

الحمد لله نحمده وستهديه, و تستغفره و نتوب اليه, ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا.
من يهده الله فلا مضل له ومن يضلل, فلن تجد له ولي مرشدا

I testify that there is no god but Allah and that Muhammad (PBUH) is his final Prophet and messenger.

1. Introduction

Brothers in Islam,

The title of my Khutba today is “Brotherhood in Islam”. Brotherhood in Islam is a topic that is normally discussed as a secondary issue. An auxiliary concept is you will to other more important issues. As if it is only a high level of manners. This however this is quite misleading to the enormity of the issue and its importance.

Brotherhood between Muslims is so important that the first thing the Prophet (saw) did when he arrived in Madina, after Building the Mosque is to create special bonds of brotherhood between every member of the Muhajereen (the Muslims of Makkah who had migrated with the prophet) and the Ansar (the Muslims from Madina). These bonds were no trivial matter. These bonds were so great that If a man died his bond brother, by law would share his inheritance.

It is my aim in this Kutbah to touch upon some reasons why brotherhood is so important and how Islam protects and provides for the growth of good will between Muslims.

2. Allah unites us

When reading the Quran, it is evident that not only has Allah himself described us as brothers but that he has claimed responsibility for bringing our hearts together.

Allah says in Surat Al-Hujurat, verse 10:

“All believers are but brothers, So make peace between your (contending) brothers and remain conscious of Allah, so that you might be granted mercy”

in surat Al-Anfal, verse 63:

“And He has brought their hearts together. If you spent all that is in the Earth, you would not have brought their hearts together, Verily He is almighty and wise”

in surat Al-Imran, verse 103:

"And hold fast to the covenant of God, together and be not divided, and remember the favor of Allah upon you, for you were enemies, and He joined your hearts in love, so by His grace you became brethren, and you were on the brink of a pit of fire, then He saved you from it; thus does Allah make clear to you His communications that you may follow

the right way"

3. Why is Brotherhood important?

From the previous references we can see that Islam regards brotherhood as an important issue, yet we need to also understand why this brotherhood is important.

1. Brotherhood is proof of faith

Abu Hurairah reported: The Messenger of Allah (saw) Said:

“By Him in Whose Hand my soul is! You will not enter paradise until you have faith, and you will not have faith until you love one another. Shall I inform you of something if you do, you will love each other? Promote greetings amongst each other” By saying “Asalamu Alykum” when meeting each other.

Anas (ra) reports that Rasulullah (sa) once said: **"I swear by the Holy Being in whose power my life is, any one of you cannot be a true believer unless he desires for his fellow-brother what he desires for himself."**

Anas bin Malik (ra) reported: The prophet (saw) said:

“There are three qualities, whoever has them, will taste the sweetness of faith. To love Allah and his messenger more than anyone else; to love a slave of Allah for Allah's sake; and to hate to return to infidelity (Kufr) as he would hate to be thrown into the fire (of hell)”

Abu Hurairah (ra) reported: The prophet (saw) said:

“Seven are (the persons) whom Allah will shade under his throne on the day there will be no other shade.” Of these seven the prophet (saw) mentions **“two persons who love each other for Allah sake”**

The Above Hadeeths all indicate that faith can only be true if it is supported by certain actions. Actions that indicate love of your Muslims brothers falls into this category as that can only be felt by a heart that has truly submitted to Allah (sw) and is able to love and hate in accordance with Allah's wishes.

2. Brotherhood is a gateway to Allah's love

Brothers, we all seek Allah's love. The prophet (saw) has taught us that we can reach the love of our Lord through the love of our fellow brothers.

Muaz ibn Jabal reported: The Messenger of Allah (saw) said: **“Allah the Exalted said: For those who love one another for the sake of My Glory, there will be seats of light (on the day of resurrection), and they will be envied by prophets and the shuhdaa”**

Abu Idris Al Khawlani reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who was constantly smiling. A number of people had gathered

around him. When they differed over anything they would refer to him and act upon his advice. I asked who he was and was told that he was Muaz ibn jabal.

The next day I hastened to the mosque, but found that he had arrived before me and was performing salat. I waited until he finished and then approached him from the front and greeted him with Salam and said to him: "By Allah I love you". He asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah". He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake"

Then he took hold of my clock and drew me to himself and said, "Rejoice,! I heard the Messenger of Allah (saw) saying, "**Allah the Exulted says: My love is due to those who love one another for My sake, meet one another for My sake and spend in charity for My sake**"

3. Brotherhood and the Strength of the Umah

The strength of the Umah is also dependent on the unity between Muslims. The sorry state we are in now, is in no small part due to the constant squabbling between us. It seems strange that we find Muslims at odds with each other, sometimes in the name of religion when Islam directs us to treasure our relations with our brothers and forbids us to spend more than three days in conflict with any Muslim.

Abu Aiyub (ra) Narrated that The Prophet (saw) said,

"It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

4. Islam lays down a foundation for good will

So How does Islam go about promoting brotherhood? Firstly it established a firm foundation of human rights that no one may trespass on.

1. Equality

Islam established that all men are equal.

The Prophet (saw) has said:

"O people, Remember that your Lord is One. An Arab has no superiority over a non-Arab nor does a non-Arab have any superiority over an Arab; also, a black has no superiority over a white, nor does a white have any superiority over a black, except by virtue of piety (Taqwa). Indeed the best among you is the one with the best character (Taqwa)"

2. respect

Without respect good will is not possible. The prophet explains this in his hadeeth by saying:

"It is sufficient evil for a Muslim, that he should look down upon his brother. The life, wealth and honor of a Muslim are inviolable to another Muslim." -Saheeh Muslim

3. arrogance is not permitted

The Prophet (saw) says: **"He who has but a grains weight of arrogance in his heart, shall not enter paradise"**

5. Islam promotes brotherhood through acts of good will

In addition to the basic rights that Islam established, The Quran and Hadeeth promote acts of good will and promise the performers much reward.

1. Caring about each other

Islam asks as all to care about each other individuality and well as a collective nation.

Related by Huthaifah (ra) the Prophet (saw) said: **"Whoever does not take an interest in the affairs and problems of the Muslims, he is not of them. "**

Brothers, are we aware of what is happening in Iraq, In Palestine are we feeling for them as we would for our own flesh and blood? Do we remember them in our prayers.

2. Compassion and mercy

Islam asks that we have compassion and mercy in our dealings with each other.

In surat AL-Fatih verse 29 Allah (sw) says:

"Mohamed is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful against themselves..."

Amr ibn shuaib, on the authority of his father who heard it from his father reported: The messenger of Allah (saw) said: **"He is not one of us who shows no mercy to younger ones and doesn't acknowledge the honor due to our elders"**

3. Helping a Muslim

One of the best ways to promote good will and brotherly feelings between Muslims is offering a helping hand. It is also a deed that Allah rewards greatly.

Narrated 'Abdullah bin Umar (ra): Allah's Apostle (saw) said, **"A Muslim is the brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection . "**

Narrated Anas (ra):

Allah's Apostle (saw) said, **"Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Apostle! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet said, "By preventing him from oppressing (others), for that is how to help him."**

4. Lets learn from the Companions

As always we try to learn the true spirit of Islam from the Blessed Prophet and his Companions (ra). I have gathers a few stories from the companions actions so that we may learn from them how to act towards our brothers.

Anas ibn Malik Narrates,

When AbdelRahman ibn awf arrived in Madina, the Prophet bonded him in brotherhood with Said ibn AlRabeea, who was rich. So Said said: The Ansar (people of Madina) know that I am of their richest. I shall split my wealth between myself and you. And I have two wives, so chose one so that I should divorce her and you may marry her. But AbdelRahman said: May Allah bless your wealth and your family, just lead me to the market”.

Hudayfa relates: "The Battle of Yarmuk had just ended. I was walking over the battlefield among the martyred and injured with a pitcher of water. I was looking for the son of my uncle. I found him lying in blood on the burning sand. He was about to die. I asked him whether he wanted water. Unable to speak, he gestured that he did.

I was just offering it to him when a groaning was heard: ‘Water! Water! Please, a drop of water!’ My uncle’s son, whose name was Harith, heard that and gestured that I should take the water to him. I hastened to the groaning one, who was Ikrima.

Ikrima had not yet taken the pitcher when a similar groaning was heard. Refusing to take the water, Ikrima wanted me to take it to the one groaning. When I got to that one, who was ‘Iyash, he was supplicating: "O God! We have never refrained from sacrificing our lives for the sake of faith. Honor us with the rank of martyrdom, and forgive our sins!"

‘Iyash saw the water but did not live long enough to drink it. I immediately returned to take the water to Ikrima. However, I found Ikrima also martyred. Then I hastened to Harith, my uncle’s son. Unfortunately, he too was lying dead on the burning sand.

Narrated Abu Juhaifa

The Prophet established a bond of brotherhood between Salman Al Farisi and Abu Darda'. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda' (the wife of Abu ad-Darda) dressed in shabby clothes and asked her why she was in that state.?" She replied, "Your brother, Abu Ad-Darda is not interested in the luxuries of this world." In the meantime Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, "(Please) eat for I am fasting." Salman said, "I am not going to eat, unless you eat." So Abu Ad-Darda' ate. When it was night, Abu Ad-Darda' got up (for the night prayer). Salman said (to him), "Sleep," and he slept. Again Abu-Ad-Darda' got up (for the prayer), and Salman said (to him), "Sleep." When it was the last part of the night, Salman said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salman said to Abu Ad-Darda', "Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you). Later on Abu Ad-Darda' visited the Prophet and mentioned that to him. The Prophet, said, "Salman has spoken the truth."

Now think about Salman (ra) do you think that this guy has nothing to do so that he can just give up a whole day like that. NO! Salman recognized a potential family problem in his brothers house and gave up a whole day and night to attempt to solve it!

No, Brothers! We cannot fail but to be moved by such acts of sacrifice and brotherhood. Can you imagine the state of the Umah if we again returned to the correct path?

6. Islam enforces good will by obligations

As if this was not enough Islam leaves no room for those who did not pick up the subtle hints we just mentioned:

It is related by Abu Hurairah (ra) that the Prophet said, "There are five claims of a Muslim upon a Muslim: to return his greetings when he greets; to visit him when he falls ill; to attend his funeral; to accept his invitation to a meal and to pray for him, when he sneezes, by saying 'yarhamukallah' (May the mercy of Allah be on you)."

The five things mentioned in the hadith are acts, which not only give expression to, but also promote brotherly feelings between Muslims and therefore special attention should be paid to them. In other reports, some other acts are specified, which shows that the claims described here are by way of example only and not conclusive.

Ibn taymiha states that all rights stated by the prophet are to be elevated to the same status as prayers, fasting and Hajj!

And so I finish my first kutaba asking that Allah forgive us our sins and I urge you to ask Allah his forgiveness as well. Brothers, there is a period of time on Friday when Allah does not refuse any prays. I urge you to use the time between the two khutbas to pray, hoping that such a time may be upon us.

7. Practical consideration

After the first kutba we have some understanding of brotherhood in Islam. What remains now are the practical implementation or practice that is that aim of the Kutba. As Muslims we know that words are only as good as the actions they induce.

1. Remember your brothers all over the world.

pray for them regularly.

2. Re-examine your relationships

The 2nd practical implementation that we must follow is to make sure we have not steered far from the teachings of Islam with regards to our fellow brothers. Is there a brother that you are not on speaking terms with? Is there a brother you have mistreated? We all need to re-examine our relationship with our brothers and make them better as Allah would like.

3. Express your love

Abi Karimah, Al-Mikdad ibn Maidikarib (ra) reported: The Prophet (saw) said: **"When a man loves his brother (for Allah's sake) let him tell him that he loves him"**

Muaz ibn Jabal reported: The Messenger of Allah held my hand and said: **"O Muaz, By Allah, I love you and advise you not to miss supplicating after every salat saying:**

“Allahuma aini ala thikrika wa shoukrika wa hosn ibadtika (O Allah, help me to remember you, express gratitude to you and worship you in the best Manner)”

4. reach outside your ethnic community

The Final practical application is to follow the foot steps of the companions. Just as the Muhjerren and Ansar forged relations of love, so must we. Too many brothers remain locked in their ethnic communities. We must reach out and break the barriers that keeps us apart.

Brothers if all your friends and close ones are from the same ethnic background I urge you to get to know some of the Muslim brothers from different ethnic backgrounds. For example If you are from Arabia then get to know the Muslims from Pakistan, Turkey and Malaysia. Understand their view of Islam. Learn about their life and family. What problems they face at home. What Islam is like there? I assure you brothers we will be a closer, more understanding community.

"Verily Allah and His angels shower blessings on the Prophet (s). O, Believer! Send blessings upon him and salute him with a worthy salutation."

<pray>