Chapter V

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A) Brotherhood in Islam

Brotherhood is one of duty of the Islam. There are many hadiths relating to the unity of Muslims, and individual responsible for the other. The Brotherhood of Islam is very deep and wide concept that provide the safety and well being of whole society. Islam provides a complete way of life to society, it develops a healthy and a well disciplined path of life in every aspect of human life.

The good relationship between humankind is a result of good manner that cause humankind to love each others, and unite with each other. "And you (Prophet Mohamad) have great manners"1 "The believers are not else than brothers"2 And you become brothers because of his bounty."3

The Quran says : Mankind is a single nation"4 and further informs us "O mankind, surely we have created you from a male and a female, and made you tribes and families
that you may know each other. Surely the noblest of you with Allah is the most dutiful of you surely Allah is knowing, Aware." As a result, we are commanded; And hold ye fast, all of you, to the rope of Allah and break not loose from it"6 "O ye messengers, eat of the good things and do good. Surely I am knower of what you do. And surely this your community is one community, and I am your Lord, so keep your duty to Me, But they became divided into sects, each party rejoicing in that which was with them." 7

Prophet Mohammad taught Brotherhood, he says: "Mankind is a fold, every member of which shall be a keeper or shepherd unto every other, and be accountable for the welfare of the entire fold. O Lord: Lord of my life and of every thing in the Universe! I affirm that all human beings are brothers unto one, another. All creatures of God form the family of God; and he is the best loved of God who loves best His creatures. Respect the ways of God, and be affectionate to the family of God." 8

On Unity of Mankind Prophet Mohammad says "You will find all believers in God as firm and united together in
ties of love and kindness as the limbs of a body. If one part of it gets pain, all other parts feel afflicted in sympathy."

"Whoever loves another for the sake of God, in reality has expressed his love for God. God says If you wish to receive graciousness from Me, show graciousness to those whom I have created. Treat kindly the dwellers of the earth and God will treated you kindly. He who, for the sake of God, has loved another human being, that person verily has extolled the glory of God. "

Hazrat Mirza Ghulam Ahmad Says: "Do not oppress with your tongue, or hands or in any other way. Always work for the good of mankind. Never unduly assert yourselves with pride over others, even those who are placed under you. Never use abusive language to anyone, even though he may abuse you, Be humble in spirit, kind and gentle and forgiving, sympathetic towards all and wishing them well.... Immediately compose all your differences and make peace among yourselves; forgive the transgressions of your brothers for indeed he is evil who is not willing to make peace with his brother.... In fact, if you really desire that God in heaven be pleased with you, then hasten to become one amongst your
selves as though you were brothers (and sisters) born of the same mother."11

We should sometimes be silent and at other time speak out. At the time of silence, than tongue should not mention a faults of brother when he has absent. We should not contradict him when he talks, and do not argue with him. Silence about unpleasant things, we should use our tongue to express affection to others, to give him advice, thanks, and defend and protect his honour in his absence.

We should not speak false. The holy Quran says "O you who believe, avoid most of suspicion, for surely suspicion in some cases is a sin; and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, Surely Allah is oft-returning (to mercy), Merciful."12

Brotherhood forgives of mistakes and failings. The failing of a friend offense, we must advice him kindly so as to provide his deficiency, put his affairs in order, and make correct it properly. And we should remember that who had
previously committed wrong deeds like fornication and theft, we must not be too hastily to abandon a brother.

Pray for our brother, during his life and after death that he may have wish for himself, and his family and dependents. This prayer for him is a prayer for ourself, at this stage these people are deserving of mercy and Allah, is making preparation for their reformation. Pray for your brother's fault, if he do not talk about his fault and he will be committing a sin, we should always help him by prayer for him.

Muslims are not permitted to kill the women and children even during the war. A Muslim is not really a believer if he eats his full while neglecting a hungry of neighbour. In sharing property with other we must provide whatever we have taken, and give him a good property, than you got, and give him option to select property, if one needs the same property and we may leave that property to him. We should not discomfort our brother with thing that are awkward for him. Rather we should ease his will of its cares
and needs, and spare him having to assume any of your sufferings.

Brotherhood concept of Islam, it is forced for good, and provides peace and justice to humankind. It provides stability and peace, freedom and Equality in the world.

B) Equality and Justice concept of Islam

Wealth is the reward of God to human being, it is not distributed properly, so every human being is responsible to use these wealth and resources properly to provide the well being of all. The poor, the orphans and needy have a right to a portion of one's wealth and Muslims are obligated to pay a welfare tax, called Zakat. Islam advocates that to develop balance between individual and society, pay a Zakat and help each other.

"Verily, God enjoineth justice and the doing of Good and gifts to kindered; and he forbiddeth wickedness and oppression. He warneth you that happily ye may be mindful."13
"O Believers! stand up as witness for God by righteousness; and let not ill-will at any induce you not to act uprightly. Act uprightly. Next will this be to the fear of God and fear ye God: Verily God is apprised of What ye do." 14

"O you who believe, be you staunch in justice, witnesses for Allah, even though it be against your own selves or (your) parents or near relations whether he be rich or poor, Allah has a better right over them both. So follow not (your) Low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever aware of what you do!" 15

Islam establishes a balance between individual and society. It believes in the individual personality of man and holds everyone personally accountable to God. Islam protect the fundamental rights of the individual and does not allow any one to tamper with them. It makes the proper development of the personality of individual and society. It also gives knowledge of social responsibility in individual,
organises human beings in a society and a state and individual to contribute to the social good.

In the individuals life, Islam is providing to each and every human being, a just share something to some one, it gives a decent and clean life, and in the society it arranges such things to the development of society and civilization, it develops unity and balance between individual and society.

Islam develops a balance between capitalism and socialism. Islam does not opposes the capitalism, but it does not allow to all wealth and resources for collecting one individual. Islam advises to give something from the your wealth to needy and poor, it develops harmony, and good relations between poor and wealthy people of the society. Islam classifies two types of sins they are small and great sins. Taking of interest on money, is considered a great sin. Islam to develop equality of wealth it is imposed on every Muslims.

The Islam advocates equally sharing of property by all female daughters, wife, mother and sister. There is different amount or value of shares in between sister and brother,
mother and father or daughter or son but there is no inequality in distribution. At time of distribution or dividing of property, right of women according to her requirement were must be taken into consideration. The prophet Mohammad reformed status of woman, from this woman become a free person in the future she was not a property of some one, she could earn property, she could own property, she could inherit property, She could transfer property, She could give property to anybody. The social equality of women reformed by prophet Mohammad brought a revolution in the status of woman, she became free from bondage.

"Men shall have the benefit of what they earn and women shall have the benefit of what they earn"16 .

The woman's right of divorce was also same as man. The wife's right of divorce was clearly established in the case of Jamila, who came to the Prophet Mohammad demanding a divorce from her husband Thabit ibn Qais, Saying, 'O Messenger of Allah ! I do not find fault in Thabit ibn Qais regarding his moral or faith but I cannot pull together with him.' Being asked if she would return to him the orchard
which he had settled upon her as a dowry, she replied in the affirmative, and the prophet ordered her husband to take back his orchard and divorce her.17

The master and the servant were considered two parties of contract, and the master and servant are bound each other by terms and conditions. Allah says, there are three persons whose adversary in dispute I shall be on the day of Resurrection: a person who makes a promise in my name then acts unfaith fully, and a person who sells a free person then devours his price, and a person who employs a servant and receives fully the labour due from him then he does not pay his remuneration.18

No service carried with it any indignity, so much so that it was recommended that the servant may eat on the same table with his master.19

Professor Massignon says “Islam has the merit of standing for every equalitarian conception of the contribution of each citizen by tithe to the resources of the community; it is hostile to unrestricted exchange, to banking capital to state loans, to indirect taxes on objects of prime necessity,
but it hold the right of the father, the husband, the wife to private property and commercial capital. Here again it occupies an intermediate position between the doctrines of the bourgeois capitalism and Bolshevist communism." 20

Islamic concept of equality and justice will solve all the problems of human society and establish a new order wherein equality, justice and peace and prosperity will reign supreme.
References:

1) The Quran (68:4)

2) The Quran (49:10)

3) The Quran (3:103)

4) The Quran (2:213)

5) The Quran (49:13)

6) The Quran (3:103)

7) The Quran (23:51-53)

8) Bases of Islamic Culture, Pp. 16 – 17.

9) Ibid, Pp. 16-17.

10) Ibid

11) Hazrat Mirza Ghulam Ahamad, Kishti Nah (the ark of Noah) See PP 5-8

12) The Quran (49:12)

13) The Quran (6:92)

14) The Quran (5:11)
15) *The Quran* (4:135)

16) *The Quran* (4:32)

17) *Bukhari* (68:11)

18) *Bukhari* (34:100)

19) *Bukhari* (49:18)

20) Athar Husain: *Prophet Mohammad and His Mission*, P.53