

The Constructing Factors of the Religious Brotherhood

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Abstract: The innovative plan of the brotherhood is one of the most essential innovations of the Islam being considered as the main slogans of the Islamic affairs. This evolves all the social, political and moral regulations into its framework. The religious brotherhood is one of the most efficient approaches for getting away from all damages and social disasters making a kind of intimacy and cooperation regarding to every life field. This prevents any social disasters and criminals in relation to the mental, spiritual, social and economical issues. For the reason, it is tried in this study to response to the question what factors are important for constructing the brotherhood because this makes the brotherhood stronger between all Muslims. The descriptive and library-based methods were also applied to reach to the related purposes.

Keywords: Brotherhood, Intimacy, Islam, Community, Affection.

Introduction

According to the Quran attitudes and concepts, all human beings have been created equally regarding to their appearance differences and these appearance differences come from the external factors along with special purposes. Based on this, all human beings have the equal rights of the language, color, nationality, religion and culture in regardless with the related appearance differences and there are no established any discriminations between these people but the piety (Holy Quran) because the color and language are not the only discriminations of the humanity but these appearance differences are related to other affairs that have been pointed to recall the omnipotent of the God's power and God says in this case:

One of the most important signs of the God is subjected to the language and color discriminations of people on the earth (Holy Quran). The Holy God says about the representation of these reasons among humanity that these racial and ethnic differences have been appeared in order to know each other well:

Hence the main purpose of the appearance difference is to make a kind of connection and communication easily between different people. Islam invites all people to the humanistic reunification potentially and it asks these people to live in a peaceful atmosphere together. On the other hand, the bilateral bond and connection of people is one of the highest establishments of the humanity along together. The Holy God says:

The brotherhood is the most fundamental code of having the belief. The economical, racial and geographical issues cannot bring or construct the spirit of the brotherhood. This kind of brotherhood is not merely restricted to the time, age, occupation and location and even women can be evolved among this process (Nesaa: 176). The brotherhood and intimacy plan is one of the most influential plans of the Islam. It has been penetrated into the different classes of all communities. In the beginning of the Islam, the holy prophet and his successors were in the area of Nakhileh that the Gabriel appeared and said:

The holy God has contracted between the angles the brotherhood and He has to make it among His own majestically brothers and friends. Abubakr with Omar, Othman with Abdolrahman and Ali with the prophet made the brotherhood contraction together (Bahrani, 1994). The religious brotherhood is stable than the family brother because the family brotherhood will be separated together (Holy Quran) and even the family brothers will be separated together (Holy Quran). But the belief brotherhood will be stable in the resurrection day (Holy Quran). In the shadow of the brotherhood, the unification and affection bring many various backgrounds constructing the social balance and equilibrium between people. As the holy prophet says that all Muslims are similar to apartments keeping all parts together strongly (Majlesi, 2009, 58, 15). The main regular basis of the Islamic Government is subjected to the belief brotherhood community; for the reason, we aim at investigating the religious brotherhood factors and its disasters according to the Quran verses and Prophecies' narrations.

Islamic brotherhood factors:

The completion of the social justice

The justice is subjected to establish something in its own establishment and considering all things in its own right deeply as Imam Ali says: the justice establishes everything in its own establishment (Feizaleslam, 1999). He also considers the justice as the main life's nature, life affairs criterion leading to make the country happy and amending any citizenship's affairs as well and God gives all gifts to the people raising the governmental system and governmental solidarity. This can overcome against all enemies against these pious people (Amadi, 1987). For the reason, someone asks Imam Ali that: is the justice superior or the arrogance? Imam replies that, the completion of the justice is superior to everything (Nahjolbalagheh, Hekmat, 437). The brotherhood is the main fundamental foundation of the social justice and it has been strongly emphasized by many various Islamic narrations. Imam Sadegh says: the pious person is the brother of another pious one being considered as his own guidance and he never betrays his brother; he will never oppress and cheat his brothers (Hoveizi, 199). Thus the completion of the social justice is subjected to the elimination of any criminals and social crisis and development of the justice and fair on the earth; this can also eliminate any discriminations taking place among people; the main aim of the Islam is to make a healthy community making people to reach to the divinity affairs. Imam Ali says to Malek Ashtar: have the highest tender and affection towards people from your heart deeply. Prevent any cruel and savage actions against these people because people are categorized into two groups: they are Muslims or not and they are all human like you (Harani, 1983).

Spending money:

It has been pointed to three traits of the pious people in the holy verse of Alimran: 134 that the ignorance of the anger, forgiveness and spending money play key role in the brotherhood bond and reunification. Those ones spending money and ignore their anger have the same pious people's traits. The paradise is the house of these people and the God will be very close to these people being away from the hell (Tabarsi, 1981). Of course it should be mentioned that in the Quran dictionary the spending money is not only subjected to the financial affairs but also it is subjected to the God-given affection. For example, the science, wealth and anger or fury has the highest consequences on the man's spirit. And these sometimes may lead to the eternal misfortune for the man such as the assassination, people's secretes' scandal. The holy prophet says: the anger destroys the belief as the vinegar destroys the honey (Deilami, 1991). According to the religious narrations the anger is the main key of every criminal following the satanic affairs and actions. It ruins the thoughts being considered as the madness of the humanity. Handling and controlling the anger can optimize and increase the humanity's spiritual evolution raising the belief of the man. The holy prophet says: when someone controls his or her anger, the Holy God will give him or her belief and relaxation fully (Ghazaiee, 1982). In addition, controlling the anger has very effective consequences on the person and community. There have been narrated many various narrations regarding to the ignorance of the anger and fury. This praises the man towards the morality superiority potentially. The ignorance of the fury can make the man towards having other superior actions such as self- esteem keeping the unification and religious brotherhood as well as satisfying the God's attention efficiently.

Forgiveness:

As we stated before, controlling and managing the anger and fury is one of the most incredible and outstanding traits of the humanity because it can eliminate the root of the obsession from the man's heart deeply; in this case, the ignorance of the anger should be come along with the forgiveness. In Islamic thought, the relationship of the God with creatures is established based on the affection and tender and His celestial Divinity. The relationship of the man is also established based on the brotherhood. This connection or bond can develop the cultural affairs of a community and its sweet fruit can be subjected to the peaceful life of the humanity on the earth. The forgiveness is one of the most sophisticated traits of the human moral affairs. The construction of a strong and cohesive community is subjected to the support of the forgiveness issues that all classes of people have to get stand of the foolish behaviors trying to transfer any obsessions into the affection and tender. The holy God says in the verse Eraf:

199 that you the man have to forgive trying to achieve all good actions and prevent any ignorant and fool people. When this verse is inspired into the holy prophet, the holy prophet asks about how-to-achieve the related approach. Gabriel brought the message that you have to forgive someone who oppressed you; you have to give someone who is not rich and communicate with someone who cut you off (Tabarsi, 1981). Imam Ali considers the pre-handshaking as the behavior of the great people (Khansari, 1987). The value of the forgiveness is appeared when the climax of the power. Other religious narrations have stated that the man considers the forgiveness as overcoming against enemies (Majlesi, 2009).

Goodness against evil:

One of the most sophisticated features of the man is subjected to the goodness against evil. This is very superior feature to other forgiveness and spending-money and has been emphasized by verses and prophecies in many various religious narrations. The goodness is not equal with evil (Holy Quran). This feature is very astonishing so that when the most black-hearted people can be affected by this feature trying to achieve good actions against evil affairs. A criminal person blames himself due to achieving some evil actions; the practical approach of all prophecies was also established based on this feature and when these criminal people achieve something against the prophets, they used to make their own affection and tender towards them preventing any revenge and other criminals in their own behavior. The real alchemist is not someone who transfer the cooper into the gold, but someone who can easily treat with others and try to transfer the obsession into the affection. Those people transferring the enmity to friendship are the real alchemists. In the triumph day of the Mecca, some people used to say revenge revenge but the holy prophet said: today is not the day of revenge but it is the day of affection and tender (Gharaati, 2004).

Allameh Tabatabaiee says in the interpretation of the verse 34 that when you reject and deny all criminals and evil actions, you will suddenly see that the same enemies are going to be your friend trying to indicate their friendship towards you (Tabatabaiee, 1997).

Sacrifice temperament:

The sacrifice is one of the most sophisticated features of the humanity appearance showing his glory in the creation and only the greatest individuals can reach to the climax of the life. The sacrifice includes the body sacrifice, property, personality in the path of the Holy God and only for the sake of the God. This is the greatest and sophisticated case for the brotherhood in a community; the holy Quran appreciates these sacrificed people. For example, the Sure the human verse 8 has stated that:

All Shiite scholars agree that this verse is one of the most honorable features of Imam Ali and His prophecies and there have been given other verses about appreciating his family members in many Shiite and Sonnite books. The holy Quran says about Imam Ali's sacrifice:

Among people trying to sell their own place out, the Holy God will love those people making His gifts and affection for these people (Holy Quran). All interpreters agree that this verse has been given only for the establishment of Imam Ali when he slept instead of the holy Prophet's bed in the night of ALMABEIT (Heskani, 1990).

The Holy God says about the immigrant brothers' mood for dividing the properties and possessions and orders other rich people to share their own possessions because the God will appreciate all these kinds of people in the resurrection day (Holy Quran). The prophecies have considered the sacrifice as the most outstanding and sophisticated trait for the humanity. This can save people making them to reach close to the God. This makes people to reach to the highest self-esteem having the eternal gifts by the God; this also eliminates the poverty of the communities and as a result, it will make the Islamic brotherhood growing people's sacrifice temperament in a community. Simple-living and elimination of any luxury things and materials will make the humanity to reach to the God developing the community affairs.

The calamity of the Islamic brotherhood:

One of the most important purposes of the Islam is to represent and collect the hearts and it tries to unite the pious people eliminating all controversies among people. The brotherhood was the main task that has been carried out by the prophet in the Medina in order to strengthen the foundations of the Islamic government. The holy God has eliminated all geographical territories from the minds and only the common ideologies have been represented for pious people including the colors and races (Holy Quran).

By descending the verse of brotherhood: (Holy Quran) the whole struggles of the criminal people was to make discriminations between the Islamic nations; they also tried to eliminate this brotherhood among nations darkening people's heart black. Among this social relations and people's interaction together, there has been established a deep influence on the establishment of the Islamic brotherhood. It should be hanged to this brotherhood rope trying to eliminate all criminals between people. This makes people or Islamic nations to get familiar with the roots of the criminals trying to remove any disasters in this pavement. On the other hand, it is necessary to pay attention the brotherhood disaster as following case:

The holy God has given six regulations in this verse:

- Reject of mocking others
- Fault-seeking
- Ugly statements
- Bad suspicious
- Curiosity
- Absent oneself

When these six regulations are completely supplemented in a community, the roots of the brotherhood will be strengthening deeply between pious people. Those pious people never mock other tribes or group of people because they may be better people than you consider; never take each other's faults and never apply any ugly statements. Pious people have to prevent any suspicious because it is one of the greatest sins; stop spying and absent of someone. Do you like to eat your brother's dead flesh? It is very ugly and scare of your God and the God is the greatest kind (Holy Quran).

Mocking:

Mocking someone is subjected to make the same person humiliated so that other people start laughing for him or her (Tabatabaiee, 1997). The holy God has considered all mockers as oppressors in the verse Ankaabout: 29 and prevented the holy prophet to come along with these people. And they have been given the divinity hell (Holy Quran). The mocking has very various roots at both conceptual and moral fields. According to the holy Quran, these roots are as following:

Enmity and revenge, foolishness, priority-seeking and pride, lack of wisdom, world-seeking, taking excuse and personality-destruction, science, feeling of self-pride; the holy God says: you have not to consider yourself superior to others (Holy Quran).

One of the most worsen consequences of the mocking is subjected to the elimination of the good actions, getting out of the belief, being mocked in the resurrection day, regret at the resurrection day and punishment and humiliation for eternity (Holy Quran). Hence, the mocking is the worsen moral trait making the enmity between the Islamic nations; it can also destroy the religion and Islamic characters destructing all people's social affairs terribly. For the reason this process has been increased in today's era in all communities unfortunately. Some activists and writers have applied some papers and articles against Islam for mocking their religious issues. For example, the French magazine Charlie Ebdou has insulted the prophet and this is as a sword into the heart of all Muslims in the world. But Muslims and pious people should not be affected by these conspiracies and poisonous advertisements against Islam. The holy God is the main supporter of the prophecies and He has guaranteed the triumph of the school. The glory and honor is at the God's hands and it will not be broken down by these issues. The holy God says: these mocking statements cannot destruct you because the glory belongs to the God (Holy Quran).

The holy prophet considers the pious people's humiliation equal to humiliating the God (Saber, 1996). Thus the mocking is apparently a sin but it will be the greatest sins into the heart of people and these should be completely eliminated because this will lead to other sins such as humiliation, discovery of faults and defects, discrimination, absence, obsession, provoke, revenge and telling behind other people and every of these sins make the brotherhood separated together.

Fault-seeking:

The fault-seeking is one of the most worsen moral sins that increases the enmity and ugly actions among other people. In this case, people will cultivate the seeds of enmity and obsessions into their hearts. This leads people to think of revenging each other separating the groups of people finally. The holy prophet says: do not follow others' faults because those ones following others faults and defects will be followed by the Holy God and when the God follows your faults, you will be scandal in this pavement (Sadough, 1985).

Ugly labels or statements:

Name and surname are the main sophisticated humanistic appearances narrating all about people's identity and character or personality. However the ugly names and labels may reduce his or her value being humiliated among other people and friends or in a community. The holy Quran considers calling people with ugly names as the aggression against their rights.

Suspicious:

The suspicion is one of the biggest obstacles for the social cooperation and intimacy; this separates people together being considered as the main source of all enmities among people. This eliminates the main freshness of the spirit of people because it makes people to talk all about people making their own suspicion behind others (Makaram Shirazi, 2009). In order to cure and treat this awesome morality feature, we have to ignore when we hear something from other people secretes.

Spying or being curios about others:

The spying is subjected to be curious about other people affairs where these people try to hide their own secretes not letting others know about their issues (Tabatabaiee, 1997). For example, hearing other people phone talks that has been represented its true cases in the verse Hojarat: 12 and other religious narrations. When someone tries to hear other people secretes, he or she will be punished heavily in the resurrection day.

Absence of somebody:

This is subjected to people that try to talk about other people (Tabatabaiee, 1997). Of course, there have been established many various meanings for the related subject. Imam Kazem says about the definition of the absence that:

The absence means to those hidden faults that have been talked about (Ghorashi, 1998). Of course, this fault can be taken place into the body of a person or it may be belonged to one of family members and house or cloths being considered as the greatest sins. According to the religious narrations, the hearer of absents is also considered as one of the both sides of absent people (Saber, 1996). Thus the hearer is evolved into the process of absent leading to the separation of a community brotherhood. Of course there have been other worldly and eternal consequences such as being away from the paradise, losing the acceptance of virtues and good actions, being imagined ugly in the resurrection day, elimination of the good actions; the absent can potentially destroy the religion releasing the man out of the divinity and theology affairs. This destructs the religion being worsen than the sexual issues (Bahrani, 1995). Because the main investment of the humanity is subjected to the personality and character, those dangerous factors have to be eliminated from the lifetime. There have been given many various religious narrations all about the absent but there have been also represented some shocking narrations from Imam Sadeq as following:

Someone talking all about other pious people secretes trying to make him or her scandal will be punished by the holy God being get out of the paradise and will be come along with the Satan and even the Satan does not accept him (Ameli, 1988). We have to think of yourself through self-regulation in order to have a healthy community because this prevents the worsen consequences of this dangerous sin. When we face with any absents by others, we will be able to reject it potentially observing a healthy community established based on brotherhood.

Revealing the bad and ugly issues or evil actions:

The holy God does not like revealing evil actions unless someone has given oppression against another one (Holy Quran). The revealing all evil actions have been frequently prevented in the holy Quran and it has been also considered as one of the greatest sins along with heavy punishment. As the holy God is covering all evil actions, it is necessary for people to hide other ones evil actions. One of the most important disasters of the brotherhood is subjected to this issue because the elimination of the revealing ugly and evil actions can strengthen the social bonds potential among the nations.

Revealing of fornication:

Those one loving to reveal other ones evil action will be punished heavily in the resurrection day (Holy Quran). The interest in revealing the fornication is not merely subjected to insult and swear others for publishing the fornication but it has got some other cases for this process. It is included sometimes by tongue or a written letter for publishing someone's fornication and this encourages other people to publish someone's fornication. Since the man is a social existence, the community will be allocated as his own house and its territory should be kept healthy. This healthy house will assist on you to disinfect yourself and surrounding out of any infections. Based on this, the Islam religion is fighting against any infections socially. If we observe some Islamic regulations, they are only tended to remove nay infections and ugly traits out of the same society (Makaram Shirazi, 14, 415). For the reason, the prophecies consider the importance of this related sin than others. Imam Reza says: someone publishing a sin will be rejected and those ones hiding the same sins will be forgiven by the holy God (Sadough, 1989). The publication and revealing of fornication can remove the sin from the eyes of the people and as a result people consider the sin as the small case. The holy prophet says: when someone publishes or reveals the evil actions, he or she will be like someone commits a crime (Ghomi, 1989). The interest in revealing the fornication will have worldly and otherworldly punishment consequences.

Hypocrisy:

The hypocrites that have been described as people having double-faces are penetrated into the Muslims making the greatest threats against the Islamic communities terribly. They are also wearing the Islamic coverage that it makes hard to recognize the real Muslim from them but the holy Quran has clarified a specific line for knowing these double-faced people than other real Muslims in many various verses. The reactions of the hypocrites have been shown in many different Quran verses such as Baghareh, Monafeghoun, Ahzab, Tobeh, Nesa. Some of these features are as following:

Telling lie, cheating, misleading, black-hearted, destruction, corruption, deterioration, scare and fear, poverty, exclusiveness-seeking, scare of death, adaptation with enemy, boring and self-pride in praying time, bad promise and lie; the hypocrite groups are the most dangerous viruses that have been penetrated into the brotherhood bonds

and they wish to separate this bond and it is the brothers tasks to defend their society from these viruses (Holy Quran).

Although the hypocrisy is only subjected to the impious people but it has got many various meanings including people having double-faced traits and it can also evolve the pious people, too. It is stated in a Hadith that:

There are three traits that have been subjected to the hypocrisy and these are as following: someone betrays in honesty, telling lie, making bad promise; a person having these three traits is called the hypocrite (Saber, 1996).

Discussion and Conclusion

This universe has been established based on the holy God's gifts and affection and it even includes the humanity life. It is considered as the highest value of the God towards the social life of the man and for the reason, the Holy God calls for all people as brothers together. The brotherhood is one of the most efficient approaches for escaping away from any discrimination making the religious community to be kept potentially. It also keeps many various communities to be kept from the religious deviations and destructions socially and spiritually. But the main important point is that the related brotherhood foundation has got its factors strengthening the foundations of the religion. For the reason, all Muslims have to strengthen their relationships and bonds together and never let enemies penetrate into their brotherhood.

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