An Analysis of the Hadith on Loving One's Fellow Muslims as a Foundation for Building *Ukhuwah Islamiyyah*

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ABSTRACT
The Hadith on loving one's fellow Muslims serves as a foundational teaching in Islam, establishing the theological basis for ukhuwah Islamiyyah (Islamic brotherhood). This study analyzes the Hadith's quality through sanad (chain of transmission) and matn (textual content) analysis, alongside interpretations from prominent scholars including Al-Nawawi, Ibn Hajar, and Ibn Rajab. Employing a descriptive qualitative literature review, data were gathered from classical Hadith collections, commentaries, and academic literature. The findings confirm that the Hadith narrated by Imam al-Bukhari and Imam Muslim is ṣaḥīḥ (authentic), fulfilling all criteria of authenticity in both sanad and matn. Classical commentaries emphasize that perfection of faith extends beyond ritual worship to encompass empathy, compassion, and wishing good for others. Contextual applications demonstrate its relevance in addressing contemporary social challenges, including digital toxicity, interpersonal conflict, educational practices, and rising individualism. Ultimately, this Hadith offers a vital moral framework for strengthening ukhuwah Islamiyyah and building a harmonious, empathetic society.

ABSTRAK
Hadis tentang mencintai sesama Muslim merupakan salah satu ajaran fundamental dalam Islam yang menjadi landasan teologis pembentukan ukhuwah Islamiyyah. Penelitian ini bertujuan menganalisis kualitas hadis melalui kajian sanad dan matan, serta mengeksplorasi penafsiran para ulama seperti Al-Nawawi, Ibn Hajar, dan Ibn Rajab. Menggunakan metode kualitatif deskriptif berbasis literature review, data sekunder dihimpun dari kitab-kitab hadis primer, syarah, dan literatur akademik relevan. Hasil penelitian menunjukkan bahwa hadis riwayat Imam Bukhari dan Imam Muslim ini berstatus sahih karena memenuhi kriteria kesahihan sanad maupun matan. Penafsiran ulama menegaskan bahwa kesempurnaan iman tidak hanya diukur dari ibadah individual, tetapi juga empati, kasih sayang, dan menghendaki kebaikan bagi sesama. Penerapan kontekstual menunjukkan relevansinya dalam mengatasi tantangan modern seperti etika media sosial, penyelesaian perbedaan pendapat, pendidikan nilai, dan individualisme. Secara keseluruhan, hadis ini menyediakan kerangka moral yang kuat untuk memperkuat ukhuwah Islamiyyah dan menciptakan masyarakat yang harmonis.

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INTRODUCTION

Islam is a religion that not only regulates the relationship between human beings and Allah (SWT) but also provides comprehensive guidance for interpersonal relationships within society (Uleng & Aderus, 2025). In Islamic teachings, a harmonious social life characterized by compassion, mutual respect, and solidarity is one of the essential foundations for building a civilized society. These values are reflected in the concept of *ukhuwah Islamiyyah* (Islamic brotherhood), which refers to the bond of brotherhood established through shared faith in Allah (SWT) (Shohib *et al.*, 2024). *Ukhuwah Islamiyyah* requires Muslims to love one another, support one another, and desire good for their fellow believers just as they desire good for themselves. This concept serves as a fundamental basis for fostering unity and solidarity within the Muslim community.

However, the implementation of these brotherly values faces numerous challenges in contemporary society. The rapid development of information technology and social media has significantly transformed patterns of human social interaction (Jamila, 2025). On the one hand, technological advancements facilitate communication and expand social networks. On the other hand, they have also contributed to the emergence of conflicts, divisions, and the spread of misinformation that can trigger hostility among individuals and communities (Hudzaifah *et al.*, 2025). Phenomena such as hate speech, online harassment, and attempts to undermine others have become increasingly common in both public spaces and digital platforms (Adli, 2022).

Furthermore, the rise of individualism and egoism in modern society has weakened the values of brotherhood and social cohesion (Lestari & Achdiani, 2024). Many individuals prioritize personal interests over collective welfare, resulting in declining empathy and concern for others. This condition often contributes to social inequality, reduced solidarity, and the erosion of the spirit of mutual assistance within society (Nadira, 2025). In Islamic teachings, however, helping and caring for others constitute essential manifestations of a Muslim's faith.

These social problems are also evident within Muslim communities, where differences in opinions, affiliations, and particular interests sometimes lead to internal conflicts (Muslim & SQ, 2023). Differences that should ideally serve as opportunities for mutual enrichment often become sources of division instead (Ajrin, 2026). This situation indicates the need to strengthen the understanding of *ukhuwah Islamiyyah* through a more comprehensive study of the primary sources of Islamic teachings, particularly the Hadith of Prophet Muhammad (peace be upon him), which serves as one of the principal sources of guidance for Muslims.

One of the prophetic traditions that strongly emphasizes the importance of brotherhood is the Hadith narrated by Imam al-Bukhari and Imam Muslim from Anas ibn Malik (RA), which states that a person's faith is not complete until he loves for his brother what he loves for himself. This Hadith affirms that faith cannot be considered complete without genuine love and concern for fellow Muslims (Al-Nawawi, 1996). *Ukhuwah Islamiyyah* therefore plays a crucial role in maintaining harmonious relationships among Muslims amid the challenges of changing times (Mokhtar *et al.*, 2023). Through this Hadith, the Prophet Muhammad (peace be upon him) taught that the perfection of faith is measured not only by ritual worship but also by one's conduct toward others in social life.

Despite Islam's emphasis on the importance of *ukhuwah Islamiyyah*, various challenges remain in preserving brotherhood and social harmony within Muslim societies. One area that has received considerable attention is Depok City, West Java, Indonesia. According to the 2023 *Tolerant City Index* (*Indeks Kota Toleran*—IKT) published by the SETARA Institute, Depok ranked 94th out of 94 surveyed cities, with a score of 4.010, making it the lowest-ranked city in terms of tolerance (SETARA Institute, 2024). This finding indicates that significant challenges remain in fostering harmonious social relations and mutual respect within the city's diverse society. Such conditions suggest that the values of brotherhood, compassion, and mutual care as taught in the Prophet's Hadith still need to be strengthened in contemporary social life. Therefore, studying the Hadith concerning love for fellow Muslims is essential as a foundation for strengthening *ukhuwah Islamiyyah* in modern society.

Previous studies have approached *ukhuwah Islamiyyah* from several angles. Ma'ruf (2020) examined the concept of *ukhuwah* in the Qur'an and its implementation in Islamic education, while Nisa and Al Farabi (2025) discussed how *ukhuwah Islamiyyah*, together with the *Wahdatul Ulum* approach, can be used to build a harmonious society. Hudzaifah *et al.* (2025) turned to the Qur'an to examine toxic relationships within *ukhuwah Islamiyyah* and how healthier friendships can be built, and Sopiyah *et al.* (2024) studied the commentary on the thirty-fifth hadith of al-Nawawi's *Arba'in* as a way of strengthening affective values in Islamic education.

These studies show that brotherhood is widely discussed, but they leave a gap. They mostly draw on Qur'anic concepts, educational values, or a different hadith. None of the studies reviewed here traces the hadith "None of you truly believes until he loves for his brother what he loves for himself" back to its source collections or assesses the quality of its *sanad* and *matan*, and they say little about how this hadith applies to concrete situations such as social media, differences of opinion among Muslims, and Islamic religious education. Unlike earlier work

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that generally stops at explaining a Qur'anic concept or the meaning of a related hadith, this study does three things: it completes the *takhrīj* of the hadith and assesses its *sanad* and *matan*; it compares the commentaries of al-Nawawi, Ibn Hajar, and Ibn Rajab; and it applies the principle of the hadith to the digital and educational settings raised above.

Based on these considerations, the Hadith concerning love for fellow Muslims plays a significant role as a foundational principle for establishing and strengthening *ukhuwah Islamiyyah*. A comprehensive understanding of its meaning and teachings is expected to provide a normative basis for cultivating mutual love, respect, and assistance among Muslims. Therefore, an analysis of this Hadith is necessary to explore its meaning, values, and contemporary relevance in fostering *ukhuwah Islamiyyah*. Accordingly, this study is entitled "An Analysis of the Hadith on Loving One's Fellow Muslims as the Foundation for Building Ukhuwah Islamiyyah."

METHODS

This study employed a qualitative approach using a library research design. This approach was selected because the study is normative and interpretative in nature, aiming to examine the meaning of the Hadith and its relevance to the concept of *ukhuwah Islamiyyah* (Islamic brotherhood), rather than measuring statistical relationships among variables (Saefullah, 2024). Library research is understood as a series of activities involving the collection, examination, documentation, and analysis of written materials obtained from sources relevant to the research topic (Setiawan & Maulana, 2026). Within this approach, the researcher serves as the primary research instrument responsible for interpreting and organizing data derived from Hadith collections, classical Hadith commentaries (*sharḥ*), and other academic literature discussing the Hadith on loving one's fellow Muslim.

The data sources consisted of both primary and secondary data. The primary data comprised the Hadith narrated by Imam al-Bukhari and Imam Muslim on the authority of Anas ibn Malik (may Allah be pleased with him), together with major Hadith commentaries, including *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim* by Imam al-Nawawi and *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* by Ibn Hajar al-'Asqalani (Al-Nawawi, 1996; Al-Asqalani, 2001), as well as *Jāmiʿ al-ʿUlūm wa al-Ḥikam* by Ibn Rajab al-Ḥanbalī (Ibn Rajab, n.d.). Secondary data were obtained from national and international scholarly journal articles, books on *ʿUlūm al-Ḥadīth* (Hadith sciences), and previous studies addressing *ukhuwah Islamiyyah* and Hadith criticism methodology. The secondary sources were mostly recent publications, selected to ensure the currency of the data (Idri & Arif, 2021), while classical works and foundational studies on Hadith sciences were included for their authority in the field. The use of secondary data is consistent with the characteristics of library research, which relies on indirect investigation through documentary sources.

Data were collected through documentation techniques and a systematic review of relevant written sources. The Hadith under investigation was examined using the *takhrīj al-ḥadīth* method, which involves tracing a Hadith back to its original source collections to identify both its chain of transmission (*sanad*) and textual wording (*matan*) (Mawaddah *et al.*, 2025). In practice, the *takhrīj* was carried out in four steps: (1) locating the Hadith in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* and recording the full chain of each route; (2) tracing it in other collections, namely *Sunan al-Tirmidhī*, *Sunan al-Nasāʾī*, and *Sunan Ibn Mājah*, through the Sunnah.com database (Sunnah.com, n.d.), to compare routes and wordings; (3) identifying each narrator in the chains and examining the continuity of the chain and the reliability of the narrators as the basis for evaluating the authenticity of the *sanad*; and (4) comparing the wording of the routes and assessing the consistency of the *matan* with Qur'anic verses and the general principles of Islamic teachings as the basis for evaluating the authenticity of the text (Nur *et al.*, 2025). Narrator evaluations follow the established positions of Hadith critics as reported in the sources above; the study did not re-grade each narrator independently from the full *rijāl* literature. The collected data were subsequently classified according to three major themes: the *sanad*, the *matan*, and the scholarly interpretations of the Hadith.

Data analysis was conducted using the Miles and Huberman model, which consists of three stages: data condensation, data presentation, and conclusion drawing. During the data condensation stage, the collected information was selected, focused, and simplified according to the study's emphasis on *sanad*, *matan*, and *ukhuwah Islamiyyah*. The data were then presented in a systematic narrative form to facilitate interpretation. Content analysis was employed to examine the textual meaning of the *matan* and the thematic interpretations of classical and contemporary scholars, as is commonly practiced in studies of Hadith chain and textual criticism (Kamala *et al.*, 2025). Finally, verification and conclusion drawing were conducted by comparing the findings of the *sanad* analysis, *matan* analysis, and scholarly interpretations to determine the authenticity of the Hadith and its relevance as a foundational principle for the development of *ukhuwah Islamiyyah*.

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RESULTS AND DISCUSSIONS

The Hadith examined in this study is the Hadith narrated by the Companion Anas ibn Malik رضي الله عنه, who was known for serving the Prophet Muhammad (peace be upon him) from a young age. This Hadith is regarded as one of the most well-known narrations because it was transmitted by the two most eminent Hadith scholars, Imam al-Bukhari and Imam Muslim.

The text of the Hadith is as follows:

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صلى الله عليه وسلم عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ:
"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ".
(رواه البخاري (رقم 13) ومسلم (رقم 45

Translation:
"On the authority of Abu Hamzah Anas ibn Malik (may Allah be pleased with him), the servant of the Messenger of Allah (peace be upon him), who reported that the Prophet (peace be upon him) said: *'None of you truly believes until he loves for his brother what he loves for himself.'*" (HR. Bukhari no. 13 dan Muslim no. 45)

The *asbāb al-wurūd* (circumstances surrounding the narration) of this Hadith dates back to the time of the Prophet Muhammad (peace be upon him), when the Muslim community consisted of the *Muhājirūn*, who had migrated from Makkah, and the *Anṣār*, who welcomed and supported them in Madinah. Differences in economic background, culture, and living conditions had the potential to create social disparities, jealousy, and selfish attitudes. In such circumstances, the Prophet established a strong foundation for the Muslim community not only through acts of worship but also through the cultivation of noble character and sound social relationships.

This Hadith was therefore conveyed to emphasize that a Muslim's faith is not sufficiently demonstrated through personal acts of worship alone but must also be reflected in social conduct characterized by love, empathy, and concern for others. A Muslim is expected not only to seek goodness for oneself but also to desire the same goodness for fellow Muslims as one desires for oneself.

Arabic Text	Translation	Arabic Text	Translation
عَنْ	from	يُؤْمِنُ	believes
أَبِي حَمْزَةَ	Abu Hamzah	أَحَدُكُمْ	one of you
أَنَسِ بْنِ مَالِكٍ	Anas ibn Malik	حَتَّى	until
رَضِيَ اللهُ عَنْهُ	may Allah be pleased with him	يُحِبَّ	loves
خَادِمِ	servant	لِأَخِيهِ	for his fellow Muslim
رَسُولِ اللَّهِ	the Messenger of Allah	مَا	what
عَنِ النَّبِيِّ	from the Prophet	يُحِبُّ	he loves
قَالَ	he said	لِنَفْسِهِ	for himself
لَا	not		

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This Hadith explains that the perfection of a Muslim's faith is not only related to personal acts of worship but is also reflected in one's social conduct, particularly through compassion, empathy, and concern for fellow Muslims. This principle is consistent with the statement of Allah (SWT) in the Qur'an:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝١٠

"Indeed, the believers are but brothers. Therefore, make peace between your brothers and fear Allah so that you may receive His mercy." QS. Al-Hujurat: 10).

This verse affirms that Islam regards brotherhood as the foundation of the social life of the Muslim community. Such brotherhood should be manifested through mutual love, mutual assistance, and the preservation of harmony within society. The concept of *ukhuwah Islamiyyah* reflected in this Hadith emphasizes the importance of social solidarity, empathy, and mutual care among fellow Muslims in their social interactions (Ginting *et al.*, 2025).

The Chain of Transmission (Sanad) of the Hadith

In the science of Hadith, *sanad* refers to the chain of narrators who transmitted a Hadith from one generation to another until it reached the Prophet Muhammad (peace be upon him). Examining the *sanad* is essential because it enables scholars to determine the authenticity of a Hadith and assess the credibility of its narrators. Hadith scholars have established several criteria for evaluating a *sanad*, including the continuity of the chain of transmission, the integrity (*ʿadālah*) of the narrators, and the accuracy of their memory and narration. Consequently, the examination of the *sanad* has become one of the primary methods employed by Hadith scholars in determining the authenticity of a Hadith, ensuring that the traditions used as the foundation of Islamic teachings are based on reliable and verifiable sources (Kamali, 2005).

The *takhrīj* shows that this Hadith is recorded in the two *Ṣaḥīḥ* collections and in three other major collections. In *Ṣaḥīḥ al-Bukhārī* (no. 13) it comes through two routes, and in *Ṣaḥīḥ Muslim* (no. 45) through one (Al-Bukhari, 2002; Muslim ibn al-Hajjaj, 2006; Sunnah.com, n.d.). The chains, from the collector up to the Prophet (peace be upon him), are as follows:

Route 1, al-Bukhārī (no. 13): al-Bukhārī → Musaddad ibn Musarhad (d. 228 AH) → Yaḥyā ibn Saʿīd al-Qaṭṭān (d. 198 AH) → Shuʿbah ibn al-Ḥajjāj (d. 160 AH) → Qatādah ibn Diʿāmah (d. 117–118 AH) → Anas ibn Mālik (d. c. 93 AH) → the Prophet.

Route 2, al-Bukhārī (no. 13), second chain: through Ḥusayn al-Muʿallim (d. 145 AH) → Qatādah → Anas → the Prophet. This route supports the first at the level of Qatādah.

Route 3, Muslim (no. 45): Muslim → Muḥammad ibn al-Muthannā and Muḥammad ibn Bashshār (both d. 252 AH) → Muḥammad ibn Jaʿfar (Ghundar, d. c. 193 AH) → Shuʿbah → Qatādah → Anas → the Prophet. In this route Shuʿbah states that he heard Qatādah narrating from Anas.

Outside the two *Ṣaḥīḥ* collections, Ibn Mājah (no. 66) records the same chain as Muslim, al-Nasāʾī (no. 5017) records it through Ḥusayn al-Muʿallim from Qatādah from Anas, and al-Tirmidhī (no. 2515) also reports it from Anas (Sunnah.com, n.d.). All routes found therefore pass through Qatādah from Anas, but Qatādah is supported by two of his students, Shuʿbah and Ḥusayn al-Muʿallim, so the Hadith does not depend on a single transmitter below him.

Anas ibn Mālik served the Prophet from childhood and is among the Companions who narrated many Hadiths; Sunni scholars regard the Companions as upright (*ʿudūl*) (Kamali, 2005). Qatādah ibn Diʿāmah is known in the *rijāl* literature as a reliable and highly retentive narrator, but he was also described as sometimes practicing *tadlīs* (obscuring the source of a report) when narrating with the form *ʿan*. In this Hadith the concern is answered in two ways. First, in Muslim's route Shuʿbah explicitly states that he heard Qatādah. Second, Al-Muʿallimī (n.d.), citing al-Bayhaqī, reports that Shuʿbah examined Qatādah's wording for direct hearing and concludes that Qatādah's reports narrated through Shuʿbah indicate direct hearing. Ḥusayn al-Muʿallim's route in al-Bukhārī reports from Qatādah in the form *ʿan*, and the sources consulted do not show an explicit statement of hearing in it. The authenticity of the Hadith does not rest on this route, however: the Shuʿbah routes already

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establish the link between Qatādah and Anas, and Ḥusayn's route serves as a supporting route (*mutābaʿah*). The other narrators, namely Musaddad, Yaḥyā al-Qaṭṭān, Shuʿbah, Ḥusayn al-Muʿallim, Muḥammad ibn Jaʿfar, Ibn al-Muthannā, and Ibn Bashshār, are well-known authorities regarded by Hadith critics as reliable (*thiqah*), which is consistent with their use by al-Bukhārī and Muslim (Brown, 2007; Kamali, 2005). The dates above also show that each narrator lived in the same period as the narrator he reports from, so no break in the chain (*inqiṭāʿ*) is evident.

Based on this examination, the *sanad* meets the conditions of an authentic chain: it is continuous, its narrators are upright and accurate, and it is free from irregularity and hidden defect (Kamali, 2005). It is also supported by several routes and by its inclusion in the two *Ṣaḥīḥ* collections, whose canonical status among Sunni scholars is well documented (Brown, 2007). Therefore, this Hadith is classified as *ṣaḥīḥ* (authentic) and may be used as a reliable foundation for understanding and deriving Islamic teachings.

Hadith Text (Matan)

In addition to the study of the chain of transmission (sanad), hadith research is also conducted on the matan. The matan is the text or content of the hadith that contains the message or teachings conveyed by the Prophet Muhammad. The study of the matan aims to understand the meaning contained in the hadith and to examine its consistency with the overall principles of Islamic teachings (Kamali, 2005).

In this hadith, there is the statement: "None of you truly believes until he loves for his brother what he loves for himself." This statement indicates that the perfection of a Muslim's faith is not only related to personal worship of Allah but is also closely connected to one's attitudes and social behavior toward others. This emphasizes that Islam strongly highlights the importance of mutual respect and love among fellow Muslims (Al-Nawawi, 1996).

Scholars explain that the phrase "does not believe" in this hadith does not mean that a person has left Islam; rather, it indicates that their faith has not yet reached the level of perfection. In other words, a Muslim's faith becomes more complete when they are able to cultivate love, empathy, and concern for their fellow Muslims in the same way that they desire goodness for themselves (Al-Nawawi, 1996).

The meaning of loving one's fellow Muslim as oneself also highlights the importance of mutual respect and mutual assistance in social life. A Muslim is encouraged not to be selfish but instead to strive to bring goodness to others just as they hope for goodness for themselves. Thus, this hadith emphasizes the values of brotherhood, solidarity, and social concern, which are essential components of Islamic teachings.

A comparison of the routes shows only small differences in wording. In *Sunan Ibn Mājah* (no. 66) the narrator is unsure whether the Prophet said "for his brother" or "for his neighbor," and *Sunan al-Nasāʾī* (no. 5017) adds "of goodness" (*min al-khayr*) (Sunnah.com, n.d.). These variants do not change the meaning. The "neighbor" wording widens the circle of concern, and the addition "of goodness" supports the reading, discussed below, that the love meant here is love for what is good. No contradiction with the Qur'an or with stronger reports was found, and the meaning agrees with QS. Al-Hujurat: 10 and QS. At-Tawbah: 71. No hidden defect (*ʿillah*) in the *matan* was identified in the sources consulted.

The Authenticity of the Hadith

Based on an examination of both its *sanad* (chain of transmission) and *matan* (text), this Hadith is classified as *ṣaḥīḥ* (authentic). This classification is supported by the fact that the Hadith was narrated by Imam al-Bukhari and Imam Muslim, both of whom are renowned for applying exceptionally rigorous criteria in selecting the Hadiths included in their collections. Their works, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, are widely regarded as the two most authentic Hadith collections after the Qur'an (Brown, 2007).

Furthermore, the chain of transmission of this Hadith is uninterrupted (*muttasil*), and all of its narrators are recognized as trustworthy (*thiqah*), possessing both integrity (*ʿadālah*) and reliable memory. No defects (*ʿillah*) have been identified in either the *sanad* or the *matan* that would undermine the authenticity of this Hadith. Therefore, this narration occupies a highly authoritative position within the corpus of Hadith literature (Kamali, 2005).

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Given its status as a *ṣaḥiḥ* Hadith, this narration serves as a valid *ḥujjah* (authoritative source of evidence) for understanding Islamic teachings, particularly those concerning the values of brotherhood and social relationships among Muslims. The message conveyed by this Hadith further demonstrates that Islam places great emphasis on fostering harmonious relationships characterized by compassion, mutual care, and solidarity within society.

Analyzing the Opinions of Scholars in Explaining the Hadith

In understanding the content of a hadith, the explanations of scholars play a very important role. This is because scholars have studied hadith in depth, covering its chain of transmission (sanad), text (matan), language, and legal implications. Through the commentaries and explanations they provide, the meaning of the hadith can be understood more comprehensively, thereby avoiding misunderstandings in its interpretation. Therefore, analyzing the opinions of scholars is necessary to strengthen the understanding of the hadith being studied and to demonstrate its relevance in everyday life. The following are the opinions of several scholars regarding this hadith.

Imam An-Nawawi (676 AH / 1277 CE)

Imam An-Nawawi, in his book *Al-Minhaj Syarh Shahih Muslim*, explains that the hadith about loving one's fellow Muslim indicates the moral obligation of a Muslim to desire goodness for his brother just as he desires goodness for himself. According to him, the phrase "faith is not complete" in the hadith does not mean that a person has left the faith, but rather indicates that one's faith has not yet reached the level of perfection if one still possesses selfishness and shows no concern for the interests of others (Al-Nawawi, 1996).

This explanation shows that the perfection of faith is not measured solely by acts of worship that are individual in nature, but also by a person's social attitude in community life. A Muslim with strong faith will strive to benefit others and demonstrate concern for the well-being of fellow human beings through assistance, advice, and prayers (Zuzama, 2023). Thus, Islamic teachings emphasize the balance between the relationship between humans and Allah and the relationship among human beings. This principle is also in accordance with the words of Allah SWT:

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَاۤءُ بَعْضٍۘ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗۗ اُولٰۤىِٕكَ سَيَرْحَمُهُمُ اللّٰهُۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ٧١

Translation:

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and obey Allah and His Messenger. They will receive Allah's mercy. Indeed, Allah is All-Mighty, All-Wise" (Qur'an, Surah At-Tawbah: 71).

The verse shows that believers have a social responsibility to help and support one another in doing good. This relationship forms the foundation for building a harmonious and caring society.

Ibn Hajar Al-Asqalani (852 AH / 1449 CE)

Ibn Hajar Al-Asqalani, in his book *Fath al-Bari Syarh Shahih al-Bukhari*, explains that the meaning of "loving" in the hadith refers to loving in terms of goodness and public welfare (maslahah). This means that a Muslim is encouraged to wish for his fellow Muslim to attain various forms of goodness, such as beneficial knowledge, lawful sustenance, good health, and safety in both this world and the Hereafter (Al-Asqalani, 2001).

وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌۗ ٩

Translation:

"And they give preference to others over themselves, even though they themselves are in need." (Qur'an, Surah Al-Hashr: 9).

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This verse illustrates the attitude of the Companions, who possessed a strong sense of social responsibility by prioritizing the needs of others even when they themselves were in hardship. This attitude serves as a clear example of the implementation of the values contained in the hadith about loving one's fellow Muslim as one loves oneself.

Ibn Rajab al-Hanbali (795 AH / 1393 CE)

Ibn Rajab al-Hanbali, in his book *Jāmiʿ al-ʿUlūm wa al-Ḥikam*, treats this Hadith as part of the faith that every believer must hold: wanting for fellow believers the good one wants for oneself, and disliking for them what one dislikes for oneself. He reads the denial of faith in the Hadith as a denial of complete faith, not of faith altogether, in the same way as the Prophet's statements that a believer does not commit certain grave sins (Ibn Rajab, n.d.).

Ibn Rajab links this attitude to the condition of the heart. According to him, the Hadith requires a heart free from deceit, resentment, and envy (*hasad*), because envy is the dislike of seeing another person share in, or equal, a blessing one has. He separates it from healthy competition in religious virtue, which he encourages, and he holds that wishing others to be better than oneself, not merely equal, belongs to sincere advice (*naṣiḥah*) to fellow Muslims (Ibn Rajab, n.d.).

Ibn Rajab also connects this Hadith with the Prophet's saying that the believers are like one body, in which the whole body responds when one part suffers. For him, a believer is pleased by what pleases his brother and pained by what pains him (Ibn Rajab, n.d.). This adds a dimension of shared feeling to the explanations of al-Nawawi and Ibn Hajar: love for others is not only a good intention but also a concern that is felt and shown, which the application section below develops.

Wisdom and Benefits of the Hadith Theme

After examining the explanations of prominent scholars, such as Imam al-Nawawi, Ibn Hajar, and Ibn Rajab, several profound lessons can be derived from this Hadith, including:

Purification of the Soul from Spiritual Diseases (*Tazkiyat al-Nafs*)

This Hadith serves as an effective remedy for the spiritual disease of *hasad* (envy). A person cannot truly love goodness for a fellow Muslim if his or her heart still harbors hatred or resentment upon seeing others attain happiness or success. By practicing the teachings of this Hadith, believers are encouraged to purify their hearts from selfishness and self-centeredness.

Cultivating Noble Character

Love for others constitutes an essential aspect of noble character (*akhlaq*), which is strongly emphasized in Islam. Such moral excellence shapes individuals into virtuous members of society and enables them to become positive role models for others (Sitika *et al.*, 2024).

An Indicator of the Perfection of Faith

The Prophet Muhammad (peace be upon him) identified love for one's fellow Muslim as an indicator of the perfection of faith. This demonstrates that faith is not confined solely to ritual worship but must also be manifested through social conduct and interpersonal relationships. Genuine faith is therefore reflected in noble character and righteous dealings with others.

Strengthening Islamic Brotherhood

Possessing sincere love for fellow Muslims strengthens the bonds of *ukhuwah Islamiyyah* (Islamic brotherhood). It fosters harmonious, cohesive, and supportive relationships within the Muslim community. When every Muslim sincerely wishes for fellow believers to enjoy the same ease, provision, dignity, and well-being that he or she desires personally, there will be no room for slander, hostility, insults, or oppression. Such an attitude constitutes a fundamental pillar for achieving peace and unity within the Muslim community.

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Preventing Hostility and Envy

When a Muslim loves a fellow Muslim as he or she loves oneself, feelings of hostility, resentment, envy, and other destructive traits can be prevented (Jannati & Hamandia, 2021).

Furthermore, in a Hadith narrated by Imam al-Bukhari, the Prophet Muhammad (peace be upon him) promised the immense reward of being granted Allah's shade on the Day of Judgment for those who sincerely love one another for the sake of Allah.

عَنْ أَبِى هُرَيْرَةَ عَنِ النَّبِىِّ – صلى الله عليه وسلم – قَالَ « سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِى ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ الإِمَامُ الْعَادِلُ ، وَشَابٌّ نَشَأَ فِى عِبَادَةِ رَبِّهِ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِى الْمَسَاجِدِ ، وَرَجُلاَنِ تَحَابَّا فِى اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ…

"There are seven whom Allah will shade under His Shade on the Day when there will be no shade except His Shade: a just leader; a young person who grows up in the worship of his Lord; a person whose heart is attached to the mosque; two people who love one another for the sake of Allah, meeting and parting only for His sake ..." (HR. Bukhari no. 660; Al-Bukhari, 2002).

Contemporary Application of the Hadith

The principle of the Hadith can be applied first to interaction on social media. Information technology has changed how people relate to one another, and it has also made hate speech, online harassment, and the spread of misinformation more common (Jamila, 2025; Adli, 2022). A Muslim who wants for others what he wants for himself would not post, share, or comment in a way he would not accept being directed at himself or his family. In practice this means checking information before sharing it, refraining from mocking others or exposing their faults, and responding to disagreement without insult. A simple test before posting or replying is to ask whether one would want the same words said to oneself or about one's family; if not, the Hadith asks the person to leave them unsaid. These are concrete forms of the sincere love, and the freedom from envy and hostility, that Ibn Rajab associates with the Hadith, and they correspond to the Qur'anic call to make peace between brothers (QS. Al-Hujurat: 10).

Second, the Hadith gives an ethic for handling differences of opinion. Differences in opinion, affiliation, and interest can lead to division among Muslims (Muslim & SQ, 2023; Ajrin, 2026). The Hadith does not require agreement on every issue (*khilāfiyyah*); it requires that a person wish for the other the same good, respect, and fair treatment he wishes for himself. A Muslim who wants his own view heard with patience and good faith should listen to another's view in the same way, and should keep disagreement on a question of *fiqh*, where room for different opinions exists, separate from enmity toward the person. Read this way, difference can become a source of mutual enrichment rather than division.

Third, the Hadith can be taught in Islamic Religious Education (*Pendidikan Agama Islam*) as an affective value that students practice, not only a text they memorize. Sopiyah *et al.* (2024) and Ma'ruf (2020) both treat *ukhuwah* as a value that education should cultivate. A teacher could, for example, use the Hadith to discuss cases of exclusion or bullying in class and online, ask students how they would want to be treated in the same situation, and then link their answers to the text. Depok's position as the lowest-ranked of 94 cities in the 2023 Tolerant City Index (SETARA Institute, 2024) shows why such teaching matters: brotherhood has to be learned as everyday behavior, not left as a concept.

Finally, the Hadith answers the individualism and egoism described in the Introduction (Lestari & Achdiani, 2024). Its standard is not what is good for oneself alone, but what one wants for oneself and also wants for one's brother, so a person who places personal interest above the welfare of others has not yet met it. The practices above, on social media, over *khilāfiyyah*, and in the classroom, are ways of moving from self-centered habits toward the shared concern that the Hadith describes. Ibn Rajab's image of the believers as one body shows the aim: what happens to one member should matter to the others.

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CONCLUSION

Based on the findings of this study, the Hadith concerning loving one's fellow Muslim as one loves oneself holds a highly authoritative position because it was narrated by both Imam al-Bukhari and Imam Muslim and fulfills the criteria of authenticity in terms of both its *sanad* (chain of transmission) and *matan* (text). This demonstrates that the Hadith serves as an important foundation for understanding Islamic teachings, particularly those related to social values and *ukhuwah Islamiyyah* (Islamic brotherhood). The Hadith further emphasizes that the perfection of faith is not measured solely by individual acts of worship but also by how a Muslim treats fellow Muslims with empathy, compassion, and a sincere desire for their well-being.

Furthermore, the explanations of prominent scholars such as Imam al-Nawawi, Ibn Hajar, and Ibn Rajab indicate that this Hadith teaches the importance of avoiding selfishness, envy, and resentment while cultivating mutual assistance, compassion, and love among Muslims. Applied to present-day conditions, the Hadith guides how Muslims conduct themselves on social media, how they handle differences of opinion (*khilafiyyah*), and how Islamic religious education can cultivate brotherhood as everyday behavior, as well as how the Hadith counters individualism. These applications also bear on urban settings such as Depok, whose tolerance index ranking motivated this study. By implementing these values in everyday life, *ukhuwah Islamiyyah* can be strengthened, leading to the development of a peaceful, caring, and united society in accordance with the teachings of Islam.

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