

global Islamic kingdom, constant work will have to be done in this connection, in order that the entire world may accept Allah's Dawah. And this is possible by the grace of Allah. This is not an immature thought or a meaningless dream, but it is a fact about the realisation of which the Prophet has given us glad tidings.

Now we want to close this topic. To do full justice to it is not possible for a single individual nor at a single place. It is such a topic that it daily demands to be treated by renewed discussions from new angles. It is the responsibility of the organisation that it should arrange for talks and discussions in accordance with the ever changing conditions and the changes that occur in the circumstances, and it should analyse every part of it. Similarly it is also its responsibility that it should place before all the individuals what services are being rendered to the Islamic cause and what experiments are being undertaken in every region and country. It is also its duty to see that people's eyes are not closed to these facts, they are kept away from inertia and inactivity, and from such acts which are not at all required by all Muslims.

Said Hassan, The Muslim Brotherhood
(Allah: Hindustan Publications, 1983).

*Basis of Egyptian
EKhawar*

CHAPTER 6

STAGES OF THE MISSION

This chapter is specially in explanation of the Risala At-Ta'aleem, because Ustaz Al-Banna has dealt on the issue of the stages of the Mission while discussing one factor, 'obedience' of the pledge (ba'at), and because this topic gives a basic form to the ideologies of the martyred master. Accordingly, a separate chapter has been reserved for this discussion. After this, while explaining the Risala At-Ta'aleem, this factor will also be dealt with.

The martyred Ustaz writes in the Risala At-Ta'aleem:

"There are three stages of this mission :

(1) Introduction—To acquaint the people with the general idea of this Dawah, and to widen its circle of introduction more and more. In this stage the system of the mission will be the same which is that of the organising associations, and all its attention will be on the general welfare work. For this it will sometimes adopt the method of speeches and sermons, and sometimes establish useful institutions, and sometimes employ other practical measures. At present all the existing branches of Brotherhood are representing this stage of the mission. In the light of the journal, 'Al-qanoonul Asasi' (The Foundation Law) this missionary life is orga-

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nised. Then additional details are provided from the Brotherhood newspapers and magazines, and in this stage the call is totally general.

"In this stage every person who is interested in the activities of the organisation can join the organisation. On every occasion he will be encouraged by co-operation, and he will be required to promise to abide by all the regulations. In this stage we do not demand total obedience from anybody. However, it is necessary to respect the general principles, ideology and dignity of the organisation.

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 "(2) Organisation—To form an organisation of those who have the guts to withstand the extremely trying tribulations of the duty (Fariza) of Jihad. In this stage the missionary system or discipline from the spiritual aspect will be purely sufistic (mystic), and from the practical aspect purely soldierly. And it is well known that whether it is a sufistic or soldierly way of life, the attitude of both has the distinction of 'hearing and running', without any doubt, hesitation, and unpleasantness, to quietly obey on the slightest hint. The Muslim Brotherhood contingents represent this stage of the missionary life also. The organisation of this missionary life is done in the light of the journal 'Risala An Nahaj', and this new journal is a link of a chain in this connection.

"In this stage the style of the mission will be special, and since this stage will be very long and trying, only those people would be able to attach themselves to this stage who have developed in themselves the strength of patience and steadfastness in the true sense of the

Word, and who would be able to give a good account of themselves as men of courage even when made to lie on the blazing fire of Jihad. In this stage the correct estimation of any person's strength of patience and steadfastness can be made only by his perfect ability of unconditional obedience and total submission to the cause.

"(3) Enforcement—In this stage the message of Islam will be a call to jihad, a bugle to join the combat, a continual striving, and a fearless struggle. Now there will only be the desire to achieve the objective, only one wish, and only one aspiration. Besides, now there will be the whip of tribulations, and the net of adversities. In these circumstances, to remain steadfast will be the act of only those who are fully given to the cause, and have rock like determination. In this stage also the guarantee for success would be only 'total obedience.' The Ikhwan brethren of the first rank had made such a pact on the 5th of Rabiul Awwal, 1359 A.H.

"If you have also joined this contingent, if you have also taken this journal in your hands with eagerness, if you have also made a similar pact, then you are in the second stage, when the third stage is not in front. Therefore, realise the responsibility that you have taken on your shoulders, and be active for fulfilling it."

Ustaz Al-Banna has mentioned here the stages of the Islamic mission, and has limited it to Introduction, Organisation and Enforcement. Therefore, to bring a change in the life of a Muslim so that the objectives may be achieved, the stages of introduction, organisation

and enforcement will have to be gone through. On this basis, only true leadership and an organisation based on truth can provide guidance in these three stages and can help in getting success in these. The leadership that is unable to cross these three stages, or is unable to cross any one of the three stages, or which cannot approach them let alone perfectly accomplish the task, then the proper thing for such a leadership is that it should set its foot on this path. The organisation which is not able to go through all these stages, on the whole, is likely to lose its existence, and therefore, it is its duty that it should try to make good the losses.

To achieve success in the three stages it is necessary that we should have three sections: The Introductory Section, the Organisational Section and the Enforcement Section. Every section should have its own method of working, plan of work, policy and programme, resources and means. It should have its own styles and techniques. All these works should be under an organisational structure, an overall policy of work, and a clear ideology of education and training. It is necessary that we should discuss about their parts, functioning, and other allied paraphernalia with clarity.

Forms of Work

The martyred master has not made it incumbent on us to follow any particular form in connection with the introduction, organisation and enforcement, but at some places he has talked about them in such a way that shows that the accomplishment of Introduction as a regular stage is possible, then organisation should follow as a regular

stage and then enforcement as a regular stage, and at other places he has combined the two forms, and has said:

"This movement pays attention to construction and formation, and adopts gradualism in activities. In it there is more stress on the point that the training should be perfect and the path should be clear. The reason is this that according to this movement for any mission three stages are inevitable:

(1) This Message should be introduced, it should be talked of more and more, its good qualities and expected profits should be stated in discussions, and it should be conveyed to each class and section of the public. This will be the first stage of the Mission.

(2) The Mission should have a form and an organisation. Sincere and ready to die members be elected. Armies be prepared, ranks should be organised. This will be the second stage of the Mission.

(3) The third stage will be that in which our principles will be enforced, practical efforts will be made and benefits will be derived from the results.

Since the entire mission has a unity and all the stages are strongly co-ordinated, therefore all the stages will be undergone simultaneously. Accordingly, the missionary will give a call, at the same time he will train and also select, and exactly at that very moment he will also be busy in practical efforts and enforcement activities.

However, it is inevitable that the goal will be achieved only when the message has been extensively publicised, the way is smooth and the atmosphere is conducive, a

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team of brave people is ready to offer their their lives in their quest for *jihad*, and the organisation is very strong and on a permanent footing."

These writings of Ustaz Al-Banna provide for us great opportunities for serious thinking in connection with the enforcement of the different stages of the mission in relation to our time and conditions. In this way a number of forms of the movement appear before our eyes, which the leaders of the Movement have the authority to adopt according to every time and circumstances.

First Form

Is that the whole organisation may busy itself in introducing Islam to others. Islam should be propagated and publicised on a wide scale through speeches, lectures, general and special circles and meetings, gatherings, writings and issuing of statements. The propagation and announcements be of so widespread a nature that the message is conveyed to the whole Ummah, and every individual is made familiar with the *Dawah*. Then immediately the work of construction and organisation should be started, and such preparations be made that steps for enforcement can be taken. Thereafter the planned programme of enforcement and the pre-determined policy should be brought into action.

For acting on this form it is necessary that there should be such an organisation that would be ready in every way and should be fully trained for taking up the work of introducing Islam, it should be fully satisfied with the *Dawah* and have full confidence in the leadership. Similarly the leadership be such that it

should be capable of and have the qualification of making the organisation undertake the work of introducing Islam, and should be able to arrange for the necessary preparations for taking up the next stages. It should not spend all its strength in introduction and limit itself to that only, nor should it fail in its objective being unable to take up formation and organisation, nor should it neglect enforcement, causing the ruin of the entire organisation.

Second Form

Can be this that the organisation may try to take up all the three stages at one time. The Introductory Section should play its full role in the propagation and publicity of the Message. The Organisational Section should busy itself in the work of construction, formation, organisation and discipline, and the Enforcement Section should proceed gradually, taking practical steps. In this form there will be three separate sections for the three stages, which will work perfectly and all these will be supervised by the leadership, and will try to see that every cog in the wheel is fitted properly and that every part of the machine is working efficiently.

Third Form

Can be this that the entire organisation busies itself in the work of introduction, propagation and publicity, then the whole organisation takes up the organisation and discipline of those factors which emerge after the first stage, and thereafter the full organisation enters the stage of enforcement in order that those factors may

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be given the training for enforcement and for taking practical steps. Then the whole organisation may busy itself in introduction and those who come near us may be organised and they may be trained for practical work. In this way this work may go on continually.

Fourth Form

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The organisation may take up the work of introduction and organisation at the same time, and may confine itself to attend to these two stages only, and the leadership may only plan for enforcement and practical steps and may take a survey of its possibilities and the work may go on uninterrupted. When the leadership is satisfied that the time has come for overall enforcement then it may undertake the practical steps.

Fifth Form

Introduction, organisation and enforcement may be taken simultaneously, and only one section may be responsible for all. The person who comes close to us should be trained and then he should be put on the path of enforcement. Here there will be no division among persons, sections and stages, but there will be perfect harmony among introduction, organisation and enforcement. But for this it will be necessary that every individual should be capable and be able to attend to all the three stages.

In this way we see that there can be different forms of the work, and different methods can be adopted to suit the varying conditions of every country. There may be a country which may offer the opportunities for

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all the three, viz. introduction, organisation and enforcement, and where it may be possible to undertake all the three responsibilities at one and the same time. But there may be many countries where it would be better to first undertake the work of introduction and organisation and in the end the work of enforcement. The method and the programme of work are decided by those leaderships which are honest, sincere, trustworthy and capable of formulating correct policy and programme.

A few Words about Introduction, Organisation and Enforcement

However much mature and balanced we will be in connection with Introduction, Organisation and Enforcement, our matters will be correct and proper in that proportion, and however much the work of introduction would be good and effective, the work of organization would be easier to that extent. And however much the work of organisation would be on the right lines, the enforcement would be equally strong and firm. In other words, the maturity and the depth in all the three things would be a sign that the whole organization is mature conceptually and practically, and however much mature and well-organised these sections would be, our speed of progress would be as fast and satisfactory. So there are three considerations:

1. Maturity of our ideologies about these three stages.
2. Availability of individuals having mature and balanced ideas about all these problems.

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3. Establishment of special sections for these three stages.

No doubt, the discussion will go on widening, and its offshoots will be emerging, because this problem is connected with characteristics, method, policy and programme of work, peace and order in the organisation, and the nature of all those systems, under the shadow of which the movement is continuing its existence.

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The Nature of Introduction, Organisation and Enforcement
In connection with Introduction, Ustaz Al-Banna has written—

"By Introduction is meant : to acquaint people with the general idea of this *Dawah*, and to widen its circle of introduction." *done through ISNA/ITL*

"In this stage every person, who has interest in the activities of the organisation, who has the desire to co-operate with it on every occasion, and who makes a firm promise to follow its regulations, can take part. In this stage, we do not demand total obedience from any one. However, it is necessary to respect the general principles, ideology and dignity of the organization."

In a discussion on this stage, he says :

"In this stage the system of the Mission will be the same as that of the organisational associations, and all its attention will be centred on the public welfare work. For this purpose it will sometimes adopt the method of speeches and sermons, sometimes of establishing useful institutions, and sometimes of undertaking other practical measures."

While discussing the problem of Organisation, he writes :

"Organisation—To form an organisation of those who have the guts to withstand the extremely trying tribulations of the duty (*Fariza*) of *Jihad*. In this stage the missionary system or discipline, from the spiritual aspect, will be purely sufistic (mystic), and from the practical aspect purely soldierly. And it is well known that whether it is a sufistic or soldierly way of life, the attitude of both has the distinction of 'hearing and running', without any doubt, hesitation, and unpleasantness, to quietly obey on the slightest hint."

"In this stage the style of the mission will be special, and since this stage will be very long and trying, only those people would be able to attach themselves to this stage who have developed in themselves the strength of patience and steadfastness in the true sense of the word, and who would be able to give a good account of themselves as men of courage even when made to lie on the blazing fire of *jihad*. In this stage the correct estimation of any person's strength of patience and steadfastness can be made only by his perfect ability of unconditional obedience and total submission to the cause."

In connection with Enforcement, the martyred master writes :

"Enforcement—In this stage the message of Islam will be a call to *jihad*, and a bugle to join the combat, a continual striving, and fearless struggle. Now there will only be the desire to achieve the objective, only one wish, and only one aspiration. Besides, now there will be the whip of tribulations and the net of adversities. In these circumstances, to remain steadfast will be the act of only those who are fully given to the cause, and

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have rock like determination. In this stage also the guarantee of success would be only 'total obedience.'

At another place he says :

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 "Since the entire mission has a unity and all the stages are strongly co-ordinated, therefore all the stages will be undergone simultaneously. Accordingly, the missionary will give a call, at the same time he will train and also select, and exactly at that very moment he will also be busy in practical efforts and enforcement activities. However, it is inevitable that the goal will be achieved only when the message has been extensively publicised, the way is smooth and the atmosphere is conducive, a team of brave people is ready to offer their lives in their quest for *Jihad*, and the organisation is very strong and on a permanent footing."

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 These are the extracts from the writings of Hasan-al-Banna. They show that according to the Ustaz there are two kinds of enforcement : one kind is of the daily enforcement, which is connected with the daily routine and *Dawah*, and another kind is that of overall enforcement, which is connected with the great organisational objective. These extracts also show that according to him enforcement includes both physical and spiritual training, and only that person can attain it who is ready to offer total obedience and submission. The martyred master's writings also reveal that introduction means acquainting with Islam, collectivism and their principles, and in this stage total obedience is not a condition. In this stage only this much is expected of a man that he should respect the general

principles of the organisation and maintain the discipline and dignity.

Mutual Interaction of Introduction, Organization and Enforcement

"The first objective of introduction is that a person should obtain the teachings of Islam, should study the old and new Islamic culture and civilization. He should be fully aware of what is organisation, collectivism and its concept, what are the demands of organisation in relation to faith, *salat*, fasting and zakat. He should try to give a good account of his friendship and loyalty with this, that is he should be in the know of what is Islam, its commands and teachings, and the nature of his relation with the standard-bearers of these teachings, and he should reserve his ability and his loyalties according to his age for this Mission. Most important is that he should be able to understand the above-stated three principles properly, must be having a good knowledge of the holy Quran and its teachings, should arrange for its recitation and memorizing, should have access to the Sunnah of the Prophet and its teachings ; he should have an approach to Fiqh, Unity of Allah, Principle of Fiqh, and Purified Mysticism. He should have some knowledge of the Arabic language, Islamic history and the biography of the Prophet. The recent happenings in the Islamic world, the conspiracies of the enemies against Islam and their technique, vast study of the modern Islamic cause, and an understanding of the Islamic *Dawah*—all these should be discussed in general and special circles and gatherings.

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It is possible to obtain knowledge and proficiency in such matters and topics and when he passes this stage and prepares himself for total obedience and loyalty, that is the ability for righteousness and submission is developed in him, and the matter of basic obedience is nourished in him, and there is no obstacle in the way, then it is possible for him to get an entry into the section of organization. The specific objective of this section is to promote love of Islam in him, so that he is fully steeped in the ideology of Ikhwan. In this section the basic aspect is practice and training. Ustaz Al-Banna had said, while discussing the subject of organisation :

"In this stage the missionary system or discipline, from the spiritual aspect, will be purely sufistic (Mystic), and from the practical aspect, purely soldierly. And it is well known that whether it is a sufistic or soldierly way of life, the attitude of both has the distinction of 'hearing and running' without any doubt, hesitation, and unpleasantness to quietly obey on the slightest hint."

For this reason the Supervisor of the Organisational Section will see : what is the study of our brother ? What is the condition of his obedience, sacrifice and devotion ? How is he in his worship and righteousness ? Then in the light of the set method and organisational chart it will be demanded of him that his defects be removed, his shortcomings be eradicated, and for it individual striving should be undertaken ; Islamic scholars of learning, education and training be consulted, collective studies and meetings be arranged, and the

saying of the martyred master should also be kept in mind that this is a sufistic and soldierly movement. That is, on the one hand arrangement for religious recitation and discussions be arranged, different forms of worship like recitations, prayers, *salat* during nights (*tahajjud*), etc., etc., should be arranged, and on the other hand the importance of exhorting to do righteous deeds and preventing the commitment of forbidden things, and of obedience and loyalty should be explained. In this way the standard of perfection and maturity can be attained by the organisation. In the meantime the natural aptitude of every brother should also be observed. Some people have greater aptitude for education, while some others for organisation and some can prove more useful for enforcement. Therefore, after studying their natural aptitude they should be admitted to respective sections of introduction, organisation or enforcement. And when he is attached to any section, then different circles be formed so that he may be able to perform the duties entrusted to him efficiently. Whatever may be his section, he should however try to complete the attainment of knowledge of Islamic culture, learning and civilization, and even if his section may be a particular one, it should be considered a part of enforcement only, and every stage should try to make good the defects of the earlier stage. It is incumbent to know the standard of perfection, and on a person's fully deriving benefit from learning and fully equipping himself with the specialities, he should be qualified as a *Naqeeb* (announcer) or as a *Naib* (deputy). We see that a person who, at the stage of organisation, should have been fully

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equipped with a certain amount of proficiency in the Islamic culture, has not been so equipped, and has not been able to qualify himself for entering the stage of enforcement. It would not, therefore, be proper to make such a person a *Naqeeb* or *Naib*, till he attains the required proficiency. In this we can see that every stage is linked with its earlier or foregoing stage, it depends on it and also serves the stage that follows.

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Training is Necessary

Introduction means that a person should attain knowledge in both ways, viz. academically and practically. For this purpose it is necessary that there should be some education and certain characteristics. Moreover, there should be a spirit of obedience and abiding. It can have many means: general meeting, special circles, individual calls, individual discussions, etc. The standard of success of this stage is that a brother should have read a good number of convincing and well-argued books, and should have certain basic characteristics, and should be following some basic teachings also. If a person qualifies himself by attaining all these achievements, then he can be admitted to the stage of organisation. But if these characteristics have not been developed in his person, nor is he interested in trying to attain them, he may continue to attend the academic meetings so that his academic progress may be achieved, but he is not fit to be admitted to the stage of organisation. Organisation means to train man in the organisation in the light of the classes of the membership so that by joining the organisation he may serve God

in the best possible manner. It can be done through various means: mutual meetings, circles and discussion, special gatherings for acting on specific programmes, discussions on academic programmes necessary for the classes of membership, and gatherings, establishment of particular circles for making available special provision for a particular stage, etc. For us there can be four classes of the basic membership: first class is of *Naseer* (supporter), second of *Mujahid* (Striver, struggler), third of *Naqeeb* (announcer) and fourth of *Naib* (deputy). Every class should have its own academic standard, its own characteristics, its own regulations and conditions, and on the basis of organisation it should either be linked with the section of Introduction, or the section of organisation or the section of enforcement.

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Introduction and Organisation are the Foundation Stones

Many of our brethren do not understand the importance of introduction and organisation, and want to enter the stage of enforcement in one jump. It is a great mistake because the enforcement, that would not build its edifice on the ground of introduction and organisation, will collapse. There are many reasons for this:

1. In this way there is a danger that in the enforcement section such persons may get admission or may be admitted who may not be worthy of confidence. In such a condition one single person can become the cause of a terrible accident.

2. In the modern times it is necessary that for the enforcement of any system there should be thorough training, high class purity and high level grooming, and

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 Thaqa-fatun 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-Illallah*, 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

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

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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