



(5) The Brotherhood in Islam. part (1)

There are two points to discuss in this regard.

A-The status and value of brotherhood.

B-The virtues of brotherhood.

Muslim Brotherhood is one of three powers:

The power of faith and belief (Iman & Aqeedah).

The power of brotherhood and social bonds.

The power of muscles and weapons.

These three powers are the ones that made the society of the Prophet (PBUH) a distinct and ideal society, through which he (PBUH) was able to spread Islam and monotheism (Tawheed) in less than a century.

Now, after fifteen centuries, the attempt today is to revive these powers among Muslims again in order to bring this ummah back to the way and glory of her ancestors and early (salaf).

Abdullah Ibn Mubaarak (RAH) once said: "Without a congregation (Jama'ah), we will have no way out, and our weak will be an easy bite in the mouth of the stronger ones."



Being as it is, this can only be achieved by virtue of the power of brotherhood and social bonds. In other words, it's a call of old times' fraternity to bring back our lost power and dignity.

A – The Status and Value of Brotherhood in Islam:

Muslim brotherhood is a divine bounty and a special grant from Almighty Allah to his special servants and exalted people. It is a divine favor in that **Allah Almighty said**: “And remember the favors of your Lord on you, when you were enemies and he joined your hearts in love, and then turned by His grace into brothers.” (Al-‘Imran, 103).

It's indeed a gift from Allah, for He is alone the One Who granted it to us. **Allah (SWT) said** to Muhammad (PBUH): “If you were to spend all that is on earth so that you may join and unite their hearts, you wouldn't have been able to do so, but Allah did.” (Al-Anfal, 63).

In the same context, **the Prophet (PBUH) said** about the mercy and union of this brotherhood: “The example of the believers in love and compassion among themselves is like that of a body. If one part of it complains, the rest reacts with fever and insomnia.” (Muslim, 2586).

Muslim brotherhood is the strongest structure that can ever exist in a society, even stronger and tighter than a tall,



concrete building, for the latter falls down with time or is worn away due to erosion.

While Muslim brotherhood, as an immaterial construct, stays as solid as a rock against which all drills and tools fail. In a Hadeeth **the Prophet (PBUH)**: “A believer for a believer is like one building pulling itself together.” (Al-Bukhari, 2446).

Brotherhood cannot be bought with money or acquired through mere talk; rather it's a co-existence and a mixing of spirits all together, when a heart longs for another; this is a quality that can only apply to the righteous and truthful believers.

The Prophet (PBUH) said more or less to the effect that a believer is labeled as a person whom people easily get familiar with, and he (PBUH) added that there is no good in a person who doesn't get along with others or they with him.

Muslim brotherhood is strongly connected to piety and Imaan, and vice-versa. **Allah (SWT) says**: “Believers are indeed brothers” (Al-Hujurat, 10), meaning believers can only be brothers and no brotherhood can be honest except if it is an Imaani brotherhood (based on piety). Therefore, any brotherhood without Imaan is a fake brotherhood; it has no roots and no fruits either.



The opposite of this meaning is also true: Claiming Imaan without enjoying brotherhood is no real Imaan and it might even end up in shambles and hatred instead. **Allah (SWT) says:** “Friends on that Day (the Day of Judgment) will be enemies to one another except the pious ones, those who fear Allah.” (Al-Zukhruf, 67).

Hence, Muslim brotherhood makes the whole Muslim society as one body and one spirit. An Arab poet once pointed out: “If you see him, you should be able to see me; And if you see me, you should be able to see us.”

B- The Virtues of Brotherhood in Islam:

Muslim brotherhood has many virtues as well as great benefits and rewards, in that its consequences are favorable, such as union, unity, and love. I will mention today five of these virtues in detail, insha'Allah:

To begin with, those who enjoy brotherhood are the only ones who enjoy the sweetness of Imaan. **The Prophet (PBUH) said:** “If one finds himself in one of these three categories, he will surely enjoy the sweetness of Imaan:

1. a) The first one, when your love for Allah and His messenger (comes above) your love of everything else; Second, when a person loves his brother purely for the



sake of Allah, with no other intentions involved; Thirdly, a person who hates returning to blasphemy (Kufr), after having been saved by Allah from it, the same way he hates to be thrown into the fire of hell.” (Al-Bukhari, 21).

2. b) A second virtue, those who seek to be in the league of brotherhood are cherished with the love of Allah, and they enjoy the privilege of being covered under the shade of the Throne of Allah on the Day of Judgment.

In the Hadeeth Qudsi, Allah will ask on the Day of Judgment: “Where are those who used to love one another for My divine favor? Today I shall put them under My shade when no other shade is there but Mine.” (Muslim, 2566).

In another Hadeeth, the Prophet (PBUH) mentioned seven people whom Allah shall bring under His shade on the Day of Judgment. Among these are two persons who used to love one another for His sake. They gathered solely for this purpose and they separated because of it. (Al-Bukhari, 2806).

It is also narrated **by Prophet Muhammad (PBUH)** that a man visited a friend of his in a different locality. On his way, Allah (SWT) sent him an Angel in human form. The latter asked him: “Where are you heading?” The man replied: “I’m visiting a fellow of mine that I love in this village.” The Angel inquired: “Are you guys engaged in any worldly gain or benefit?” The man confirmed: “No I have only loved him for the sake of



Allah.” Then the Angel told him: “I am a messenger from Allah, I was sent to you only to inform you that Allah has loved you the way you loved your brother.” (Muslim, 2567).

1. c) A third virtue of brotherhood is that its individuals are given glad tidings of Jannah (paradise) in this life before the next. **The Prophet (PBUH) said:** “Whoever visits a sick person or a Muslim brother for the sake of Allah, it will be announced: Blessed is he and blessed are his steps, and let him choose his residence in Jannah.” (At-Tirmidhi, 2008).

The Prophet (PBUH) also mentioned in a Hadeeth that around the Throne of Allah, there are pulpits of Noor (made of light). On top of them are people dressed with Noor, meaning their bodies are covered with light and their faces glow out of light (Noor).

Then the Prophet (PBUH) indicated that they are neither prophets nor martyrs (Shuhadaa’). Even these will envy their level, meaning they will be jealous of their high position. The Sahaabah asked: “Describe them to us, O Prophet of Allah.” The Prophet (PBUH) then replied: “It is those who used to love, befriend and visit one another for the sake of Allah while in this life.” (Al-Iraqi fi Al-Ihya, 2/198).

1. d) A fourth virtue of brotherhood is that it is one of the



best means to get closer to Allah. **The Prophet (PBUH)** was asked once about the best Imaan. He (PBUH) replied: “To love for Allah and to hate for His sake.” Then he added: “To love for the others that which you love for yourself, and to hate for them that which you hate for yourself.” (At-Targheeb wat-Tarheeb, 4/85).

2. e) **Finally** the fifth and last virtue, the people of brotherhood share the benefit of getting their sins cleansed and washed away, meaning they are pardoned and forgiven. **The Prophet (PBUH)** is reported to have said: “When two Muslims meet one another and shake hands together, all their sins start falling down and disappearing from their hands just like the leaves of a tree would do in a windy night.” (Al-Iraqi fi Al-Ihya, 2/255).

**We ask Allah (SWT) to make us among them
and make us among the people of Paradise.**

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