

ROODAD

Jamaat e Islami Hind

Volume 2

Ijtema Darul Islam, Jamaat e Islami Hind
(26 to 27 March 1944 CE)

The Proceedings of the Ijtema Darul Islam

As per announcement the ijtema of arkaan (members) of Jamaat e Islami (Punjab, Sindh, Frontier, Kashmir and Balochistan) took place at Darul Islam Pathankot (Punjab) on 26-27 March 1944 in which some well wishers also participated with the permission of Markaz. Maulana Amin Ehsan Saheb Islahi (Sarai Meer Zilla Azamgarh U.P) and Janab Mohammed Hasnain Sayyad Saheb (Laheriya Sarai, Zilla Darbhanga Bihar) also joined.

In all about 150 people participated in this ijtema.

On the 26th March, from 9 in the morning till 12 noon there were informal talks and later again from zohar prayer till asar prayer the Jamaats coming from different places presented their respective local conditions before Ameer e Jamaat through open discussion. They presented brief reports on their performance, expressed their difficulties and obtained suggestions for the necessary work. In between some of them offered themselves for the ruqniat (membership) of Jamaat. Ameer e Jamaat presented some important things regarding it, which are noted here in serial order.

He said that "Jamaat does not impose any difficulties for those who wish to become members of the Jamaat, but those who are desirous of doing so must feel the great burden of responsibility one would have to carry after joining the Jamaat. The people who have stepped towards us without correctly estimating the responsibilities of ruqniat (membership), they cannot continue with us for a long time in spite of concurring with our ideology. The reason is that in the beginning not much attention is paid to the differences in their expectations regarding Jamaat methodology, but as time passes by, these differences start emerging and people break the discipline of the Jamaat for the sake of their personally preferred methodology or style of working; with some even disregarding the ideology itself. If you all have understood our method of doing work clearly and also understood the difference between our style and that adopted by others and are prepared to leave the other methods of doing work and agree to adopt our method, then you are most welcome. Bismillah! Else don't make haste. Keep studying our literature and form a final opinion about us only after studying our work and methodology for a sufficiently long time.

Thank God that a large number amongst Muslims still have the correct creed. These people have the Truth with them. The only difference is that different groups are moving with some part or aspect of Truth, while we want to move with the Truth in its totality or in a holistic manner. Whatever aspect of Truth was earlier part of your personality will of course continue to be part of yourself, but do not (be satisfied and) stop at that. Now you have to join these different parts and aspects of the Truth into a totality.

Later, on this occasion, there was a discussion regarding the question of method of doing propagation. Ameer e Jamaat expressed his thoughts on it briefly as follows-

"As far as the method of propagation is concerned, Muslim Jamaats most often adopt a very rigid stand and attract and recruit people by inflaming passions, debating and using harsh language. But this method is not suitable for the propagation of our school of thought. We have to exercise utmost patience in this matter. The "muballigh" (one who propagates the ideology) unknowingly goes out of control in the verbal and written debates and does not realize that he himself is cutting at the roots of his beloved ideology. Unlike this, we have to work as a doctor or "hakeem", who tries till the very end to cure the infected part of the body. He removes the infected part from the body only when he becomes despondent and loses hope after trying all the other possible cures. However in our case the situation is that our doctors are immediately ready to remove and throw the infected part of the body at the outset itself.

Remember that the cure of those infected with "Kufr" (unbelief), "Shirk" (polytheism) and other evils amongst the people gathered around you is not through anger and bitterness but through patience and sympathy. You don't have to cut and throw the infected parts; rather you must try out all possible cures and treatment.

Try to understand the helplessness of the masses in which a lot of polytheistic beliefs and traditions and practices became prevalent under the assumption that they are blessed and sanctioned by religion. Hence the problem of their reform has become very complicated and this campaign can only be won through patience and control. The same conditions prevailed in Arabia and there also work was done using peaceful methods of propagation.

FIRST FORMAL SESSION

According to the program, the first session took place the same day and continued from Maghrib prayer till a little before the Esha prayer. In this meeting Ameer e Jamaat gave an important briefing regarding the work of Jamaat and the problems associated with it. This briefing was extremely concise. Its objective was neither to overawe those opposing (the Jamaat), neither was it meant to inflame the passions of Jamaat's cadre, but was to make Jamaat aware of its weaknesses so that people ponder on how to correct and overcome them. The speech is as follows:

SPEECH OF AMEER e JAMAAT

After praising Allah and offering darood to the Prophet (pbuh): Ameer e Jamaat said: Gentlemen! You yourself must have realized that our ijtemas are totally different from the conventions of other parties. Generally their gatherings and conferences have speeches, slogans and processions. But these things neither happen here nor will they ever happen (in the future).

The real motive for conducting our ijtemas is neither to create publicity nor is our motive to attract the attention of people. The only objective is that we become acquainted with each other, start coming close to each other and form avenues of help and cooperation. You become acquainted with your chief (Ameer) and your chief (Ameer) becomes acquainted with you on a personal level. He is apprised of your talents and capabilities, so that he can extract work from you in an organized manner. We evaluate our work from time to time, understand our mistakes and deficiencies, devise ways to overcome them and think of different ideas through mutual consultation on how to expand and achieve growth in our work.

Thus our ijtemas have the spirit of 'practice' in them (and not mere rhetoric and empty sloganeering). You will not find in them anything similar to the general party conventions neither must you desire the same. If you are still under their sway and miss them, try to come out of their influence. To be honest is there is nothing in these gatherings except noise and commotion. Don't waste your time in these vain deeds. Just talk about work and engross yourselves in discharging your obligations. I have been discussing and

deliberating with different Jamaats and people since morning. I have noticed that people tend to have a desire to talk about unnecessary things and sometimes the reality is the opposite of what they say. This is a weakness, which must be removed. There is no doubt that the habits, which have taken root since a long time will only die slowly but your attention and efforts in removing those habits is required.

I realized by touring different places, by the news coming from outside and by talking with you individually and together, that in spite of a lot of precautions a large number of people have entered our organization, who very honestly have no interest in our work. An indication of this disinterest is that all were invited for this ijtema and it was announced that maximum arkaan (members) should try to attend (this ijtema), but a lot of members did not turn up because of any genuine excuse and in fact a lot of them did not even deem it necessary to offer any excuse for their absence. The ordinary, routine, domestic work and worldly benefits carry more importance for these people that they fail to heed the call of Jamaat and hence they remain passive without any genuine excuse or impediment. This proves that our colleagues do not have any interest or attachment to this work. If they had actually realized what this ijtema means and what responsibility they bear after the call of Jamaat was made and the pledge they made to their Lord, then they would never have preferred big worldly gains or a crucial engagement to their attendance here. If this is their condition today, then how can we expect them to heed our call tomorrow if we call them for a big campaign? After committing oneself to the organization of the Jamaat, it is important for one to heed the call of Jamaat and leave all other work. The only exception when excuses for absence can be acceptable could be under the situations or conditions permitted by Allah and His Prophet (pbuh). Other than these situations and conditions you must disregard all other worldly engagements and respond positively to every clarion call by Jamaat.

Till this state of mind is created in its members the organizational discipline of Jamaat will be totally slack. Anybody who is overcome with inertia, thinking that there is no important work, there is no real need for the ijtemas, if I do not join this time there will be no loss, is actually thinking incorrectly. I say that even if there were no work here and you were called just to gather together, then too you should have gathered here on one single call. As in the initial phase this by itself, is an important job that you develop the ability to gather on

a single call. Without this discipline, which work can you do through organization and mutual cooperation?

The laziness and slackness displayed on the occasion of this ijtema, is not something, which has occurred by chance right now. I have been informed that at some places some or most of our members do not attend the weekly ijtemas, or if at all they attend then they do so but not regularly. They arrive at the weekly ijtema merely as a formality when they do not have any worldly engagement and wish to have some leisure. At a lot of places the rule of weekly ijtemas has itself been abolished and a lot of members are passive and lifeless as they were before in spite of pledging conscious obedience to Allah. Neither did their lives change, nor did they fight the conditions of "jahiliyah" (ignorance) around them, neither did they become active in calling people towards Allah, nor did they have any attachment towards their Jamaati colleagues; whereas we had mentioned at the outset of forming Jamaat and later on too repeated many times that we do not want the futile entry of arkaan only for a show of numeric strength. We do not want that corpulence which makes the body heavy instead of strong. We only need those who really want to do something and those want to establish the "Deen" (religion) of Allah, not because of some external pressure but because of the internal demands of their faith. But regrettably, in spite of explaining this thing again and again these people have entered the Jamaat organization and are accustomed to assume that being part of the Muslim community is sufficient for ones salvation.

I tell them that if at all you had to do something like this, was it necessary to spoil this poor Jamaat? If you really had some sympathy towards the mission for which this Jamaat has been formed and this sympathy had forced you to have relations with us, then the minimum that this sympathy demanded was that you would have avoided spoiling this Jamaat and not passed on those maladies for which Muslims have been unable to do any correct work since a long time.

Even more unfortunate is that a lot of people have separated from our Jamaat and with a few exceptions almost everyone after their separation with Jamaat returned back to their old way of life. You and all those who are aware of the methodology of Jamaat know that we had given an opportunity for every

person to think and ponder before joining the Jamaat. We had clearly explained (the meaning of) Deen, its duties and obligations, our objective and the means to achieve it. Then at the time of joining the Jamaat we had placed before each person the responsibilities, which he (will have to) undertake after accepting "Tawheed" (oneness of God) and "Risalat" (Prophethood) with full and conscious understanding. After explaining these details we had asked every applicant of "rukniyat" (membership), whether he fully realizes the burden of this acceptance and is (he) ready to carry its responsibilities gladly and willingly? Then only those who accepted it without any doubt or misconception were taken in the Jamaat.

After such a well thought and well balanced entry into Jamaat organization the only real reason a person could have left Jamaat is that he (might have) smelt hypocrisy and deception in us or separated after finding some unfathomable weakness in our system. After his separation it was expected that he would move faster and better than us towards accomplishing the objectives of Jamaat, which he had previously declared with full conviction and consciousness to be the mission of his life. And it was possible that we ourselves might have joined him after seeing that he is ahead of us in reaching the aims and objectives for which the Jamaat was formed.

In this case people (unfortunately did not realize that they) had not made a pledge with us but this pledge was in fact with Allah and that too this pledge was made with full conviction, consciousness and without any undue pressure and haste. They separated from Jamaat and some of them after separation became silent and inactive, while some joined those very groups, which they had described as having wrong methodology and with whom they had become so depressed that they had (left them) and joined us with complete understanding.

Some of them left us and then reverted back to their old ways in such a way that they discarded most of the religiousness and adherence to the Shariat and the (good) effects of moral reformation, which they had accepted. They started doing the same things, which they were doing earlier. I see that some of them have even stopped offering "Salat" (prayer) after leaving the Jamaat. They have started indulging in prohibited things, which they were avoiding and have (even) become negligent of common moral responsibilities. I cannot describe how saddened I become on seeing this.

We must think about the fundamental reasons for this slackness, breaking of promises and returning back (to the old way of life). According to me the first and most basic defect is that centuries of decline have made the moral roots of our character weak and hollow. In them very little strength of character is left on which firm decisions, solid determination, steadfast promises and solemn covenants can be established. The weakness that has been breeding within them for a long time is that they are not ready to offer any sacrifice for something they identify and accept as the truth. They do not want to give up their time, wealth, desires, their cherished thoughts and theories, their hobbies and interests of the days of ignorance.

They like that devotion to the "truth" (for a cause) in which it is sufficient for the truth to be professed verbally and praised with words of reverence and to do some work in the service of that cause which is ostentatious. After that they should have complete freedom to run their business, their institutions and their lives against that very "truth". They are therefore immediately drawn to those ways of pseudo religiousness in which the entire basis of piety, efforts and deeds is on the basis of compromise between Islam and Ignorance. But the devotion to "Truth" (to which we are inviting) is like a weight that they are incapable of lifting and which demands a firm decision to choose between "Kufr" (unbelief) and Islam, truth and falsehood, obedience and rebellion.

The first demand on each person who declares the acceptance of the Truth is that he transforms his entire personality according to those principles which he has accepted as the Truth and he must now sustain this transformation throughout his life. He must be ready to bear the sacrifice of his time, wealth, passions, likes and interests, wishes and desires, his hopes, trusts, his profound and cherished relationships, his powers and capabilities. And this forbearance should not be for one or two days, four or six months or some short fixed period but till his entire life.

Even in these wretched times you will find a lot of Muslims who are ready to sacrifice their lives happily, are prepared to face bullets and sticks and bear the hardships of jail. All these are small and easy things for them, which they will undergo easily. But to bind ones entire life into a fixed pattern of discipline, work life-long with patience for a mission, put a brake on ones desires throughout life, change ones habits and mentality and to accept and discharge ones moral responsibilities without any external pressure is actually too much

of a burden that they can bear and is very difficult for them to endure. They can lead their entire lives amidst these showy commotions but only with very great difficulty can they keep an important promise for even a couple of years in which demands some sacrifice on their part. Their determination and ability to take decisions has weakened. They have lost the power to regulate their habits and desires according to the demands of faith and practice and to work continuously under the discipline of a rigorous system. Their similarity is of a wild horse that is habituated to roam freely since birth and is not ready to walk straight on a pre-defined path after being saddled to a carriage. If such a horse is somehow overwhelmed and tied, he is fed up very easily with those restrictions till he breaks the rope of bondage and then escapes in such a manner that he strays even further than before.

The second basic weakness of Muslims which I have been feeling acutely day after day is that not only the masses seem to be bereft of understanding the "Deen" and its spirit but even those religiously inclined amongst us seem to be far worse in this matter. The condition of truthful and people the correct intention is that they do not know the difference between religiousness, the art of being religious and professional religiousness. They have changed or mixed the real religious values with other values. The things, which are important and fundamental in our "Deen" have been assigned only limited importance in spite of our best efforts. People have become habituated to think in a fossilized manner under the influence of the education and guidance that they received historically. In contrast the things that are not at all important in "Deen" or have limited importance; for them they have acquired the status of being the axis (core or nucleus around which all others revolve or depend) of "Deen". That is because those practicing the art of religiousness and professional religiousness have awarded it that status. Very few scholars and not many amongst the masses have the correct religious understanding about the things desired in Allah's "Deen" according to their importance, how much should each thing be emphasized upon and which can be neglected for another.

I feel that this slackness and going back to the old ways occurs because of the conflict of values that exists between the religious minded masses and us. But after understanding this "Deen", we are constrained to remain faithful to our ideology of "Iqamat-e-Deen" (establishment of the religion of God) which we have adopted. And if to motivate people or to stop them from turning back (to their old life-style) would require changing or compromising on our pristine

religious values, then neither will we motivate people in such a way nor do we want the re-entry of those who left us (if their return is linked to compromising on our ideology); no matter how great those personalities might be.

One more fundamental reason for people going back to their old ways and becoming slack and lazy is that a lot of them do not understand the difference between "ruqniyat" (membership) of Jamaat and the membership of common parties and associations. They have not yet fully comprehended what it really means to join this Jamaat. They are still under the notion that this is also some association or social committee that can be joined easily because of some special interest and then can be left (equally as easily) because of some trivial or fundamental difference or disagreement and by doing so would not have any negative impact on ones "Deen" and faith.

Although the reality is that the status of the Jamaat is completely different from (other) parties and associations. This Jamaat has been formed only to establish the religion of Truth. Its mission is the same for which Prophet (pbuh) was sent in this world. Anybody who joins the Jamaat takes the same pledge with complete consciousness, emotion and understanding which Allah has described in his Book as 'Baiy' (trade).

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآبِ لَهُمُ الْجَنَّةِ﴾

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise) -- Quran 9:111

Whoever decides to join this Jamaat, must first investigate thoroughly whether the aims and objectives and work of Jamaat is according to his own wishes and expectations. If he is not satisfied during the course of his investigation and Jamaat falls short of his expectations then it would be absolutely wrong for him to join Jamaat. But if he is convinced that the aims and objectives of this Jamaat that he is joining are the same, which have been described by its constitution and under this conviction and careful understanding (by joining the Jamaat) he is actually conducting a transaction ("Baiy") with Allah (as described in the above ayah). Then it is obvious that such a sacred transaction and such a sacrosanct pledge with God cannot be discarded like a jacket that is worn and taken off at will.

Before joining Jamaat burn all the ships that take you back (making it an irreversible and permanent entry). Please join Jamaat with the understanding that there is no place for you to return back to. After making a pledge with Allah you cannot take back the wealth and life that you have sold. You have staked your entire life by making this pledge with God. Now you have to strive with your utmost for this work; walk on this path yourself and motivate others also to walk on it. If you see any defect or deficiency taking shape within the Jamaat then do not turn a blind eye or ignore it but try to remove that defect or blemish with the same enthusiasm that you worry about putting off a fire in your house. If the one ahead of you does not move, do not move backward but force him to move forward or remove him and you yourself move forward. Don't let go of the momentum. If you do not show any interest in Jamaat work after joining it or try to avoid exerting your time, wealth, efforts and putting heart, mind and body in this path or give priority to other work over Jamaat work, then you will be unfaithful to Allah. Remember that your promise is with Allah not with any person. After the promise that you made while joining (Jamaat), you have sold everything including your own life to Allah. Now Allah and His work will make the first claim and the biggest claim on each and everything of yours; rest all the other things are secondary.

I am telling you all these things so that you understand well the supremacy of this work, which is now before us. I often get demands to take some big initiative and launch some large campaign, but in the light of the weaknesses that I have presented before you if I do so in spite of seeing and knowing the weaknesses (in our cadre) then there won't be a more naive person than me. No large scale work or initiative can be carried out in this world with such faults in character and morality and deficiency in understanding, especially when that work is the most supreme work that can be ever performed in this world. And that is to bring about a complete and total revolution in this world. Our objective and ideology demands a different kind of character and mentality and no arrangement has been made for its preparation since a long time. Historically we have molded the morality, habits, mentality and character in such a way that it has no harmony with Jamaat work. Before we undertake a big step towards achieving our objectives or implementing our ideology we must break those weak structures with a lot of patience and hard work to give birth to new character, new mentality, new habits and new specialties, which

are actually not new, but in fact, are all old: unfortunately they have become new for us.

Please understand well that Allah does not give the administration of His land and the management and leadership of the world to any group that spreads disorder and is ridden with corruption until and unless the world is completely devoid of even a single pious group doing reformation work (not individual distributed people but an organized group). And similarly the "Sunnat" of Allah (God's law) demands that there can be no principled change in the position of leadership and guidance and the administration of the world till a "Ummat e Wast" (justly balanced and excellent community) comes into existence which is capable of discharging the duty of "Shu-hada-alan-naas" (becoming a witness unto mankind) and which lives and dies only for Allah and His Deen and is superior to the other world communities in terms of moral qualities.

On this occasion I want to tell you one thing clearly and categorically that the Muslim community falls into a great trial after a movement like ours is born within it. There can be some valid reason and excuse for the Muslim community to reject and offer no support (to our Jamaat) till as time the Truth (manifested in the form of parties or individuals) is found but it is not pure and is mixed with Falsehood (meaning no party and individual has risen with the pristine truth and original teachings of Islam). Now when the entire Truth is completely exposed and presented in its original and pristine form (by Jamaat) and the community claiming to follow Islam is invited towards it, then it becomes obligatory (for the Muslims) to support it (the Truth) and be prepared to serve the ideology for which the Muslim community has been raised (by God). Else (the Muslims) can reject it and adopt the position which the Jewish community has adopted. In such a situation other than these two ways (of acceptance or rejection) there is no possibility of a third way for this community.

It is quite possible that in the final reckoning Allah may give some respite to Muslims out of His Benevolence and watch their behavior towards similar calls (towards pristine Islam) that appear one after the other. But still the result of turning away from these calls (like the one from Jamaat) is finally the same, which I have described to you. The case of non-Muslims is different. But if Muslims turn away from the Truth and turn back after listening to the real

objective and *raison d'être* of their existence, then they shall have committed a crime for which Allah has not forgiven the community of any Prophet.

Now that this call (for establishing the "Deen" of Allah) has come up in India, then at least as far as Indian Muslims are concerned, they now confront the dreaded moment of being tried and tested (by God to see if they respond to the demands of faith). As far as the Muslims of other countries are concerned, we are still preparing to extend our call and invitation (towards Islam) to them.

If we succeed in our efforts (of extending this call to Islam to other countries) then wherever it reaches, there too the Muslims will fall in the same trial. I do not have any basis to claim that this is the last chance (provided by God) that Muslims are getting. It is possible that some more opportunities may exist in the destiny of Muslims, but on the basis of Quran I can certainly say with complete confidence that for Muslims this is a very grave point of time in their history.

There are only two calls before Indian Muslims. On the hand is our call, which is calling Muslims towards exactly the same work, which Allah has made the sole reason for the existence and formation of the Muslim community and on the other hand are these calls (by other parties), which do not have anything except the struggle for getting some worldly gain for Muslims. Out of these two calls the tremendous response of the Muslims towards the other parties by joining them in multitudes and the muted response to our call is receiving by a vast majority of the Muslim community as if it were falling on deaf ears plus the fact that Muslim nobility (upper class) and Muslim scholars ignoring or opposing us openly or in secret and (for the Jamaat to be able to attract) only a small group (of Muslims) towards it and that too with a lot of trepidation and hesitation according to me is a terrible symptom (of a greater malady) and a huge danger in which this Muslim community is putting itself.

(Please) try to understand that right now out of this (Muslim) community if at least some people do not emerge that are capable of becoming the "Ummat e Wast" (balanced community) and (discharging the responsibilities of) "Shuhda-alah" (ones who give witness for Allah) and transforming themselves and emerging as the well prepared and pious group which God wants to see on His land as a people which keep trying to improve and reform the world then the following Quranic verse would definitely come true:

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
 وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي
 سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love as they will love Him; lowly with the believers, mighty against the rejecters, fighting in the way of Allah and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleaseth: and Allah encompasseth all and He knoweth all things.” Quran 5:54

Please understand this clearly that actually you are the only candidates to become “Ummat-e-Wast” (balanced community). The purpose of your creation is to achieve this high and lofty position. To be born and be created (by God) for such a significant post and position and then to ignore and not feel its greatness and importance and not prepare oneself for it, is truly a very big ignorance (and tragedy). And an even bigger ignorance would be that you do not inculcate in yourself at least those minimum qualities, which are essential for this great work. On the other hand you demand that some big initiative or great step should be taken immediately. Do you not even understand and fear that if you undertake a step for which you do not have the requisite capabilities then you will be defeated and annihilated completely and turning back from this path is analogous to running away from battle, which is considered to a big crime according to the “Shariat” (divine law) of God.

Now I will talk briefly about the minimum qualities required for those working for this cause. These qualities may be divided into three categories.

First, those required at the individual level. Secondly, those required at a collective level to make a pious and better Jamaat. Thirdly those qualities which are required for struggle in the way of Allah.

INDIVIDUAL QUALITIES

The first and fundamental quality required individually is that each one of us must first fight and struggle with his own “nafs” (ego / self / desire) and make it “Muslim” (submit to the will of God) and obedient to Allah. This is the same which has been stated in Hadith as: “The real ‘Mujahid’ is the one who fights his “nafs” to make it obedient to Allah”

This means that before you go forth to confront those who rebelled against Allah in the outside world, ensure first that the rebel within you becomes obedient who is always instigating and demanding you to go against the laws and will of Allah. If this rebel is breeding inside you and is controlling you so much, that he can convince you to turn against the will of Allah, then it is absolutely meaningless of you to declare war against the outside rebels. This is the same as drinking liquor at home and fighting drunkards outside. This inconsistency and conflict would be disastrous for our “Movement”. First of all you should bow down before Allah and then demand others to be obedient.

After Jihad the second number is that of “Hijrat” (Migration). The real objective of “Hijrat” is not to leave ones home but to move away from the disobedience of Allah and traverse in the direction of obedience to Allah. The real “Muhajir” (immigrant) leaves his country only when there are no chances to lead ones life according to the laws of Allah, but if a person has left his home and yet could not become obedient to Allah then his efforts were futile and in vain.

This truth is described well in Hadith. For example take one Hadith. Allah’s Prophet (pbuh) was asked—“O Prophet (pbuh) of Allah, which “Hijrat” is the most superior?” The Prophet (pbuh) said: “that you leave those things which Allah dislikes.”

If the ‘rebel within’ (the persons own self) is not obedient then it is of little value to Allah that a person migrates from his country. That is why I want you people to fight the rebellious forces within yourself first before you fight the external forces. And make and transform your own self /ego into ‘Muslim’ before you convert an unbeliever by name into a Muslim. This thing can be described in brief as modeling yourself on the horse from the Hadith of Prophet (pbuh). The horse is tied to a post or pole and no matter where he roams around (the pole), he cannot go further than what the rope allows it to go. The condition of such a horse is totally different from the horse, which roams freely

in every ground every farm and eats and grazes impatiently wherever it finds green grass. This is the reason why you should behave like the tied horse and not like the free one.

Along with developing this condition the second step that you must take, is to begin confronting your immediate and closest environment, which I call "Home Front". A very practical struggle must commence with your own family, relatives, friends and the society with which you have deep and strong relations;

Struggle should not be in the sense that you start getting physical with them or you start arguing with them. This struggle should that both as an individual or as a "Jamaat" you should love your mission so much and so strictly follow your rules and principles that your neighbors leading a life without rules and objectives cannot tolerate your strictly regulated life. Your wives, children, parents, relatives and friends turn against your attitude. You become a stranger in your own city; your presence pricks (people) at your workplace, the office chair where you dream of respect and promotion becomes anathema for you.

Thus the clash must begin first with whoever is more close to you. If the field of Jihad (struggle in the way of Allah) lies in the person's own home then why should he go and fight somewhere away. The first attack must commence from home itself. Whatever reports I am getting about people who are opposing and struggling against their own kith and kin makes me happy and satisfied and wherever these reports are not forthcoming here, I very anxiously wait for the same.

But let me clarify that this entire struggle must be with the same spirit and attitude that a doctor treats his patients. Actually the doctor does not struggle against the patient but with his disease and he is always full of sympathy for the patient. If he gives the patient bitter medicines or does surgery on some part of his body then all this is simply out of selflessness and sympathy towards the patient and not out of enmity. His hatred and anger is against the disease and not the diseased. Please try to bring your brother who has gone astray towards guidance in the same way as a doctor serves his patient. He should never feel that he is being looked down upon or with hatred or there is personal enmity with him, but he should feel sympathy, love and brotherhood inside you.

On the occasion of Ijtema-e-Darbhangha I had said that real propagation (of Islam) is not through speeches and debates: they are very ordinary and simplistic methods. Real propagation (of Islam) is that you become the personification and embodiment of your invitation (towards Islam). Wherever this personification appears before people, they must be forced to admit seeing your behavior: "Yes these people are those seeking the way of Allah". Just as when you see a Congressman the entire picture of "Congress-ism" plays out before your eyes, similarly wherever you appear before people the entire picture of the Islamic Movement should become visible and be portrayed by your behavior and personality. This is the thing about which the Prophet (pbuh) has said: "Seeing them one remembers God"

I do not expect for such a thing to happen immediately. This state can only be achieved slowly. When there is an incessant clash and struggle with your environment in the way of Allah and you keep on giving sacrifices constantly for your mission then after a period of time you will be overcome with a feeling of altruism and you will become the living embodiment of your call (to Islam). Please study the Quran and the Hadith deeply again and again for this mission and find out what kind of a person does Islam desire and what kind of people did the Prophet (pbuh) train and prepare. What were the qualities that were inculcated in the workers of this Movement (during the Prophet's time) and only then the flag of 'Jihad' was raised.

All of you know that the people prepared by the greatest trainer and social reformer that is Prophet (pbuh) were brought in the field after 15 years of training and preparation. Try to find out details of this preparation and find out in which sequence and chronology was this achieved. Which qualities were inculcated before and which later? Which qualities were required in what degree and to what extent were they promoted? After reaching which position did Allah address that Jamaat (in the Quran) and say that you are the best of peoples (in this world) and are capable of going out and reforming people. This example should drive you for preparing your own selves.

Here there is no scope for details. I will present only two Hadith for your guidance through which you will come to know what qualities are required in the people for this work.

The Prophet (pbuh) said:

“Whosoever loved for the sake of Allah and hated for the sake of Allah, gave for the sake of Allah and stopped (giving) for Allah, his Iman (faith) is complete”

It means that a person becomes a Momin (true believer) when he reaches a stage where his friendship, his enmity, his transactions is only for the sake of Allah. He does not have any self-interest and worldly needs.

In the second Hadith Prophet (pbuh) said:

“My Lord has commanded me to do nine things-

- 1) Fear Allah in public and in private.
- 2) Observe justice both in anger and in calmness
- 3) Observe moderation in poverty and in affluence
- 4) Join (maintain contacts) with a person who keeps away from me.
- 5) Give those who deprive me
- 6) Forgive those who wrong me.
- 7) Let my silence be that of contemplation
- 8) Let my words be for the remembrance of Allah.
- 9) And that I seek admonition and learn lessons by what I see.

After describing the above qualities Prophet (pbuh) said that I have been commanded to enjoin good and prohibit evil.

Thus we come to know that each and every person of the “Ummat e Wast” (best and justly balanced community) that arises to enjoin good and end evil must possess the above qualities. This obligation can be rendered only with these qualities and in their absence we can never fulfill the demands of our position (as a just and balanced community made by God to reform the world).

QUALITIES REQUIRED FOR PUBLIC LIFE

This was regards reforming humanity. Further more as a Jamaat some other moral qualities are required to strengthen the discipline of Jamaat and make it proactive. It is important for the members of Jamaat to have mutual love and sympathy and a favorable opinion about each other; they must trust and not distrust each other, have the capacity to work together (as a team), be habituated to counsel each other, move ahead and also make others move ahead in a self motivated way. These qualities are a must for the discipline of every Jamaat. Otherwise if every member of Jamaat develops in himself qualities of excellence individually but on a collective level these members are not cohesive and united, do not help each other, and cannot walk shoulder-to-shoulder; then we can offer little resistance to the torchbearers of evil in this world.

It would not be incorrect to say that on a personal level we always had people of excellent character and as such these are present now too and definitely this fact remains unchallenged by any other group or community. But this fact is limited only to the extent of individual reform or individual change or individual excellence. Those who managed to excel in their own personal reformation could barely extend their influence from a few hundred people to a thousand and departed from this world leaving only a few memories for reverence and admiration. This is not the way to accomplish great and enduring work. Even a strong wrestler capable of lifting heavy loads and who can defeat a lot of people in wrestling is useless and incapable of confronting a disciplined and strong regiment. Similarly if some of us have reached and surpassed all the stages of individual reform and training but there is no contact and support to each other at the collective level then analogically it would be as if a wrestler who is all alone and not part of any regiment is challenging a whole regiment and calling it for a fight. (The expected outcome would definitely be that the wrestler would be crushed by the disciplined and organized regiment).

As far as individual and personal "Tazkiya" (self purification) is concerned there are some members in our Jamaat (having such a high degree of piety) whom I actually envy. But as far as "Jamaati Tazkiya" (piety and purification at the collective level) is concerned (the situation) is regrettable. I propose to write very soon on this issue in detail that as a Jamaat what all things must be adopted and what must be avoided.

The Quran has thrown light on this problem in terms of principles and the details of these principles are present in the Hadith. Then practical examples of the expected collective character can be observed by studying the 'Seerat' (life history) of Prophet (pbuh) and the 'Seerat' of the Sahaba Companions (ra). Read them and try to evaluate in which aspect we have short-comings and to which degree are those short-comings part of our collective system and then try to overcome and remove them.

It is clear that in a collective system a person has to interact with other people. If there is no goodwill, sympathy, sacrifice and tolerance then the difference in temperaments of people will not allow mutual cooperation and support even for a single day. 'Jamaati' (collective) system works on this sole rule of mutual give and take. If you cannot brave this sacrifice then you should forget about expecting any revolution to take place.

QUALITIES TO FIGHT IN THE WAY OF ALLAH

The obligatory qualities for struggling in the way of Allah are also described in the Quran and Hadith. Not only are they described but each and every required quality is clarified (and explained in detail) so that we understand their types and expected grade. I would suggest and recommend to you that you collect these laws and supporting guidance and try to understand what all preparations are required for the struggle (Jihad) in the way of Allah. I shall indicate them but in brief.

The first quality that has been stressed is patience. In fact you require patience not only in the way of Allah but also in any other struggle. The only difference is the patience required in the way of Allah is different from that required for striving for this world and its worldly benefits. But whatever be the cause or condition one thing is quite sure and that is patience is a must.

Patience has many aspects. One aspect is that one should refrain from being hasty. Second aspect is that while struggling for some cause the difficulties and obstacles must be faced with firmness and steadfastness and one must not retreat or turn back. Third aspect is that if the result or desired outcome of one's efforts is not obtained soon, one should not be disheartened and still continue trying. One more aspect is that while striving in the way of this

ideology if you encounter dangers, losses, fear and hope you must remain steadfast, cool and composed. One more aspect of patience is that on occasions of severe provocation when emotions and passions are inflamed one must not lose one's mental balance and avoid undertaking steps dictated by mere passions and feelings. Always work with peace, tranquility, a healthy mind and cool heart and be calm and composed while making decisions. Then the command is not only for patience but to show patience with grit and determination. You must confront the forces of opposition with the same resolve and fortitude as they display for the achievement of their objectives. For this (in the Quran) along with (the word) "asbiru" (be patient and enjoy patience) the word "sabiru" (be firm and steady in fighting) has also been enjoined. Compare your patience with the patience of those opposed to you and against whom you have developed the courage to confront for a face off. I would say that probably we are not qualified to claim having even 10 % of their patience. To see the patience they are showing for "Batil" (evil and falsehood), we only have to look at the Second World War. How when the time came these people burnt their own factories, cities, railway stations which were constructed with years of toil and huge sums of money. They proudly confront tanks which are capable of crushing armies under the weight of their heavy wheels. They firmly and bravely fly the bombarding war planes with lethal wings. Till our patience exceeds their patience by at least 5 % one cannot dare to clash with them. When we cannot match them in terms of infrastructure and resources then that shortcoming can only be filled with patience.

The other thing that is required for struggle (in the way of Allah) is the attribute of sacrifice. In terms of sacrificing time, efforts and wealth, we are very much behind the flag bearers of evil. Although to fulfill our shortcoming or lack of resources we should have been miles ahead of them in terms of sacrifice. But here the situation is that for the sake of a few rupees (of his monthly salary) a person sells his entire capabilities and himself to his enemy and in this way this otherwise useful and resourceful person becomes useless.

Our intelligentsia does not have the courage to sacrifice large incomes and offer their services to Jamaat for a small compensation sufficient for one's basic necessities. Tell me then how can the Islamic Movement flourish if these people do not offer even this much sacrifice and refuse to strive hard in this path. It is very clear that a Movement can (only) work on the strength of its volunteers. In Jamaati system volunteers have the same position as the hands

and feet have in the body. Of what use can these hands, feet and organs be if a beating heart and thinking mind is not present. In other words we need generals and leaders of a high standard and caliber to take work from the workers and volunteers. But the problem is that those who have intellectual capacity are obsessed with the material progress in their own lives and are inclined only towards those who offer the highest bid for hiring their services. The love and attachment of the best people of our community towards our ideology is still in its infancy and they cannot be expected to sacrifice their material gains or even their hopes and aspirations of those material gains. It would be naïve to expect those spreading disorder and mischief in this world by sacrificing millions of rupees and thousands of lives to be defeated by our Jamaat with its cadre offering only so little by way of sacrifice.

The third quality required for struggle in the way of Allah is the dedication and devotion of your heart. The first step in moving in the way of Allah is to understand this Movement intellectually and its logical implications, but this is not enough. Analogically speaking, what is required is that a fire must burn in your heart that ignites when you see your child sick and it makes you run to the doctor and you become restless till your child becomes well again. This internal feeling should make you engrossed and focused towards your ideology and centered on that work in spite of some personal or other domestic compulsions. Try to expend as less as possible of your capacity and time on your own person and maximize your efforts for Jamaat ideology. Unless there is dedication of heart and you completely devote yourself, merely verbal talk will not do. Most of the people agree to support us intellectually but very few do we encounter ready to join this work with dedication of heart, body and mind and ready to sacrifice their wealth for our cause.

My close friend with whom I have deep personal and Jamaati relations recently acknowledged after two years that he was associated with Jamaat only on the basis of intellectual satisfaction but now this conviction has entered his heart and has captured the hidden precincts of his soul. I want everyone to evaluate himself in the same way through critical assessment whether he is merely an intellectual member of Jamaat or whether the fire of love for the Jamaat ideology has ignited in his heart. And if you don't feel this dedication and devotion in your heart then try to inculcate and nurture it.

If there is dedication of heart and soul we do not need anyone to inspire and motivate. If this power of devotion exists then the work will always continue even if a Jamaat worker lags behind or migrates to some other location. Analogically everyone will work in the same way he would as if he had a sick child.

God forbid if your child falls sick, you don't leave the question of his survival in the hands of someone else. It is impossible to leave your child in this condition on the excuse that no doctor is ready to visit (him), no one to bring medicine and no one to take (him) to the hospital. If there is no one then you yourself will become all (of them) because the child is not someone else's but yours. The stepfather might leave the child to die but the real father, how can it be imagined that he will leave his beloved (child)? His heart is burning. In the same way if your heart is attached, dedicated and devoted to Jamaat work then you cannot leave it in the hands of others neither is it possible that you leave the Jamaat work to collapse and deteriorate blaming somebody else's incompetence, wrong attitude and indifference and then continue doing some other (non-Jamaat) work.

All these things prove that you are not sincere in working for God's religion and lack the dedication required for the mission of establishing its supremacy. If you were really sincere then each of you would have sacrificed your life for this work. Let me warn you openly that if you continue in this manner without the minimum dedication of heart (towards Jamaat and Jamaat work) that you otherwise have towards your wives and children then it would result in nothing but the defeat of our Movement and that defeat would be so terrible that for ages to come our future generations will feel embarrassed even to mention our Movement by name. Before demanding bigger initiatives and programs please evaluate the condition of your heart and your moral strength and inculcate within you the firm determination required for struggling in the way of Allah.

The fourth most important quality that is required for struggle in the way of Allah is that we should be habituated to struggle continuously and work in a systematic way. For a long time our community has been accustomed (to assume) that whatever work is to be done, should be done in the minimum time possible, whatever step is taken it should be accompanied with a lot of noise and commotion even if whatever is achieved comes to naught in a month or two. We have to change this habit. Its must be replaced by practicing to

work in a phased and systematic way without any noise and commotion (advertising and publicity). Even the smallest of work and yet important, if handed over to you, (demands that) you must spend your entire life in this work without (expecting) any visible and immediate results and without (receiving) any praise. The battlefield for fighting in the way of Allah is not always raging and live. Nor can every person be in the forefront. To win the first battle sometimes you have to silently prepare continuously for maybe 25 years or more. And if thousands of people fight in the forefront then behind (the scenes) there are lakhs of people are engaged in preparing other things for the battle which apparently seem very ordinary (and are yet quite important).

OUR PROGRAM

Before concluding my speech I feel that it is important to explain and briefly present the program we wish to pursue. I seriously doubt if the program on which I am running this Movement has been (well) understood.

The first thing (that you all should know) is these ijtemas are being organized so that I become personally acquainted with each and every one of you. I should know the characteristics and qualities of my colleagues and what work can be taken from their talents and capabilities. Gentlemen please tell me clearly which services can you offer (the Jamaat) and at what time. The sooner I collect this information, the earlier will I be able to design the plan of work. According to me it is not advisable to take any step without ascertaining (our) strength. Gentlemen please keep visiting Markaz for this mission and inform me through letters and if possible I myself will join the (various) ijtemas and try to increase personal contacts with you. After that I will make a comprehensive plan and try to proceed step by step.

Second important work is that we have to design a system for training people through which we prepare our future cadre and inculcate the desired qualities in them. From the suggestions which are going to be made tomorrow you will come to know that very soon we will take an initiative in this direction.

Third work on which my attention is being drawn again and again through letters and also directly and I myself feel its importance is the preparation of the new generation according to our ideology for the service of our Movement.

Till now the absence of finance, the required cadre and economic difficulties created by war were becoming obstacles in this way. But Insha-Allah soon you hear that Markaz has laid the foundation for this work.. And so I (might as well) give you the good news that Maulana Amin Ehsan Islahi has come here for this very purpose and it is possible that he may continue to stay here permanently.

Fourth thing for which we have to apply our minds is to find out what all possibilities can be explored for carrying forward and bringing our women also along with us (in this Movement). Till date (to understand analogically) only one of our hands has been working and only one wheel of the cart has come into action. Now we must worry about the other hand and the other wheel of our cart. It is clear that we and our women are inseparable and we are both influenced by each other. Then if we don't care about their reform, our reform too will remain incomplete. We cannot make the world Muslim without first making our homes Muslim. In this matter the only little worry is that we cannot have direct links with women on a large scale. For this we will have to take the help of women themselves. The situation of the communities that do not have any (religious) legal restrictions is simple. They can bring their women for their political and cultural functions and activities in markets, factories, 'pundols' and schools with impunity. But for us it is a sensitive issue and to solve it we must necessarily apply our minds and come up with its solution.

The fifth work before us is that there must be systematic efforts to win over the public opinion. Till now we have not addressed the masses directly. This is the reason why till date we have been able to cause ripples only in a small portion of this ocean. But we have to move towards the real ocean slowly. It is not necessary that the entire masses become our cadre. For our mission it is enough that a large majority of our countrymen accept the truth, acknowledge our mission to be correct and be influenced by us morally. Thus in the future when we step forward, the sympathy of the masses will be with us. Till now we have spoken about very few issues (portions) about the problems of (human) life through our literature and that too is in the form of some brief indications. Although in these times we ought to throw light on every aspect of life according to our ideology. We must recompile knowledge not only in one or two languages but in a lot of other languages so that more and more people understand our mission. Hence we must increase our efforts in this field.

Then in order to communicate (ourselves) we are relying only on the print media. We have not reached out to the people with the help of speeches (utilizing the audio medium or verbal communication channel). Now we must move forward in this field. But for that it is necessary that we adopt a new style of speech, keep away from those platforms (and groups) that have (nothing to offer except) noise and show-off. We must become habituated to speak responsibly so that our voice is priceless, weighty and clear. People must not devalue and ignore us as they do so to speakers who create noise and commotion and exercise little caution and control. I have stopped my friends till now from giving speeches because the effect of old habits is still there. I fear that we will also start giving speeches in the same old style, which are unsuitable for people professing to be followers of the Islamic system. I want you to use all the means of mass media (to propagate) our thoughts, but the first condition is that you must bound (those means) to the Islamic character and cleanse them of the wrong things which disorderly people have added to them.

These were the important things I wanted to convey to you. Please reflect on them and help me with your useful suggestions. Now I pray to Allah that He makes us understand the responsibilities of our pledge and (grant us) the grace to discharge them, grant selflessness in our intentions and empower our faith, give bounty to our efforts, accept our small deeds and give us the courage to perform (the desired) deeds and help us with those followers who have better qualities than us and can serve Deen better than us.

SECOND SESSION

27TH MARCH from 9 am till 12 noon

According to the scheduled program, the second session was organized to listen to the reports of the activities of the local Jamaats. Hence a lot of representatives of Jamaats described in detail their work and their difficulties. But this did not mean that the prohibition on advertising and announcing ones accomplishments, which Ameer e Jamaat had imposed had ended. No these restrictions (to curtail showing off) remained. And yet all were made to listen to those reports simply because members of the Jamaat must know what kind of work is going on in different places and enable them to compare how some people are (moving ahead and some) lagging behind (in doing Jamaat activities). What all difficulties they are facing and how are they being solved. This objective was described very well by Ameer e Jamaat through a brief speech. In the end when all the reports of the local Jamaats were read out then with the permission of Ameer e Jamaat Maulana Amin Ehsan Islahi, while appraising those reports, gave some extremely useful guidance and suggestions. His speech is recorded here.

Janab Maulana Amin Ehsan Islahi's speech

Gentlemen!

I was so engrossed in listening to your reports that I did not get a chance to study different aspects of those reports, which is required to appraise them. Still some things are disturbing me and I would like to say something about them with the permission of Ameer e Jamaat. As far as your accomplishments and the events and conditions described are concerned, an appraisal on them seems unnecessary but as far as the relation and conflict with other Jamaats is concerned there is scope for improvement and I would like to offer my remarks on them.

Whatever difficulties you have presented it is necessary to face them in this path but we must be aware of their correct solution. Those working for the Truth in the correct manner have to encounter obstacles by default but at this stage it is completely wrong to confront others without any strong justification.

It is my understanding that if you follow some essential things then the obstacles in our way can be removed to a great extent.

The first thing on which I have always pondered from before and which also struck me today and which seems very difficult and calls for some serious introspection is the way we are reaching out or we communicate with people outside our Jamaat. It is a problem area (and there is scope for improvement). It is true that we do not want anything from other Jamaats except that they recognize the Truth. But don't forget that merely words will not complete the job. For this we have to make our personal collective character as a means (to achieve our ends). Instead of (trying to) create waves with fiery speeches and spreading our ideology through literature, we must prove by our actions and deeds that we are true to our mission and our foremost priority is to do work that truly benefits Muslims and also people of the entire world. We do not have enmity with anyone but true sympathy with one and all.

Whenever we are subjected to trials and tribulations; we must prove by our actions and deeds that our lives are not being expended only for the benefit and promotion of a certain group, Jamaat and community but rather it is for the ideology of Truth. (If we are able to demonstrate that) then it would not be difficult to win over the hearts and minds of people. The reality is that we are gripped and surrounded from all sides with a lot of problems. This is the reason why we ourselves are the first and biggest obstacles in the way of our own 'Dawat' (call to Islam). We must remove this encirclement and come out of it as soon as possible and must present the complete truth before the people, so that they understand and clearly identify the Truth and reality. If we get rid of unjustly siding with (being biased towards) our children, wives, our friends, our Jamaat and our community; then although the sarcastic tongues of the world will never stop wagging; but it would certainly prevent them from furnishing any evidence and proof against us all together. This is the only way to stop the world from rejecting the reality (that we are presenting). By continuing to side unjustly and showing bias we will remain obstacles against our own selves and also in the way of the call towards the Truth. At home, in the markets, in our gatherings, spiritual retreats and mosques; we must demonstrate that we are a cut above the rest and seek something beyond the ordinary aims and objectives of life.

For understanding the importance of this request please read Sura 'Ambiya' (of the Holy Quran). Whenever Prophets have been appointed by Allah to invite people and glorify Him, they severed all ties and relationships except that of the Truth. They were far removed from pride and ignorance and released themselves from the chains of prejudice and hatred. The result was that their call (towards Islam) would appeal to the heart of every lover of truth without discrimination and the hearts of the people who accepted this call were brimming with a feeling of service to humanity instead of displaying parochialism and Jamaat superiority. If we only follow these examples of giving the call towards guidance then the difficulties related to propagation and our ideology will be resolved. Although important things about this have been conveyed through the literature of Jamaat but we have been unable to make a detailed program for doing work. Here I cannot say more than this that you must be concerned about proving in both your public and private lives that all your efforts should be directed towards glorifying the "Kalima" of Allah. Raising the banner of "Haniffee-ism" and "Wahabi-ism" (promoting sectarian differences and differences amongst the different schools of jurisprudence) and creating mistrust between different groups and Jamaats is a sure recipe to disaster. We do not want to make any new Jamaat. Our aim is only to clarify the truth.

I wish to draw your attention to one more thing and that is the arrogance and pride that creeps into a person after the dawn of Truth and reality or after acquiring a little knowledge. This in fact becomes the biggest hindrance for him in propagating the Truth. He develops a superiority complex. This result is that the person himself becomes his own obstacle. Some people hide this pride and arrogance very cleverly but this mischief remains in the heart and so a kind of stagnation starts appearing in their speeches and writings and (it is obvious that) duplicity and invitation to the Truth do not go together. Showing off and pride puts off people and they stop listening to you. The cure for this disease is that the Truth, which has appeared before you so clearly must be considered to be the grace of Allah and you, must thank God for it. This feeling will create kindness and humility instead of pride and your ties with the people will be strengthened. Kindness and humility will replace pride and sympathy will replace anger and then a feeling of love will start growing instead of jealousy and hatred. Those inviting others towards the Truth should always have deep-

hearted love towards people that parents display towards their children. Instead of relishing and enjoying the mistakes of people, they must sadden you deeply. Instead of cross-examining people there should be a sense of sharing. Instead of pride and arrogance there must be restlessness that is full of sympathy. When such a condition is developed even the hardest of hearts becomes soft as wax.

I felt after listening to the reports that our colleagues taunt and insult the Jamaats (parties) opposing us with the same words, which we have become habituated, to use for a long time. We enjoy discussing those opposing us in the same way as the other Jamaats enjoy while deriding those who oppose them. A lot of people also exist amongst us who may be taking precautions in public but in private they also enjoy sarcasm and taunting others to some extent. With this pretence the soul filled with selflessness can never flower and without it the invitation towards the Truth cannot enter the hearts (of people).

In reality when we start assuming that we know more than others and we wonder why others do not understand such obvious things, then some kind of superiority complex is born within us in terms of leadership and scholarship and we think of others to be fit only for regret and guilty of punishment just as a teacher who pulls up his students for every small and little fault. But the experts in (the field of) education know that this method is fundamentally flawed. If the aim of education is to inculcate (values) in ones heart then (first) remove (the weapons of) anger, sarcasm, criticism, blaming others and the use of foul and bitter language. You are not going to fight anyone. You have to carry out the campaign of education and propagation and for this mission for which the weapons of compassion, sympathy and brotherhood can (prove to) be more useful. Our beloved Prophet (pbuh) was asked which was the hardest of all days he ever faced. He answered: the day at Taif. That day the greatest human of all (times) takes refuge in an orchard amidst a rain of stones and when he is told to curse and solicit the wrath of God on the oppressors, instead of cursing (them) he prayers for the people of Taif that they be guided (to the right path). Without inculcating this spirit other (kinds of) work might be accomplished but not the work of the Truth. If the people are bereft of the sweetness of the Truth and deprived of the fragrance of truthfulness then they are entitled to your sympathy and not your anger. Definitely we are correct to assume that we are on (the side of) the Truth and we know that a lot of people are deprived of the privilege to identify the Truth. But how does that make it

lawful (for you) to behave with pride and cruelty with them. While propagating we must try to see that people do not feel that they are invited by being (forcibly) dragged or heckled but they must feel that they have arrived at the Truth on their own. There is unanimity amongst the Jamaats on the generally accepted principles and if there is politeness, patience, love and brotherly relations then coordination can be developed amongst all those Jamaats very easily. Remember that this work cannot be done through debate and putting down each other intellectually. This leads only towards prejudice and violence.

Gentlemen, if you feel tempted (to debate and deride people) through your speeches and your conversation then reign in your 'self' (ego) and if the other person displays the same (arguing and insulting behavior) then please excuse yourself and bid a dignified farewell. There is no question of winning or losing while expressing ones opinion or during discussion. The status of the daee' (one who is calling people to Islam) is far superior and it is not expected of him to stoop to such low level for such petty things. He only has to sow some seeds of the Truth in the minds of people and then guard and protect them. Never ever bring such thoughts in your mind that "why is my opinion not being accepted". This is the soul of (all) debate and argument, which we have been practicing for years. Now you have to break this habit completely with all the force under your command. Instead of winning debates and arguments we must start practicing losing them again and again. Wherever the spirit of selflessness disappears from your language; stop talking immediately and do not worry if your adversary will win the argument and be applauded. For every mistake that you make while speaking seek forgiveness from your addressee without any hesitation and formality and don't worry about being made fun of. If you have the courage to tolerate these defeats then come forward and work, if not then even if you are able to convince someone through the tricks of debate and argument then one day he is bound to return back (to his old ways) through the same path that you brought him close to you.

If you study the way of working of the Prophets (peace be upon them) in this matter, you will come to know that it has some distinguishing characteristics, which need to be understood very well. Compared to all the other Jamaats it is our Jamaat alone that has risen by resolving to follow the methodology of the Prophets (pbut). Therefore we must seek enlightenment from there directly. You already know that whenever a Prophet arrived he never addressed his community as "O unbelievers, bring faith, "O misguided people, walk on the

straight path" but rather addressed them with the following words in a very loving manner as "O my people", O my community, O people of the Book". The limit (of tolerance) can be gauged by the fact that when the people who joined the Prophet in his mission but displayed weakness in faith and it was felt that they must be reprimanded for it (then) that time too they were not addressed as "O Hypocrites" or as " O promise breakers, mend your ways." In fact they were addressed as "O ye who believe" Thus the people who agreed to join the Prophets always spoke only with sympathy, love, and softness.

Then later on there comes a time when a pious and reforming Jamaat proclaims the Truth completely by word and deed and the face of Truth is visible to people after being cleansed of all dirt and dust. After seeing the Truth openly on this occasion, those who display pride, obstinacy and prejudice and they persist with the attitude of rejection even after every possible proof is presented, then the Prophet changes his style of addressing (them). He addresses the rebellious in clear words "O ye who disbelieve" and moves away from his community. But before that he gives "Dawat" for a long time, in an extremely kind hearted manner. The Prophet (pbuh) adopted this method with his people, when the "Dawat" had been made clear and the blind opposition of his people had reached such a stage that they themselves announced their unbelief and conspired to kill him. The people who raise objections say that actually Muhammad (pbuh) and his Jamaat were kind hearted only till the time they were weak and oppressed. But this is not correct. Actually a Prophet correctly assesses the weaknesses of people and continues to extend his attitude of love towards them in spite of those weaknesses. He is so sympathetic and caring that some evil people take disadvantage of it. A Prophet does realize that but he merely criticizes the people within and outside the Jamaat in very general terms such as "O people what is the matter with you that you speak such things and do you not fear the wrath of Allah?"

The effect of these warnings is that those who commit mistakes because of their lack of religious knowledge and commandments recover and rectify their faults. And in the end only those people are left who are always bent on destroying the discipline of the Jamaat by being completely adamant. When every possibility of their reform is exhausted then the Prophet is appointed on

وَأَغْلُظْ عَلَيْهِمْ

i.e. to strive hard against them and he tries to save the fruit of his efforts namely the pious Jamaat from various dangers.

The light of knowledge on which this age prides itself has only spread darkness all around and in fact the reality is that no (previous) age can match this age in trying to present Truth as falsehood and falsehood as Truth. Thus when the truth is not clearly established and apparent then how is it possible to deal

strictly with others. This age is not that of "وَأَغْلُظْ عَلَيْهِمْ" (strive hard against them). We have to cross a long period of love and affection and in this period we don't have to ignore anyone. However if Allah accepts our small efforts and gives us the grace to establish a system to prove and demonstrate Truth and

falsehood and if the time of قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (Truth stands out clear from error) arrives then this light will by itself separate the genuine from the duplicate, one having eyesight from the blind, believer from the hypocrite.

Previously when our colleagues have been hasty after discarding the method of Dawat of Prophets; there a misconception has spread that God forbid we do not consider the Muslims to be Muslim. A logical result of this will be that people will stop listening to our Dawat. We only say that at this point of time a large section of the Muslim community has been bereft of correct knowledge of Deen and that the current system of "Taghoot" (evil and falsehood) has played a substantial role in increasing this ignorance. Also our own people and others have together given them such injections that their power to think has collapsed. It is our responsibility to awaken this power of thinking and reasoning in them. When this power awakens in them, they themselves will start hating this dirt of Kufr (unbelief), Shirk (polytheism) and Nifaq (hypocrisy). For this purpose all that we have to do is to clearly explain and clarify the things, which are Kufr and Shirk. Doing this much is more than enough. The soul of any Muslim cannot maintain friendship with Shirk after becoming aware of it. The person who develops a taste for cleanliness and purification starts cleaning himself on his own of all the dirt. Similarly if we inculcate the correct understanding of Deen amongst Muslims then they themselves will try to purify themselves of all wrongs.

It is important to note while trying to spread this religious consciousness and religious revival that we keep our concentration focused on the basic principles of Deen, Don't get involved in smaller and trivial things; the root of Deen is based on Tawheed (Oneness of God), Risalat (Prophethood) and Aakhirat (Hereafter). If these beliefs are firmly entrenched in the minds with all its details then the correct understanding of Deen will be born and there will be improvement in the smaller things also and we will not have to make any special efforts for them. When a person is blessed with a clean and correct disposition (for cleanliness) then we do not have to point out specifically at every little dirt in his home, on his dress and body but in fact cleanliness and hygiene will be noticeable and apparent by itself in all the aspects of life.

Now I direct my attention to your question, which you have asked namely that by small things do I mean "Amin Bil Jehar" (recite Amin aloud in Salat) etc. No! By small things I don't mean issues like "Amin Bil Jehar" and "Rafadain" (raising of hands while reciting Takbir in Salat). We will always have to adopt the policy of moderation on these "Ijتهادي" issues (those that can be resolved by study, understanding and mutual consultation), as there is a provision for both these aspects in our "Deen". I am advising you to ignore those small things for which there is no provision in religion, and if we wish to exercise pragmatism in serving our Deen then we avoid even them in the present stage of our Dawat. If we do not do this then (analogy wise) our entire time will be wasted in slicing the branches and we will never (be able to) pay attention to the roots of the mischief. Our work can be correct if the masses are explained correctly about the fundamental issues of Tawheed, Risalat and Aakhirah. After traversing this long path (with mutual tolerance) people may (finally) find the correct way to address and resolve those small things. Slowly they themselves will realize that this is not compatible with the belief of Tawheed, this tradition does not match our vision of Risalat and this habit is not compatible with our vision of Aakhirah.

However to name a group as mild or strict or to break relations with someone for these small things is quite harmful for our work. As far as possible, please try to overlook these things. If some pious person agrees to listen to something about this then explain the matter to him very softly. Like "Brother what are these things that you have adopted? Then if he is influenced a little, then fine, otherwise remain silent. There should be more reform and improvement in the things, which can cause greater damage to religion.

While trying to reform people please pay attention to the sequence of what you present to the people. First present the most important and fundamental obligations (acts or rituals that are absolutely mandatory) of a basic principle or a rule. After that present the other obligations in the decrementing order of importance and those that are less mandatory. For example amongst the obligations of Tawheed; we must concentrate on those things in which there is unanimity amongst all Muslims. Then later on clarify those things, which are derived by the principles of Tawheed. Only after this should you guide them towards the final and severe obligations of Tawheed, which the masses have totally overlooked and religious scholars too are not aware of its practical obligations.

I hope that our colleagues will try to follow my advice.

THIRD SESSION

27th March between Zohar and Asar

This session was especially kept for recommendations and suggestions. Hence a lot of people put forth their suggestions for expansion of work. These recommendations along with the debate and discussion that took place regarding them is presented here briefly here so that the members and sympathizers of Jamaat and the people who look towards Jamaat critically can estimate on what lines is our cadre thinking and in which aspect could there be some gaps in understanding. The suggestions are presented one by one according to the original sequence in which they were presented at the time of the ijtema.

SUGGESTION 1

by Nasrullah Khan Saheb Aziz Editor Musalman newspaper
Jamaat e Islami Lahore

The purpose of this recommendation was that a "Negara-e-Tanzeem" i.e. a Qayyim e Jamaat (General Secretary) must be appointed to improve the speed of work, who will keep the different units of Jamaat active by touring them. On this Ameer e Jamaat said that the importance of this suggestion is obvious, however the two difficulties are to find a suitable person and to bear his expenses. A solution to this could be that Jamaat tries to strengthen its "Baitul maal" (treasury) and I appoint someone temporarily on the post of General Secretary. Jamaat agreed on this.

SUGGESTION 2

By Nasrullah Khan Saheb Aziz Lahore

This recommendation demanded that "Markaz" (the headquarters of Jamaat) must gather intellectuals and writers and assign them the work of study and research so that they recompile different fields of knowledge on the basis of Jamaat ideology. Malik Saheb even suggested adopting the method of royalty to solve their common needs. There was some discussion on this and finally Ameer e Jamaat decided that not only would (Jamaat) have to provide some grants to those workers for their bare necessities but there should be different buildings at Markaz for accommodating them.

Other than this a huge library will have to be provided. All these facilities would be very difficult to provide at the time of war. Actually I also strongly feel that this kind of work should be started and maybe at the end of the war within a year under the Department of Ilm (Knowledge), the foundation of a Research and Literary Center may be laid down. But remember that it will not work on the lines of business; otherwise our cadre will develop a commercial mentality. Intellectual and research work must only be done on the principles of public service. "Baitul Maal" (treasury) will give grants to such people for their needs, but not with the concept of paying for their labor.

SUGGESTION 3

by Janab Ghazi Sultan Mahmood Saheb , Mardwa Zilla Shahpur

From Jamaat e Islami Lahore Janab Nasrullah Khan Saheb Aziz's recommendation is also included.

The brief about these two recommendations was that Markaz should be shifted from the present location to some central location.

On that the reply of Ameer e Jamaat was that unless some piece of land is available suitable to (our) requirements and the resources to use that land are available, the recommendation to shift Markaz does not carry any weight. On this a lot of people coming from different places offered some land or

resources. Those people were told that they may offer Jamaat as they please. Whenever land and resources are available we will not delay in utilizing them.

SUGGESTION 4

By Janab Hafiz Fateh Mohammad Saheb, Rahoo Jalandhar.
In it Qazi Janab Hamidullah Saheb's (Sialkot) recommendation is also included.

The purpose of Hafiz Saheb's recommendation was that for the correct education and training of children there should be a training center at Markaz at the earliest and Qazi Saheb demanded that there should be appropriate provision for the training of the general members of Jamaat and preachers.

On this recommendation Ameer e Jamaat clearly told that both the projects are before us. Due to paucity of resources both the schemes have been in a state of limbo but now we have decided to step forward on the Tawakkal (trust) in Allah. I am going to start this very soon by preparing the plan of work with the advice of Maulana Amin Ehsan Islahi Saheb and other colleagues.

SUGGESTION 5

By Janab Mohammed Shafi Saheb, Naushahra

The benefit of this recommendation was that the talented members of Jamaat (having good business sense) but lack the financial capital should be (encouraged) to enter into business activity with the aid, backing and capital provided by Jamaat. The entire income of these people should go in "Baitul Maal" (treasury) and they must only get (part of the profit in the form of) some suitable remuneration. This recommendation was meant to strengthen the financial position of Jamaat.

There was discussion on this for a long time. In the end Ameer e Jamaat reached a conclusion that Jamaat should not implement any scheme on the principle of business. However if people work together (as business partners) amongst themselves on their own then there would be no objection by anyone. After this the one who recommended took his recommendation back.

While discussing this suggestion since the question of strengthening the Baitul Maal had come up, Hafiz Ata-ur-Rehman Saheb, recommended that all the members of Jamaat must give a fixed part of their income towards Baitul Maal. On this Ameer e Jamaat decided that it is against our policy to make the members agree on monetary contribution by means of rules and regulations. Whichever member feels obliged to abide by this suggestion may do so voluntarily.

After that Naeem Siddique Saheb put forth one more suggestion that the oppressive economic system has made the 'halal' (lawful) means of earning impure, hence none of our incomes is pure of 'haram' (prohibited) earnings any longer. That is why for us the correct method would be to spend our incomes only on the bare necessities and give the balance towards Baitul Maal. For this Jamaat should specify the appropriate limits of expenditure.

On this Ameer e Jamaat answered 'we cannot adopt this position in legal terms that is imposed by putting limits on expenditure. Hence the person who recommended adopted the following amendment that if not legally than at least morally we must abide by it. Ameer e Jamaat concurred with this form of recommendation but as the stream of objections of other colleagues did not stop, the person who recommended took his recommendation back happily.

SUGGESTION 6

By Hafiz Ata ur Rehman Saheb, Darus Salaam

Hafiz Saheb made it clear that today man is desirous of a new economic system and Jamaat e Islami must make a council for studying economics that must on the one hand gather all the Islamic principles of economics and on the other hand study present day economics so that a (new) field of (Islamic) economics is prepared. This council can publish the reports of its expenses on quarterly or half yearly basis.

Ameer e Jamaat felt the importance of this recommendation but added this suggestion to the one in which there would be a Department of Research that will recompile all fields of knowledge. That department will also do research and recompilation in the field of Economics.

SUGGESTION 7

by Muhammad Yahya Saheb, Darus Salaam

This recommendation was made to convince Jamaat on implementing some changes related to monetary compensation. It was suggested that Jamaat should fix the rights of workers and professionals on the principle of equality (so that in any business enterprise labour and management get the same compensation and partner each other in profit sharing) and the members of Jamaat must be especially alert in discharging those rights.

On this recommendation Janab Amin Ehsan Islahi Saheb expressed the view that in principle this demand is correct but if such limited and specific issues are taken up according to the recommendation then people can object that we do not have any concrete and comprehensive (alternative economic) system. Although Islam has given detailed injunctions regarding them, the only things that is required is to spread those rules amongst people through preaching and propagation. Instead of this if there are small superficial changes then they will not be sufficient.

After that Ameer e Jamaat expressed his view and said that I have noticed by a lot of suggestions that people like to build the doors and windows itself before actually raising the foundations of the house. I agree that all these things are necessary but it would not be beneficial to churn and mix up the religious values. This (proposed equality) can be achieved through the strength of faith and character and not through legal laws. We have to progress naturally like a child. It is not appropriate that you try to attain maturity by putting on an artificial beard by purchasing it from the market no matter how much we are pressurized by the environment and demands from a particular aspect. Taking a premature step would not be appropriate.

In between this discussion it was also clarified by Ameer e Jamaat that no recommendation would be rejected by force and compulsion but we will try to convince on the basis of proof and reason.

SUGGESTION 8

By Muhammad Fazil Saheb, Amritsar

The person who recommended presented the necessity for recompiling a syllabus for primary education and Ameer e Jamaat said in brief that my nature is that I am not inclined to leave work incomplete. The demand for a syllabus is very strong but to work in a concrete and satisfactory manner I am awaiting suitable conditions. As a Jamaat we will only bring those things forth which are complete. Before this to run the affairs of your Madrasas (religious schools) you must consult informally those people of Jamaat who have both theoretical and practical grounding in the field of education.

SUGGESTION 9

By Muhammad Fazil Saheb Amritsar

The purpose of this recommendation was that our colleagues should develop the habit of speaking in Arabic so that they can understand Quran and Hadith more easily and Islamic culture takes root.

On this Chaudhary Mohammed Akhtar Saheb, Headmaster Layalpur said that till now there was no visible difference between those who read Arabic and those who don't. The people of Iraq, Egypt and Arabia speak Arabic but they are also influenced by Western culture. These artificial methods are not beneficial towards our objective.

After this Maulana Amin Ehsan Islahi said that as far as the question of understanding and making (people) understand the Quran and Hadith is concerned, we want to develop a special group to such an extent that it understands the Deen with a scholarly eye and makes people understand it. For that it is not sufficient to (merely) be able to speak Arabic. As far as the masses are concerned we will give them the simple education of Islam in their own languages.

Ameer e Jamaat while giving his opinion on the above said the people having Arabic as their mother tongue and those who speak Arabic in Arabic schools are also ignorant of the Arabic, which is highly necessary to understand the Quran and Hadith. We want to apprise our colleagues with that (specialized) Arabic but for this spoken Arabic is not required. We are not in favor of eliminating other languages as well as our own mother tongue.

SUGGESTION 10

By Ameer e Jamaat Maulana Maududi, Darus Salaam

To publish the literature from Ameer e Jamaat the two offers coming from United Publishers Lahore and Janab Maulvi Sanaullah Khan Saheb (Lahore) were put forward before people and their advice was sought on which proposal to accept?

United Publishers wanted to acquire the complete publishing rights but Maulvi Sanaullah Saheb wanted that paper also be provided along with the printing costs. After discussion and deliberation it was decided that Maulvi Sanaullah Khan Saheb's offer should be accepted.

SUGGESTION 11

By Janab Hakeem Muhammad Hussain Saheb Kapurthala

The suggestion demanded that complete obedience of Ameer e Jamaat should be deemed necessary through the (Jamaat) constitution but on this it was decided that it should not be presented in this small ijtema since the amendment to the constitution can take place only through the unanimous approval of the Ijtema in which all members are present. Hence Hakeem Saheb took his recommendation back. After this some of the questions were answered verbally.

FOURTH SESSION

27th MARCH between Maghrib and Esha

This session was specially kept in the program for Ameer e Jamaat to offer guidance and direction to its members. That guidance was given in the form of a speech that is written here.

THE CONCLUDING SPEECH BY AMEER E JAMAAT

The proceedings of the morning session have been reviewed by my esteemed colleague Maulana Amin Ehsan Islahi Saheb, after which there is no need for any additional review. I only wish to present some suggestions regarding some issues.

First of all regarding the policy of doing Tabligh (Preaching and Propagation), please understand that the principle of our Dawat should be 'doing things according to their priority' i.e. the thing that is more important and necessary should be taken up first and must be emphasized that much. Similarly the thing that has less religious importance, attention should be paid to it later and its value and importance should not be exaggerated.

The second thing that you must fix in your mind is that instead of stressing on each and every small thing separately try to worry about fundamental and principle issues, the reform of which automatically reforms the supplementary or secondary (issues). Assume that a house is on fire and its pillars and beams are burning and falling down. On this occasion a separate plan for preventing each pillar from falling down will not be adopted but a single plan will be thought of as to how to extinguish the fire. Or if someone has blood infection and boils and sores appear in different part of his body then instead of operating upon each boil and instead of bandaging each wound one by one, the whole blood will be purified. The people doing 'Tabligh' (calling towards Islam) must think about the conditions in their local environment along the lines of

this principle and must find out what are the real reasons for us going astray? And then every attempt must be made to remove the real root cause.

While doing this work we must not at all fear the growth of the spoilt branches. Similarly we must try to understand the roots of the good things that should be encouraged and then put ones entire effort in the cultivation of those roots. If this root is formed and strengthened then leaves and fruits will automatically keep coming.

The entire literature of Jamaat has been written on this principle (of prioritizing the fundamentals over the trivial). You know that proofs have been used in it for strengthening the fundamental principles and trivial things have been totally neglected. Instead of cutting and trimming the branches (the secondary and supplementary issues) attention has been drawn towards the root or trunk (which are most important and essential). If you visualize the existence of Muslims like a palace then you must overlook the signs of deterioration in the beauty of that palace and concentrate on its foundations, otherwise the beauty of its walls will of course be developed but soon you will be forced to see the entire building in ruins but before it can be rebuilt completely.

Whenever we speak of reform then the mind is automatically diverted towards the small evils and then every remedy or solution for reforming that (small or unimportant or trivial evil) is devised in a typical and old stereotyped manner. You must completely change this style henceforth. Previous experience makes it quite apparent that by attacking these small evils we cannot succeed in our mission. This road traverses through the mountainous passes of argument and debate and by working along this line passions are inflamed un-necessarily. Different words that cause hurt are used like 'Wahaabi', 'Biddati' etc. The situation (sometimes) even turns violent. Please avoid this method of inviting people to the Truth.

Maulana Amin Ehsan Saheb has correctly clarified in his speech that all the faults and problems in us are either as a result of not understanding Tawheed or not knowing the reality of Risalat or not having correct information about Aakhirah. Other than these, there are also some other faults because of inter changing the actual priorities of the roots and branches of Deen. There is a reason also for this decline and it is keeping away from the Quran and Sunnah.

This (reason) is not only found amongst the ignorant but even some scholars who do not have a deep understanding of the Book and Sunnah. Now we have to change these conditions and begin the work from the foundation onwards and then proceed upwards. Unless the fundamental creed is reformed the small errors of people will have to be tolerated. I do not mean that people have been left completely free in small issues and matters that are less important, but what I mean is that these small things should not be stressed upon at all in the first step itself.

It cannot be denied that very few people actually support evil solely on the basis of mischief and wickedness. The poor masses are astray only because of their ignorance and lack of knowledge. A long period of incorrect education and training has programmed their minds to think that the meaning of Deen is the customs and traditions that they have adopted. These pitiable simple (people) can be reformed only through patience and control and slowly the Islamic concept of Tawheed, Risalat and Aakhirah should be inculcated in their hearts. If we are successful in reforming their beliefs then none who oppose us would be able to do so simply by inciting mobs with slogans of "Wahabi- Wahabi". In fact he will be forced to beat a hasty retreat.

If you ponder on the revolution of Arabia then you (will) realize the truth of this claim. There was an extremely small group, which was opposing Prophet Muhammad (pbuh) because of certain vested interests. All the rest of them were misled and deceived. Then when the Movement spread and the Truth arrived clearly those who liked the Truth and did not having any vested interests could not reject his call and the common people of the country surrendered themselves along with their arms. Eventually even those who were fighting and opposing him over some interests and benefits realized that they were left all alone and hence they were forced to accept defeat. Today too the way for the invitation to the Truth can succeed in the same manner. If you disclose and reveal the Truth openly before the people then the pious element amongst those who are misguided will be filtered out and separated and they will join you after leaving their seniors all alone one by one. Then those who have become an obstacle in your way due to their vested interests and selfish benefits will also become so helpless that they will not be able to stop our forward march.

Please refrain from disputes over 'recitation of Amin in a loud voice (during prayer), third day funeral rites etc if you wish to adopt and follow this program (of Jamaat). Did the Prophet (pbuh) of Allah come to reform these defects and delve on issues of this nature? Is this the sole purpose of Islam? Does Quranic teaching demand only this? If not then why is your entire attention not drawn towards those important and necessary things for which the Prophets (a.s) of every age (era) became the target of oppression by the wicked? These small things, whose importance has been exaggerated and elevated too much does not have any significance in the establishment of our Deen. You should be concerned that people should adopt the Deen of God willingly and be ready to follow the Sunnah of Prophet (pbuh). If this is achieved then people would only adopt those things whose evidence is found in the Quran and Hadith and they would ignore them if no proof can be found in Quran and Hadith. We must stress on the fundamentals of this single reform.

From the main principle to the derived (principle) i.e. from root to the branch; if the chronological sequence (of doing work) is disregarded that is found in the method of Prophet (pbuh) and only the books of Hadith are followed then the books of Hadith will (definitely) be followed but not the method of Prophet (pbuh).

Before the Islamic era there were the same maladies and problems in Arabia that are found in the present times. Then were they addressed and tackled all together at the same time? Was the abyss of reform covered in one jump? No! The 'foundations' of reform were first rectified and repaired. Then the basic moral issues were taught and one by one and the different evils and weaknesses were cleansed along a fixed pattern for years together. If you want to follow Prophet (pbuh) then also understand the method of doing work of Prophet (pbuh) and then step forward.

I have noticed one more thing in our colleagues that sometimes there is a feeling of presenting work by exaggerating it. I want this feeling to end. Not only must exaggeration be avoided while describing ones work but it must not be considered satisfactory too. After working in the best possible way don't become content on its good aspects but try to become restless by observing its weaker aspects. For whatever work, that took place correctly, thank God for it and when there is something lacking then ask for Allah's Grace to remove it. I

also doubt and feel that maybe while dealing and working with people of other Jamaats, the spirit of argument, debate and a feeling of show off and pride is created. If that is not the case then that is very good and if my doubt is correct then try to save you from such troubles.

Your general approach and the style of speeches should make it clear to the other parties that we do not want any inter party strife. Our aim is to remove the root causes of the defects and problems of society and we address all mankind. We shall only point out the faults of those who have rejected the Truth. After that there will be no specific confrontation with any of them. In any case no party should be offered an opportunity to misunderstand that you have arisen as their enemy through the style of your work. We only have to oppose and confront the system of unbelief and ignorance and our hatred is proportionate and linked to the degree of one's attachment to unbelief and ignorance.

Some colleagues have asked, if they can participate in the gatherings and meetings, that are organized other clubs, forums and associations? Undoubtedly we get a chance to spread our thoughts through such means but I have observed that working in such a way is not beneficial. When our Dawat is presented along with others through a different platform then people might understand that this is also one of the many styles of speech, which has been used to please us. The people may feel that this platform is like a table spread with different intellectual delicacies, and this new style of speech is just another addition to this wonderful variety on offer. Even assuming that you present your message well amidst the noise and clamor of these general gatherings; then too your speech will be appreciated only by a few people.

Let me explain to you by way of analogy. The state and condition of our community is somewhat like a spoiled nobleman surrounded by sycophants trying to make him happy. No matter how seriously you present the wisdom of Islam and the realities of life by joining these sycophants to enable you to reach and get an opportunity to address and reform the nobleman; this (Muslim) community with such a loose and unfocussed temperament like that of the nobleman will only listen (to you) only with the same (degree of) attention as it listens to its other friends. For these reasons I suggest to the speakers of Jamaat that you must strengthen your individuality or in other words

strengthen your collective status and present your ideology to the people exclusively and not amidst platforms of other clubs and forums where you exercise little control and can make limited contribution on the overall message that is delivered.

However if it is possible to influence the people who are very popular speakers and who exercise power and affect society then it may prove a useful strategy to convey your thoughts and ideas through them. Your influence on different leaders and speakers should be so profound that your thoughts keep appearing in their speeches unwittingly. When they keep echoing our ideology verbally for some time then very soon they would have to change their attitude in practice too due to the voice of their conscience and the pressure of public opinion. If this scheme is implemented on a large scale then finally the result will be that the public will themselves get rid of those speakers, who have spoiled the temperament of the community and then the good and useful people will be able to take center-stage.

I am very happy to know that you are very eager to start Madrasas (religious schools) at different places to spread our ideology. In fact at some places practical steps have already been taken. But please be cautious in this matter, as running the Madrassa itself should not become our objective. We have to use education as a means to achieve our objective. Whenever you feel that your Madrassa is replacing your ideology or becoming an obstacle in the path of your ideology then demolish such a Madrassa and march ahead towards your target stampeding over its ruins. It is always very important to focus on your ideology.

You can learn from a nation that made factories churning out goods for their war needs worth crores of rupees. But later (when they were attacked by Germany) those very factories could prove detrimental to their ideology if they were in the hands of the enemy. That nation destroyed their own factories with their own hands (as per the scorched earth policy). In the Second World War Russia has destroyed a lot of its own industrial centers while France has destroyed its naval ships. I am apprising you of this because a lot of respected elders working in the field of education made this mistake i.e. they made running of Madrassas as an end instead of means. So please be very cautious in this matter.

Now coming to the question of local work and strengthening the organization. I wish to draw your attention to certain basic things.

First of all concentrate on increasing the spirit of financial sacrifice amongst the Jamaat members of your respective units. Until now the different feelings (in terms of the attachment and dedication towards Jamaat) are growing but quite disproportionately with the progress of the spirit of financial sacrifice still quite low and in its infancy. Keep in mind that the foundation of this spirit (of financial and monetary sacrifice) must be based on a sense of moral responsibility. Don't try to impose this through rules and regulation. Every person must think that if he is a Muslim then his wealth must also become Muslim. If the mind and body becomes Muslim and the wealth does not, then the purpose of Islam is defeated. Bring your wealth along with yourself in Islam and the method (to do so) is to help your weak brothers and spend it on strengthening the Baitul-maal. This is the objective of

أَدْخُلُوا فِي السِّلْمِ كَافَّةً

(Enter into Islam whole-heartedly). Then the measurement of the spirit of sacrifice is not based on the amount of wealth you spend in the way of Allah but on the difficult conditions that a person encounters when he spends that wealth. In this aspect often a single paisa carries more weight than thousands of rupees. God does not see how much was given but under which conditions was it given.

The second thing, which must be strictly followed, is the weekly Ijtema. At a lot of places the local system (of organizing weekly ijtemas) collapsed because the importance of this link that binds people and keeps their practical interest with the Jamaat alive was (totally) forgotten. I want you to deal with this matter strictly. The Jamaat members of all local units must strictly attend the weekly Ijtemas. The member who cannot attend (the ijtema) due to some reason must present some valid excuse before his Ameer. If someone presents a wrong excuse then finally the reality will (eventually) come out in the open and the member who does not attend four consecutive weekly ijtemas without a valid reason or remains frequently absent for a long time, it may be understood regarding him that he does not have the stamina to bear the restrictions of the system of Jamaat.

Apart from the weekly ijtema of the local unit wherever there are Jamaat members in the Zilla or nearby Zillas, then through mutual consultation ijtemas must be held every second or third month and its program should be made according to the guidelines I have given in the ijtema of Darbhanga regarding weekly ijtemas. These ijtemas are a must especially at those places where the Jamaat members are all-alone (working in their individual capacity) whether in the cities or villages. Please note that these ijtemas have to take place otherwise these scattered Jamaat members will not be able to survive.

Other than this don't be careless in keeping in touch with Markaz (Jamaat headquarters). This association can have different ways. For example one way could be to send me complete information through letters regarding all aspects of local conditions and the progress of work. But keep in mind that since I don't have a Secretariat I should not receive too many letters that demand a response. It is sufficient to send a report regarding the progress of work every 2 to 3 months i.e. (describing the following) Jamaat is in which condition, is there any slackness, is there any defect in the organizational working or is there any internal or external trouble or difficulty? In such conditions Markaz will always extend all possible help to improve the situation. If I find some suitable person to carry out the responsibility of General Secretary then he can even monitor the work by remaining away from Markaz. Till these conditions are created you must remain together and sometimes spend some days at Markaz. Later on when the Training center will be established then the Ameers of local Jamaats and other mature members should benefit a lot from it.

I like the Adult Education program, which the Jamaat of Kapurthala is coming up with and I want that this work should start everywhere. With this (program) people will first of all develop a habit to sacrifice their time systematically in the way of Allah and secondly your direct contact with the masses will keep on increasing. You will get a chance to speak to them directly. And then by spreading education we will create a very big field to spread our literature and message. Not only this but whoever benefits from your service free of cost; will be influenced by your character so much so that they will accept your word very easily. The importance of this thing can be assessed (by realizing) that the biggest obstacle in the spread of our movement is the ill-literacy of the people of our country. In other countries since education is common the situation is that when a book comes out of the press then just within a week it is in the hands of 5 million people. From this try to realize how literacy can spread the

thoughts so fast. Compared to this it takes a long time for our ideology to reach the people and even after years of efforts only a small section of the population is influenced by our thoughts. We must try to remove this obstacle wherever possible. I don't say that each and every person should take up this work. No! Only those colleagues should take the burden of this delicate work that possess the necessary capabilities for Adult Education. In this regard make use of the literature published by Jamia Millia Islamia New Delhi and if you find some errors in their publications then continue your good work by neglecting those errors. Please try to master the art of Adult Education through their literature, then gradually as you start working your capabilities will also keep on improving with experience and the pace of work will improve. May God help you to succeed in this noble mission.

With this speech the last session came to an end.

CONCLUSION

After the last session most of the people left by the first available transport and only those remained behind whom Ameer e Jamaat himself had requested to stay back for some consultation or who wanted some guidance regarding certain issues.

As far as the expenses of the ijtema are concerned here there were absolutely no wasteful expenses like decoration and display. In these times of inflation the expenses for accommodating 150 people and meals and breakfast 6 times was Rs 400. The entire expenses were borne by the Baitul-maal of Jamaat because it is against Jamaat policy to appeal for charity for its internal expenditure. However the Jamaat members (who attended the ijtema) merely through a sense of obligation and responsibility voluntarily contributed an amount for the Baitul-maal that was more than the expenses of the ijtema.

NOTE: In this book Maazrat ((excuses) reasons for non-participation) in the ijtema and the accounts of income and expenses of 1943 CE have been removed.