



**SOLVING THE SHORTAGE OF RESOURCES THROUGH THE BROTHERHOOD
MODEL: CONTEMPORARY MEANING IN THE CONTEXT OF THE SEERAT-UN-
NABI (ﷺ)**

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Abstract:

The Islamic system of brotherhood aims to redistribute wealth from the affluent members of society in a legitimate manner to fulfill the social and economic needs of the poor and disabled, without distinction between Muslims and non-Muslims. A significant aspect of the life of the Holy Prophet (peace and blessings of Allah be upon him) is his emphasis on brotherhood, both within families and among society at large. However, biographers have often been reluctant to highlight this aspect in detail. A study of the Holy Prophet's (peace and blessings of Allah be upon him) biography reveals his profound qualities of generosity, compassion, and concern for the rights and well-being of others. His system of brotherhood was universal, as he was sent as a mercy to all people. The teachings of the Prophet (peace and blessings of Allah be upon him) and the blessed hadiths underscore the importance of this system, making it a fundamental duty of an Islamic state. In contemporary times, Pakistan faces economic instability, with rising poverty and numerous crises, including natural disasters such as earthquakes and floods, which have caused widespread devastation. In such circumstances, there is an urgent need to establish a well-structured system of brotherhood to support the affected population. This study explores the guidance provided by the Seerat Tayyaba (peace be upon him) regarding social welfare and examines the responsibilities of both individuals and state officials in addressing these challenges effectively.

Key words: Solving; Shortage; Resources; Brotherhood Model; Contemporary; Seerat-un-Nabi

The purpose of the Islamic system of brotherhood is to take some of the wealth from the wealthy people of the Islamic state in a legitimate way and provide for all the social and economic needs of the poor and the disabled, without distinction between Muslims and non-Muslims. An important and special aspect of the life of the Holy Prophet (peace and blessings of Allah be upon him) is brotherhood between family members and members of society. This is something that biographers have generally been very reluctant to do. From this chapter of the Holy Prophet's biography, the two qualities of generosity, compassion and compassion, and awareness of the rightful and benevolent are clearly evident. In fact, a cursory glance at the life of the Prophet (peace and blessings of Allah be upon him) reveals that his system of brotherhood is universal, as he came as a mercy to the people of the world. The life of the Prophet (peace and blessings of Allah be upon him) and the blessed hadiths reveal the importance of the system of brotherhood, and it also shows that it is a fundamental duty of the Islamic state. Allah Almighty says: And from what We have provided for them, they spend (in the way of Allah). "

This is called social Takaful, about which Allah Almighty says:

(And help in righteousness and piety, and do not help in evil and aggression.

Similarly, Surah Al-Baqarah 2:177 also contains its details.



The Main Problem of the Research:

In recent times, the economic situation of the country of Pakistan is quite weak. Poverty is increasing day by day, along with this, several crises have also been faced, in which earthquakes and floods have caused considerable destruction. In these situations, there is a need to make adequate arrangements for the system of brotherhood for the affected people. In these situations, what guidance do we get from the Seerat Tayyaba (peace be upon him) and what are the responsibilities of the people and officials and how they can be discharged from office? An attempt will be made to solve this problem.

Meanings and concepts of Brotherhood:

A brotherly relationship that is based on any other relationship than kinship, brotherhood, friendship. For example, this brotherhood that Allah Almighty has established should be maintained.

The meaning of brotherhood is brotherhood, unity and fraternity. In Islam, all Muslims are brothers to each other, no matter where they live and what their color, race and homeland are. Whoever enters Islam by reciting the Kalima Tayyaba is our religious brother as a Muslim. Allah Almighty established a lasting and stable bond between Muslims through His beloved Prophet Muhammad (peace be upon him), which the Holy Quran has called the bond of Islamic brotherhood. There are many holy verses of the Holy Quran and countless blessed hadiths of the Messenger of Allah (peace be upon him) regarding the greatness, virtue, usefulness and importance of this bond.

Mention of Islamic brotherhood in the Holy Quran:

One of the purposes of the mission of the Messenger of Allah (peace be upon him) and the revelation of the Quran is to organize mankind and to color those who are hostile and enmity with each other in the color of love and brotherhood. By the command of Allah Almighty, the Messenger of Allah (peace be upon him) established the "bond of brotherhood" between the believers.

This is such a strong and lasting bond that no power in the world has been able to destroy it and will not be able to do so. The foundation of this great bond is Islam, the love of Allah and the Messenger of Allah (peace be upon him). The meaning of the statement of Allah in the Holy Quran is:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ¹

"Indeed! The believers are brothers, so make peace between your brothers and fear Allah, that you may receive mercy."

In this blessed verse, Allah Almighty has declared all Muslims as brothers to each other, and in the presence of Islamic brotherhood, the status of all other relationships based on color, race, language, nationality and regions is secondary, or even eliminated. First, we are Muslims, then any other identity etc. can be given importance. Those Muslims who give priority or priority to other temporary and unstable relationships over the relationship of brotherhood violate this clear and explicit command of the Quran.

The second command given in the above verse is: "Make peace between your two brothers." From this part of the verse, it is understood that a dispute may arise between two Muslims, individuals or two groups, but the third person or group who is close to them is responsible for immediately making peace between those who are fighting or disagreeing and



treating them in a way that is done to two brothers. As Muslims, it is our responsibility not to create an atmosphere of further conflict among Muslims, but rather to not only end the conflict that has already occurred, but also to eliminate the basis and cause of the conflict.¹

The third commandment in the blessed verse is: "And fear Allah that you may be shown mercy." This part of the verse warns that if there is a dispute between the believers, it is your responsibility not to widen the gap between them, but to try to reduce it, and in making peace, there should be no excess or injustice towards any of the parties, but rather all of them should be treated with equality and goodwill.

Islamic Brotherhood, the Grace of Allah:

The Guidance of the Almighty

وَ اغْتَصِبُوا إِلَى اللَّهِ حِمْلًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ فُلُوكُمْ قَاصِبَهُمْ بِنِعْمَةِ إِخْوَانًا.²

"And hold fast all together to the rope of Allah (the message of guidance) and do not be divided among yourselves, and remember the favor of Allah (the reward) when you were enemies and He brought love between your hearts, and by His favor you became brothers".

Islamic Brotherhood and the Hadiths of the Prophet:

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said, meaning: "A Muslim is the brother of a Muslim. He does not betray him in his affairs, nor does he knowingly give him false information, nor does he disgrace him. Everything is forbidden for a Muslim to another Muslim: his blood (i.e. life), his wealth, and his honor and dignity."

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه.³

"None of you is a believer until he loves for his (Muslim) brother what he loves for himself." The meaning of the blessed saying of the Messenger of Allah (ﷺ): "Indeed! A Muslim is the brother of a Muslim; he does not wrong him, nor does he leave him helpless. And whoever fulfills a need of his Muslim brother, Allah fulfills his need. And whoever eases a difficulty for his Muslim brother, Allah will ease his difficulties on the Day of Resurrection. And whoever conceals (a fault or error) for his Muslim brother, Allah will conceal his faults on the Day of Resurrection."

أَنَّ الْمُسْلِمَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.⁴

The meaning of the Prophet's saying: "A Muslim is one from whose tongue and hand other Muslims are safe."

The foundation and foundation of the bond of brotherhood:

It is a great and great achievement of the Holy Prophet (peace and blessings of Allah be upon him) that he brought the Muslim Ummah into a bond of "brotherhood". The beloved

1 Akram Zia Al-Omari, Civil Society in the Era of the Prophet, Islamic Research Institute, Islamabad, 87

2 Al-Imran: 103

3 Bukhari Abu Abdullah Muhammad bin Ismail, Sahih Al-Bukhari, Kitab Al-Iman, Dar Al Salam for Publishing and Distribution, Riyadh, 1999, Hadith 13

4. Abu Isa Muhammad ibn Isa, Jami` al-Tirmidhi, kitab ul iman, Dar Al Salam for Publishing and Distribution, Riyadh, 1999, Hadith 627



Messenger of Allah, the Last of the Prophets (peace and blessings of Allah be upon him), established a "contract of brotherhood" (brotherhood) between the Ansar and the Muhajireen of the Companions (may Allah be pleased with them) and made one Companion the Islamic brother of another Companion.¹

The sacrifice of the Companions (may Allah be pleased with them) in the bond of brotherhood:

The Ansar of the Companions (may Allah be pleased with them) not only welcomed their Muhajireen Companions (may Allah be pleased with them) who migrated from Mecca to Medina, but also made them equal partners in everything they had. The Ansar were involved in the profession of agriculture and the Muhajireen were engaged in trade. Thus, the Ansar included the Muhajirin in their agriculture and the Muhajirin started doing their trade together with the Ansar. In this way, the Ansar and the Muhajirin achieved economic stability and progress in agriculture and trade together.

Another example of the Companions in Islamic Brotherhood:

History has never seen this great demonstration of Islamic brotherhood and sisterhood before and will never see it again. It was the perfection of this spirit of brotherhood that in a war, a cup of water was passed around among many wounded Companions, when it was brought to the first wounded one, he was martyred due to severe thirst and wounds. When the cup of water was brought to the second wounded one, he too was martyred. All the wounded Companions drank the cup of martyrdom in this way. Death was in front of everyone, but each one did not drink the water for his other brother and drank the cup of martyrdom.

The command to maintain brotherhood:

Islamic brotherhood is such a precious, lasting and great relationship that it has been commanded to be maintained repeatedly. The Messenger of Allah (ﷺ) said:

إياكم والظن، فإن الظن أكذب الحديث، ولا تحسسوا، ولا تجسسوا، ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله إخوانا.²

“Beware of suspicion! Indeed suspicion is a great lie. Do not spy on one another, nor enmity one another, nor forsake one another, and be servants of Allah! Be brothers to one another.”

The meaning of the saying of the Messenger of Allah (ﷺ): “Those who love one another for the sake of Allah alone, on the Day of Resurrection they will be seated on pulpits of light with radiant faces, and they will have no sorrow.”

The system of brotherhood in the Prophetic era:

In the eyes of Islam, all believers are bound together in a bond of brotherhood. Allah (SWT) says: All believers are brothers to one another (Al-Hujurat 10:49).

Based on this relationship, Islam imposes the responsibility on all believers to establish deep brotherly relations with each other and to help each other in good deeds. The special subject of this chapter is the system of brotherhood that the Messenger of Allah (ﷺ) established among his companions. Through this system, special rights and duties came into

1 Akram Zia Al-Omari, Civil Society in the Era of the Prophet, 137

2 Abu Dawud, Sunan, Kitab al-Adab, Dar Al Salam for Publishing and Distribution, Riyadh, 1999, Hadith 4917



being among them which were of a superior status to the rights and duties of ordinary believers among themselves. Allamah Balazri writes that even before the migration, Hazrat Muhammad (peace be upon him) had established a system of brotherhood among the Muslims in Mecca on the basis that they would be each other's helpers and assistants in upholding the truth. Therefore, the names of the companions among whom brotherhood was established in Mecca are as follows:

1. Hazrat Hamza and Hazrat Zaid bin Haritha (may Allah be pleased with them)
2. Hazrat Abu Bakr and Hazrat Umar (may Allah be pleased with them)
3. Hazrat Uthman bin Affan and Hazrat Abdur Rahman bin Awf (may Allah be pleased with them)
4. Hazrat Zubair bin Awam and Hazrat Abdullah bin Masood (may Allah be pleased with them)
5. Hazrat Ubaid bin Harith and Hazrat Bilal Habashi (may Allah be pleased with them)
6. Hazrat Mus'ab bin Umair and Hazrat Sa'd bin Abi Waqqas (may Allah be pleased with them)
7. Hazrat Abu Ubaidah bin Al-Jarrah and Hazrat Salim, the son of Abu Hudhayfah (may Allah be pleased with them)
8. Hazrat Saeed bin Zaid bin Amr bin Nufail and Hazrat Talha bin Ubaidullah (may Allah be pleased with them)

And the Messenger of Allah (peace be upon him) himself had He established a brotherhood with Ali. ¹

Biladhuri is the oldest historian who has mentioned this brotherhood in Mecca. It is also mentioned by Ibn Abdul-Barr, but Ibn Abdul-Barr has mentioned it without referring to Biladhuri. Similarly, Ibn Sayyid al-Nas has presented the information provided by these two authors without specifying from which of the two persons he received this information. Al-Hakim has narrated it from Hazrat Ibn Umar (RA) in Al-Mustadrak with the chain of narration of Jami Ibn Umayr? "The Messenger of Allah (ﷺ) established a bond of brotherhood between Abu Bakr and Umar, Talha and Zubair, Abdur Rahman bin Awf and Uthman bin Affan (may Allah be pleased with them). ²

Imam Hakim and Ibn Abdul Bar have narrated this tradition from Abu Al-Sha'tha' on the authority of Ibn Abbas. The Messenger of Allah (ﷺ) established a bond of brotherhood between Sayyiduna Zubair (may Allah be pleased with him) and Ibn Mas'ud (may Allah be pleased with him). On the contrary, both Ibn Qayyim and Ibn Kathir are of the opinion that no bond of brotherhood was established in Mecca. Ibn Qayyim says:

It is said that the Messenger of Allah (ﷺ) established a bond of brotherhood among the emigrants of Mecca and declared Hazrat Ali (may Allah be pleased with him) as his brother-in-law. There is no doubt that a bond of brotherhood was established in Medina, because there was a great need to establish a strong bond between the emigrants of Mecca and the Ansar of Medina, but the emigrants of Mecca There is no reason to establish brotherhood between them, because on the one hand, there was a general bond of Islamic

1 Biladhuri, Ansab al-Ashraf, Waqf Library, Beirut, 1/280

2 Ibn Abdul Bar, Al-Durr, p. 100; Ibn Sayyid Al-Nas, Uyun Al-Athr, m. 1/189



brotherhood between them and on the other hand, there were kinship ties between these men, then they were all residents of the same city, but there was a real need to establish brotherhood between the Muhajirin and the Ansar.¹

The famous historian Ibn Kathir writes that many other authors have also denied the brotherhood of Mecca for the same reasons that are mentioned in Ibn Qayyim. His and those Qayyim's statements also seem to have more weight because there is no mention of the brotherhood of Mecca in the oldest and most authentic books of biography. Biladhuri is the only author who has collected this information, but he has recorded a narration using only the word *qalawa* (they said) without any chain of transmission. For this reason, this narration is weak, and critics consider Biladhuri to be weak in himself. Even if brotherhood had been established in Mecca, it seems that the two people between whom the brotherhood was established were limited to mutual consultation, cooperation and assistance, and inheritance rights were not included in it.

Summary of Discussion:

Brotherhood and sisterhood are that great relationship between Muslims, due to which Muslims, wherever they live, consider themselves part of one society. Brotherhood eliminates mutual differences and conflicts. Through brotherhood and sisterhood, Muslims strive to help and serve each other, which stabilizes social life and establishes a good and noble atmosphere in society and creates an environment of goodness. Brotherhood and sisterhood create unity and solidarity among Muslims, which increases the strength of Muslims immensely and seeing this strength of Muslims, terror and terror strike the hearts of the infidels.

When a Muslim helps another Muslim financially on the basis of brotherhood and sisterhood, financial stability is created in the Islamic society and peace, tranquility and a sense of empathy are created in the society. In an atmosphere of brotherhood and sisterhood, all members of the society love each other. They feel the pain and suffering of others. They help each other in times of trouble and trial. They support each other in sorrow and joy.

Recommendations:

1. To solve the shortage of resources, it is necessary to establish a brotherhood relationship on the model of the State of Medina.
2. The distribution of resources at the Union Council level should be made effective and the statements of the public should be collected.
3. Training camps should be organized using the mosque as a community center so that a brotherhood relationship and a spirit of sacrifice are created.
4. People with the means should be borrowed for sponsorship. The state can make it effective through the banking system and NADRA when necessary.
5. The brotherhood model can be made effective at the village, town, street, neighborhood level, i.e. at the grassroots level.

¹ Ibn Qayyim, *Zad al-Ma'ad fi Huda Khair al-Ibad*, Sulaiman Al-Rajhi Foundation, Riyadh, 1429, /79