

this is not possible without going through the stages of introduction and training.

3. The sections of introduction and organisation can only provide that permanent strength on whose basis enforcement and practical steps can be undertaken, otherwise the section of enforcement will be deprived of development and progress.

4. When the Enforcement Section will not be able to cause the entire Ummah to move to action through introduction and organisation, then it would fail.

5. The sections of Introduction and Organisation themselves automatically establish contact with all the things of the Ummah and this thing is very necessary for enforcement.

6. A contact or link can be established with every individual of the Ummah through introduction and organisation and through this a transformation can be effected of the entire Ummah and the public.

Diagnosis

The diseases that are found in the common Muslims are the result of some defect or shortcoming in the following three circles :

1. The circle of learning and culture.
2. The circle of specialities.
3. The circle of duties.

Either you will find those Muslims who are totally ignorant or bereft of learning and culture. They will neither care for the specialities, nor for obedience and performing their duties (*Faraiz*). Or if they will have a little knowledge, then they will be lacking in the other

two qualities, or they would be adept in *faraiz*, but would be bereft of knowledge and specialities, or they would have a smattering of knowledge, but would have no idea of performing the *faraiz* (duties).

In this way, on account of these shortcomings the problems of Muslims are ignored and do not receive the attention they deserve, and for this reason the position of Islam also gets weaker. There is no doubt that all these problems can be solved by maintaining a connection with the organisation of Muslims only. Through this only obedience and performance of duties would be achieved. And in the light of a perfect ideology the organisation can try to disseminate knowledge of all those things which are necessary for acquiring learning and culture. The qualities which are necessary to be developed in an individual should be tried to be developed. It is also accepted that in all these three circles there should be gradualism and there should be an effort to proceed from the lower to the higher.

Ustaz Al-Banna has shown that the six ranks of membership can be shortened into four classes. First there should be the class of *Ansar*, the *Mujahideen*, then *Naqeeb* and in the end of the *Naibeen*. It is also settled that every class will have its own programme of work of learning and culture, its own specialities and its own duties. And however much there will be academic progress, there will be corresponding progress in the specialities, and however much there will be increase in the performance of the duties, there will be equivalent increase in the class of membership, or there will be decrease in it according to the proportion, or

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the individual would find himself standing at the very end of the organisation.

Generally proficiency in the collection of chapters of my book, "Jundullahi Thaafatun Wa Akhlaqa" is considered the required goal in attainment in learning and culture, but something more is expected of an Ikh-wani brother, because it is necessary that the contemporary culture should be a part of the cultural attainment of the brother's training. Same is the condition of that culture which enables him to succeed in the field of life or for the Islamic cause. All these things are the expression of perfection in the circle of learning and culture.

As regards specialities, they would be much less in the *Ansar* brethren compared to the *Naib* or the *Naqeeb* brethren. Then what are those qualities which are proper for every class of membership? When the reformance of duties by every member would be according to his class of membership, then what are the limits of the performance of duties of every member?

In connection with these things our theory should be quite clear, and it should be brought forth in a practical form—with full clarity and force, so that every Muslim should be able to understand its necessity and importance.

Practical Remedy

There is no doubt that every person who calls himself a Muslim should recognise what are the important duties of his life and in his daily life, according to the routine, *wajibat*, *faraiz*, *Sunan*, *Mustahibat* (religious chores), should be performed and he should be aware of the

demands of his daily, weekly and monthly responsibility in this connection, e.g. we expect of every Muslim that in the matter of beliefs every Muslim should have studied at least a small booklet on the subject, should understand what is worship, should have read a small journal on moral and character, he should know how the Divine-Book should be read at the time of recitation and what are its etiquette? The technique of reciting Quran should be known by him. Particular surahs of the holy Quran, which are considered very important, should be memorized by him. While reading Quran he should be aware of the objections raised by the enemies of Islam and how poison of doubts has been spread by them; he should know about the conflict between Islam and the enemies of Islam. Besides, he should be wise about the work for spreading the message of the religion.

Taking into account their necessity and importance a Muslim can acquire proficiency about them, and he can be made to understand that he should have at least this minimum knowledge about academic learning and culture. It should be demanded of him that he should establish *salat*, pay *zakat*, and attach his loyalty to the Muslim organisation. He should make the recitation of the holy Quran his daily routine. He should form the habit of reciting *Istighfar*, *Darud*, *Salam*, *La-Ilaha-Ilallah*, and of night watching for worship. All these things should be accepted by him considering them as the minimum requirements or qualities. He should be requested to attend academic gatherings whenever he is invited. He should pay his *zakat* to the Muslims, and pay it to the Muslim *Jamat* only when he may not

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find any eligible person according to the shariah. This is the least of the conditions which a Muslim should obviously agree to abide by.

The above-mentioned learning and culture, qualities and duties, according to my understanding, are essential for anybody to be called "Naseer" (Supporter). Without these things, nobody can be called *Naseer*. If our brother wants to reach the higher class of *Mujahid*, then he should study the qualities of 'Allah's party' that have been mentioned in the holy Quran, and should try to develop in himself the sufistic and soldierly qualities, and should create in himself the spirit of 'hearing and running'. The emphasis placed on jihad by Quran should be studied, and for developing the spiritual qualities, spiritual meetings and circles be attended. He should try to attend special meetings for nourishing his feelings, sensitivities, aspirations and courage. He should adopt for that organisation the two basic qualities of ordering righteous deeds and preventing forbidden acts, which organisation wants to deserve Allah's assistance, and he should attain perfection in physical training and exercises. All these things have the basic properties of giving our brother the quality of being a *Mujahid*.

The Muslim brother should be demanded to knock at all the doors of Islamic culture, and should also collect the necessary and useful part of the modern learning and culture. He should inculcate in himself the quality of decency and gentlemanliness, and should try to fulfil his responsibilities with courage and bravery. He should be a mountain of tolerance and forbearance,

forgiveness and graciousness, for his brethren. He should cultivate in himself the habit of their service, sympathy, and sharing their problems and difficulties, a mention of which is found at many places in the Quran and Sunnah. He should respect the consultative (*Shura*) system of the organisation, he should strictly abide by its regulations and laws, and he should consider it his duty to obey the leadership that emerges from the organisational structure of the Jamat. All these things are clear and understanding them is very easy. It is necessary that all these qualities, learning, culture and willingness to abide should be found in a person to give him the class of Naqeeb.

We should demand of every brother that he should study the gates and sources of the Islamic culture with a broadness of view. He should adopt all those qualities which are demanded by the inheritance of the Prophet and his clean and purified teachings. He should be satisfied with the majority decision of the *Shura* in the light of the principles of the organization, and consider it as his own decision. For giving any brother the class of Naib all these qualifications are necessary.

If any brother is backward in these three circles, then he cannot be given any class in the membership, because if there is any laxity in this connection then the confidence would be wounded, without which no work can be accomplished. It would also affect the security of the organisation, without which no association can continue to work in the right direction nor can it achieve its objectives. If there is any laxity in the matter of security of the organisation, it will not be able

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to develop and progress, which makes it capable of achieving the objective enunciated by Ustaz Al-Banna :

"Its summary is : Faith and action, brotherhood and love. What more did the Prophet do than gave a call to his companions to faith and action, then placed them in a string of brotherhood and love. In this way the strength of unity was also united with the strength of belief. Then their organization emerged like that ideal organization that if all the people of the earth had opposed them, it was inevitable that their Message should have become successful and their word should have spread wide. So also the other missionaries of movements, whether earlier or later, what more did they do ? They used to give a call, to clarify the ideology and the concept, invited the people to accept ; people used to accept the faith, to strive to make it victorious, and all used to be one for that. In this way their number increased, their ideas progressed, and reached the heights of success, when other ideas and ideologies got lost in its stormy waves. This has been the tradition of Allah, and Allah's tradition does never change."

Here it should be kept in mind that an association of this type can come into prominence only when it has control over development and progress and is safe from division and disruption. If any laxity or carelessness is shown in the matter of membership, then it will be an injustice to the organisation, and in reality the Islamic cause will suffer, for there will not be sufficient store of confidence in and satisfaction with the organisation and there will be no spirit to submit to every excellent

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decision of the organisation and in this way the said organisation cannot sustain itself much longer.

In all the stages of the membership the means of education and training are the same : general and special meetings, and the system of circles and zones of discussions. It is the responsibility of the organization that it should take up all the matters, adopt all the requirements, and establish for them the necessary sections, institutions, discipline and organisation.

Here a chart is being given in which all the stages of training and organisation, learning and culture, specialities, conditions and duties—the requirements of the four classes of membership of these three circles—are shown. After this there is another chart in which the essential circles for some of the classes of membership are mentioned. In the end notes are given so that the charts may be understood easily. In the charts the names of the books that have been mentioned are not meant to be used specifically but they have been mentioned with a view to connoting the subjects contained in them, which can be found in other books as well.

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