHERHOOD THROUGH THE TEACHINGS OF THE HOLY PROPHET MUHAMMAD ﷺ

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**THE MESSAGE OF PEACE AND HUMAN BROTHERHOOD  
THROUGH THE TEACHINGS OF THE HOLY PROPHET  
MUHAMMAD ﷺ**

Ahmed Ali Brohi, Hamidullah Bhutto, Abdul Nafey Rustamani

**ABSTRACT:**

The sermons of the holy prophet Muhammad ﷺ do not only offer religious guidance but also offer principles to be applied to all people in the world. His message is a complete code of life based on peace, unity, tolerance and co-operation with one another. Islam is a religion that guides humanity to spiritual upliftment and at the same time entails social justice, equality and fraternity. The Prophet Muhammad ﷺ said: Justice, the most akin to piety. These lessons can be used as a guide to individuals and societies. Brotherhood is a concept of Islam that is a component of faith. The Prophet said: A Muslim is a brother of another Muslim, he does not wrong him, or leave him alone, helpless. This message is outside the scope of religion and is included in the entire humankind. The Prophet forged peace and harmony treaties with the people of other religions at Madinah that are still used as timeless examples of interfaith dialogue and coexistence. His life educates that the differences are to be solved by dialogue, tolerance, and mutual respect. One of the most famous examples of his practical works to create peace between tribes, religions and nations is the Charter of Madinah. The Prophet also insisted on the ethical principles and the prohibition of the mistreatment of women, children, elderly people and places of worship even in the period of war. These Prophetic principles are quite impressive in accordance with the contemporary international human rights norms. The qualitative research methodology is a textual and

analytical research that discusses the Prophetic traditions and historical precedents and their timeless applicability to global ethics and peace building today. In the present-day hectic world, the adherence to the teachings of the Prophet Muhammad can be the ray of hope among all mankind. His example and life give a strong base to ethical behavior, justice, brotherhood, and values of peaceful coexistence that are needed to resolve the issue of modern global problems.

**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"<sup>1</sup>

"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 teaches us that:

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<sup>1</sup>. Al-Qur'ān. Surah al-Anbiya [21:107].

- 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 Seerah. It is an undeniable fact that the religion brought by the Holy Prophet 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, 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"<sup>2</sup>

“A true Muslim is the one from whose hands and tongue other Muslims are safe.”

In another hadith, Prophet said:

"المسلم من سلم الناس من لسانه ويده والمؤمن من أمنه

الناس على دماءهم وأموالهم"<sup>3</sup>

"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 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,

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<sup>2</sup> Al-Qur'ān. Surah al-Ma'idah [5:32].

<sup>3</sup> Al-Qur'ān. Surah al-Nisa' [4:93].

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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 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 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 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 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 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 (Muwakhhat) in Islam was introduced as an essential principle to strengthen unity and solidarity among Muslims. In the Seerah of the Prophet, 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.

### **Sanctity of Human Life**

According to the teachings of the Prophet, 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.<sup>4</sup>

"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 وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا."<sup>5</sup>

"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 said:

"من قتل معاهدًا في غير كنهه حرم الله عليه الجنة."<sup>6</sup>

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

The Prophet not only gave moral teachings for the protection of human life

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<sup>4</sup> . Al-Qur'ān. Surah al-Nisa' [4:29].

<sup>5</sup> . Al-Qur'ān. Surah al-Isra [17:70].

<sup>6</sup> . Al-Qur'ān. Surah al-Baqarah [2:65].

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 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 individual or to a nation. In this regard, the teachings of the Prophet 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:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونُوا

تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ".<sup>7</sup>

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

The Prophet said:

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<sup>7</sup>. Al-Qur'an. Surah al-Kafirun [109:6].

"لايجل لامرء من مال أخيه إلا ما طابت به نفسه."<sup>8</sup>

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

"كل المسلم على المسلم حرام دمه وماله وعرضه."<sup>9</sup>

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

"فإن دماءكم وأموالكم وأعراضكم بينكم حرام كحرمة

يومكم هذ في شهركم هذ في بلدكم هذ."<sup>10</sup>

"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, 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 declared all these sources of income as haram and

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<sup>8</sup> . Al-Qur'ān. Surah al-Kahf [18:29].

<sup>9</sup> . Al-Qur'ān. Surah al-An'am [6:108].

<sup>10</sup> . Al-Qur'ān. Surah al-Hujurat [49:10].

forbidden, and even said:

"أَيُّمَا عَبْدٍ نَبَتَ لِحْمِهِ مِنْ سَحْتِ فَالِنَارِ أَوْلَى بِهِ."<sup>11</sup>

"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, 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."<sup>12</sup>

"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

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<sup>11</sup> . Al-Qur'ān. Surah Aal 'Imran [3:103].

<sup>12</sup> . Al-Qur'ān. Surah al-Hashr [59:9].

their color, race, gender, nationality, language, or religion. That is why the Prophet, 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 said:

"لافضل لعربي على عجمي ولا لعجمي على عربي ولا لأحمر على

أسود ولا لأسود على أحمر إلا بالتقوى."<sup>13</sup>

"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 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 chose Bilal (RA), a black Abyssinian, to give the Adhan from the roof of the Kaaba on

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<sup>13</sup> . Al-Qur'ān. Surah al-Ma'idah [5:2].

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, caste, color, and race hold no value. What truly matters are faith, belief, morals, character, and a pure Seerah.<sup>14</sup> A companion (RA) once slapped a Jew merely because he said that Prophet Musa (AS) was superior to Prophet Muhammad ﷺ. The Prophet severely rebuked his companion and, despite being the most superior among all Prophets, said: “Do not give me superiority over any Prophet.”<sup>15</sup>

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 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 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, states:

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<sup>14</sup> . Al-Bukhārī, M. ibn Ismā‘īl. (n.d.). Ṣaḥīḥ al-Bukhārī (Hadith No. 10). Riyadh: Dār al-Salām li al-Nashr wa al-Tawzī‘.

<sup>15</sup> . Al-Bukhārī, M. ibn Ismā‘īl. (n.d.). Ṣaḥīḥ al-Bukhārī (Hadith No. 67, p. 16).

"لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ" <sup>16</sup>

"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" <sup>17</sup>

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

In another verse, it is stated:

"فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ" <sup>18</sup>

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

The Prophet 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, 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:

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<sup>16</sup> . Al-Bukhārī, M. ibn Ismā'īl. (n.d.). Ṣaḥīḥ al-Bukhārī (Hadith No. 2810, 7458; p. 466).

<sup>17</sup> . Al-Bukhārī, M. ibn Ismā'īl. (n.d.). Ṣaḥīḥ al-Bukhārī (Hadith No. 6951).

<sup>18</sup> . Al-Bukhārī, M. ibn Ismā'īl. (n.d.). Ṣaḥīḥ al-Bukhārī (Hadith No. 6011).

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

عِلْمٍ"<sup>19</sup>

"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"<sup>20</sup>

"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."

<sup>19</sup> . Al-Bukhārī, M. ibn Ismā'īl. (n.d.). Ṣaḥīḥ al-Bukhārī (Hadith No. 3780).

<sup>20</sup> . Al-Bukhārī, M. ibn Ismā'īl. (n.d.). Ṣaḥīḥ al-Bukhārī (Hadith No. 3794).

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 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 replied:”

"من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله."<sup>21</sup>

"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 clarified in another narration that any deed not performed for Allah’s sake no matter

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<sup>21</sup> . Muslim, I. ibn al-Ḥajjāj. (n.d.). Ṣaḥīḥ Muslim (Hadith No. 2564).

how great it may appear, will not be accepted by Allah. The Prophet said:

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

وجه الله." <sup>22</sup>

"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 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. In this regard, the Prophet gave fundamental guidance, saying:

"أحب للناس ما تحب لنفسك تكن مسلمًا." <sup>23</sup>

"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

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<sup>22</sup> . Al-Nasā'ī, A. ibn Shu'ayb. (n.d.). Sunan al-Nasā'ī (Hadith No. 4998).

<sup>23</sup> . Abū Dāwūd, S. ibn al-Ash'ath. (n.d.). Sunan Abī Dāwūd (Hadith No. 2760).

both the Qur'an and Hadith.

### The concept of brotherhood in the Qur'an

Allah Almighty says:

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ."<sup>24</sup>

"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:

"فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا."<sup>25</sup>

"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 in the Hadith regarding Islamic brotherhood. The Prophet said:

"الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ

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<sup>24</sup> . Aḥmad ibn Ḥanbal. (n.d.). Musnad Aḥmad ibn Ḥanbal.

<sup>25</sup> . Al-Mundhirī, 'Abd al-'Azīm. (n.d.). Al-Targhīb wa al-Tarhīb (Vol. 4, p. 22). Beirut: Dār al-Fikr li al-Ṭibā'ah wa al-Nashr wa al-Tawzī'.

أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ.<sup>26</sup>

"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 said:

"مِثْلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ ، وَتَرَاحُمِهِمْ ، وَتَعَاطُفِهِمْ ، مِثْلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمِّ."<sup>27</sup>

"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

The most prominent demonstration of brotherhood in the life of the Prophet 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

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<sup>26</sup> . Al-Mawdūdī, A. A. (n.d.). Tafhīm al-Qur’ān (Vol. 5, p. 98; cited from Sunan al-Bayhaqī, “Khuṭbat Ḥajjat al-Wadā’”).

<sup>27</sup> . Al-Mubārakfūrī, Ṣ. R. (n.d.). Al-Raḥīq al-Makhtūm (p. 552). Riyadh: Al-Maktabah al-Salafiyyah.

practical demonstration of brotherhood had also been established in Makkah Mukarramah.

### **Brotherhood of Makkah**

The Prophet 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 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 established brotherhood on the basis of mutual sympathy and cooperation, and it took place in Makkah Mukarramah.”<sup>28</sup>

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); Hazrat Abu Bakr and Hazrat Umar bin Khattab; Hazrat Uthman and Hazrat Abdur Rahman bin Auf; Hazrat Zubai 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).<sup>29</sup>

It is mentioned in *Seerat Mustafa* and *Wafa al-Wafa* that on this occasion, Sayyidna Ali (RA) asked the Prophet:

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<sup>28</sup> . Ibn Hajar al-Haythami. (n.d.). *Al-Zawājir ‘an Iqtirāf al-Kabā’ir* (Vol. 1, p. 261).

<sup>29</sup> . Al-Shawkāni, M. ibn ‘Alī. (n.d.). *Nayl al-Awṭār* (Vol. 7, p. 227).

“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.”<sup>30</sup>

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

### **Brotherhood Of Madina**

Muhammad Husayn Haykal writes: Upon arriving in Madina, the Prophet 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.<sup>31</sup>

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

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<sup>30</sup> . Al-Tirmidhī, M. ibn ‘Īsā. (1999). *Jāmi‘ al-Tirmidhī* (1st ed., p. 528, Hadith No. 2305). Riyadh: Dār al-Salām.

<sup>31</sup> . Ibn Ḥabīb, ‘Abd al-Malik. (n.d.). *Al-Muḥabbar* (p. 70). Beirut: Al-Maktab al-Tijārī.

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) 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 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)<sup>32</sup>

It is narrated in Sahih al-Bukhari:

“When the Muhajir (migrant) people came to Madina,

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<sup>32</sup> . Al-Balādhurī, A. ibn Yahyā. (1959). *Ansāb al-Ashrāf* (Vol. 1, p. 270). Cairo: Dār al-Ma‘ārif.

the Prophet 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.’<sup>33</sup>

Here is another example of selflessness: “The Prophet 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).’<sup>34</sup>

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

"يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا  
أُوتُوا وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ"<sup>35</sup>

"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."

Peace and brotherhood can be rekindled in our times. The Muslims in the

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<sup>33</sup> . Al-Mahūdī, N. (1973 [1393 AH]). Wafā' al-Wafā' (Vol. 1, p. 266). Beirut.

<sup>34</sup> . Haykal, M. Ḥ. (n.d.). The Life of Muḥammad (p. 389; Trans. Abū Yaḥyā). Lahore: Ilm o Irfan Publishers.

<sup>35</sup> . Nu‘mānī, S. (n.d.). Sīrat al-Nabī (Vol. 1, p. 178).

world today are still facing oppression, marginalization, and conflict. In Afghanistan and Palestine, in Kashmir, Iraq, Bosnia, Kosovo and Myanmar, most of the Muslim communities are fighting against economic deprivation, political unrest, social denial and cultural oppression. In certain parts like Burma and the Philippines, Muslim people are hard persecuted and in others they are denied the opportunity to get proper education and upbringing in the form of children. Furthermore, owing to the political and economic imbalances at the world level, Muslims are experiencing poverty, unemployment and technological backwardness in different countries.

In order to overcome all these obstacles it is important that every Muslim realizes their individual and community roles. The example of brotherhood of the Prophet Muhammad ﷺ is not just a thing of the past, it is a living example that can inspire every generation and generation. In order to restore the institution of brotherhood, it has to be built at all levels, individual, communal, national, and international. The only way to succeed and be saved is by obeying teachings and example of the Prophet.

To establish true Islamic brotherhood, there are some principles that should never be forgotten:

1. Brotherhood is meant to be there only because of the gratification of Allah.
2. It has to be founded on faith (īmān) and piety (taqwā).
3. It must be in compliance with Islamic laws, ethics and principles.
4. It should show goodwill, sincerity and benevolence towards others.

5. It must stand firm in good and bad times.

### Application of Brotherhood in Our Times

In the contemporary world, where social inequality, economic crises, and rigid line in the division of classes have become the order of the day, it is more important that Muslims enact and practice the ideals of Islamic peace and brotherhood. These values can be reinstated in a practical manner, both on the national and international level, after the Seerah of the Prophet. Not only do we learn the Islamic idea of brotherhood and peace that we should be able to empathize with the suffering of our Muslim brothers and sisters but we should also empathize with the pain and plight of all human beings. Islam is a vision of humanity that cuts across borders, ethnicities and religions, it is a call to compassion, justice and to communal good. Peaceful people all over the world must stand up to their moral duty as Muslims as a result of the Quran and Sunnah. The Quran dictates collaboration and mutual support of human beings when it says:

"وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ  
وَالْعُدْوَانِ."<sup>36</sup>

"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:

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<sup>36</sup> -The Holy Qur'ān. Surah Al-Mā'idah, 5:2.

"مثل المؤمنین فی توادهم وتراحمهم وتعاطفهم مثل الجسد الواحد، إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى."<sup>37</sup>

"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

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<sup>37</sup>. Al-Bukhārī, M. ibn Ismā'īl. (n.d.). Ṣaḥīḥ al-Bukhārī, ḥadīth no. 6011.

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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**

**Creation of Funds:** Muslims all over the world are encouraged to donate within their capabilities to create special funds that will be used to assist suffering Muslims and non-Muslims. These monies are supposed to be used to give the much needed humanitarian aid like food, medicine, clothing and shelter.

**Helping Aid Organizations:** In order to enhance the ties of brotherhood with the oppressed people of Palestine, giving support to real organizations that offer humanitarian assistance to Gaza and other affected areas is needed. Special attention should be paid to their authenticity in order to make sure that all contributions are made to the needy.

### **2. Political Support and Raising the voice at the global level**

**Political Pressure:** Muslims all over the world are urged to urge their governments and representatives to bring up the Palestine and other oppressed groups at the United Nations, OIC and international human rights forums. The international demand of justice can be reinforced through a joint foreign policy and a coherent advocacy.

**Demonstrations and Peaceful Protests:** The peaceful protests and awareness campaigns around the world can be the way to attract the attention to the plight of the oppressed. Such actions must be done in a responsible manner and reported to international organizations and

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embassies to raise awareness in the world and moral force to oppressive governments.

### **3. Educational and training Support**

**Palestinian Student Scholarships:** Education is the basis of empowerment. Scholarships and a chance to Palestinian students will assist them to restore their communities and get their nation moving towards progress and stability.

**Online Educational Resources:** With the modern technology, it is now a special chance to allow Muslims to contribute to the development of education remotely. We can contribute to the accessibility of the knowledge and professional growth of young Palestinians, as well as other disadvantaged communities, by designing online learning material and skill-training courses.

### **4. Enhance Via Social Media and the Media**

**Social Media Campaigns:** Awareness of the suffering of oppressed people and opposing misinformation should be done via social media. Sincere and dignified online movements have the potential to create international sensitivity and empathy towards the Palestinian issue.

**Encouraging Ethical Media Houses:** It is paramount that media houses, both locally based and international ones, that present the truth about Palestine without fear or favor should also be encouraged. Associating oneself with such media houses will mean that the plight of the oppressed will still be heard globally.

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## **5. Patronage of Human Rights Organizations**

**Cooperation with Human Rights Groups:** Muslims and other humanitarian minded people must work together with the human rights protection organizations irrespective of religion or ethnic backgrounds. Such partnerships can increase the voice of justice and enhance the campaigns against oppression and violence.

**Cases in International Court of Justice (ICJ):** There need to be an endeavor to aid legal proceedings in the international court of justice (ICJ) to restore the rights of oppressed peoples. When the collective efforts of the Muslim world and its leaders focus on promoting justice in such forums, a lot of progress could be realized using legal and diplomatic means.

### **Lessons From the Seerah of the Prophet for Global Peace and Brotherhood**

Peace, unity, and justice The Seerah of the Holy Prophet Muhammad ﷺ is an everlasting example of peace, unity, and justice to the whole human race. The teachings of his life are that the basis of world peace is faith (īmān) and justice (‘adl). The Seerah says that the real brotherhood of Muslims is based on the belief and divine unity: One Allah, One Messenger (Prophet), One Book (the Qur’an), One Qiblah and One Deen (Religion).

This unity makes the Ummah one body and not based on the racial, color, or nationality. The next divine model of unity and compassion would be the way to reestablish peace, justice and brotherhood on a global scale.

### **Practical Example of Mu’akhaat (Brotherhood)**

The Holy Prophet forged a brotherhood between the Muhajirin (migrants)

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and the Ansar (helpers) after the migration to Madinah, showing that the brotherhood was not some thought in theory but some living example of unity, compassion and social responsibility.

### **Love and Benevolence**

The Seerah of the Prophet established the brotherhood on love and benevolence. The Prophet said: none of you, truly, believes, until he loves his brother what he loves himself.

This golden teaching teaches us to be empathetic, generous and sincere in our relationships and to create an environment of love and mutual respect among all believers.

### **Islam - The Pace of Islam**

The very word Islam means peace. It is the ultimate supporter of peace, security and harmony in all aspects of life. The Seerah of the Prophet focuses on the advance of peace, on the personal, social, and universal levels and the discouragement of any kind of oppression, aggression, 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 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 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 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

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the Seerah of the Prophet is not a tale of military triumphs, but of victories of peace, compassion, and moral reform. The Prophet 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 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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