

PROCEEDING OF JAMAAT-E-ISLAMI

Volume 4

*All India Ijtema of Jamaat e Islami
Organized on 5-7 April 1946
Venue: Harwara, Allahbad (U.P.)*

*Translated by
Arshad Shaikh*



Markazi Maktaba Islami Publishers
New Delhi - 110025

Human Welfare Trust Publication No.
© Human Welfare Trust (Regd.), New Delhi

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

Name of the Book
**PROCEEDING OF
JAMAAT-E-ISLAMI
Vol 4**

Pages: 148

Translated by
Arshad Shaikh

Price: ₹80.00

Edition March 2014 1100

Published by
Markazi Maktaba Islami Publishers
D-307, Dawat Nagar, Abul Fazl Enclave,
Jamia Nagar, Okhla, New Delhi – 110025

Ph: 26971652, 26954341

Fax: 26947858

E-mail: mmipublishers@gmail.com

Website: www.mmibuplishers.net

Printed at H.S. Offset Printers, New Delhi – 2

CONTENTS

Proceedings of the All India Ijtema of Jamaat e Islami	5
Inauguration of the Ijtema	7
Inaugural Speech by Maulana Amin Ahsan Islahi	8
• Exhortation towards Remembrance of Allah	9
• Correct meaning of the Remembrance of Allah	11
• Abiding by the discipline of the Jamaat	12
• Objective of the Ijtema	15
• Address to the Sympathizers of Jamaat	16
• Other works that this Ijtema wants to accomplish	19
• A few words for the general audience	21
Historical Narrative of Jamaat e Islami	27
• The objective and aim of establishing Jamaat e Islami	27
• The Methodology of Jamaat e Islami	35
• General situation in the country	38
• The conditions of entry into Jamaat e Islami and into other parties	41
• The process of joining Jamaat e Islami	43
• The process of separating from Jamaat e Islami	45
• Mandatory approval of Amir e Jamaat for entry into and exit from Jamaat e Islami	46
• The number of local units of Jamaat and number of members	46
• General condition of members and the local units of Jamaat	48
• The obedience of and subordination to the Ameer	50
• Qualities of the Local Ameer and his responsibilities	52
• The field of influence of Jamaat	54
• Work amongst non Muslims	57
• Work amongst women	58
• The Ulema (religious scholars)	63
• The modern educated class	65
• Zonal Ijtemas	72
• Publication of literature from the Markazi Maktaba	74

• Publication of Jamaat literature in other languages	76
• Appointment of the Zonal Secretaries	85
• Our School and Training Centre	88
• Accounts of the Central Treasury (Markazi Baitul Maal)	90
• Our problems and challenges	95
• Problems of the Individual members	97
Main Recommendations	99
1. Training Centre	99
2. Department wise distribution of members	100
3. Important things regarding the organization and discipline of Jamaat	103
4. Decision regarding the next Ijtema	104
Questions and Answers	105
The concluding speech by Maulana Amin Ahsan Islahi	106
The speech of Maulana Amin Ahsan Islahi in the public meeting	114
The Call to Islam and its inspiration	115
Proceedings of the Majlis e Shoora (Advisory Council)	124
First Session	124
1. The Issue regarding the next annual Ijtema	126
2. Organizing the Treasury	130
Local Treasury	131
Second Session	134
3. The Policy of Jamaat in the Prevailing conditions in India	134
Third Session	138
4. The issue of transfer of ownership of the Tarjumanul Quran	139
5. The Programme of the Training Centre	139
6. The issue of the discipline of Jamaat in the absence of Amir e Jamaat	139
Fourth Session	140
7. Jamaat's strategy in the face of ever increasing nationalization policy of the Government of India	140
8. Issue of organizing a public meetings	141
9. Rules regarding establishing offices of Jamaat	142
10. Issue of organizing our sympathizers	143
11. The issue of Ushr (Zakat on agricultural produce)	144
12. The formation of a registered body for the sake of the trade of property for public services.	145
Instructions regarding Baitul Maal (Treasury)	146

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah The Most Gracious The Most Merciful

PROCEEDINGS of the ALL INDIA IJTEMA e AAM of JAMAAT e ISLAMI

(5,6,7 April 1946 Harwara Allahbad UP)

It was announced through the periodical "Tarjumanul Quran" (published from Pathankot) and the newspaper "Kausar" (published from Lahore) that the All India Ijtema of the members of Jamaat e Islami would take place at Harwara, Allahbad, UP on the 5th 6th and 7th April 1946 on Friday, Saturday and Sunday. It would be compulsory for all the members of Jamaat to attend except those having some (uzr e Sharaee) genuine excuse. The sympathizers of Jamaat along the people who are interested in the activities of Jamaat, want to observe its workers and understand the work of Jamaat from close quarters and also would like to get a practical acquaintance of the invitation and methodology of Jamaat are also permitted to join the ijtema.

Hence on the night of the 4th April 1946 a lot of members, sympathizers and others arrived at the ijtema. The total strength of the attendees was around 2000. The delegates attending the ijtema were accommodated in tents along the side of the road opposite the locality of Harwara. It was a beautiful manifestation of the spirit, enthusiasm and discipline of the organizers. Buses were arranged to

collect the delegates from Allahbad railway station and bring them to Harwara. A lot of Jamaat staff were positioned at the railway station for receiving and welcoming the delegates and guiding them correctly towards their destination.

Most of the delegates arriving from different places had come in the form of groups as advised by Markaz (Centre). Almost all the delegates from Punjab and Frontier province arrived along with their respective groups.

Some women also attended the ijtema although it was not compulsory for the lady members of Jamaat to attend. Therefore separate seating arrangements for women were made at the ijtema and a large number of local women also attended all the Programmes .

INAUGURATION OF THE IJTEMA

The ijtema was supposed to start on the 5th April on Friday at around 9 in the morning. Just before 9 am the general secretary (Qayyim e Jamaat) announced on the microphone that there were just a few minutes away from beginning the Programme and all were requested to enter the ijtema hall and be seated alongside their respective groups. In a few minutes everybody was seated silently alongside their respective teams. Everybody was composed and the atmosphere was serene and tranquil. At exactly 9 am Maulana Sayyed Abul Ala Maududi Sahab – Ameer e Jamaat inaugurated the ijtema by reciting the Hamd and Sana first and addressed the delegates:

“Respected brothers and sisters! This is our second all India ijtema. I have been unwell since the last few months. And even while travelling (to Allahbad) there was so much pain in my ears and still continues that I shall be unable to attend all the proceedings of this ijtema. Maulana Amin Ahsan Islahi will discharge the duties in my absence. InshaAllah I will give a speech tomorrow night. May God be with you.”

After this Maulana Amin Ahsan Islahi addressed the gathering which is recorded below.

INAUGURAL SPEECH BY MAULANA AMIN AHSAN ISLAHI

- Exhortation towards Remembrance of Allah
- Correct meaning of Remembrance of Allah
- Abiding by the discipline of the Jamaat
- Objective of the Ijtema
- Address to the Sympathizers of Jamaat
- Other pertaining works for this Ijtema
- Something for the general audience

INAUGURAL SPEECH BY MAULANA AMIN AHSAN SAHAB ISLAHI

After Hamd o Sana

Dear friends, ladies and gentlemen!

You might be aware of and we note with great sadness that Amir e Jamaat is unable to conduct the proceedings on this occasion of the annual ijtema because of his ill-health. I feel his absence much more than you all, but it is in the best interests of Jamaat that he be given a chance to take rest as much as possible and he should not be asked to take the trouble to attend the ijtema without any justified reason. Maulana is very much present (at the venue of the ijtema) and we will be availing of his guidance and suggestions on all important issues. And as far as this is required, I myself will undertake that task (of consulting Amir e Jamaat). Please do not persist to meet him nor insist that he give speeches. Yes, please do pray to Allah to grant him good health soon and (pray to Allah) to grant me the courage and ability to carry out the responsibility that has fallen on my shoulders because of his absence.

EXHORTATION TOWARDS REMEMBRANCE OF ALLAH

Whilst inaugurating this ijtema I exhort you all towards the remembrance of Allah. As a matter of fact the remembrance of Allah is paramount for one's spiritual life all the time just as breathing is required for being alive. However on this occasion (of the Jamaat ijtema) the

remembrance of Allah should specially be practiced. Where you are discussing reasons for the world ignoring its Creator and its implications, on such occasions the Prophet (pbuh) used to make it mandatory on himself to purposefully remember Allah. I feel that this is one of those many occasions which can take you towards forgetfulness of your Lord and Creator and hence I exhort you towards the remembrance of Allah. This remembrance shall certainly enlighten your vision and thoughts and with the help of the discussion for which you have gathered here Allah will grace you and enable you to reach the correct conclusion. It will prevent you from false allegations, back biting and insulting others when you gather in your tents and halls and this very remembrance of Allah will guard your speech and your hearts from evil, whenever there is difference of opinion on issues and there is reason for a clash of ideas. Then it the same remembrance of Allah which will aid your faith and morals to escape from the various trials and tribulations that you encounter in this journey of life. If you do not practice it (remembrance) then at every step there is a danger of committing mistakes. You must not forget that you have risen with a firm determination to elevate the Word of God. It is obligatory for such a Jamaat (which arises for the supremacy of Deen) to continuously evaluate itself against any conflict between word and deed. It must always check and protect itself from doing anything which is against the Will of God. And this can be achieved only by those whose hearts are always filled with the remembrance of Allah.

CORRECT MEANING OF THE REMEMBRANCE OF ALLAH

Please do not misunderstand the meaning and implication of the word remembrance of Allah (Zikr e Ilahi). According to me the meaning of remembrance of Allah is much more profound than commonly understood. I do not consider uttering 'SubhanAllah SubhanAllah' as the remembrance of Allah. This kind of remembrance remains confined only to ones tongue and does not protect the person's life (from evil). According to me along with (Zikr) remembrance one must also (practice Fikr) reflect. The remembrance without reflection is not effective. If you wish to derive the real benefits of the remembrance of Allah then you must reflect and meditate on Allah, His noble attributes, His extraordinary and brilliant creation, His Power and Magnificence, His Wisdom and the promise that you made to Him (when you were first created) and the various glad tidings and warnings that He gave you in the event of fulfilling or breaking that promise. Please remember that whatever you do must be for the supremacy of His Word. Whatever you speak must be according to the Will of Allah and whatever step you take must be in the Way of God. This is the remembrance which Allah demands and not that you chant the Name of Allah morning and evening but remain ignorant and oblivious of the works (and responsibilities) He has imposed upon you. This kind of remembrance holds no value before Allah. If you really want to remember Allah then please recall the promise which took place between you and Him through the Prophets (peace be upon them). This promise and pledge applies to the entire Shariah and is important and must be implemented in every aspect of

life. And the struggle to establish it is real remembrance of God which has been given in the Quran (2:152)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

This is the remembrance of Allah which I am exhorting you to practice and if you remain careless about it then even after doing all that you are doing here which I can observe, I shall assume that you have only wasted your time and money here and you will suffer loss both in this world and in the Hereafter.

ABIDING BY THE DISCIPLINE OF THE JAMAAT

The other thing towards which i wish to draw your attention to on this occasion is abiding by the discipline of the Jamaat. You must not disobey any instruction that you receive from any of the people who head the various departments of Jamaat. The way you assemble in the prayer hall, in the dining hall and the ijtema hall should reflect your status as members of a disciplined and prestigious Jamaat. There must not be any noise or commotion. Please keep this in mind that for the other parties abiding by the discipline of the party is merely a quality whose absence would render it to become incompetent in the public, but for Muslims abiding by the discipline expected (of the party) is a religious responsibility which if not discharged would lead to the displeasure of Allah and His Prophet (pbuh) in the Hereafter and would also invite failure in this world. Allah and His Prophet (pbuh) have issued the necessary instructions to protect and enhance this discipline in the individual's collective life as part of Jamaat and it is

obligatory for every Muslim to abide thereof. Hence the people who fall short of the character required as a member of Jamaat and are unaware of what morals and principles are expected for someone to be part of Jamaat should not feel that they are deprived of or lack just one of the moral qualities. In fact by fostering this weakness their entire religiousness is in peril. No Muslim can be a religious and devout Muslim without having a high character in his life within the Jamaat, no matter how many times he prays and how many times he fasts. The Prophet (pbuh) said "I have been sent to complete all the moral standards". If Muslims themselves do not exhibit that high moral standard then it means that Muslims have become indifferent to the objective and mission with which Prophet (pbuh) was sent to the world.

The moral training that the Prophet (pbuh) provided and the resultant transformation that took place in the ignorant and crude Arab nation can be gauged by the statement of the Persian general Rustom which he made while observing the immaculately straight lines in which the troops of Umar (ra) lined up for prayer. He said "Umar (ra) has set my heart ablaze with malicious envy. He is disciplining wild creatures".

Just imagine the discipline and character of the group which was the envy of the general of one the most sophisticated civilizations of its times and then compare yourselves with that group. You will realize that your collective character does not match their high standards and in fact it would not be incorrect to state that you have reached the same place (in terms of moral status) from where you started. Even an ordinary ijtema is sufficient to expose all the weaknesses of your collective character.

Sometimes your future looks really bleak and hopeless. How can it be expected of the people who could not pass these small trials and tribulations to (be strong enough and capable enough to) undertake the bigger trials with strong collective character?

I have just travelled a long distance along with you. The character that you displayed on this journey did not give me any joy, in fact I was quite saddened by it. The sense of sacrifice, the patience and the seriousness that is required in a journey is singularly lacking amongst you. The impatience and haste that you displayed on various occasions during the journey was no different than the other rail passengers. You have troubled and caused pain to a lot of people whom you can no longer apologize. Most of the time of your journey was spent in exactly the same way and the same kind of conversations as any other rail passenger. Sometimes I even felt that the members of Jamaat did not behave with each other as is expected of the high Islamic morals and in fact behaved like strangers to each other at the time of trials and testing. These symptoms do not bode well for our Jamaat. It means that the growth of true Islamic character has been extremely slow within your own selves. I feel ashamed even to mention all these things but have been given the responsibility to counsel and advice and that requires me to criticize your shortcomings without fear and favour. I hope you will remember the big mission for which you have come together and you will energize yourselves completely to develop the individual and collective character required for that mission. You will give proof of that character wherever you are whether in the market, in the station, in the railway train or in the bus.

OBJECTIVE OF THE IJTEMA

You know that the objective of our ijtema is not merely to sermonize and give some speeches. We have not asked you to spend your time and money for this purpose. In fact we have some important objectives for which these ijtemas are conducted. It is therefore important to keep them in your knowledge on this occasion. It should not be the case that the commotion and clamour of this ijtema deflects you away from its real objectives and all the efforts that we undertake for conducting this ijtema become an exercise in futility.

The first objective of these ijtemas is that the people who have been bound together by the love of a particular ideology should get acquainted with each other; they come to know each other's conditions and difficulties and share each other's experiences in their journey towards the fulfillment of their ideology. Thus even today you will be able to open up avenues of mutual support and cooperation and in the future too you can be united and joined into units very easily utilizing your strengths and capabilities for the attainment of your objectives. This requires you to stop wasting your time in futile discussion and become busy in meeting and getting acquainted with each other. If you do this work keeping in mind that it serves one of the aims of this ijtema then you will have helped in this ijtema achieve its fundamental objectives. It will also help you in your individual life and also have a positive impact on your life in Jamaat.

The second objective of these ijtemas is that we do not want to limit the work of Dawat and propagation merely with the publication of our literature. In fact we want to

harness the transformation that is occurring in the people after reading our literature. For this purpose we would like to conduct this annual ijtema at various places in India so that we can reach out to people directly in different parts of the country and people can also interact with us closely and clear their doubts and suspicions. To achieve this aim we want the members who are capable of presenting the ideology of Jamaat and can remove the doubts and misunderstandings regarding Jamaat to spend most of their free time after the ijtema proceedings come to an end with the people who have come to this ijtema from different parts of the country with an aim to understand Jamaat and clear their doubts and misconceptions.

ADDRESS TO THE SYMPATHISERS OF JAMAAT

I wish to address our sympathizers on this occasion. Hope they listen to me attentively and forgive me for my unpleasant remarks.

We have kept this category of sympathizers in our organization only for a little while and for temporary purpose. However I see that for a lot of people it has now become a place of permanent solace while their real position was within Jamaat as full-fledged members and not in the ranks of sympathizers. These gentlemen are seeking shelter in this category (of association with Jamaat) without any appropriate reason and only on the basis of their personal weakness and they are assuming that by merely remaining as sympathizers (of Jamaat) they will be able to discharge the responsibility that Allah has bestowed upon them. This is a big misunderstanding which must be cleared. The rights of Allah and the responsibilities you owe towards your Lord cannot be

fulfilled by merely having sympathy to Jamaat which has been established to discharge those rights and responsibilities. In fact the way to discharge those responsibilities today is to give up your entire wealth to the Jamaat which has come up with that mission. If you do not have any undue difficulty then each one of you must join the foremost ranks of Jamaat and try to compete with each other in doing so. With this you will be able to generate some movements in the lifeless environment and open up the closed avenues with your energy and enthusiasm. Considering praying and showing sympathy (to Jamaat) to suffice as one of the ways of fulfilling the obligation (of establishing Deen) and becoming indifferent and content (towards that obligation) is cowardice and being weak. In reality this is like compromising with ones desires upon seeing the dangers along this path and which may not fall in the category of "nifaaq" (hypocrisy) because of the persons original purity of intention but still it would be far removed from the objectives of real Iman and I do not think it to be lawful for a Muslim to think about living in this compromising situation when the call to establish Deen has already been given and everybody has been asked to contribute and come forward with their God gifted powers and capabilities. The obligation to establish Deen is not such that you join the ranks of those who sympathize with Jamaat cause. For that you must yourselves come forward to accept all responsibilities in a way that will encourage and motivate your colleagues and not in a way that would sway them towards seeking precaution and excuses.

This is the same reason that we are sometimes forced to rethink about the utility of having a separate category of sympathizers in Jamaat. Anyways we will not be able to

decide about that right away but one thing is certain that it is not permissible for any sincere person without any legitimate excuse to avoid being in the ranks of the custodians of the truth and seek solace merely as a sympathizer. Everyone should remember that there is only one and only one variety of the servants of Deen and they are those who have pledged to remain forever for and serve the cause of Deen without any protection and work with unqualified devotion. At the most there is a possibility that in the initial phase of the struggle to establish Deen under certain special conditions some concessions may be given but those concessions are temporary. There comes a time when all these concessions are withdrawn and it is announced through the words of the Prophet Muhammad (pbuh) that "those who are not with us are our enemies". When these people are our ideals then why should we not adopt their path instead of lingering along the path which will eventually be discarded and become void?

We are presenting the Deen of Allah before you and also proving to you that Deen should not be just one of the many parts of your lives but should encompass your entire life. If we are mistaken or if there are some deficiencies in our proofs and arguments then please tell us and point them out so that we can rectify that mistake and remove that deficiency. But if you acknowledge that the Truth is the same as what we are presenting then it means that we have completed the grave responsibility of discharging our obligation and then there is no way now for you to escape from the Truth. In such a situation there is only one way for you and that is you bravely accept the path of the Truth that has now become very clear to you. It should not

be the case that you accept the Truth but yet stand in the ranks of those have still not completely accept the truth.

Those of you who still have some doubts about the ideology and the methodology of our Jamaat should kindly note that they should hand over those doubts in writing to Qayyim e Jamaat, so that those doubts are cleared at some suitable time tomorrow. But one more warning in this regard is also essential. I use the word warning in the sense as found in the Arabic language. Please do not feel that I am using that word with a sense of superiority. And which is that whatever doubts you have (about Jamaat and Jamaat work) in your mind please do present them. It should not happen that you create and cook up some doubts just because of my announcement. Creating doubts without any strong reason is one of the ills of our age and I do not want any of us to be caught in it. The questions that come in one's mind automatically regarding the Truth, Allah makes arrangements and helps to clear those doubts and makes those questions a way to clarify the Truth. But those who like to prick their own hearts with thorns of doubt and suspicion, as the modern educated youth do, they do not get anything other than uncertainty and agony and are devoid of the taste of faith and belief. That is why I say that please try only to present your genuine doubts. Do not try to put me down and fall in the disease of creating artificial and self created doubts merely because of my announcement.

OTHER WORKS THAT THIS IJTEMA WANTS TO ACCOMPLISH

You will soon come to know the various objectives of this ijtema. There is no need to apprise you about them

beforehand. But it is necessary to announce a special kind of work that we wish to accomplish and which is necessary for you to know. That work of gathering information cannot be accomplished without the cooperation of all the members of Jamaat. Hence before the real work for which we have kept the third day of the ijtema, we wish to inform you about it so that it can be completed in the best possible way.

Since the last few years the people whose hearts opened up to our call, although were not much in number, but were of various talents and capabilities because of which Jamaat was strengthened. Now our future schemes demand that we make a plan for utilizing those talents and categorize the people based on their capabilities and efforts must be made to give them opportunities to nurture their talents. One benefit of these efforts will be that the total talent base that Jamaat has today will soon double because of organized collective efforts. The second benefit will be that we will be able to utilize those talents very easily whenever we want to use these capabilities for fulfilling Jamaat objectives. There will not be any difficulty in evaluating, collecting and organizing them and it will be a good example of teamwork achieved through the united efforts of the entire Jamaat.

The structure of this kind of setup will be that those who are inside the Jamaat say for example from the group of Ulema (scholars) will be one group. In the same way those who are writers will be formed into another group and those who can impart training will be made into another. Similarly groups will be formed with factory workers, technicians, farmers and businessmen. In brief we should form different groups based on the abilities of people and

we should appoint someone who can organize them and give them such opportunities to think about molding their work according to the perspective of Jamaat ideology. In this regard if Markaz feels the need to suggest something to the group or offer guidance then Markaz will itself contact that group. We would like to procure the required information for this activity although a major part of the information is already with us, still our list is incomplete and it is not possible for us to do that work with the available information, hence we want to reserve day after tomorrow for carrying out this activity (of collecting information) by calling people in the form of different groups or categories. Hence we hereby announce that people should come along with their respective groups when the name of that group is announced. Do not wait till people are summoned by name. We will be announcing individual names only from the group of Ulema (scholars).

A FEW WORDS FOR THE GENERAL AUDIENCE

There may be a lot of people in this ijtema who are neither our members nor our sympathizers. They belong to the category of general people and are attending this ijtema merely because it is taking place near a town where they reside. It is necessary to address this kind of people also else there is a possibility that they may have some misunderstanding or may feel dejected.

I have already said in the beginning that our ijtemas are not for giving some speeches and sermons but for taking stock of Jamaat work. We get detailed information about what work different units of Jamaat have done over the whole year. What are the deficiencies in their work and

what instructions do they have to comply with. All these works are a must for the workers of any organization and are sometimes are of their own interest. But for some people all our activities might be very uninteresting, dry and unnecessary. I fear that may be the general audience attending our ijtema is going through a similar experience (of finding the activities and discussions to be dry and boring) and that is why I want to make this announcement in the first session of the ijtema itself that all those people who have come to this ijtema expecting it to be like the typical 'jalsa' (public gathering) which will be filled with sermons and speeches should not expect anything like that neither speeches nor flags nor the bravado of leadership. Our proceedings will be very dry and unexciting. Let us be very clear that only those who agree with this should join the ijtema. We will not stop anyone from attending. But if those who are attending the ijtema do not find things that are useful and interesting, then they do not have any right to complain.

The only interesting and useful item in this ijtema for the general audience is the public meeting on Saturday night. In this meeting we will present our Dawat (invitation) before the general public. This invitation will be the same to Muslims, Hindus, Sikhs, Parsis, British and the Germans. Ameer e Jamaat will speak InshaAllah in this public meeting. If for some reason he will not be able to speak then his written speech would be read out. I shall also spell out my thoughts in this meeting. My speech will also be very dry and simple and people will find very little of it to be of their liking and taste especially those who are habituated to listen to conventional speeches. These people will not find anything useful in that public meeting. But those who are interested to find out our

invitation no matter how unimaginatively it might be presented; I invite them to attend the public meeting. Insha Allah they will succeed in their purpose. This is not the right occasion to give a speech but still I shall put forth a few points. At least you will come to know our style of speech and will be able to evaluate if your efforts to listen to us were fruitful or not.

Brothers! The fundamental principle of the invitation that we have risen with is that the Creator of this universe, Sovereign and Ruler is Allah. Only He has the right to govern this universe. And just as He rules the heavens similarly only His rule should exist on the earth. We believe that he has informed us of His likes and dislikes through His Prophets and He wants us to follow the way of life He has enjoined through His Prophets in all aspects of life and there should not be any division and discrimination in them. It means that we should not follow Allah and His Messenger only in some aspects of life and in the rest follow our own desires and the injunctions of others. Such kind of discrimination is 'Shirk' (polytheism) and Allah will not accept any obedience that is mixed with 'Shirk'.

We present our invitation and ideology in a logical and intellectual manner and we are quite happy to state that there is nothing more appealing to human thought besides our invitation. Our invitation is common and the same for all and we even present this invitation to those Muslims who claim to belong to Islam but do not accept the sovereignty of Allah just as people of other non Muslim nations. Amongst the different nations of the world, the people who accept our invitation and are ready to lead their lives within the limits of Allah's obedience have

been organized into a Jamaat so that we progress along the path of achieving our objectives.

Our Programme is to dismantle the contemporary system of thought, the foundations on which the present way of life rests and would like to raise a new system of thought and belief which will serve a base for a new (Islamic) way of life. We believe that the foundations for this correct way of life can be provided only by Islam and no other. Hence we present Islam before the world and appeal to the entire humanity not to be biased against Islam as they might be against Muslims and examine the teachings of Islam purely on its merits (and not on the behaviour and image of Muslims). If they do so then all the problems which are troubling humanity will be solved.

People think that this work is not only difficult but impossible. But we are very optimistic. We are confident that if this work is done correctly then the chances of its success are brighter than any other. It is true that in this whole wide world there is not an inch of land where the system of Truth (Islam) is reigning but we must not be despondent over it. We cannot deny this reality that the longing and desire for accepting this system of life in the hearts of people is quite overwhelming and other systems of life cannot command the same. The only condition is that the correct kind of people must come forward. That is why we are trying to find our place in the hearts of people and are sure that when we win the minds and hearts of people then the effect of that shall illuminate the entire length and breadth of this country.

The commotion and chaos in the present state of mind of the masses is ripe for accepting our work and ideology. As

far as blind faith and obedience is concerned, people have come out of it to a large extent. People have started looking at issues and ideas with a free and open mind. All prevalent ideologies and systems of life have failed the test of rational examination and people are waiting and professing a desire for some new thinking and ideology to take over. Different parties of the world are coming forward and are trying to fulfill this desire. Unfortunately only the adherents of Islam do not have people with the courage to present it, although only Islam can remove this anxiety and nervousness in people. We want to fill this gap. Please pray that we become capable enough to discharge this obligation (of presenting Islam before the world).

Now I end my speech. Qayyim e Jamaat will now present the annual report of Jamaat. Thus after this speech by Maulana Amin Ahsan Islahi the annual report of Jamaat which presented by Qayyim e Jamaat is recorded in the following pages.

HISTORICAL NARRATIVE of JAMAAT e ISLAMI

1364_65 Hijri / 1945_46 CE

After Hamd o Sana,
Respected Amir e Jamaat! Dear brothers and sisters.

Today in our ijtema we have besides our members and close sympathizers some other people too who have come to attend this ijtema in order to better understand our Jamaat. I therefore feel that before presenting last year's Rudad (narrative) of Jamaat, I should clarify and briefly present the objective of Jamaat and its methodology.

THE OBJECTIVE AND AIM OF ESTABLISHING JAMAAT E ISLAMI

Brothers! When we declare that we are Muslims then it means that we are claiming to belong to that select group of people who are the heirs of the holy messengers and prophets. Every individual belonging to that group and that group as a whole (in its capacity as an organization) has unconditionally and voluntarily submitted itself to God. This group of people (Muslims) has sacrificed their entire lives for the sake of obeying and worshipping God. In other words what it means is that we have withdrawn ourselves from everything else and accepted Allah as the Lord of the Universe, as our Creator, our Owner, our Sovereign and our Law-Giver; and this acceptance has been with complete concentration and meditation and utmost satisfaction of heart and mind. We accept only

Muhammad (peace be upon him) as our leader, our guide and our commander. We reject all systems and all other philosophies and ways of life except the one showed to us by Islam and the Holy Quran and we want that 'Quranic' and Islamic way of life to govern us. We have cleansed our hearts of seeking any other deity besides Allah the One and Only Lord. In short we have accepted the yoke of servitude towards Allah after rejecting all other ways of life, all forms of power and authority and all kinds of supremacy, obedience and worship. We want all aspects and domains of life whether it be inter-personal relations, business and trade, marriage and divorce, prayer, fasting (religious ritual worship) or governance and politics, law and judiciary, war and peace and running the country's administration, along with all our affairs be they individual or public, cultural or political to be completely under Divine Sovereignty. They should follow Divine laws, should be under the guidance of the Holy Prophet (pbuh) and we must possess a sense of accountability and a fear of being questioned for all our deeds on the Day of Judgment.

But dear brothers! Please analyze the present Muslim society with a balanced and open mind. Look at their numbers which runs in crores, whether from the north to the south or from the east to the west. Can you spot one single group amongst them which lives up to the standards set or as demanded by the fundamentals of Islam? Yes I agree that you will definitely come across some people who have adopted Islam whole heartedly in some aspects of their personal life and so far as faith or creed is concerned do not consider any other being besides Allah to be their Lord and Master. They do not consider any other person besides Muhammad (pbuh) to be their guide

and do not value any other thing besides Quran and Hadith and feel most accountable for their deeds towards the Day of Judgment. But including these people as far as the collective or public life of the entire Muslim community is concerned; you will find the various Muslim organizations and the Programmes of the different Muslim parties to be completely un-Islamic and you can observe that they adhere to a 'Westernized' life style in the same way as those rebellious to God do so in their public life and different organizations along with the Programmes of different parties who have rejected God and turned away from Him. These Muslims do not hold Quran and Hadith close to their hearts rather it is the democratic principles, the westernized culture and the western laws and constitution that they confer the status of being perfect, time tested, proven and certified as worthy of implementation. This clearly proves that whether the Muslims and their leadership acknowledge it or not (it cannot be denied that) for them Islam has now become a purely personal affair and something of a personal creed and individual devotion that has no relation with their public and political life.

But whoever has cast even a cursory glance at the Holy Quran, the way of the Prophet (pbuh) and the lives of the Companions (peace on them) with an aim of getting guidance will know that Islam is not that which is termed in contemporary society as "religion" which is only based on certain kinds of worship, practices and some individual and personal religious deeds. On the contrary Islam imparts an approach towards attaining a stable life, Islam is a complete code of conduct or way of life and it is a universal (legal) constitution which encompasses everything from improving peoples' personal character till

conducting the affairs of people. Islam commands its adherents to eradicate all other ways of life that are rebellious to God and those ways of life based on the rejection of God. It commands its adherents to reconstruct human life on Islamic lines and according to the Islamic foundations and Islamic method and perspective. Islam presents a comprehensive and definitive vision and Programme on how to lead ones personal and social life by demanding that

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْخُلُوا فِي السِّلَٰكِ كَآفَّةً

O you who have believed, enter into Islam completely [and perfectly] (Quran 2:208)

Allah the Master and the Creator of the universe told His Prophet (pbuh) very clearly the reason for sending him to this world with this Deen (of Islam) which is

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

to manifest it over all religion (Quran 61:9)

namely to proclaim, manifest or supersede the Deen of Islam over all other false religions and to dominate Islam over all other philosophies and ways of life and that the adherents of Islam must work tirelessly and should not rest till as time the rule and sovereignty of Allah is established in the entire land and they should continue to perform this noble task (of *Izhar e Deen*) even though the rejecters of the truth because of their hatred, enmity, foolishness and arrogance feel offended and angry.

After realizing and understanding the basic fundamental beliefs of Islam and its intrinsic demand of dominating all other ways of life the status of Muslims their responsibilities and their mission of life is automatically ordained and fixed. And this reality becomes absolutely

clear that the word "Muslim" stands for that international missionary and revolutionary party that works in this world for the reconstruction of human society along Islamic lines and that this party toils hard and sacrifices everything towards the attainment of this objective realizing the grave responsibility conferred on the Prophet (pbuh) and then this responsibility being bestowed upon or inherited by them as heirs to the noble prophetic mission. As this work is the real objective of Deen and constitutes the fundamentals or foundations of Deen, Allah has not left it to our "Ijtehad" (developing a consensus on a religious injunction through mutual discussion and interpretation) but in fact Allah has given clear cut, straight and direct unambiguous commands in the Holy Quran

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا ٱلتَّوْرَةَ

وَٱلْإِنْجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

Say O People of the Scripture! You do not have (any guidance) till you observe the Torah and the Gospel and that which was revealed unto you from your Lord (Quran 5:68)

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَا إِلَيْكَ

وَمَا وَصَّيْنَا بِهِٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا ٱلدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. (Quran 42:13)

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And there arise out of you a band of people who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

(Quran 3:104)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves.

(Quran 2:143)

which means that all these superficial and traditional religiosity is useless till as time you actually implement the laws (rules and regulations) as laid down by the Book of Allah and are ready to sacrifice your lives for the purpose of reaching this objective. The Deen and way of life that has been ordained for you is the same that was ordained for Prophet Nuh and that which We inspire in thee (Muhammad (pbuh)), and that which We commended unto Ibrahim and Musa and Eesa (peace be on them all) saying: Establish the religion. There must be amongst you a group of people who invite towards virtue (the obedience of Allah). Commands what is right and stops and prevents evil. O Muslims we have made you a community and a nation for the world so that you become an example or an exemplar of justice, virtue and goodness for other people just as Our Prophet (pbuh) became an exemplar or the standard or archetype of virtue, goodness and justice for you.

It is very obvious that to establish Deen in this world, to fulfill the responsibilities of commanding good, forbidding evil and establishing the best and perfect example of living by Allah's Deen (Islam) in all aspects and domains of life cannot be the work of one individual. All these works need collective and disciplined efforts as demanded by the aim and objective of the Holy Quran and the way of the Holy Prophet (pbuh). And in order to establish and maintain it great sacrifices were made by the Prophet (pbuh), the Companions (peace be on them), the Rightly Guided Caliphs and by Hassan & Hussain (peace be on them). Without their sacrifices it was impossible for Muslims to shoulder the responsibility of being the "Ummat e Wasat" (the justly balanced nation) and become a living testimony of Deen of Islam before the misguided peoples and groups. People could obtain guidance and enlightenment in all aspects of life by witnessing the words and deeds of these noble souls. Without implementing Deen in practice (along with all its laws, rules and regulations in both public and private life) not only is it unthinkable of discharging the responsibilities of being a witness unto mankind, commanding the truth and forbidding evil but it is even not possible to implement Deen in one's personal and private life. That is why it is the religious duty of Muslims to establish a disciplined and organized group or society that keeps working towards discharging its responsibility of establishing the religion of truth or the Deen of Islam and under the borders of which no other rule or influence exists besides the sovereignty or supremacy of Allah. No other laws exist besides His Divine laws no other guidance is accepted besides that of the Prophet (pbuh) and no other accountability exists besides that of the Day of Judgment. This work is a compulsory requirement and

an absolute demand of faith. This is the objective or mission of life for a Muslim and also the purpose of sending the noble Prophets. Jamaat e Islami has been established for doing this very work and the goal or objective of Jamaat e Islami is to implement this work in practice.

THE METHODOLOGY OF JAMAAT E ISLAMI

Now the question arises, that how should we work in the present condition when we have a way of life that dominates and holds sway not only over us (Muslims) but over the entire world. At present this world is completely against the principles and values of Islam, but (unfortunately) it has gripped us so hard that we are unable to get our daily sustenance without approaching it with a begging bowl. The answer to this question is: we have to do this work in exactly the same way in which it was first done by the holy Prophets from Adam (pbuh) till Prophet Muhammad (pbuh). This method has been one and the same without exception and has been adopted and remained so in every era, for every nation and for every community.

In fact if you reflect and ponder, then you will realize that for any collective work or work pertaining to the public domain Allah has commanded the same methodology to be used for bringing about both the truth and evil. And that method is: before making a decision on which approach or ideology to adopt, one should first apply one's mind, think and contemplate. Then if the heart and mind gives testimony to its truthfulness and if all aspects of life are rectified and perfected by its implementation and adoption then one must have faith in it and devote one's entire life for it. One must do what it tells and must implement what is being commanded with zeal, selflessness, sincerity and whole heartedness and one must

discard and discontinue those (things) which the ideology or approach prohibits or which go against it. Then when the followers of that approach or ideology gain strength, they must unite and come up with the firm determination of implementing that ideology in the entire society or body politic.

The first step in this journey is to present the ideology and principles to the world in an open and unambiguous manner. The second would be to call and invite people out of a sense of personal responsibility and not for the sake of one's own selfish interests but for the welfare, success and prosperity of people and society at large. And then one must mold the people who accept those principles whole heartedly into a disciplined organization.

Obviously when colour, race, ethnicity, nationality do not hold any value for this group, rather it is the principles and universal values that bind them together in an organized and disciplined manner, then people of all races, ethnicities, nationalities, talents and qualifications shall join this organization.

And as and when the sphere of influence of this organization keeps expanding, simultaneously there will be a growth in its strength, its capabilities, its means and resources. And then this organization will give birth to a society that is based on Islamic foundations from its inception in both personal matters and in the collective or public domain and this will then become the precursor towards the formation of a system of social justice (a society where everyone gets his or her due rights) where people command what is just and protect and prevent people from evil and give evidence of the truth (become

the epitome or personification of goodness and justice) as is expected of them.

Every individual and the organization as a whole shall have to pass through various stages for reaching this stage and face a lot of obstacles and hardships that will have to be confronted and dealt with as and how the situation unfolds and demands, details of which cannot be explained now, neither is it required.

Now I shall present before you the report which demonstrates the global efforts made to implement the above ideology according to the described methodology. I say global efforts because to our knowledge there is no organized group anywhere in the world other than Jamaat e Islami that is working in such an organized way. Although if we come to know of any such organization (working like Jamaat e Islami) then it would make us extremely pleased and happy and it is our earnest prayer that we also have other groups (as well) elsewhere in the world who have this objective and profess this ideology.

THE GENERAL SITUATION IN THE COUNTRY

Last year was a difficult one for the whole world. But for the nation and community in which we were born, it was the toughest year since the last six years ever since the war began. The nations which imposed this World War, which was the result of a clash of their interests and the nations which were directly involved in it, made the entire world a theater of war for the last six years. But immediately after the war ended there was peace. However the people who ran our country did not like peace to be established even after the war ended. That is why even after the war ended our condition deteriorated and worsened a lot. The situation that the civil population had to face and are still facing need not be stated as all of you have practical experience thereof. The measure of hardship can be gauged by the fact that for six years the armies who were witlessly giving their lives and offering their blood just for the sake of obtaining their bare necessities of life; those unfortunate souls had to use the same guns and ammunition against themselves.

Apart from the general hardship and difficulties that arose because of war, the total non-cooperation between the government and the people on the question of bare necessities of life; in fact the mutually antagonistic behaviour between the government and the people made this issue so difficult, hard, complicated and irresolvable that it only increased the misery of the poor and the middle class, to the extent that they were ready to face

bullets rather than die of hunger and thousands from all corners of the country started experimenting with this solution (of dying by confronting authorities rather than die of hunger) and continue to do so.

Then the seeds of division, prejudice, hatred and enmity that were sown by the different communities and political parties in India got ample opportunity to bloom and prosper in the period in which there were elections, rallies and visits of the British cabinet missions. Muslims too struggled against others and also against each other for months together. And there is little possibility of this evil mischief subsiding in the near future. The heart is deeply saddened to see this age of

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

Corruption has appeared throughout the land and sea

so much so that a big group of our scholars has become the claimants of nation worship rather than of Islam.

As for the remaining revered elders who were silent till now, instead of realizing their responsibility in this sensitive period and worrying about taking the community on the right path, themselves became the worshippers of nationalism and for them the use of their power, their capabilities and their religious knowledge became nothing more than presenting the idol of nationalism before Muslims in an alluring and charming manner so that whatever small number of Muslims who remained committed worshippers of Allah should stop doing so and join both the religion of nation-worship and community-worship.

In the present situation the entire country is in turmoil and devoid of peace. The only exceptions are those who are directly connected and linked to the present government. None is able to get his daily subsistence (two square meals a day). All worldly laws beyond the jurisdiction of the administration and all opportunities of economic growth and welfare lie in the hands of those leaders who are far removed from God and the Holy Prophet (pbuh). The scholars of Islam stand in every nook and corner of the country preaching nationalism and community worship. The great *Soofis* and *Mashaikh* are propagating allegiance to those nationalist leaders as a means of salvation and have made taking that allegiance to be a criterion of judgment between faith and unbelief (Iman & Kufr) in which every atheist and every rejecter of God and the Prophet (pbuh) is welcome as long as his name is Abdullah or Abdur Rehman.

In spite of such conditions and such an environment, the existence of some people who are prepared to respond to the call for exclusive worship to God, who are prepared to ponder and reflect upon its invitation is something quite encouraging and pleasing. And the fact that some people are determined to tread on the path of this call (by Jamaat) which is extremely dry and which goes against the contemporary trends and currents is proof that there still exist some vigorous hearts that still beat (for the sake of Islam). And if such people are injected with the dose of "the religion of truth" then it is quite possible that this body apparently appearing as dead (Muslim community) may suddenly spring back to life. You can appreciate the importance of what I am saying after you compare the conditions of entry (for membership) into Jamaat e Islami and other Muslim and non-Muslim organizations.

THE CONDITIONS OF ENTRY INTO JAMAAT-e-ISLAMI AND INTO OTHER PARTIES

The various calls inviting people to join different parties, be they under the leadership of Muslims or non-Muslims; make it abundantly clear that for both primary membership as well as for leadership positions, it is sufficient to be from a particular nation or race and character, morals, faith (*Iman*) and Islam hold little value. In stark contrast those aspiring for becoming a member (*rukun*) of the Jamaat e Islami neither their nationality, neither their race nor their colour, nor their ethnicity or language is taken into consideration. What is only examined is the condition of faith (*Iman*) and Islam. How determined is the individual to practice Islam and how far is he / she willing to discharge its responsibilities? Anybody who wants to join Jamaat e Islami has to forever cater to the following demands in the future namely:

He / she must refute all forms of sovereignty and dominion and reject all those that seek Lordship, obeisance and absolute obedience.

- (1) He/she must reject all other guidance and leadership except that of Prophet Muhammad (pbuh)
- (2) He/she must not take any other source other than the Quran and Sunnah as a constitution and for laws governing one's life. Unless there is an extreme situation or necessity, he/she must follow the laws of God and His constitution (the Holy

Quran) and make organized and disciplined efforts towards its implementation.

- (3) And he / she must not have any motivation to work for all this except the accountability in the Hereafter. In other words to join Jamaat e Islami we need people who declare:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."

And who are ready to lead their entire lives on the principle of

قُلْ إِن صَلَائِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."

THE PROCESS OF JOINING JAMAAT E ISLAMI

224 people have given their application for membership to Jamaat last year despite the above mentioned conditions and the hostile environment and numerous other difficulties. Most of them have read our entire literature and their lives bear a lot of its influence and they have understood Jamaat work and its methodology to a fair degree. As we have raised the bar or standard for entry into Jamaat, hence very few of them have been actually granted membership to the Jamaat. Now for new membership our process is as follows: after receiving their application we have some exchange of correspondence for some time so as to try and determine if the applicant has understood our Jamaat well, has realized its demands, has impacted his life by effecting a change in his morals and character which is required for working for the Jamaat. After that the standard 11 questions (which now have been published and for the sake of information have been mailed to all the members of Jamaat) are sent to the candidate expecting detailed answers in chronological order. If the replies are correct then it can be satisfactorily concluded that the influence was not temporary and superficial and then the applicant is asked to continue as an applicant member and work for Jamaat for some time. What it means is that before being made a member of the Jamaat formally the applicant should apply the constitution (principles, rules and regulations) of Jamaat on oneself and demonstrate how he would work as a member. The local Jamaat or a member of Jamaat in his/her proximity is then made to associate or link with the

applicant. After observing the applicant for 2 to 3 months he/she is then formally enrolled and awarded membership of the Jamaat. We have adopted this methodology because we are not too much concerned with the numerical strength of Jamaat rather we are more anxious about his/her deeds, character, morals and sincerity. Presently we are eager to get such strong people in every area who will be capable of carrying forward our mission of Dawat (propagation) with responsibility and reliability and who would guide and lead people along Islamic lines.

The result of our (strict) recruitment policy (for membership to Jamaat) was that out of the 224 applicants only 74 were awarded membership of Jamaat. Among those who did not get membership were also such people who had dedicated and given up their lifelong earnings in thousands of rupees and their valuable properties to Jamaat after which they were not left with a single paisa. Then (it must be appreciated that) they had done so without our instructions or any other external pressure but merely on the basis of the call and demand of their Iman (faith). You will be surprised to know that one of them had actually acquired this property while he was the head of a religious party, but before being influenced by Jamaat e Islami neither did he think that acquiring it was morally wrong neither did it affect his leadership of the religious party.

THE PROCESS OF SEPARATING FROM JAMAAT E ISLAMI

After raising the standard of gaining membership to Jamaat we have also started evaluating those members who were granted membership before imposition of these (strict) conditions. Hence an appeal was made to 24 members to leave the Jamaat and try to reform and improve themselves by remaining outside of Jamaat. The complaints against them were mostly that they did not take much interest in Jamaat work. One gentleman had separated from his wife and was told to take her back or divorce her. However he did not want to divorce her due to the 'jahilee' (from the days of ignorance) traditions and customs and was not able to take her back because of his disposition and domestic compulsions. Two three people could not overcome their previous party differences. Two or three people left Jamaat because they were overwhelmed with the love for their community and wanted to take part in elections and other than these 24 people there was one gentleman who himself left the Jamaat. He described the reason for leaving Jamaat in that his spiritual mentor was being attacked by people having political differences and he was not able to defend him by remaining inside the Jamaat. But among these 25 we do not know a single one who had any difference with the objective and methodology of Jamaat. In fact apart from a few people everybody has a feeling of regret for leaving Jamaat and they all remain part of our close sympathizers and they continue trying to reform themselves.

MANDATORY APPROVAL OF AMIR e JAMAAT FOR THE ENTRY INTO AND EXIT FROM JAMAAT E ISLAMI

The local units of Jamaat sometimes forget that they must not take the final decision regarding membership into and expulsion from Jamaat. They must make the candidate pass through the usual process and leave the final decision of granting membership into Jamaat up to Ameer e Jamaat. Without the approval of Ameer e Jamaat no candidate can be considered to have become a rukn (member) of Jamaat. In the same way to remove somebody from Jamaat also requires the approval of Ameer e Jamaat. Maybe in the future we may relax these restrictions and these relaxations and concessions will come into effect some or the other time once the Jamaat starts expanding. However because we have to raise strong foundations of the Jamaat, (initially) we will have to be very strict in imposing these restrictions and we hope that the members and applicant members of the Jamaat will accept these restrictions whole heartedly.

The number of members and local units of Jamaat

Today in the whole country we have established 75 local units of Jamaat and the total strength of members is 486. At around 154 places the members of Jamaat get guidance and instructions directly from Markaz and other than these there are also some places where we do not have members but the sympathizers are working hard and quite

enthusiastically like regular members. The following are the number of members in the listed provinces and places.

1.	Punjab	291
2.	Uttar Pradesh	60
3.	Hyderabad South	36
4.	Madras	31
5.	Delhi	14
6.	Madhya Pradesh	12
7.	North West Frontier	10
8.	Mumbai	9
9.	Sindh	8
10.	Bihar	7
11.	Mysore	6
12.	Bengal	2

Please find the state wise distribution of applicant members of Jamaat

1.	Punjab	110
2.	Uttar Pradesh	56
3.	Sindh	13
4.	Madhya Pradesh	13
5.	North West Frontier	7
6.	Mumbai	9
7.	Hyderabad South	6
8.	Delhi	4
9.	Baluchistan	3
10.	Bengal and Bihar	2
11.	Madras	1

GENERAL CONDITION OF MEMBERS AND LOCAL UNITS OF JAMAAT

It will take some more time for the members of Jamaat to achieve the morals, character, discipline and determination expected of the soldiers who fight for the establishment of the Deen of Islam. But the speed with which the members of Jamaat are improving and reforming themselves, especially in this election year, the way they have displayed grit and determination and the way in which they have exhibited exemplary tolerance even after becoming the target of their community and entire society merely because of their loyalty to their creed and to their objective (as a Islamic Jamaat); you can assess that *MashaAllah* the members of Jamaat now understand the demands and requirements of their creed and objective. Then not only the members but even a sizeable number of our sympathizers remained aloof and away from this commotion of "ILAHSAAZI" (making someone your God).

One of our members had taken part time employment in an educational institute because of economic difficulties. His superiors offered him a permanent position seeing his honesty, dependability and hard work. Upon that our member resigned from the job thinking that maybe Satan wants to move him away from the path of Truth by offering lucrative positions in the 'batil' (ungodly) system.

As of today the work of only 4 out the 75 local units of Jamaat remains unsatisfactory. Out of these four I have no

complaints about two of those four units because the people who were capable of running them ran into distress and difficulties because of their unemployment. One of the gentlemen had to leave that area and so there remained only a few illiterate people. Some could not take up the leadership as they had some medical issues and were suffering from some disease. The 3rd local Jamaat was given a chance of 2 months to improve and reform themselves and that respite and chance expires today. Now we will be able to take some decision regarding them only after studying their situation once again. The 4th unit we are now evaluating without giving them any more reprieve.

THE OBEDIENCE OF AND SUBORDINATION TO AMEER

One more thing which is causing a lot of concern and which might become cause for future indiscipline and disorder is that the correct spirit of obeying the Ameer e *Maqami* (local chief) has not been developed. You know that the Jamaat e Islami has been established on the basis and foundations of Islamic principles in that one must generally in all pious deeds and in all organizational activities that fall under the Shāria and especially the orders of Ameer e Jamaat and his deputies like the local Ameers must be obeyed and ignoring or being careless about them is a crime equal to that of ignoring or being careless about the command and will of God and His Messenger. The Ameer holds a position of leadership (bestowed) by the Sharia and his position is not like the presidents of the associations and clubs where people have been elected to those positions as a formality for carrying out some administrative jobs. The obedience to Ameer is compulsory for the members of Jamaat. In certain special conditions the Ameer can be changed and a new Ameer can be brought about, however as long as he occupies the chair of Ameer then he has to be obeyed in all good works without any excuse and argument with complete sincerity and happiness. And if there is any gap or delay in this then the members must rectify and try to correct each other more than their Ameer. God forbid if there is some complaint against the local Ameer then instead of making it a cause for mischief and quarrel, the complaint must first be brought before the local Ameer without any

hesitation and then only should it be put in front of the local Jamaat and if (still further escalation is) required (it can be brought) in front of Ameer e Jamaat.

THE QUALITIES OF LOCAL AMEER AND HIS RESPONSIBILITIES

Wherever there have been complaints of this nature (i.e. against the incumbent local Ameer), after studying them we have always felt that actually at the time of electing the local Ameer the importance of his position was not understood and the required qualities that he should possess were not taken into consideration. And instead of electing an Ameer it was like electing the President of an association or club. In the future on such occasions

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Indeed, Allah commands you to render trusts to whom they are due

should be fully complied with and this must also be considered that whoever you are electing your chief or Ameer should meet the following criteria:

- 1) Compared to the other members he must be more pious and compliant to the Sharia
- 2) He must understand the principles and methodology of Jamaat well
- 3) He must be able to discharge his duties with wisdom and understanding of affairs and
- 4) He commands the respect and reverence of other people of the neighbourhood and society.

Then whoever is made the Local Ameer his responsibilities include:

- (i) Maintain the administration and discipline of the Local Jamaat
- (ii) Not only must he himself discharge his duties of Jamaat with enthusiasm but also keep other members of Jamaat active and morally sound.

THE FIELD OF INFLUENCE OF JAMAAT

Within the Country

The field of influence of Jamaat has considerably expanded compared to the previous year. Our message became quite popular in the states and areas where it was already known to people and our literature was also able to find its way to those places where it had not reached earlier. Other than this work, as our literature talks critically and in a detailed manner about the contemporary political systems and political agitations, the kind of political awareness and consciousness that it generated at the time of elections (although according to us it was unsatisfactory and incorrect) resulted in people turning towards our literature with greater interest. Actually the whole thing transpired in a manner that reminds one of the adage that "sometimes even the evil forces unknowingly serve the good". What happened was that the political parties who were fighting elections presented before the people those portions from our literature which could be detrimental to the opposition. In this way a large percentage of the population unwittingly became aware of our literature.

Our message had not reached Assam, Bengal, Rajputana (now Rajasthan), C.P (Central Province now Madhya Pradesh) and Baluchistan at all. However this year we were able to spread our message in them and in a lot of places in those states we have even commenced work. A

lot of people in C.P. joined the Jamaat, a lot of people applied for membership of Jamaat in Baluchistan and although none have so far been enrolled as members in Jamaat, we are now having sympathizers in different parts of Quetta, Chaman, Yaro, Mach and district Chaghi. A lot of applications for membership have also come from Bengal and one person had sought permission to translate the literature in Assamese. At a lot of places in Rajputana too circles of sympathizers have been formed and some people have also been awarded membership of Jamaat.

In these elections the Jamaat ideology and its members and sympathizers got a lot of publicity, although every party tried to trap Jamaat by ways both right and wrong. But thanks be to God that they failed in their attempt to do so and they withdrew accepting the fact that the path of Islam and the demand of Iman and Islam is the same as what Jamaat e Islami is propagating.

Outside the Country

This year the field of influence of Jamaat has spread outside India to countries like America, Africa, Iran and England. And in these countries Allah has blessed us with such resources that can be made a means of launching our work there. In England work has begun in two places London and Manchester. In Madina Munawwarah one elderly gentleman is desirous of commencing work. He has visited Darul Islam and is present in this ijtema. He has promised to devote himself completely to Jamaat work and he is an influential person in the Arab world. If some literature is prepared in Arabic language then work can start in the Arab countries as well.

In Bahrain one person has been procuring our literature. I am not aware about the details of the situation in that country.

Our literature has been going to three countries in Africa namely Rhodesia (now Zimbabwe), Natal (a region of South Africa) and Kenya and we hope InshaAllah that next year in Rhodesia and Natal some conditions will be created to start of systematic work.

In America an Arab company has begun ordering our literature and because there is a demand for literature only in the English language and since we have just a token of titles available in English, hence the speed of work there and in other English speaking countries has been slow. If some literature becomes available in English then InshaAllah we shall find such people in those countries who will be able to independently start the work of propagation there.

Our literature has also been going to Malaysia and Iran, but the demand is coming from people who are living there temporarily and have gone there seeking employment. Still they are trying their best to pass our thoughts and ideology to the locals there.

There is a person in Indonesia who is presently travelling to India, who was bringing out a periodical before the World War, has become very close to us and has read all our literature. He studies Tarjumanul Quran and the newspaper Kausar and as soon as the situation in Indonesia improves he wants to return there and begin work in the local language. I think that if this person is

able to give some time then he can be kept for a few days in Markaz and trained to such an extent that he will be able to return to Indonesia and start the work there.

Work amongst Non-Muslims

There has not been much progress in the speed of work amongst non-Muslims and a major reason for this has been the inter-community struggle which is steadily increasing between the Hindus and Muslims. But the way in which we are working, we hope that InshaAllah the strife and bias between the two communities will recede and the non Muslims shall start viewing our message as a principled one which stands above the narrow confines of community, race and nationality.

Work amongst Women

Last year our work amongst women was almost non-existent and I was quite worried as to how to reach out to this section of our society, as no movement can succeed till as time till it is supported by women. Women are that section of society which play a very important role in both developing and ruining any community or race. A proverb in English is hundred percent correct that "the hand that rocks the cradle rules the world". All praise be to God that this year we managed to start some activity in this field and now the women are slowly developing activeness. A lady who has joined Jamaat this year but has worked so nicely and in such a satisfactory manner that I want to present that work as an example or model before you so that those who are attending this ijtema and especially the women should know in what way and how they can participate in the contemporary phase through which

Jamaat is passing through. That is why I am presenting the report of this sister here in front of you as received:

1. Last month on the 25th my only niece (the last memory of my late sister and late brother in law) was a little sick and had come from her in-laws place. I served and helped her a lot. By the grace of God she became well after a few days. After that she started learning reading the Quran from me and which still continues. On the occasion of Eid ul Adha his husband also came here for a few days. I tried to acquaint him too with Dawat e Islami and the results were good.
2. I convinced my brother and sister in law to do the animal sacrifice (Qurbani) on the occasion of Eid. My brother would do the sacrifice even before but my sister in law did the sacrifice upon my motivation. My sister in law is also learning to read the Quran from me and also other Islamic literature.
3. Before Eid I stitched about a dozen clothes for some poor people in the neighbourhood and for the same reason I also stitched some sweaters for the children of some relatives
4. I tried to convey the message to four old-time friends by writing letters. Of them two are trained graduates and two are matriculate. Three of them have a lot of Islamic books that I sent them. One of the friends is being presently trained by me. Tomorrow she is coming to meet me. I hope that Allah will present some suitable opportunity for me to convey our message to her.

5. Other than the above, all my relatives with whom I correspond, I have invited all of them only towards Islam and prepare them to read the Islamic literature.
6. The teachers of the local Girls School invited us for Eid party a few days before. My sister in law and I took part in the party with the sole intention that definitely Prophet Ibrahim (pbuh) will be mentioned some or the other time on that occasion. However when we reached there the atmosphere was totally different than what we expecting and so every minute spent there now seemed longer than an hour. Somehow we managed to complete our dinner and by that time they started playing music. We were asking permission to leave and they insisted more and more that we stay. Finally both of us left without their consent and also expressed our dislike to their activities. After two or three days one of their representative teachers came to meet us. I asked her as to what kind of Islam they were presenting before the non-Muslim teachers? If music, dance and immodesty are something that they like then will you bring Islam down to their level? Dear sisters, it is indeed a very noble task to invite your peers and colleagues towards Islam. But how can these vulgar and immoral songs, these un-Islamic acts (which we had to watch and endure there in the Eid party) be pious and good deeds? But how can they be concerned about reward and punishment? This is the result of a lack of professing the fundamental articles of faith namely belief in God and the life of the hereafter. Here the question arises as to how should we propagate to

them? If we stop meeting them then how will we find an opportunity to do Dawah work on them? Each and every action of theirs pierces and pains the heart and we fear that their reform might not be possible but it is quite likely that we also get swept away by them (into bad deeds) and waste our time on them. A similar situation exists with other women. If we meet them or they come to visit us then they have no other topic of conversation except vanity and vain things. If at all something worthwhile is discussed then it is crying about the rising prices and about lamenting their own misfortune. Hence in this long duration of five months which I stayed there I would not meet anybody else except our neighbouring lady. Coincidentally she had a liking for reading and in spite of being a mother of seven children she still takes Islamic books from me and reads them. She has read almost all the books that I have with me. She is influenced by Jamaat (because her father and brother belong to Jamaat e Islami) and theoretically agrees to the principles of Jamaat. Maybe very soon she will agree to be a part of Jamaat in practice.

Besides these I was also introduced to the wives of some government servants but after meeting a few times, now we hardly meet each other. But if any of them needs me then to win their hearts I am always ready to help and serve them and often help them in studies and sewing. I found only this method to be useful for propagation.

7. By the Grace of God I always get opportunities to propagate amongst the people at home. Mostly it is

me who is benefitting from them. Doing some light domestic work and serving people of the family is helping me to influence them with the message of Islam. Before this (I was pampered so much and was such a darling of my family that) I never had to fill out even a glass of water from the container. I only had to concentrate on my studies. If my mother was busy and would tell me to eat or have a glass of milk, then I would refuse and say that I will do so only if you bring the food to me. She was forced to do all the work. By the Grace of God now I am serving her and try to give her every opportunity to relax. Similarly I am always ahead in serving the guests and other members of the household so that I apprize them of the great gift that I have received by the Grace of God. I am happy to see that through my efforts my younger brother and the husband of my niece (by the Grace of God) have almost stopped taking undue advantages of their positions of office and have become more committed to Salat and Zakat as compared to earlier times. Due to his profession my elder brother and his wife had left for a distant place much before I grew up and now after so many years I am getting an opportunity to spend some time with them. What kind of Dawah work can be done on them in such a short time? Moreover they are quite senior to me. I cannot talk very freely with them. Only this younger brother has been helping me out with my studies and other things from the beginning. By the Grace of God I hope that he will join Jamaat e Islami and will become a member of the Jamaat by leaving his current job and serve Islam full time. I am

propagating to whoever I can but my special attention is directed towards him. I am with him.

8. I am teaching Persian and English to my neighbour's daughter for an hour or so daily as before.
9. All my services within the household and outside are voluntary. The members of the family do not burden me with any work because I am always sick. But now I do not want to waste a single moment of my life after understanding my responsibility. Because God definitely knows how much work I can do and how much I cannot. That is why I am ready and prepared to help each and everyone with every possible help. As a consequence I get very less time to read. But the satisfaction that I am getting in discharging my responsibilities is to some extent compensating for that loss. I am always on the lookout of ways and opportunities to propagate. I get very few opportunities to propagate verbally but by the Grace of God the propagation by my acts and deeds continues round the clock.
10. My own reform and development is not yet complete. I have committed a lot of mistakes this month but by God's Infinite Mercy the trust and faith in God is increasing and I do not have any unnecessary worries any longer. May Allah bestow on me His Grace to become a true Muslim.

If the other women also start doing work with this speed and intensity, then our work can spread very quickly. The responsibility on the wives of members of Jamaat and the women of other relatives of the members of Jamaat is

therefore extremely grave. I hope that the other sisters will find a lot of inspiration and guidance in the work of this sister.

The Ulema (religious scholars)

You will be happy to know that of the 224 people who have applied for membership of Jamaat, more than 60 are students, teachers and graduates from different ('deeni madaris') seminaries. Presently our literature is finding its way into almost all major 'deeni madaris'. Many of them have officially established study centres and mobile libraries and we get a feeling that at least in the new students and teachers there is some kind of dynamism. Ninety nine percent of the people here have been swept away by the deluge of this great election hullabaloo and patriotism and nationalism has now spread all over the country. These elections accomplished one more thing. It managed to expose all the moral weaknesses of the religious class which so far were hidden from public view and it became clear to one and all that just as the modern educated class was guilty of perversion and immorality, the popular religious scholars too in the fervour of gaining political mileage and fuelling sectarianism were capable of lies, deception, tricks, back biting, allegations and all those things which were hitherto thought of being the exclusive purview of atheists and materialists. This alerted a large section of religious Muslims, those who had genuine religious inclination and who were aware of the Islamic principles of honesty and probity were forced to think about where their religious scholars were leading them into?

The kind of morality, character and unethical behaviour displayed by the religious scholars who were into politics and the kind of tricks they played using the Quran and the Hadith and the kind of escapism and excuses that they demonstrated regarding Islam inspite of professing it as the Truth was totally wrong and unacceptable. On the other hand the way in which if I may use the words coined by the Ulema to belittle the modern educated class namely – “the ones who look irreligious” have started accepting our ideology in large numbers, we can conclude that God has now started ignoring the Ulema for their impiety and has decided to raise a different kind of people who will carry out His Divine mission. I sincerely pray to God that He has mercy on them (the religious scholars) and that they realize and understand their position and responsibility and that they may prove useful to the Deen of Allah instead of being wasted in such a manner.

Although the atmosphere in the ‘deeni madaris’ (seminaries) has been spoilt because of the wrongs of some of the religious scholars and now they along with their disciples have become part of un-Islamic movements and ideologies, still from these very groups there are emerging some people who are fed up with their religious leaders and are desirous of working for the sake of Islam along correct Islamic pattern. We cannot predict how many of them will be blessed by Allah with the good fortune to take part in practice towards the establishment of Deen of Islam, but these conditions are a definite pointer that some of the religious scholars have now started coming towards us from such places where our ideology has not even reached and we were under the impression that these places would probably never be

influenced (by Jamaat-e-Islami) even after the practical implementation of the Deen of Islam.

The modern educated class

It is an established fact that from a perspective of possessing fundamental human morality and character, it is the modern educated class that holds the position of leadership and guidance. Strangely our religious leaders and scholars are so impressed with them that they feel their job is merely to justify the aspirations, the ideologies and philosophies of this (educated) class according to the Quran and Hadith and on the contrary pronounce guilty the one who tries to criticize them and to correct them. It will not be an exaggeration to state that 50% of the responsibility for the erroneous ways of the educated class and their detachment from Islam lies on the shoulders of our religious scholars. The dualism in their lives has mixed up the sacred and the profane to such an extent that not only non-Muslims but even those Muslims who are not close to Islam are having difficulties in understanding its demands, requirements and its comprehensive nature. When they see that their revered and pious elders who have spent a lifetime learning and teaching the Quran and Hadith are only good in their outward appearance, get-up and attire and some formalized forms of worship; otherwise in terms of personal behaviour, their philosophy of life, their politics and public character they are no different from the educated class. In fact when they (educated class) see that they (scholars) are proud of taking them as their disciples, then they feel that this behaviour, this attire and this ritualistic worship is a result of their medieval mindset and backward thinking which

will improve and be removed slowly over a period of time.

As a natural corollary to this state of affairs when Pundit Jawaharlal Nehru commented that "Muslims make a lot of noise about their culture and civilization, but what do they have besides a beaked jug, trousers above the ankles, a special kind of cap and long beard", then Muslims became wild and furious. But if you look at it in an objective manner and one would realize that in practical terms what have our religious scholars given us besides this? When in their daily lives the Muslim masses along with their religious scholars and leaders besides the things mentioned above (and that too not all) are practitioners of the ways, views and philosophies which are practiced by those who reject the Quran and the Hadith, then how will the non-Muslims have any introduction about Islam besides the beaked jug, ankle-length trousers and the skull cap.

When Islam is presented before the modern educated Muslims and non-Muslims also with all its details and comprehensiveness they are surprised and bewildered and then moving away from being guided by evidence and the validity of philosophy they go back to their religious heads and religious scholars whom they were following and then stick to their ways and methods. They get proof and evidence for all their deeds from the Quran and Hadith through them and they prove that elections are like the battle of Badar and the election-day is like the day which will separate out the evil from the truth (yaum ul furqan). They question us that do not our religious scholars know Deen? This state of affairs clearly points to the enormous responsibility of our religious scholars. They are causing immense damage to the religion of Truth

and in the efforts for establishing the Deen of Islam in that those who are unaware about Islam are justifying their un-Islamic deeds by pointing out to the ways and deeds of our religious scholars. To clarify that amongst all the letters that we have received I am presenting only one of them to you along with the reply that we gave them.

Respected Sir! As Salam-o-alaykum wa Rahmatullahi wa Barakatuhu!

I would like to inform you that I have studied your periodical quite deeply. I have a brotherly comment and which is that the Darul Islam that you have established in Punjab is wrong and that the way you have boycotted the elections is also wrong.

If you are a lover of Darul Islam, then you must change the different places where we have "apparent" Darul Islam into "real" Darul Islam. That is because their change and reform will be quick. For example Saudi Arabia, Egypt, Afghanistan and Turkey etc which are already ruled by Muslim rulers, please make them first Darul Islam. Then turn your attention to Darul Kufr (Land of Unbelief). First reform Muslim governments then think about bringing about Darul Islam in non Muslim lands. Their reform will be faster than these non-Muslim countries. Their minds are aware about words like freedom. When those Muslim countries have not been able to establish Islamic government so how can you expect an Islamic government in the countries where the administration is completely un-Islamic?

You will say that it is difficult to go to those countries. If going to those countries is difficult then go to those Muslim provinces (princely states) within India and run

your movement there. For example the Nizam state, Bahawalpur, Chatral etc.

Your boycott of elections is also wrong. This decision to boycott elections is very mischievous. Such great scholars and sufis like Maulana Hussain Ahmed Sahib, Mufti Kifayatullah Sahib, Maulana Ahmed Saeed Sahib, Hazrat Maulana Imamul Hind Abul Kalam Azad, Mazhar Ali Sahib Azhari, Hazrat Maulana Sayyed Dawood Sahib Ghazanwi, Maulana Sayyad Ataullah Shah Sahib Bukhari, Hazrat Maulana Qasim Sani Sahib, Qari Muhammad Tayyab Sahib Darul Uloom Deoband, Maulana Hifzur Rehman Sahib, Maulana Maulvi Murshid Sahib, Maulana Muhammad Baksh Sahib Muslim, Allama Alauddin Sahib Siddiqui, Maulana Shabbir Ahmed Sahib Usmani, Maulana Muhammad Muslim Sahib Usmani, Maulana Ahmed Ali Sahib are against your decision to boycott elections. To put it in a nutshell whether one is from Congress or from the Muslim League, they all have participated in the elections and have encouraged doing so. Then have all these gentlemen done "haram" (the prohibited in Islam)?

Please do not consider my request to be biased or intransigent, by God I am not being obstinate or speaking for my party. It is the truth and hence I write to you only after these thoughts came to my mind after reading your magazine. It is strange that you have commented that all these pious and revered elders have done "haram" and yet your hand managed to escape the Divine wrath!

ANSWER Respected Sir, As Salam-o-alaykum wa Rahmatullah!

We received your letter. Every person is obliged to work in the country he was born and where he lives. It would be correct for him to move to another place only when he is not able to discharge his responsibilities in the place of his birth. Besides this fact for any person the most natural place for him to work would be his own country because he is acquainted with its language, culture, habits and traditions. However if his country is barren (in terms of responding to Dawah) then he must try and assess if the land is fertile enough for growth. If the efforts (of Dawah) do not bear fruit then only must he search for some other appropriate place (for Dawah work).

What you have written about elections is the only thing that you could have written because for you the way to find out the fundamental principles about Islam and what is the relationship between those principles and the contemporary political issues is only by way of looking towards the big religious scholars and toe their line of action. However fortunately or unfortunately I am not constrained to look towards the big and small religious scholars for the knowledge of Deen but I can deduce those directly from the Book of Allah and the Sunnah of His Prophet (pbuh) and I can also research and study on my own whether who are considered to be the leaders and caretakers of Deen are adopting the correct position regarding any given issue. That is why I am restricted by the fact that I must accept and declare whatever I find in the Quran and the Sunnah to be the Truth. You are handicapped to understand the Truth through someone else and it can be correct to some extent for you that whichever scholar you consider to be the standard of Truth you must follow him with your eyes closed. But how come you start demanding of him who is capable of

finding his way by means of his own eyes to seek the way by becoming blind or dependent on somebody to show him the way or deny his own eyesight for your sake.

It is obvious that everything that is beneficial to Muslims may not be beneficial to Islam. That is because the demands of communalism and Islam are different from each other and their benefits may be mutually antagonistic and contrary to each other. But one of the major misconceptions amongst the educated class is that whatever benefits Muslims (and that benefit is purely materialistic) is surely beneficial to Islam and is virtue. Regretfully this lesson has also been taught to them by our religious scholars who have made Islam and Muslim nationalism as interchangeably similar. However with the spread of the literature of Jamaat e Islami the situation is slowly changing and the intellectual class has now started looking critically at their leaders and guides. They have begun to wonder at the Islamic government and Islamic system (proposed by the nationalists) which will have the Shias and the Sunnis, the Muslims and non-Muslims, the socialists and the capitalists, the clergy and the secular educated, the lovers of the Prophet (pbuh) and those who ridicule the Prophet (pbuh), all together in one boat. InshaAllah as and when they will construct the building of the Islamic government over the foundations of communalism its defects and its separation and difference with real Islam will increase and become clearer and at one point they will realize that they have moved away from Islam quite considerably.

However it is still possible that their religious scholars may attest and certify that situation as being according to the Quran and the Sunnah. It is necessary to expose the

reality of their "Islamic government" in the light of historical events so that at least the group which was part of them due to some misconception can be brought to the straight path. Our experience is that the religious sensitivity of our educated class is aroused quite quickly and whatever they accept with knowledge and understanding, they then accept it whole-heartedly and are ready to give all kinds of sacrifice for it. Our literature is spreading fast amongst this group and they are getting influenced by it to a large degree. They have begun to understand that presently all the movements are based on nationalism and patriotism and are progressing in their entirety along Western democratic lines and howsoever beneficial they might be from the perspective of patriotism and nationalism, they have no relation with Islam and they cannot be a herald for Islam.

ZONAL IJTEMAS

This year Zonal ijtemas have been taking place in various parts of the country. This has given the members of Jamaat an opportunity to meet each other, get introduced to each other, understand each other, organize them and think of ways to advance and move forward. It gives great satisfaction to note that the members of Jamaat are getting close to each other and there is increasingly mutual love, sharing and cooperation between them. The most important is that they have started loving and liking Jamaat work over and above other kind of works.

As part of touring the Zonal ijtemas Maulana Amin Ahsan Sahab Islahi, Muhammad Abdul Jabbar Sahab and Qayyim e Jamaat visited the Frontier province in September 1945. They met people from Peshawar, Kohat, Nowshera, Chawnee and Takht Bhai Zilla Mardan and presented their ideas. The Zonal ijtema of Frontier province was in Takht Bhai. They attended that too. After returning from Frontier province ijtemas were organized in Zilla Kemilpur, Rawalpindi and Jhelum. Ijtema was also conducted in Gujrawala and Gujarat.

After that on the 15th and 16th December Maulana Amin Ahsan Sahab Islahi, Ghazi Abdul Jabbar Sahab, Maulana Sayyed Sibgatullah Sahab and Qayyim e Jamaat attended the ijtema in Sialkot. People from Zilla Gujranwala, Gujranwala and Jammu were called for it. Then at the end of January in the ijtema of Rohelkhand which took place

on the 27th January 1945 in Shahjahanpur was attended by Maulana Amin Ahsan Sahab Islahi and Qayyim e Jamaat.

Besides this Maulana Ahsan Sahab also toured Kanpur and Bareilly. Ameer e Jamaat had to frequently visit Lahore for medication and also stayed in Delhi for two months, thus reaching out to a lot of people thereby.

Other than this, representatives from Markaz could not attend the various ijtemas that took place in different parts of the country. These Zonal ijtemas were organized by the members of the respective zones and we also wanted that people should develop the capability to organize their own ijtemas, because Markaz has such few staff that it is not possible for any of them to leave Markaz frequently.

PUBLICATION OF LITERATURE FROM MARKAZI MAKTABA

This year too our publishing house (Markazi Maktaba) which is the backbone of our invitation and the biggest source of our revenue was struggling because of unavailability of paper. There was not a single day in which all the books and I may say even most of the titles were available at the book depot. The quota of paper allocated to us is anyway quite less compare to our needs and even if get the required permit then paper is not available in the market. One of the major reasons for this is that we cannot use the ways and means (giving bribes and corruption) which are quite widespread and employed by other people. In spite of all these difficulties Markazi Maktaba sold at least 55,000 books worth Rs 39,000 from last June till March 1946. Besides this the local units of Jamaat in Hyderabad, South India, Delhi, Ludhiana, Amritsar and Lahore also published some books.

We are expecting some relief in obtaining paper from Hyderabad and we think that a major portion of our publication can henceforth be done from there. Otherwise our publication work had almost stopped from there.

If all our titles are available in our book depot then we can double our sales at the bare minimum. There would be two benefits thereof. One is that our voice and invitation spreads further and faster and we accelerate our source of revenue. This can help us to commence some of our

projects which are stalled merely because of the lack of financial resources.

The total number of books which have come out of the Markazi Maktaba of Jamaat e Islami is 1,14,600 of which only 7380 are available in Maktaba. Of the 26 books in our literature 15 are under print and some are those which have been edited and whose layout has been prepared already a few months back. However due to unavailability of paper they have not been published.

PUBLICATION OF JAMAAT LITERATURE IN OTHER LANGUAGES

We can publish only Urdu and English books from Markaz. English literature published thus far is not much. The entire load of spreading our Dawat (invitation) has been borne by Urdu. Other than Urdu the other languages in which some work was done this year is as follows:

1. ARABIC

Last year we had mentioned the launch of 'Darul Arooba' for publishing our literature in Arabic. As its in-charge Maulana Masood Alam is suffering from asthma, as advised by the doctor we have chosen the city of Jalandhar for starting 'Darul Arooba'. But we were unable to find a suitable place there because of war conditions and so 'Darul Arooba' was established there at a friend's place temporarily. Two three months passed this way and when we were unable to find any place in Jalandhar city then we shifted to Raho in Zilla Jalandhar. But even there the climate did not suit Maulana Masood Alam Sahab and so just prior to Ramazan he has gone to Bihar for vacation. In the meanwhile we were continuously searching for accommodation but were unsuccessful. Hence we decided to establish 'Darul Arooba' in Phulwar Zilla Jalandhar and Maulana Masood Alam Sahab stayed there for a few days after Ramazan. Meanwhile we were able to get a house in Jalandhar city and so he came to Jalandhar and after a few days Maulana Jaleel Ahsan Sahab Nadwi also joined 'Darul Arooba' permanently.

Thus most of year passed in these difficulties and in trying to settle down. Now there is one more problem. We need a person for 'Darul Arooba' who can discharge the responsibilities of this institute, should be knowledgeable about printing and publishing and has the required talent to do so. Both Maulana Masood Alam and Maulana Jaleel Ahsan are sick and have some restrictions because of their situation. Thus we will always require a fit and capable person who can handle the administrative work outside (the premises) of 'Darul Arooba'. The person who was selected for this job also fell sick and has now gone back.

Inspite of all these difficulties the translation of books such as 'Religion of Truth', 'Four Basic Quranic Terms', 'Process of Islamic Revolution' have been translated in Arabic and 'Political System of Islam' is currently being translated. Soon we will be publishing these titles in Arabic.

As far as publishing an Arabic magazine is concerned, our preparations are complete. Once we get the declaration we will start the work of publishing. We have decided to name the magazine 'Al Huda'. We have deliberately postponed the declaration and launch of the magazine because of government restrictions and we do not have any hope of getting its permission.

2. TURKISH

The work of translating into Turkish has been very much accelerated this year and our translator for Turkish Janab Azam Hashmi is now devoting all his time for this activity. These days he is translating 'Tanqihaat' and at the same time has been delegated the task of introducing

this ideology and thoughts in the Turkish migrants to India. For this purpose he has toured a lot of places in India.

3. ENGLISH

Before this 'Towards Understanding Islam', 'Political theory of Islam', 'Process of Islamic Revolution', 'Islam and Nationalism' have been translated and published. Now 'Political theory of Islam' and 'Process of Islamic Revolution' have been re-translated. Besides this 'Economic problem of man and its solution', 'Ethical viewpoint of Islam', 'Way to Peace and Salvation' and 'Jihad Fi Sabilillah' have been completely translated and nowadays Ameer e Jamaat is reviewing them. Instead of publishing them as small booklets, we are thinking of publishing them into one volume so that the way in which Islam solves these contemporary problems / issues is presented in a collated form and the reader gets a comprehensive idea of the people and the society that Islam creates.

This is the work of English translation which is happening in India. In London two people have translated our literature and offered to publish it there. They have suggested that it is better to translate the book 'Purdah' there first. They have therefore been requested to send us a sample of their translation. They have informed us that very soon they would be sending it.

In Manchester too one gentleman has suggested that the work of translating our literature into English must go on in the United Kingdom. We have also given him permission to translate our works into English. This

gentleman is from Hyderabad (Deccan) and is our 'rukn' (member).

4. SINDHI

Our publication house has already been established in Hyderabad (Sindh) and its entire expenses are being borne by our members and sympathizers from the Sindh province. 'Towards understanding Islam', 'Let us be Muslims', Four basic terms of Quran are being translated. The translation of 'Towards understanding Islam' is being published in a journal of one of our sympathizers. The first ten speeches of the book Khutbaat (Let us be Muslims) have been published in three volumes. Also 'Fundamentals of Iman' and 'Meaning of Kalima e Tayyiba' have been brought out as a single book. It has been so well received that it is being photocopied and circulated. The work of translation into Sindhi would have gone much ahead but the different press companies in the province were very busy because of one or two elections and the work of publication could not be completed as per requirement. Besides this reason the other members who were responsible to the translation work fell ill. They are now trying to disengage from their present occupation and devote all their time for the translation work. Efforts are being made to come out with a monthly magazine in Sindhi. We already have the required staff for the magazine. We just require permission and paper quota allocation from the authorities. The members of Sindh are making all efforts for this. They have submitted their application and it is hoped that InshaAllah they will be successful in their efforts.

5. GUJARATI

Our publication in the Gujarati language has been fully established under the supervision of Bombay (Mumbai) Jamaat. However because of the riots in Mumbai and the commotion of elections and also because of the lethargy of some members, the work of translation into Gujarati did not reach the expected level with the desired speed. Till date the first nine speeches of 'Khutbaat' have been translated and published. The quality of printing is quite superior compared to the present conditions. 'The way to peace and salvation', 'New system of education', 'An important resignation', 'Towards understanding Islam' and 'Islam's economic solution' have been translated. Besides 'New system of education' and 'An important resignation' all titles have been published in the magazine 'Muslim Gujarat'. Then besides 'Muslim Gujarat' magazine our book 'Towards understanding Islam' has also been published in the magazine 'Gujarat gazette' and its editor informed us that some of our other books have also been published from his magazine.

6. MALAYALAM

Our Malayali publishing centre called 'Islamic Publication House' has been established in South Malabar and under it 'Towards understanding Islam' and 'Road to peace and salvation' have been completely translated and published as books. The translation of 'Let us be Muslims' will be published soon after this ijtema. Haji Muhammad Ali is responsible for this work and is the sole member in the entire Malabar. He has been working extremely hard and untiringly. Besides the above mentioned two books none of our literature is present in Malayalam. This has

impacted our growth in Malabar and although the pace of our work is slow, MashaAllah our Haji Sahab is establishing the work there on very firm foundations.

7. TAMIL

Maulvi Shaikh Abdullah Sahab who was deputed to study the Tamil language did so with a lot of efforts and dedication. He even went and stayed for a few months in some of the prominent places of Tamil Nadu. As far as Tamil language is concerned, then the city of Coimbatore occupies the same place in Tamil Nadu as Delhi and Lucknow do for Urdu. Shaikh Sahab has acquired mastery over this language to a certain extent and has even started the work of translation. 'Fundamentals of Iman' is ready for publication but arrangements for our Tamil publishing house have not yet been completed.

We are sad to note that there was some misunderstanding between the members of Tamil Nadu and Shaikh Abdullah Sahab and as a result the work that should have taken place there through mutual confidence and cooperation was negatively impacted. But these differences were not because of some ego issues or selfishness but as a result of a deep attachment to Jamaat and Islam. The members set their mutual expectations too high without taking into consideration each other's constraints, problems and restrictions. Our members are still caught up in various difficulties and have a lot of weaknesses. They should therefore keep an eye on each other's problems. Whenever we have reposed confidence in a person and given him some task, we must give him an opportunity to work according to his knowledge and understanding. Obviously his work cannot be according to

the whims of every other person. It is also the responsibility of the person allocated the task not to (work in a manner as to) invite unnecessary complaints. He must work with complete dedication and devotion and if he comes to know that some complaint is building up against him or there is a possibility of a complaint against him, then he must immediately try to address it and try to close and resolve the reasons which are leading to the complaint. The way of the Prophet (pbuh) is before us. We have to follow him in this matter. You may be aware that Prophet (pbuh) was going somewhere in the night with his wife Ayesha (ra). He saw some people coming from the other side. Prophet (pbuh) stopped and addressed them saying "I am Muhammad (pbuh) and this is my wife Ayesha (ra). " The companions asked "why did you have to clarify this to us?" The Prophet (pbuh) said " (I did so lest) Satan should not put mischief you in your hearts". In these matters we have to follow this way and stop the path of mischief in every possible way.

Apart from Maulvi Abdullah Shaikh Sahab one more member of Jamaat is trying to learn the Tamil language and one sympathizer of Jamaat who is studying in Nadwa is a good writer in Tamil and is translating some small books into Tamil. Presently we are contemplating combining all their services for Tamil publishing house.

8. KANNADA

Kannada is the regional language of the state of Karnataka. Till date we do not have any member (rukn) in this region. However we have a group of sympathizers in Mangalore who are working with the same dedication as if they were members of Jamaat. They have asked for

permission to open a publishing house in Kannada language. They have written to us and said that the entire work will belong to Jamaat e Islami and would work entirely under its guidance and supervision. They have said that once a local unit of Jamaat is formed there, they will hand over the entire operation of the publishing house to Jamaat. Besides the radio speeches of Ameer e Jamaat they have translated 'The road to peace and salvation', 'the religion of Truth', 'Rational proof of Prophethood of Muhammad (pbuh)' and 'Ethical viewpoint of Islam'. They have termed these translated books as 'Humanity Literature Series'. They have been given permission to establish Kannada publishing house.

9. BENGALI

The responsibility of establishing a Bengali publishing house has been entrusted to the members and sympathizers of Bihar. The foundation of this publishing house has already been laid. The secretary of Bihar has shifted permanently to Patna from Darbhanga and has taken a house at Gola Road, Bankipur, Patna. The members and sympathizers have collected some funds for this.

Till date the translation of 'Let us be Muslims', 'Road to peace and salvation' and 'Process of Islamic revolution' has been completed. Very soon InshaAllah the translation of 'Towards understanding Islam' will be completed. Translation work is being done by the sympathizers of Jamaat. The pace of translation has been a bit slow as they get very less time for this activity because of their professional duties and requirements of earning a livelihood. The books which have been translated could

have been printed by now but because of the elections none of the printing presses are taking up other jobs. InshaAllah after the ijtema they will be published.

10. PASHTU

The work of translating into Pashtu and publishing has been taken up by the members of the Frontier province. Before this it was thought that we could do with the Urdu language in the Frontier province as it was the medium of instruction there and all educated people knew how to read and write Urdu. But nowadays because of the growing prejudice for Pashtu in that region, we are feeling the need to translate our literature into Pashtu. We have so far been able to translate only one part of 'Let us be Muslims' and 'Fundamentals of Iman'. One of our sympathizers has started the translation of 'Towards understanding Islam'.

11. HINDI

The translation work of our literature into Hindi was taken up last year by the Allahabad unit. However they could not make arrangements to do this work. We were unable to find a person who has expertise in both Urdu and Hindi and also agrees with our ideology. Hence the work has completely stopped.

Thus other than Urdu our work has started in ten other languages. It is now required of the members to strengthen it and make it more effective.

APPOINTMENT OF THE ZONAL SECRETARIES

BIHAR

Sayyad Muhammad Hasnain Jamai was appointed the secretary for Bihar before the last annual ijtema. He has been discharging his responsibilities with zeal and dedication. This year he has toured almost all the major towns and cities of his province and presented our ideology and invitation to the educated class. Although there has been no significant growth in the number of members, yet the number of sympathizers has increased a lot. A lot of serious minded people have drawn near to Jamaat a great part of which is attending this ijtema. Hasnain Sahab has now shifted to Patna from Darbhanga for establishing the publishing house in Bengali and for running the affairs of Jamaat efficiently. He is working for both Bengali publication and for organizing Jamaat work in Bihar. He will himself present the detail report of all the activities in his province.

FRONTIER PROVINCE

There were only two members before the last ijtema. Five more have joined Jamaat and are attending this ijtema. Of them Khan Sardar Ali Sahab (Gram Sere, Post Takht Bhai, Zilla Mardaan) has been elected as the chief by the local unit and as the secretary of the Frontier province. Compared to other places working in the Frontier province is very difficult. Almost the entire province is

extremely nationalistic and thinks nationalism to be the real requirement of Islam. They are completely under the control of so called scholars. Their influence has resulted in the people completely neglecting the entire teachings of Islam. They are not prepared to hear anything against the innovations (biddat) that they have assumed to be true Islam. Every time there is a fear of some mischief and conflict. Hence one requires a lot of intelligence and understanding to work there. The pace of work is therefore quite slow there but thank God that we have been able to get the right kind of people. Now if one or two people with knowledge of Deen join them, then InshaAllah this work will spread fast. You will be happy to know that some people have started coming to us and our zonal secretary is working with a lot of understanding.

UTTAR PRADESH

The issue of appointing a zonal secretary for Uttar Pradesh was discussed in the last ijtema and it was even decided that we must appoint a local person for this post. The members and local units of the Uttar Pradesh Jamaat elected Maulvi Zia-un-Nabi Sahab (Madrassa Ashraful Uloom, Kuli Bazaar Kanpur) for this position. But this appointment had to be postponed because of some reasons. Maulvi Zia-un-Nabi wrote to Ameer e Jamaat explaining the reasons for his inability to take up the responsibility, after which Ammer e Jamaat decided to postpone the appointment (for zonal Secretary of Uttar Pradesh) till some alternate person is found.

SOUTH INDIA

The members and local units of Jamaat elected Maulana Sayyad Sibgatullah Sahab Bakhtiari as their Zonal Secretary and as per their suggestion Maulana Sayyad Sibgatullah was called by Markaz to spend some time there and do some organizational work. He arrived at Markaz on the 28th October 1945 and is still staying there, working in the department of Tanzeem (organization). Before he returns to South India he has been assigned the task of going to various 'madaris' and religious institutes in North India and meet their scholars, teachers and administrators and tell them about our ideology and the work that we have come up with. They must point out to mistakes if any in our invitation and if it is correct and the Truth, then they must join it or at least support it and be its well wishers.

After this work Maulana Sayyad Sibgatullah Sahab will go to South India to discharge his responsibilities of Zonal Secretary. For the North India tour he may be accompanied by one more scholar.

OUR SCHOOL AND TRAINING CENTRE

None of the difficulties that I mentioned last year regarding setting up a school have reduced, neither have we been able to find a suitable person who can take up the plan and launch and supervise the construction activities, neither have we been able to acquire the required raw material and construction equipment, neither do we have sufficient funds to neutralize these difficulties and deficiencies with the strength of money power. Even after struggling for the last eight to nine months and after spending a lot of money we have been able to construct only two quarters (houses for accommodation) which was urgently required by our staff. Hence right now we cannot predict anything about when we will be able to start the proposed school. It depends on the courage of our members and sympathizers, suitable conditions and of course the Help and Succor of Allah. May be we can accomplish it (building our school) next year itself or it may take a lot of years.

Yes, arrangements for the training centre have almost been completed. Only the roof and floor of two rooms is left to be completed and InshaAllah it would soon be completed, because we have the required wood and hay for the same. However the formal launch of the training centre would only be possible after Ameer e Jamaat completely recovers from his illness. Please pray that Allah helps him pass this difficult period and has a speedy recovery.

For the purpose of training the members of Jamaat would be called in groups of 15 to 20 for a period which at the moment looks like a month or so and efforts will be made to remove the areas of weakness that they have in terms of understanding the ideology, objectives and methodology. They would be explained how to spread our message in various sections of society and which methods to deploy to influence them. They would be made to study the important and critical portions of our literature in a sequential way. They would be imparted practice of leading an organized and disciplined life. They would be given an opportunity to develop closeness and acquaintance with the people at Markaz and efforts would be made to understand and find out various talents and capabilities of different members so that the correct people may be chosen for future endeavours of Jamaat.

InshaAllah we will not require any staff for this work. We will take this work from the people already residing in Markaz. This will definitely add to the workload of the people in Markaz but efforts will be made to reduce their burden with the help of the people coming from outside by using some other ways and means. This will have two benefits. One the work of training will be accomplished without adding any new staff at Markaz and the members of Jamaat will get acquainted with the work at Markaz.

ACCOUNTS OF THE CENTRAL TREASURY (MARKAZI BAITUL MAAL)

Before I present the accounts of the central treasury, I think it is important to spell out the various sources of revenue to the local treasuries and related expenses.

Normally there are three sources of revenue to the treasury. Ushr, Zakat and the 'Iyanat' (donations) which the members and sympathizers of Jamaat give in the way of Allah for the spreading of our work. We must separate out the amounts of Ushr and Zakat and that of 'Iyanat'. The revenue from 'Iyanat' can be spent on all the necessary work of Jamaat as required. However the revenue from Ushr and Zakat can only be spent on the heads which have been specified in the Quran. Those who are full timers for Jamaat can be paid with the funds from Zakat. Those who travel for the sake of Jamaat and do not have the financial capacity to bear the travel cost can also be helped with Zakat funds. Those who are poor and are desirous of reading our literature but cannot purchase our books can also be helped out by purchasing the literature with Zakat funds and providing it to them. However libraries should not be given any funds from Zakat as both the rich and poor avail of its services. Besides this Ushr and Zakat funds may be utilized for building rest-houses for travelers, supporting orphanages, helping widows, helping the poor and needy and those burdened by loans. In brief the chief of local unit of Jamaat or the treasurer has the autonomy to adopt all possible measures as per his

discretion for to uplift those who require help and support and deserving of Zakat.

The accounts for the Central Treasury of Jamaat for the previous year are as follows:

DETAILS OF THE INCOME FOR CENTRAL TREASURY

JAMAAT e ISLAMI

Dated 17th April 1945 till 31st March 1946

Sr No	DESCRIPTION	Rs – Annas –Paisa
1	Maktaba (Books Sale)	38298 – 09 – 0
2	Zakat	14949 – 15 – 0
3	Iyanat (General)	19265 – 12 – 0
4	Iyanat (for Education)	310 – 0 – 0
5	Iyanat (for Construction)	5205 – 0 – 0
6	Iyanat (for translation into Bengali)	160 – 0 – 0
7	Iyanat (for Secretary UP expenses)	37 – 0 – 0
8	Amanat	164 – 6 – 0
9	Loan (repayment received)	3421 – 3 – 9
10	Advance received	16920 – 10 – 7
11	Sale of farm produce	22 – 14 – 0
12	Lost and found	5 – 2 – 6
13	Others	149 – 5 – 4
TOTAL		98909 – 14 – 2
Zakat	3544 – 5 – 5	} 4818 – 12 – 0
Others	1337 – 6 – 7	
GRAND TOTAL		1,03,791 -10 – 2

DETAILS OF THE EXPENSES FOR CENTRAL TREASURY JAMAAT e ISLAMI

Dated 17th April 1945 till 31st March 1946

Sr No	DESCRIPTION	Rs – Annas –Paisa
1	Maktaba (Printing and calligraphy)	26024 – 11 – 3
2	Iyanat (from Zakat)	887 – 1 – 6
3	Iyanat (from Iyanat)	79 – 11 – 0
4	Education	31 – 12 – 0
5	Construction	12516 – 10 – 3
6	Salaries	6187 – 9 – 6
7	Expenses for serving food to guests	510 – 2 – 6
8	Annual ijtema in April 1945 (expenses borne by Darul Islam	2376 – 0 – 3
9	Darul Arooba (Arabic department)	2180 – 0 – 0
10	Malayalam publication	1055 – 5 – 0
11	Sale of farm produce	22 – 14 – 0
12	Stationery	184 – 15 – 6
13	Travel expenses	468 – 8 – 0
14	Furniture	9 – 12 – 0
15	Book depot	110 – 8 – 0
16	Medical dispensary	20 – 7 – 6
17	Translation work into Turkish	414 – 0 – 0
18	Expenses of Zonal Secretary Bihar	587 – 4 – 0

19	Postal expenses	334 - 11 - 9
20	Repayment of Amanat	25 - 0 - 0
21	Loan amount	5900 - 2 - 6
22	Advance (*)	20698 - 10 - 7
23	Others	115 - 1 - 6

	TOTAL	80981 - 10 - 7
--	-------	----------------

GRAND TOTAL INCOME	1,03,791 - 10 - 2
from 17 April 1945 till 31 March 1946	

GRAND TOTAL EXPENSES	80981 - 10 - 7
from 17 April 1945 till 31 March 1946	

BALANCE CASH IN HAND	22809 - 15 - 7
----------------------	----------------

(*) Advance is the amount which was given for various requirements of Jamaat and was collected later after the necessary calculations. Thus the amount which is entered as Advance in both the Income and Expenses statement is for the sake of maintaining accounts only. Last year the actual income was Rs 81,989 Annas 3 and 7 Paisa and the actual expenses were Rs 60,283 Annas 0 and 0 Paisa and the actual balance cash in hand was Rs 28,587 Annas 15 and 7 Paisa of which Rs 5,778 is still with our cadre as advance payment whose accounts is yet to be received. We now have Rs 22,809 Annas 15 and 7 Paisa.

OUR PROBLEMS AND CHALLENGES

Other than a decrease in the weaknesses of the members of Jamaat to a certain extent all our other problems and difficulties are as is and still the same. Neither have we been able to mobilize workers for our activities, neither have the difficulties created by the war reduced and neither have our resources increased sufficiently to be able to continue our work despite the rise in prices. Also the deteriorating health of Ameer e Jamaat slowed down and virtually stopped a lot of work and also resulted in slowing down even those works for which we had the necessary resources. Ameer e Jamaat has stone in his left kidney. He had to spend a large part of the year in Lahore and Delhi. Then he went abroad many times for consultation. For four months he was not able to do any work. Even after that he did not recover completely and continued to remain ill. He has now decided to undergo surgery for the kidney after this ijtema. May Allah protect and give him a long life to serve our Deen and for our guidance.

After Ameer e Jamaat Maulana Amin Ahsan Sahab also remained sick for almost the whole year. He keeps getting attacks of migraine and there has been no improvement in his condition and so he was unable to do any work firmly.

Three gentlemen from Delhi unit of Jamaat located to Darul Islam permanently after they looked at the enormity of work in Markaz and the upcoming works like formation of the school. However one of them had to return back

because of some domestic problems and could not stay for a long time. Ghazi Abdul Jabbar Sahab too was busy and forced to look after administrative tasks, maintain accounts of the treasury and run after procurement of paper and other printing jobs because of the illness of Ameer e Jamaat. The gentleman who was specially selected and spared for supervising the construction activities remained continuously absent because of some or the other difficulties in his family and this work too had to be given to Ghazi Sahab.

Construction of two housing quarters had been taken up on experimental basis but while this work was going on we realized that it is impossible to complete this work unless we have an experienced professional and we do not make arrangements for our own raw material. In the entire preceding year we were able to construct with great difficulty and that too after spending a lot of money two quarters. We were able to make a kitchen, dining room and library for the training centre. There are some quarters as per plan for which we have readied the raw bricks and hay.

PROBLEMS OF INDIVIDUAL MEMBERS

There has been no reduction in the difficulties faced by members of Jamaat and we cannot expect any further reduction till we transform our society and surroundings and bring it to our path. It is but natural to experience opposition when you go against the tide. When you go against the approach, work and traditions of society, then you are bound to clash with them at every step and the reality is that we should be surprised if we do not face any difficulties because of the way of life established on the wrong principles. However the members should remember that they must never invite trouble without reason and try to avoid them as far as possible. A Momin is like a clever and skilled engineer who takes the road of Deen till the destination of Allah's destination. You see that an expert engineer does not collide with and confront mountains, streams and rivers without reason and waste his entire wealth and power. Instead he moves ahead by making roads along the pathways of mountains, amongst the gaps in the streams and by building bridges over the rivers. He uses his power and wealth only on those mountains and rivers and streams which cannot be tackled otherwise and which can pose a danger to his roads and streets. The engineers and those who build the divinely ordained straight path should exercise sagacity and maturity and should not invite difficulties nor create obstacles just to show their power and strength. In fact what they have to do is move ahead by avoiding the existing blockades and obstacles as far as possible. Yes if somebody is deliberately inclined to stop us or will not allow us and

other people to walk on the straight path then a clash and confrontation is unavoidable. However it is the job of the entire Jamaat and not merely to be done by a single member or a group of members.

This year some of our members have received threats to their lives because they discarded the wrong traditions and practices of their community which are not approved by the Sharia. At some places they received threats of banishing them from the city and of being boycotted by the community. At some places family and life-long ties were cut and some were even deserted by their own wives. But all praise to Allah that none of our members swayed from the right way and managed to remain steadfast. In fact all these trials and tribulations became a source of strengthening their Iman.

In the end I pray to Allah that He forgives our shortcomings, removes our weaknesses and bestow upon us His Infinite Grace to lead a pious life and secure His divine pleasure.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا

رَبَّنَا فَاعْفُ رَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

(Quran 3:193)

After this report by Qayyim e Jamaat the session ended. Reports from other zones were presented In the second and third session which were reviewed by Maulana Amin Ahsan Islahi Sahab. After these some recommendations were presented which follow.

MAIN RECOMMENDATIONS

1. TRAINING CENTRE

The actual work of constructing the training centre will commence from the beginning of July of 1945, the details of which is as follows:

- 1) Initially at a time we will call only 15 people per batch and will mostly keep them for a period of one month in Markaz. Those who do not mind extending their stay and feel the need to stay longer will be able to extend their stay for a maximum period of 3 months. As for those who cannot stay even for a month should stay at least for 15 days.
- 2) Every member who is not at Markaz shall compulsorily have to go through this course except those who have been exempted. But care will be taken to address the convenience of members regarding the dates and duration of stay for the course.
- 3) Before June all local units of Jamaat should find out from their members what time it is convenient for them to travel to Markaz and if they cannot be called on those dates then what other alternate date would be possible? Please send all these lists before 15th June to the training centre in-charge. The individual members (who are the sole members in their city / town) should also inform the training centre about their convenient dates.
- 4) The cost of travel and lodging at the training centre at Markaz will have to be borne by the members individually or the local units of Jamaat will have

to provide assistance. However under special conditions some people can also be helped by the central treasury.

- 5) Although this course is only for our members, we will be able to give a chance to some of our sympathizers who have the capability to become members.

2. DEPARTMENT WISE DISTRIBUTION OF MEMBERS

The members of Jamaat have been organized according to their talent and capability and to make productive use of their ability for the Islamic cause in the following manner:

Sr #	NAME OF DEPARTMENT	HEAD OF DEPARTMENT
1	Arabic translation and Arabic literature	Maulana Masood Alam Nadwi Darul Arooba, Adda Nikodar, City Jalandhar
2	Quranic writing for Propagation and Invitation	Maulana Abdul Gaffar Hasaan Sahab Moti Bazaar, Maler Kotla (Punjab)
3	Critique (literature)	Janab Abdus Salam Naeem Siddique Sahab Darul Islam, Pathankot Punjab
4	Popular literature (for masses)	Maulana Nazeer ul Haq Sahab Jama Masjid Dalhousie
5	Media Cell	Malik Nasrullah Khan Sahab Aziz Editor Kausar newspaper Station: Gawal Mandi, Lahore
6	Politics	Janab Abdul Bashir Sahab Azari Professor Islamiya College Lahore
7	Economics	Janab Naqi Ali Sahab, Head Master Madrassa Wastaniya, Kotla, Dutchpalli, N.S.R. (South)
8	History	Khwaja Muhammad Siddiq Sahab Anglo Arabic Secondary High School Daryaganj Delhi

9	Philosophy	Maulana Mumtaz Hussain Sahab Anglo Arabic Secondary High School Daryaganj Delhi
10	Law	Janab Abdul Azeem Khan Sahab (Munsif) Sironj (Tonk)
11	English literature	Prof Muhammad Yaqoob Sahab Professor Government college Rohtak
12	English translation	Janab A.R. Soofi Sahab, B2 Bemloe, Shimla
13	Hindi translation	Janab Hafiz Abu Muhammad Imamuddin Sahab Ramnagar, Banaras state
14	Sindhi translation	Janab Hafiz Abdurrazzaq Sahab Sindh Madrassul Islam, Karachi
15	Gujarati translation	Janab Ismail Usman Ikhlas Sahab 147 Ka Baker Street, 3 rd floor, Mumbai 3
16	Bengali translation	Janab Sayyad Muhammad Hasnain (Qayyim of Bihar) Office of Jamaat e Islami, Gola Road Bankipur, Patna
17	Malayalam translation	Janab Haji V V Muhammad Ali Islamic Publication House Erbelum via Trichoor South Malabar
18	Tamil translation	Janab Maulvi Shaikh Abdullah Sahab Valatnakppam, via Meelpatti, North Arcot
19	Pashtu translation	Janab Quazi Abdurrazzaq Sahab Gram Chaina, Tehsil Char Sada, Zilla Peshawar
20	Persian translation	Janab Mahmood Farooqui Sahab House 551/781-B Nizam Shahi Road Hyderabad South
21	Text books (School curriculum)	Janab Muhammad Abdul Jabbar Sahab Ghazi Darul Islam Pathankot Punjab (assisted by) Khwaja Muhammad Siddiq Sahab In-charge History department
22	Simple literature for children	Janab Muhammad Shafi Sahab (Ghaziabadi) Teacher Anglo Arabic C.H School

23 Literature for leisure reading	Ajmeri gate, Delhi Janab Muhammad Hussain Sahab In-charge Department of Philosophy
24 Consultative council	Janab Abdus Salam Naeem Siddique Darul Islam Pathankot Punjab
25 Department of Trade and Industry	Janab Sultan Ahman Fair price shop Lal Bag Circus, Lucknow

- (B) Those members of Jamaat who feel they have the talent, capability and interest to work in a particular department should correspond with the respective department head
- (C) Every department head should in consultation with his department colleagues send Markaz a preliminary road map of proposed work. Practical work would only commence when Ameer e Jamaat gives his approval for the same. If required we may also take a conference of that department in Markaz
- (D) As per requirement Markaz may also be consulted in all matters. In some special situations other people in the department can also correspond with Markaz. But in general only the department head will be in touch with Markaz and would apprise Markaz about the various activities and the progress of work.
- (E) As far as possible the expenses for correspondence and different works of the department should be borne by the department itself. For this the department head to establish a fund on the lines of Baitul maal and people from the department should contribute towards that fund regularly. The heads of department may also take financial help from Markaz sometimes.
- (F) Those sympathizers who wish to take part in the activities of a particular department should also get in

touch with the department head in the same way as instructed to the members of Jamaat. But then they should also remember that once they join a particular department, it would also be incumbent on them to follow the discipline of Jamaat like its members.

- (G) The members and sympathizers of Jamaat must ensure to send their names to the respective heads of department before the 15th June 1946 and after completing the lists of each department send a copy to Markaz by the 15th of July.

3. IMPORTANT THINGS REGARDING ORGANIZATION AND DISCIPLINE OF JAMAAT

- 1) The departments which were formed for presenting in the Allahbad ijtema should continue as is and the people who have been assigned the task of preparing the reports of these departments should act as the department head in future. The people of each department and the individual members of Jamaat should send their reports to Markaz and also their Zonal Secretary.
- 2) These department heads would perform more or less the same role as the Zonal secretary. For details please read Roodad Jamaat-e-Islami Vol. 3.
- 3) Maulana Sibgatullah Sahab Bakhtiari is the secretary only for Madras province. The units of Hyderabad, Mysore, Bombay, individual members and sympathizers will be working under the guidance and supervision of their respective Zonal Secretaries.

4. DECISION REGARDING THE NEXT IJTEMA

The plan, Programme and place for the next annual ijtema will be decided by the Majlis e Shoora (Advisory Council) in August 1946. Whatever suggestions we have received regarding the ijtema have been written below in brief and the final decision will be taken by the Majlis e Shoora in August.

1. As of now the format of the ijtema e aam (annual ijtema) will not be changed and will be retained as is.
2. Every state/province should have its own ijtema and the dates of these ijtemas should be arranged in such a way that Ameer e Jamaat and Qayyim e Jamaat should be able to tour all the states and provinces and attend these regional ijtemas in a span of one to one and a half months. Then in this case the need to organize an all India level ijtema does not arise. What can however be done is that a ijtema can be conducted in Markaz in which representatives from various provinces / states take part. The all India level ijtema can be organized every 3 years or every 5 years.

Whatever opinion the members of Jamaat would like to give regarding this should do so by the 20th of July with the required suggestions and arguments. If there is any other possibility of conducting the ijtemas besides the above mentioned then too we should be informed about it.

QUESTIONS AND ANSWERS

After this various people posed different questions which were answered by Janab Maulana (Amin Ahsan) Islahi Sahab. Because of the riots that took place in northern Punjab a lot of organizational paperwork was left behind in Darul Islam Pathankot Zilla Gurdaspur and the list of these questions were stored there, hence we are unable to reproduce it. Below we present the concluding speech of Maulana Amin Ahsan Islahi.

THE CONCLUDING SPEECH BY MAULANA AMIN AHSAN ISLAHI

Gentlemen! Our ijtema has now reached its final stage and all praise and thanks be to the All-Mighty Who blessed our ijtema and made this possible. Now only the public meeting in the evening is to be completed and the suggestion pertaining to the formation of groups based on people's talent and inclination is to be implemented. We all rue the fact that in all these proceedings we were deprived of the guidance of Ameer e Jamaat because of his ill health. We pray to Allah to grant him health and the energy to attend the evening public meeting.

Gentlemen! Just as the outward appearance of your ijtemas is different from the ijtemas by other people and parties, in the same way it is also different internally. I hope that the outward and visible activities of our ijtema would not have swayed you away from reflecting on its spirit and essence. I hope that you have benefitted by attending this ijtema. You may have gained insight about your objectives and developed new courage, passion and enthusiasm towards its attainment. God forbid, if you have not been able to do so then you are going back empty-handed and so after you return please intimate us after due introspection and evaluation that you did not gain anything in the ijtema. Your indication will help us evaluate on our shortcomings which resulted in not being able to deliver anything worthwhile to the attendees of this ijtema. It will us understand whose fault was it? Was it you all or was it us (to be blamed)? And then we must

make amends in the future and ensure that we correct our mistakes.

Just as we have tried to assess our speed of work based on your reports, in the same way we would like to understand the utility and benefits of these ijtemas through your feedback so that we avoid wasting time and resources and to avoid making these ijtemas something of a mere formality. We want these ijtemas to achieve their original purpose.

I wanted to tell you a lot of things on this occasion but due to lack of time I shall point out towards a few things and conclude.

I will now highlight some qualities of Jamaat e Islami. The objective of pointing out these qualities is not because these are present in the members of Jamaat but that you should inculcate these qualities within yourself. It is your responsibility to continuously evaluate yourself and check if you possess them and if you do then these qualities exist to which degree? You should make them a criterion for your association and attachment with Jamaat. If these qualities are present completely then your attachment with Jamaat is also complete and if they are present to a lesser degree then please note that your association with Jamaat is also incomplete. And if these qualities are totally absent then please understand that your affection and attachment to Jamaat is only a formality and is fictitious. That love and attachment to Jamaat is not grounded to reality.

1. The first quality is that you should feel "ghareeb" (strange and out of place) in the present environment that you live in. By "ghareeb" I do not mean poor in terms of money and resources. A true Muslim is never

concerned with being poor. By “ghurbat” I want to express the idea that you should feel suffocated and out of place in the society and environment that you live in. You should scarcely find anybody who shares your ideas and concerns within your family, society and community. You should realize that in whichever gathering you take part, whatever you desire is against the others. Your inclination, your interest, your thoughts and resolve is contrary to people and you feel as if you are a fish out of water. Others see their avenues to success full of ease and comfort, while your path to success appears very steep and difficult. The path that others tread is full of travelers, while your path is bereft of companionship, help and well-wishers. Others have hoards of resources but you have to sweat it out for two square meals a day.

You will find yourself suffocating under the noose of these difficulties in the present world and yet even your closest of relatives will not help you out. On the contrary they try to put you in more difficulty. If that is the case then please understand that you have now fully understood and are aware of the objectives of Jamaat e Islami and its visible and invisible signs and symptoms have started appearing (in you). And if this is not the case and you are comfortable and satisfied with the environment and surroundings even after joining Jamaat e Islami, in fact your relationships and acquaintances remain quite the same. Your friends remain happy, your relatives satisfied and your business is flourishing as usual and you do not get any feeling of feeling strange and out of place then it means that you have only applied the label of Jamaat e Islami on yourselves, it has yet to penetrate your heart.

You can make this your touchstone or criterion to judge your relationship with Jamaat and each one of you should evaluate your own self and decide if his relationship with Jamaat is genuine or superficial. We are looking out for people who belong to the former category and not the latter. They are the people who have been given glad tidings in the Hadith and about whom the Prophet (pbuh) said “They are the ones who shall bring reform where there is turmoil”.

2. The second quality that should be present is actually the result or outcome of the first quality is that you must increase your attachment and inclination towards those who are aligned with you in your objectives and principles. Do not worry if their numbers are very few. You keep valuing their friendship and support. They may not be your relatives but you must hold them in greater regard than your own relatives. They may not belong to your community but your cooperation and esteem should be greater towards them than your own community even if they have been enemies to your own community before. But now that they have accepted the truth that you hold true then you have to offer true friendship to them. You must cut yourself off from others and focus all your likes and interests in them. They alone should be your friends, your loved ones, the ones who share your sorrow with. You should not have friendship and love with others but merely good-will and compassion that is you should

acquaint them of the Truth that Almighty Allah has bestowed upon you.

Your family should be of faith and the truthful. Your relationship with others will be based on their relationship with the truth. If their relationship with the Truth is weak then your relationship with them will also be weak and if their relationship with faith is strong then your relationship with them will also be strong. Keeping this rule in mind please evaluate your friendship and enmity. And if you realize that you are friends with your enemies and enemies with your friends then fear Allah and rectify your behaviour. If you hold a principle dear to your heart then you cannot be friends with those who hate that principle. In the same way your enmity with those who love the principles you cherish is also unnatural. You do not worship lineage and ancestry and neither do you give importance to race and colour. Your love and hatred is completely subservient to Allah and His Prophet (pbuh). You become related to the people who relate themselves with Allah and His Prophet (pbuh). Your relationship with them is materialistic, moral and spiritual. This is the true meaning of رَحْمَةُ اللَّهِ بَيْنَهُمْ. If you have any relationship based on something other than faith and Islam then please try to reform yourselves and entrust yourselves to the Truth. We cannot predict when we will be put to trial and tested by being commanded to sacrifice our own uncle and nephew for the sake of the Truth.

To distance yourself from falsehood and all its relations is real spiritual "hijrat" (migration) and it starts from the very day in which the servant of Allah accepts the Truth and leaves falsehood. Please resolve to make this spiritual "hijrat" and habituate yourself to face the difficulties you

encounter along this path. Some people think that for this we do not require any prior system, training or arrangement. Whenever the time comes, we will sacrifice our utmost for that cause and cut off ourselves from the closest of our relatives. This assumption is totally wrong. At the time of trial and tribulation only those faculties of heart and mind can prove useful which are already present and in practice and efforts have been made previously for their inculcation. The ones who train their army when the enemy has already attacked are bound to fail.

3. The third quality which you have to develop is quite contrasting to the previous qualities. You should not become a soft target or easy prey to the people who oppose your principles and objectives. When they inspect and examine you they should realize that you are rock solid. They should not find you easy to be utilized for the achievement of their own objectives. For your Jamaat you should be simple, innocent and gregarious. For the others you should be alert, sharp and steadfast to your principles. You must not give them any opportunity to absorb you in their own colours and mold you in their own die. You will not be able to have the correct understanding about the objectives of Jamaat e Islami till as time you develop these qualities within yourself, neither will you be able to develop the character and moral fibre that is required for attaining the objectives of Jamaat. The specialty of the believers which Quran has pointed out is أَيْدِيَهُمْ عَلَى الْخَنَارِ which means that they are tough with the people who reject the truth. This means that it is not at all justified for the people who have joined the army of Allah to start marching left and right upon hearing the bugle of the enemy. They must not think that there is

nothing wrong in fighting for the enemy and enhancing the enemy's standing merely for the sake of a little material benefit. The people who want to have cordial relations with both the good and evil ultimately end up having ties only with the evil people. The truth does not tolerate this contamination and pollution of the good and evil mixed together. All these weaknesses that you possess are offering an opportunity for evil to enter in yourselves and is a proof of your weak faith. And the first requirement of your new life that you have embarked is that you try to remove these weaknesses.

I have presented these two three things before you like a criterion. You can judge yourself against it and determine the level of attachment with Jamaat. Have you have merely accepted it verbally but your heart continues to wander in the places where it was attached earlier or the truth has now conquered both your heart and mind.

Gentlemen! I want to give you a parting gift before I conclude. You can benefit from that gift both at home and in every juncture of your life-journey. What is that parting gift? It is the remembrance of Allah. I have realized through the Book of Allah and the Hadith of the Prophet (pbuh) that the source of all strength and resilience is the remembrance of Allah. Hence your heart should never be devoid of the remembrance of Allah. By remembrance I mean both recitation and meditation and contemplation. I am not advising you the remembrance that is limited only to reciting some incantations. If that verbal remembrance does not strike a chord with heart and mind then that remembrance is not very useful. According to me every effort that is undertaken to establish the Word of God is

part of the remembrance of Allah. In fact it is 'the' remembrance of Allah. Please make special arrangements for this remembrance. This remembrance will hold you in good stead and will solve all the problems that you are facing in the various phases that you are encountering. I now end this ijtema with the prayer that Allah grants us the Grace to discern the Truth and bless us with the courage to serve the Truth and to remain steadfast in the path of the Truth. Amin!

THE SPEECH OF MAULANA AMIN AHSAN ISLAHI IN THE PUBLIC MEETING

A public meeting was organized on the third day 7th April 1945 after Salat e Maghrib. Locals both Muslims and non Muslims both participated in large numbers. The attendance was almost five thousand. Maulana Amin Ahsan Islahi Sahab first gave a speech and after him Ameer e Jamaat Maulana Abul Ala Maududi Sahab addressed the audience. Maulana Islahi Sahab's speech is reproduced in the following pages. The manuscript of the speech of Ameer e Jamaat was destroyed in the riots of Northern Punjab and hence we are unable to record the speech of Ameer e Jamaat that he gave in the public meeting.

THE CALL TO ISLAM AND ITS INSPIRATION

Speech in the public meeting

After the Khutba e Masnoona:

Gentlemen I do not want to give a long speech today. For the last two to three days I have been presenting my ideas to you repeatedly. The real speech today will be that of Ameer e Jamaat. I have come here only because I have been instructed to do so. I shall try to present briefly the message with which we have risen as a party and what is the inspiration or motivation behind it.

When we ponder over this world philosophically and as a human being and we want to ascertain our status and situation, we start thinking whether we are here to procreate or have been created, are we free or enslaved, are we responsible and accountable or are we free to do whatever we like and will not be held to account. We also reflect on what kind of life should we spend? What should be our moral and ethical system? What are the social, economic and political principles that we should cherish and uphold? The first fact that strikes us is that this world has not come into existence by accident. In fact this world has been created by an Amazing and Supreme Creator. And that the life that we lead in this world is not a game of chance but there is a Grand Design and purpose behind all the events in it. We see so many instances of perspicacity and wisdom in it that it is impossible to believe that all this is without a purposeful design and magnificent control. We see so many manifestations of

His Lordship and as our Sustainer, that we cannot imagine that this world can come into existence without a Lord and Sustainer. There are so many miracles of nature and design present in the universe that it is not possible to reject that all this is the work of a Great Architect and Designer. Behind all of the existence in this world we have to accept that there lies a Great, Wise, Creator, Sustainer and One Who nurtures and is extremely Beneficent and Gracious God who has created this universe. There are innumerable miracles of His Creation spread all around us, Who has blessed and bestowed man with such wonderful talents and abilities. It is impossible for such a Creator to leave man without any guidance on how he should lead his life and without any instructions on ethics and morality. He must definitely have made provision for providing guidance on the intellectual and moral life of man just as He has taken care of man's material and physical needs. Logic dictates that it should be this way. The system that is running in the heavens and on earth points out to such a reality. The creation and design of man's body also demands such a thing. Now the question is whatever the heart accepts and logic demands, is there any proof of it's availability in reality? When we reflect on this question then we have before us a band of people who all are of the highest moral character, who are the embodiment of sharp intellect and strong ethics and the best amongst all in their society. Their friends always trust them in all their affairs and they never disappoint let their friends down. Their enemies always tried to find their mistakes and weaknesses but could not find any. All this points out to the fact that God has revealed and established His laws and regulations through them for the guidance of the entire mankind. They presented the Divine laws before the world and demonstrated its utility and

benefits by implementing them before the people. These Divine laws are time-tested and have proved to be the best. People who research and study these laws are astonished by its blessings and specialities. They admire and approve the benefits and utility of these laws. By enacting these Divine laws we can implement and establish an excellent system of justice. We can resolve the disputes and disagreements amongst people with these laws and give people their due rights. All sections of society will benefit and get peace and harmony through it. Society and employment conditions were blessed with them and there was establishment of peace and harmony.

After you dawn on this reality, the logical question that comes to your mind is that when the Divine law and Divine way of life is present in the world then how is possible for mankind which is also a Divine creation to obey some other law and follow a different way of life other than given by the Creator. Irrespective of the fact that the law and way of life is man-made and whether that man-made law and way of life is useful or not, please answer this fundamental question that in the presence of Divine law and Divine way is it permissible even for a second to adopt and obey different set of laws?

According to us there is one and only one straight forward answer to this question. It is not at all lawful and permissible for the servants of Allah to follow some other laws and way of life in spite of the Divine law being present amongst them. It would be ingratitude, thanklessness, oppression, joining partners with Allah (shirk) and an open revolt with Allah. This daring can be undertaken only by those who do not hesitate to commit

severe oppression and who do not fear any kind of punishment in the Hereafter.

The first and foremost point of our invitation is that we call upon all the children of Adam to adopt the obedience and servitude of God. The process of doing that is to obey the laws brought about by His Prophets. We are of the belief that God has in all ages and eras sent His Guidance and Will through His Prophets and has raised such people in every community who shaped the Divine law and commandments. But slowly over a period of time the people because of their weaknesses and carelessness either forgot the things given to them by their Prophets or they mixed these Divine commandments with their own whims and fancies. This kept on happening till as time God sent His last Prophet Muhammad (pbuh) as a Guide to this entire world. God rekindled the teachings of the earlier prophets through him (pbuh) and on the other hand completed all the injunctions of religion and perfected the Divine way of life. We have reflected on the teachings of Muhammad (pbuh) in this aspect and we are completely satisfied that the Prophet Muhammad's (pbuh) teachings are the true compendium of the teachings of the earlier Prophets and also the completion and perfection of God's religion. We have not blindly accepted our faith and it is not an imitation of others. In fact we have reflected and studied Islam with complete freedom and an open and rational mind and only after doing that have we come to the conclusion that Islam is the only and true solution to mankind and are therefore inviting mankind to Islam. A lot of our non Muslim brothers may differ with us on this but we can only request them to take matters of religion seriously. Hence it is their responsibility to study Islam seriously. Let not the differences that have developed

between them and Muslims due to various reasons come in the way of their study and research on Islam. Islam is not a religion that is meant exclusively for Muslims. Islam is for the whole world and entire mankind and contains the teachings of all the Prophets that came to this world. Hence if a community because of its differences with the Muslim community starts hating Islam and refuses to reflect on its teachings, then it will be degraded and depraved at the hands of some other man made religion and ideology. If our non Muslim brethren stop reflecting on Islam because of their bias towards the Muslim community, then neither will Muslims suffer nor Islam face any loss. Our non Muslim brothers will only bear the loss of not accepting Islam and will be deprived of its benefits that were freely available to them like air, water and light to both Muslims and non Muslims. This deprivation merely because of their differences and bias towards Muslims would be really tragic.

We are preparing a clean kind of literature for the non Muslims who wish to understand Islam devoid of any bias and prejudice and we will be very happy if we are able to serve the lovers of Truth who arise amongst the non Muslims in this manner.

We would also like to make ourselves clear to Muslims not to make Islam their personal property. The real and correct relationship with Islam is that of those who have belief in its faith. One cannot become a Muslim merely on the basis of being born in a Muslim family. This misconception amongst Muslims has damaged Islam a lot. They were themselves deprived of the benefits of Islam and also created doubts about it in others. If they appear before the world as just another community instead of a party of the believers of one God then their invitation

towards Islam does not look good and lacks conviction. They should either become true Muslims or remain simply as any other community with a name 'Muslim' as a prefix and nothing more. They should not try and mix up and develop the qualities of an ideologically committed party and those of any ordinary community. This dual kind of makeup has destroyed them. Neither have they been successful in this world nor in matters of faith. If they really are an Islamic party then they must declare that all their leanings and preferences lie with the teachings and principles of Islam and pull off and withdraw from all such demands and requirements that are expected of a nationalistic community. This dual makeup and structure has weakened their position a lot. That is the reason why it has developed a lot of bias and prejudice amongst non Muslims about Islam. The non Muslims have stopped reflecting on the teachings and principles of Islam assuming that they are applicable to a specific community which is completely different than them in terms of race, culture and other aspects.

This dual or split persona of the Muslim community has forced us to form such a party which is completely devoted to the principles of Islam. It is above all racial, tribal and nationalistic prejudice. It must become the embodiment of Allah's religion both in word and deed. We have made such a party and thought that it is our responsibility to present the religion before our own countrymen that we ourselves found to be true and correct. We do not have any selfish motive and the only motivation for it is the love that we have for our fellow countrymen that we anyways ought to possess.

One good feature of this age in spite of many evils is that blind faith and superstition has reduced considerably. People have started reflecting on all sorts of ideas freely. They are drawing conclusions about its goodness or evil only on the basis of its merits. I hope that they will reflect on Islam with the same freedom and without any bias. If they do so then we are confident that they will find the solution to all their problems in Islam.

The entire world is today inclined and demanding to leave behind nationalistic bias, racial and tribal hatred. The world wants the foundation of politics and social system to be based on such universal principles that are capable of uniting the entire mankind. This is a natural demand of the world and it is essential to be fulfilled. If this demand is not fulfilled and the world is unable to find such universal principles on which there is global consensus then it will only lead to doom and destruction. This age is not that of different nationalistic governments nor is it the age that a particular nation rules over the entire world or a large part thereof. Till as time such is the case the world will keep facing death and destruction as you recently saw (in the two World wars). The only solution to all these problems is the one that Islam presents and which is that the rule of man over man should stop and man should be ruled by God and Divine law. The entire world should obey the law of the All Wise, All Powerful King of Kings and Who is the Real Ruler and legitimate Lord of this universe.

There are two basic principles of the way of life that Islam propagates. The first is Unity of God and the second is universal brotherhood. Please also reflect that no global principled collective system can be established till all the

nations of the world accept these two principles. Till as time the pure belief in the Unity of God does not eliminate the claims of obedience by different gods and till as time the entire mankind unite as one family acknowledging that they are all children of Adam and accept the law sent by the One and Only God, till that time the world will continue to remain a battlefield for different false gods. Differences between the black and white people, between the rich and poor will continue and the people will keep fighting each other on the basis of race and nationality. All these fights will only come to an end after accepting these two principles. The entire mankind will obey One God and become brothers and mutual discrimination will be abolished. In this system only those will gain respect who obey the rule of God and do good and deliver justice to the children of Adam. Those who do mischief on this earth and start claiming glory and divinity will have no place or position in this system. If you doubt that such a thing is possible then that is because you have never reflected on Islam directly but always tried to understand it through Muslims. Undoubtedly such a thing is expected. All systems of life and ways of life are understood through the people who profess and practice it but please allow me to say that in the case of Islam, its image is getting tarnished and there is confusion about Islam because of the behaviour of Muslims. If you want to see the real face and image of Islam then there is only one way and that is you study Islam directly. We assure you that if you study Islam directly then you will find it much better than all the prevalent ways of life. It is a beautiful combination of the pure and pristine teachings of all the Prophets that were sent to this world. It is the religion brought by the last Prophet (pbuh). As a collective and political system it is a combination of all that is good in

theocracy, democracy and aristocracy and devoid of all its weaknesses and flaws. In order to run this system it produces its own people with the best morals and character and this production of people with excellent morals is part of its design which discharges this function automatically till as time there has been no tampering or attempts to spoil its system.

Gentlemen! I now conclude my speech and offer our services to those of you who wish to study Islam as a way of life. In the end our appeal to Muslims is that they should leave their dual makeup and personality and adopt Islam as it should be adopted. They must not become obstacles in the way of Islam. At the same time we appeal to non Muslims that they should not have any prejudice against Islam because of some political rivalry and fight with Muslims, but try to appreciate and make the best use of the gift (Islam) bestowed to mankind by the Creator.

PROCEEDINGS OF THE MAJLIS E SHOORA (Advisory Council) JAMAAT-E-ISLAMI

Organized on 15-16th September 1946 at Darul Islam by General Secretary of Jamaat.

At the ijtema at Allahabad in April 1946 the Advisory Council had decided that its next meeting take place in August 1946 at Darul Islam (Pathankot Punjab) to decide about the next annual ijtema and some other matters. But because of Ramadhan the Council was called on 15, 16 September instead of August by Ameer e Jamaat. The detailed proceedings of this meeting are chronicled below.

FIRST SESSION Sunday 15 September 1946

As announced the first session of the Majlis e Shoora (Advisory Council) started in the library exactly at 9 am. Besides Ameer e Jamaat the following members of the Advisory Council were present:

1. Maulana Amin Ahsan Sahab Islahi, Darul Islam
2. Maulana Muhammad Ismail Sahab, Valtana Kappim, North Arcot, Madras

3. Maulana Masood Alam Sahab Nadwi, Darul Arooba, Jalandhar
4. Maulana Abdul Ghaffar Hassan Sahab, Moti bazaar, Maler Kotla
5. Malik Nasrullah Khan Sahab Aziz, Editor: Kausar Lahore
6. Janab Abdul Jabbar Ghazai Sahab, Darul Islam
7. Sardar Muhammad Akbar Sahab, Arshad Manzil, Kaimalpur
8. Sayyad Abdul Aziz Sahab Sharqi, Naya Mahal Jalandhar
9. Khan Sardar Ali Khan Sahab, Gram Serey, Zilla Mardaan
10. Janab Muhammad Yusuf Sahab Siddique, Mohalla Qaafila, Tonk Raj
11. Chaudhary Muhammad Shafi Sahab, Tahalwad, Zilla Barabanki, Ayodhya
12. Mian Tufail Muhammad Sahab, General Secretary

Because of the acute illness of his wife Qazi Hamidullah Sahab Sialkot could not take part in the session. The following items were presented before the Council for review and debate:-

- 1) The issue of the next annual ijtema
- 2) Making arrangements for the 'Baitul Maal' treasury, the way to handle the local and central treasuries along with the necessary instructions and the appointment of the treasurer and auditor.

- 3) The policy of Jamaat in the current situation in India
- 4) The issue of our periodical 'Tarjumanul Quran'
- 5) Reviewing the Programme of our training school.
- 6) The question of running the Jamaat in case of the absence of Ameer e Jamaat
- 7) The issue of formalizing a economic policy for the people of Jamaat in the light of increasing trend of the policy of nationalization by the government.
- 8) The initial Programme to prepare Jamaat for 'Khitaab e Aam' (public meetings and gatherings)
- 9) What should be the rule for the sub units formed in those areas which are outside the country.
- 10) The issue of organizing the sympathizers of Jamaat and those under its influence.
- 11) Decision about Ushr (tax on agricultural produce)

1. THE ISSUE REGARDING THE NEXT ANNUAL IJTEMA

A. The nature of the Ijtema e aam

The various formats for this which were in front of the council were published in the Jumadus-Sani 1365 AH (hijri) edition of the periodical 'Tarjumanul Quran' in which the members of Jamaat were requested to send their suggestions and arguments about which format for the annual ijtema according to them would be most appropriate and if they have any other format for the ijtema then they should present that as well. A lot of

members and units had sent their suggestions which were collated and presented before the Advisory Council. The council discussed in detail about each and every suggestion by looking at all its aspects. Finally Ameer e Jamaat on the consensual advice of the Advisory Council decided upon the following format for the forthcoming annual ijtemas:

- (1) For the purpose of holding the annual ijtemas India will be classified into following four zones.
 - A. North India – Punjab, Frontier province, Sindh, Baluchistan, Kashmir and Delhi
 - B. East India – Uttar Pradesh, Bihar, Orissa, Bengal and Assam
 - C. West and Central India: Rajasthan, Malwa, Mumbai, Central Province and Barar
 - D. South India: Chennai, Mysore and Hyderabad
- (2) These zones would be conducting their ijtemas every year. The attendance in these ijtemas of all the concerned members would be compulsory except those with valid excuse (uzr e Sharaee)
- (3) The all India ijtema of Jamaat should also be conducted but should be merged with the annual ijtemas of one of these four zones.
- (4) It would be compulsory for all the members of the zone with which the annual all India ijtema of Jamaat would be merged have to attend the ijtema (except those with valid excuse). However for the other zones only their Zonal Secretaries, Local Ameers and one member representing about ten members from all those places have ten or more members. For all the other

members the attendance in such an all India annual ijtema would henceforth be optional and not compulsory.

- (5) Along with the announcement of the all India ijtema the other necessary instructions would be issued and published, which should be followed by those who participate in the ijtema and travel for the ijtema. The sympathizers would also be requested to follow the discipline of Jamaat just as the members of Jamaat are expected to follow.

B. The Programme of the ijtema e aam

1. A session of the Advisory Council should be convened one day before the annual ijtema and it should chalk out the Programme of the ijtema and decide about important matters.
2. The Programme of the ijtema will be for three days as per tradition and the ijtema shall have two kinds of sessions.
 - a) The general session in which everyone including members, sympathizers and the general public can participate
 - b) Special session in which only the members can take part.
3. The distribution of the session shall be as follows:-

FIRST DAY

- | | | |
|--------------|----|-----------------|
| 1) Morning | -- | General session |
| 2) Afternoon | -- | Special session |

SECOND DAY

- | | | |
|--------------|----|-----------------|
| 1. Morning | -- | General session |
| 2. Afternoon | -- | General session |

THIRD DAY

- | | | |
|--------------|----|-----------------|
| 1. Morning | -- | Special session |
| 2. Afternoon | -- | Special session |
| 3. Evening | -- | Public meeting |

Our invitation will be presented in the public meeting before the general public irrespective of caste and creed.

4. If required after the ijtema the members of the Advisory Council can be made to extend their stay by one more day and a session of the Advisory Council can be taken so the issues which have cropped up during the ijtema that are worth taking up should be discussed.
5. In the annual ijtema other than the report of Qayyim e Jamaat only that Zonal Secretary will present his report in whose Zone the annual ijtema is taking place.
6. The people in Jamaat who have the ability to propagate our invitation through speeches and through their writings would be told to give their names along with the topics on which they wish to contribute and they would be given an opportunity in the annual ijtema to present the invitation of Jamaat through their writings and speeches.
7. The formal of the annual ijtema at the zonal level will be the same as the all India ijtema as far as possible and in these ijtemas only the

respective Zonal secretaries would be presenting their annual reports.

2 ORGANIZING THE TREASURY

As the central and local treasuries have made good progress we felt the need to systemize it. The Advisory Council has therefore agreed to implement the following systems:

- 1) The central treasury will be under the control of Ameer e Jamaat. Hence a treasurer and an accountant will be appointed and as far as possible all attempts will be made to ensure that one person holds only one position.
- 2) The accountant of the central treasury will not be the accountant only of the central treasury but his job would be to check the accounts of the local treasuries and keep their records
- 3) The accounts of the central treasury will be audited at the end of each year by some reliable and expert accountant.
- 4) Every year the accounts of Jamaat would be presented before the Advisory council and if possible even before everybody in the annual ijtema. Every member of the Jamaat shall have the right to criticize it and can demand to check the accounts of the central treasury whenever he wants.
- 5) Receipts will be issued systematically for whatever funds collected by the central treasury and these receipts will be issued with the signature of Ameer e Jamaat or General Secretary. Similarly whatever expenses are incurred by the central treasury too efforts will be made to maintain their expense

vouchers with the exception of those expenses whose bills cannot be obtained.

- 6) The treasurer and auditor will be selected by the Advisory council
- 7) The expenses of the Central treasury will be carried out with the permission of Ameer e Jamaat and Ameer e Jamaat will be authorized to give the appropriate amounts required by the various department heads of Markaz .
- 8) Ameer e Jamaat will be accountable before the entire Jamaat for the treasury and its expenses.

NOTE: Upon advice of the Central treasury Janab Muhammad Abdul Jabbar Ghazi was made the Markazi treasurer and Janab A.R. Soofi Sahab was made the auditor. This selection is for one year.

LOCAL TREASURY

- (1) The treasury (bait ul maal) of every local unit of Jamaat e Islami shall be under the local chief of Jamaat (Ameer e Maqami)
- (2) As far as possible each local unit of Jamaat must select a treasurer and accountant from amongst its members and should make efforts to ensure that the posts of treasurer and accountant both should not be held by the same person and both these positions must not be occupied by the local chief (Ameer e Maqami).

If the local unit is not having sufficient members to give these positions to different people, then whatever adjustment and compromise is possible

should be made. But as soon as the Jamaat expands then immediately this (separate) arrangement (of two different people being the treasurer and accountant) must be accorded top priority.

- (3) Receipts should be issued against whatever income is accrued in the account of the local bait ul maal. No money should be taken without issuing the proper receipt.
- (4) Although the local bait ul maal shall be under the local chief (Ameer e Maqami) but still as far as possible the Ameer e Maqami must consult his members in the matter of spending the money of bait ul maal. And if the Ameer e Maqami had to spend some amount in the case of an emergency or it was an unplanned expense then the Ameer e Maqami must immediately bring it to the notice of the members in the next weekly ijtema.

If the local unit of the Jamaat objects (to the Ameer e Maqami) against any expense then the matter should be referred to Markaz for resolution.

- (5) Every local chief of Jamaat must present the accounts of the Jamaat before its members every month. The local unit should be permitted to comment freely on the accounts. And every member of Jamaat will have the right to obtain and check the accounts of bait ul maal from the Ameer e maqami.
- (6) Every local unit of Jamaat has to send its accounts every three months to Markaz without fail. These reports must not be part of the local activity report and must be sent separately.

- (7) If any local unit of Jamaat obtains an amount that is above its financial requirements then it should send that extra amount to Markaz.
 - (i) This decision about what should be the quantum of money that qualifies it to be above the requirements of the local unit of Jamaat should be decided by the local unit itself in consultation with its members
 - (ii) Markaz will have the right to take the help of its local units whenever it requires some amount and it will necessary for the local units at that time to overlook its local financial requirements and give priority to Markaz requirements.
- (8) If any local unit requires any financial help from Markaz then it should clarify its requirements and may write to Ameer e Jamaat requesting the same.
- (9) No amount can be transferred from the bait ul maal of one local unit to another without the permission of Markaz.

NOTE: The receipt books will be published in Markaz and sent to the local units.

This session of the Advisory Council ended at 12.30 PM.

SECOND SESSION

The second session of the advisory council took place after the salat e zohar at 3 PM and the proceedings as per agenda item number 3 began.

3. THE POLICY OF JAMAAT IN THE PREVAILING CONDITIONS IN INDIA

After a lot of thinking and a long drawn debate and discussion on this issue it was decided that:-

- 1) A statement should be issued about the prevalent conditions in the country and the general political climate which would be just and detailed along with the necessary arguments and proofs. The statement would spell out the reasons for the prevalent situation in the country and the current political climate. It should indicate what kind of work should be undertaken by a truth loving citizen. This statement will be written and published by Ameer e Jamaat.
- 2) In this climate of communal clashes if the Muslim masses conduct agitations then the members of Jamaat who are traders and industrialists may shut down their businesses not with a political motive but merely to save themselves from evil. Similarly in case of agitations conducted by non Muslims a similar practice may be exercised.
- 3) We have been asked to spell out our policy in case the Muslim League puts into practice its plan of

direct action and instructs the Muslim masses not to pay taxes and resign from their jobs. Whatever practical instructions are required will be given at that time itself whenever such a situation arises. However we wish to clarify our principled stand right now. Many times we have clarified our policy of describing the un-Islamic government as wrong and illegitimate and terming cooperating with it as impermissible. If the Muslim political parties sometimes appeal against cooperating with this administration then that appeal will be purely of a political nature and will not be because of some religious beliefs. However it is our permanent religious stand that every government and administration that is not based on the obedience of God and His Divine laws is illegitimate. As far as non-cooperation and breaking ties with the administration is concerned then it has been clarified in the constitution of Jamaat e Islami that it is not permissible to cooperate with any such un-Islamic administration and so this non-cooperation must not be temporary and just for the sake of achieving some political goals. Any relationship which is required and helpful for the Islamic movement is permissible and in some cases it would be compulsory and obligatory. However any relationship that an individual has to maintain (like keeping a government job) can only be tolerated in the condition that the person does not have the practical strength to bear the consequences (like resigning government jobs) and whenever we think of avoiding this relationship (with the administration) then it should have the sole intention of avoiding the non-permissible and not

with the intention of some communal and political opposition. Anyways our stand and that of the Muslim political parties is quite divergent and it is difficult for us to reconcile. That is because we take the lawful and unlawful from the limits set by the Sharia and these limits are permanent. The Muslim political parties decide these works based on political compulsions and objectives and so for them today something is lawful and unlawful tomorrow and again lawful the day after.

- 4) This question is also being raised – “what policy should we adopt in the case of communal violence”. These instructions have already been published in the monthly magazine ‘Tarjumanul Quran’.

Today after a lot of deliberation by the Majlis e Shoora (Advisory council) the following instructions are being issued:

- (i) In the dire situation of communal riots and violence the best way of defense for the members of Jamaat will be their own moral approach and their practical invitation towards virtue and piety rising above nationalistic and racial divide. In such a situation the more faithful in character and further away the members of Jamaat shall remain from the riots and killing and more active they will be in doing good and calling people towards virtue the safer will they remain from the fire of communal violence. If they are not active in remaining pious and spreading piety then they will be at risk and more and more in danger of being engulfed by the communal violence.

- (ii) In the case of communal riots if some member of Jamaat is surrounded by a violent mob and he is attacked then as far as possible the attackers should be counseled and advised and if the situation does not permit it then he may act in self-defense and in a way to avoid being lynched. Raising ones hand in self protection and self defense will be acquitted in the court of God and if he dies in self-defense then InshaAllah he will be a martyr.
- (iii) If a member of Jamaat encounters a mob be it Hindu or Muslim attacking an innocent person then he must make all possible efforts to stop the killing of the innocent. He must protect the innocent even if his own life may fall in danger.
- (iv) In the case of communal riots if an individual or a family is surrounded by danger irrespective of being Hindu or Muslim and if he seeks protection or not, efforts must be made to bring him / her / them under our protection even at the cost of bringing danger onto ourselves.
- (v) At the time of communal riots whenever and wherever possible efforts must be made to advice and counsel the masses and even those who instigate violence and riots. They should be told to fear God. If they are Muslims then they should be told about the real objective of Deen and the correct methodology to achieve that. They (Muslims) must be explained that this communal struggle and the communal riots for it are not acceptable at all before Allah. If

they are non Muslims then they should be told clearly about the evils and bad consequences of nationalism.

- (vi) If our members are faced with some general economic boycotts then they must take part in the boycott or agitation to the level of leaving their jobs. But at the same time they must spell out their stand. They must be told that we are taking part in the boycott merely to avoid fighting and violence, otherwise we see the following evils in both these parties. These are the things which are correct and just and these are the things which are incorrect and unjust. Our Jamaat has its own permanent ideology on economic justice and social equality.

(This session of the Advisory council ended at 5 PM)

THIRD SESSION

(Dated Tuesday, 17th September 1946)

There was no meeting of the Majlis e Shoora (Advisory council) on the 16th September 1946 because nearly everybody (from the council) had gone to attend the funeral of the late Abu Irfan Sahab in Tibri near Gurdaspur.

The news about finding the dead body of the deceased reached Darul Islam at 8.30 AM by telephone and immediately all left for Tibri. The deceased was buried around Asar time in the Gram Chawa graveyard. This graveyard is at the south west of the Bangla river at a mile's distance on the side of a road.

The meeting of Majlis e Shoora took place on the 17th September at 9 AM and the proceedings began as per agenda item number 4.

4. THE ISSUE OF THE TRANSFER OF OWNERSHIP OF TARJUMANUL QURAN

In June 1946 Ameer e Jamaat had revealed his intention of transferring the magazine 'Tarjumanul Quran' to the ownership of Jamaat without any monetary compensation and will henceforth continue to be its editor without any remuneration. On this occasion some of the members of the council advised Ameer e Jamaat to hold back this decision till the next Majlis e Shoora. That is why Ameer e Jamaat again reiterated his proposal. Majlis e Shoora reflected on all aspects of this proposal and concluded that it requires some more thought and contemplation and so it should be kept pending.

5. THE PROGRAMME OF THE TRAINING CENTRE

The training centre in-charge gave a brief history of this institution and presented its present Programme before the Majlis e Shoora and then Ameer e Jamaat expanded on it and gave the results it has so far produced. The various members of the Council gave various suggestions. Insha Allah the training centre will make note of those suggestions.

6. THE ISSUE OF THE DISCIPLINE OF JAMAAT IN THE ABSENCE OF AMEER E JAMAAT

On the advice of Majlis e Shoora, Ameer e Jamaat decided that in his absence Maulana Amin Ahsan Sahab Islahi,

would work as Naib (Deputy) Ameer e Jamaat and at this time not only in Markaz but in the entire country all his rights and responsibilities would be exactly like Ameer e Jamaat.

NOTE: Last year Ameer e Jamaat did not get any relief from the Unani, Homeopathic and other treatment. The kidney stone is of the same size today as it was found in December 1945. Now there is a firm determination of undergoing operation and for this he has gone to Simla on the 25 September. May Allah bring him back hale and hearty.

(This session of Majlis e Shoora ended at 12.30 PM in the afternoon.)

FOURTH SESSION

The fourth session of the Majlis e Shoora (Advisory Council) took place after Salat e Zohar at 3 PM and the following proceedings took place..

7. JAMAAT'S STRATEGY IN THE FACE OF EVER INCREASING NATIONALIZATION POLICY OF THE GOVERNMENT OF INDIA

After a lot of pondering and a detailed discussion the advisory council decided that taking into account the speed at which the government of India is nationalizing industries, businesses and other institutions, Ameer e Jamaat should issue a statement on behalf of the Jamaat and form a council of specialists in Markaz of those people who are experts in the field of economics and then build opinion against this growing interference in business

and industry by the government and nationalizing them and think of ways and means to mobilize the sympathizers of the Islamic movement for the protection of freedom and individual liberty.

If required then even the sympathizers of Jamaat can be invited to join this council.

8. ISSUE OF ORGANIZING PUBLIC MEETINGS

The Islamic movement has now reached a position where it will now have to address the masses. For this purpose in order to represent Jamaat correctly only those people should address these public meetings and rallies who have that capability. Hence Majlis e Shoora decided that before any member is allowed to address public meetings (this includes the Friday sermons) it should be ascertained whether that member is qualified to represent Jamaat publicly. For this purpose the following questions should be sent to the local units of Jamaat and also to the individual members and also to those who are desirous of giving public speeches or doing so should reply to those questions in writing.

- (i) Can you correctly represent the Jamaat (and its ideology) through your speech?
- (ii) Do you divert from the topic during your speech?
- (iii) Do you have the courage that in case while you are speaking such a question is posed for which you have no answer, then can you accept this and reply that I do not have the answer to your question?

- (iv) Do you have the patience to bear and keep calm in that during your speech people start raising provocative objections and attacks?

These questions should not only be asked to those who wish to address public meetings but also be asked to those members of the local units of Jamaat who have the necessary knowledge and skills for public speaking and we can thus find out as to how many of them qualify as speakers according to the above criteria.

9. RULES REGARDING ESTABLISHING OFFICES OF JAMAAT

On this issue the council consulted its religious scholars (Ulema) and decided the following:

- (i) Whatever properties in India were donated for the purpose of Jamaat work (given as waqf), in their "waqfnama" (legal document that indicates the legal transfer of title deed from the name of donor of the said land to the name of Jamaat) should necessarily contain this clause / condition that Ameer e Jamaat would occupy the position of "mutawalli" (custodian) of the said property and all those properties that people are proposing to be donated as waqf should not be accepted by Jamaat if they do not agree to this condition / clause.
- (ii) Ameer e Jamaat will have the authority to handover the administration of the waqf property to the local unit of Jamaat (wherever it exists) and keep the property under his direct supervision.

- (iii) To whosoever these waqf properties shall be handed over the permission for constructing buildings and utilizing it for other purposes shall be governed by the laws of Sharia under the issue of waqf.

10. ISSUE OF ORGANIZING OUR SYMPATHIZERS

Ameer e Jamaat on the advice of the Majls e Shoora decided that all the local units of Jamaat and the individual members should be instructed that they should prepare a list of the sympathizers and those influenced by Jamaat and in the future too those Muslims and non Muslims who get influenced by Jamaat or come to the knowledge of the members of Jamaat that they are now sympathetic to Jamaat should also be added to this list.

- (i) These lists should be individually updated by the members of Jamaat and should be recorded with the local chief (Ameer e Maqami) on a periodic basis. Then the local chief should include that list in his quarterly reports and send it to the respective zonal secretary. These lists would state how many people have been influenced or come to our knowledge that they are already influenced by Jamaat.

NOTE: By quarterly reports sent by the local chief (Ameer e Maqami) means the reports sent every 3 months in Muharram, Rabbi us Sani, Rajab and Shawwal.

- (ii) Utmost precaution should be taken that the sympathizers and those under the influence of

Jamaat should not be given any opportunity to develop the misunderstanding that they too have a role (in a legal and formal way) within the organization of Jamaat without becoming members of the Jamaat merely by remaining as sympathizers of Jamaat.

- (iii) The members and local units of Jamaat while writing the lists of the sympathizers should also record the degree of influence the sympathizers fall into. To what extent can Jamaat benefit in its various activities because of the influence it exercises on these sympathizers and to what extent have the thoughts and way of life been influenced by Islamic movement.
- (iv) The members of Jamaat must increase their contacts with the sympathizers and try to bring them closer to Jamaat as far as possible and make use of them to spread the invitation of Jamaat in their circle of influence. Sometimes they should also be called to the group and public activities of Jamaat (like ijtemas etc).

11. THE ISSUE OF USHR (ZAKAT ON AGRICULTURAL PRODUCE)

We have received this question from various quarters that according to the constitution of Jamaat the members of Jamaat have been restricted to give their Zakat only to the bait ul maal of Jamaat. Then will it also be compulsory for those members of Jamaat who are farmers and zamindars (land lords) to pay their Ushr (Zakat on agricultural produce) to the bait ul maal of Jamaat? As most of the Ulema (religious scholars) of India are of the opinion that

here the agricultural lands belong to the one who tills the land and so it is not compulsory to pay Ushr in India. Hence the members of Jamaat are confused in this matter and do not know what to do?

This matter was sent to various Ulema within Jamaat before it was put up before the Majlis e Shoora and the various opinions which were received from them were presented before the Majlis e Shoora. After this the Ulema amongst the Advisory council unanimously gave the following opinion:

"The rights of Allah do not cease because of paying tax to an un-Islamic government. Thus those members of Jamaat who own lands or do farming will have to pay their Ushr (Zakat on agricultural produce) to the bait ul maal of Jamaat".

12. THE FORMATION OF A REGISTERED BODY FOR THE SAKE OF THE TRADE OF PROPERTY FOR PUBLIC SERVICES

As long as any association or Jamaat (party) does not acquire the status of a registered body in India it cannot purchase any property nor can it undertake any activity for affecting its transfer. Hence this question arose in the Advisory council that it should ponder and reflect on this question. In some instances it becomes essential for Jamaat to purchase various lands at different places for its expansion. After deliberating on this issue through all its aspects it was decided that a (society) Majlis should be formed consisting of some reliable members of Jamaat

and that Majlis should acquire the status of a registered body. That registered body should be utilized for the purpose of buying property for Jamaat and all purchase of land should be in the name of that Majlis (society).

This session of Majlis e Shoora ended at around 9.30 PM and in between there was a break only for Salat e Asr.

INSTRUCTIONS REGARDING BAIT UL MAAL (TREASURY)

Ameer e Jamaat decided on the advice of the Majlis e Shoora (Advisory council) that –

- (1) All those members of Jamaat who are eligible to pay Zakat (Sahib e Nisaab) should give their Zakat (this rule applicable to Ushr too) to the Bait ul Maal (treasury). If anyone has been giving Zakat to his relatives or some needy person or persons and he feels that it is important for the Zakat to reach them only, then also it is compulsory for him to first give his Zakat towards the Bait ul Maal and then give a list of those needy persons to the (Maqami Ameer) local chief of Jamaat and then deliver the amount to the needy through Jamaat or take the amount (again) from the Bait ul Maal and give it to the needy himself. However furnishing that list will not be mandatory but merely a recommendatory one (meaning the Jamaat will not be obliged to give Zakat to the needy as indicated by the list but shall give Zakat according to its own priority and requirements).
- (2) Every local unit of Jamaat will do a survey of its surrounding area and prepare a list of all those needy

people who qualify and are eligible to receive Zakat. A list should be prepared about the poor, orphans, widows, handicapped and those unemployed who with a little help may be able to stand on their own feet and arrangements should be made to ensure that Zakat actually reaches them. If the Zakat amount in the Bait ul Maal is sufficient enough to give them monthly stipends then that too should be done by mutual consultation. Otherwise the Zakat amount should be distributed amongst them in one shot. However provision should also be kept for helping the travelers and providing for the immediate needs of the poor like attending to their medical needs upon sickness and accidents, their expenses for burial etc. In the distribution of Zakat one should remember that we should not only help them financially through Zakat but also use it to improve their religious and moral condition. Precaution should also be taken and none of our cadre should even think of such a thing while distributing Zakat from the Bait ul Maal to the needy that this Zakat amount is a personal favour from the one who is delivering the Zakat amount on behalf of Jamaat and that the needy person is now under obligation and should be grateful to the Jamaat person giving the Zakat. We should also desist from employing such methods of reform so that he starts offering Salat as if they are wages that he is obliged to give in lieu of the Zakat amount he had received.

- (3) Zakat funds can also be utilized for the following Jamaat works –
 - (i) Travel expenses towards the propagation of Islam

- (ii) Free distribution of our literature to those who are poor and cannot afford to buy it
- (iii) For fulfilling the personal needs of all those who are full timers for Jamaat.

If required Ameer e Jamaat may be contacted for more guidance and information in this regard.

□□□