

THE CONCEPT OF UKHUWAH (BROTHERHOOD) IN THE PERSPECTIVE OF AL-QUR'AN

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Abstract

The current phenomenon shows the divisions between groups, so that the nation is easily cracked. It even causes wars that never end. This is due to the fragility of brotherhood or ukhuwah. One important teaching that the Qur'an conveys a lot is about ukhuwah, and in Indonesian it is known as the teaching of brotherhood. The research method is used a literature study with a Qur'anic interpretation approach, the main data source is obtained from several Qur'anic interpretations and secondary data sources are obtained from articles, books and others. Ukhuwah in the perspective of the Qur'an is divided into several types, namely ukhuwah Islamiyyah, ukhuwah wataniyyah, ukhuwah wataniyyah wa an-nasab and ukhuwah insaniyah. The Qur'an also teaches how to strengthen ukhuwah.

Key words: Ukhuwah, Al-Qur'an, Islam, Interpretaion

Introduction

In the teachings of Islam, the main source of knowledge is the Qur'an. The Qur'an is the word of God, revealed to the prophet Muhammad PBUH through the intermediary of the angel Gabriel AS. Allah has also bestowed his mercy to the universe, with the grace of Allah SWT in the form of the Qur'an to the Human Especially Muslim. For Muslim, the Qur'an is considered a guideline that is very close to life in order to always prosper in the world and in the hereafter.¹ The Qur'an was revealed so that the Muslim can improve their personality, make themselves closer to Allah SWT, and can answer all the problems that exist in the midst of society.

One of the privileges of the Qur'an is for people who read it whether it knows the meaning or not, it is included in a form of worship, a good deed and gives grace and can be a benefit for those who read it, giving light to the heart that reads it so that

¹ Harun Yahya, Misi Interpretasi Terhadap al-Qur'an Mewaspadai Penyimpangan dalam menafsirkan Al-Qur'an, terj. Samson Rahman, (Jakarta: Rabani Press, 2023). hlm. 1

the heart becomes calm, not only for yourself but for the family, the household where the Qur'an is read.²

Every believer must believe that reading the Qur'an is a very noble deed and can get multiple rewards, because the book that is read is the holy book revealed to the Muslim and considered the best reading for believers. Reading the Qur'an is not only a deed of worship but can be an antidote or medicine for people who are restless souls as Allah says in surah al-isra: 82.³

The demands of the Qur'an are not only on the issue of human relations with God (hablum min Allah), but human relations with humans (hablum min al-nas), one of the discussions of human relations in the Qur'an is ukhuwah (brotherhood).

Ukhuwah is the most important part of Islam, it is a recommendation from Allah Swt and His Prophet to be realized in the form of unity. With this ukhuwah, we can form a family

² Depertemen Agama RI, Al-Qur'an dan Terjemahannya, Proyek Pengadaan Kitab Suci Al-Qur'an, (Jakarta, 1976-1977), hlm. 122.

³ Jurnal Al-Bayan Vol. 21, No. 30, Juli -Desember 2014.

or social group that is sheilded by Islam. If the Muslim pay attention to ukhuwah properly and follow ukhuwah through inner ties and hearts, it will give us a strong influence in the development of human relations in Islamic groups.

One of the purposes of ukhuwah is to eliminate competition between individuals, high ego traits, not respecting each other and to foster mutual respect between people, help each other, work together and love on the basis of love for Allah SWT and His Messenger. In Islam itself, humans will not get privileges before Allah SWT if they are not pious. The Prophet himself made this ukhuwah the foremost and strongest thing, not just a meaningless phrase.⁴

Method

Research methods are defined as scientific ways to obtain data with specific purposes and uses. This research uses the literature study method. Literature study is conducted to understand the concept of ukhuwah in the light of al-Qur'an

⁴ Khaerul Asfar, "Konsep Ukhuwah Perspektif Al-Qur'an; Relevansinya di Masa Pandemi Covid-19" Jurnal al-Wajid Vol. 1, No. 2, (2020): hlm. 212.

perspective. The primary data sources are used the books of interpretation of the Qur'an. The book of hadith and secondary sources are articles, books and others related. This study reviewed 15 articles related to understanding, concepts, ukhuwah and the Qur'an, the articles were published on the famous website google scholar from 2019-2024. This research uses the prism method in data analysis. Identification of research phenomena data collection from various sources.

Discussion

A. Definition Ukhuwah

Ukhuwah is usually interpreted as brotherhood, in the Indonesian language ukhuwah is interpreted as a brotherhood which means a mother, a father, a person who is still in the family, also means a person who is in the same group (like-minded, religious, equal). In Arabic itself, the word ukhuwah is taken from the word akha from here it gave birth to several words al-akh, akhu, which has the basic meaning of “paying attention” and then develops its meaning to “friend, friend”, lexically referring to the meaning of “he is together in every state of mutual joining between communities”. Perhaps it is

because of this basic meaning, which is “to pay attention”, that each of the brothers requires attention between them, and causes them to always be joined together (musharik) in many situations.⁵

With regard to the linguistic meanings mentioned above, M. Quraish Shihab explained the definition of ukhuwah in his book *Membumikan al-Qur'an: The Function and Role of Revelation in Public Life*, according to M. Quraish Shihab, ukhuwah initially means similarity and harmony in many ways. Therefore, similarities in descent result in brotherhood, similarities in traits also result in brotherhood. The plural form of the word akh in the Qur'an is of two kinds. First, ikhwan which is usually used for brotherhood in the sense of siblings. Second, is the word ikhwah found in the Qur'an which is all used for the meaning of brotherhood in descent (except for one verse located in Surah (al-Hujurat: 10)).⁶

⁵ Ainul Churria Almalachim, Asep Maulana, “Konsep Al-Ukhuwah Dalam Al-Qur'an (Kajian Tafsir Tematik), *Al'Adalah*, Vol. 19, No. 2 (2019): hlm. 168.

⁶ AL-Mutawakkil Alallah, “Wawasan Al-Qur'an Tentang Ukhuwah Dalam Pandangan Tafsir Al-Misbah (Solusi Atas Konflik Internal Agama), (<https://repository.ptiq.ac.id>, Universitas PTIQ Jakarta, 2019), hlm. 85.

The spirit of brotherhood is carried out proportionally and follows a priority scale. The first priority is brotherhood among believers (ukhuwah islamiyah), then brotherhood of nationality (ukhuwah wathaniyah), and brotherhood among humans (ukhuwah insaniyah / ukhuwah basyariyah).⁷

B. Types of Ukhuwah

Ukhuwah is divided into several types as mentioned in point A above, now in point B this will briefly explain the types of ukhuwah, namely as follows:

a. *Ukhuwah Islamiyah*

Ukhuwah Islamiyah is a rope or bond based on deep feelings with tenderness, love and behavior to everyone who is equally bound by Islamic creed, faith and takwah. Although different in terms of language, nation and land of residence far apart, however, everyone who is a Muslim is always bound between one another, so that a solid building of the ummah is

⁷ *Ibid.* hlm. 86.

formed, this is what is called Ukhuwah Islamiyah which binds the creed and hearts of Muslims.⁸

Ukhuwah Islamiyah is clearly stated in the Qur'an as brotherhood between Muslims, and brotherhood between Muslims and non-Muslims. Although there are differences, Islam teaches to remain tolerant, respectful, and maintain unity, the differences that exist are not a barrier that separates each individual. However, with differences, Allah wants to show his majesty so that humans are always grateful for what is in themselves, because what distinguishes every human being before Allah Swt is his devotion.⁹

b. *Ukhuwah Wataniyyah*

Islam as a universal religion also has a concept of national ukhuwah called al-ukhuwah al-waṭaniyyah, which means brothers in the sense of a nation even though they are not of the same religion. M. Quraish Shihab explained that in order to strengthen national ukhuwah even though they are not of the

⁸ *Ibud.* Hlm. 81

⁹ Herwani, "Ukhuwah Islamiyah Dalam Pandangan Al-Qur'an", *Cross-Border*, Vol. 3, No. 3 (2020): hlm. 4.

same religion, the Qur'an first underlines that differences are the laws that apply in this life. In al-Māidah verse 48 Allah says: In addition to these differences being the will of Allah, it is also for the sake of the preservation of life, as well as to achieve the purpose of the life of creatures on the earth.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

“Had Allah willed, He would have made one people (alone). But Allah wants to test you about the gifts He has bestowed upon you, so compete in goodness...”

From this verse, a Muslim should understand that the existence of differences is a provision of Allah and we must understand it well so that there is peace in society despite different religions.¹⁰

Da'wah through ukhuwah wathaniyah must also be echoed, so that all citizens have a love for their homeland and love for fellow citizens. This brotherhood will form unity among each other so that a country becomes safe, peaceful and

¹⁰ Ainul Churria Almalachim, Asep Maulana, “Konsep Al-Ukhuwah..., hlm. 175.

prosperous. The Prophet Muhammad himself has exemplified that the teachings of Islam are not only in ukhrawi matters but also in worldly matters. Love for the homeland is essentially an inseparable part of human beings, it is synonymous with nationalism.¹¹

c. *Ukhuwah Wathaniyah Wa an-Nasab*

Ukhuwah Wathaniyah Wa an-Nasab is brotherhood in lineage as ordered in the Qur'an. This second ukhuwah is narrower than the first ukhuwah because, ukhuwah Wathaniyah Wa an-Nasab is only on the line of brotherhood as a nation and homeland. This ukhuwah does not focus on the realm of Islamic government, it's just that each citizen has the authority to participate in advancing the country. The most suitable principle in this ukhuwah is based on "al-tasāmuḥ" (tolerance), namely the existence of mutual interaction between religious communities, respecting religious freedom for people who do

¹¹ M. Alifuddin Ikhsan, "Nilai-Nilai Cinta Air Melalui al-Qur'an," *Jurnal JIIPK*, Vol. 2, No. 2: (2017), hlm. 110.

not agree, not disturbing worship and still maintaining its al-ukhuwah al-waṭāniyah.¹²

d. *Ukhuwah Insaniyah (Basyariyah)*

Ukhuwah Insāniyah or often called basyariyah, is the brotherhood of fellow human beings. Humans all over the world are actually brothers who stem from their mother Adam and Eve. Humans are motivated to create a climate of true brotherhood and develop on the basis of a universal sense of humanity. This is in accordance with Al-Hujurat verse 10, in this case verse 11 also still has a munasabah with verse 10 earlier. Al-Hujurat ayat 11, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“O you who believe, do not make fun of other people (for) they may be better than those who make fun of them, nor do women make fun of other women (for) they may be better than those

¹² Ainul Churria Almalachim, Asep Maulana, “Konsep Al-Ukhuwah..., hlm. 176-177.

who make fun of them, and do not revile one another and call one another by bad names. The worst of calls is physical after faith. Those who do not repent are the wrongdoers.”

This verse strictly prohibits believers from mocking each other's fellow human beings, both male and female. The next verse, namely verse 12, actually commands believers to avoid prejudice between fellow humans. In Tafsir al-Maraghi it is explained that every human being is prohibited from prejudice, prohibited from hating each other. All of that is natural because of the inner instinct gives birth to the outer attitude. All of the Qur'anic instructions that speak of human interaction ultimately aim to strengthen ukhuwah among them.¹³

Establishing brotherhood among all human beings is the highest goal of the Prophet Muhammad's da'wah, which calls for noble morals and ethics among people.¹⁴ Islam came to be a Mercy for all nature. Making brotherhood the cornerstone of

¹³ Ainul Churria Almalachim, Asep Maulana, “Konsep Al-Ukhuwah...”, hlm. 177.

¹⁴ Tobroni, “Peranan Pendidikan Agama Dalam Pembentukan Etika Sosial Persaudaraan Dan Perdamaian,” *Jurnal Progresiva*, Vol. 5, No. 1: (2021), hlm. 42.

community life and eliminating all forms of hatred and division of the people.¹⁵

B. Mufasssir's Views about Ukhuwah

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Those who believe are indeed brothers. Therefore, make peace between your brothers and fear Allah, so that you may have mercy.” (Al-Hujurat: 10)

In tafsir al-Munir, Wahbah Zuhail interprets the above verse that all mu'min in this world are religious brothers and they are united by faith. It is obliged to reconcile two brothers who are at odds, to live a peaceful life. So Allah commands to have piety, meaning that Allah commands to reconcile two brothers who are at odds with each other. Wahbah Zuhaili also argues that religion is a unifying rope between believers. Ash-Syanqthi argues that the verse above means that the brotherhood among believers that Allah stipulates through the verse is brotherhood in religion not in descent.¹⁶

¹⁵ AL-Mutawwakil Alallah, “Wawasan Al-Qur'an Tentang Ukhuwah..., hlm. 65.

¹⁶ Syaikh asy-Syanqthi, *Tafsir Addhwa'ul Bayan*, Vol. 9, terj. Ahmad Affandi (Cet. I; Jakarta: Pustaka azzam, 1010), hlm. 81

Sayyid Qutbh interpreted the above verse in tafsri Fi Zhilalil Qur'an, is a verse that tells believers to love each other, eliminate all things that cause division among Muslims and if there are Muslims who do injustice, they should return to the truth.¹⁷

In the view of Imam al-Qurthubi in his tafsinya entitled al-Jami'li Ahkam al-Qur'an interpreting the verse above, that the believers are actually brothers, namely in religion and also honor not in the issue of nasab (lineage).¹⁸

Imam al-Qurthubi's interpretation is not much different from Imam at-Thabari in interpreting verse 10 of surah al-Hujurat, he interpreted that the meaning of the verse is addressed to believers, because believers are brothers or in the meaning of brothers in religion, if they fight then they must be reconciled by encouraging them to return to the law of Allah SWT and the law of the Prophet Muhammad Saw. So what is

¹⁷ Sayyid Quthb, *Tafsir fi Zhalalil Qur'an*, terj. As'ad Yasin (Cet. I; Jakarta: Gema Insani, 2004), hlm. 344.

¹⁸ Abu Abdillah Muhammad bin Ahmad bin Abi Bakar al-Quthubi, *Tafsir al-Jami' li Ahkam al-Qur'an*, Vol 17, terj. Akhmad Khatib (Jakarta: Pustaka Azzam, 2009), hlm. 52.

meant by two brothers in the verse is every believer who is at war.¹⁹

However, M. Quraish Shihab has a different interpretation from the previous interpretations, he interprets the word أخ in the singular form, usually also in the plural with the word اخوان. This plural form usually refers to non-brotherhood, unlike the word اخوة. This seems to imply that the brotherhood established between fellow Muslims is a brotherhood that is initially multiple, but occasionally on the basis of the equality of faith and the second time is a brotherhood of descent, although this second is not the ultimate sense. Thus, it cannot break the relationship of brotherhood, this is even more so if it is still bound by brotherhood as a nation, as ideals, as a language, as fate and as a neighbor. This is what makes his interpretation more popular or down-to-earth and suitable for the social conditions of Indonesian society in particular..²⁰

¹⁹ Abu Ja'far Muhammad bin Jarir ath-Thabari, *Tafsiri Jami' al-Bayan ta'Wili al-Qur'an*, Vol. 24, terj. Fathurrozi (Jakarta: Pustaka Azzam, 2009), h. 718.

²⁰ M. Quraish Shihab, *Tafsiri al-Misbah, Pesan dan Keserasian al-Qur'an*, Vol. 13 (Tangerang: Lentera Hati, 2002), h. 247-248.

B. Terms that are commensurate with brotherhood

The word ukhuwah can cover a variety of equations, although it is not explicitly mentioned by the Qur'an as ukhuwah, but the substance is ukhuwah, including the following ²¹:

- a. One Nation** أمة واحدة (**ummah wahidah**) which is repeated 11 times including al-Baqarah, al-Maidah, Yunus, Hud, an-Nahl, al-Anbiya twice, Al-Mu'minin twice, ash-Shura, and al-Zukhruf.

b. Brothers as fellow human beings

In al-Hujurat: 13. "O mankind, indeed we created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most righteous among you. Verily, Allah knows best."

c. Fellow creatures of Allah SWT

Word الأرحام for example is found in al-Nisa: 1, "O mankind, fear your Lord who has created you from one, and from him Allah created his wife, and from them both Allah multiplied

²¹ Khaerul Asfar, "Konsep Ukhuwah Perspektif Al-Qur'an..., hlm. 219-220.

men and women. And fear Allah, by whose name you ask one another, and maintain the bonds of friendship; surely Allah watches over you.”Also stated in al-An'am: 38: “And not the beasts of the earth and the birds that fly on both wings. But a people (also) like you. We have not spelt out anything in the Qur'an of the Book. Then to God are they gathered.”

C. Efforts to Strengthen the Brotherhood in the Qur'an

The most important thing to ensure the creation of brotherhood, Allah Swt gives instructions according to the type of brotherhood that is commanded as follows ²²:

- a. Brotherhood in a general sense, in Islam there is the name khalifah. Humans are made leaders on earth to protect, direct and provide benefits to all of nature.
- b. Brotherhood between religious adherents, Islam introduces toleration between religious communities. The relationship between a Muslim and a non-Muslim is not prohibited in Islam.

²² Iin Diana, “Konsep Ukhuwah Basyariyah Dalam Tradisi *Ngejot* (Tradisi Masyarakat Islam Dan Hindu Di Kelurahan Loloan Timur, Jembrana, Bali), (Skripsi Sarjana, Fakultas Tarbiyah dan Ilmu Keguruan IAIN Jember, 2019), hlm. 20-21.

As Allah SWt says in Al-Kafirun: 6, “For you your religion and for us our religion”.

- c. Avoiding all kinds of physical and mental attitudes that can cause divisions in relations between fellow human beings. As Allah SWt says in Al-Hujurat: 11, “O you who believe, let not a group of men despise another group, perhaps those who are laughed at are better than them, nor let a group of women despise another group, perhaps those who are despised are better. And do not reproach yourselves and do not call each other by derogatory names.
- d. Being generous and forgiving to others, as Allah says in An-Nur: 22, “And let not those who have wealth and ease among you swear that they will not support their relatives, the poor and those who migrate in the way of Allah, and let them be forgiving and easy-going. Do you not wish that Allah would forgive you, and Allah is forgiving, merciful.”

Conclusion

Ukhuwah is a bond of brotherhood or friendship both in terms of family, religion and nation, ukhuwah has divisions including. ukhuwah islamiyah, ukhuwah wataniyyah, ukhuwah

wathaniyah wa an-nasab, and ukhuwah insaniya (Basyariyah). The mufassir's view of ukhuwah based on surah al-Hujurat verse 10, Wahbah Zuhali interprets that the mu'min people are those who are brothers in faith or who have the same faith, Sayyid Quthb interprets brotherhood which is more about its application such as love, peace, cooperation and unity which is the main basis of Muslim society, Imam Quthubi interprets the brotherhood as people who have the same faith. Imam at-Tabari interprets brotherhood as believers who adhere to the same religion (Islam) because if they fight then they must be reconciled and encouraged to return to the path of Allah SWT and the law of the Prophet Muhammad Saw, While Quraish Shihab interprets the word اخ is a singular form commonly also in the plural with the word اخوان The plural form indicates a brotherhood that is not siblings, unlike the word اخوة which is only repeated seven times in the Qur'an, all of which are used to indicate siblings, except in surah al-Hujurat verse 10. There are many words that describe ukhuwah in the Qur'an, such as lafaz ummah wahidah which is repeated 11 times in the Qur'an, lafaz al-arham found in surah an-Nisa verse 1, brothers who are

fellow humans found in surah al-Hujurat verse 13, brothers who are fellow creatures of Allah Swt found in surah al-An'am verse 38. The efforts to maintain ukhuwah in manusai are first a leader who must be fair and guide and direct to good things, second brotherhood between religious believers with an attitude of tolerance, third avoid all things that can make human relations destroyed, four must help each other, trust each other, respect and forgive each other.



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