

HISTORICAL NARRATIVE

Of Jamaat e Islami Hind

Volume 1

First Ijtema and Ijtema of Darbhanga

August 1941 to October 1943

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ROODAD OF FIRST IJTEMA

The explanation of an Islamic Movement and the need for a Jamaat to work towards its establishment was expressed in the second volume of Maulana Maududi's book "Muslaman aur Maujooda Siyasi Kashmokash" (Muslims and the Present Political Struggle), in which the plan for the formation of this Jamaat was also presented. After the publication of this book people were requested to inform the office of the monthly periodical "Tarjumanul Quran" (Safar 1360 Hijri / 1941 CE), about their acceptance of this ideology and willingness to work along its lines.

A few days after the publication of the periodical, messages started pouring in and it was clear that there were a significant number of people who were ready to struggle for the formation, establishment and continuation of Jamaat e Islami. Hence it was decided that these people should be gathered at one place and shaped into a Jamaat and then ways should be thought of actually building this Islamic Movement. For this it was decided that the ijtema would be held on the 1st of Shabaan 1360 Hijri (25th August 1941).

Invitations were sent to all those individuals who had expressed the desire to join Jamaat e Islami. However at places where initial Jamaats (local units) were already formed, people were advised to send only some selected representatives. From 28th Rajab people started arriving and till 1st Shabaan sixty had already arrived. The rest came later. The total strength of the ijtema was seventy-five.

Proceedings

1 Shabaan 1360 Hijri

Some more people were expected to arrive and also due to some other reasons the ijtema could not take place. However people were seated in the form of small groups and informal discussions continued from morning to evening regarding the Jamaat and Movement. People were seated in the courtyard of the office of Tarjumanul Quran till late evening. Almost everybody was concentrating on Maulana Sayyad Abul Ala Maududi Saheb. People would present different problems and Maulana Maududi would solve them. After the Esha prayer people dispersed and went to their respective accommodations.

2 Shabaan

The ijtema started at 8 am in the office of Tarjumanul Quran. Everybody was seated on the floor. Maududi Saheb seeking the necessary permissions from the audience sat on a chair and before starting the actual proceedings delivered a very important and long speech in which he shed important and useful light on the history of the current Islamic Movement.

He said, "There was a time, when I too accepted and acted on traditional and ethnic religiousness like common Muslims. When I attained true consciousness, I realized that merely asserting that "I follow what my forefathers did" is futile and meaningless. I turned towards Kitabullah (Quran) and the Sunnah of the Prophet (pbuh), understood Islam and brought about conscious faith after a lot of thinking and understanding.

Then I slowly tried to understand and find out the overall and detailed system of Islam. When Allah completely satisfied my heart in this direction, I started calling others towards the truth on which I brought faith and towards this purpose I started the magazine "Tarjumanul Quran" in 1352 Hijri / 1933 CE.

The initial years were spent in clearing confusion and presenting a broad vision about 'Deen" (Islam as a way of life). After this I began taking steps to initiate this Deen in the form of a Movement. The aim of initiating Deen in the form of a Movement was that Deen should not be confined in our lives merely as a from of individual behavior but we

should also struggle in practice to implement and establish this religious system in our collective life and remove the impeding and opposing forces from its way. The establishment of the institute Darul Islam was the first step in this regard. This step was taken in the year 1357 Hijri (1938 CE) and at that time only four people became its associates.

This small beginning was considered too insignificant but Alhamdulillah we were not disheartened and did not stop calling people towards the Islamic Movement and continued the work of ideological preparation of minds for this Movement. The numeric strength of our associates increased merely by one individual during this period. However in different parts of the country small groups of likeminded people were also being made. Apart from the spread of literature, verbal preaching and propagation also continued. Finally after taking a detailed appraisal of the effects of the Movement, it was felt that the ground has been prepared for the establishment of Jamaat e Islami and the systematic formation of the Islamic Movement and that this is the most suitable time to take the next step. This ijtema has been organized only on this basis".

After this historical briefing Maududi Saheb stated that the principle difference must be understood well which exists between our Movement and prevailing movements or those movements most commonly found amongst Muslims.

1) "These movements have either made some part of Islam or some worldly objective for Muslims as their foundation. We are however coming up with actual and real Islam and our Movement is nothing but complete Islam

2) The organizational structure in them is along the lines of different worldly associations and parties whereas we are adopting exactly the same system of Jamaat, which existed in the beginning of the Jamaat formed by Prophet (pbuh).

3) All kinds of people were recruited in them on the assumption that since they were born in the Muslim community, they would be Muslims and the result was that from members to associates to leaders a majority of people who entered the administration of these Jamaats were neither of reliable character nor capable of carrying out any responsibility. But we do not take any person on the assumption that he will be a "Muslim" but only when he acknowledges to have understood the meaning and responsibilities of Kalima e Tayyiba and

affirms faith in it. For him to continue in the Jamaat after joining it, it is imperative that he discharges those minimum responsibilities, which Islam has laid down on him. In this way InshaAllah the virtuous element of the Muslim community will join hands with Jamaat.

4) These Movements eye only India and the Indian Muslim community. Those who have broadened their vision extend it up to Muslims of the world. Thus these Movements remain confined to those who are part of the Muslim community and their interests also remained confined to the problems related to the Muslims. Amongst the work they do there is nothing that would appeal to non- Muslims and in fact the activities of most of them have become a hurdle in the way of non-Muslims coming towards Islam.

But for us since Islam itself is a Movement and since the invitation of Islam is for all humanity, our vision is not confined only to a certain community or country or to specific temporary problems but envisions the entire humanity and the whole world. The problems of all humankind are our problems. We present a solution through the Book of Allah and the Sunnah of the Prophet (pbuh) that has success and virtue for all. Thus not only the virtuous element of the "born" Muslim community would be attracted to our Jamaat, but even those virtuous souls present in non-Muslims would also InshaAllah come closer to our Jamaat".

After this explanation Maududi Saheb said that "this is the only basis and specialty do we claim to call our Jamaat an 'Islamic Jamaat' and this Movement as an 'Islamic Movement'. There cannot be any other name for this Jamaat other than Islamic Jamaat because its creed, objective, organization and methodology without any modifications is the same which has always been that of Islam, and when this Jamaat calls towards the objective of pristine Islam and acts in accordance with Islam so its Movement is nothing but Islamic Movement. But after the age of Prophet-hood whenever such a Movement has arisen in this world, it has faced two tremendous internal threats.

First of all due to the formation of such a Jamaat and after the coming up of such a Movement, people soon fell in the misconception that its status is the same as that of the Islamic Jamaat at the time of Prophets, in other words whoever is not in this Jamaat is not a Muslim and who separates himself from this Jamaat will go to hell (in the Hereafter). This changes this Jamaat very quickly into a 'firka' (sect) and all its time is exhausted in engaging and debating with Muslims instead of doing practical work.

Secondly those Jamaats who accept (someone as) their Ameer or Imam have a misconception about him that he has the same position, which Khulfaa e Raashedeen (the rightly guided Caliphs) had after the Prophet (pbuh). Thus whoever does not accept him and swear the oath of allegiance to him, he is outside the pale of Islam and the result of this misconception is that all their efforts are directed at recognizing his Amarat (position as Chief) or Imamat (religious leadership).

Maulana Maududi said "we have to protect ourselves from both these dangers. Please understand that our status is not that of the Jamaat, which was formed initially under the leadership of Prophet (pbuh) but our correct status is of that Jamaat which is trying to revive the original system after its collapse. The Jamaat formed under the leadership of Prophet (pbuh) is the only Islamic Jamaat in the entire world where unbelief lies outside its boundary. But later on the people who came up to revive this prophetic system and this work need not necessarily be in the same Jamaat. There can be many Jamaats together at the same time and none of them has the right to say that "we are the only Islamic Jamaat and our Ameer is the only Ameer ul Mominoon".

All those who join our Jamaat must strictly avoid exaggeration in this matter because we do not want to become a 'firka' (sect) amongst Muslims. May God prevent us from becoming a reason to do more wrongs instead of doing something good for His religion.

After that Maududi Saheb said that "do not form any limited vision in your minds of the work Jamaat e Islami has to do in this world. Actually its work is not limited to one field only but the complete human life with all its facets come under its fold. Islam is for all humankind and anything, which is related to man, falls under its purview. Thus the Islamic Movement is a comprehensive Movement and it would be erroneous to think that this Movement requires one to have special capabilities and a special intellectual standard. No! Here there is work for everyone and nobody is without work here. Anybody with whatever capability (he or she has) can serve a role in the service of Islam. Men, women, young and old, villagers and people from the cities, farmers, workers, businessmen, professionals, speakers, writers, litterateurs, the uneducated and also the big accomplished scholars: everybody can be equally creative and useful. However they must be ready to work and acquire purposefully the creed of Islam, follow it and make their purpose of life the same, which Islam has made the Objective of Muslims. However whoever joins Jamaat e

Islami must understand clearly that the work before Jamaat is not light and easy. He has to change the system of life of the whole world. He has to change morality, politics, culture, civilization, economics, social system and everything in this world.

The system of life, based on rebellion to God, has to be established on the basis of obedience to God and in this work he has to fight all the Satanic forces. If someone joins us considering this work to be easy, then very soon he will loose courage upon encountering difficulties. Hence everyone must understand clearly the bush of thorns he is about to step on before coming forward. This is not the path where advancing and retreating are one and the same. Here going back implies rejection of Islam. This does not mean that leaving this Jamaat is the same as rejection of Islam but to retreat after advancing in the way of Allah after encountering difficulties, problems, losses and fears will only be like rejection from the point of view of its reality and spirit.

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ
 دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقُنَالٍ أَوْ مُتَحِيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ
 بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

If any do turn his back to them on such a day unless it be in a stratagem of war or to retreat to a troop (of his own) He draws on himself the wrath of Allah and his abode is Hell and evil refuge (indeed)! (Sura ANFAL 8:16)

So think hard before stepping forward. Once you step forward do so with the resolve that we will henceforth not turn back. Anybody feeling a little weakness in him better stop immediately.

In the end Maududi Saheb said that the reason for calling this ijtema is that those who purposefully accept the creed of Islam and are ready to work for its objective, they should become a Jamaat according to Allah and Prophet's (pbuh) guidance by ending their individual status. They must henceforth work along the lines of the Jamaat by mutual consultation to form a 'Nizaam' (System).

Maulana continued saying "my work is complete after I make you into a Jamaat. I was only a Da'ee (one who invites) trying to remind you of

a forgotten lesson and the purpose of my entire struggle was the formation of such a Jamaat. After this I am one of you. Now it is the work of this Jamaat that it appoints as Ameer some capable person from amongst itself. And then it is the work of this Ameer to run this Movement in the future according to his virtuosity and understanding and to chalk out a program and implement it.

Nobody should have a misunderstanding regarding me that since I have given this invitation so in the future the leadership of this Movement is my right. No! I do not desire it. I am not of the opinion that a Da'ee must also be a leader. I do not have the impression about myself that I am qualified to lead this great Movement, neither can any sane person commit this folly that he himself would like this load to be put on his shoulders after looking at its enormous responsibility. Actually it is my ardent wish that I be a part of a correct Islamic system of Jamaat. I would be more proud to serve as a peon under the Islamic system of Jamaat than to acquire the position of president and prime minister in a non- Muslim system. Hence do not be under the assumption that I will take the duty of Ameer on my own, just as all the work was performed under my responsibility before the formation of Jamaat. My previous position is over after the formation of Jamaat. In the future the responsibility of work is on Jamaat. And it is my responsibility like everybody in Jamaat to follow, have goodwill and support the person, which Jamaat decides to assign as Ameer from amongst itself.

After this initial and important address Maulana Maududi started reading the draft of the constitution of Jamaat e Islami. Some copies of this draft were already printed and were given one or two days ago to everybody coming to the ijtema so that they could study it well. In the ijtema e aam everybody was given the opportunity to express his opinion regarding it. Each and every word of it was read and discussed. This meeting ended around Maghrib. In between the meeting was interrupted only for lunch, Zohar and Asar prayers. Every important issue was discussed and finalized by evening. The constitution was approved unanimously with certain modifications.

After that first Maududi Saheb got up and recited the Kalima -e - Shahadat:

“Ash Had-uan La Ila-ha II-lal-lah Wa Ash Had-uanna Muhammadur Rasoolullah”

("I testify that there is no god but Allah and I testify that Muhammad (pbuh) is the Messenger of Allah.")

and said "O people ! Bear witness that I reaffirm my Iman and join Jamaat e Islami.

After that Mohammed Manzoor Nomani Saheb got up and like Maulana Maududi Saheb announced the reaffirmation of Iman. After that people got up one by one from the gathering and recited Kalima e Shahadat (profession of faith) and joined Jamaat. Most of them had tears in their eyes and some of them almost fell unconscious by crying. Almost everyone while reciting Kalima e Shahadat was trembling with a sense of responsibility. When people finished reciting Kalima Shahadat Maududi Saheb declared that "Jamaat e Islami is now established, come let us pray to Rabb ul Aalameen that He grants our Jamaat firmness and steadfastness and graces us to follow our Book and our Prophet (pbuh)".

Before dua Maududi Saheb once again threw light on the status of Islamic Jamaat its mission and objective and reminded the assembly on the enormity of the pledge they have made and how it should be followed. After that Manzoor Nomani Saheb started dua. For a long time people cried and implored before Allah. In the end Maududi Saheb read a small prayer and the meeting concluded.

3 Shabaan

Ijtema started again at 8 am. First of all Maududi Saheb called each member of Jamaat individually and asked him for which department of Jamaat does he feel inclined or comfortable to work for. Then when the department wise list of the members of Jamaat (members of Jamaat) was completed Maududi Saheb got up for delivering a speech and addressing the gathering said:

"Those who have the same creed, objective and school of thought have no alternative but to form a single Jamaat and it is only natural that they become one Jamaat. Professing the same Kalima naturally implies unity and cohesiveness. Divisions only occur where the Kalima is different. Despite unity of Kalima differences surface due to egoism,

because actually egoism too is a Kalima which opposes the Islamic Kalima and whoever has devotion to this egoistic Kalima chalks out his own separate way in spite of conforming to others in all respects.

Thus when you recited Shahada yesterday affirming that you have the same creed, objective, methodology and Kalima, then you automatically become one Jamaat. I seek refuge in Allah to prevent anyone of us or me from having the egoism, which inclines a person towards following the believers who have gone astray. Now you are starting your life in a Jamaat. Before you step forward in the way of Tanzeem-e-Jamaat (organization of Jamaat) you should understand the rules of Islam regarding life in a Jamaat. In this respect I will spell out some important details.

“First of all each individual of Jamaat must be a well-wisher of every individual of Jamaat wholeheartedly and also of the Jamaat as a whole. Ill wishing the Jamaat or having hatred jealousy mistrust towards a member of Jamaat and causing him trouble are those abominable crimes, which Allah and the Prophet (pbuh) have said to be the very antithesis of Iman.

Secondly the status of this Jamaat is not like the otherworldly parties who have no qualms in supporting their party whether right or wrong. No! What relation has joined you together is the relation of faith on Allah and the first responsibility of bringing faith on Allah is that your friendship, enmity, love and hatred are for Allah. You have to cooperate with each other in the obedience of Allah and not in his disobedience.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help ye one another in righteousness and piety but help ye not one another in sin and rancor (Quran 5:2)

The obligation towards Allah to have goodwill towards Jamaat means that you not only protect it from external threats but it also means that you are always alert to defend it from any internal disease, which will spoil the discipline of Jamaat. The best goodwill towards Jamaat will be to prevent it from moving away from the correct path. Wrong motives, thoughts and methods should not be allowed to spread in it.

There should be no group-ism in it nor somebody be allowed to become a dictator, nor should some worldly need or personality be allowed to become its idol and its constitution should also be prevented from getting spoiled. Similarly the obligation of maintaining goodwill amongst members of the Jamaat also falls on all of you. This does not mean that you unnecessarily side with the people of Jamaat and support them even when they make mistakes but what it means is that you cooperate with them in Maroof (good) and not only oppose them in Munkar (wrong), but also try to reform them in practice. The biggest favor a believer can do on another believer is that he shows him the right path wherever he sees him deviate from the right path and he should prevent him from oppressing his own soul. But in reforming each other you must see that your mutual advice should be devoid of finger pointing, crudeness and violence and in fact be friendly, caring and altruistic. Whoever you want to reform should feel from your behavior that his moral sickness pains your heart and that you do not relish with pride in seeing him inferior to you.

The third thing, which I reiterate because of its importance, is that one must not try to create a Jamaat within this Jamaat. Conspiring, group-forming, aspiring for positions, canvassing, egotism and psychological enmity are those things, which are extremely dangerous for the Jamaat. But the temperament of Jamaat has no relation with these things. Similarly backbiting, insulting, nick-naming and frustration are all fatal diseases for collective life, from which we should all try to protect ourselves.

Fourthly mutual consultation is the lifeline of Jamaat's existence and should never be disregarded. Whoever is entrusted with some responsibility of Jamaat, it is obligatory for him to consult others for that work. Whoever is consulted, it is his obligation to express his actual opinion clearly with goodwill. During joint consultation the one who refuses to give his opinion according to his virtuosity actually oppresses the Jamaat, and who gives an opinion opposite to his virtuosity due to some (personal) expediency actually deceives the Jamaat. He, who hides his opinion at the time of consultation and later on spreads malice in the Jamaat if something is decided against his wishes, is guilty of the worst betrayal.

Fifth thing is while Jamaat is carrying out consultation: nobody should be so adamant on his opinion that he refuses to cooperate with Jamaat or goes against consensus till his opinion is accepted. Some immature people out of ignorance understand this to be truthfulness although this is openly against Islamic injunctions and the established actions of

Sahaba e Karaam (ra) (the noble Companions of Prophet (pbuh)) even though some problem may be related to the interpretation of Quran and Sunnah or to the deduction of some Islamic command or injunction or related to some worldly strategy. In both cases Sahaba's practice was that when some issue was under discussion everyone gave his point of view and presented proofs in his favor according to his knowledge and understanding with full clarity and if a decision was taken against somebody's advice then either he withdrew his opinion or in spite of considering his opinion to be correct cooperated with Jamaat generously. This method is imperative for Jamaati life or else it is obvious that the whole system of Jamaat will be destroyed where each person is so adamant on his opinion that he rejects the decision of Jamaat.

The last thing, which is most important for Jamaat life is that "there is no Islam without Jamaat and there is no Jamaat without Amarat (system of having an Ameer)". This absolute principle implies it is important for you must elect an Ameer for yourselves as soon as Jamaat is formed. For the election of the Ameer you must consider the following: he must never be appointed who proposes his own candidature for Ameer as whoever has any sense of responsibility will never wish to carry the load of this task while the one who desires it will actually be desirous of extending his influence and occupying the seat of power and not that of carrying responsibility. That is why Allah's help and succor will never be with him.

Regarding election, people may exchange thoughts with good intentions but there should be no canvassing and efforts in favor of or against anybody.

By removing feelings of adoration for individual personalities and liking from ones heart, try to find without prejudice the person in your Jamaat whose piety, knowledge of Quran and Sunnah, religious insight, sagacity, soundness of opinion, resolve and determination, you can rely upon the most. Then by putting trust in Allah whoever appears so: he should be elected. After you have elected him try to have goodwill towards him. Also it is your obligation to support him selflessly and obey him in Maroof and reform him in Munkar.

Also understand carefully that in the Islamic Movement the Ameer does not have the same status as the president has in western democracies. In western democracies, all the qualities are searched in whoever is appointed as president, except the quality of sincerity and piety. But their method of election itself is such that only he comes to power, who is the most cunning and expert in the art of merging and

dividing and in lawful and unlawful schemes. Hence it is only natural that people do not trust their own elected president. They are always vulnerable to his dishonesty and their constitution imposes different restrictions and obstacles so that he does not acquire power beyond limits and does not become an absolute dictator.

But the method of Islamic Jamaat is that it searches piety and sincerity in the person of its Ameer and on this basis hands over its affairs with full confidence to him. Hence by imitating western democratic parties do not try to place those restrictions in your constitution on your Ameer, which are imposed mostly by them on the president. If you find anybody, who is God fearing and religious make him Ameer and then trust him, and according to you if somebody's piety and sincerity is so suspect that you cannot trust him then do not elect him at all.

Later a discussion on the election of Ameer began during which, the three different viewpoints were presented, which were debated till afternoon but a unanimous decision could not be arrived at. The opinion of the first group was that as of now an Ameer should be elected only on temporary basis for a fixed term, because till now the strength of our Jamaat is very small and there is no possibility of an election. In our small Jamaat if we now elect some capable person permanently, and when later on the Jamaat expands and more capable people join it, then there will be a problem.

Secondly after this handful Jamaat elects its permanent Ameer then the people outside our Jamaat who agree with our ideology and objective will hesitate to enter Jamaat as after joining Jamaat they will have to automatically accept the Ameer in whose election they had no hand. Thus our elected Ameer will be a big obstacle in the way of the expansion of Jamaat and the result will be instead of growing into a huge Jamaat there will be different small Jamaats headed by different Ameers.

The opinion of the second group was that at present Ameer should not be elected at all but a council of some individuals be handed over the right to administer and guide the Jamaat and a president be appointed for this council. The doubts of this group were the same as above and in addition they were saying that as of now nobody appears to be so perfect that he is fit to be an heir to the Prophets.

The opinion of third group was that Jamaat without Ameer is not realistic and election for a fixed term is an un-Islamic practice whose precedent is not found in Quran and Sunnah. Otherwise too it is

against wisdom that we come up with an extremely revolutionary ideology, which is the same as giving a war cry to all the satanic forces of the world and on the other hand we ourselves keep the discipline of our Jamaat so loose and slack that we may not remain steadfast and firm in some (future) big struggle. Obviously whatever system of Jamaat will be made on the basis of a Jamaat with a temporary Ameer or a Jamaat without an Ameer, will never be strong and hence it is necessary that the election of Ameer is done now itself and the Ameer be elected permanently.

After debating for many hours too when no unanimous decision could be reached on this problem then finally about Zohar time it was decided that this problem be given to a council of seven people and whatever this council decides should be accepted by all. Hence the three groups unanimously elected the following.

- 1) Mohammed Manzoor Saheb Nomani (Editor Al Furqan- Bareilly)
- 2) Sayyad Sibgatullah Saheb Bakhtiarvi (Ustaz Tafseer Jamia Darus Salam Umerabad, Arkot, Madras)
- 3) Sayyad Mohammad Jafar Saheb Phulwarwi (Imam Juma Masjid Kapurthala)
- 4) Nazeerul Haq Saheb Meeruthi (Loyalpur)
- 5) Mistry Mohammed Siddiq Saheb (Sultanpur Lodhi)
- 6) Dr Sayyad Nazeer Ali Saheb Zaidi (Allahbad)
- 7) Mohammad Ibn Ali Saheb Alwi (Kakurvi Lucknow)

This council after a lot of thinking, pondering, debate and deliberation proposed a unanimous recommendation that is found word for word in Article 10 of the Constitution. On analyzing this recommendation the following points get clarified:

- 1) The opinion of the first group was rejected that the Ameer be elected temporarily.
- 2) The opinion of the second group was also not accepted that Ameer should not be elected but a council formed for administrative purposes.
- 3) The opinion of the third group was accepted that knowledge of Quran and Sunnah and practical wisdom dictate that Jamaat should not remain without Ameer and his elected term must not be limited for a fixed term.

4) The objections of the first group were rejected with these 2 phrases "When a more capable person appears it will be expected that the Ameer himself will vacate his place for him out of piety and a sense of responsibility. Also for the benefit of its objective it may also be permissible for Jamaat to remove the Ameer".

5) The objection of the second group was rejected with the following phrase "At the time of election whoever in Jamaat's view is the most suitable of all with regards to piety deep religious knowledge sagacity and soundness of opinion resolve and determination, will be appointed to this position".

At four o'clock when the ijtema took place again then Mohammed Manzoor Saheb Nomani on behalf of the appointed council read out the following recommendation and explained it briefly. Jamaat accepted it unanimously and decided that this whole recommendation be added in the constitution as Article 10. After that with complete unanimity people elected Sayyad Abul Ala Maududi as their Ameer.

The conventional method of swearing allegiance was not adopted however the whole Jamaat pledged that they would obey the Ameer and follow his commands on the above basis. After this general swearing of allegiance the same kind of feelings were found which prevailed a day before at the time of reaffirming Iman. People cried and implored their Lord that He grants the Jamaat the grace to work according to its objective.

Finally Ameer e Jamaat got up and delivered a short speech in which he said "I was neither having the most knowledge or piety, nor any superior specialty amongst you, but still when you have reposed faith and put the load of this supreme work on me, so I pray to Allah and you also pray to Allah that he grants me the strength to carry out this burden and not to turn your trust into despair. I will try my utmost to carry out this work with my full ability, complete piety and complete sense of responsibility and will not deliberately be careless in the discharge of my duties. I will try my utmost to follow Kitaabullah (Quran) and Sunnat of Prophet (pbuh) and Khulafa e Rashedeen (the rightly guided Caliphs) to the best of my knowledge. In case I falter or waiver from the straight path do not be under the impression that I am doing so deliberately but try to be lenient and reform me by your counsel.

You are justified to demand that I should prefer the benefit of Jamaat and its responsibilities over my personal rest, luxuries and gains,

protect the discipline of Jamaat, do justice amongst its members and command with sincerity. I protect whatever is entrusted by Jamaat to me it and the most important of all that I put my complete heart mind and body in the service of the objective for which you're Jamaat has arisen. My claim on you is that till I am on the right path you must support me, obey my orders, support me with every possible help and cooperation and keep away from the ways, which hurt the discipline of Jamaat.

I have full understanding of the supremacy of this Movement and my own shortcomings. I know that this Movement is that which has been led by noble prophets and after the age of Prophethood has been passed on to extraordinary people who have been rising with it and were the quintessence of humanity. I do not have for a moment the misconception that I am capable of leading this great Movement and in fact I consider it to be my misfortune that you could not find a better person for this supreme service now. Believe me that along with carrying out the responsibility of Ameer I will be in search of a capable person to carry out this task and when I find such a person I will be the first person to swear allegiance at his hands. Hence I shall always on the occasion of ijtema e aam of Jamaat keep requesting Jamaat that if they have found any person better than me then they should elect him as their Ameer and I will readily resign from this position.

InshaAllah I will never allow my personality to act as an obstacle in the way of God and will not give anyone the opportunity to say that a weak person is leading this Jamaat and that is why we cannot join this Jamaat. No! I say, come in (the Jamaat) completely and the position that you have entrusted me can always be vacated. However I am not ready to give up if nobody gets up to do this work. For me this Movement itself is the mission of life. My life and death is for it. Whether anybody is prepared to walk on this path or not I have to walk on it and give my life for it. If nobody moves forward then I will move forward and if nobody accompanies me then I will walk alone. Even if the whole world unites and opposes then too I will fight all alone.

Finally what I would like to clarify is that in jurisprudence and problems of philosophy and dialectics I have a specific school of thought, which I have accepted on the basis of my individual research and during the last eight years those who have read Tarjumanul Quran they know this. Now that my position in this Jamaat is of Ameer, it is important for me to clarify that in matters of jurisprudence and problems of philosophy and dialectics whatever I have written and will

write or say in the future its status will not be that of the decision of the Ameer of Jamaat e Islami but it will be my individual opinion.

I neither want to impose my opinion on these issues on other Jamaati people of knowledge and research. Neither do I like that the Jamaat place some restrictions on me, which deny me the freedom to carry out academic research and give opinions. I direct the members of Jamaat that for Allah's sake please do not present my sayings as proof in the matter of jurisprudence and problems of philosophy and dialectics. Similarly other people should not present my own personal conduct, which I have considered lawful after my own research, as testimony or follow it blindly, merely because it is my practice. In these matters everyone has complete freedom. Those who have knowledge should study by themselves and those who do not have knowledge should follow the study on whose knowledge they (like to) rely.

In these matters everyone is free to have difference of opinion with me and to express their opinion. We can remain united as a Jamaat in spite of having difference of opinion in all these small ordinary and less important problems and debating between ourselves and deducing with reasoning just like Sahaba (ra).

4 Shabaan

Last evening Ameer e Jamaat had some selected members of Shoora. Today morning at 8 am the first meeting of Shoora took place and the future of Movement and Jamaat's line of action were discussed. After a lot of thought, debate and discussion whatever was decided is as follows.

DIVISION OF WORK

As of now the work of Jamaat will be divided in the following departments

I) Department of ILM and TAALIM (Knowledge and Education)

The work of this department will be as follows:

To conduct a deep study on Islam's school of thought and system of life through its various philosophical, practical and historical perspectives. To look at the other schools of thought and systems of life critically and analytically and to present the result of the research

in the form of a tremendous literature, that will not only create an intellectual and ideological revolution based on Islamic principles but also lay the ground for actually establishing the system of Islam.

To design a theory of education and system of education that has an accurate conformity with Islamic temperament and can perform the role of foundation to start an Islamic revolution in this world. For this the theories of education and system of education currently established in this world should also be critically and analytically studied.

Ensure that curricula and teachers are prepared according to our theory of education. And also finally establish a school to start the work of intellectual and moral training of future generations.

To establish training institutes which create the best workers required for an Islamic revolution in this world. Before three years the institution that was established by the name of *Idara e Darul Islam* was merged in this department. As of now this department will be in *Markaz* under the direct supervision of *Ameer e Jamaat*. Later on if possible its branches will be established outside at such places where suitable people exist to guide this department.

It will be obligatory for all the workers of *Jamaat* and especially *Ameers* of local units of *Jamaat* to find capable people to work for this department and to send the necessary information about them to *Ameer e Jamaat*. Local units of *Jamaat* should pay attention to try and sponsor at the local level itself, the bare necessities for the person or persons they send to *Markaz* from their units for the department of education. Otherwise local units of *Jamaat* can help this department by trying to acquire every excellent book of knowledge and research for its library.

II) Department of NASHR o I SHAAT (PRESS & PUBLICITY)

This department will be in charge of the work to spread the literature prepared by the department of Knowledge and Education.

It will be responsible for spreading *Jamaat's* literature wherever possible to the people. The workers, which are needed for this department, should be experts in the work of press and publicity. This department also needs such people who can travel to different places to do verbal propagation and also spread our literature.

Initially this department will also be in *Markaz* under the supervision of *Ameer e Jamaat*. Later on we will try to establish small offices outside too at different places under the supervision of responsible people

where Jamaat's literature can be brought out in the form of newspapers or magazines or pamphlets or books.

At every place there are two ways for the members of Jamaat and local units of Jamaat to cooperate with this department. One is that those who are experts in the methods of training or in the work of press and publicity or are good traveling preachers or those who have the ability to make this department successful through business should offer their services and local Ameer should inform the Head of the department of Press and Publicity of those having such abilities. Secondly at every place local unit of Jamaat should establish a reading room and a book depot, in which books published by our depot be collected. People may then lend or buy books from the book depot.

III) Department of TANZEEM E JAMAAT (Organization of Jamaat)

The duties of this department will be as follows

- 1) Give instructions to workers, to monitor the work, take reports and to advise those who have formed local units.
- 2) Wherever members of Jamaat are present on an individual basis to try to establish local units there.
- 3) To try to contact those persons or institutions who agree with the creed or objective of Jamaat.
- 4) Evaluate the progress of Jamaat and to implement ideas for its expansion
- 5) The head of this department will be in Markaz under Ameer e Jamaat Outside three branches will be established in the following zones

- 1) For Meerut Bareilly Agra zone the headquarters is Bareilly, where Mohammed Manzoor Saheb Nomani Manager Al Furqan will work in the position of Naib Ameer.
- 2) For Allahbad Benaras Gorukhpur Faizabad zone and Bihar province the headquarters is Saraimeer Zilla Azamgargh where Amin Ehsan Saheb Islahi will be Naib Ameer.
- 3) For Madras & Deccan province the headquarters is Umerabad Zilla northern Arcot where Sayyad Sibguttalah Saheb Bakhtiari Ustaz Tafseer Jamia Darussalam will be Naib Ameer
- 4) For Ambala and Jalandhar zone the headquarters is Kapurthala where Sayyad Mohammed Jafar Saheb Phulwari, Khateeb Jamia Kapurthala, will be Naib Ameer*

(*Footnote: later on except zone of South India all zones were discontinued as is seen in the Roodad Majlis e Shoora Shawwal 1361 Hijri)

In the above zones the current affairs of the members who are working in their individual capacity or the local units, which have already been formed are to be referred to their zonal Naib Ameer. And other than the above zones at all such places where persons or Jamaat exist they should as of now maintain contacts with Markaz (center). Later on we will try to form other zones and appoint Naibeen (deputies).

(IV) Department of FINANCE

Earlier the accounts of Darul Islam were closed on 31st August 1941 and transferred to Jamaat e Islami and central baitul maal (treasury) of Jamaat was established which would directly be under Ameer e Jamaat. It was decided that at every place local units would establish their own local baitul maal and meet local expenses with local income. Their 6 monthly accounts would be sent to the Zonal Naib Ameer and in the absence of any unit it would be sent to Ameer e Jamaat and whenever the central baitul maal might need some financial support then upon receiving instructions of Ameer e Jamaat the amounts under local units of Jamaat should be sent to Markaz.

As of now the biggest source of income are the various publications of Darul Islam and the progress in the work of Jamaat depends on maximizing its publications. The total income of this account must be accounted for in the Markazi baitul maal. The second account is Zakat. All the members of Jamaat who are eligible to pay zakat should deposit their zakat in the baitul maal of local unit, and in the absence of local unit should send it to Markaz. Third account is the amount from eyanat (voluntary contribution). It is the obligation of the well to do members of Jamaat to make maximum possible financial sacrifices and strengthen Jamaat financially. As regards those who are outside Jamaat, no help should be asked of them. If however someone wants to readily and unconditionally give some help then it should be accepted. But a very big financial contribution should not be accepted if there is a doubt that this amount could in return be used to influence some of Jamaat's policies.

Here it seems appropriate that Jamaat's financial status be presented.

In 1938 when institution Darul Islam was established Maududi Saheb current Ameer e Jamaat had dedicated all his books (with the exception of Al Jihad Fil Islam and Risala e Deeniyat (Urdu and English) to the institution.

The work started on the 7th of January 1939 with an amount of Rs 132=00. From that time till 13 August 1941 the details of income and expenses are as follows:

Expenses		Income	
Printing Cost of Books	Rs 3200=3 anna 6 ps	Sale of books	Rs 3948=15 anna 6 ps
Postal expenses	Rs 590=4 anna 9 ps	Zakat	Rs 130=00
Salary of Staff	Rs 480=00	Eyanat of well wishers	Rs 638=12 anna
Travel expenses	Rs 135=13 anna 3 ps	Sub total	Rs 4717=6 1/11 paise
Construction & Civil works	Rs 125=1 anna	Opening balance	Rs 132=00
ZAKAT expenses	Rs 63=00	TOTAL INCOME	Rs 4849=11 anna 6 ps
Miscellaneous	Rs 36=11 anna		
Stationary	Rs 27= 3anna 6 ps	Total income	Rs 4849=11 anna 6 ps
Expenses of first Ijtema	Rs 116=8 annas 6ps	Total expenses	Rs 4774=13 anna 6 ps
TOTAL EXPENSES	Rs 4774=13 anna 6ps	BALANCE	Rs 74=14 anna

Other than this, the amounts of Darul Islam due from different traders and agents till the above date was Rs 1356 and 2 annas and the stock of books present in the office of the institute on 31 August 1941 was approximately worth Rs 2014=00

(V) Department of DAWAT & TABLIGH (Preaching and Propagation)

This is one of the most important departments of Jamaat and in fact the success of Jamaat depends on its performance.

Everybody who is member of Jamaat e Islami will by default be a member of this department. He must continuously lead a life of a preacher. It will be imperative for this department that its members spread Jamaat's creed, invite (people) towards its objective and explain the system of Jamaat in whichever field he can reach. However keeping in mind the practicality of preaching and propagation it was essential to allocate eight different divisions. Every member of Jamaat should do propagation according to his ability only in those divisions with whom he is more acquainted with.

These divisions are as follows

Division of

- | | |
|--|-----------------------|
| 1) Colleges and modern educated people | 5) People in cities |
| 2) Scholars and Arabic schools | 6) People in villages |
| 3) Sufis and Sheikhs of Spiritualism | 7) Women |
| 4) Political parties | 8) Non-Muslims |

Every worker must evaluate accurately the division in which he is fit to do propagation. If he feels that he does not have the capacity or by experience he will come to know that he will not succeed in a particular division, then he should refrain from doing propagation in it lest he become a cause for keeping people away rather than bringing them closer. Whatever difficulties are encountered while doing propagation local Ameer or Naibeen or Ameer e Jamaat himself should be sought for guidance.

GUIDANCE

After deciding the above work (with the Shoora) on 4 Shabaan itself, the open (which includes all members) ijtema started again in which Ameer e Jamaat drew the attention of the audience towards the details of this line of action and then gave them the following guidance regarding work.

1) Every locality where there are 2 persons present who have joined Jamaat e Islami, it would be compulsory to make a local unit of Jamaat there and the more righteous person amongst the two be elected as the local Ameer. The results of this election must be communicated to the Ameer e Jamaat election and his approval has to be obtained for it. Similarly where more than 2 people have joined Jamaat there too without any personal and vested interests a person should be appointed as local Ameer. He should be more pious, a follower of Shariat, having understanding of affairs and familiarity with the temperament of Tehreek e Islami, who the people of the locality mostly look up to with respect. However his election will not be sufficient grounds for his appointment till as when it is approved by Ameer e Jamaat.

2) Keeping in mind the general interest of people if Ameer e Jamaat does not appoint someone as local Ameer or to a certain position or if someone is removed and another appointed in his place, then there should not be any hard feelings about it. In this matter the real thing is serving the objective and not rewarding the personality. You must believe that the person in which you have reposed confidence as Ameer e Jamaat will remove and appoint people only in the supreme interests and usefulness of Jamaat.

3) Whenever a new person joins the Jamaat he must be apprised of the sense of responsibility and once again be made to recite Kalima e Shahadat This reaffirmation of Iman does not mean that the person who is reaffirming Iman was a Kafir (unbeliever) and only now bringing Islam but it only means that he is merely refreshing and strengthening the pledge which already existed between him and his Lord. During the reaffirmation of Iman every new entrant as ruqn e Jamaat (member of Jamaat) should be made to realize that this is the beginning of a new chapter in his life. Today you are starting a responsible life. From today you are starting your life as a believer bound to a system. From today your life is a purposeful life and you

are making God and believers as witnesses that all your efforts and struggles will be for its objective and you will abide by its system.

4) The person who joins Jamaat must be made to read most of literature of Tehreek e Islami so that he is acquainted with all the aspects of this Movement and intellectual and practical harmony is born amongst the members of Jamaat in the Movement. It must not be assumed that he has understood everything before hand. If a majority of people is made to join the Jamaat who have not read the literature of Jamaat under this assumption, then there is a chance that the members of Jamaat will talk and do opposite things.

Those who are uneducated should be verbally explained about the necessary expectations and their mental outlook be tried to change according the temperament of the Movement. For this it is necessary that there must be at least two people in every local unit of Jamaat who have studied our literature deeply.

5) The local Ameer must review the members of Jamaat in their units individually and each (member) must be assigned work suited to him and must be continuously monitored on how he does the work allocated to him. In this matter every member of Jamaat must not over-rate his capacities and capabilities and must inform his Ameer about the work he can or cannot do.

6) Wherever a local unit of Jamaat is present all members of Jamaat must gather at one place every Friday; either in the morning, evening or after the Friday congregation prayer. In this ijtema the appraisal of work for the whole week should be taken, work must be planned for the future with mutual advice and suggestions. Accounts of baitul maal must be looked into and any new Tehreeki literature that has been published must be read.

7) Members of Jamaat must also have a special attachment towards Quran, Seerat of Prophet (pbuh) and Seerat of Sahaba (ra). They must be read again and again carefully and deeply, not merely to satiate the thirst of reverence but to gain guidance and enlightenment. Dars e Quran (Lesson from Quran) program must be started wherever a capable person is available to do so.

8) The lifeline of this Movement is Tallukh Billah (relation with God). If your relation with Allah is weak then you will not be fit to establish Hukumat e Ilahia (the rule of God) and run it successfully. Hence other than obligatory worship also make it essential to offer supplementary worship. Worship such as supplementary Salat, supplementary fasts and charity creates sincerity and must be done with maximum concealment so that it does not give birth to show-off. Offer Salat with understanding, not as if you are reciting with your tongue, which you have memorized, but as if you are addressing Allah. Evaluate your soul while offering Salat. Are you doing the opposite of what you acknowledged before the Knower of the Unseen and is this acknowledgement false? In the evaluation of your soul you must repent for your shortcomings and in the future try to remove those faults. Remember that in worship impose only those deeds (on yourselves), which you can continue regularly. Refrain from all those religious struggles, practices, occupations and incantations, which are not proven from Sahih Hadith. And regarding the strength of authenticity of Hadith only Mohadditheen (Hadith scholars) are the (competent) authority and not non-Mohadditheen, no matter how great and revered they might be.

Those apparently good things, which are assumed to be good and are added to the Shariat are far more dangerous innovations than those evil things whose evilness is well known.

9) Members of Jamaat must understand fully that they are emerging for a very huge task with a very big claim. If their character is weak compared to their claim and if this weakness is very apparent then they will themselves turn their claim into a joke. Hence every person who joins this Jamaat should understand his dual responsibility. He is of course answerable to God but his responsibility towards God's creation is also very strict. Your morals must be better than the general populace in whatever locality you live. In fact you should become the best example of high morals, strong character, trustworthiness and sincerity. Your slight error will not only put a blemish on Jamaat but also on Islam and it will become a reason for a lot of people being misguided.

10) The members of Jamaat must refrain from all such methods, which will make them into a firka (sect) amongst Muslims. Do not offer your prayers separately from the common Muslims. Do not make a different Jamaat during your prayers. Do not engage in debates and arguments. Where the Movement is pressed into argument for obduracy and opposition and not for the sake of investigation, you must be patient and have control (especially when there is an attack on my personality

then please do not offer any defense). Neither do I defend myself nor do I want my associates to waste their time and capacity in this useless work. However where someone seriously seeks investigation, there reasoning and inferences can be given in our favor. But where the argument seems to be heating up, stop the course of argument there, because debate is a curse which creates unending mischief.

11) Islamic Movement has its own special temperament and it has its own special methodology, which the methods of other Movements can never match. Those who have participated in different nationalist movements and if their temperaments are accustomed to their method; they must change themselves a lot after joining this Jamaat. Meetings, processions, slogans and flags, uniforms and demonstrations, resolutions and addresses, uncontrolled speeches and hot and spicy prose, all these are the lifelines of these Movements but for Tehreek it is like fatal poison. Here learn the methodology from Quran, Seerat of Prophet (pbuh) and Sahaba (ra) and become accustomed to it. You do not have to enchant people through your speech, writings or demonstrations that they come after you in droves and you are yelling at them. You have to give them an insight of the reality of Islam and after the dawn of reality, create in them a determination, making their individual and surrounding collective-life according to this reality (so that) they risk their wealth and life to destroy whatever is evil. This transformation in people does not take place due to magic and poetry. Those amongst you who are speakers, orators should change the style of speech and like responsible believers, practice to give brief speeches and those who are writers they too should change from writing irresponsibly and acquire that style where one writes each and every word with a sense of accountability.

12) To work in Islamic Movement it is also important that you are isolated and secluded from the turmoil spread by world loving people that has no relation with your Movement's objective. You must keep away from their assemblies, district boards, elections, psychological warfare between Hindu, Muslim and Sikhs and the divisions between different parties, religious sects, local tribes and communities. Be completely focused on your objective and whatever is happening in this world let it happen. Being engrossed in the deeds, which are not acceptable in the way of Allah, will waste your time and capacities although you will have to account for your time and capabilities.

13) In the propagation of your school of thought keep in mind wisdom and beautiful preaching. Wisdom is that you understand the mind and

temperament of the addressee. Identify the real reasons for his misconceptions or lack of guidance and preach him in such a way that is suitable for him. Beautiful preaching is not to present yourself as an enemy and opponent to whom you are propagating but rather as his well-wisher and sympathizer. Invite in such a noble, eloquent and sweet way towards the right path, that it causes minimum bitterness.

Also consider two more things.

First do not be after the person, who considers him to be exempted from guidance and is fully engrossed in worldly life, in fact if you see a condition like that in him just keep away.

Second do not propagate without occasion. When a person or group is extended the invitation towards good but is not in a mood to listen or to accept any preaching then to invite him forcibly or try to feed him more than what he can accept or to beg him for paying attention or use harsh methods or sympathetic approach but all without occasion may bring negative results instead of positive.

Some people in the enthusiasm of doing work overlook these limits although Islam is a religion of wisdom and its preachers must be wise.

After giving this guidance Ameer e Jamaat and members of Shoora sat in a different room and called members of Jamaat one by one separately and assigned work to each depending on his situation and capability. Also local Ameers were appointed wherever local unit of Jamaats had been formed.

5th SHABAAN

The ijtema e aam (that includes all members) came to an end after completing the work of the previous day and then after seeking counsel from Majlis e Shoorā Ameer e Jamaat decided the following (issues):

- 1) The people who are writers in Jamaat should spread the objective of the Jamaat in newspapers and magazines of the country and try to reply satisfactorily to the misconceptions, which are published regarding Jamaat.
- 2) The ijtema e aam of members of Jamaat will be conducted every year and from the point of view of climate and other reasons the month of March will be appropriate. On the occasion of Ijtema e aam whoever Ameer e Jamaat considers appropriate or some who have been recommended by Ameers; they will be made to halt for training at Markaz for a month.
- 3) Selected members of Jamaat who can represent the school of thought of Jamaat in the best possible manner should tour different parts of the country once in a year in the form of a single delegation or various delegations and apart from a general invitation to all, should try for the establishment of Jamaat, especially in all big institutes, colleges, universities, religious schools and associations of the country.
- 4) It was decided that a weekly newspaper be published by Jamaat and for this Abdullah Misri Saheb was even appointed but now after Nasrullah Khan Saheb Aziz joining Jamaat this suggestion was not required to be implemented immediately. Aziz Saheb's paper "MUSALMAN" (Lahore) will now be sufficient to fulfill the needs of Jamaat.

ROODAD OF MAJLIS E SHOORA

(Muharram 1361 Hijri / 1942 CE)

Due to conditions of disorder created in the country because of war, it was considered appropriate that ijtema e aam of members of Jamaat be convened in March. Hence Ameer e Jamaat called the following people in the Majlis e Shoora (Advisory Council) so that necessary and expected decisions should be taken after consultations.

Maulana Mohammed Manzoor Saheb Nomani (Bareilly)

Maulana Amin Ehsan Saheb Islahi (Saraimeer)

Maulana Abul Hasan Ali Saheb (Lucknow)

Sayyad Mohammed Jafar Saheb (Kapurthala)

Nazeerul Haq Saheb (Meeruthi)

Mohammed Ali Saheb Kandhilvi (Sialkot)

Abdul Aziz Saheb Sharqi (Jallandhar)

Nasrullah Khan Saheb (Lahore)

Chaudhary Mohammed Akbar Saheb (Layalpur)

Dr Sayyad Ali Nazeer Saheb (Allahabad)

Mistry Mohammed Siddiq Saheb,

Abdul Jabbar Saheb Ghazi (Delhi)

Ataullah Saheb (Bengal)

Mohammed bin Alwi Saheb

Mohammed Yusuf Saheb (Bhopal)

On 26th, 27th, 28th February 1942 the meeting of Majlis e Shoora took place. First of all the attendees briefed one by one the general progress of the Movement and especially the work in their area, conveyed their experiences and presented the advice of their local units, which they had brought with them and presented the points they felt were necessary to spread the work. Then Ameer e Jamaat gave a comprehensive speech in which he gave a review on the work of Jamaat till date and described what all faults still existed in the system of Jamaat, what were their reasons; how to make the system of Jamaat better in the future and what kind of ideas are required to carry the Movement forward in a better manner, and what are the difficulties for which the speed of work is not as good as it should have

been. After this whatever points were decided unanimously through mutual advice are as follows:

(I) Taking stock of Jamaat it was realized that some persons are still found in the organization of Jamaat who are not yet mentally focused and have entered the Jamaat without completely understanding the school of thought and methodology of Jamaat and there are more such members in which, there is no satisfactory change in their lives and the internal spirit has not yet sparked in them so that they work for their objective and become active through their own inner feelings without any external pressure and motivation. To remove this shortcoming Ameer of local units of Jamaat must pay special attention to the following:

Firstly, under prepared and weak people should not be admitted merely to add to increase the numerical strength of members of Jamaat but only those be allowed to join Jamaat, who have understood the school of thought of Jamaat well, who have clarity in their thoughts and who have understood the constitutional obligations of Jamaat.

Secondly people must not be invited in general to join the Jamaat immediately but the creed and objective on which the Jamaat has been established should be preached. Then if the people are influenced to such an extent that there is a difference in their practical lives or they themselves try to find the way to work according to this objective, then the constitution of the Jamaat should be presented before them and after reading the constitution if they on their own express the desire to join Jamaat, even then they must not be given membership of the Jamaat immediately but must be given a chance to think and rethink again and when they finally decide to join Jamaat after due deliberation and understanding then only must they be urged to proclaim Shahadat after making them realize the responsibility of Shahadat (pledge).

Thirdly the members of Jamaat must be inculcated with the fact that they accept Jamaat work as their own work: they should fulfill whatever oath they have taken before God while joining and to discharge the responsibility they have accepted. They should not expect that only if someone else motivates them, then they will work but they themselves should be active with the spirit of Iman for the mission of their lives.

Fourthly they must advise the members of Jamaat to offer Salat and read Quran with understanding and during recitation of Quran and during every Salat they must evaluate their own souls because souls will be purified through this method and a fire will ignite their hearts, which will inspire them to good deeds.

Fifthly every local Ameer must have a close eye on the members of his Jamaat and rectify their faults with wisdom.

II) In the work of preaching and propagation it is the job of the Ameers of local units of Jamaat to guide the members of Jamaat, impart moral training to members and to bring forward the Tehreek of Jamaat on the correct road. Their own preparation is also required for discharging this important responsibility. Hence it has been decided that the Ameers of local units of Jamaat should come and stay with Ameer e Jamaat every year for at least for one or two months. The confirmation of who will come in which month, has been left to ones own choice. A person can decide himself and correspond with Ameer e Jamaat in which month he feels it is possible for him to come. If he wants to bring some special members from his unit he can do so.

III) The need for some pious and intelligent people to personally stay in Markaz has been felt acutely that and Markaz be made such a place where there is good facility for training of workers. In fact in its surrounding areas some sample work may also be carried out so that workers gain practical experience in the work of preaching and propagation. For this purpose selecting the best choice for Markaz and selection of those people whose presence at Markaz is required and other practical ideas have been left to Ameer e Jamaat.

IV) For preaching and propagation, the burden for preparing literature till now has been on Ameer e Jamaat. But now it is felt that, those who are writers in Jamaat should also participate fully in this work.

V) The objections made in the constitution from (people) outside and whatever improvements were called for by the members of Jamaat themselves through their study and experience were examined and after modifications it was decided that now the amended constitution should be published. *

(* According to this resolution the new constitution has been published)

ESTABLISHMENT OF TEMPORARY MARKAZ OF JAMAAT

Keeping in mind various circumstances and requirements, it was decided in the meeting of the consultative council of February 1942 to establish a Markaz (centre) for Jamaat. If however a permanent place cannot be acquired for it, then to begin with a Markaz should be made temporarily so that we can combine an initial part of our strength and lay the foundation of required works. For this purpose initially in the Zilla of Sialkot a suitable place was recommended and external Jamaats were also informed about the same. But later on due to some reasons this recommendation was cancelled and then with the advice of members of Shoora it was decided to shift it near Pathankot village Jamalpur where Chaudhary Niaz Ali Khan Saheb by way of contribution agreed to give us some of his Waqf property's building temporarily. Hence according to this decision on the 15th June 1942 Ameer e Jamaat with some associates shifted there and this place became Markaz of Jamaat. This place is two furlongs from Sarna railway station. To begin with it was made temporary Markaz only. The choice of a permanent Markaz will InshaAllah be made in ijtema e aam after the war. This new Markaz will work according to the following plan.

We divide the plan of work of this temporary Markaz into four parts.

- 1) Taalim o Tarbiyat (Education and Training)
- 2) Ilmi Tehkeek (Research)
- 3) Dawat e Aam (General invitation)
- 4) Mashi Tadabir (Economic schemes / proposals)

Here we will tell you about the themes under this plan in detail so that the concept of work and its practical form becomes clear and you come to know what kind of people and resources are needed to expand this work. Whatever units are established under "Jamaat e Islami" in different parts of India, their Ameers from time to time should evaluate the capabilities of members of local units of Jamaat or Jamaati resources and keep informing Markaz what people they have and what abilities and resources they can offer for a particular department and this work must be done by every Jamaat. Where Jamaats are not present and the member is present in his individual capacity then every person should study his resources according to this plan and he tell us what work he can do or what resources he can send us. Also the people who have not joined Jamaat but are

interested in and sympathetic to this work should inform us, of how much work and what kind of work they wish to participate in.

TAALIM o TARBIYAT (EDUCATION & TRAINING)

The first thing that we want to do here is to establish a school and a training center, the reality of which is explained in detail in the books "Naya Nizame Taalim (New Education System) and " Islami Huqumat Kis Tarah Kayam Hoti Hai" (The Process of Islamic Revolution). Any Movement which wants to bring about a complete revolution in peoples lives cannot succeed till it does not establish an education and training system which moulds and makes the people according to its temperament and requirements.

A brief outline of a school has been chalked out keeping in mind this reality and with the advice of some friends who were experts in education and also had vast practical experience. Basic rules are the same, which have been explained in these two books. Practical details are not yet finalized and so not in a state that they may now be published completely. Lots of changes have to be effected in them through experience. When our experiment succeeds and when we are ourselves will be satisfied with it then InshaAllah our educational constitution and syllabus would be published. Till then its salient features are presented here:

We have divided the phases of education in three parts

Asasi	(Primary)
Mutawassit	(Secondary)
Aali	(Higher)

In primary education we will try to engrain in the personality of the child through education and training the knowledge, moral qualities, mental and practical capacities that are required to carry out worldly work as a Muslim. We will not only give him the bookish knowledge but our teacher will train him in practice to work in different disciplines with his knowledge and capabilities and after he passes out of the stage of primary education he is capable of becoming an excellent preliminary karkoon (worker) in every sphere of life. There is no capability to which his mental and physical capabilities cannot reach and no path amongst the different paths of this world on which he cannot walk only for any lack of minimum knowledge. We will teach him so much Arabic that he himself understands the simple meaning of Quran. Thus through both education and training we will not only

make him aware of the Islamic way of life with its etiquettes and manners, rules and regulations but also make him habituated to them in practice. This education will be common to all children because we feel that every child must get this level of education and training irrespective of, he working as a worker or farmer or as a minister or professor (in the future).

Entry to secondary education will depend on the result of primary education. Upon reaching the final stages of primary education every child will be evaluated if he has the capacity to perform better than a primary worker in discharging his services in the worldly life.

If the assessment of teachers and results of examination about those children is that they do indeed possess such a capacity, only those will be given permission to enter in the next stage of education. In this stage we will try to prepare children for doing work that demands more from their mental abilities than physical abilities. Here only those subjects will be recommended for each child, which will be mentally suitable for him. Only those related higher subjects would be taught for the field he has to be prepared, but (it would be taught) in such a way that the religious point of view will permeate like a spirit in every field of secular knowledge and the implication of religious knowledge on worldly affairs will be demonstrated. Then the student will be made to put his knowledge to practice and by training a strong Muslim character will be created in him.

This stage of higher education will completely be specialized and in it we would like to create such scholars and experts, who will be capable of being leaders and guides in the different fields of life and who have the ability to create a complete civilization according to Islamic principles and carry the burden of running a modern state. For this whatever knowledge, capacity to do Ijtihad (infer and arrive at a consensus on the basis of Quran and Sunnah and offer solutions to modern problems) and pious character is required, would be inculcated in them through education and training and in this stage only those students would be taken about whom it can be safely assumed through their results in secondary education that they are fit for the same from the point of view of their mental and moral capabilities.

ILMI TEHKEEK (Research)

This department of research will be the heart and mind of our Movement. Till now only one person was doing the research work of this Movement but it is clear that a single person cannot provide the service for laying the intellectual and ideological foundation of such a comprehensive and global Movement. If we really want to bring a revolution in the system of civilization, culture or morality then we have no choice but to present literature not only in the Urdu language but also in different languages especially in two or three international languages. Through that literature the whole world would be informed of all the facets of Islamic system, and the hollow roots of present day culture and civilization would be exposed in the hearts and minds of people. Thus the belief in the truthfulness of Islamic system and the desire for its establishment would be born.

We must do a modern and contemporary compilation of the entire knowledge of Quran Hadith Fiqh and history of Islam. In the same way modern sciences (modern science and technology) must be organized from the Islamic point of view. Without doing this work we can never expect any real Islamic revolution to take place in the present system of morality and civilization through prevailing mass Movements or military Movements. For this purpose we require people of great intellect and vision who are fit for this research work and render their services by remaining under the discipline and control of our Jamaat. On the other hand an excellent library is required and with such resources through which we can continuously provide nourishment to these servants of religion.

DAAWAT E AAM (General Propagation)

Along with these two creative works, we would like to continue the work of general propagation with full force. Our creative efforts will be ineffective if a strong public opinion is not prepared simultaneously. Just as no Islamic revolution can take place without the above creative works similarly in the same way it is not possible for such a revolution to take place without spreading the invitation of Islam in the masses. We must spread our voice not only in India but also in every nook and corner of the world. Because today no real revolution can take place in any country unless international public opinion is prepared to support it to a large extent.

Crores of people should be made aware of our message. Crores of people must be influenced to such an extent that they accept this as the truth for which we are rising. Lakhs of people should agree to back us for giving moral and practical support. And a big number of such selfless people must be prepared who possess high character and for this supreme cause they should not hesitate in tolerating any danger, loss and trouble.

To start this kind of activity initially it is required that some sample work be demonstrated on a small scale in a limited halqa (unit). Some daees (people who invite) must be collected and they must be provided moral and practical training to work in this halqa. Then in the future the road will be expanded to spread our message on a large scale. Although the need for this was felt before we wanted to lay the foundation of this department without any delay on the basis of whatever experience we gained last year during the work of Jamaat.

All the units of Jamaat must evaluate their members and check if they are suitable to work for this department of Dawat e Aam. To begin with one or two such appropriate persons must be selected for it and Markaz must be informed of their qualifications and specialization. It must also be indicated how long they can come and stay here. What are their requirements, what burdens of responsibilities do they have and to what extent they themselves or members of local unit of Jamaat can sponsor their needs.

Besides this, we need at least one homeopathic and one Unani doctor here who by sheer trust and faith in God will come and settle in this jungle by leaving his (established) practice in the city. He should be content with whatever practice he can run here. He must provide medical aid to the surrounding populace with complete piety and pure sympathy and win their hearts through his good character. The doctors and medical practitioners present in Jamaat who are prepared for this sacrifice and dedication should inform us about their decision.

MAASHEE TADABEER (Economic Proposals)

Obviously the projects, which have been mentioned above require financial resources, which are scarce. For such huge projects the collective contribution that is required has neither been received nor is it expected in the future, nor can we undertake those ideas till their completion nor do we have the right to seek help from those people whose aim of life is not the same as ours.

Some well to do people certainly exist, who on their own and only for the sake of Allah keep sending some aid. But till now this contribution has been insufficient for the existing collective works leave alone the ones that are planned for the future. Till now whatever work has taken place is mostly from the income of Jamaat's book depot and that too is not sufficient for expansion of work.

Now the fulfillment of the resources, which are required for this supreme work, can be done through two ways:

Firstly those who have joined Jamaat e Islami and those who sympathize with its objective should become ready to do financial sacrifices in its way and learn from the evil worshippers, who are throwing crores of pounds in the fire for establishing or to continue the establishment of their ideology to the seat of power. It would be naïve for the worshipers of truth to expect to prevail over evil, by always giving priority to their own personal interests and without making any sacrifices compared to those by the evil worshippers.

Secondly in Jamaat those who have the ability to do some industrial work or trading activity, they should come and settle here and through their capabilities generate wealth and keeping a small portion for them, donate the balance in the service of their mission. For this we have kept in our program one head "Mashee Tadabeer" (Economic Schemes). Here land is abundant and is rich and fertile. Electricity is available, big markets are near and transportation infrastructure is still available in spite of wartime difficulties. Different agricultural, industrial and trading activity may be started here with small or large capital. Ameer of local units of Jamaat must evaluate the associates in their Jamaats as to who has which ability for a particular kind of work and what resources are at their disposal. We will advise everybody after getting their reports and offer maximum facilities from our (Markaz) side.

ROODAD of IJTEMA MAJLIS e SHOORA

Shawwal 1361 Hijri

By Maulana Abul Ala Maududi (Ameer e Jamaat)

In the second week of Shawwal 1361 Hijri (October 1942) the second ijtema of Majlis e Shoora took place in Delhi. The real reason for this ijtema was to find a solution to the differences and discord which unfortunately had arisen in the initial stages itself in Jamaat and because of which a danger had arisen that this disciplined effort for Iqamat e Deen (establishment of Deen) which had started after a gap of nearly a century may stop and its failure may leave such negative after effects that for times to come it would serve as a reminder to people not to undertake any efforts and struggle for the establishment of the Religion of Truth. I tried to resolve these differences but met with utmost failure and the poison of division, opposition, disheartenment and suspicion started spreading far and wide in the members of Jamaat. So helplessly I gave the trouble to the members of Shoora (advisory council) to gather in Delhi so that they help me resolve this dilemma.

The following people were present in the ijtema

Maulana Abul Hasan Ali Saheb	(Lucknow)
Mohammed Yusuf Saheb	(Bhopal)
Maulana Sibgatullah Saheb	(Umerabad Madras)
Maulana Hakim Abdulla Saheb	(Rodi Hissar)
Sayyad Abdul Aziz Saheb	(Sharqi Jalandhar)
Malik Nasrullah Khan Saheb Aziz	(Lahore)
Qazi Hamidullah Saheb	(Sialkot)
Abdul Jabbar Saheb Ghazi	(Delhi)
Mohammed bin Ali Alwi Saheb	(Kakoordi)
Maulana Manzoor Saheb Nomani	(Bareilly)
Maulana Sayyad Jafar Saheb	(Kapurthala)
Kamruddin Khan Saheb	(Patwakhali Bengal)
Ataullah Saheb	(Patwakhali)

Four to five days we were engrossed in this work. Initially I wanted to discuss the real issues in which there was difference of opinion and I wanted those who are not satisfied with me and my work to clearly explain the reasons for their restlessness before Jamaat instead of sending secret letters, canvassing, back biting and running whisper campaigns. Then if Jamaat is satisfied with their statements, I should be dismissed from the position of leadership. But those people refrained from doing so. After that I presented three alternatives before Jamaat.

One that I myself resign and instead of me some other person be elected as Ameer.

Secondly if no single person can be found, then 3 to 4 people must undertake this job.

Third that the organization of this Jamaat be broken up and all those people who have pledged their services for this objective be left completely free to associate themselves and work with whoever they are comfortable with. Those who are not comfortable with anybody but themselves should get up and do work and those who are uncomfortable with themselves and others too, they must wait for the "appearance of Imam Mehdi".

First suggestion was unanimously rejected on the grounds that none of those who have joined Jamaat at present can carry the load of this burden. Even the people who were opposing agreed on this.

Second suggestion was also rejected unanimously because it was neither correct according to Shariat nor useful for our objective.

The third suggestion wanted to be implemented by the people who had differences and I also seemed to agree, as I did not see any good in collecting people of such different temperaments, who are not ready to accept organization discipline and mutual understanding and are bereft of such characteristics without which one cannot even become a worker of Jamaat. But a majority of Majlis e Shoora opposed this suggestion vigorously. Their saying was that breaking and disbanding the Jamaat like this will be doing no favor to it and instead of serving our glorious objective; it will be one more evidence after the tragedy of Balakot for the continued period of stagnation (of Muslims), which had an adverse effect on Islamic Movement that lasted for 110 years. Hence instead of breaking the Jamaat due to the opposition of a few

people, why don't those people break away from the Jamaat who cannot continue together? This proof was so strong that in the end it prevailed. Some of the people under the influence of these differences returned and only 4 people remained who whilst maintaining their difference separated from Jamaat. Their names are

- 1) Maulana Mohammed Manzoor Saheb Nomani (Editor AlFurqan Bareilly)
- 2) Maulana Sayyad Mohammed Jafar Saheb (Khateeb Masjid Jamia Kapurthala)
- 3) Kamruddin Khan Saheb ex Nazime Jamaat
- 4) Ataullah Saheb Patwakhali Bengal

However after the separation of these people I considered it illegal to carry on with the burden of Jamaat's leadership till I place before the associates of Jamaat the complete reality of the differences and discord (with the people who left Jamaat) and find out if the remaining members still have faith in my leadership for the future. I therefore wanted to put before Jamaat the writings of the people who have separated, in which they had described in detail their objections to my work and my personality and the answers, which I had given to each of their objections. Then I told the associates to evaluate without prejudice and decide freely how they view me and do they still accept me as their Ameer? The answer of Jamaat to this question was in the affirmative.

(I regret that these writings, which concern not only my person but also Jamaat and Movement, have been given to me as a secret and till date its writers insist on keeping it private. If this had not been the case then I would have published them (writings) and my answers without any hesitation)

After this Majlis e Shoora pondered over Jamaat's organizational setup and on other important issues and decided on the following:

- 1) Large zones, which were made, were Punjab, UP and Bihar and Deccan, in which Maulana Manzoor Saheb, Maulana Amin Ehsan Islahi Saheb, Maulana Mohammed Jafar Saheb, and Maulana Sibgatullah Saheb etc were appointed Ameer, were broken except the halqa of Deccan. In the future the contacts of all their local units will be directly with Markaz. However the Jamaats of Deccan will continue to work under Maulana Sibgatullah Saheb.

- 2) In spite of all precautions a substantial number of such people have entered in system of Jamaat, whose mental moral and religious condition makes them unfit for Jamaat's rukniat (membership). For the reform of the thoughts and conditions of such members a term should be fixed (whose duration can be variable according to that person) and during that time the person be tried to reform completely. And if reform is not possible then they should be requested to remain outside the organization of Jamaat till as when they reach that standard which is required for Jamaat's rukniyat (membership). Thus for the future it is imperative that a person should not to be taken in the Jamaat till he is made fully aware of Jamaat's school of thought and there is a substantial change in his life.
- 3) The plan that Ameer e Jamaat made for the construction work in Markaz was also liked by Majlis e Shoora.

ACCOUNTS

INCOME EXPENSES Jamaat e Islami

1 September 1941 to 31st December 1942

Details of Income		Details of Expenses	
Closing balance end August	Rs 74=24/0	Salary of employees	Rs 674=0/0
Sale of Books	Rs 413=15/9	Advertisements	Rs 25=8/0
Contribution of well wishers	Rs 943=13/9	Stationery	Rs 98=4/6
Zakat & obligatory sadaqat	Rs 616=10/3	Travel expenses	Rs 286=2/0
Loan	Rs 2141=0/0	Guest house	Rs 465=13/0
Loan recovered	Rs 150=2/6	Printing expenses (*2)	Rs 5365=15/3
Miscellaneous	Rs 664=13/3	Press (*3)	Rs 3137=1/3
Total	Rs 17005=5/6	Loans given to members e idaara	Rs 259=2/6
Total expenses	Rs 13963=11/0	Loan repayment (*4)	Rs 1443=0/0
Closing Balance December 42 (*1)	Rs 3041=10/6	Arabic translation (*5)	Rs 20=0/0
		Contribution to needy	Rs 150=4/0
		Postal expenses	Rs 589=10/6
		Book Agency	Rs 1195=0/6
		Miscellaneous	Rs 253=13/6
		Total	Rs 13963=10/6

Footnotes

- 1) Other than this at the end of the year nearly Rs 6000 worth of books were present in the book depot from Jamaat and from different book traders and external Jamaats and persons Rs 1723 and 1 anna 6 paise was still payable to the book depot.
- 2) In the closing year of auditing of accounts Rs 57=2 annas was extra in accounts of Paper and was added in those miscellaneous income. In the same way the real expenses of book publications was found to be Rs 5308 13 anna 3 paise
- 3) From the amounts given as advance towards the purchase of Press, transport and other requirements Rs 450 were returned later and added in miscellaneous income. Thus the real expense of Press was found to be Rs 2687 1 anna 3 paise
- 4) Other than cash payment in a person's loan an amount of Rs 12=0/0 was repaid in the form of books. Thus the actual loan under Jamaat became Rs 686=0/0
- 5) At the end of the year under Maulana Abul Hasan Ali Saheb work has begun to render Jamaat's literature in Arabic language. All translation is being done without compensation. This amount is spent on proof reading of translated material and correspondence with newspapers and magazines of Arab countries.

RAFTAARE KAAR (Progress of work)

By Maulana Abul Ala Maududi (Ameer e Jamaat)

Many times the members express an anxiety, which is to some extent natural also, which is to know about the pace and progress of Jamaat e Islami. I had been neglecting this on the doubt that an element of show-off and advertisement may enter our work and we may start working for showing-off to the world instead of working for Allah alone. But today I describe them only to prevent the associates from becoming demoralized. This may especially benefit those who are away from Markaz or who do not know the pace of work.

The number of members of Jamaat at this time is around 700. The entire list has not yet come from all units of Jamaat and hence the exact strength cannot be calculated.

Our message is non-existent in areas of Sindh, Balochistan, Frontier, Bengal, Bombay and Western India. Those areas which, have accepted its influence, are mostly Punjab, UP, Bihar, Deccan and parts of Madras.

From the publication of literature and reports of work of Jamaat we have been able to estimate that during the past one and a half to two years our voice has reached almost to a lakh of people and of them at least 10 percent have been influenced by our message.

As of now the work of spreading our message amongst non-Muslims is almost zero but whatever small efforts have been made in this direction are quite encouraging. From this it has become clear that the historical and ethnic rivalry found in non-Muslims against the Muslim community will not pose a big hurdle in the way of spreading our message InshaAllah.

Work has not been able to start till now on a large scale amongst the masses, villagers and working classes. In this regard I am also doing initial experiments and other associates are working through different methods at their respective places. InshaAllah through these experiments it will not be a long time before we are successful in finding the most suitable way of propagating in the masses.

Till date we are mostly communicating through the Urdu language for spreading our message and have been unable to do much work using other languages. But in English, Turkish, Hindi, Tamil, Telugu and Malayalam practical efforts have begun for preparation of literature and by the Grace of Allah after the war ends its publications should spread through these languages both within and outside India.

The biggest thing in our opinion, which is more valuable than all other results, is that wherever this message has reached it has added life and awakened dead and sleeping consciences.

Its initial effects have been that people have started evaluating their souls on their own, begun to differentiate between halal (permissible) and haram (non-permissible), pure and impure, truth and falsehood and all facets of life on a very wide scale compared to the earlier limited religiousness.

Previously what was being practiced in spite of being religious is not only being rejected but even thinking about them is now embarrassing. Previously people did not care about any matter as to how it would appear in the eyes of God. For them this very question has become the most important. Previously the religious sense had become so blunted that big things did not prick their conscience but now that sense has become so acute that even small, small things have started pricking them. What was only a fossilized creed of being a slave of God has now changed into a live passion and is bringing about a visible change in a lot of lives. People have now started thinking about what weight their worldly efforts and struggle will have in the balance of God (in the Hereafter).

Then Alhamdulillah wherever this message has reached and has been established; wayward lives have become purposeful and also the way they have to reach their purpose of life is now very clear and well defined. There is clarity in thought; hearts are moving away from meaningless and useless pastimes. The important and real issues of life are becoming their center of attention. Outlook and thoughts are acquiring a definite form and have begun moving along a straight path. Thus altogether their fundamental characteristics are prospering at a good pace, which is an essential requirement for moving towards the supreme objective of Islam.

However undoubtedly whatever transformation has occurred is still much less than what is required but if this makes a person disheartened and inactive then he must realize that these kinds of feelings are purely by the influence of Satan and if this sense (that he must work more towards his own reformation) inspires him towards efforts and struggle to make up for whatever was lost; then he must thank God and must overcome whatever shortcoming he feels and work with full vigor. Wherever this shortcoming is because of our faults we ask forgiveness to Allah and ask for His Grace to continue to serve (Him and His religion) better in the future. But it is a fact that our faults are not the only reason for this shortcoming but there are some other reasons also over which we have no control.

The foremost and most important reason that is creating extraordinary difficulties in our way is the present (Second World) War. Our associates often looking at the slow pace of work become victim to depression. They do not remember that we had started this work at the time of war and from the beginning till date the grip of war conditions has started becoming tighter. Firstly an authoritarian system of life when imposed comprehensively, never allows the opposite (ideologies or ways of life) to come up and spread. But when that (authoritarian system) itself is waging a war for its very survival then for someone to start an (Islamic) movement of this nature within its boundaries which we are doing is all the more difficult.

This authoritarian system has now completely occupied this land and captured its resources. It is utilizing them for its own defense and that too in such a way that it does not want to leave even the meager resources of life for others. In these conditions life is becoming difficult even for those movements which had been running for years together and have been established themselves firmly. Then how can it be expected that such a Movement which is the antithesis of this system and which has taken birth exactly at the time of war will be able to take root easily and will be able to grow fast.

The second biggest hurdle in our way is the lack of resources. At the time of forming Jamaat we had a capital of Rs 74 and Rs 2000 worth of books were present in our book depot. From these scant resources we started this great work whose objective was to completely change the system of life. The people who entered Jamaat were mostly poor and even today the well to do or prosperous element is not more than one percent of its total strength. That is why no monetary contribution worth mentioning has been obtained from members of Jamaat for this work. We cannot expect to get some big contribution regularly by

seeking help from common well-wishers because of the principles that we follow. We have only one regular source of income on the basis of which we can work satisfactorily and it is the book depot of Jamaat. Hence I have paid attention on improving this source and have deliberately avoided starting other works so that I do not have to back-track after advancing in a particular direction. If war conditions had not intensified, the book depot would have progressed so much by this time that with its help we would have been able to implement some suggested projects but present conditions have forced us to direct all our resources and efforts merely to maintain the life of book depot.

Third important hurdle is the lack of human resources. It is obvious that a person can never be an institution by himself. Big collective projects can only take place when people of excellent capabilities can carry out with full responsibility the work of each department and support the person in charge of leadership and guidance. I have not been able to get such people. This Jamaat of 700 people, which has been formed through preaching and propagation is only one and a half years old and is still in its infancy. This (the existing strength of Jamaat) is the only raw material, which has been collected for future construction. Now the combination of these different compounds has not acquired a useful formula. That work is still incomplete i.e. to examine and separate its ingredients and correctly place each of it according to its capability. This work would be easier if war difficulties were not imposed and ijtema e aam of members of Jamaat could have taken place again and again or at least if I had got 4 to 5 such people on whom I could have put the load of work of Markaz and then I myself would have undertaken complete tours of the country. But under the prevailing conditions, neither can ijtemas can take place nor can I reach different places to establish personal contacts with members of Jamaat. Hence till now I have been unable to evaluate the Jamaat completely and have been unable to find what capabilities are present in our associates and what work can be taken from them. Different issues are preventing me from utilizing the capabilities of the associates, which I have come to know. In them there is no one who is free from the worries of livelihood. If all their time is taken away for the service of Jamaat then Jamaat must arrange for their livelihood. But Jamaat's resources cannot bear this load. This too is not possible that people be called to Markaz with the desire that they generate

their own income and do Jamaat's work also side by side. The existing economic system is so inept that it cannot give anyone two flat meals unless all his time and capabilities have been drained and sucked out.

The training of our members is in the very preliminary stages because of which neither is there any increase in the pace of work nor has there been such work as was desired. Very few members are such who have carefully understood the temperament, objective and methodology of Jamaat and who know what they have to do and how to do it. Most of the people who have joined our circle need more training. Most of them have joined Jamaat only on the basis of some temporary and partial attraction. But in their attitude, morality, character, efforts and deeds there has been no visible change. Lot of them are such that they have the same idea in their minds about 'amal '(Deeds) and tanzeem (Organization) which they have acquired by studying previous Jamaats or by working in them. They repeatedly demand these kinds of "deeds" and this kind of "organization" and their minds have still not realized that rather than having an artificial approach and some stray agitations and demonstrations, there are other powerful ways of doing "deeds" and having a genuine "organization" which are closer to the temperament of the Islamic Movement.

There are some other people who have understood everything in principle but still not understood the practical methodology completely. Their condition is like a student who has acquired the knowledge of mechanics through books but when he encounters a machine he finds himself a complete novice in front of it. A majority of Jamaat is suffering from this condition. And about the small number of members who are the embodiment of Jamaat, they too have to pass through some development phases. They understand well what they have to do and how to do it and are also doing so to the best of their ability but their capacities and capabilities which had been growing in some other style and which have been utilized so far in a different way, have to be organized afresh by doing a complete "overhaul" which will take a long time. The really good speakers amongst them after coming in Jamaat have all of a sudden become speechless because now they must speak in a manner different from how they had been speaking and to speak in this style they have to prepare their style of speech afresh. This condition is the same with litterateurs, writers, scholars, public servants and other capable associates. Everybody after joining this Jamaat is engrossed in transforming his personality and till this transformation is not completed they are incapable of performing their full role in discharging Jamaat's activities.

After contemplating on these issues the reasons for this slow and ineffective pace of work can be well understood. The great objective before us, for which we have to confront tremendous powers; its first pre-requisite is that we must have patience sagacity soundness of opinion and such firm determination through which we can struggle continuously and untiringly. A lot of superficial works can be done with impatience to get results quickly which can cause a temporary stir but its result is nothing that for some days there is noise in the atmosphere and after a shock all work is destroyed in such a way that for a long time nobody dares to even talk about it.

(Tarjumanul Quran Rabbi ul Awwal 1362 Hijri / 1943 CE)

ROODAD OF IJTEMA e DARBHANGA

By Abdul Aziz Saheb Sharki

As per announcement 21 to 22 October 1943 the ijtema of the members of Eastern UP and Bihar took place in Darbhanga in which the following members were present.

- | | |
|---|------------|
| 1. Maulana Abul Ala Maududi (Amir e Jamaat) | Markaz |
| 2. Sayyad Abdul Aziz Saheb Sharki | Markaz |
| 3. Janab Nasrullah Khan Saheb Aziz
Editor "Musalman" | Lahore |
| 4. Dr Nazeer Ali Zaidi, | Allahbad |
| 5. Mohammed Ishaq Saheb | Allahbad |
| 6. Abdur Rashid Saheb, | Allahbad |
| 7. Maulana Amin Ehsan | Saraimeer |
| 8. Maulana Sadruddin Islahi | Saraimeer |
| 9. Maulana Masood Alam Saheb Nadwi, | Patna |
| 10. Taqiuddin Saheb Nomani, | Patna |
| 11. Hafiz Mohammed Usman Saheb, | Patna |
| 12. Dr Noorulain Saheb | Patna |
| 13. Dr Gayasuddin Saheb, | Patna |
| 14. FazlurRehman Saheb (ex lawyer) | Munger |
| 15. Sayyad Hasnain Saheb Jamaee | Darbhanga. |

Other than these members 8 to 10 well-wishers of Jamaat had come from different places. An isolated spot amongst lush green fields about one and a half miles from the populace of Darbhanga was suggested for the ijtema so that work may be done in peace. On the morning of 21st October the first session started. After recitation of Quran Maulana Maududi Saheb delivered the inaugural address and shed light on the following points:

1. Where is the Movement placed now?
2. What kinds of difficulties are being encountered?
3. How are the financial conditions?
4. According to which plan is the expansion work being considered?
5. What is the difference between our Jamaat and other movements?
6. What kind of work is necessary to be completed before any real revolutionary action?
7. What is the real reason for the slackness found in some members in the Jamaat?
8. Under the pretext of which misconceptions are limited programs being demanded?

It is difficult to reproduce here the entire speech verbatim. However some important excerpts are being presented here for the guidance of Jamaat.

“Currently our Movement is progressing well and has reached a stage where our objective is influencing the different parties of Indian Muslims and what was not acceptable to our religious and political parties 3 to 4 years back; the same parties have started declaring it to be their objective. But for us however pleasant this might sound, we should not be content with it because as far as Muslim parties are concerned the ease with which they accept this objective, does not match their acceptance of its special methodology, responsibilities and moral requirements.

At the moment the danger is that this objective might become a toy in the hands of these unstable movements and it might turn it into a joke instead of being presented as a serious mission before the world. Hence it should be stressed that even talking about this objective requires a high character leave alone struggling for it. A campaign to spread the idea about this particular aspect must start on a huge scale so that the different parties that are raising the slogan of (establishing) Hukumat e Ilahiya (kingdom of God) must be forced to accept its moral responsibilities and work according to this slogan and if at all they want to tread a different path then they should stop fooling the people (by only raising slogans without putting it to practice).

The second aspect of this danger is that for the last 25 to 30 years the political training of Muslims has been along the wrong lines. Their permanent collective characteristic has become such that instead of doing concrete work on a single given idea, they start making a big noise without chalking out a plan. This wrong pattern of (running a) Movement, which is no less harmful than stagnation, is very popular amongst the masses, but we want to end it. We want to abstain from inviting the masses who are fond of commotion and turmoil, before completing the entire planning of the Movement. Think carefully about the battlefield that you are about to enter. Where do all the enemy fronts exist and in which way are they spread? What fortifications are required in comparison and in what way are they to be built? What are your weak aspects? In which respect should your Jamaat become stronger? The march ahead must be in which direction and at what speed? Creating commotion will not do. For this the broad telescopic vision of an alert general is required and an army tied to a system of discipline and obedience.

The present stage becomes all the more sensitive because as far as the spread of fundamental ideals is concerned, we have been successful in spreading them in a big way but we have not been able to get an organized group of people with high moral character and advanced capabilities who can present the practical details of our ideals to the masses. The demand of which is immediately created in the people who seriously think and ponder over our invitation. We are unable to present the detailed planning of the collective system of life that has to be created on the foundation of our ideology. This is merely because to chalk out these details is not the work of a sole individual but that of a group doing dedicated research, which work hard and exert themselves continuously. The growing number of those who accept our message has both bright and dark aspects.

The bright aspect is that the element of Muslims being pulled towards us is virtuous and productive. People heeding our call saying "NAHNU ANSARULLAH" (we are helpers of Allah) are now gathering and an extremely pleasant moral transformation is found in them. But along with this bright side a dark side also exists: namely there is a lack of patience and deep dedication to the objective and responsibilities of the "supreme pledge" in the members of Jamaat. Because of which very soon there is stagnation. If continuous inciting and warming up is not there or if the motivating person is absent or if no interesting work is shown immediately then a "IN QABALTUM ALA AAQABIKUM (to return back to the previous)" condition is created easily. Our members

fail to fully comprehend, that witnessing Tawheed and Risalat with conscience, understanding and sense of responsibility implies that they have undertaken a pledge with God and not with any person or Jamaat. It is the obligation of the person giving Shahada to work for the objective, which is automatically an integral part of a Muslim's life. Second dark aspect in our Jamaati system is that there is a lack of obedience to Ameer and there is a conspicuous lack of progress in mutual relations and cooperation among the members of Jamaat and till now we have not found such people who can understand well the obligations of local Amarat (leadership) and take work from the members of local unit of Jamaat in the right way.

After analyzing the difficulties three things appear very clearly.

Firstly we have a big shortage of human resources.

Secondly means and resources are very limited and the economic repercussions of war have reduced them almost to zero.

The third difficulty, which is born from the second difficulty, is that the limited people doing creative work, which Jamaat has acquired, are completely divided and there is no idea on how to unite them. Some parts exist, which abound within the boundaries of India but the scheme for uniting them could not be implemented. This is the only reason that the intellectual "powerhouse" of Markaz could not be completed neither the required machinery for undertaking practical programs could be assembled formally.

There is no doubt that we cannot control some of the reasons for this condition but Jamaat cannot be completely absolved of it also. In our associates the spirit of financial sacrifice is quite less; in fact it is almost nil. Till now people have not learnt to spend money for one's mission of life and the spirit of INFAAK FI SABI LIL LAH (spending in the way of Allah) is also lacking. It is possible that like other parties if the general masses are forced to contribute by appeals of charity and if the slogan of "UDKHULU YADAKA FI JAIBIKA" (put your hands in your pocket) is made then this shortage may be filled but we do not like our members to become dependent on outside contributions.

The special temperament of our Jamaat demands that whatever is done should be done from within this Movement. Just as an individual for his sustenance provides food continuously for his stomach on his own, in the same way to Jamaat must become self sufficient financially otherwise this movement will not be able to survive for a long time.

It is true that from an economic point of view most of our members are not well to do. But it should not be forgotten that since the beginning this message has never appealed to the well to do people. Previously too only those from the economically weaker sections of society have been attracted to it. Actually the spirit of financial sacrifice is not related so much to ones financial position as much as it is to the dedication of ones heart. It is this dedication that is found lacking.

However the financial position is not completely depressing also. In these wretched times some or the other work is going on. But our (financial) treasury is not in a position that some big project can be started. Whatever construction projects were under consideration have been postponed. The biggest source of income was book depot but inflation and scarcity of paper has proved its death-kneel. In 1943 there is a visible reduction in the amount that would come as voluntary contribution as compared to 1942. Considering these conditions every associate must reflect and fulfill his obligations by re-examining his sense of responsibility.

Often it is felt that our members do not have full understanding of the difference between our Movement and other movements, although this difference must be well understood. The reality is that this Movement differs from other movements fundamentally. Firstly the problems of life in their entirety are to be addressed by this Movement and not merely one aspect of life. Secondly it argues with a person's inner self rather than what is external and apparent. As far as the first aspect is concerned the work in front of us is so huge and important and (this work) is not before any other movement in this world other than the Islamic Movement and we cannot work with such haste that others can. And then for us since the inner self is more important than that which is apparent and outside, our work is not complete by merely running people in an organization with a small-compartmentalized program and to lead masses on just about any path.

Before running mass movements we must worry about preparing people, who have exemplary Islamic character and have such superior intellectual capabilities, who can shoulder the dual responsibility of creating ideals and also collective leadership. This is the only reason that I am not making haste in spreading the Movement amongst the masses. My entire effort at this time is to influence the intellectual class and after filtering them, separating their most virtuous people, who later on would become leaders of the masses and also the architects of culture and civilization. Not only our like-minded and sympathetic people but even our members have been disheartened (by this approach) as this work has to be done coolly and calmly and an immediate stir cannot be noticed in it like a mass movement and. I want that members of Jamaat understand fully the plan of this Jamaati work and use their powers in some useful work instead of getting depressed.

The objection is valid that a very long time is required to make a vast majority of masses of noble character according to this plan. But we do not want to postpone our revolutionary program waiting for the reformation of the masses. Before us the only plan for the service of the masses is that a small Jamaat be provided whose each and every individual would take care of people of each and every locality with the attraction (and strength) of his high character. His personality becomes the center of attraction of people and without any artificial efforts he gets the position of leadership of people in a very natural way. But merely becoming centers of attraction also will not do. To take work from it mental capability is also required, so that through these prominent personalities the powers of the masses are collected and strengthened for serving in the way of Islamic revolution.

This is necessarily the initial stage of a firm, well-entrenched and comprehensive revolution. This phase has to be crossed with patience otherwise the Movement will be destroyed. In the present conditions if the masses are incited while the local leaders are not there to carefully carry them forward, then the masses will come down to complete anarchy and will give themselves up to incapable people.

Before launching any mass movement certain creative works must be completed. One, that we lay the foundation of our education program as it is possible that we might not reach our objective in our lifetime. Hence we must be concerned about it right now and start preparing the next generation to replace and work even better than us. Second that we prepare an army of writers who can attack the existing system using every aspect of science and literature. There should be some political scientists who expose the fraudulent features of present day ungodly politics and some economic experts who expose the defects of prevailing economic system. Some legal experts are required who present the imbalances of man-made laws. Doctors of ethics and psychology should point the defects and short sightedness of present day psychology and ethics. Along with these works of criticism these people must also shoulder the work of recompiling knowledge.

To assist these thinkers who are giving new lessons in the world of knowledge and thought, a group of litterateurs, novelists and dramatists should also be there, who fight a guerilla war in the field of philosophy.

Third creative work, which we have to undertake for running mass Movements from an Islamic viewpoint, is the training of workers and self-servants. From speakers to silent workers we require a totally new manner of people inside whom the spirit of the fear of Allah permeates. Before doing the minimum creative work that is required in all these three departments, we should not expect any success in spreading this revolutionary message in the masses.

This plan has not yet been understood and eyes are familiar with only those Movements, which are running for the last 20 to 25 years. Hence people instead of preparing and expending their abilities in Jamaat want to see that some easy and temporary work and when it is not forthcoming then they start getting depressed. A lot of members of Jamaat have personally and also through correspondence asked me: what is our program and what work should we do? Demanding some program and this notion that no work has been shown to them, is also the same reason why our associates have not yet fully understood the special nature of the Movement, which they have offered to serve. In reality if a Muslim realizes fully what is his position in this world and how great is his responsibility then he himself will realize that such a complete and comprehensive program is present for his whole life,

which if he starts putting into practice with a complete sense of responsibility then he will not get respite for a single moment.

Every person has been gifted a lot of physical and mental abilities by Allah. A lot of resources of life have been placed under his charge as trusts and he is tied with a lot of people through some relation and from the point of view of those relations different responsibilities have been put on him. Every person is responsible in front of Allah for using those abilities and utilizing the God given trusts in the best possible manner. For a Muslim the only program (that he must execute) is continuous evaluation of the discharge of his obligations of being a trustee of this great trust and to measure how far he is successful in completing it according to the will of God. For example a person evaluates his ability to speak and always tries to check how he is using the powers of speech which Allah has gifted him and also to what extent is he discharging its associated responsibility. Maybe then he will not find enough spare time to ask for some other program. The same applies to the responsibilities of other innumerable abilities.

If I present some small time things in the form of a program before you then you will become oblivious of this huge and comprehensive program which has numerous sub-heads and which you have to practice in every breath of life. You will then realize that the real works to do are only those, which have been presented to you through a small line of action. That is why in spite of persistent demands I have been refraining from presenting any such things and in the future also I will be refraining from doing so.

I try my best to make every person who joins the Jamaat understand this huge program and make him put it to practice. This program apart from making him a conscious Muslim, slowly but surely becomes a consolation for his life. I am surprised when sometimes I hear these kinds of words from my associates like what is the work that we should do? I ask them have you removed all your weaknesses and succeeded in making your nafs (self) completely subservient to Allah. Have you also fulfilled all the rights over your mind, heart, body, senses, physical and mental abilities and the wealth you possess as demanded by Allah and his Deen? Is there nobody around you still ignorant about God or misguided or steeped in moral decay whose reform is your responsibility. If that is not the case then how did you imagine that there is no work remaining for you to do and that you must be told to do some other work?

All this work is still incomplete requiring your constant attention and if you wish to do it with your utmost ability then you cannot rest for a single moment. You complain of the absence of work and programs as you are still under the influence of superficial Movements and do not have a complete understanding of the Islamic Movement.

The only way for me to remove these complaints is to try to awaken your sense of responsibility and Islamic consciousness, after which the plan of endless work and continuous programs will automatically become visible.

The members of Jamaat always express the desire that they should receive continuous guidance from Markaz and people must be motivated continuously regarding Jamaat activities. I do not regard this as the correct methodology. In order to run the affairs of the local unit of Jamaat I try to see that at every place there are people having initiative, who understand their obligations and the ability to fulfill the same. I do not want to make a habit of doing some fixed amount of work in a fixed manner. My job is merely to give the principles, guidelines and the methodology, after which the members of Jamaat and especially local Ameer should understand their work and then complete the same. Wherever you encounter some difficulty, complication or want to implement some new scheme in an area, it may be referred to me. It is however not a useful situation for running this Movement to have its members forever awaiting guidance, being pushed, prodded, watched and questioned. This will result in people walking on this path only if they are guided continuously and externally motivated. If at anytime that external motivation is absent then they will turn back from the path. At least the people who joined us first, who gained the status of "foremost and first" (Sabikoon and Awwaloon) must resolve to walk by themselves on this path. If there is nobody on this path and if there is no external motivation then not only will they move themselves but motivate others (to do the same) as well.

One of the common misconceptions of our times and amongst our people is the misplaced importance on doing a particular kind of "work" for which a demand is put forth that everybody must do that "work" only and the meaning of the word "work" means that specific work only, for example tour villages and spread the message amongst masses etc. Now even if some person cannot address villagers and

does not have the capacity to do islaah (reformation) work amongst the masses is not acceptable to them and they want everybody to do this "work" only. It is not understood that there are also other works which apart from being weighty and effective are no less important and in fact more glorious than this "work" of working amongst villagers and doing mass contact programs. I see that our associates are also very much affected by because of this wrong concept of amal (deeds). In some there is a trend to see only do that work as real work which the world defines as work, without understanding our own shortcomings. One must understand this mistake well and avoid it.

Allah actually demands of each person only as much worship (ibadat) as he is able to offer. He must serve Allah with whatever abilities Allah has gifted him. If he is rewarded with some special abilities more than others then it is more binding on for him to serve Allah with those special abilities than a person with normal abilities. For example if Allah has gifted someone with the ability to speak, real worship (ibadat) for him would be to use his speech for the supremacy of Allah's kalima and who has been gifted with extraordinary writing skills, his writings should discharge the obligation of worship.

Thus every person has only to do that work the capacity of which has been given to him by Allah. If he leaves that work and expends his energies in some other work for which he has less capacity, then not only is he not eligible for any reward but there is a possibility for him to feel over-burdened.

When the service of Allah's Deen has innumerable fields with each having its own importance, then it would be wrong to limit people's abilities in one particular field only. How is it possible for us to send all writers, experts of training and education to work in the villages? The leaders of the communist revolution in Russia carried out this experiment initially. They spread a huge army of intellectuals amongst the workers and peasants, but after expending a substantial portion of those people's life on the wrong path they realized their mistake. These intellectuals were thus kept away from rendering any fruitful service and could not contribute anything to the revolution. We dare not repeat such an (failed) experiment.

This request does not imply that we do not want to work in villages or that the islaah (reformation) of masses is not important to us. Those who are fit for this work should definitely render their services in this field and strive to gather the masses. Previously too some of our members were trying to spread the Movement amongst the masses and we must then start this Movement in other areas with their

practical experience. But those who are totally unaware of the psychology of the masses and villages and are completely incapable of addressing them, but can influence intellectuals; they must serve their capacities in this group only. Working amongst that group (intellectuals) must not be considered something ordinary. In reality reforming one person from this group of intellectuals carries more weight than doing reform work amongst a thousand people. Those capable of serving Deen in the fields of knowledge and training will be doing a positive disservice to themselves and also to their mission in life if they leave their field of specialization and instead start doing the rounds of villages and workers colonies. Every person must understand his talents and accordingly draw the frame of reference of his work.

After this speech representatives of Jamaat of different areas presented their reports and expressed in detail what work has taken place thus far. What kinds of people have joined Jamaat from the local populace and how effective has the call of Jamaat been. What are the obstacles and difficulties in the way of spreading the message and what are the methods employed to do the work of inviting people.

These proceedings continued and the first session ended.

The second session took place on the same day after zohar and in this session some time was spent reading out the remaining reports. There was review and discussion after that on those reports. Ameer e Jamaat pointed out the different organizational weaknesses and their solution. For example in some places inappropriate and non-productive people were allowed to join Jamaat and there was no conspicuous improvement in their moral life. There must be some concrete attempt to improve them and even after those attempts if there still remain some defects then they would be requested to cooperate with us in every possible way but by remaining outside the Jamaat.

Thus in the future only those should be made to join the Jamaat who have understood the school of thought of Jamaat, absorbed the spirit of its constitution and a noticeable improvement is observed in their morals and character. Thus Ameer e Jamaat criticized wherever there were weaknesses in the method of inviting people and talked in detail about the correct way of inviting people. It was shown, how to overcome the described obstacles and difficulties in the way of spreading the message.

For example he advised that amongst the masses only the reality of Deen and general principles of religion should be preached. The final and extreme obligations (of Deen) should be presented with a little caution. Presently all the strength must be directed towards the invitation, preaching and guidance of Tawhid (Oneness of God) and obedience of Allah and His Prophet (pbuh) so that people develop inside them a sense of responsibility and accountability towards Allah. In spreading the message the daee' (preacher) must not present himself as part of some organized Jamaat neither should he extend a general invitation (to the people) in the speeches organized by Jamaat.

Those working amongst the educated groups must concentrate on the spread of literature instead of falling into arguments. Every person must be given books from Jamaat's literature in a certain sequence keeping in mind his mental attitude. After that those topics, which require further clarification must be, discussed verbally, but if the direction of dialogue tends towards argument then the preacher must be refused to be drawn in thereby preventing him from falling into mental distress. One must strictly avoid unnecessarily teasing and raising any such argument with those who are attached to other parties as they are very sensitive about their ideological beliefs and might feel hurt.

Where we encounter obstacles and opposition one should study the following: are we being opposed on the basis of some misconception of our school of thought and mission or we are being opposed deliberately. If it is the former then through suitable ways try to clear misconceptions and where you feel it is because of the latter then bear it with beautiful patience.

After expounding these important topics Ameer e Jamaat told his associates: "the thing that I want to specially inculcate in you is that propagation is not only by lecturing or conversing or writing but real propagation is to become a living embodiment of your ideology and becoming its living evidence. If your life is completely molded according to the ideals you preach, then your existence will become a source of destruction of the evil ideologies and ways of life and anybody with an unbiased mind will be influenced positively by your mere presence.

Accepting Islam unconsciously and with hypocrisy is a something else but if a person accepts Islam with sincerity and full consciousness then his fight begins with the ideals, morality, economics, social life, civilization and almost all facets of life under a non-Islamic environment. The environment dislikes him and he dislikes the environment. His whole personality becomes an opposition to the environment of ignorance and in this environment he becomes strange and unacquainted like a white dot on a black piece of cloth. I want you to become something similar in this environment of unbelief and ignorance, so that at every moment in your life and at every step, you clash with every part of this system and your entire being becomes a continuous war cry and a permanent and eternal opposition against it. This quiet confrontation of continuous and eternal struggle in all directions carries more weight than a thousand sermons, speeches and writings. And truly without which the mission of propagation of ideals cannot be completed.

After these comprehensive suggestions Maulana clarified a big and common weakness in associates and said that I have felt that people coming from different Jamaats have brought the effects of their past groups and political lives. In them the effect of past Jamaati prejudices is still there e.g. the group, which has come from Congress, although they do not have any bias in favor of Congress but an inclination to oppose the League in their minds is still apparent. The same condition is that of those coming from League. And those who have come after breaking away from specific religious groups in them too a fairly sharp feeling of opposition is found against the groups they have fought all their lives. When the bearers of these different prejudices sit together when the chain of argument and debate gets going, then most of the time there is a chance that their mutual talk may refresh old rivalries in the same manner in which a single small mischief by the Munafiqs (hypocrites) would revive the effects of the war of BU-AAS in people of Aus and Khasraj (the 2 main tribes of Medina at the time of Prophet (pbuh)).

This briefing went on till the 3rd session. After that in the third session there was consultation regarding the organization of work in the provinces. During consultation it was estimated that at least one Qayyim e Jamaat (Secretary) is acutely required in the province of Bihar who would be well prepared and well acquainted with his obligations and would maintain contacts with Jamaats of different places and with different members. He should be aware of their activities, keep gathering them periodically and sometimes reach them personally. For this purpose Masood Alam Saheb Nadwi could have been most appropriate but regrettably his health does not permit this. Hence it was suggested that the members of Jamaats of Bihar elect a Qayyim e Jamaat as soon as possible after consultation.

Second thing regarding which different Ameers of local units of Jamaat were advised that after evaluation they should extract work from the members of their respective areas and should strictly organize Friday ijtema. Those who do not come to Friday ijtema without a valid reason; it should be understood regarding them that they are not interested in Jamaat. The Friday ijtema could become useful by adopting the following methods:

- 1) The literature published by Jamaat should be read. Not only recently published but the initial publications also, so that their topics are refreshed in minds again and again.
- 2) To boost and encourage the associates that are weak and lagging behind with sympathy and sincerity and to try to remove their weaknesses.
- 3) To ponder and think on the different methods to spread the message in different units
- 4) Whatever work a person has done last week he should present it, then other members may either benefit from it or if they find some mistake in his methodology then try to correct it or if he has faced some difficulty then try to search for its solution.
- 5) Whatever difficulties are coming in the way of spreading the message they must be analyzed and ideas must be thought about to remove them.

6) If a person in the local unit of Jamaat is capable of giving Dars e Quran (Quran sermon) then there must be weekly dars otherwise people must try to acquire deep insight from the Book of Allah by reading TAFHEEM ul QURAN (the Quran exegesis written by Maulana Maududi).

It must be understood that these weekly ijtemas are not something ordinary but are a big source for the members to be associated with Jamaat, to maintain interest in the Movement and to have a spirit of mutual cooperation amongst them. The logical outcome of disregarding this will be that Jamaat will start shrinking and there will be no other way for us to know who is really interested in our Movement. Our members will be strangers to each other. Neither friendship nor financial ties can be strengthened amongst them neither will they be able to cooperate in Jamaat works nor be helpful in the reformation of each other.

Third thing towards which Ameer e Jamaat forcefully drew the attention of all associates was that they must understand the responsibilities of their pledge and worry about fulfilling them. Every person must analyze his capacities and capabilities and must decide correctly on what work he can do (for Jamaat). Then for that work whatever ability and capability he feels is inside him he must utilize it in the best possible manner and carry on to do that work. This age demands of us our efforts and struggle till our extreme limits. Without waiting for a single moment, every one of us should get up and do whatever he can. The ones who are people of knowledge must become busy in the campaign of correcting wrong ideals and the spread of Islamic ideals. Those who are people of education must become ready to prepare the new generation; those who are litterateurs must attack the present system and spread the message of system of Islam through different routes of literature. Those who are columnists must start expressing their opinion in newspapers and magazines. Those who are good in conducting talks and discussion and can influence people they become engrossed in the mission of individual propagation. Those who have experience in working in villages or addressing the masses must move in the villages and try to work for the reformation of the masses. Those who have been gifted by Allah with better economic conditions should worry about strengthening the financial condition of Jamaat. Thus not even the slightest ability should be wasted.

As regards the question that what work you should do and till what limit the answer to it is: the best decision can be taken by your own conscience. You must do so much work and keep on doing it till your conscience is satisfied that when Allah will take the account of your time and capacities then after presenting your accomplishments and your services, you will be able to hope for His forgiveness.

In the end a scheme by Janab Fazlur-Rehman Saheb (Munger) came under discussion, which wanted to remove the financial difficulties faced by members of Jamaat due to abstinence from haram (non-permissible) wealth by starting business schemes at different places. In these business schemes some affluent people along with some associates would jointly finance some business and the profit would be divided on some fixed terms between those providing finance, those doing the actual work and the baitul maal (treasury) of Jamaat. In this way (by attracting finance for Jamaat) the speed of work would improve by starting propagation and education centers at different places.

Consultation on this suggestion took place for a long time till late hours. In this regard Maulana Amin Ehsan Islahi gave a brief speech in which he expressed the thought that if members of Jamaat amongst themselves on individual basis privately support each other economically then it is good and required also; in fact where any member of Jamaat falls in economic difficulty, it is the obligation of all members to solve these difficulties in whatever possible way but Jamaat in its own capacity (as a Jamaat) should not do any business activity other than AALA e KALIMATULLAH's (supremacy of the Kalima) invitation and struggle. If a revolutionary Jamaat in some respects also becomes a business institution then first of all its efforts will be completely scattered and secondly some people without true spirit will start getting absorbed in this Jamaat merely with the greed of financial gains. Thus our real objective will suffer. This was approved by Janab e Ameer also and Fazlur Rehman Saheb himself accepted this point of view without any hesitation and withdrew this opinion without delay, which he had brought after days of deliberation.

Exchange of views with other members of Jamaat continued on individual basis and Ameer e Jamaat gave consultations and guidance from every person's point of view and needs of every local unit of Jamaat.

The date for general meetings was declared to be 23rd October but different people started coming from Darbhanga and other places from 22nd evening in which Muslim League, Amarat e Sharia, Jamiat e Ulema and persons having relations with different parties were also there. Ameer e Jamaat and other associates exchanged views with them for hours together and clarified Jamaat's school of thought and removed their misconceptions regarding Jamaat. It is very difficult to present a brief summary of these hours. It is sufficient to briefly point out towards 2 to 3 things.

"In some units a misconception has been spread a lot amongst Muslims that we consider common Muslims to be Kafirs (unbelievers). Its effect was also found in Darbhanga although for its practical negation it was enough that we offered the Friday Salat with common Muslims. However this question was still posed by people and in reply Ameer e Jamaat told clearly that this is merely an allegation which has purposely been put to create obstacles in our invitation to reform society.

The second doubt most commonly spread in different parties is that we have some direct conflict with them. In this regard too it was told very categorically that we do not have any direct campaign against any Jamaat. However our literature has clarified the points on which we differ with the school of thought of other Jamaats. Now our real fight is with the Kafirana (ungodly) system of life and not with political bodies working for limited objectives.

A lot of people wanted to understand how this Islamic revolution would come about? Maulana Maududi Saheb clarified how a beginning is made by changing the thoughts and rebuilding of ones attitude. After that a principled Jamaat does not face those difficulties, which an ethnic group or party encounters to progress towards achieving its objective.

However undoubtedly a very important question for any community would be: from where would it get trained people and resources for its interaction with the other communities? But for a principled Jamaat these questions do not carry any importance. For it the only important issue is: how the people who have emerged with its message keep adhering to their principles of faith and practice and through which the hearts and minds of those opposing it may be conquered. In this way the message reaches a stage where its interests start conflicting with the existing system and then it keeps on getting all kinds of resourceful, educated and trained people from the present system itself. It does not have to build people but merely cast those readymade people in this mould.

An open gathering was organized under "Halqa Mutaliye Islami" (Islamic Study Circle) and the program was that Janab e Ameer should also address the masses. According to this program, a lot of people had come to listen to the speech of Maulana Maududi but regrettably the organizers of the gathering had to change the program and Maulana's speech could not take place. Since a couple of days a particular group was busy in unruly behavior in Darbhanga and there was a possibility that these people would try to create a commotion in the proposed open gathering (that Maulana Maududi was supposed to address). Upon hearing this Ameer e Jamaat exempted himself from the gathering because his permanent school of thought is that one must avoid mischief and never try to deliberately press the voice of truth in the ears of people who do not want to listen to our message. Hence instead of him Malik Nasrullah Khan Aziz Editor "Musalman" Lahore gave a speech in the open gathering and the program was by and large quite successful.