- **The minimum qualities required for a pious group**
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The minimum qualities required for a pious group[1]

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

[1] This is part of the speech delivered by Maulana Syed Abul A'la Maududi at Darul Islam Pathankot, Punjab on 26th March 1944. In this ijtema, members from Punjab, Sindh, Frontier, Kashmir and Baluchistan participated. In the beginning, Maulana highlighted some of the weaknesses of Jamaat and in the end he described those qualities which have to be present in every individual of the pious group.

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

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

INDIVIDUAL QUALITIES

Fighting your 'nafs'

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

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

Hijrat in the broader sense

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

This truth is described well in Hadith. For example, take one Hadith. Allah's Prophet (pbuh) was asked—

> *"O Prophet (pbuh) of Allah, which "Hijrat" is the most superior?" The Prophet (pbuh) said: "that you leave those things which Allah dislikes."*

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

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

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

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

Ready to sacrifice everything for Allah

But let me clarify that this entire struggle must be with the same spirit and attitude that a doctor treats his patients. Actually, the doctor does not struggle against

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

On the occasion of Ijtema-e-Darbhanga I had said that real propagation (of Islam) is not through speeches and debates: they are very ordinary and simplistic methods. Real propagation (of Islam) is that you become the personification and embodiment of your invitation (towards Islam). Wherever this personification appears before people, they must be forced to admit seeing your behaviour: "Yes these people are those seeking the way of Allah". Just as when you see a Congressman the entire picture of "Congress-ism" plays out before your eyes, similarly wherever you appear before people the entire picture of the Islamic Movement should become visible and be portrayed by your behaviour and personality. This is the thing about which the Prophet (pbuh) has said: "Seeing them one remembers God". I do not expect for such a thing to happen immediately. This state can only be achieved slowly. When there is an incessant clash and struggle with your environment in the way of Allah and you keep on giving sacrifices constantly for your mission then after a period of time you will be overcome with a feeling of altruism and you will

become the living embodiment of your call (to Islam). Please study the Quran and the Hadith deeply again and again for this mission and find out what kind of a person does Islam desire and what kind of people did the Prophet (pbuh) train and prepare. What were the qualities that were inculcated in the workers of this Movement (during the Prophet's time) and only then the flag of 'Jihad' was raised?

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

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

The Prophet (pbuh) said: "Whosoever loved for the sake of Allah and hated for the sake of Allah, gave for the sake of Allah and stopped (giving) for Allah, his Iman (faith) is complete"

It means that a person becomes a Momin (true believer) when he reaches a stage where his friendship, his enmity, his transactions is only for the sake of

Allah. He does not have any self-interest and worldly needs.

In the second Hadith Prophet (pbuh) said:

"My Lord has commanded me to do nine things-

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

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

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

QUALITIES REQUIRED FOR PUBLIC LIFE

Mutual empathy and love

This was regards reforming humanity. Furthermore, as a Jamaat some other moral qualities

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

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

be as if a wrestler who is all alone and not part of any regiment is challenging a whole regiment and calling it for a fight. (The expected outcome would definitely be that the wrestler would be crushed by the disciplined and organized regiment).

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

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

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

QUALITIES TO FIGHT IN THE WAY OF ALLAH

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

Patience

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

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

remain steadfast, cool and composed. One more aspect of patience is that on occasions of severe provocation when emotions and passions are inflamed one must not lose one's mental balance and avoid undertaking steps dictated by mere passions and feelings. Always work with peace, tranquillity, a healthy mind and cool heart and be calm and composed while making decisions. Then the command is not only for patience but to show patience with grit and determination. You must confront the forces of opposition with the same resolve and fortitude as they display for the achievement of their objectives. For this (in the Quran) along with (the word) "asbiru" (be patient and enjoin patience) the word "sabiru" (be firm and steady in fighting) has also been enjoined. Compare your patience with the patience of those opposed to you and against whom you have developed the courage to confront for a face off. I would say that probably we are not qualified to claim having even 10 % of their patience. To see the patience, they are showing for "Batil" (evil and falsehood), we only have to look at the Second World War. How when the time came these people burnt their own factories, cities, railway stations which were constructed with years of toil and huge sums of money. They proudly confront tanks which are capable of crushing armies under the weight of their heavy wheels. They firmly and bravely fly the bombarding war planes with lethal wings. Till our patience exceeds their patience by at least 105% one cannot dare to clash with them. When we cannot match them in terms of infrastructure and resources then that shortcoming can only be filled with patience.

Sacrifice

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

Our intelligentsia does not have the courage to sacrifice large incomes and offer their services to Jamaat for a small compensation sufficient for one's basic necessities. Tell me then how can the Islamic Movement flourish if these people do not offer even this much sacrifice and refuse to strive hard in this path. It is very clear that a Movement can (only) work on the strength of its volunteers. In Jamaati system volunteers have the same position as the hands and feet have in the body. Of what use can these hands, feet and organs be if a beating heart and thinking mind is not present. In other words, we need generals and leaders of a high standard and calibre to take work from the workers and volunteers. But the problem is that those who have intellectual capacity are obsessed with the material progress in their own lives and are inclined only towards those who offer the highest bid for hiring their services. The love and attachment of the best people of our community towards our ideology is still in its infancy and they cannot be expected to sacrifice their material gains or even their hopes and aspirations of those material gains. It would

be naïve to expect those spreading disorder and mischief in this world by sacrificing millions of rupees and thousands of lives to be defeated by our Jamaat with its cadre offering only so little by way of sacrifice.

Devotion of heart

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

My close friend with whom I have deep personal and Jamaati relations recently acknowledged after two years that he was associated with Jamaat only on the basis of intellectual satisfaction but now this conviction has entered his heart and has captured the hidden precincts of his soul. I want everyone to

evaluate himself in the same way through critical assessment whether he is merely an intellectual member of Jamaat or whether the fire of love for the Jamaat ideology has ignited in his heart. And if you don't feel this dedication and devotion in your heart then try to inculcate and nurture it.

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

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

All these things prove that you are not sincere in working for God's religion and lack the dedication required for the mission of establishing its supremacy. If you were really sincere then each of you would have sacrificed your life for this work. Let me warn you

openly that if you continue in this manner without the minimum dedication of heart (towards Jamaat and Jamaat work) that you otherwise have towards your wives and children then it would result in nothing but the defeat of our Movement and that defeat would be so terrible that for ages to come our future generations will feel embarrassed even to mention our Movement by name. Before demanding bigger initiatives and programmes please evaluate the condition of your heart and your moral strength and inculcate within you the firm determination required for struggling in the way of Allah.

Continuous struggle

The fourth most important quality that is required for struggle in the way of Allah is that we should be habituated to struggle continuously and work in a systematic way. For a long time, our community has been accustomed (to assume) that whatever work is to be done, should be done in the minimum time possible, whatever step is taken it should be accompanied with a lot of noise and commotion even if whatever is achieved comes to naught in a month or two. We have to change this habit. It must be replaced by practicing to work in a phased and systematic way without any noise and commotion (advertising and publicity). Even the smallest of work and yet important, if handed over to you, (demands that) you must spend your entire life in this work without (expecting) any visible and immediate results and without (receiving) any praise. The battlefield for fighting in the way of Allah is not always raging and live. Nor can every person be in the forefront. To win the first battle sometimes you have to silently prepare continuously for maybe 25 years or

more. And if thousands of people fight in the forefront then behind (the scenes) there are lakhs of people are engaged in preparing other things for the battle which apparently seem very ordinary (and are yet quite important).

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The standard of association with the Islamic Movement[1]

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

The first quality is that you should feel "ghareeb" (strange and out of place) in the present environment that you live in. By "ghareeb" I do not mean poor in terms of money and resources. A true Muslim is never concerned with being poor. By "ghurbat" I want to express the idea that you should feel suffocated and out of place in the society and environment that you live in. You should scarcely find anybody who shares

[1] This extract has been taken from Roodad volume 4. These are excerpts from the speeches that were made in the concluding session of the second All India Ijtema by Maulana Amin Ehsan Islahi. This ijtema took place in Harwara (Allahabad) on 5th to 7th April 1946.

your ideas and concerns within your family, society and community. You should realize that in whichever gathering you take part, whatever you desire is against the others. Your inclination, your interest, your thoughts and resolve are contrary to people and you feel as if you are a fish out of water. Others see their avenues to success full of ease and comfort, while your path to success appears very steep and difficult. The path that others tread is full of travellers, while your path is bereft of companionship, help and well-wishers. Others have loads of resources but you have to sweat it out for two square meals a day.

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

You can make this your touchstone or criterion to judge your relationship with Jamaat and each one of you should evaluate your own self and decide if his relationship with Jamaat is genuine or superficial. We are looking out for people who belong to the former

category and not the latter. They are the people who have been given glad tidings in the Hadith and about whom the Prophet (pbuh) said "They are the ones who shall bring reform where there is turmoil".

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

Your family should be of faith and the truthful. Your relationship with others will be based on their relationship with the truth. If their relationship with the Truth is weak then your relationship with them will also be weak and if their relationship with faith is strong then your relationship with them will also be strong. Keeping this rule in mind please evaluate your friendship and enmity. And if you realize that you are friends with your enemies and enemies with your

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

To distance yourself from falsehood and all its relations is real spiritual "Hijrat" (migration) and it starts from the very day in which the servant of Allah accepts the Truth and leaves falsehood. Please resolve to make this spiritual "Hijrat" and habituate yourself to face the difficulties you encounter along this path. Some people think that for this we do not require any prior system, training or arrangement. Whenever the time comes, we will sacrifice our utmost for that cause and cut off ourselves from the closest of our relatives. This assumption is totally wrong. At the time of trial and tribulation only those faculties of heart and mind can prove useful which are already present and in practice and efforts have been made previously for their inculcation. The ones who train their army when the enemy has already attacked are bound to fail.

The third quality which you have to develop is quite contrasting to the previous qualities. You should not become a soft target or easy prey to the people who oppose your principles and objectives. When they inspect and examine you, they should realize that you are rock solid. They should not find you easy to be utilized for the achievement of their own objectives. For your Jamaat you should be simple, innocent and gregarious. For the others you should be alert, sharp and steadfast to your principles. You must not give them any opportunity to absorb you in their own colours and mould you in their own die. You will not be able to have the correct understanding about the objectives of Jamaat e Islami till as time you develop these qualities within yourself, neither will you be able to develop the character and moral fibre that is required for attaining the objectives of Jamaat. The specialty of the believers which Quran has pointed out is أَشِدَّآءُ عَلَى ٱلْكُفَّارِ which means that they are tough with the people who reject the truth. This means that it is not at all justified for the people who have joined the army of Allah to start marching left and right upon hearing the bugle of the enemy. They must not think that there is nothing wrong in fighting for the enemy and enhancing the enemy's standing merely for the sake of a little material benefit. The people who want to have cordial relations with both the good and evil ultimately end up having ties only with the evil people. The truth does not tolerate this contamination and pollution of the good and evil mixed together. All these weaknesses that you possess are offering an opportunity for evil to enter in yourselves and is a proof of your weak faith. And the first requirement of

your new life that you have embarked is that you try to remove these weaknesses.

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

Gentlemen! I want to give you a parting gift before I conclude. You can benefit from that gift both at home and in every juncture of your life-journey. What is that parting gift? It is the remembrance of Allah. I have realized through the Book of Allah and the Hadith of the Prophet (pbuh) that the source of all strength and resilience is the remembrance of Allah. Hence your heart should never be devoid of the remembrance of Allah. By remembrance I mean both recitation and meditation and contemplation. I am not advising you the remembrance that is limited only to reciting some incantations. If that verbal remembrance does not strike a chord with heart and mind then that remembrance is not very useful. According to me every effort that is undertaken to establish the Word of God is part of the remembrance of Allah. In fact, it is 'the' remembrance of Allah. Please make special arrangements for this remembrance. This remembrance will hold you in good stead and will solve all the problems that you are facing in the various phases that you are encountering. I now end this Ijtema with the prayer that Allah grants us the Grace to discern the Truth and bless us with the courage to serve the Truth and to remain steadfast in the path of the Truth. Amin!

The real treasure of the cadre[1]

The first thing that I reminded people at the Allahabad Ijtema was that they must pay attention to the remembrance of Allah. Even today, I remind you of the same thing. What I told you one year back, its belief has become stronger for me after much reflection and study of the Quran and the Hadith. I have no doubt whatsoever that whatever knowledge man acquires with which his mind and heart gets enlightened, his thinking and insight is improved, is possible only through the remembrance of Allah. If there is no remembrance then the 'baatin' (inner self) of man remains in darkness and his work, no matter how correct it may appear externally, remains incorrect and erroneous. His heart misguides him and he always moves in the wrong direction. In fact, even if a person does religious work but his heart is devoid of the remembrance of Allah then that religious work becomes worldly and materialistic. Even though you have come up with religious work but your disregard (to the remembrance of Allah) will spoil your work and Satan can misguide you in any future stage. If you wish to escape from it then there is no other way except to keep your hearts enlightened with the remembrance of Allah so that your heart, your mind and your entire body functions correctly and in the right direction.

[1] This is an excerpt from the opening speech by Maulana Amin Ehsan Islahi which he made on 25th April 1947 at the Zonal ijtema in Patna.

I had reminded you of this in a detailed manner in the Ijtema of Allahabad and my entire speech has now been published. Please read it and refresh your memory.

The second thing that I wish to draw your attention to is the building of "*Jamaati*" character. You are aware that neither was there any dearth of good Muslims before nor is there any today. These good Muslims were present earlier too in huge numbers and today by the Grace of Allah, the situation is no different. However, in spite of having so many good Muslims still the Muslim community kept declining and reached such a nadir that is for all of you to see. The only reason for that is that these good Muslims although were pious and earnest and punctual worshippers, were quite unaware of a "Jamaati" (collective and organizational) life and neither did they have any strength as a "Jamaat" (collective force or as an organization). The result was that neither could they save their own community nor could they save themselves from mischief and waywardness. You must rectify yourself and compensate for this mistake. You must create that "Jamaati" character within yourself apart from being pious and it is necessary to build a strong organization. Without this, the objective of establishing Jamaat e Islami cannot be fulfilled. We are not "da'ees" (who invite people to Islam and the Truth) in our individual capacity but we want to prepare you for struggling to establish collective piety (that reflects the universal and collective character of the organization or community). We want you to reach great heights in terms of your collective character and collective morality. This is only possible when you demonstrate your obedience and loyalty towards the

system and discipline of Jamaat. When you are able to unite and march together for the mission and ideology of Jamaat. You must have insight about both leadership and obedience and you must fulfil both obligations. Every one of you must demonstrate through his daily life that you can make big sacrifices so the sake of Jamaat, you can take big risks, you can imperil your wealth and children and can set the best example of sacrifice, kindness, humility, love, empathy and affection. There is no doubt that the other communities have beaten us in this aspect. We were not inferior to them in terms of individual character and piety. Probably we are even better than them. Nevertheless, in terms of '*Jamaati*' character and '*Jamaati*' piety we were lagging far behind. The punishment we got because of that was we could not compete with them, remained backward, and continue to lag behind them. The problem is that still a large section of our intellectual class has been unable to understand and get to the root of our problem as a community. They are in the misunderstanding and want others to fall in that misunderstanding that the reason for our downfall are other communities, we are innocent and cannot be blamed. They think that Islam only demands some pious deeds in one's individual capacity that they are fulfilling. They think that Islam has not designed any system for carrying out collective pious deeds and neither is there any need for it. Islam only commands one to offer prayer, fasting, Zakat and Hajj. Beyond it, Islam does not ask of anything more. This thinking leads to many problems. It has spoiled the outlook of Muslims towards Islam and has disgraced them to an extent that is visible to you all. Just as Islam has given some rules and regulations to

you for your individual life, in the same way it has provided laws and rules for your collective (public) life. In addition, just as it has made a moral system for your individual life, it has made a moral system for your collective life and demanded all Muslims to adhere to it. If we do not follow the rules set by Islam for collective life then we will be guilty and accountable in the same way as we commit a sin by not following the rules laid down by Islam for our individual life. In fact, I shall not be incorrect if I state that breaking the rules and laws set by Islam for the collective life would be more hateful in the eyes of Allah and His Prophet (pbuh) than committing a sin in one's individual life. That is because when a person commits a mistake or dereliction of duty or an act of disobedience in public life then that is more costly and has a longer effect than a mistake or sin that one commits in one's individual life. Hence, the punishment that Islam lays down for crimes committed in the public domain is far stricter than the punishment Islam gives to people who commit crimes in their individual lives. However, since we the Muslims of India have been kept away from "Jamaati" (collective) life since a long time, we have become so careless about our collective morals and character that we do not feel any religious importance attached to it. In addition, if any responsibility is given to them related to public life then they feel that it is a burden and they do not hesitate to run away from those responsibilities even after accepting them. Obviously when such will be our condition then we will neither enjoy our status as an individual nor as a community. We will not have the right to demand to derive the blessings and benefits that he has promised the people of Jamaat who possess

the qualities of collective character and collective morals. If you want to remind Muslims of this forgotten lesson then you must bring them out of this morass of individualism and take them to the heights of glory of unity and collectivism, then there is only one way to do that and which is to demonstrate your collective status at every place, time and every occasion. Your cadre should do away with pride, self-centeredness, vanity, self-worship and other similar diseases and cultivate sacrifice, selflessness, empathy and compassion. This is the only way that will lead you to success in this world and the Hereafter. This is the only thing, which will enable you to overcome the forces of evil in this world.

I also wish to clarify the following in this regard. The words of collective ("*Jamaati*") character and collective ("*Jamaati*") morals that I am repeating repeatedly do not imply merely national character. No doubt, that also is important. In addition, no nation can keep its collective ("*Jamaati*") identity intact without it. However, we are struggling for something that is much more supreme compared to it. We can notice a few good things within the narrow confines of national character. However, if we look at it from a higher level then we see that it creates many bad things as well. Nevertheless, the collective character that we are trying to make will create nothing but goodness for humanity.

In this age of turmoil and conflict when the flames of communal strife engulf the entire country from Kashmir to Kanyakumari and Bengal to the (North West) Frontier, thugs and gangsters are playing with the lives, property and the honour of people, we have not gathered here merely for "name-sake". Our

mission is great, for which we have taken the trouble (of organizing this Ijtema) and given some to you too. Hence, it is very important for you to understand the importance of this occasion and you should concentrate on the real mission.

You must reflect on the conditions that have been created in the country and think about your reaction to this situation. You may know that the present conditions that have been created are not superfluous and ordinary. They have deep roots. Those who think that these conditions have been created by thugs and gangsters and that the conditions will eventually improve, are in a grave misunderstanding. According to us, these conditions are the result of all those teachings of nationalism for which our leaders struggled hard. This means that the stronger the awareness of nationalism, stronger will be the grounds for carrying out communal violence. Moreover, if a government is formed based on this philosophy of nationalism then that government will not only be a seditious and satanic force for this country but also the entire world. It will wreak unimaginable havoc and destruction. Hence, you have to not only reflect on the current riots and strife but also on the future communal conflict and you have to work according to a well-planned scheme in such a manner that the seeds of communalism that have been sowed so systematically by our leaders. People must be convinced that these seeds are poisonous before they sprout and grow into trees. At the same time people must be told about this way of salvation that you are inviting people to, so that they consider it to be a beautiful alternative (to their current way of life). By now, the constructive aspect of our programme must be clearly brought before people

so that they compare the ills of their ways of life with our good things. For this, it is important for you not to become despondent with the riots and communal strife but face the conditions with courage and determination. Remind people of their real diseases and alert them about its real cure. Undoubtedly, amidst this communal strife, it is not easy to bring people to the right thing but the reformers of every party have to improve things under adverse conditions. This time if you demonstrate weakness, then remember that there may not be any hope of getting any opportunity for work in the future and this curse of communal strife will grip the nation in such a way that it will be impossible to get rid of it. At the same time, it will not be possible for you to live here by following all your principles.

Anyways, this period is decisive. Either you surrender yourself to the adverse conditions and forsake the invitation (to the Truth) with which you have risen or you enter the field (of action) with your full strength. You must point out the problems of thought and philosophy (of these wrong ideologies) to each and every one, which are being spread by our leaders, the results of which are before us.

I want to clear this now that you should rely only on Allah and your limited strength and capacity. You cannot expect any help from any of the prevalent parties and organizations. You can expect the maximum help from the Muslim community. But let me state very clearly that you must not hope for any sort of support from Muslims and in fact you must be prepared to face opposition and obstacles in your path.

The philosophy that has gripped the non-Muslims today has also bewitched Muslims. It has acquired the

status of a religion among the masses through rigorous propaganda. You will rarely find someone prepared to listen anything against it. You must diligently discharge your responsibility and must not hope from anybody except Allah in order to avoid despondency. However, the help of Allah is not something imaginary but a living reality. Allah helps every noble endeavour and when Allah helps, some endeavour all the problems and difficulties vanish. You too must hope that your difficulties are resolved with His help and you will get such fellow citizens who will listen and understand what you say. If this land becomes barren and there is no one to sow the seeds of Truth, then there is no need for you to be embarrassed because if you continue with your good work and are not affected by problems and opposition, then you will definitely be successful before Allah on the Day of the Hereafter.

Some things in life are measured by their width and some measured by their depth but the measure of organizations is the faith, which they profess to practice. You have also announced a clear faith before people. People will also judge you according to this faith. People will check what kind of sacrifices you made for this faith and how steadfast you remained on its path. What dangers you encountered for its sake and what risks you undertook. If you have proved your credentials according to these criteria then you will have some position in this world and will enjoy a superior status in the Hereafter. However, if you prove to be weak and a failure according to these criteria then you will fail to find any place in both this world and the Hereafter. It is possible that you are living in your own imaginary world and think of yourself to be successful. Nevertheless, you cannot fool the whole

world. Moreover, even if you manage to fool the world, you can never deceive Allah. You will be rewarded by the world and by Allah according to what you deserved and not according to your claim. I just recollected the incident of Imam Ahmad bin Hambal (may Allah bless him) and the famous dacoit Abu Al-Hashim that has been recorded in history and probably you too have read it. A great scholar and Muhaddith like Imam Ahmad bin Hambal (may Allah bless him) was motivated by the determination of a thief and remained grateful to him, his entire life. That is because the true spark in a man is his grit and determination, which he displays while encountering difficulties in order to achieve his goal. If a person displays the right determination and perseverance for a wrong cause is worthy of appreciation compared to the person who claims to profess a true and worthy cause but is not prepared to make any sacrifices for it.

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