"The Dynamics of Tribal Politics in the Seerah and Implications for Modern Governance"

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Abstract:

The Seerah of Prophet Muhammad (PBUH) offers a rich source of insight into the complexities of tribal politics in 7th-century Arabia and provides valuable lessons for modern governance. The Arabian Peninsula was deeply rooted in tribal structures that governed every aspect of life, from social interactions to politics and warfare. Prophet Muhammad's leadership and his ability to navigate the intricate web of tribal loyalties were instrumental in uniting the fragmented tribes of Arabia under the banner of Islam. Through the Constitution of Medina, the Prophet created an inclusive political framework that balanced tribal affiliations with a broader sense of community (Ummah), promoting justice, cooperation, and pluralism. This article explores how the Prophet's governance in Medina provides a model for contemporary political systems, particularly in regions where tribalism or ethnic divisions still play a significant role. The Prophet's emphasis on inclusivity, negotiation, and moral authority offers guidance for modern leaders in fostering unity while respecting local identities. Examples from modern tribal societies, such as Oman and the United Arab Emirates, illustrate how these lessons from the Seerah continue to inform governance practices today, promoting stability and cohesion in complex socio-political landscapes. The implications of tribal politics in the Seerah are particularly relevant for modern states grappling with sectarian or ethnic divisions. By following the principles of inclusivity, diplomacy, and ethical leadership exemplified by the Prophet, contemporary leaders can build governance structures that embrace diversity while fostering a sense of shared purpose and justice. Thus, the Seerah remains a timeless source of wisdom for addressing the challenges of governance in both tribal and modern contexts.

Keywords: Seerah, Tribal politics, Governance, Constitution of Medina, Prophet Muhammad (PBUH), Inclusivity, Diplomacy, Tribal societies

Introduction

The life of Prophet Muhammad (P.B.U.H)—his biography which is known as the Seerah—gives an elaborate understanding of the socio-political framework of Arabia during the seventh century specifically the importance of tribal politics. In In pre-Islamic Arabia, the tribes were everything – the political, social and economic arenas were predominated by tribes. Great commitment to the tribe was the core of being, social structures dictated allegiances, conflicts and other social interactions. All the great advances made by the Prophet, including his becoming able to skilfully operate within the tribal system, acquiring their loyalty and overcoming the respective divisions of the tribes of the Arabian Peninsula, uniting all of them into a single Muslim community, were tremendous (Peters 1994; Hawting 1999).

Tribalism was the norm in Arabian society prior to the time of Islam, with any devotion to the wider community being subordinated to one's loyalty to one's community. Raids between tribes seeking to avenge former conflicts and been inter-tribal cycles of revenge were commonplace. During the early days of his prophethood, Muhammad (PBUH) started facing persecution from the Quraysh tribe which feared that the spread of Islam would undermine their political and economic supremacy. Islam's principles of egalitarianism and the belief in one God were in stark contradiction to the existing order of the tribes (Watt 1988). Together with adjustments and integration, the Prophet started winning over more tribes or even whole groups of those considered outcasts and shaped people's views in terms of faith instead of kinship (Lecker 2000).

An important event in the life of the Prophet was the formation of the very first Islamic state in Medina in 622 CE. The Prophet himself sat between the two warring tribes, the Aws and Khazraj and brokered peace. That paved the way for the formulation of the Medina Charter, a basic political document which provided the basis for a society that respected tribal ties but placed them under the wider integration of the Muslim community (Ummah) (Najeebabadi 2001). The constitution also recognized the autonomy of the Jewish tribes of Medina, which is a further illustration of the Prophet's position on various matters of faith and practice (Hamidullah 1975).

The Prophet's role in the consolidation of the Medinan tribes into a single nation both politically and religiously provides great insights for contemporary governance. His strategy, built around inclusiveness, peace, and moral authority, is particularly applicable in areas where the threat of tribalism, or sectarianism for that matter, undermines the stability of the state. A leader who knows how to build coalitions and appreciates the need for local practices while creating a new political order based on justice and cooperation is indeed well placed to guide divided societies (Shaban 1971). The Seerah thus offers guidance as to how complicated tribal relations may be navigated in order to attain unity and peace.

The Importance of Study

The Importance of studying The Dynamics of Tribal Politics in the Seerah and Implications for Modern Governance is in appreciating how Prophet Muhammad (PBUH) dealt with and transformed the intricate tribal systems in Arabia before Islam into a political and religious system. The social and political landscape of the Arabian Peninsula in the seventh century was caste based, so to say. Everything revolved around the tribe, one's tribe. Through this study which seeks for instance to explain how the Prophet brought United Tribes under One Nation, made them sign treaties and changed their loyalty oaths to the constitution of Medina, many central lessons on organization, management, and conflict resolution could be developed. These social processes both enabled the initial spread of Islam and demonstrate the Prophet's capacity to reconcile an ethnic-based form of society with the universal character of Islam. The examination of such historical processes teaches for example how one can govern the present state, where tribalism, sectarianism or ethnicity are still one of the obstacles to nation-building and integrity of the country.

If viewed from some parts of the Middle East, Africa, and Central Asia, the concepts of clan or tribe tend to affect both politics and society even nowadays. A good incorporation of Seerah today into modern governance systems would be an example of the Prophet in the context, where the scale of engagement, ethics of leadership, and decision making portray a peaceful integration without losing the sense of localism. Seerah has a lot to say about tribal politics, here we only mention diplomacy, fairness, and moral authority, all of which can enable contemporary leaders control factionalism while enhancing cohesiveness. The Seerah therefore remains relevant for such problems of management as, governing multi-ethnic states, making peace among hostile parties, and establishing a political order governed by the rule of law and solidarity among various ethnic groups. So this work not only adds historically to knowledge but also provides insights into the political and social cohesion of modern times.

The Tribal Structure of Pre-Islamic Arabia

The Arabian Peninsula was divided into different tribes before the spread of Islam. These Tribes acted independently from one another and were self-governing and lacked any formal political structure, fending for themselves for all economic, political and social needs. Warfare was common, so bonds between tribe members were essential. With it being so important to have this sense of loyalty during times of need, it can be forcibly imposed to as a social basis. Tribalism would guarantee some kind of strength against adversaries when unified. That said, tribe members would seek revenge for their loved ones, thus engaging in further violence. The vendetta or revenge killings culture was extremely high, so once someone was slain and deemed to have violated the tribal code of conduct and mores, seeking out retribution for that would eventually become the reason different tribes feuded for decades. During pre-Islamic times tribal wars were constant within Arabia. (Watt 1956)

The leader of each tribe was called a shaykh (chieftain) and he was selected by the elders of the tribe. The shaykh didn't wield absolute power as because he had to be able to defend the interests of the tribe. The wherein of legal cases among the Arabian tribes was dispensed devoid of any written code and these tribes functioned even more than Byzantine and Sassanian empires through urf (customary law) and oral traditions. Cases were handled in-house, often by way of talk or established settlement practices. There was no universal or systematized legal system in place (Crone 1987). So for survival, there was no better way of living: the tribe itself was life. The most severe crime was betrayal or disloyalty, which could at times result in the death penalty. This extreme forms of allegiance turned tribes to be very tight knit, as every tribe considered itself to be a separate unit competing for available resources, trading routes, and even respect. So much was this the case that there was always a state of competition whenever peace was achieved.

Most of the Arab tribes existed prior to Islam and once followed a system of tribal identity. One of the powerful tribes in Mecca was known as Quraysh and Prophet Muhammad (PBUH) belonged to this tribe as well. Due to its position on trade routes and possession of Ka'ba, Mecca was starting to develop into a cultural and economic amalgamation in the Arabian Peninsula (Credit 1988). Due to their extensive trade and inherent control over the Kaaba, the Quraysh wielded immense power. There were, however, inter-tribal divisions even within the beloved golden Quraysh tribe. Moiety divisions existed which were politically and economically charged, and thus the society at Mecca was very complicated and intricate.

These tribal affiliations were actually a source of tension for Prophet Muhammad (PBUH) at the time he sought to spread Islam. The main concerns of the Prophet were in particular equality and universality, which stood top against the tribal jurisdiction where power was monopolized by a section of the society. The Quraysh aristocrats however were not ready to listen to the Prophet as they realized that the new movement could damage their economic and political power (Donner 2010). This opposition stemmed from concern that the new religion would disturb the existing fragile equilibrium between tribes. With the Quraysh being the pinnacle of the socio economic landscape of mecca, any alterations in the setting was viewed as an assault on their superiority. Therefore, inherent frictions especially with Prophet Muhammad's (PBUH) tribal advocates erupted in his early prophethood as strikingly witnessed even after his ascendance shattered the pre Islamic tribal hold on Arab society.

To sum up, pre Islam Arabia was organized on the basis of tribes; which were the core political, social and economic units, with the solar system being composed of a variety of tribes. These tribes were self-governed and were frequently at odds with one another, and tribal leaders were strong only in their capacity to defend the tribe's cause. When Islam emerged, with its advocates of strong integration and anti-discrimination, it broke this tribal warfare equilibrium and created the struggles that marked the early phase of the Prophet's undertaking. In the

Seerah of Prophet Muhammad, one can see how such tribal systems worked as barriers and incentives in the process of spreading Islam in the Arabian Peninsula.

Tribal Politics during the Initial Phase of Islamization

Tribalism in Meccan society formed the backdrop of Islam in its first few years of existence. The Quraysh were powerful as they were also the guardians of the Kaaba and controlled various socio-economic activities in the area. Islam and its concepts of unity, fairness, and equal rights posed as a direct threat to the balance of power that the Quraysh wielded that allowed them control over the economy. Furthermore, their grievance against Prophet Muhammad's (PBUH) message was not entirely religious centred (Brown 2009). The message had a much more profound impact on society as it undermined and devalued the socio-economic stratification that the Quraysh tribe had instituted especially among the elite tribal families. This exclusivity among certain powerful families was targeted by the Religion which advocated for equalness of all in front of the Lord which took place through the actions of the Prophet who revolved around elevating people's status over ancestral superiority.

To counter this dissent, the Prophet planned how to solicit recruits from out of the ranks of the various tribes. In particular, he concentrated on, and others, such as younger members, women and slaves (Watt 1956). This policy allowed the first Muslim community to reach out beyond the upper class and include a substantial proportion of the people in Makkah. The initial Muslim converts, connected not by ethnicity but by religion, were in many respects revolutionary in the society of the day. A new community, not a tribe, but a community formed on the basis of belief began to emerge. This change was a direct threat to the tribal structure that idealized and enforced allegiance to one's tribe, and it undermined the strict hierarchy that existed in Mecca societies for centuries.

On the one hand, however, the all-embracing and transformative character of the Prophet's mission also aroused antagonism among the Quraysh. They perceived the expanding Muslim sect as an altercation to their supremacy and civic control. Consequently, they escalated the harassment of Muslims, focussing their wrath on the weak. This wave of harassment paralleled the emigration (Hijra) of some early Muslims to North East Africa (Abyssinia), where they were offered assistance by the Christian King Najashi. This migration is important for a number of reasons. It also signalled the insufficiency of tribal backing, for even the stakes of the influential tribes themselves did not always prevent the of Muslims. It also brought about the realization that the Muslim society ought to try and establish other sources of backing other than Mecca, which was unstained by the prevailing tribalism. Such eventual dispersal of the Muslim Society would be later executed at Medina and this, as the historical record affirms, was the moving moment in the emergence of Islam as not only a faith but also a political ideology.

The Tribal Coalition in Medina: The Constitution of Medina

The Hijra or the migration of Muhammad PBUH and his followers to Medina in 622 is considered as the turning point. This migration not only became a point of reference in the

Islamic calendar but also resulted in the formation of the first Islamic polity. Unlike Mecca, which was dominated by the Quraysh, Medina was a more pluralistic society, consisting of two major Arab tribes, the Aws and Khazraj, as well as several Jewish tribes (Lings 1983). These Arab tribes had been involved in long-standing conflict, and the arrival of the Prophet presented an opportunity for mediation and reconciliation.

When he reached Medina, the Prophet concluded an agreement known as the Constitution of Medina, and this document is sometimes considered one of the first attempts to draft a constitution. The Constitution of Medina also specified the principles of governance in the state by stating the rights and duties of the populations including the Muslims, Jews and the different tribes. This paper is exceptional in its emphasis on justice, inter-faith relation and collaboration, and even the formation of a political system that is based on self-defence. Within a region that had been ruled by the loyalty of clans and rivalry among clans, the Constitution of Medina offered an entirely different style of ruling that gave meaning to national sovereignty.

The Constitution created an identity which in general was based on Ummah the life of the believers irrespective of their tribal descents, of the people. This was one of the prophecies of the Prophet which was most original because it changed the meaning of allegiance and attachment in relation to the fossilized context of inter-tribal relations (Watt 1956). Although efforts were being made to maintain tribal loyalty, the constitution aimed to improve the wellbeing of the Ummah in general and dealt with issues of justice, social order and equality.

The Constitution of Medina was very successful because it was inclusive and considered the other tribal structures in place. Instead of abolishing the tribal system, the prophet incorporated it into a completely different system which understood the value of tribal affiliations and also advocated for tribal cooperation. The constitution also incorporated some milestones in history, because it recognized the existence of more than one religion. It allowed the Jewish tribes to manage their religion and their legal issues but also provided for their security and collective obligations to the empire as a whole (Armstrong 2006). This system of government was forward looking as it nurtured tolerance and respect for different religions setting a conducive environment for a multicultural society.

The fact that the prophet was able to convince the tribes of Medina to come together and forgo their individual identities under this new social contract demonstrates how shrewd he was in one's tribal politics as well as in political matters more generally. This engagement of diverse groups in politics is what the constitution of Medina sought to achieve and the basis of maintenance of peace and order in the society. Such system of governance characterized with religious and tribal tolerance continues to remain relevant in contemporary systems especially in multicultural and multi-religion societies.

Diplomacy, Warfare, and Alliances: Tribal Politics in the Later Years

While the Islamic state in Medina grew bigger, Prophet Muhammad (PBUH) gradually understood how to deal with different tribes in the Arabian Peninsula. The first Muslim Ummah,

being always under attack by Quraysh and other unfriendly tribes, carried out a number of military campaigns, which included the very-crucial battles of Badr, Uhud and the Trench. These conflicts were not only militarily battles but also political ones because the Prophet was attempting to break the power of the Quraysh and obtain alliance with other tribes. Making tribal coalitions and balancing tribal conflicts were crucial factors towards the realization of the Islamic state.

Tribal coalitions were essential to the Prophet's campaigns and diplomacy. For instance, the Muslims and the Quraysh signed the Treaty of Hudaybiyyah in 628 CE. This was a significant moment in the Seerah, as it vividly demonstrated the role of diplomacy (Brown 2009). Despite the size of the Muslim community at the time, many thought that the treaty's provisions were slanted towards the Quraysh. However, it was with this that the Muslims received the necessary international standing to cement their foothold in the country. This predicament also contributed to the hardening of the course of events that would result in the loss of Mecca by the Quraysh who broke the treaty. It was finally in 630 CE that the Prophet entered Mecca in peace, and all this while he had wished to bring all of Arab peninsula under the mantle of Islam.

It is clear that the Prophet had strategic intentions of diplomacy with not only the Byzantines and Persians but also ruling empires in the region. He invited these rulers, through letters, to embrace Islam as a religion and culture for its followers, which clearly has a higher notion than a confederacy of tribal states (Esposito 2010). It showed that he had the concepts of diplomacy and further, sought to create a world community based on the concepts of justice, one God and cooperation. These initiatives taken by him and attempts to go beyond the tribal boundaries of Islam helped Islam to be established as almost a religion for all purposes and prepare for the exponential growth of Islamic religion across various cultures and regions in subsequent years.

Tribal Politics and the Caliphate: Lessons for Modern Governance

According to one of the essential principles of contemporary governance that Muhammad (PBUH) exercised in relation to tribes and tribal politics is particularly pertinent to Muslims or those who have tribal systems in the areas where they live, (p. 51). Many of the Muslim dominated states, more so in the Middle East and North African regions, are still dealing with tribalism where tribal allegiances at times, supersede national or state identity. The existence of such allegiances has on several occasions made building the state or nation a difficult task and tore apart social cohesion and integration. In the same vein, it is the prophet's model of governance in Medina that offers useful solutions to the descendants about how these challenges can be dealt with in a systematic manner without negating tribal identities or the overarching political and religious philosophies in which they are incorporated (Al-Rasheed 2010; Al-Azmeh 1996).

The major lesson derived from the study of the life history of the Prophet is to adopt the politics of acceptance and forgiveness in rule. The Prophet was able to bring all the different

tribes in Medina under the single document, known as the Constitution of Medina—a document that recognized differences within the whole. The provisions of this constitutional arrangement allowed for achievements of tribal attachments without losing the sense of justice and a common sense among many people such as Muslims and those that were not Muslims (Donner 2010). This model of governance as applied in Medina is quite pertinent particularly now when quite a number of countries are battling problems of ethnic, sectarian or tribal affiliations in the struggle for power. It narrows the scope of using power to its intended purpose; which is to embrace plurality rather than obliterate it. Pluralism in modern governance systems could engender peace, security, and justice in any country provided every segment of the society is adequately represented in the structure and processes of the political system. The model adopted by the Prophet when he emigrated from Mecca to Medina revolved around the fact of accepting in coherence local identities while combining them with a common feeling of a place for designing society (Crone 1987).

Starting from the simplest of concepts, it is clear that tribal politics can be greatly affected by diplomacy and negotiations. The Prophet's diplomatic efforts, including the Tahrir al-Hudaybiyyah treaty, are of a realistic character and accept treaties as long as the end goal is maintained. They even underlined his negotiation talents, which are even more valuable in and after wars. When there is available diplomacy, go for it, do not go for the military option immediately. Rather try to think of ways to form new alliances as the Prophet did. Considering modern times, where tribal violence or ethnic strife is commonplace, the options presented by the Prophet, alliances first and war only when necessary seem perfect (Armstrong 2006; Hamidullah 1975). Following the above example, this knows that there are political systems operating in the world, but they cannot be let along address issues, the systems are cooperation, the dialogue, and the peace.

The significance of moral power within governance is equally illustrated by the leadership of the Prophet. His fame as a just and kind-hearted man earned him the respect and loyalty of many tribes, and this enabled him to form one nation. The emphasis placed on leading by example, rather than adopting a forceful approach, created a focus on ethical leadership which is very much needed today. In the contemporary nation of states in which state legitimacy is frequently eroded by issues such as corruption, authoritarianism, and politics driven by personal interests, the example set by the Prophet is quite enlightening for those in leadership positions who want to achieve unity and transparency as well as justice. Ali 1998, Lings 1983 states that leadership based on moral principles, honesty, and kindness is essential for effective governance and the Seerah offers a valuable perspective on how such ideals could reform the political system.

In addition, the style in which the Prophet ruled corresponds with some of the more recent efforts in democracy and governance ideals. He advised conversations with tribal leaders. This practice illustrates how disputes can be resolved through different channels if decent and

proper negotiation takes place. For example, political leaders are able to use this approach to ensure that the broader population is always represented within the governance structures as well as being equitable as well as avoiding possible marginalisation (Al-Mubarakpuri 2002). In that regard, modern political and administrative apparatuses may drive harmony and faith among people inhabiting diverse communities.

As a final note, the Seerah provides explanations of how power can be preserved in the context where there is an existence of diverse communities – tribes, ethnicities and sects – as well as the ethos of governance that develops the spirit of togetherness in a just society. The leadership of Muhammad the Prophet (PBUH) is in its nature set to facilitate integration, dialogue, authority that is moral, and governance that is active as it engages more people – the exact qualities that are needed today to create strong and just societies. The strategy that he adopted in Medina shows how tribalism and nationalism can complement each other, which is especially relevant today because of the difficulties faced by countries in trying to adapt to modern government practices.

Case Studies and Examples

Tribal interactions have and continue to influence tribal functioning in governance systems in the Middle East and Africa. Tribalism which is usually a matter of primordial constructions of blood and loyalty can at all times be an asset and nuisance to the processes of state building. Due to this, a number of countries included tribal structures as part of their governance systems in order to foster national cohesion. One of them worth mentioning is the Seerah of Prophet Muhammad (PBUH) in particular in relation to his governance model in Medina. It is also the Prophet's capacity to foster respect for tribal allegiance but at the same time build a political system based on justice and working towards achieving coexistence which is relevant for current day governance in tribal societies especially.

Oman serves as a great example for the effective state's management of tribal society. They managed to reconcile tribal loyalties with a vision of a single nation, establishing a cohesive politics in which tribal leaders can address local issues or concerns as long as they are within the suzerains boundaries (Valeri 2009). This balance of power has allowed Oman to maintain its political stability and avoid the tribal feuding which are otherwise common for other countries within the region (Jones & Ridout 2015). Oman embodies the spirit of the Prophet in Medina to whom the people kept their tribal identities but in the context of Islamic power that provided for justice, unity and defense (Donner 2010).

At the same time, it is possible to cite the United Arab Emirates (UAE) as an instance in which tribalism is still well entrenched in its governance. The political arrangement in the UAE is based on the power of the ruling families of the different emirates, most of whom are strongly tribalized. UAE has successfully adapted these tribal loyalties into a contemporary federal system which has enhanced the political order and national integration (Davidson 2005). The example of the UAE has its roots the way of diplomacy of the Prophet Muhammad PBUH that

applies in the management of the tribal confederacy, treaty making and instilling a common identity above tribalism. Positioning tribal societies at the center of modern politics has enabled the UAE to preserve internal cohesion and enhance economic and social development (Heard-Bey 2016).

In addition, Medina's constitution functions in the best way to govern pluralistic societies. The constitution achieved inter-tribal cohesion among the Arab tribes and also encompassed the Jews who were non-Muslims which established the possibility of religious and cultural plurality under a single political entity (Zaman 2012). This model is important for today's all tribal societies that want to bring together many peoples but want to keep peace among them. The model of governance that the Prophet demonstrated in his lifetime as described in the Seerah, also provides a great source of wisdom for leaders who have the task of stirring together tribal diversity and national government order. When potential of inclusivity, diplomacy and moral leadership are employed, people's loyalties to their tribes or local areas don't get wiped out, instead, integration is achieved.

Lessons derived from the Seerah of the Prophet are most needed in this modern world that is grappling endlessly with sectarianism and ethnicity that often amount to disintegrating the state. Negotiation, diplomacy, and moral authority were some of the foremost principles the Prophet upheld, and as such, his governance systems present for current political leaders an exemplary case of how an inclusive and stable political system can be formed in order to manage the complexities of tribal politics with the view of ensuring the unification of tribes in the long haul.

Conclusion

The life of the Prophet Muhammad PBUH has an incredible meaning on the understanding of tribal politics and governance intricacies as applicable in the first epoch of Islamic history. The life of the Prophet PBUH serves as a reminder of how every tribal group system could be retained and put under a single umbrella system without the need of losing one's identity. The way that Prophet Muhammad coordinated civil society governance was not only radical but equally responsive, for reconciliation and peace building composer the central objective in a multi-ethnic region. This not only ensured order and justice in the Middle East particularly in the 7th century but also provided the basis of unity which learned Muslims are still defending.

One key dimension of the Prophet's leadership, governance and civil reform in the city of Medina, was his desire to foster inclusion. However, it always upholds the notion of tribalism and place considerable emphasis on justice and protection as emphasized in the Treaty of Medina. This system or model teaches a very important point for the contemporary states which are faced with ethnic, tribalism or sectarianism. Events in the Seerah also indicate that differing political ideas and institutions do not override the quest for togetherness or unity which can spur progress in even the most fractured societies. The Prophet's diplomatic relations further indicate a highly accessible policy of pushing for negotiations and forming alliances as important

aspects of leadership. These are, for instance, the Hudaybiyyah treaty and his interacting with different tribes and neighboring nations, the latter indicating a realistic leadership approach that fostered alliances rather than short-term or ideological conflicts that sought to dominate. In an era where ethnic or sectarian related conflicts are the order of the day, for instance, the Prophet's Diplomatic moves attest to the fact that engagement rather than violence is a possible outcome.

From the viewpoint of inclusion and diplomacy, there is a more profound reason behind the Prophet's leadership in the Seerah, something that is lacking in the Nepali context, and that is determination to lead with moral power. Justice, truth and love were his banner when he was on the quest for the unification of ruptured Tribes and the ascendance of politics. Given today's deep-seated challenges of corruption, authoritarianism, and opacity, which erode state legitimacy, there is a level of dignity that Prophet's life has with respect to good leadership. In today's governance, the values of justice, accountability and compassion are necessary for good order and provide a roadmap for the desired leaders who would like to win and unify their societies. In brief, the Seerah explains and offers a solution to the problems that arises from governance in the world today. The inclusion, collaboration, and dignified leadership that characterized the Prophet's handling of the tribal dynamics in Medina should also be used by political leaders today. Embracing these principles, however, such leaders are able to foster peace, equity and harmony within their society, enabling the coexistence of a variety of groups in a peaceful and goal driven environment. Thus, about them, the Seerah remains relevant today as it was in the past among the Muslims for the management of the affairs of people.

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