

## The Basis For Sisterhood

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*Bismillāh wa al-Ḥamdulillāh wa al-Ṣalātu wa al-Salām ‘alā Rasūlillāh ‘amma ba’d*

The following notes are taken from a LIVE tele-lecture with Abū Ḥakīm Bilāl Aḥmad Davis conducted with Muwahhideen Publications on Sunday 2<sup>nd</sup> April 2017.

**Allāh** says,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

“The believers are but brothers, so rectify between your brothers.”  
[Sūrah al-Ḥujurāt: 10]

This verse is a reference to the believers, both the male and female.

**Allāh** commanded us all to,

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"Cling to the rope of **Allāh** together and do not be divided..."  
[Sūrah Āl ‘Imrān: 3: 103]

Our scholars mention this verse establishes the basis of our brotherhood. This is the first foundation: clinging to the rope of **Allāh** together.

The scholars of *tafsīr* mention the rope of **Allāh** is:

1. Book of **Allāh**
2. The *Sunnah* of **Allāh**'s Messenger (ﷺ)
3. Abū Bakr and ‘Umar.

The conclusion is that the rope of **Allāh** is the methodology of the *Salaf*, for indeed this *manhaj* is nothing but clinging to the book of **Allāh**, the *sunnah* and the way of the companions. The origin of the rope of **Allāh** is the origin of *Salafiyyah*. **Allāh** has





commanded us to unite our hearts, bodies and minds upon the book of **Allāh**, the *Sunnah* of **Allāh's** Messenger (ﷺ) and the way of the companions – this is the path of *Salafiyyah*.

The foundation of sisterhood is related to our belief in **Allāh**, clinging to the *Qur'ān* and the *Sunnah* and holding on to the way of the companions. It is majorly important that we understand that this is our foundation as believers; it is what we unite our hearts upon.

The word *'aqadah*, connected to the word *'aqīdah*, means to bond or to tie. The intent as it relates to the *'aqīdah Islamiyyah* is the thing that the believer ties, unites and bonds his heart upon; it is what keeps the believer firm and upright, it is what establishes him, and defines him. Indeed, our *'aqīdah* is the foundation of our brotherhood and sisterhood.

The true belief in **Allāh**, His Messenger (ﷺ) and the true understanding of what the *Salaf* were upon is something strange for many of the people, thus, you will find the person of the *sunnah* is upon strangeness.

*Ibnul Qayyim* said, “He (the believer) is strange in terms of his *'aqīdah* because of the corruption of the *'aqīdah* of others. He is strange in practicing his religion, because of the deviation that has corrupted other people’s religion. He is strange in relation to his garments because of the corruption that has occurred with regards to the attire of the people. He is Strange in his mannerism and dealings because the people are distant from the correct, sound, authentic *Salafī* way of dealing and interacting with others.”

The Prophet (ﷺ) said, “Whoever loves for the sake of **Allāh**, hates for the sake of **Allāh**, gives for the sake of **Allāh** and prevents for the sake of **Allāh**, he has completed *īmān*.

*Ibnul Qayyim* said, “Loving for the sake of **Allāh** is the bond within the community of the believers, that they love for **Allāh** sake. Loving for **Allāh's** sake necessitates them loving what **Allāh** loves. Loving another individual for the sake of **Allāh** is on the basis that one loves them firstly, because **Allāh** loves them, and secondly, because the act of loving them aids them in drawing closer to **Allāh**.”

Thus, the foundations of brotherhood and sisterhood in *al-Islām* is based upon love. This love stems back to the *'aqīdah* and loving an individual because this love draws them closer to **Allāh**.

The foundation of brotherhood and sisterhood is the foundation of loving for the sake of **Allāh**; that we love our sister or brother for the sake of **Allāh** because it is



something which **Allāh** loves and is pleased with. Loving that person draws one closer to **Allāh** and it is more beneficial to the believer since the more one loves his/her brother or sister for **Allāh's** sake, the more **Allāh** loves them.

The second foundation of sisterhood is that which is related to good character. There are numerous texts encouraging the believers to possess good character. Good character is of the greatest things that will cause a person to enter *Jannah*. The Prophet (ﷺ) was asked, "What is the greatest thing that enters people into *Jannah*?" The Prophet (ﷺ) replied, "It is the fear of **Allāh** and good character." It is on the basis of good character that one is able to be a good sister to their sister in faith. It is the good manners that facilitate ease in being a good companion, a good friend, a good advisor and a trustworthy individual.

The Prophet (ﷺ) said, "Indeed. the believer will reach by way of good character the level of the one who stands at night and the one who fasts during the day."

The Prophet (ﷺ) said, "I guarantee a house on the outskirts of Paradise for one who leaves off arguing even if he is right, and a house in the middle of Paradise for one who abandons lies even when joking and a house in the highest part of Paradise for one whose character is excellent."

Indeed, these characteristics are the thing that result in good brotherhood/sisterhood and this will benefit the believers on the Day of Judgment. **Allāh** says,

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

"Friends on that Day will be enemies, one to another, except for the pious."  
[Sūrah Zukhruf 43:67]

Close friends on that day will be enemies to one another except those who feared **Allāh**. When friendship and sisterhood is based upon *taqwá*, **Allāh** will preserve this, even on Day of Judgement, when people will be in a state of fear and be enemies to one another. Sisterhood in this worldly life, based upon beautiful foundations (*taqwá*) will continue on the Day of Judgement when people will despise one another and flee from one another.

**Allāh** says,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

"That Day shall a man flee from his brother"



وَأُمِّهِ وَأَبِيهِ

“And from his mother and his father”

وَصَاحِبَتِهِ وَبَنِيهِ

“And from his wife and his children”

[Sūrah ‘Abasa 80: 34-36]

If you were to study the life of **Allāh’s** Messenger (ﷺ), you will see that **Allāh** granted him aid from Himself and from the believers. The Prophet (ﷺ) endured hardship, was reviled, but **Allāh** consoled him. He says,

فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِبَصْرِهِ وَالْمُؤْمِنِينَ

“Verily, **Allāh** is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.” [Sūrah Anfāl 8:62].

Here, **Allāh** establishes the fact that the aid the Prophet (ﷺ) received was from **Allāh** first, then by way of his believing brothers and sisters; the *Muhajirūn* who were the first to believe in him such as *Abū Bakr* and *‘Umar*. Then the *Anṣār* who were present in *Madīnah* who facilitated ease in allowing the Prophet (ﷺ) to migrate to them. They desired that the Prophet move to them and it was those who believed in the Messenger (ﷺ) who aided, supported him and guaranteed that they would protect him as they would protect their own wives and families.

**Allāh** continues,

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

“And He brought their hearts together”

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ

“If you had spent all that is in the earth, you could not have brought their hearts together; but indeed, **Allāh** brought them together.”

[Sūrah al-Anfāl 8:63]

In *Jāhiliyyah*, there were various wars between many of the tribes to the extent that the people of *Madīnah* were nurtured upon fighting, warfare and conflict. It was impossible to bring together the *Aws* and *Khazraj* tribes prior to them embracing



Islām, however it was indeed **Allāh** who united their hearts after they were disunited.

**Allāh** says,

وَادْكُرُوا اللَّهَ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

“And remember **Allāh**'s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren in faith  
[Sūrah Āl 'Imrān: 3: 103]

The scholars of *tafsīr* mention that this verse was an address to the Aws and the Khazraj tribes who knew nothing but conflict and warfare but **Allāh** united their hearts.

After the migration, the Prophet (ﷺ) took a man from the Anṣār and a man from the Muhajirūn, he coupled them and instructed them to live together. This is from the affairs which indicate the great station of brotherhood and sisterhood in Islām. The first thing that the Prophet (ﷺ) was concerned with was uniting the hearts and causing the believers to be true brothers. This type of brotherhood was not superficial and not just in statement, rather the Prophet (ﷺ) instructed them to live together and benefit from each other.

**Allāh** says,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

“The believers are but brothers, so rectify between your brothers.”  
[Sūrah al-Hujurāt: 10]

Some of the scholars say regarding this verse, that **Allāh** did not say 'rectify between the two parties', but rather, Allāh said, 'rectify between your brothers'. Thus, do not be the cause of continued strife and division.

The Prophet (ﷺ) said, “A man set out to visit his brother from another town and **Allāh** sent an angel to him. When the man met the angel, he was asked, 'Where are you going?' The man said, 'I'm visiting my brother in this town.' The angel said, 'Are you returning a favor?' He said, 'No, only that I love him for the sake of **Allāh**.' The angel said, 'I am a messenger from **Allāh** to tell you that **Allāh** loves you just as you love him.”

If there was no benefit for being brothers and loving one another for the sake of **Allāh** except this one narration, then I'm sure you would all agree that it is



sufficient as a benefit to establish our sisterhood/brotherhood upon this and overlook the foolish disputes that occur between us.

The Prophet (ﷺ) said, “There are three qualities whoever has them, will taste the sweetness of faith: To love **Allāh** and His Messenger more than anyone else; to love a servant for **Allāh's** sake and to hate returning to disbelief after **Allāh** has saved him from it as he would hate to be thrown into the Hell fire.”

The origin of the believer is to love for the sake of **Allāh**. He does not allow anything to overpower the love that he has for **Allāh** and His Messenger (ﷺ) in his heart. He loves the servant not loving him except for sake of **Allāh**. This over rides loving someone due to their cultural background, race, tribe, or loving a person because they are humorous or witty. The love for **Allāh** is that which drives us. It is love for His sake that causes the believer to do the things he does for his fellow brother or sister in faith.

The Prophet (ﷺ) said, “A believer is a mirror to another believer”. Do we consider our sister to be the mirror of ourselves? When we look at them, it is as if we are looking in the mirror. When we see a blemish or something upon our brother or sister, it is as if we see it upon ourselves. Loving one another for the sake of **Allāh** is from the foundations of true brotherhood/sisterhood.

The poet said, “Have numerous brothers (and sisters), for indeed they are better for you than possessing gold.”

The poet said, “Cling and have allegiance to your trustworthy brothers, for indeed they are few, so have connection with them, other than those that you used to accompany. Be ardent over protecting yourself and ennobling yourself, for indeed whenever you sit with lowly people, they anger you.”

This poet encourages us to accompany a particular type of sister - a good and trustworthy sister, for indeed they are like gold. Having a good brother or sister is better than possessing gold, for indeed the benefits that one receives from accompanying good brothers and sisters in this world and the hereafter is far superior than the benefit that one can ever achieve from gold and silver. Gold and silver cannot intercede for you on the Day of Judgement. Gold and silver cannot enquire about you in Paradise, but your sister or brother in faith can.

*Anas ibn Mālik* narrated that a Bedouin asked the Prophet (ﷺ) concerning the final Hour. He asked, “When is the final hour?” He (ﷺ) said: “What have you prepared for it?” He said: “Nothing, but I love **Allāh** and His Messenger and I hope to be with them.” He (ﷺ) said: “You will be with the ones that you love.” *Anas ibn Mālik* said:



“By **Allāh**, there was not a statement more beloved to me than this, for verily I love **Allāh**, His Messenger, *Abū Bakr*, ‘*Umar*, ‘*Uthmān* and ‘*Alī* and I hope to be with them on the Day of Judgement, even if I do not carry out their actions.”

Accompanying the righteous and noble people are from the causes that lead to a person being alongside them on the Day of Judgement. It is not befitting that the believer has the type of attitude concerning his brother or sister, “Oh I can't be bothered with them, I can't deal with them or be in their company.” This is dangerous and the *shayṭān* inspires us with the likes of this speech! Rather, our attitude should be that we love to be with our brother or sister because this is something that **Allāh** loves and this is something that is beneficial to our *Dunyā* and *Ākhirah*, whether you know it or not.

The affair of being upright and having good sisterhood returns back to piety and possessing noble character. Rather than looking down upon your sister, we should all ask ourselves: How am I in relation to *taqwā*? How am I in relation to good character? How am I in relation to being a good sister to my sister? You being a good sister returns back to you possessing piety and righteous character. Possessing good character is what causes us to be a good sister to our sisters in faith. If we have evil and bad mannerism, that is what will cause the people to distance themselves from us.

The Prophet (ﷺ) was commanded with good character and he manifested this excellent character in the best and most beautiful way, to the extent **Allāh** says,

وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And indeed, you are upon noble manners.”

[*Sūrah Qalam* 68: 4]

**Allāh** says,

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

“And by the Mercy of **Allāh**, you dealt with them gently. And had you been severe and harsh, they would have broken away from about you”

[*Sūrah Āl ‘Imrān*: 3: 159]

Are you of good character O Sister? Are you from those sisters who are harsh in her manner and dealings? Are you abrupt in your manner of speech? Are you bad mannered and rude to those unknown to you? Are you from those who don't welcome the stranger and only soft and kind to those that you respect?







The companions of the Messenger of **Allāh** (ﷺ) used to say that when they used to look at him (ﷺ) and the moon, and not know which was more beautiful.

Unity of the heart is the essence and the origin of any unity that we have. We remain close with the people of *sunnah* and we must look towards how we conduct and carry ourselves. How are we in our dealings with one another?

**Statements of the Salaf:**

Dāwūd was asked, “Advise me.”

He replied, “Accompany the people of righteousness, for indeed they are the easiest of the people to look after.”

Abū ‘Umar al-awfi said, “Accompany the one whom when you’re with them, it beautifies you and if you were to serve them, they protect you. If you are stuck with a need, they aid and support you. If they see from you good, they mention your good. If they see from you a deficiency, they advise and rectify you. If you speak, they believe what you utter. If you are attacked, then they defend your honor.”

‘Abd al-Allāh ibn Ḥassan said, “Four are from the bliss of a person; that his spouse is righteous, his child is dutiful, his sustenance is within his land, and that his brothers are righteous.”

Ḥasan al-Baṣrī said, “The believer is the mirror of his brother, if he sees from him that which dislikes, he corrects. He covers him, protects, and guards his honor publicly and privately. Indeed, you will have in your brother *naṣīb* (a portion of him). You'll certainly have a part when you mention those whom you love, therefore, trust and rely upon your companions, your brothers and those whom you sit with.”

Indeed, this is the manner that we should view one another. The believer is the mirror of another believer. Just as you look at yourselves in the mirror, this is how you should view your brother and sister in faith. Look at your sister as though she is from you and you are from her. These foundations are from the greatest foundations that our sisterhood is based upon.

Wa Billāhi Tawfīq

Wa SallAllāhu wa Sallama wa Bārak ‘alā Nabīyyinā Muḥammad wa ‘alā Ālihi wa Ṣaḥbihi wa Sallam

