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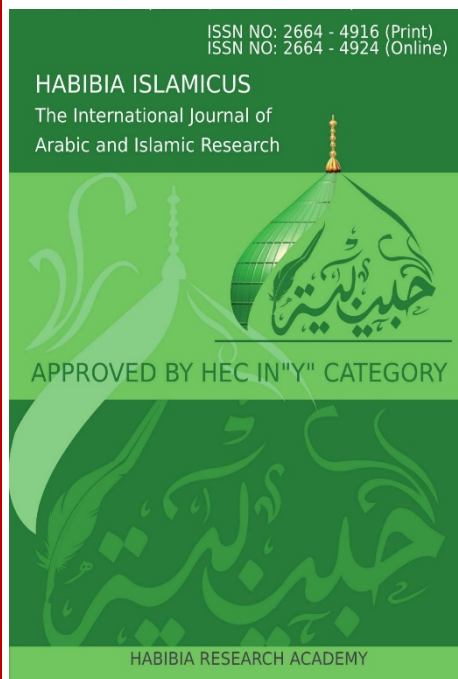
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TOPIC:

**THE SEERAH PERSPECTIVE:
PROPHET MUHAMMAD'S VISION FOR UNIVERSAL PEACE AND JUSTICE**

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**THE SEERAH PERSPECTIVE:
PROPHET MUHAMMAD'S VISION FOR UNIVERSAL PEACE AND JUSTICE**

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ABSTRACT:

Islam is portrayed as intolerant of other religions and beliefs in the modern day. Almost every day we see stories of suicide assail along with others taking the lives of innocent individuals. Can it be defended in the context of the "True Messenger of Allah's" Seerah? What can we learn from the life of Prophet Muhammad? What distinguishes reality from the ideal? The purpose of this research is to examine the concepts of justice and peace in Islam in brief and to go deeper into their meaning for a Muslim's life. It will go over and emphasize the various facets of the life and actions of "Prophet Muhammad (PBUH)" in relation to the current state of societal order and harmony. The Prophet's teachings, which will be examined and evaluated in this research, have ramifications for both the Muslim and Western cultures. A suitable role model and code of conduct are necessary for world peace. The intended rule of conduct, or the law, is provided by the instructions of the Prophet, and the Prophet's life serves as a benchmark and an example. The talks and agreements the prophet made with his contemporaries, friends, and followers serve as the "textual messages" in this study. Additionally, he addressed humanity as a whole in his sermons and orations. His dedication to effective and meaningful communication for all of humanity was evident in his deft approach to rhetoric. He aimed to view all people from the perspectives of modesty, kindness, moderation, liberty, justice, gentility, love and charity, as his speeches showed. The main contention of the study is that the fundamental principles of the Prophet (PBUH) and the Quran are in harmony with the current United Nations statutes. Relevant recommendations for the global social order are also included in the assessment.

KEYWORDS: *Social orders, Moderation, Quran, Justice, Liberty and Prophet's teachings.*

INTRODUCTION:

1. Islam's Commitment to Justice as a Prerequisite for Peace

The modern world is not at all humble. The human race has been divided along political lines and via various forms of economic and social prejudice. There is a great deal of injustice in the world. If justice is not firmly established, there exists the possibility of no peace. The significance of achieving justice in the nation becomes increasingly apparent the more injustice you witness. The entire framework of society is harmed when people are not given direction on how to spend their lives. The Quran, with all the guidelines we need to continue on the correct path, was sent down by Allah (swt) as a guide for all of humanity. Islam is an extremely comprehensive method of living. Allah's (swt) Shariah contains all of the laws that are beneficial to humanity. The Quran contains everything we require to live a successful life. The law of upholding justice is one of these crucial rules that God

has instructed. Tolerance is closely linked to Islam, whose name literally translates to "peace," surrender to Allah's will, and a ladder that allows people to continuously advance spiritually and morally. Peace is highly valued in the Quran. The Quran forbids pursuing harmony at the expense of justice. In addition to being related, justice and peace are also complementary to one another. In the Quran, Allah states:

“Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition (Al Quran; 15:90).”

Allah's (swt) law is to establish justice. It is a component of the equilibrium that Allah established since social harmony results from justice. Recognizing the equality of all people and fostering harmony are the cornerstones of justice. Racism, ethnocentrism and nationalism must all be rejected once the idea of human equality is accepted. Although some people find it hard to accept, this is the only solution that can bring about harmony and justice. The results of the study on the Prophet's moderate values showed that he gave justice a high priority.

2. Significant Events in the Prophet's Life

2.1 Medina's Charter

Let's start with MESAQ-e-Medina, the very first global charter, the laws, treaty, or contract of peace, which was created in Medina when the Prophet Muhammad (PBUH) founded the inaugural Islamic State following the Hijrat (movement from Mecca).

The Medina Sanction, composed and declared by Prophet Muhammad (PBUH) for the multistrict 10,000 in number residents of the city-territory of Medina during 622 A.D is really a noteworthy political-protected record. The case made by Instructor M. Hamidullah that it was the main composed constitution on the planet isn't without premise (Hamidullah (1986). Aristotle's "Constitution of Athens", composed on papyrus, found by an American evangelist in Egypt during 1890 and distributed in 1891, was not a constitution. It was a record of the constitution of the city-territory of Athens. There are other legal texts documenting how ancient societies behaved, but none of them fit the definition of a constitution. The first is the Medina Charter, which was over a millennium before the American Constitution (1787), which Western leaders regarded as "a landmark document of the Western world ... the oldest written national constitution in operation (Britannica,

1994)"! Additionally, it was nearly six centuries before the Magna Carter (1215), "the English feudal bill of rights".

Despite the Charter's 47 clauses, Prof. Hamidullah believes there are 52 because of its various numbering. The charter of Madinah, that the Prophet drafted with the city's multi religious people shortly after his entry, is still a shining example for societies that aim for social fairness today (Guillaume, 1983). The Prophet Muhammad wrote and dictated this amazing historical record. Regardless of creed, race, ethnicity, or ancestry, this agreement guaranteed and encouraged collaboration and alliance. Additionally, it established the standard of purity as the foundation for differentiation. I also made sure that every religious community had the freedom to worship. And all of the Prophet's followers felt the light of the spirit that was evident there. That is the essence of fairness, understanding, and tolerance. According to the Prophet, it is a serious transgression to be intolerant of non-Muslims when under Islamic control. On the solid basis of widely accepted moral precepts, Prophet Muhammad (PBUH) succeeded to create a model community in Madinah. Justice and equality were prioritized above all else among these ideals, and the Prophet's life and actions demonstrate this.

2.2 The Human Rights Legacy of Prophet Muhammad

The Prophet's spirit of justice in addressing minorities is demonstrated by this agreement between the early Jewish and Muslim community in Medina. The fact that the Prophet encouraged harmonious relations with adherents of other religions, particularly Christians and Jews, rather than using force to expand Islam, even in Medina, is also evident (Fazal, (2024)).

"Let it be known, if any one (Muslim) commits injustice, insults, aggravates, mistreats, or abuses a person of the People of the Book (protected, by the state or an agreement), he will have to answer me (for his immoral action) on the Day of Judgment (Irsyady et al., 2020)". Our inner tranquility is a prerequisite for societal harmony. Prophet Muhammad asserts that in order to cultivate a feeling of justice inside ourselves, we must establish balance between our rational and intellectual selves and our primal feelings of greed and rage, as well as between the material and spiritual realms.

A fair individual is one who controls his displeasure and his covetousness by the force of thinking. This demonstration of controlling one's displeasure and eagerness by the force of reason has been portrayed by Prophet Muhammad as "the major jihād". In many ways, the

"Prophet of Islam" was the forerunner of justice and peace in the world, and he was beyond his time in advocating for these ideals in society. Given that a public's true value is shown when it is under stress, it would be beneficial to examine how he dealt with other religions minorities and his enemies during the struggle (Abdelbanat and Matlab (2024)).

The persecution of the "Quresh of Mecca", where Muslims were a minority, led the Prophet (PBUH) and his companions to relocate to Medina. When the torment got too much, he moved to Medina, an ancient city in northern Arabia where the majority of the population had already converted to Islam. After settling there, the Prophet discovered that there was a small Jewish population there that was unwilling to embrace Islam. He greeted them and extended an invitation to sign a treaty with the Muslims, which would have made all the religious communities in Medina aware of their rights, responsibilities, and limitations (Rizvi, 2007; and Sertkaya, 2023). A few pertinent passages from the charter are as follows:

Jews who sign this covenant will be shielded from all taunts and annoyances, and they will have the same rights to our support and good offices as our own people. The Muslims will form a single composite nation with the Jews of the multiple tribes and all remaining non-Muslim inhabitants of Medina. They will have the same freedom to practice their faith as Muslims (Ullah, (2024)). The same level of freedom and safety will be available to the Jewish allies. The guilty will be found and dealt with. Together with the Muslims, the Jews will protect Medina from all threats. For everyone who adopts this charter, Medina's interior will be a hallowed space. The Jewish and Muslim friends will be treated with the same respect as the main signatories to this charter. "Mesaq-e-Medina" was undoubtedly the most significant document in Muslim history because it set social norms and gave the Muslims a safe environment in Medina. However, it is impossible to overlook the importance of the "Treaty of Hudaib", which established an exceptional record of peace in history by allowing the Muslims of Medina to be free from the threat and anxiety of their longstanding enemies in Makkah for a minimum of ten years (Sertkaya and Keskin, 2020).

Several Muslim monarchs throughout history have upheld amicable and amiable ties with their people of other faiths, following the pattern set by Prophet Muhammad (PBUH). I dare think that Muslims would have a far better record if we were able to contrast the nineteenth-century practices of Muslim rulers regarding the minorities they ruled with those of the Americans and Europeans regarding their own minorities. A renowned Ottoman Empire historian (Professor Roderic Davison) writes, "It might in fact have been argued that the Turks were less oppressive of their subject people than were Prussians of

the Poles, the English of the Irish, or the Americans of the Negroes... There is evidence to show that in this period [i.e., late 19th century], there was emigration from independent Greece into the Ottoman Empire, since some Greeks found the Ottoman government a more indulgent master [than their own Greek government] (Rizvi, 2007)".

The sole example of a harmonious multi-faith and multi-cultural community is Spain under Muslim rule, where Muslims, Jews, and Christians coexisted together. This is evident from studying Europe's medieval past.

3. Prophetic Teachings: An Example of World Peace

3.1 The Final Sermon of Prophet Muhammad (PBUH)

On 10 A.H. (632 CE), the 9th Dhul-Hijjah, the sermon was given in Makkah's "Uranah valley" of Mount Arafat."

The rights of humans in Islam have been acknowledged, proclaimed, and upheld for more than 1400 years, despite the UN Human Rights Charter being drafted in the 40's. One may easily see the assertion of human rights everywhere in the Prophet Muhammad's (PBUH) farewell lecture. This statement is summed up as follows:

1. Everyone's freedom
2. The sanctity of existence, money, and property
3. Racial equality
4. Fairness before the law and before Allah
5. The duties and rights of women. Instead of being regarded as subjects, they were to be considered as companions.
6. No monopoly or exploitation. The poor should be poorer and the rich should not be richer.
7. The liberties of others must be upheld and respected.
8. Everyone is expected to take this statement seriously, practice it, and to live by it wherever they go.
9. The sanctity of property and life

In his parting speech, the Prophet (PBUH) made it plain that life and property are sacred. It is important to safeguard people, save their existences, and safeguard their property.

10. The Outlawing of Usury

In Islam, the idea of economic exploitation is strictly forbidden. Islam forbade the practice of usury because it is a kind of economic exploitation. In a capitalistic economy,

exploitation and economic monopolies like these will make the poor poorer and affluent richer.

11· Women's and Men's Rights and Obligations

The Prophet Muhammad (PBUH) provided the best proclamation for women's rights in his parting speech. He insisted that the husbands show the wives compassion and consideration. It is important for males to understand that women are companions.

To put it briefly, the focus is on fostering friendly social relationships between husband and wife, between community members, and between all societal groups and classes. These guidelines seek to establish a friendly and reliable community life, guaranteeing harmonious coexistence between all societal members. The consistent and overwhelming theme of the sermon is social justice. To put it briefly, the focus is on fostering friendly social relationships between husband and wife, between community members, and between all societal groups and classes. These guidelines seek to establish a friendly and reliable community life, guaranteeing harmonious coexistence between all societal members. The consistent and overwhelming theme of the sermon is social justice (Ali, 2019).

3.2 The Mount Sinai monks' charter of perks:

The monks of Mount Sinai's "St. Catherine Monastery" were given a "Charter of Privileges" by Prophet Muhammad (PBUH) in 628 (CE). The defense of Christians, freedom of movement and worship, freedom to choose their own magistrates and to own and maintain their possessions, the exemption from serving in the army, and the right to be secure in times of war were among the many provisions that covered every facet of human rights (Faisal, 2024).

3.3 Guidelines for prisoners of war and neighbors:

Regardless of their religion, all types of neighbors are covered by the Islamic command to love and care for one another:

“Worship Allah and do not associate anything with Him, and be good to the parents and to the relatives, the orphans, the needy, the neighbour who is your relative, the neighbour who is not your relative, the fellow traveler, the wayfarer and the slave. Verily Allah does not love one who behaves proudly and boastfully (Surah an-Nisaa, 4:36).”

Islam, the monotheistic faith, teaches its adherents to treat their parents with respect and kindness, even if they do not identify as Muslims. Allah Ta'ala states in the Qur'an:

“And if they [that is, your parents] insist on you to associate (an idol) with Me... then do not obey them; however, live with them in this world kindly... (Surah al-Luqman, 31:15).”

Notable are the Quran's teachings on upholding justice when interacting with adversaries. “O you who believe, be maintainers of justice (and bearer of) witness for (the sake of) Allah. Let not hatred of a people incites you to act unjustly; be just— this is nearer to righteousness. And fear Allah surely Allah is aware of what you do (Surah al-Maida, 5:8).”

The initial conflict in Muslim history holds great significance. The conflict between the polytheists of Mecca and the Muslims of Medina occurred during the second year of the Hijra. The Muslims overcame the Meccans despite being outnumbered and ill-prepared, and they captured seventy POWs.

At the time, it was common practice in all nations to either slaughter or enslave the prisoners of war. Prophet Muhammad (PBUH), however, commanded the Muslims to handle the prisoners of war kindly; as a result, they were returned to Medina without incident and provided with comfortable housing in the homes of those who had captured them. According to the Qur'an, the prisoners of war must not be mistreated in any manner (Sultana and Hussain, 2018).

The Prophet's treatment of the inmates was extremely groundbreaking. Those from wealthy Meccan families were returned for a predetermined ransom (Fidya), while the impoverished detainees were freed (Qur'an: “Surah Muhammad, 47:4”). The most intriguing instance, however, concerned the literate inmates who were given a contract by Prophet Muhammad (PBUH) that would allow them to be released in exchange for teaching ten Muslim youngsters to write and read. Even the guidelines for fighting a war are crucial. In times of conflict, even the principles of engagement are crucial. The Prophet Muhammad (PBUH) gave basic guidelines for people who are not fighting and the environment whenever Muslims engaged in the small jihad, a "defensive jihad":

- ❖ “Do not kill an old person or a child or a woman.”
- ❖ “Do not violate the treaties.”
- ❖ “Neither burn down the palm-trees nor drown them with water.”

- ❖ “Do not cut down a tree.”
- ❖ “Do not cut down a tree bearing fruits.”
- ❖ “Do not poison the water of the infidels.
- ❖ “Do not drown the plantations.”

Sir William Muir, a Western biographer of the Prophet Muhammad (PBUH), claims that “In pursuance of Mahomet’s commands, the citizens of Medina...received the prisoners and treated them with much consideration. ‘Blessings be on the men of Medina’, said one of the prisoners in later days, ‘they made us ride, while they themselves walked, they gave us wheaten bread to eat when there was little of it; contenting themselves with dates.’”

All of this was carried out 1,400 years ago, prior to the Geneva Convention. The Prophet took great effort to prevent conflict, rage, or other unpleasant emotions between himself and other people. "Here is a Prophet living in your midst exemplifying the truth of all the earlier scriptures. This book and this Prophet came to confirm the truth of all the revelations before them or the truth of all revealed religions."

In his work, John Davenport stated that:

“The Holy Prophet Muhammad was the greatest pioneer of religious freedom and tolerance. When I say it, I literally mean it, for it would take history more than 1000 years to produce anything, remotely equal to the covenant that he gave to the Christian monks of Mount Sinai and to the Christians in general, in generosity and tolerance. By the grace of Allah I have found the complete record of the Covenant in Christian sources.” In "The Genuine Islam," George Bernard Shaw wrote of our Prophet (PBUH):“I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving the problems in a way that would bring it the much needed peace and happiness.”

4. Conclusion:

Islam is currently undergoing a significant change. The ancient institutions that formerly upheld and spread Islamic principles. And disenfranchised Islamic extremism has been destroyed, and Islamic culture has fallen apart. The necessity to learn and abide by the model that the Prophet (PBUH) has established for us is more than previously. Indeed, we are at a turning point. The moment has arrived to put Islamic principles into effect. To move toward a decent society, those among us who are morally and spiritually asleep must reevaluate our beliefs and change our way of life in the Seerah's light. It is necessary to confront extremists who kill and injure innocent individuals without cause. Extremists, or

Muslims, and southern US fundamentalist Christians who justified their invasion of Muslim nations on the basis of theology and declared it a "Just War" following 9/11 should both be held accountable. Which way are we moving forward? To steer our life in the direction we desire, we need to stop and ask ourselves this question. We won't be capable of accomplishing this tomorrow if we fail to complete it today.

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