

What is Our Message

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INTRODUCTION

You might have had occasions to talk to people on various problems. You must have often experienced that although you have explained a subject thoroughly, laid bare all its possible aspects and made out your points convincingly and yet, soon after, you left greatly disconcerted to find that the hearers had neither understood your talk nor grasped its meaning.

I have noticed this a number of times and on several occasions, and I think this happens due to two reasons. Either because each person has a separate way of judging a discussion – intelligence and power of understanding vary from person to person – or the theme itself is intricate and not sufficiently explained, while the speaker imagines that he has made his point clear and comprehensible.

STANDARD OF JUDGEMENT

I wish to explain clearly and in detail not only the nature of Ikhwanul-Muslimoon's message but also its goal, purpose, procedure, and means.

I would first like to set before you the criterion by which my present exposition may be judged.

I think that if we set as our criterion the Book of God to which we all owe allegiance and to which we all turn, then we will be on agreed ground.

O, My Nation!

The Holy Qur'ān is an exhaustive and comprehensive book that encloses in itself not only the principles of belief but also the basic tenets of social welfare and legal precepts. It contains both commands and prohibitions.

Do Muslims carry out the Qur'ānic commandments? Do they have faith and belief in the Divine doctrines contained in it? Do they understand the objectives enunciated in the Qur'ān? Does any sphere of their life accord with social laws prescribed in it?

Leaving aside argument, if the answer is in the affirmative then it would mean we have already attained our objective. But if we are far away from the Qur'ānic path, and its teachings, including commands and prohibitions, have become worthless for us, then we and our followers should try to return to that path.

The Purpose of Life in the Qur'ān

By determining the real purpose of life, the Qur'ān has enlightened humanity on the goals of existence. For instance, it has been said about the people whose aim of life is mere eating and drinking and acquiring and accumulating worldly riches:

"... and those who disbelieve take their comfort in this life and eat as the cattle eat, and the Fire is their abode." (47:12)

And about those people who consider the ephemeral pomp and show and fleeting pleasures as some

of the grand objectives of life, it is said:

“Men are naturally tempted by the lure of women, children, treasures of gold and silver, horses of mark, cattle and plantations. These are the enjoyments in the life of this world; but with Allah lies a goodly abode to return to.” (3:14)

Then there is one more type of people who create and aggravate trouble, mischief and chaos. About them it is said:

“Among men there is a kind whose sayings on the affairs of the world fascinate you, he calls Allah again and again to bear testimony to his sincerity; yet he is most fierce in enmity. Whenever he attains authority, he goes about the earth spreading mischief and laying to waste crops and human life, even though Allah (whose testimony he invokes) does not love mischief.”

(2: 204-205)

Such objectives in life does not behove the *Momineen*. Allah has assigned to them a great responsibility. He has placed on their shoulders a noble burden, the responsibility and obligation to lead mankind towards Truth, call humanity to the path of goodness and illumine the entire world with the light of Islam. On this subject Allah says:

“Believers! Bow down and prostrate yourselves and serve your Lord and do good that you may prosper. Strive in the cause of Allah in a manner worthy of that striving. He has chosen you (for His task), and He has not laid upon you any hardship

in religion. Keep to the faith of your father Abraham. Allah named you Muslims earlier and even in this (Book), that the Messenger may be a witness against you, and that you may be witnesses against all mankind. So establish Prayer, and pay Zakat, and hold fast to Allah. He is your protector! What an Excellent Helper!" (22: 77-78)

This means that the Qur'ān has delegated to Muslims the duty of bringing humanity, which has gone astray, to the right course and granted them the leadership of the world as reward for this discharge of trusteeship. Therefore, the duty of guiding and instructing humanity devolves on us and not on the West. It is the culture and civilization of Islam which deserve to be adopted and not the materialistic philosophy of Europe.

And then Allah has stated that a *Momin* in the course of performing this duty has, as it were, bargained his life and property with his Creator. His whole life should be dedicated to the pursuit of Truth and in making it permeate the hearts of the people.

"Surely Allah has purchased of the believers their lives and their belongings and in return has promised that they shall have Paradise..."

(9: 111)

The early Muslims consecrated their whole lives for the success of this mission so that they may get their reward in the Hereafter. It was for this reason that a Muslim conqueror was as affectionate as a teacher and was endowed with all the qualities which a teacher should possess, for instance, the attribute of imbibing the truth, softness of manners and affection, etc. That is why Islamic

conquests were the source of civilizing the people and enriching them with wisdom and knowledge. The present-day Western imperialism can never produce these qualities.

Where are the Muslims Dedicated to this Cause?

Have the Muslims understood the above mentioned meaning of the Divine book? Have their minds experienced loftiness and have their souls attained purity? Have they freed themselves from the slavery of materialism? Have they purified themselves from the pleasures of lust and desires? Have they risen above mean and base objectives and impure pursuits? Have they diverted their attention to that Holy Being Who created the earth and the heavens? Are there such Muslims as would glorify the word of Allah, strive in His path, propagate and publicize His creed, and clean and purify the fountain of Shari'ah? Or are all these people slaves of their lust and greed whose sole purpose in life is to enjoy good food, drive in speedy cars, dress in costly and gaudy robes, sleep soundly with full abandon, and keep beautiful women?

A poet has said:

“They are languishing in luxurious life
Overjoyed with hopes and desires,
The assertion that they would face,
Trials and tribulations never came true.”

Truly has the most truthful Prophet said:

“The slave of the world, the slave of money, and
the slave of clothes is doomed.”

Aim is the Main Thing

Aim is the main factor which determines the path ahead. But the aim of life is still hidden from our groping nation. It has to be defined and elucidated. By now we must have formed some idea of our purpose in life and the exalted role we have to play in it.

The Basis of Our Purpose

The Ikhwanul-Muslimoon wants this exposition to reach the general Muslims and through it they desire to fulfil their obligation of making known to the Muslim *Millat* the principles of Islam which they are determined to see being enforced in their ranks. They have not fabricated these principles nor have they produced them from their own thoughts and fancies. All that is being said is in the light of the Qur'ān and the lofty sayings of the Holy Prophet (peace be on him). Elucidations have been made with the help of these sources only and examples cited from facts which took place during the finest period of the Prophet and the Caliphs – an ideal period for the understanding of Islam and the enforcement of Islamic teachings.

As such if Muslims study this treatise with a responsive mind, they will demonstrate concern for their faith and true Islamic conviction. But if they find fault with it, then between us and them the criterion of judgement will be the Book of Allah which sifts truth from falsehood.

“Our Lord! Judge rightly between us and our people, for You are the best of those who judge.”

(7: 89)

CONCLUSION

Many of our brethren whom we love dearly seek some information about us if they know of us but little, whereas the fact is that we have dedicated our energy, our resources and our lives to the task of achieving their welfare and bettering their worldly and religious life. And for the sake of this purpose which consists solely in the well-being of our *Millat* and that of our brethren, we have even sacrificed our lives and properties. In the service of our brethren we have forgotten even our wives and children. We deeply desire to have these doubting brethren fully acquainted with those men who are awake when others are asleep, who are hard at work when carefree people enjoy slumber. Everyone of these young men is busy from afternoon till midnight engrossed in meditation and striving for new avenues of solutions for problems.

This programme of strenuous work for these young men lasts for one month and on the completion of this period they develop a socially responsible outlook so that their personal expenses are now utilized for their missionary work; their wealth and assets are directed towards serving the purpose of their mission and their condition bespeaks of the attitude of their people who are indifferent to a life of sacrifice: "We do not want any reward from you, Allah only will repay us and He will prevent us from any desire on our part to boast of any obligation from us to our people in this respect. We are an integral part of this *Millat* and are wholly for it." The purpose of our pointing out our sacrifices is merely to make them understand our mission so as to enable them to respond to our call.

Whence Money will Come?

Those of our dear brethren who have seen our work question as to wherefrom can we procure the money for the success and development of this mission in these hard times?

Our reply to them is that the first requirement for carrying out religious projects is faith, and material resources come later. Firmness of resolve and rightness of conviction must precede the wherewithal which after all is of a temporary value. And when one acquires the attributes of a *Momin* in the true sense of the word, all means of success become automatically available to him.

The Ikhwanul-Muslimoon has a meager capital raised from their personal savings achieved by reducing wants and cutting down needs of family and children. They spend these savings freely and voluntarily to carry out their mission. Everyone of them devoutly wishes to spend something in the way of Allah and they would do so even if they had twice or four times that amount. If anyone is not blessed with sufficient means to enable him to spend in the way of Allah, then he feels grieved and sheds tears of helplessness on his condition.

Dearth of money but abundance of faith is a happy augury as well, as propitious for the success and fulfilment of objectives of workers and leaders.

God, the All-Powerful graciously renders one pie of Ikhwanul-Mulimoon more valuable than hundreds of pies and gold coins.

"Allah deprives interest of all blessing, whereas He blesses charity with growth..." (2: 276)

"That which you give in charity, seeking Allah's countenance, has increased manifold." (30: 39)

We and Politics

Some people assert that the Ikhwanul-Muslimoon is a political party; their movement is a political venture and that under the guise of this movement they serve an ulterior purpose.

We know not when this calumny will cease, how long will we be a prey to mistrust, when will our *Millat* divest its mind of these misgivings, how long will people continue in this pastime of abuse and when will they give up notions which aggravate these suspicions?

O, nation! We call you while in our right hand is the Qur'ān and in our left hand the *Sunnah* of the Prophet. Our programme conforms to the deeds of the pious forebears of this pure *Millat*. We beckon you towards Islam, its teachings, its injunctions and its guidance! If you call this work politics then without doubt this is our politics; and if that person is a politician who invites you to such lofty and fundamental ideals, then we know ourselves much more than others know us, and we thank God for this type of politics. If you are so desirous of labelling it as politics, then you may say whatever you like. When the real substance has been made clear and the purpose disclosed, whatever name may be given to it, it will in no way affect us.

O, my nation! Beware that words and names do not screen realities nor do they disguise ideals, and that ephemeral things do not restrain you from eternal values. Undoubtedly, Islam does have a politics which embodies

the welfare of this world and the other world. This is the nature of our politics and we do not want any reward for it. If you will adopt this politics for your own self and present it before others then success with glory will be yours in the Hereafter.

"And you will come to know the truth related to it in time."

(38: 88)

Our Nationality and its Central Point

Dear brothers! Come and let us all together hearken to the majestic voice of Allah which is reverberating throughout the universe and which has permeated the earth and the seven heavens. It is a voice which reveals in the heart of every *Momin* the lofty meaning of honour and dignity, its soul-inspiring tidings being heard by the seven heavens and the earth and all that is in between them. It is the message which was communicated through a trustworthy person and that which will continue to be eternally heard:

"Allah is the Guardian of those who believe..."

(2: 257)

Yes, O brothers! This is a call for you from your Lord. I am present. O, Allah! I am here before You I glorify You and express my gratefulness. We cannot encompass Your praise. You alone are the Protector and Friend of a *Momin* and Helper of those who were victims of strife in their own homes and who were driven out of their habitations. For him is honour who seeks Your refuge and he alone succeeds who gains Your protection.

"...Allah will most certainly help those who will help Him. Verily Allah is immensely strong, overwhelmingly Mighty." (22: 40)

Yes, O brothers! Come and let us listen together to the voice of the Holy Qur'ān and derive ecstasy from the recitation of its verses. Let us decorate our book of life with the lofty contents of this pure Scripture. Hear the Commandments of the Almighty Allah:

1. *"Allah is the Guardian of those who believe, and brings them out of every darkness into light..."* (2: 257)
2. *"But Allah is your Protector, and He is the best of helpers."* (3: 150)
3. *"Only Allah, His Messenger, and those who believe and who establish Prayer, pay Zakah, and bow (before Allah) are your allies."* (5: 55)
4. *"Say: 'Nothing will befall us except what Allah has decreed for us; He is our Protector.' Let the believers, then, put all their trust in Allah."* (9: 51)
5. *"Oh, surely the friends of Allah have nothing to fear, nor shall they grieve – the ones who believe and are God-fearing."* (10: 62-63)
6. *"...Might belongs to Allah and to His Messenger and the believers; but hypocrites know not."* (63: 8)

There is a Hadith in which the Holy Prophet has narrated that Allah will say on the Day of Resurrection:

“O mankind! I made one race and made another by saying, ‘the son of so and so’ while I said:

“Lo! The noblest of you, in the sight of Allah, is the best in conduct.” (49: 13)

Therefore, the lineage specified by Me is on this Day exalted and your lineage is in disgrace.

Therefore, O respected brothers! The greatness of our ancestors lay in the fact that they established their connection with Allah and they made this noble affinity the pivot of their prayers and actions. That is why when anyone of them asked his companion: Was your father Yemeni or Qaisi?

The latter replied, do not call me with any other connection except ‘bondsmen of Allah’ which is the most honourable name for me. As a poet has said:

“My father is Islam: I have no other parent while other people boast of being Qaisi or Tamimi.”

Dear brothers! People express pride in their lineage when they find greatness and dignity in the deeds of their forefathers and want to infuse the same virtues in the life of their own sons. There is no other purpose in this except ascribing honour and respect to them. Do you not see then that in the affinity with Allah there is all the loftiness and nobility and excellence which anybody could aspire to (Verily, all might belongs to Allah) and which has the power to lift your personality to the pinnacle of glory. This affinity infuses the spirit of making you superior

among the workers and carrying you to the highest rung of success. Then which honour is greater than this and which stage is loftier than this that you should not dedicate yourself to Allah? Allah Himself should be your reward and with Him should be your sole connection. In this respect Allah says:

"...Become dedicated men of Allah; in accord with the dictates of the Book you have been teaching and studying." (3: 79)

The Prime Fountainhead of Power

In this affinity with Allah, there is another significance the realization of which comes when this affinity becomes deep-rooted and definite. It ensures the blessing of *Iman* and a felicity which covers your heart and makes your being radiate with light. When this stage is reached you will neither fear the world nor will you be overawed even by the whole universe although they may erect barriers to snake your faith and weaken your fundamental objectives.

"When people said to him: 'Behold, a host has gathered around you and you should fear them,' it only increased their faith and they answered: 'Allah is Sufficient for us; and what an excellent Guardian He is!'" (3: 173)

For this reason if out of such few *Momins* of Allah a single person having faith in the help and protection of Allah is confronted with a formidable army, he will not get terror-stricken at all nor will he be afraid of its persecution because he fears nobody except Allah. Besides this, which power is mightier than that which

surges in a *Momin's* heart and soars in his breast when he keeps in view the Commandment of Allah:

"If Allah helps you none shall prevail over you..."
(3:160)

Our Nationality has Global Relationship

One of the great benefits accruing from this collective affinity of the people with Allah is that it creates a spirit of brotherhood among the various tribes, and different sections are induced to share each other's burden and woes. It destroys those sources which instigate tribalism and enflame the passions of hatred and separatism among different nations. As such, what other factor could there be except this affinity which would gather the world under the banner of Allah?

Yesterday's Dreams are the Key to the Present

Muslims have been hearing things for such a long time that they have become a myth and a mystery and have lost for them all meaning.

Some people wonder what has come upon the *Jamaat* (Ikhwan) that they utter things which have no definite import and meaning, and they are ploughing in the limitless ocean of dreams and fantasy.

Brothers in Islam! That which you are now thinking as incomprehensive and unfathomable was a quite plain and commonplace thing. And your efforts too will not bear fruit until this becomes equally plain for you as well. You will bear me out when I say that the Muslims of the early period used to grasp the meaning and

comprehend the contents of the Qur'ān as soon as they read it – the very thing which we are today explaining to you.

It is the belief of the Ikhwanul-Muslimoon that they exist on the strength of the Holy Qur'ān. From it alone they expect salvation and for its sake they will sacrifice their lives. In it alone they find all those things which are desired by human souls – the means of sustenance, beauty, auspiciousness and truth.

“Has not the time arrived for the believers that they should engage in Allah’s remembrance and to the Truth which is revealed, that they become not like those who received the Scripture before, but as the age was prolonged for them their hearts were hardened, and many of them are transgressors.”

(57: 16)

Respected brethren! When you have agreed with us on the above basis, you must know that your relation with Almighty Allah imposes on you the duty of acquitting yourself of a momentous responsibility placed on your shoulders and you should be prepared to carry on the work of sacrificing yourself in His path. Will you be able to do this?

THE MISSION OF MUSLIMS

The mission of Muslims is to spread truth and light and it has been summarized by Almighty Allah in one verse of His Holy Book. The Qur'ān has repeated it again and again. It is a verse which encompasses the momentous problems of a Muslim's life:

“Believers! Bow down and prostrate yourselves and serve your Lord and do good that you may prosper. Strive in the cause of Allah in a manner worthy of that striving. He has chosen you (for His task), and He has not laid upon you any hardship in religion. Keep to the faith of your father Abraham. Allah named you Muslims earlier and even in this (Book), that the Messenger may be a witness against you, and that you may be witnesses against all mankind. So establish Prayer, and pay Zakat, and hold fast to Allah. He is your protector! What an Excellent Helper!” (22: 77-78)

This is a plain and clear pronouncement in Arabic in which there is no ambiguity, no complexity and no unintelligible word. By God it contains a peculiar sweetness and it radiates a light which is as bright as the shining morning. It is like a glow which illumines the heavens, and without any desire or effort on our part descends deep into our hearts. So, have not the Muslims heard it before now? Or they have heard but there are locks on their hearts that they do not pay heed to it nor ponder over its meaning!

Allah commands Muslims to bow and prostrate before Him, establish prayer which is the marrow and quintessence of worship. It constitutes a pillar of Islam and occupies the most outstanding position among the overt Islamic practices. And Allah commands Muslims to keep themselves engaged in worshiping Him without associating anybody in this worship and be doing good deeds according to their capacity. When Allah orders performance of a good act it implies that He forbids committing of a bad act.

And the first among the good deeds is abstention from mischief and machination. Thus how brief and meaningful is this pronouncement; on it depends our success, well-being and glory. This is the individual mission which every Muslim must strive to discharge both for his own self or for a corporate purpose.

Right of Humanity

After this, Almighty Allah commanded the Muslims to do Jihad for His sake to the fullest possible extent so that the Divine call may spread and its propagation may embrace all the people on the strength of reason and sound argument. So if the people refuse to listen this call and resort to defiance, oppression and revolt, then, as a last measure sword should be had to disseminate the call. As a poet has said:

“If people refuse to listen to argument and resort to
cruelty and revolt,
Then war is better than peace in the world.”

Protection of Truth with Force

What a profound saying this is:

“For the establishment of Truth the method of force guarantees results, and it is an excellent asset to have both truth and power side by side.”

Therefore, a Jihad undertaken to propagate the call of Islam and to acquire excellence by protecting the sacred things of Islam, is the second duty made incumbent on Muslims by Allah in the same manner as He has made compulsory on them prayers, fasting, *Zakat* and Haj, and doing good deeds and abstaining from evil acts. These duties have been enjoined on all persons and they have been summoned to follow this path. Nobody having power and capacity to discharge these duties has been exempted from them. This verse contains admonition, advice, exhortation and all kinds of warnings:

“March forth whether light or heavy, and strive in the way of Allah with your belongings and your lives. That is best for you if you only knew it.”

(9: 41)

The secret underlying this travail and the wisdom behind the imposition of this duty was revealed later by Almighty Allah who commanded that the Muslim *Millat* should become the leader of His creatures, a trustee of His *Shari'ah*, His vicegerent on earth and inheritor of the call of His Messenger, Hadrat Muhammad (may peace be on him). For the specific *Millat*, Allah promulgated His *Deen*, codified the laws and *Shari'ah*, and issued orders which are easy to follow. He made them flexible for all times and climes, and fashioned them in a manner

acceptable to the whole world. Moreover, they embrace those aspirations which He wanted, the humanity to develop in its mind, and provide those hopes and yearnings for which mankind was eager:

“Believers! Bow down and prostrate yourselves and serve your Lord and do good that you may prosper. Strive in the cause of Allah in a manner worthy of that striving. He has chosen you (for His task), and He has not laid upon you any hardship in religion. Keep to the faith of your father Abraham. Allah named you Muslims earlier and even in this (Book), that the Messenger may be a witness against you, and that you may be witnesses against all mankind...” (22: 77-78)

It is this very collective mission towards which Allah has beckoned the whole Muslim *Millat* so as to turn them into one solid phalanx, one power and one force so that they should become an army of such selfless soldiers as would glorify the entire humanity by leading it to the path of truth. They should be devoted to prayer in the night and be horsemen during the day.

After this, Allah has elucidated the relationship subsisting between individual *'ibadat*, i.e., prayers and fasting, and collective *'ibadat*. The first one serves as a means for attaining the second one, while correct belief is concurrently the foundation of both items to such an extent that no scope of excuse is left for those who have deferred their individual duties (for prayers, fasting, etc.) nor has the plea that they are engaged in collective work a chance of acceptance. Similarly, the excuse of those is untenable who avoid collective work by saying that they are preoccupied with worshipping their Creator and

absorbed in seeking His nearness and are as such unable to do any collective work. Therefore, how profound and firm is this Commandment:

“Who is more true in statement than Allah?”

O Muslims! Do Jihad in the worship of your Sustainer, for establishing His *Deen* and for glorifying His *Shari'ah*. This alone is the mission of your life! If you fulfil it with thoroughness you will be successful, and if you fail in some respects or give it up as useless and worthless, then it would mean that you have acted according to Allah's saying:

“Did you imagine that We created you without any purpose, and that you will not be brought back to Us?”
(23: 115)

For this very reason a significant virtue of the Holy Prophet's companions, who were the choicest of the creation of Allah and the most pious among His early devotees, was:

“Devoted to prayer in the night and to horseman ship in the day.”

If you were to see any of them in the night you would have found him bowing devoutly under the arch of the mosque holding his beard in hand, agonized as if stung by a snake and weeping and wailing like a grieved person. He would be saying, ‘O world! Go and deceive somebody else.’

And when the dawn breaks out and call for *Mujahideen* will be made, he will be seen on the back of a

horse, galloping and roaring like a lion, making the four corners of the battlefield tremble with his thunder.

By God! How wonderful is the blending of these two conditions, and how unique is this mixture between carrying out the worldly expeditions and fulfilling the ideals of the Hereafter and its spiritual values? But Islam is such a religion that it has combined in itself each and every good thing.

Constructive and Reformatory Leadership

When the Holy Prophet (peace and blessing of Allah be upon him) departed from this world the Muslims fanned out in all corners of the world. They had the Qur'ān embedded in their hearts. Their habitations were the saddles of their horses. They held swords in their hands. Their preaching in clear words was that they invited people to one of these three things: Islam, *Jizyah*, or war. Whoever accepted Islam became their brother. He enjoyed the same right and obligations as they themselves had. Whoever gave *Jizyah*, they became his protectors and guardians. His rights were fully safeguarded according to the agreement reached with them and in due fulfilment of the conditions settled with them. And those who rejected the call, had to face war, with the result that Allah granted domination to the Muslims over them.

"They seek to extinguish the light of Allah by blowing through their mouths; but Allah refuses everything except that He will perfect His light even though the unbelievers might abhor it."

(9: 32)

The Jihād by these people was not waged merely to grab some countries. Everybody knows that they are

above pomp and glory. They had purified their *Deen* of all those wrong methods which were employed by other nations. Their caliph used to be one from amongst them. His share in the wealth was as much as that of any ordinary individual. The caliph did not occupy any privileged position among them nor did he secure anything more than others. Except the splendour of faith and firmness of belief which Allah bestowed on him, there was nothing to distinguish him from the common folk. These caliphs were not desirous of wealth and plenty. One piece of bread was enough to satisfy their hunger. One mouthful of water sufficed to quench their thirst. For them fasting was a means of achieving nearness to God. Hunger was more dear to them than a full stomach. Their dress was so meager that it covered the necessary portions of the body only. The following injunction of the Book was always before them:

"...and those who disbelieve take their comfort in this life and eat as the cattle eat, and Fire is their abode." (47: 12)

The wise saying of the Holy Prophet was also constantly in their view: "Doomed is the slave of the world, the slave of money and the slave of dress." Their emergence from their homes was not intended to seek status and position, wealth and richness, empire and colonialism, exploitation and oppression. It was purely aimed at the transmission of a special message and that message was delivered by the Holy Prophet (peace be on him) which he left as a trust to them. He had ordered them to engage themselves in Jihad for transmitting it to other people.

It is Time for us to Understand

The Muslims of the early period of Islam understood this message, acted on it and considered sacrifice in its path as the basis of their faith. But in the present age there is chaos and confusion. Now Muslims differ in their opinion about their mission. To justify their sloth and inaction they have invented various kinds of interpretations and excuses.

Some of them tell you that the time for Jihad and action has expired, while others dispirit Muslims by saying that they are bereft of resources and Islamic *Millat* is a slave of aliens. A third group is satisfied with chanting some words considering this as actual religion and is content with offering some *Rak'at* of prayers in a casual manner.

No, O brothers of *Millat*! The Qur'ān is before you and calling you loudly, beckoning you in the clearest words:

“The (true) believers are those only who believe in Allah and His messenger and afterwards doubt not. But strive, with their wealth and their lives, in the cause of Allah. Such are the sincere.” (49: 15)

In a Hadith it has been said that:

“When people become stingy in the matter of money, when their objective consists of taking loan with interest, when they run after the tails of cows and give up Jihad in the way of Allah, then Allah imposes upon them disgrace and humiliation, and

this disgrace continues till such time as they do not turn towards their religion.”

(This tradition has been narrated through ‘Abdullah bin ‘Umar by Imam Ahmed in his *Musnad*, by Tabrani in *Al-Kabir* and by Baihaqi in *Shu’-ul-Imam*).

You have also read in the books of *Fiqh*, both ancient and modern, that at one time Jihad becomes *Fard-i-Kifayah* and at the another *Fard-i-Ain*. And in spite of the lack of appreciation, you fully understand its meaning and potentialities. Then why has this despair overtaken you and overpowered your heart making you neither inclined towards this side nor in full agreement with it?

O Muslims! This is the age of action. Therefore, bestir yourself and thereby remould the *Millat* by infusing in it a life of activity and animation.

This duty demands from you such persons as are *Momins* who possess a rightly-guided heart. So utilize the soundness of your heart and the vigour of your faith in this task which needs your service and financial sacrifice. Show, therefore, full preparedness for it because whatever you have is ephemeral and whatever is with Allah (i.e., the reward of your activities) is binding and eternal. Allah has purchased the lives and properties of Muslims in return for Paradise which encompasses the earth and the heavens!

FROM WHERE SHOULD WE BEGIN?

This task of remoulding the *Millat*, training the nation, fulfilling these aspirations and rendering help at the initial stage – particularly on the part of a community beset with present conditions, or for those young men who will rise to launch this call – requires tremendous strength of mind reinforced by the following qualities:

Powerful resolution, which should not give way to weakness or vacillation;

Steadfast loyalty, which should not fall prey to fickleness and betrayal;

Valuable sacrifice, which should be free of the greed of the world and miserliness;

Fundamental beliefs, which should consist of firm faith and confidence so that the person may be safe from going astray, may not waver from the right path, may be impervious to bargaining and may not be deceived by anybody.

These are the cardinal principles which should be firmly adhered to. They bestow a spiritual power which forms the essence of fundamental beliefs. They nurture a rising community and build up the life of the young generation. Due to these principles resurgence of a new life takes place which we have been deprived of for a long time.

If in any group the above four principles or any part thereof is missing, it would mean that it does not possess leadership and is devoid of a reformer. It is a worthless and decrepit group which can neither attain any well-being nor can it realize any of its aspirations. It is enough for it to spend its life in the midst of myths and superstitions and in an island of dreams because fantastic ideas cannot in the least help in the attainment of truth. This is the law and tradition of Almighty Allah and there can be no change in His methods.

"...Verily Allah does not change a people's condition unless they change their inner selves..."

(13: 11)

And this is also a law of God an interpretation of which has been thus given by the Holy Prophet:

"Shortly some nations will fall upon you just as hungry people pounce on a dish of food and Almighty Allah will remove your fear from the hearts of your enemies and 'Wahn' will overpower your mind." A companion asked the Prophet, "Hadrat, shall we be small in number at that time?" The Prophet replied, "No! In fact your number will be very large but you will resemble a straw which is washed away by floods." Then another companion enquired, "O Messenger of God! What does 'Wahn' mean?" The Prophet replied, "Love of this world and hatred of death."

Do you not see that the Holy Prophet has described the causes of the decadence of nations as being "deep attachment to the world and abhorrence of death, weakness of heart, lack of high moral values and

disappearance of the true manly virtues." It does not matter if their numerical strength is great or their largesse is vast. Yet the honour of that nation is trampled upon and its hopes and aspirations are reduced to dust because it is inflated with worldly prosperity, becomes accustomed to comfortable life, is immersed in material things, is involved in mischief due to the glamour of this worldly life, gives up the habit of bearing hardships and neglects momentous tasks and pursuit of truth.

In between two forces

Many people think that the East cannot make progress without material power and abundance of goods and armaments, nor can it compete with those nations which have usurped the rights of Eastern nations and perpetrated oppression on them. This is true and quite an important point. But far more important and essential than this is spiritual power which generates the qualities of high morals, sharp intelligence, purity of mind, adherence to and recognition of obligations, firm determination, the sentiment of sacrifice in discharging duties, perseverance, dependable loyalty and unity of *Millat*. In fact it is the combination of these two material and spiritual forces that gives rise to real power.

If the East were to stand by its rights, effect the necessary changes, set store by spiritual power and develop moral excellence, then material resources will automatically become available. There are various instances of this in history.

Ikhwanul-Muslimoon have faith in all these things and that is why they are endeavouring to purify souls, invigorate the minds and elevate morals. They are striving

to acquire these virtues through their movement. They desire the people to become well-versed in these fundamental principles. They only demand from the *Ummah* purity of mind and loftiness of morals. They (the Ikhwan) do not say anything that is out of the way. They speak what everybody speaks. But they seek help from that limitless ocean, that fathomless sea, that inviolable constitution and that supreme source which is the Book of Almighty Allah. You must have heard before this too the eternal clause of this sacred law:

"...Verily Allah does not change a people's condition unless they change their inner selves..."

(13:11)

The Holy Qur'ān has revealed this point in many other verses. In fact it has presented it as an example which mirrors our condition and is of abiding value. It is clearer than every clear thing and truer than every true thing. It is a remarkable story of Bani Israel (mentioned in these verses) which provides the pattern of resurgence for every downcast nation.

The Clear Path

The belief of Ikhwanul-Muslimoon is that when Almighty Allah revealed the Holy Qur'ān and ordered His bondsmen to follow the Holy Prophet and expressed His pleasure with these followers for their obedience to the Deen of Islam, He clearly set forth in this simple and plain religion all those principles which are necessary for life, progress and well-being of nations. The following Commandment of Allah confirms this:

"(To-day this mercy is for) those who follow the ummi Prophet, whom they find mentioned in the Torah and the Gospel with them. He enjoins upon them what is good and forbids them what is evil. He makes the clean things lawful to them and prohibits all corrupt things, and removes from them their burdens and the shackles that were upon them..." (7: 157)

This very subject has been explained in a Hādith:

"By God, I have not been left any evil against which I have not warned you."

If you study deeply the Islamic teachings you will find that extremely correct rules have been formulated, a very sound system has been evolved and very firm and authentic laws have been framed.

This system of life which is useful for individuals, whether man or woman, is also applicable in the evolution of family life as well as in the solution of its problems. These laws are also helpful in the development of collective life and in the analysis of the causes of its rise and fall. They provide solution for all those problems which are faced by the reformers of nations and leaders of communities.

We believe that Islam provides thorough and sound solutions to all problems. They may be about the present-day world, about any particular nation, communism and capitalism, about the Bolshevik theory of war, about partition of a country, about rewarding the person who is successful and about compensating one who is killed, about rendering succour to the near of kin or the distant

relatives, etc. These are the subjects which have engaged the attention of the foremost politicians and experts on the philosophy of collectivism. Islam has devised such a system for the universe that if its excellent features are adopted and if the dangers pointed out by it are avoided, it can adequately fulfil the requirements of the whole world. This is not the occasion to go into details; we give briefly our views in this regard and place before the people only such matters as we would like them to accept.

We have no Other Course but to Obey

This being the belief of Ikhwanul-Muslimoon we call upon the people to act according to the tenets of Islam. These principles constitute the basis of progress in all spheres of life of the resurgent East. Besides, it is the belief of Ikhwan that all the new methods of progress which are prevalent now are contrary to Islam. They are in conflict with the Qur'ānic injunctions. The pursuit of these methods will lead to such wrong and woeful experience that the *Ummah* will in no way benefit from it even after great sacrifices.

It would, therefore, be better for those nations who intend to tread the path of progress to adopt the short, easy and positively successful course of following the laws of Islam.

This call, this invitation from Ikhwanul-Muslimoon, is not confined to any particular country or area in the Islamic world. They are raising their voice in the hope that perhaps it may reach the ears of some leader or some chieftain in a territory where Muslims and followers of Islam are living. And the Ikhwan wants to utilize the present occasion for this purpose, so that when

the Muslim world is on its way to unity and the foundations of its future are being laid this voice of truth may reach their ears so that they may not take a wrong step and establish the foundation of their unity and progress on principles which conflict with the Islamic injunctions. If they did so they would be throwing the *Millat* into the pit of degradation instead of raising it aloft.

Refrain from Deviation

The greatest danger which Ikhwanul-Muslimoon are afraid of is that the Islamic-minded class of Eastern countries in their blind drift want to put patches on the worn-out and moth-eaten system of the West which is in the throes of death, and the experience of which has clearly proved its disruptive and inefficient nature. Actually, there should be such a constitution to meet the requirements of every group of the Muslim *Millat* as would have Qur'ānic commandments as its real source and ideal. And when the first clause of the constitution of a country states, "its official religion is Islam," it is all the more incumbent on it that it should frame all the other clauses on this very basis and modify them, where necessary, so as to conform to Islam and Qur'ānic injunctions. Only those ordinances should stay which are not in conflict with the fundamental principles of the Qur'ān.

Reform the Law

Every nation possesses a law under which orders are issued to govern the life of the people. For us such a law should be derived from the injunctions of Shari'ah, its source should necessarily be the Holy Qur'ān and its principles must inevitably be in consonance with the

Islamic jurisprudence. The Islamic Shari'ah and the rules framed by Muslim jurists are such that many defects have been removed and all requirements have been met so that every need is satisfied and ultimately very grand and fruitful results are obtained. If the limits prescribed by Allah are strictly enforced, criminals will refrain from committing crimes. If crimes are stopped and the culprits are properly dealt with, violations and defiance will be rooted out. As such governments will be saved from the useless trouble of undertaking unnecessary experiments. Experience supports this assertion and has actually proved its correctness. On the contrary, the present laws are such that they encourage crimes and are a source of sustenance to them. Almighty Allah has made it absolutely incumbent that all judgments must be strictly in accordance with the Qur'an:

"...Those who do not judge by what Allah has revealed are indeed the unbelievers." (5: 44)

Reform Collective Demonstrations

Every nation has its ways of manifesting its collective life. The governments of these nations are well-acquainted with it and their laws regulate them in the exercise of power. It is necessary for every group of oriental Muslims to act in a manner which would accord with the norms of religious decorum and conform to the Islamic Shari'ah and its injunctions. The existence of official "brothels" is a disgraceful and shameless blot on the forehead of a community which regards itself as great and superior to others.

What after all has befallen the Muslim *Millat* that while it has been made obligatory on it by its religion to

fight against adultery and punish its perpetrators, this commerce of sin is flourishing under its auspices?

“...And let not tenderness for them detain you from what pertains to Allah’s religion, if you do truly believe in Allah and the Last Day; and let a party of believers witness their punishment.” (24: 2)

Wine shops are found on the roads of the cities. Drinking is freely propagated. Passion-arousing paintings on the huge boards of publicizing wines, and brazen-faced advertisements of the *Ummul-Khaba’ith* (mother of vices) are splashed. These activities are prohibited by our religion and are ordained by the Holy Qur’ān as *Haram* in the strongest language.

Fight Against Anarchy

This anarchy, all this paraphernalia for involvement in evils and useless gambling and frolics which are so much in evidence on every road, in every place of assembly and in every winter and summer pleasure resorts, are totally against what Islam has preached to its followers, viz., that they should lead a life of bravery, should abstain from sloth and frivolity and remain aloof from worthless and bad persons (Allah loves good deeds and hates evil acts).

It is essential for the Islamic *Millat* to exert their utmost to prevent such activities be it through force, governmental agency or operation of laws. They should be in no case offer encouragement or assistance in their propagation.

Organize Education

It is incumbent on every group of Muslims to pay full attention to education and so organize it that the present generation on whom will rest the responsibility of the future and on whom will depend the renewed life of the *Millat*, receive proper training and instruction. Therefore it is necessary to establish the system on such far-sighted principles as will ingrain religious tenets in the minds of students, preserve their health, inform them of religious injunctions, develop in them self-respect and, along with it, broaden their vision about contemporary affairs.

This is a summary and a bare outline of the principles which guide Ikhwanul-Muslimoon. They desire the Muslim *Millat* to keep them in view and have regard for them at a time when the foundation of modern progress is being laid. The Ikhwan invites the attention of all Muslim governments and communities to their call.

The one single method to reach the core of these lofty principles of Islam is to widely broadcast its excellence and superiority as also its injunction so that the people may relearn this forgotten lesson and become convinced of its advantages. Then they will act accordingly and adhere to them devotedly.

"Tell them plainly: 'This is my way: I call you to Allah, on the basis of clear perception – both I and those who follow me. Allah – glory be to Him – is free of every imperfection. I have nothing to do with those who associate others with Allah in His divinity.'"

(12: 108)

BENEFITS FROM MUTUAL FRATERNAL RELATIONS

Islam calls its sons and votaries and says:

“Hold fast together to the cable of Allah and be not divided. Remember the blessing that Allah bestowed upon you: You were once enemies then He brought your hearts together, so that through His blessing you became brothers...” (3: 103)

It is said in another verse:

“The believers are nothing else than brothers...”
(49: 10)

Then again:

“...The believers, both men and women, are allies of one another...”
(9: 71)

The Holy Prophet said:

“Let all the servants of Allah become brothers.”

The Muslims of the early era of Islam had thoroughly understood the meaning of these verses and Hadith. This is the actual meaning of brotherhood in Islam and they had full belief in it. Permanence of affection and brotherly bonds are found in the religion of Allah only. It is due to this factor alone that such examples of love and regard were evidenced that they become one soul, one heart and one hand. This very reality has been thus

described by Allah in His Book as a benefaction from His side:

“And (for the believers) Allah joined their hearts. Had you given away all the riches of the earth you could not have joined their hearts, but it is Allah Who joined their hearts. Indeed He is All-Mighty, All-Wise.” (8: 63)

Compatibility

Those immigrants who left their families behind got separated from their homeland of Makkah and fled for the preservation of their Deen, found waiting for them the youths of Medina who are the sons of Islam. The latter were fondly anxious for them, loved them and were delighted to welcome them although they had no previous acquaintance with them, had no connection or family relationship with them, nor were they motivated by any purpose or temptation of profit. It was simply the faith of Islam which made them generous to each other, linked them together, and transformed them into one single soul and mind. No sooner did the refugees approach the mosque than they found themselves surrounded by the noble and respected members of the tribes of Aus and Khazraj. Every one from amongst them was keen to escort the refugees to his home, give preference to them over himself, and was willing to give his own life and that of his family for their comfort. This demand grew so intense that the matter had to be decided by casting lot. Imam Bukhari has explained the subject through the Tradition:

“Every Mujahir settled down with his Ansar brother through the process of casting lots.”

The Holy Qur'ān has immortalized the great concern shown by the Ansars. It will endure as an example till the end of the world and its glow will illumine every period to come. Allah says:

“Those who entered the city and entered into the faith before them love those who flee into them for refuge, and find in their breasts no feed for that which has been given to them, but prefer (the migrants) above themselves though poverty may afflict them. And whoso is saved from the niggardliness of his soul – such are they who are successful.” (59: 9)

The sons of Islam walked on this every path. In their hearts was embedded the brotherhood of faith. There was no distinction between them, nor was there any difference between the people of Makkah or those of Yemen so much so that the Holy Prophet praised the Asharis of Yemen in the following words:

“Asharis are one of the finest communities. When they set out on an expedition they collect whatever they can in their meal-boxes and divide it among themselves in equal quantity.”

And when you study the Qur'ān, the sacred *Ahadith* of the Holy Prophet and the biographies of those revered elders who were the true followers of Deen, you will come across things which will cool your eyes and illumine and delight your hearts and ears.

BROTHERHOOD ELEVATES MANKIND

This belief imparts two benefits. It is necessary for us to show you how much sweetness they contain and what advantages accrue from them.

First, neither from the point of view of this objective and creed, nor in respect of its method of administration, nor in regard to its benefit and result is there any parallel in history to the Islamic concept of territorial conquest because when Muslims conquer any land their purpose always is to glorify the Word of God and to illumine the land with the light of the Qur'ān. Hence all divisions and factions disappear, all inhuman acts are stopped and that country becomes blessed with justice, love and brotherhood. At this stage the distinction between the powerful conqueror and the helpless vanquished is completely removed. They become brother to each other, treat each other with love and regard and then under the influence of this ideology of Islamic brotherhood, which the Holy Qur'ān enjoins on all its followers, the idols of nationalism are smashed and obliterated just as ice melts away in the presence of the hot rays of the sun. The reason is that the Muslim conqueror before engaging himself in war with anybody and prior to overpowering his adversaries barter away his wife and children in the path of Allah and gets completely divested of all kinds of prejudice and nationalistic sentiment. He does not fight for the sake of enmity or prejudice, nor for the domination of one nation over another, nor for any radical objective. Whenever he

undertakes any such venture it is solely for Allah – for Allah *Who is One* without any associate.

A Hadith of the Holy Prophet throws light on the subject of divesting oneself of all passions and desires and becoming truly honest and sincere:

“A man approached the Prophet and said, ‘O Messenger of Allah! It is my wish to do Jihad in the way of Allah; along with it I desire that you appoint me on some prominent post...’”

The Prophet did not reply to him and kept silent. Then the following verse was revealed:

“...Whoever looks forward to meet his Lord, let him do righteous works, and let him associate none with the worship of his Lord.” (18: 110)

Now you see how Islam has interpreted the passion of this man for praise and greatness. The craving for ostentation and greed for superiority are offshoots of those self-seeking desires which smack of *Shirk-i-Khafi* (concealed polytheism) from which it is necessary to purify one’s mind. Lofty objectives should always be kept above such desires. Sincerity also demands that a man should forget himself in the path of his ideal.

Do you think that a man whose *Deen* imposes on him one condition that he should empty his mind of all desires and crush all his aspirations and yearings in order to render his Jihad purely and entirely for Allah alone, will undertake wars due to any personal, racial or national considerations? God is witness that this can never be!

And those vanquished people whom Providence wanted to be enriched with the blessings of Islam and showed them the path of righteousness, did not surrender their country and their lands to an alien so that the latter might rule over them, own them as abject slaves, arrogate to himself all their good attributes by depriving them of all their precious assets. But whatever they gave up it was for the sake of their brethren who clasped them to their heart, merged their souls into theirs and convinced them with full sincerity that:

“Your benefit is our benefit, your loss is our loss and the Sacred Book of Allah is the deciding factor between us.”

Both these groups renounced everything for their objective and sacrificed themselves in the path of their fundamental ideal. Their renunciation was solely for the purpose that the Light of Allah might shine over all mankind and the glory of the Qur’ān might radiate on them.

For those who understand, this represents the embodiment of goodness and the pinnacle of progress.

The Limits of Islamic Homeland

The second advantage of Islamic brotherhood is that every Muslim believes that the strip of ground inhabited by his brother, whose creed is the creed of the Holy Qur’ān, is a part of that Islamic land for the welfare and preservation of which all sons of Islam are duty-bound to strive. Therefore, in this context, the limits of the Islamic homeland become very extensive crossing the barriers set up geographically or due to blood relations; its

boundaries encompass lofty ideals, pure and sound beliefs as well as those realities made by Allah as the fountainhead of light and guidance for the entire world. Islam beckons its sons to grasp the import of these facts. It wants to ingrain this reality into their hearts. It imposes on them the incumbent duty of striving to liquidate oppression in order to broaden the land of Islam and release the oppressed from the clutches of the oppressors.

Long Way

I hope that whatever has been said about the call of Ikhwanul-Muslimoon is enough to reveal their aims and objects, and to some extent those methods also which they are adopting in pursuance of this purpose. I have already had long talks on subjects like these with those brothers who have respect and devotion for Islam.

I express my thanks to them for listening to my conversations with attention. We proceeded from one topic to another, and at the end of them appeared completely satisfied and contented with the hopeful nature of the resources and the loftiness of the ideal. But I was surprised to see some of them, despite admitting the soundness of our approach, express the view that this road to victory and salvation was very long and that the storm of modern civilization and culture raging in various countries was very tempestuous and destructive. Such ideas arouse despair and despondency in the minds of the people. I fear that in the hearts of my esteemed readers, too, such suspicions may arise which had crept in the minds of those with whom I had talks earlier. Therefore, it is my wish that by the Grace of Allah my present mission may fill their hearts with hope as well as faith in the

success and triumph of this venture! And all authority and power rest with Allah at all times.

The Philosophy of Collectivism

Now I would confine my subject within the bounds of two positive theories.

The scholars of collectivism say that the realities of today are the dreams of yesterday and the dreams of today, the realities of tomorrow.

This is supported by facts and sustained by reasoning. In fact, it constitutes a pivot for the forward march of mankind and their ascent to the stage of perfection.

Till a few years before the appearance of new inventions and discoveries, who could testify that the experts would reach such heights of scientific progress? In fact the scholars and technologists themselves used to reject such concepts in the beginning till these appeared in concrete shape supported by argument and reasoning. Examples can be multiplied but this is such an evident fact that no lengthy discussion is required.

Historical Theory

It happens with all the nations that a movement in the beginning is always weak, and observers think that its survival and success in reaching the destination is impossible. In spite of this, history shows us that through patience and perseverance and mature vision, tolerance and restraint, these weak movements of meager resources

reached that pinnacle of success which their founders had envisaged. Who could foretell that from the Arabian Peninsula, which was a dry and feminine-stricken desert, springs of light and knowledge of God would gush out and that its sons would be inspired with such spiritual and political awakening that they would cast their noose on the greatest empire of the world. And who could guess that a tender-hearted man like Abu Bakr Siddiq whose softness was criticised by the people – and due to whose gentleness of mind even his collaborators were annoyed with him – would have the power and strength to send forth as many as eleven armies in a day? Nobody could conceive that he would crush the disloyal elements, put the crooked on the right path, squeeze out the insurgents, punish the apostates and compel the rejecters of Zakat to shell out Allah's dues?

And who could believe that a small group of Banu' Ali and Banu' Abbas, which went about hiding itself, would overturn in the twinkling of an eye such a vast and powerful empire? And who could conceive that Salahuddin Ayubi would endure in the battlefield for such a long time and would push back as many as twenty five mighty monarchs of Europe in spite of the latter's formidable armies and numerous forces. These are the historical facts of the past, but even today there are amazing examples of this kind for the intelligent observer to see.

Is There Any Other Way?

Then there are two negative approaches as well, which proclaim exactly the same conclusions and direct earnest hearts towards action with a powerful and flawless guidance.

First, if this method is deferred there is no other course open to bring about awakening of the correct type. Experience has proved the soundness of this viewpoint.

Secondly, a person devoted to action primarily fulfils the task which is incumbent upon him, then he hopes for the reward of the Hereafter and after that considers about self-benefit. And once he has embarked upon action he has undoubtedly earned his reward from Allah provided all the conditions are duly fulfilled. As for the worldly benefit, which accrues, it is granted by the order of Allah.

If you spend the time at your disposal in doing good deeds, you are sure to reap its auspicious fruits. But if you would fall prey to inactivity, you will be defaulter: the reward of Jihad will be lost, and you will be deprived of worldly benefit:

"...Which of the two groups has a better status and whose assemblies are grander?" (19: 73)

This subject has been elaborately explained in the following verse of the Holy Qur'an:

"And recall when a party of them said: 'Why do you admonish a people whom Allah is about to destroy or punish severely?' they said: 'We admonish them in order to be able to offer an excuse before Your Lord, and in the hope that they will guard against disobedience.' Then, when they forget what they had been exhorted, We delivered those who forbade evil and afflicted the wrongdoers with an grievous chastisement because of their evil-doing." (7: 164-165)

A STORY OF THE CREATION OF UMMAH

First Stage – Weakness

We are as if under an oppressive, cruel and arrogant king who has enslaved the servants of Allah, has rendered them weak and helpless, he has turned them into a part of his entourage, and has transformed them into his wage-less employees. A group from amongst the noble and respected class has degenerated itself into the servitude of this tyrant who is disobedient to Allah. And when Allah intends to give back to this group its usurped liberty, respect and honour, the first ray of freedom which heralded the dawn of its liberation was the distinguished personality of its great leader, Prophet Moses (peace be on him) who was still an infant.

“We narrate unto you (somewhat) of the story of Moses and Pharaoh with truth, for people who believe. Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! He was of those who spread mischief. And we desired to show favour unto those who are oppressed in the earth, and to make them examples and to make them the inheritors, and to establish them in the earth.” (28: 3-6)

Second Stage – Leadership

Now we enter that period when the leader has attained adulthood. He has matured and has been entrusted

with Divine honour. He expresses abhorrence at this oppression and refuses to tolerate cruelty. To liberate his own self from slavery he bids good-bye to that country.

When Almighty Allah raised him to Prophethood, entrusted him with the responsibility of being His Messenger and assigned him the task of liberating his community, he turned his attention towards the then king with fullness of faith and belief and demanded from him restoration of freedom, prestige and status to his community and asked him to become himself his follower by affirming his faith in him. On hearing this demand that tyrant gave a most bitter and mocking reply, which the Holy Qur'ān has related in the words of the Prophet:

“And this is the benefaction which you say you have done me that you have thrown Bani Israel into utter disgrace? O tyrant and oppressor! The subjects are the servants of Allah and not your servants. Are these the boons you are reminding me of? Is this a good deed you are impressing on me? While the fact is that you have enslaved my people and disgraced and humiliated my followers.”

This was the resounding call of truth which echoed from the mouth of an outstanding Prophet which shook the throne of a tyrant and undermined the foundations of his government:

“And come together unto Phaorah and say: Lo! We bear a message of the Lord of the worlds (saying); Let the Children of Israel go with us. (Pharaoh) said (unto Moses): ‘Did we not rear you among us as a child? And you did dwell many years of the life among us, and you did that your deed which you

did, and you were one of the ingrates. He said: I did it then, when I was of those who were astray. Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him).”

(26:16-21)

Third Stage – Confrontation

After that we see ferocious becomes the power of the government towards the truth; how it becomes aggressive and how plans are made to wreak vengeance thereon; how authority involves the community of truth into calamities and how it disgraces its helpers.

Then again we see the votaries of truth face these cruelties with a smiling countenance, tolerance and perseverance, how the leader of the oppressed people build up sweet hopes a pleasant aspirations till such time as the obsession of inferiority and degradation is rooted out from the heart of his community:

“The elders of Pharaoh’s people said: ‘Will you leave alone Moses and his people to spread mischief in the land, and forsake you and your gods? Pharaoh replied: ‘We will kill their male children and spare their female ones. For indeed we hold irresistible sway over them.” (7: 127)

Fourth Stage – Faith and Belief

When we see this example of adherence to truth with patience, perseverance and tolerance in the face of disgrace and hatred in everything, we begin to wonder. The life they attained, by following and evincing faith in

their great leader, reduced to nothingness the existence which bristled with threats of death and humiliating treatment perpetrated by the tyrant king.

"So decree whatever you will. Your decree will pertain, at the most, to the present life of the world. We believe in our Lord that He may forgive us our sins and also forgive us the practice of magic to which you had compelled us: Allah alone is the Best and He alone will abide." (20: 72-73)

Fifth Stage – Triumph of Truth

The result of all that we have stated before emerges in the fifth stage. And you know what it is? It is success and good fortune; it is victory and triumph; it is the conquest of truth; it is salvation and good tidings. All these have been transmitted to the oppressed and helpless humanity. It is a vista of hope accruing to the lot of successful people. It is the resounding cry of truth which is echoing in the whole expanse of the earth.

"Children of Israel! We saved you from your enemy." (20: 80)