Islamic Brotherhood's Influences on Early Medina Society

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Abstract:

Brotherhood is an important part in building the Islamic society. The main question of this research is how strong and harmonious the link of Islamic brotherhood can make a social structure among people from diverse origins. This research looks at how Islamic brotherhood affected the growth of the Medina community in the early days of Islam. The Medina community was made up of people from many different ethnic and tribal origins, yet Prophet Muhammad PBUH was able to bring them all together in only a short period of time. The objective of this article is to look at how the Islamic Brotherhood helped bring early Muslims in Medina together and to look at the manner in which this brotherhood affected the Medina community's growth in terms of its social, economic, and political aspects. This research uses qualitative methods to look at texts from Sirah Nabawiyya books, academic publications, and scholarly essays. The study's findings showed that the brotherhood that the Prophet PBUH started had a big impact on the Medina community's social, economic, and spiritual life. This link not only closed the gap between the two major factions (the Muhajirin and the Ansar), but it also helped Muslims stay politically united, socially stable, and economically strong at the period. In conclusion, Islamic brotherhood is an essential part of developing an Islamic community and has been a useful model for community development across time. This research gives us a better idea of the social, economic, and political ways to make the Islamic society stronger.

Keywords: Islamic brotherhood, Muhajirin, Ansar, social structure, political unity, economic stability.

INTRODUCTION

The migration (Hijrah) of Prophet Muhammad S.A.W to Medina marked the beginning of the formation of an Islamic society based on the principles of brotherhood and social justice. Before the arrival of Islam, the people of Medina were made up of various Arab tribes, including the Aus and Khazraj. According to Sheikh Muhammad Sa'id Ramadan al-Buti in his book *Sirah Nabawiyah,* these two major tribes were involved in continuous conflict and warfare for nearly 120 years. The last of these battles, known as the Battle of Bu'ath, resulted in the death of many key leaders from both sides. As a result, there was no strong leader left to unite the community. This led to social and political instability among the people of Medina. Therefore, they needed an external leader who could bring peace among them, and Prophet Muhammad S.A.W was seen as that hope.

The migration of Prophet Muhammad S.A.W to Medina is seen as a proactive step, as it successfully established the institution of Islamic brotherhood (Ukhuwah Islamiyyah) and introduced al-Mu'akhah, the concept of pairing the Muhajirin (migrants) with the Ansar (helpers) as brothers. This initiative not only united two groups from different backgrounds, but also strengthened the social foundations, enhanced political stability, and improved economic cooperation within the Medina community. According to al-Ghazali, this brotherhood was intended to eliminate the spirit of 'assabiyyah (tribalism or racism) and inherited divisions based on lineage. He stated:

"The brotherhood aimed to eradicate 'assabiyyah (racism), ignorance, and hereditary differences. This brotherhood brought a positive change to society when they were willing to sacrifice their properties." (al-Ghazali, 1997, as cited in Embong et al., 2021, p. 384)

In addition, Prophet Muhammad S also drafted the Constitution of Medina, the first written constitution in the world, which governed the relationships between the various ethnic and religious groups in the city. This charter emphasized the principles of justice, shared responsibility, and tolerance between Muslims and non-Muslims, successfully fostering social cohesion in a multi-ethnic society. According to Jusoh et al. (2021), the Constitution of Medina succeeded in establishing good relationships and mutual support among the diverse communities in Medina, leading to the creation of a socially unified society.

These initiatives demonstrate that the foundation of Islamic society in Medina was built upon the values of brotherhood, justice, and tolerance. Therefore, this study aims to examine in depth how the institution of Ukhuwah Islamiyyah and the Constitution of Medina had a significant impact on the development of the early Islamic society in Medina,

particularly in the social, economic, and political aspects. It is hoped that the findings of this study will provide a more comprehensive understanding of the Prophet Muhammad's S.A.W strategies in uniting a pluralistic society, and in turn, serve as an inspiration for building a harmonious and sustainable Islamic society today.

OBJECTIVES

1. To examine the role of Islamic Brotherhood in fostering unity among the early Muslims in Medina.

2. To analyze the social, economic, and political impacts of this brotherhood on the development of the Medina community.

METHODOLOGY

This study is qualitative in nature using a descriptive approach to collect and analyze information about the formation of Medina society in the early days of Islam, especially the aspects of brotherhood between the Muhajirin and the Ansar. Data was collected through primary sources such as the Quran and *Sunnah Nabawiyyah*, and secondary sources, namely the analysis of articles and scholarly books such as *Sirah Nabawiyyah,* Fiqh Sirah and other scholars relevant to the topic of the study.

LIMITATIONS OF THE STUDY

This study only focuses on the data of the Sirah Nabawiyyah, articles, and educational journals during the time of the Prophet Muhammad s.a.w when he was in Medina. In the second part of the content of the charter of Medina, politics, economics and society in Medina al-Munawarrah. This study also limits the brotherhood of the Muhajirin and Ansar in the formation of Islam at that time. This is because at that time, the Muhajirin migrated to Medina and how the Ansar welcomed their arrival until a strong Islamic brotherhood emerged.

LITERATURE REVIEW

The Constitution of Medina

The Constitution of Medina, also known as the Sahifah of Medina, is recognized as the first written constitution in the world. It reflects the principles of governance and social harmony in the early Islamic community and contains core values such as social justice,

religious tolerance, and unity among diverse ethnic groups. This constitution was established in 622 Masihi following the Prophet Muhammad's (PBUH) migration to Medina al-Munawwarah, and it was used as a foundational reference for just governance and administration of a state. (Kamal Azmi et all. 2017).

According to educational books such as Fiqh al-Sirah (al-Buti, 1999) and Al-Raheeq al-Makhtum (Al-Mubarakfuri, 2011), the first three actions taken by the Prophet Muhammad upon his arrival in Medina were the construction of a mosque, the establishment of brotherhood among the Muslims, and the drafting of a constitution. These early steps were part of the process to strengthen the socio-political position of the Muslims in Medina, including that of the Prophet PBUH as the Head of State. Therefore, a constitution is not only essential for a civilized nation but is also necessary for any form of governance, even those led by monarchs. To ensure stability within a multi-cultural and multi-religious society, a social contract is required an agreement endorsed by all societal groups. It is not just an oral agreement but is recorded formally in a document.

According to Hamidullah (1974) in his renowned study, the Constitution of Medina comprises between 47 to 63 articles, outlining the relationships among various groups, including the Muhajirin, Ansar, and the Jewish tribes, as well as their rights and responsibilities in maintaining peace and justice. He emphasized that this constitution demonstrated the political wisdom of Prophet Muhammad in uniting a pluralistic society.

Muhammad Asad (1980) argued that the Constitution of Medina laid the foundation for an Islamic governance system that was not only based on Shariah law but also considered the social and cultural realities of a multi-ethnic community. Asad highlighted that the religious freedom granted to the Jews of Medina reflected a progressive form of pluralism in early Islamic governance. This element successfully unified previously hostile factions and fostered a spirit of cooperation in the defense of Medina.

In conclusion, the literature review shows that the Constitution of Medina is not merely a historical document but serves as a model of governance that prioritizes unity, justice, and interethnic harmony. This study seeks to deepen the understanding of its content and the social and political implications of the constitution so that it may serve as a valuable reference for building harmonious pluralistic societies in the future.

Social Integration through Brotherhood in Medina and the Role of Al-Masjid an-Nabawi

One of the key foundations for the success of social integration in Medina after the Hijrah was the role of Masjid al-Nabawi as a community center that united Muslims from diverse backgrounds. The very first action taken by Prophet Muhammad S.A.W upon his

arrival [63] in Medina was to build Masjid al-Nabawi, which became the cornerstone for establishing a strong and well-organized Islamic society.

According to Sheikh Muhammad al-Butyi in his book *Sirah Nabawiyah*, the mosque serves as the primary place for fostering commitment to a way of life based on Islamic creed and law. He emphasized that without the mosque, Islamic values would be difficult to cultivate in the hearts of the people, because the mosque is a place of education and spiritual unity that brings the community together both physically and spiritually.

It is also through the mosque that the bonds of brotherhood (ukhuwwah) and love (mahabbah) among Muslims are nurtured, as frequent gatherings at the mosque help to eliminate gaps caused by differences in rank, wealth, and social status. Thus, the shared presence in this place of worship strengthens the sense of togetherness and unity among individuals from varying social classes and tribes.

Furthermore, the mosque played a crucial role in instilling the spirit of justice and equality among Muslims in various aspects of life. According to Türkoğlu (2018), this is because the function of the mosque extends beyond being a place of worship; it also serves as a center for social and political activities. These diverse roles have significantly contributed to the formation of social bonds among the believers who gather at least five times a day for prayers.

The construction of the mosque introduced a new dimension in fostering social cohesion among Muslims. It was not merely a place of worship but also a center for social reform that reorganized the life of the Medina community following the Hijrah (Türkoğlu,2018). According to Sheikh Safiyyur Rahman al-Mubarakfuri in his book *Ar-Raheeq Al-Makhtum*, the mosque became a place for meeting, learning, consultation, and managing social as well as administrative affairs of the Muslim community. It was here that the roots of Islamic brotherhood (ukhuwah Islamiyyah) began to grow and develop, breaking down the barriers of tribal and social status between the Muhajirin and the Ansar.

In an effort to unite the Muslim community, the Prophet Muhammad S.A.W also took a strategic step to build a cohesive and harmonious society in Medina by establishing brotherhood between the Muhajirin and the Ansar (al-Mu'akhah). Sheikh Safiyyur Rahman al-Mubarakfuri notes in *Ar-Raheeq Al-Makhtum* that this event took place at the house of Anas bin Malik, where ninety individuals were paired, half from the Muhajirin and half from the Ansar. The main purpose of this brotherhood, as stated by al-Mubarakfuri, was to eliminate the spirit of tribalism and jahiliyyah fanaticism based on lineage, skin color, and origin. Islam introduced a new value, namely *taqwa* (piety), as the primary criterion for evaluating a person, rather than wealth or background. Through this bond of brotherhood, Muslims were taught to prioritize the interests of their brothers, to be willing to sacrifice for others, and to nurture sincere love solely for the sake of Allah SWT .This clearly

demonstrates that the unification between the Muhajirin and Ansar, alongside the role of Masjid al-Nabawi as a center of social integration, were among the key factors in the success of the Prophet Muhammad S.A.W in forming a strong Islamic society based on faith and true brotherhood in Medina during that period.

The Economy Crisis of Muhajirin

After Nabi Muhammad S.A.W established Masjid Al-Nabawi at Medina, He is also empasized brotherhood between Muhajirin and Ansar. The strength of Islamic brotherhood is an important aspect of human life and Islam places great emphasis on it. When the Muhajirin migrated from the city of Mecca to Medina, they came in a very poor state where they left all their property and family in Mecca. In a study by (Alani Usama, 2021) they examined the economic crisis faced by the Muhajirin before they migrated to Medina. The arrival of the Muhajirin was not easy, they were homeless, unemployed and penniless. Their number was not small, on the contrary, it was increasing day by day especially when the Muhajirin wanted to leave for Medina whose economic structure began to show signs of imbalance which was exacerbated by the economic boycott that the anti-Islamic group imposed and as a result imports decreased and living conditions worsened.

Through the crisis and life faced by the Muhajirin community at that time, Prophet Muhammad also focused on the socio-economy between the Muhajirin and the Ansar where the Prophet bridged the brotherhood gap between them. In the book Al-Raheeq al-Makhtum, it is mentioned that they were made into a brotherhood of ninety people, half of them from the Muhajirin and the other half from the Ansar. Prophet Muhammad made them brothers so that they would help each other, inherit each other's property if someone died alongside his relatives. Among the socio-economic crises faced by the Muhajirin at that time were:

1. The Muhajirin lost any job that they could earn a living;

2. The seizure of their property by the Quraish;

3. The tendency of the balance of economic power to the Jews;

4. The priority of agricultural work in Medina which is contrary to the nature of migrant work;

5. The control of the Jewish market, and the lack of a commercial market for migrants;

6. A serious threat to the future of the country's economy;

7. The future of the Prophet's message and Islam is under critical examination;

8. The effects of anxiety and chaos on the lives of migrants;

9. Material deprivation, human and psychological losses (leaving family and wealth) to migrants, due to immigration.

Because had an economic gap between the Muhajirin and the Ansar. Prophet Muhammad S.A.W, devised an important strategy in the formation of a strong Islamic society. By fraternizing the Muhajirin and the Ansar, the Prophet Muhammad S.A.W to ensured that there was no difference between the immigrants and the natives, no gap between the rich and the poor, and no group felt more entitled than the other. All Muslims became a united unity, bound by faith in Allah and love for the Prophet Muhammad S.A.W.

Muslim unity built by the Prophet Muhammad S.A.W in Medina not only transcends ethnic and tribal boundaries but also crosses the economic gap between the Muhajirin and the Ansar. This bond of brotherhood builds a collective economic support system, where the Ansar are willing to share property, business opportunities, and housing to help their fellow believers. This is a real example of how faith is the basis for unity and economic recovery in societies with different backgrounds."

This brotherhood continued even after Islam developed and the Muhajirin finally succeeded in building their own lives in Medina. This bond never loosened, in fact it remained strong until the end of the Prophet's (peace be upon him) life.

Brotherhood as a political foundation in the society of Medina

The formation of the Islamic state in Medina was not only based on a solid social, economic and religious structure, but also on strong political integration through the brotherhood (mu'akhah) that had been built by the Prophet Muhammad PBUH, especially between the Muhajirin and the Ansar. The Prophet PBUH made a political charter as an effort and strategy to organize life in Medina which was occupied by various groups. According to Sheikh Shafiyyur Rahman al-Mubarakfuri in his book Ar-Raheeq Al-Makhtum, through this brotherhood the Prophet PBUH formed a strong socio-political structure and eliminated the long-standing hostility between the Aus and the Khazraj, who were previously not united.

According to al-Buti (1999) in his book Sirah Nabawiyyah, the Islamic brotherhood became the basis for the unity of the newly formed Islamic society, because the state would not be able to stand strong without the existence of unity and support from its people. The Prophet PBUH united them to the point of allowing inheritance of property between the Muhajirin and the Ansar even without blood relations, a step that shows that the bond of faith and political loyalty outweighed family ties at that time. This shows that the brotherhood was not just symbolic but was used as the basis for forming a strong and inclusive socio-political system.

According to Rozali et al. (2020), the Prophet S.A.W initiated the formation of brotherhood by matching the Muhajirin with the Ansar. This move not only reduced the social gap between the two groups but also strengthened solidarity and cooperation among Muslims. This brotherhood encouraged the sharing of property, housing, and economic

resources, which in turn contributed to the social and political stability of Medina. This shows that ukhuwwah is not just a relationship of faith, but also a political mechanism for forming cross-identity cooperation. This, in turn, shows that the charter of Medina and the unity between the Muhajirin and the Ansar to play a large role in political issues involving non-Muslim groups as well.

As stated in Surah Al-Hujurat (49:10): " The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy. ", this concept forms the basis for a united and harmonious social structure. This bond of brotherhood united the Muhajirin and Ansar, two major groups in early Islamic society who came from different geographical and social backgrounds. This brotherhood that was created was not merely symbolic but rather had a real impact on the formation of the administrative structure and political stability of the first Islamic state. Thus, making a community unity a catalyst for strengthening political institutions for Islamic society.

To conclude, the impact of Islamic brotherhood on the political system of the Medina community clearly proves that Islamic principles such as justice, equality, and the spirit of cooperation are important foundations in forming a peaceful and stable society and nation. In conclusion, this approach is still relevant to be applied in today's politics, especially in efforts to foster unity and cooperation between various races and religions.

RESEARCH FINDINGS

The Role of the Constitution of Medina in Shaping the Early Muslim Community

From the literature reviewed, it becomes clear that the Constitution of Medina or *Sahifah Medina* was far more than just a historical document. It played a major role in shaping the early Muslim community into a unified and peaceful society. More importantly, it laid down the foundation for a fair and inclusive system of governance that could hold together a population made up of different ethnic and religious groups. According to Kamal Azmi et al. (2017), this constitution is recognized as the first written political agreement in the world, and it reflects Islamic values such as social justice, religious tolerance, and communal harmony. It offered a solid administrative framework that was not only based on faith but also addressed the real needs of a diverse society.

The Prophet Muhammad's (PBUH) actions upon arriving in Medina also show how deeply he understood the importance of building both spiritual and social strength. As explained by scholars like al-Buti (1999) and al-Mubarakfuri (2011), the Prophet PBUH began by building a mosque, forming bonds of brotherhood between the Muhajirin and the Ansar, and creating a formal constitution that could be accepted by everyone in the city. These steps weren't just symbolic but actually one of strategic moves to secure stability in a

new and ⁶⁷ fragile community. They also reflect the need for a written social contract in any advanced society which outlines rights and responsibilities and is agreed upon by all, regardless of their background. This idea aligns beautifully with the message in the Qur'an, Surah al-Hujurat, verse 13:

> "O mankind! We created you from a male and a female and made you into nations and tribes so that you may know one another. Truly, the most honoured of you in the sight of Allah is the one who is most righteous."

This verse reminds us that all humans are equal in essence, and that true distinction lies in character, not race or religion and strongly echoed in the Constitution of Medina.

Looking deeper into its content, Hamidullah (1974) points out that the constitution contains between 47 and 63 clauses that detail how each group of the Muhajirin, the Ansar, and the Jewish tribes were contributed to maintaining peace and justice in Medina. These rules helped reduce the tension between tribes who had previously been in conflict and guided them towards cooperation and mutual protection. It showed how Prophet Muhammad PBUH used wisdom and foresight to turn Medina into a peaceful city where rights were protected, and justice was upheld.

Another important perspective comes from Muhammad Asad (1980), who viewed the Constitution of Medina as a model of Islamic governance that didn't just enforce religious laws blindly but responded to the social and cultural reality of a mixed community. One of the clearest examples of this was the religious freedom given to the Jewish communities and a progressive move for that time. Rather than forcing uniformity, the constitution allowed for diversity, which encouraged trust and teamwork, especially when defending the city against external threats. This respect for religious freedom is also clearly supported by the Qur'an, in Surah al-Baqarah, verse 256:"There is no compulsion in religion. Truth stands out clear from error…"

This verse supports the idea that Islam promotes freedom of belief and peaceful coexistence which shows these values are reflected in the way Medina was governed under this constitution.

In summary, the findings from this review show that the Constitution of Medina is more than just a legal document from the past. It is a timeless example of how unity, fairness, and cooperation can be achieved through clear agreements and shared values. Even today, its principles remain relevant as a model for managing diversity and building harmonious societies.

The Role of al-Masjid al-Nabawi and the al-Mu'akhah System in the Formation of the Early Islamic Society in Medina

One of the key factors behind the successful formation of a united and harmonious Islamic society in Medina following the Hijrah was the implementation of two main mechanisms by the Prophet Muhammad PBUH : the establishment of the institution of al-Masjid al-Nabawi and the implementation of the al-Mu'akhah system, which paired the Muhajirun (emigrants) with the Ansar (helpers). This is evident through the Prophet's strategic decision to build al-Masjid al-Nabawi immediately upon his arrival in Medina. The mosque constructed by the Prophet served purposes far beyond that of a place of worship. It functioned as a center for education, administration, conflict resolution, and social interaction within the newly formed Muslim community.

According to Kamil and Darojat (2019), the mosque not only facilitated internal social integration among Muslims but also played a crucial role in strengthening social and spiritual bonds among people from diverse backgrounds. They describe the mosque, as an institution of jāmiʿwhich as instrumental in nurturing collective consciousness and strong social solidarity. Furthermore, the mosque served as the central unifying space for Muslims through its wide-ranging spiritual and social activities.This is consistent with the explanation of Shaykh Safiyyur Rahman al-Mubarakfuri in his book Ar-Raheeq al-Makhtum, where he states that the mosque became a place of gathering for Muslims, a center of learning, a space for musyawarah (consultation)between the Prophet and his companions, and a hub for managing the social and administrative affairs of the Muslim community. It was within this space that the roots of ukhuwwah Islamiyyah (Islamic brotherhood) began to grow and flourish, gradually erasing tribal divisions and social hierarchies between the Muhajirun and the Ansar.

At the same time, the implementation of the al-Mu'akhah system by the Prophet Muhammad (PBUH) also played a significant role in strengthening social unity. According to Ganai and Nabi (2024), the concept of brotherhood between the Muhajirun and the Ansar, established by the Prophet Muhammad (PBUH) after the Hijrah to Medina, introduced a new dimension in the social relations of Arab society which is a spiritual brotherhood founded on faith in Allah, compassion among human beings, and the principles of justice and equality.

This is clearly illustrated in the explanation of Shaykh Safiyyur Rahman al-Mubarakfuri in his book Ar-Raheeq al-Makhtum, where he states that the primary aim of al-Mu'akhah was to eliminate racism and the tribal fanaticism of the Jahiliyyah period, which was based on lineage, skin colour, and ancestral origin. Islam brought a new, progressive value of taqwa (piety) as the main criterion for evaluating a person, rather than wealth, social status, or tribal background.

In the context of Medina society, this system effectively eradicated tribal asabiyyah (clannishness or tribalism) that had threatened unity, and instead built a cohesive Islamic community grounded in justice and the universal values of humanity. This clearly demonstrates that the unity between the Muhajirin and the Ansar, as well as the role of the

Prophet's Mosque (Masjid al-Nabawi) as a center of social integration, were among the key factors in the success of the Prophet Muhammad (PBUH) in establishing a strong Islamic society in Medina at that time ,one founded upon faith and true brotherhood.

The Role of Islamic Brotherhood in Bridging Socio-Economic Gaps

One of the most important things that His Majesty did was to form a bond of brotherhood between the Muhajirin, who left everything including their property in Mecca for Islam, and the Ansar, the original inhabitants of Medina who welcomed them with open hearts. This event was not just an ordinary friendship, but an extraordinary bond of Islamic brotherhood, which became the basis for the integrity of the first Islamic state.

According to (Alani,2021), The Muhajirin migrated to Medina in a very sad state. They had left their property, family, and lives in Mecca to save the faith. Some of them had nothing but clothes on their bodies. Through the findings of the study from the book Al-Raheeq al-Makhtum, the Ansar were divided into two groups, namely Aus and Khazraj, at this time, Aus and Khazraj had enmity since ancient times. Although they had enmity, they lived with a place to live, a house, and also property. They did not need much except the guarantee of peace. The situation of the Muhajirin was very different from the Ansar who had long settled in Medina, had houses, land, and economic stability. Seeing this situation, the Prophet Muhammad PBUH did not allow a social gap to exist between these two groups. He, with extraordinary wisdom, made them brothers in a bond stronger than blood ties.

Each of the Muhajirin was made brothers with one of the Ansar. In a book called Al-Raheeq al-Makhtum, this incident took place in the house of Anas bin Malik, where the Prophet Muhammad PBUH announced that every Ansar would be the foster brother of a Muhajirin. In a hadith Bukhari, it is narrated that Sa'd said to Abdurrahman "Indeed, I am the person with the most wealth among the Ansar. Take half of my wealth and divide it into two. I also have two wives. So, see which one you choose, so that I can divorce her. If the time is up, then marry her." Abdurrahman said "May Allah bless you in your family and your haraat. It is better to just show where your market is. Through this story, it can be an example of sincerity, which is the story of Abdurrahman bin Auf and Saad bin Rabi'. Saad bin Rabi' was a wealthy man from the Ansar, and when he was made a brotherhood with Abdurrahman bin Auf, he sincerely offered half of his wealth and suggested that Abdurrahman marry one of his two wives. However, Abdurrahman bin Auf, respectfully and humbly, rejected the offer and only asked to be shown the way to the market so that he could trade on his own. This story shows how both parties understood the true value of brotherhood and one party was willing to share everything, while the other party chose to be independent without burdening his brother.

This brotherhood was not only symbolic but was practiced in everyday life and significance of Islam. The Ansar was willing to share their homes, property, businesses, and everything they had with the Muhajirin. This was not something forced but was born from

the souls of those who truly understood the value of brotherhood in Islam. The Ansar not only helped financially, but also became a family to the Muhajirin, providing moral support in difficult times. They shared life stories, gave encouragement, and ensured that none of the Muhajirin felt isolated in Medina.

This brotherhood is not just in the form of words but is actually practiced in daily life and significant of Islam. This is recorded in the Qur'an which means: "And those (Ansar) who inhabited the city (Medina) and believed before them, loved those who migrated to their city, and there was no feeling in their hearts of need for what was given to the migrants; and they preferred the migrants to themselves, even if they were in a state of poverty and great need. And (remember), whoever guards and protects himself from being influenced by his stingy nature, then it is they who are the successful." (al-Hashr: 9)

The Role of Islamic Brotherhood in Establishing Political Unity in Medina

This study found that Islamic brotherhood (ukhuwah islamiyyah) played a vital role in uniting the Muhajirin and the Ansar, to forming strong social bonds that were based on shared faith rather than tribal affiliation. Where in the book al-Raheeq al-makhtum emphasizes the political purpose is to create an Islamic state structure, by erasing the differences between tribes and status. This is how the Prophet Muhammad S.A.W united everyone under the name of "Muslims" instead of based on tribes.

Through the process of mu'akhah (brotherhood), the Prophet paired each Muhajirin with an Ansar, creating deep bonds rooted in faith, loyalty, and shared responsibility. This initiative helped replace tribal loyalty with a unified Islamic identity, allowing for the creation of a solid political structure that supported collective decision-making and cooperation under the leadership of the Prophet Muhammad S.A.W.

Politically, this unity enabled the Prophet to implement Islamic principles and establish a cohesive and stable community. The support and trust of the people allowed for effective governance, reduced internal conflict, and ensured the successful application of laws based on justice and mutual respect. According to al-Buti (1999) in his book Sirah Nabawiyyah, The Prophet Muhammad S.A.W made the brotherhood between the Muhajirin and the Ansar the main basis for social justice and political stability in society. These principles of justice later developed and became binding laws of the Sharia.

As part of his leadership, Prophet Muhammad S.A.W also introduced the Constitution of Medina, a pioneering document that regulated relationships among various groups in the city, including Muslims and non-Muslims. This constitution emphasized justice, religious freedom, and shared responsibility, laying the groundwork for political unity and a peaceful coexistence.

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The Prophet also practiced shura (consultation), involving various community members in political decision-making regardless of tribal or religious background. This inclusive approach to governance further reinforced political cohesion and demonstrated the Islamic model of a just and united state.

In conclusion, the Islamic brotherhood between the Muhajirin and the Ansar was instrumental in building political unity in Medina. By replacing tribal divisions with a bond of faith, the Prophet succeeded in establishing a stable Islamic society—one guided by principles of justice, unity, and ethical leadership.

CONCLUSION

The unity and bonds of brotherhood in Islam were the main pillars of strength for the Muslim society in Medina during the time of Prophet Muhammad (PBUH). The concept of ukhuwwah Islamiyyah established by the Prophet not only united the Muhajirin and the Ansar but also triggered a profound and comprehensive social transformation which is turning a once divided society into one of unity, and a weak community into a stronger one through mutual support and solidarity.

This study has highlighted just how deeply these bonds of brotherhood influenced especially in building political stability, strengthening economic structures, and reinforcing the social networks of the early Muslim society. The success of Medina as a harmonious and open-minded thinking Islamic community proves that values such as cooperation, compassion, and sacrifice can serve as strong foundational elements in the development of a civilization.

It is hoped that the findings of this research will provide insight and open more opportunities for scholars to further explore the role of brotherhood values in contemporary contexts, particularly in the formation of multiethnic and multireligious societies. Future studies could also focus on applying this concept in the fields of education, leadership, and the social development of the Muslim ummah today and in the years to come.

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