

Islamic Movement Prerequisites for Success

(Tahreek-e-Islami

Kamyabi Ke Sharaet)

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1. Preface

Those really desirous of seeing Islamic social order established in the country should be alive to the fact that there is immense inclination among the people in our society for the establishment of the same. The real drawback is the lack of determination and still more that of the lack of capacity to bring about its fruition. Quite a significant number of people do not possess the essential attributes that should bring about the success of the mission. Another factor that should be noted is that an influential section of the people is working towards the defeat of the cherished ideals, and those not actually involved in the above are unmindful of the reforms. The number of people who actually engage themselves in the task of reconstruction and reform is negligible. The third point that should engage our attention is that the government is the most important agency that can help the building of a healthy social order or bringing about its decay. Wherever democracy is functioning, it is the people who are responsible for establishing a wrong government or a right one by either throwing the reigns of the government into the hands of wrong persons or entrusting it to the care of the right type of people. Those indulging in negative activities exert more for misguiding the people than they work for anything else. Their object is to denude the people in general of their intrinsic capability to make a right choice.

These three realities combine to present a dismal situation and one is prone to lose heart and in sheer disappointment pondering whether such a situation can possibly be retrieved. But we should not lose sight of other realities as well. If taken into account, the dark clouds of disappointment begin to burst and rays of hope start to shine. The first reality is that our society is not altogether stuffed with vicious elements only. It contains certain healthy features also. There are people who have a burning desire for reforms and reconstruction and possess capacity for initiative and sound planning. There are deficiencies also but they can be corrected through earnest effort and proper care.

Another good feature is that our people by nature are not trouble-mongers. They are prone to be hoodwinked on account of their lack of proper knowledge, ignorance or credulity. It is a fact that they are being deceived as such. But they would never agree to the forces of destruction that are generally manifest through the activities of the deceits and cheats. If efforts are put in through a systematic machinery, success will ultimately be achieved in making public opinion in favour of the forces of reform. Had the entire vision of the society been smothered by vices nurtured by these vicious elements, there would have been cause for alarm. The third reality is that the forces of evil, in spite of having access to all the material instruments of influence for the success of their designs, woefully lack two things - strength of an unblemished character and unity of thought and action.

The last and the most important reason is that the mission of Islamic revival is in reality Allah's own mission and whosoever works for its success has Allah's blessings, provided he is earnest and patient and not unmindful of practical wisdom. Such people, in spite of being handicapped

by scanty resources and numbers, find the approval of Allah to make up for their deficiency in the above fields.

This is the fund of hopefulness behind the outward phases of disappointment and this fact enlivens the hope that an ideal social order of Islam is not only a possibility but its success is also expected. What is required is that those who really want it to take shape should come out of their castles of fond hopes and aspirations and take practical steps for shaping it in accordance with the laws made by Allah, which operate in this universe. That will guarantee success. To indulge only in criticism of the vices and evils is not the way to success according to Allah's laws. You cannot wipe off even a tiny thorn of the jungle nor a tiny pebble from your path without putting in effort. How can the evils of the society that have seeped into it for such a long time be removed by the jugglery of your words alone. Even a single grain of corn cannot be produced without intensive labour on the part of the farmer. Hence, it would be futile to expect that the greenery of piety and righteousness will wave majestically through prayers and fond-longings. Criticism is fruitful provided we do our duty in this world functioning under the law of cause and effect and subsequently pray to Almighty Allah to crown our efforts with success. The angels without doubt descend, but not to fight by themselves but to help the upholders of truth who have dedicated themselves in the way of Allah. Hence, all those who are inclined to act should refrain from all unreasonable hopes and aspirations and, in a patient mood, ponder over the claims of the mission. They should judge for themselves whether they would work for the mission or just lament at the harm done and subsequently be satisfied with nourishing fond hopes of reform and reconstruction in their hearts only. Whosoever decides to act should not do so in frenzy. He should on the contrary temper his judgement with cool thought and imagination. Momentary zeal invests a man with the capacity to stand upright and receive bullets and die. But it is not a powerful weapon to make one abstain from vice even for a few days or sustain him on the path of righteousness, nothing to speak of his capability of tenaciously sticking to his objective with painstaking labour for the whole of his life. Only those can do constructive work who have decided with cool thought that they have to spend the whole of their lives in that very task.

After getting ready for action, people generally take up the problem of programme of work. They say, "Well, we have decided to work. Let us know the programme of action." But they forget that the main point between the decision to act and the programme of action is the personality of the doer, and it is wrong to talk of the programme, by ignoring the main point. It is a faulty notion that the desire for action only is the passport to action, and what is required is only the programme. Owing to this wrong notion, great schemes of action took their start but failed to attain their objective. The fact is that the programmes and schemes are not the real issues. They are the people who carry them onwards - their qualifications and the attributes of every individual among them. They are the real force who decide whether the scheme is going to achieve success or perish in failure. Every deficiency of theirs affects results and every good feature of their personality illuminates itself. If they are possessed of good qualities, they carry forward even a wrong scheme and a defective programme in such a manner as to astonish the world. On the contrary, if their capability is deficient, even the best scheme meets with failure

and the people at large began to doubt the health of the scheme itself that is being handled by incapable people. Hence, it is our duty to see, before giving our thought to the practical proposals for reform and reconstruction, what attributes of character should adorn them and what weaknesses should not defile them, and what are the means for preparing such types of right people.

In the succeeding pages, I shall deal with this subject in the following order:

1. the attributes that are essential for every individual embarking upon the scheme of work;
2. their collective attributes;
3. the qualifications that are necessary for success in propagation and establishment of Islamic way of life;
4. the major vices that should not defile them individually or collectively;
5. the methods that should help the consummation of the required qualifications and the eradication of undesirable blemishes from individuals and the society.

In order to establish the social order of Islam in the world, second important factor, subsequent to Allah's help, upon which success is based, is cumulative qualities of the people dedicated to the work.

There are certain qualifications that are necessary for the individuals. Again certain attributes are necessary in the social context. There are yet other qualifications that are necessary for the task of reformation and reconstruction. And there are certain evils that will defeat their mission. The above factors are to be fully understood so that all those who are inspired by a true zeal to serve should inculcate in them the required characteristics as enunciated above and should purge themselves of the undesirable attributes, if any. Personal purification is the first requisite for the reconstruction of society. The reason is apparent. One who cannot reform his own self can never do anything tangible for the reformation of others.

2. Personal Qualifications

1. True understanding of Islam
2. Firm faith in Islam
3. Personal character
4. Islam as aim of life

True Understanding of Islam

The first item among the personal qualifications is the true understanding of Islam.

One who wants to establish the social order of Islam must first have a comprehensive idea of the system that he wants to establish. In order to make a headway in the direction, a rudimentary knowledge of Islam is not sufficient. On the contrary, a detailed knowledge of Islam is called for. But the paucity of its knowledge or its full comprehension depends on the personal calibre of the individual. It is not necessary that every wayfarer of this path and every member of this mission should be an authority on Islam. But it is at least necessary that everyone should be qualified to an appreciable extent to differentiate between Islamic beliefs and ignorance and also between Islamic behaviour and un-Islamic practices. He should then be in a position to know what guidance Islam has given regarding different aspects of life. Without this knowledge, one can neither tread the right path nor guide others. He cannot also accomplish any useful work on

correct lines. The general class of workers should have a clear conception of Islam to explain to the urban and rural people the tenets of Islam in a simple manner. But those possessed of good mental calibre should be harnessed with sufficient information to impress the intelligentsia, should be able to remove doubts from the minds of the educated people and clear their confusions, should be able to refute the allegations of antagonists in a logical manner, should be in a position to solve multifarious problems of life in the light of Islam, and should have the capacity to reorientate knowledge according to the Islamic points of view. They should also be able to raise a structure of a new culture and civilization based on eternal canons of Islamic ideology. They should also possess sufficient critical sense as to shift unhealthy elements from healthy ones found within the fabric of thought and practices of the present-day life. And they should be possessed of such constructive capability as to be able to break into fragments those elements that deserve to be torn into pieces and shape better ones in their place and may also be able to preserve what is worthy of preserving for the purpose of utilising it in a better social order.

Firm Faith in Islam

Besides knowledge and understanding, another necessary qualification that is essential for the workers of this mission is implicit faith in the tenets of the ideology on which they want to base their activities. Their own heart must be satisfied regarding the truth of their convictions and their mind should be at rest with regard to them. Anybody pestered with doubts, indecision and lack of confidence cannot do anything. This stupendous task cannot be accomplished in the midst of mental confusion and disturbed thoughts. One with a heart swinging both ways, with mind not at rest and attracted by divergent avenues of thoughts and action, is not fitted for this work. Whosoever undertakes this task should have firm faith in the existence of Allah and that He is possessed of those powers, attributes and rights that have been enunciated in the Holy Qur'an, and that the Day of Judgement is a reality and it is exactly the same as mentioned in the Qur'an. The path of righteousness is only one namely that shown by the Holy Prophet Muhammad (may peace be on him). Everything that militates against those maxims is null and void. The only criterion of judging the correctness of a new idea or a new line of action presented by anyone is the Book of Allah and the tradition of the Holy Prophet. That which conforms to this criterion is correct and that which does not satisfy it is wrong. Firm belief in these realities is essential for the construction of the social order of Islam. It should be tempered with mental satisfaction. Distraction of the mind should be absent. Those who waver and put their interests in other channels of thought and action should first undergo proper treatment for the cure of these drawbacks before embarking upon their careers as builders of the grand edifice of the Islamic order.

Personal Character

The third compulsory qualification is that a man's action should be a mirror of his words. He should follow what he accepts as correct and refrain from what is wrong according to his judgement. His life and character should be embodiments of his ideology and he should himself put into practice what he preaches to the word. He should not be in need of external pressure for the purpose of following the Islamic mandates or for the purpose of abstaining from the "Don'ts". For him, only the fact that a certain act will bring Allah's pleasure should be sufficient to make him act with a will and undisturbed attention. The fact that a certain act is not liked by Allah should be effective enough to make him shun it. This aspect of his character should not be confined to ordinary events of life only. On the contrary, his personality should be sufficiently strong to overcome fear and temptation in an extraordinarily spoilt situation and he should also be able to fight all opposition and remain firm in the path of truth. Those devoid of the above quality may prove helpful in affecting reforms but they cannot be reckoned as its real executors. Anybody having some degree of faith in Islam can prove a helper in this cause, even a disbeliever and antagonist can help to a certain extent. But such types of helpers, even if they be in hundreds of thousands, cannot bring about Islamic order nor check the speed of the resurgence of ignorance. From practical point of view, this mission can be successful only when people adorned with faith and knowledge and harnessed with the force of personality and character rise up to accomplish it.

With true force in their zeal to satisfy the call of Islam, they should proceed onwards on the strength of their own urges and without being goaded to action by external pressures. If workers of such types undertake to fulfil the mission, the gesture of sympathisers and helpers who are found among non-Muslims as well and are not a characteristic feature of the Muslim society alone can be of some use.

Islam as Aim of Life

In addition to the above three qualifications, there is the fourth characteristic that should be there in the workers for reform. It is that establishment of Islam and supremacy of Allah's guidance should not merely be a hope or aspiration for them, rather they should make it the aim of their lives. There are people who possess knowledge of Islam, believe in it and act according to it as well but the aim of their life is not the struggle for establishment of Islam. They are engaged in their own worldly affairs along with righteousness and good deeds. No doubt, they are good people and can prove worthy citizens of the Islamic state if actually established. But where there is ignorance spread in the whole system of life and the problem is to replace it by Islamic social order, such good people cannot prove useful. In that situation, only such people can fit in whose sole aim in life is this task. They may engage themselves in other activities to keep body and soul together. But the only purpose of their life should be the accomplishment of the task before them.

They should be true to their creed and their hearts should be enthused by their mission. They should be firmly determined to achieve their objective and should be prepared to sacrifice their time, their worldly possessions, their body and soul, and put to use the entire genius of their mind and heart. If a situation arises for shovelling their very existence into the effort, they may not be found wanting. Only such people can clear the jungle of ignorance and pave the way for the establishment of the Islamic order.

All these qualifications - the true comprehension of Islam, implicit belief in it and modelling one's personality and character according to it and making its establishment life's sole aim - are the basics that should adorn all persons individually who really want to do something for the establishment of the Islamic way of life. The importance of these characteristic qualities lies in the fact that the success of the Islamic mission cannot be imagined without people possessed of the above qualities of character and personality.

Needless to say that such type of people willing to undertake the work would be well advised to form themselves into an organisation. This is essential. What organisation it should be and what should be its name is irrelevant. Every sensible person knows it fully well that no major social change can be affected through individual efforts alone. It requires consolidated efforts instead of stray strivings. Hence, in view of this important reality, I propose to take up for discussion such qualifications that should be there in that organisation.

3. Collective Qualifications

1. Brotherhood and love
2. Mutual consultation
3. Discipline
4. Constructive criticism

Brotherhood and Love

Such a group should be characterised by mutual love among its members and should be inspired by a spirit of sacrifice for each other. They should be like a structure whose strength lies in the mutual setting of bricks pasted with cement. In the similar manner, a group becomes solid only when the hearts of its members are mutually stuck together and the things that make them stick together is sincere love, mutual sympathy and well-wishing and the spirit of self-sacrifice for others. Hearts infested with hatred can never unite. Hypo-critical associations can never produce real unity. Friendship based on selfishness is the precursor of discord and only a dry association of business objectives cannot become a basis for sympathy. Any worldly necessity may put such different elements together. But they are destined to get scattered, and instead of producing any tangible result, get annihilated. A strong group can come into being only when its members are sincere in their thoughts and have love for their objective, and this earnestness of purpose and honest thinking creates amongst them a feeling of mutual love and sincerity. Such a group is like a mould of steel in which satan cannot find any loophole for creating dissensions, even if he brings storms of opposition from outside he fails to make it move.

Mutual Consultation

Another qualification is that this group should work with mutual consultation and should always abide by the norms of consultation. A group composed of strong-headed individuals who act according to their personal whims is no party at all. As a matter of fact, it is only a coterie and no useful work is expected of them. A party in which a member or a few influential individuals form themselves into a group, commanding others to follow their dictates meets the same fate. Real work can be accomplished through mutual consultations only. In this way, not only that very many brains can examine pros and cons of a problem dispassionately and arrive at a better decision but two more benefits accrue from this procedure. Firstly, in any undertaking if the opinions of all, whether directly taken or indirectly incorporated, are associated, the entire party

tries to carry it forward with earnestness and nobody thinks that something has been thrust upon him. Another advantage is that this method opens avenues for appreciating the different aspects of a problem. Every member becomes keenly interested in the well-being of the party and its programme of work, and becomes alive to his own responsibility with regard to the decision taken by it. But the express condition is that the norms of consultation should not be lost sight of. The norms of consultation are that everyone should present his views honestly and should not hide anything within himself. He should not have recourse to obstinacy or stubbornness and should be free from bias. And once a decision is taken, those holding opposite views should accept it with an open heart and should not insist on their own views though they may not change their opinion. They should then try to work according to the decision of the party. Consultations devoid of the above three qualifications lose their usefulness and become a source of discord in the party.

Discipline

The third important qualification is discipline, regularity, mutual cooperation and team spirit. A party, in spite of all its good features, meets unsucccess only on account of the fact that it cannot translate its schemes into practice. This is due to absence of discipline and cooperation. Destructive efforts achieve their targets on the strength of commotion only, but no solid and constructive work can be accomplished without disciplined effort. Disciplined effort means that the entire party should follow the procedure adopted by it. The instructions of those invested with powers in their own spheres of control should be assiduously followed. Every member of the party should be alive to his responsibilities and try to perform his share of duty promptly and punctually. Those workers who mutually participate to do a given piece of work must fully cooperate with one another and the machinery of the party should be so well set that its different parts should start moving as soon as a decision is taken to accomplish a scheme of work.

Only such parties can be instrumental in making programmes successful otherwise the existence or nonexistence of such parties makes no difference for those who have procured the parts of their machinery but failed to join them in unison or made no arrangement to tighten them so as to make them move smoothly.

Constructive Criticism

The last but not the least in importance is the qualification that a spirit of constructive criticism should prevail in the party and its method should be known. A group of blind followers or

credulous persons, in spite of treading the right path, making a beginning in the right direction and having a right goal, finds its efforts bearing no fruits on account of faults creeping in as a natural phenomenon and where there is none to look at the weaknesses, or where pointing at faults is construed as misdemeanour, the mistakes find refuge in the bastion of unmolested peace and satisfaction. This is due to lack of attention or forced silence. Such mistakes start multiplying. Nothing is more detrimental for the health of the party than the absence of a true spirit of criticism and there can be no greater evil wishing for party than the suppression of critical views. Criticism, in essence, is the main agency that brings at the surface faults and defects in time and efforts can then be made to reform them. But the important condition for criticism is that it should not be done for fault-finding. It should be resorted to with honesty with an eye on reform. Yet another equally important condition is that the critics should be fully aware of its proper way. A good-intentioned critic by his unbalanced, misplaced, untimely and ugly criticism can bring the same harm to his party as a fault-finding and evil-intentioned mischief-monger can do.

4. Complementary Qualifications

1. Attachment to Allah and sincerity
2. Anxiety for Hereafter
3. Unblemished character
4. Forbearance and steadfastness
5. Wisdom

So far, the individual qualifications of people needed for the task of reform of society and establishment of Islamic way of life and the collective characteristics of their organized group have been discussed.

In the above context, whatever has been discussed has the significance of basic and primary qualifications only. While starting a trade, an initial capital is necessary. Likewise, this is the moral capital that should be there in the initial stage for this task. Without this asset, it would be futile to nourish an ambition for its establishment. Naturally, it is unimaginable that an Islamic order may be established by such persons who are not at home with Islam, or don't have heart-felt confidence in its truth or are not prepared to make it instrumental in moulding their own morals and character and in treating it as a beacon light for the guidance of their practical life, or they have not made it their sole aim to establish it. It is also clear that if people of requisite qualifications gather together but their hearts are not united nor their activities are marked by discipline and mutual cooperation and they are not aware of the secret of joint action and they don't know the correct way of mutual consultation and criticism, then the mere fact of their assemblage cannot produce any useful result. Hence, it should be clearly understood that the four personal qualifications and the other four collective qualifications enunciated above so far are really the wealth or the capital with which the work may be started and their importance really lies in this context alone. But it should not be assumed that this moral and spiritual capital is enough for the growth and success of this mission.

Let us now examine the additional qualifications that are necessary for success in achieving the aim of reform and reconstruction.

Attachment to Allah and Sincerity

Attachment to Allah and being sincere is the foremost qualification. Other tasks in the world can be done for personal sake or for the sake of family, clan, nation or country. They may be undertaken for personal ends and material gains. They may be accomplished not necessarily with belief in God but also with the negation of God Himself. And all sorts of worldly triumphs are possible with such activities. But the establishment of an Islamic social order is such a task that no success in it is possible unless the association of the man with Allah is real, strong and deep

and his intentions are directed solely towards working for Allah alone. The reason is that what he wants to establish is really the guidance of Allah and hence it is necessary that he should work for Allah alone Whose guidance it is. His pleasure alone should be sought for in his work. Love for Him alone should be the motivating factor. Full confidence should be placed only in His approval and help. All hopes of reward should be associated with Him. His instructions and commands - both pertaining to "Dos" and "Don'ts" should be assiduously followed, and the fear of His retribution alone should pervade the heart. Any fear, any temptation, any love, any submission blended with this or any other aim associated with this will deviate the man from the right path, and whatever may be established will certainly not be the guidance of Allah.

Anxiety for Hereafter

Another qualification, nearest in association with the above, is the anxiety for Hereafter. Although the workshop of the Momin is the world, and here he does whatever he has to do, but he does not do it for this world but for Hereafter. He does not aim at worldly gains but has his eyes on the gains of Hereafter. He should do all that is likely to bring about gains in Hereafter and should abstain from all such engagements that prove fruitless there. He should refuse to accept all those gains that may cause him loss in Hereafter and should accept all the losses that are going to bring gains to him there. His attention should be employed with the assets and losses in the Hereafter. Any comfort or misery of the world should not impress him. He should not care whether his efforts in the world bear fruits or result in failure, whether he meets success or is confronted with disappointments, whether he is eulogized or spoken ill of, and whether he receives award or is subjected to trials and tribulations. In all the above situations he should believe that nothing is hidden from the view of Allah to Whom he has dedicated himself, and that he will not be deprived of the eternal reward of the Hereafter, and that the success attained there would be real success. Without this bent of mind, it is difficult for an individual to take even a few steps in the right direction. Even a slight association of worldly objectives with his ideals is sure to waver his steps. An injury or a few injuries sustained in the way of God break the determination of a person whose real aim in life is tainted with temptation for worldly gains and some degree of success in this path vitiates his behaviour in one stage or the other.

Unblemished Character

The thing that really converts the above-mentioned two qualifications into a great force is an unblemished character. Those who work in the way of God should be men of lofty ideals and indomitable courage. They should be sympathetic to people in general and also well-wishers of the humanity at large. They should also be merciful and noble-minded and should be imbued with a sense of self-respect and contentment. Additionally, they should be self-denying and well-

behaved. Their tongue should be sweet and their behaviour soft. In short, they should be immune from the capacity to inflict pain and everyone should expect good from them. They should be prepared to give to others more than their due and have for themselves less than their share. They should return evil with good or abstain from inflicting harm at least; they should admit their faults and appreciate good qualifications of others. They should be possessed of a heart capable of ignoring the weaknesses of others, pardoning their faults, treating lightly their excesses and not taking revenge for the sake of their personal self. They should be such as to be happy by serving others and not by being served and may work, not for their own benefit but for the good of others. They should go on doing their duty, ignoring praise and remaining unmindful of abuses. They should not be expectant of any reward from any quarter except that of God. They should be such as not to submit to force and should not be susceptible to stoop before the power of money. But should, without hesitation, bow their heads in the face of truth and enjoy confidence of their enemies as well, with regard to their never resorting to any action not in keeping with nobleness, honesty and justice. These qualities really win hearts. Their efficacy is more telling than the stroke of the sword and their value is more than the price of silver and gold. Anybody gifted with the above qualities captures the hearts of his neighbouring people. Likewise, if an entire group of people is invested with such sterling features of character, and they make efforts to achieve a lofty ideal in an organised manner, countries after countries would be vanquished and no power on earth would be able to defeat them.

Forbearance and Steadfastness

Another qualification may be mentioned and taken as the key to success. It is forbearance. This is a word with a vast meaning. Those who work in the way of God should be imbued with all the significant attributes of forbearance.

A meaning of forbearance is that one should not be hasty in action. He should not be impatient to see the result of his efforts on the spur of the moment, and may not lose heart if the results take sometime to appear. The qualification of a person arrayed with forbearance is that he should work assiduously for an objective for the whole of his life and should not deviate his attention in spite of repeated failures. The scheme of work for affecting reforms among the people and for reorientating the norms of life is a challenging and without the capacity of forbearance, none can prove equal to it. Hence, expectations for a hasty result should not be entertained.

Another meaning of forbearance postulates that one should not be fickle-minded, weak in determination and hold doubtful opinions. He should have the determination to stick to his well-considered decisions and proceed on with full confidence in himself.

Yet another interpretation of forbearance is that one should face difficulties and misfortunes with manliness and should patiently suffer whatever trouble comes to him while trying to attain his

objective. A man gifted with forbearance never adopts a defeatist attitude and never turns his face from any storm of adversity or enormous difficulties.

Forbearance also connotes that one should not be easily excitable or susceptible to grief. He should be forbearing and forgiving. One who undertakes to effect reformation and reconstruction has to perform some destructive work as well. In this effort, he is confronted with mean and ugly oppositions especially when he has to carry out his mission in a society that has been debased for a long time. If he does not have the courage to laugh at abuses showered on him, ignore bad remarks and not get touched by wrong accusation and false propaganda and in the midst of the above situation is unable to keep himself engaged in the fulfilment of his mission, it would be better for him not to get himself involved in this work at all. The reason is that this path is strewn with thorns and every thorn is fully determined not to allow him even an inch of progress in this particular direction. Hence, one trying to grapple with every thorn is not likely to proceed much farther. In this field of work, only such men are required who should not stoop to disentangle their garment from the ensnaring thorns but should be able to tear off that portion of the garment and throw it to the thorns impeding his progress and not submit themselves to slowing down their progress. This type of patience is necessary not only for confrontation with opposition but sometimes, the wayfarer of this difficult path has to face bitter remarks of his co-workers. In such a situation, if he does not make his quality of forbearance shine, the progress of the entire caravan can be checked.

Forbearance also signifies that one should stick to the true path in the face of fear and temptation. He should do his duty in spite of all the satanic urges and all carnal desires. He should abstain from forbidden acts and must remain steadfast in Allah's commandments. He should reject all the pleasures and benefits acquired through sins and should accept all losses and disappointments coming to his lot while treading the path of truth and goodness. He should watch the glamour of the life of the worshippers of the worldly pleasures with equanimity and not allow any feeling of envy to take hold of him, not to speak of being attracted towards it. He may find highways of worldly gains open to him and opportunities with avenues for success in those fields, but he should be content with that asset of life with confidence, that has been gifted to him by God's blessings in the course of his dedication towards the fulfilment of his mission. In all the above interpretations, forbearance is the key to success. In whatever manner impatience interferes, the results will be vitiated.

Wisdom

Besides the above qualifications, another important one is wisdom, and to a very significant measure, it helps the achievement of success. Whatever systems of life are operating in the

world, they are being run by people possessing intelligence and tact of the highest degree. They are harnessed with material means and the powers of intelligence, knowledge and technique that are helpful to them. In comparison to the above, to initiate a new system of life and run it successfully is not a child's play. The success is beyond the capacity of those sitting in the citadel of "Bismillah". Simple people, even endowed with high qualities of goodness and pious intentions, cannot accomplish it. It requires deep insight and prudence. It requires the capacity to understand problems. It can be accomplished only by those who are alive to different situations and make plans to grapple with them and are able to appreciate the problems of life and solve them. Hence, wisdom is an all-comprehensive word for all the above qualities, and it connotes all the capacities of wit and wisdom to understand human psychology and deal with people accordingly. He should know how to impress people with his point of view and know the methods of utilising them for his object. He should not administer the same medicine to all. On the contrary, he should treat each case on the merit of diagnosis and temperament. He should not administer the same rod to drive all, but study the special circumstances and environment of people and groups whom he has to deal with.

To be conversant with the nature of one's task and its details and also to be able to face the difficulties and pitfalls in its process is real wisdom. He should have a clear idea of how to manipulate what he proposes to accomplish and how to overcome hindrances lying in the way. It is also wisdom to feel the pulse of the times, to evaluate the nature of problems and to know the right steps to cope with a situation. To take a hasty plunge into any programme of work before examining its nature, to start a scheme of work unsuited to circumstances, and not to be able to draw the maximum benefit from an advantageous position is the attitude of irresponsibility and people of such temperament, never mind if they are possessed of an intense degree of pious intentions and goodness, can never attain success.

And the crowning quality in the category of wisdom is that one should understand Islam and possess a deep insight into the affairs of the world. Mere knowledge of the tenets of Shariah and ability to apply them on incidental occurrences is not sufficient for success, in task of giving a new life to social order, and uprooting the ignorant way of life and installing in its place a new order based on the ideals of Islam. Hence, it is necessary that he should be well-versed in both minute details and general sense of the commandments, besides having a comprehensive view of Islam in general. Additionally, he should be aware of the rationale of the commands and at home with situations and problems of society wherein he has to put schemes into actual practice.

Glancing at the different aspects of the required qualifications, one gets bewildered and thinks that the accomplishment of the mission can be affected only by extraordinarily perfect beings. It is beyond the powers of the general class of human beings to harness themselves with such luminous qualifications. But it should be understood that each and every qualification need not adorn every individual to the degree of perfection. It is not also necessary that these should be

there in an individual in perfect degree in the initial stages. My point of view in detailing the above qualifications is that the people who get ready to accomplish this work should not undertake it merely in an ordinary spirit of social service. On the contrary, they should subject themselves to introspection to find out whether they possess the raw material for the qualifications enumerated above. In case the raw material is there, it is sufficient to make a beginning. Educating it and developing it belongs to a later stage. Like a seed that germinates in the soil and assumes the form of a mighty tree, the required raw material, pertaining to the above qualifications, if present in a human being systematically, attains perfect form with proper effort and attention. But if there is no trace of its genesis, any degree of effort and training cannot make it germinate.

The substance of what has been said above is that far more important than a correct programme of action is the availability of such workers as possess the necessary moral qualifications for carrying it out. Because it is not the clauses of some programme that have to struggle with the society and face the hardships in the way of Allah, instead it is the individual and collective character of those who come out in the field to implement the programme. Hence, before deciding on some line of action and programme, we should see as to what type of workers are needed for this task. What should be their qualifications and from what defects they should be free. And what are the means of preparing such workers. To highlight this reality, we have detailed the required qualifications in the three parts.

Firstly, the fundamental qualifications needed in each individual participating in this task are (1) true understanding of Islam; (2) firm belief in it; (3) character according to it; and (4) to make its establishment the aim of one's life. Secondly, the qualifications necessary in the organisations that undertake this task are (1) mutual love, good opinion of each other, sincerity, sympathy, goodwill and sacrifice for one another; (2) to work by mutual consultation and to keep in mind the Islamic way of consultation; and (3) discipline, orderliness, cooperation and team spirit; (4) criticism aimed at reformation, done in the correct manner in reasonable way, which may remove the defects appearing in the organisation in time and may not become a source of spreading defects itself.

Thirdly, those qualifications that are essential for running the struggle for establishment of Islamic way of life on right lines and for crowning this struggle with success are as follows: (1) deep association with Allah and to work for His pleasure; (2) remembering the scrutiny of Hereafter and keeping in view nothing but the reward in Hereafter; (3) attractive character; (4) forbearance; and (5) wisdom.

Now we have to discuss those major defects from which the missionaries of this grand objective should keep themselves free.

5. Basic Faults

1. Pride
2. Show
3. Impious intention

Pride

The foremost and the worst fault that strikes at the very root of goodness is pride, self-approration and self-praise. This is a satanic urge that suits well with base designs. No pious work can be done with this urge, because greatness is associated with Allah alone and pride for loftiness among humans is a conspicuous fault. Individuals or groups under the influence of conceit lose all favours of Allah. Allah hates this tendency among His creations most. The result is that one suffering from this ailment is never blessed with true path. He continues to commit follies and unthoughtful acts and consequently meets failures. Another consequence is that

people start hating him to the extent his pride manifests itself before them. Finally, he fails to build any moral influence among the people after earning the disapproval of the people in general.

This fault creeps into the character of the people working for goodness through very many channels. Firstly, it assails the small-hearted ones when their religious and moral state assumes a better shape than that possessed by the surrounding society and side by side with this, they have to their credit certain services, worthy of consideration approved through words of appreciation from others. At that stage, satan puts into their mind the wrong notion that they have grown into something important and by the instigation of satan, they start expressing their importance through their tongue and behaviour. Slowly, the work that had a start with pious intentions adopts a wrong path. There is yet another channel through which vices creep among those who with pious intentions try to reform their own selves together with reforming the people in general. They naturally become imbued with certain goodness in them. They achieve a prominent position in society and some of their services prove valuable. These facts do not fail to make themselves apparent. A realisation of the same is only natural. But even the slightest relaxation of self-vigil in this respect mingled with satanic urge changes it into pride and self-approbation. Sometimes, a situation arises when his opponents try to find fault with his activities, and in his personal self as well. He has, therefore, to speak out in his defence certain things that are true but tinged with self-praise. Such an expression with some lack of moderation carries it into the realm of pride and proves detrimental which should be guarded against by both individual and the group standing for reform.

Submission to Allah

Every group and individual should have a full realization of his or her submission to Allah. Those who undertake to accomplish something should be alive, individually and collectively, to the fact of their servitude to Allah. They should never be oblivious of the fact that greatness is His sole prerogative. Nothing but humility and supplication should make the status of His slaves. Any slave developing the quality of goodness owes it to Allah. This is the situation for thanksgiving and not self-exultation. Hence, more humility before Allah is called for, and this little capital should be employed for a good cause, so that Allah may shower more blessings and this asset may sublimate and grow. To be infested with pride as a result of approbation means replacing goodness by vice and it is surely not the path of progress but that of retrogression.

Introspection

Besides submission to Allah, it is introspection that can save man from the feelings of pride. One who has the capacity to scrutinize his ownself and along with appreciation of his good features takes stock of his faults and deficiencies can never fall prey to self-approbation. One who has an eye on his sins and faults will be immensely busy in craving pardon for them and shall have no opportunity to let the feeling of pride nourish in his mind.

Eye on Lofty Personalities

There is yet another thing that checks this wrong tendency. It is that one should not take into account the lowness that makes him high in comparison. On the contrary, he should have an eye on the lofty personalities of religion and morality that make him appear low in comparison. The lowliness of moral and spiritual attributes is limitless and so is their loftiness. Even the meanest of individuals, glancing at lowliness, can be proud of his being better in comparison to someone more lowly than him. But, the result of this pride is nothing but that he becomes satisfied with his present state and stops his efforts to grow better; and he passes this stage also being goaded by satanic urges and imagines that there is still scope to stoop down to more lowliness. Only those who are antagonistic to their progress can afford to adopt this attitude. Those who are really inspired to achieve progress always keep their vision high instead of stooping low. More and more heights open their avenues before them after they have attained one height, and at examining them the realization of their own lowliness pricks their heart, instead of making them puffed up with pride. And it is this very prick that goads them to climb still higher.

In addition to the above, it is necessary that the group should always be cautious and even the slightest sign of pride, self-approbation and self-praise should be taken notice of and immediate steps be taken to check it. But the nature of the steps for checking it should not be such as to encourage artificial humility and outward courtesy. There is nothing more debased in the characteristics of pride than shrouding it with artificiality and affected humility and politeness.

Show

Another great fault that is equal in magnitude to pride and that eats into the roots of goodness is the desire to earn fame in return for good. One may be keen to obtain the praise of the admiring people. This fault is not only a negation of earnestness but is repugnant to the very Faith itself. And on this very fact it has been described as veiled polytheism. Belief in Allah and Hereafter demands that man should act only to gain pleasure of God, should associate his hopes for reward from Him alone and keep an eye on the results accrued in Hereafter in preference to worldly rewards. A hypocrite's goal is the approbation of the people. He seeks reward from them only and wants to receive his share of reward in the form of fame, popularity, influence and authority

in this world only. In other words, it would mean that he has treated the people as co-partners with God or as His equals. Hence, it is clear that with this bent of mind, all his services are neither to Him, nor towards His way of life nor they will be counted as pious acts in the estimation of Allah.

This impious urge thus not only nullifies the action as regards the results but it becomes impossible to take to any correct course in association with this base urge. The peculiar feature of this urge is that a man becomes more interested in the publicity of his work in preference to its successful completion. Tributes of praise and high-sounding approbation assume the significance of his goal. Silent work not known to anybody except God loses all charm for him. In this way, the circle of his activities shrinks to those actions only that possess potential for publicity. He loses all interest in his work after he has achieved his objective of having secured fame. With whatever degree of earnestness, he might have begun his work; his earnest devotion to his mission starts suffering erosion as soon as the above fault creeps in. It works in the same manner as the ailment of tuberculosis eats into the very essence of life. Subsequently, it becomes impossible for him to stick to his earnestness when he is not at public scene and performs his duty for duty's sake. He judges everything through the criterion of publicity and public approbation. In all matters, he is careful to associate himself with the preferences of the people at large and he cannot imagine any line of work that should make him unpopular among the people; never mind if the voice of his conscience approves of the correctness of a particular action.

Those who sit in seclusion and meditate find it easy to keep away from this mischief. But those who publicly come forward to undertake the work of reformation and reconstruction find themselves surrounded by the danger of being infected by the germs of this moral tuberculosis. After all, they have to do certain things that are viewed by the public. They have to exert themselves to gain support of the people and to exercise influence over them. They also need to give publicity to certain details of their achievements. Very many items of their services are such as to invite the attention of the people towards them and are instrumental in bringing words of appreciation from them. They have to face opposition too, and have to defend themselves by unveiling some of their good points as well. In these circumstances, it is not easy that there be fame but no greed for fame. Fame and publicity may result in the natural course but they may not inject the mind of the doer. He may gain popularity but it may not become the aim. He may be gaining public appreciation but its achievement may not be aimed at. Circumstances for the germination of hypocrisy may assail him but he may remain unaffected. This requires hard work, constant vigil and painstaking efforts. Even a bit of negligence can pave the way for the entry of the germs of hypocrisy.

Individual Effort

In order to keep away from this ailment, individual as well as collective effort is necessary. The method for individual effort is that every person should arrange to do certain such works that can be kept in hiding and he should continue to examine himself if he feels more satisfaction with his pious efforts unseen by others or those efforts that are going to bear fruits before the public. If it turns out to be the preference for the second alternative, he should take it as a warning that hypocrisy is infecting him. He should then crave mercy of Allah and with a strong will try to check this tendency of the mind.

Collective Effort

The method for collective effort is that the group should not allow hypocritical tendencies to grow in its circle. They should restrict publicity to real necessity. Even the slightest fondness for show should be nipped in the bud. In group discussion, any hint that a particular action will bring forth approbation or a certain act is likely to bring disapproval of the people, should not be tolerated. The internal atmosphere of the group should be such as to nurse a mentality of unconcern for praise and condemnation of the public, and should not encourage that state of mind that gets disparaged by disapproval and gets strength by praises. Even then, if a few members of the group may show hypocritical tendency, they should not be encouraged, instead proper care should be taken for their treatment.

Impious Intention

The third basic fault is vicious intention and no structure of goodness can be raised on its foundation. Good works can be accomplished only with pure intention to spread goodness in the world and to receive Allah's pleasure. This intention should not be associated with any of our personal or group interests. Neither should we aim at any worldly gain, so much so that any apology should not be forwarded for justification of any hope or aspiration for ourselves. Such an association will not only destroy the reward of Allah but it will also prevent the initiation of any correct undertaking. Debased intentions produce unhealthy influence on character and with erosion of the excellence of character; it is not possible to gain success in the mission aimed at replacing evil by good.

Here, we are again confronted with the same difficulty hinted at earlier. In partial schemes of good work, it is not very difficult to keep intentions free from impurity. A bit of attachment with Allah and a true spirit is sufficient. But those whose aim is to reform the entire fabric of life of an entire country and put it as a whole on true foundations prescribed by Islam cannot be content with mere reconstruction of thought or preachings or reforms of morals only; but they shall have to bend the political institutions as well in their favour either directly or indirectly. So that they

may be able to wield power directly or through an agency approved and supported by them. In any one of the two positions, the concept of political power cannot be separated from a change in the political set-up. Now this is like being surrounded by surging waters of the ocean and keeping the apparel dry that a group may engage itself in doing this work with full earnestness and still the intentions of its members and those of the group as a whole are not allowed to be tainted with the feeling of gaining power for itself. This exercise demands great struggle on the part of the individuals, and an intense degree of purity of heart and soul.

In this matter, in order to arrive at a correct point of view, we should try to understand the essential difference between two similar things. It is clear that one who wants a change in the collective order of life cannot divert his attention from affecting change in the political set-up as well along with other changes. And it is also clear that a change in political pattern means that power should rest in the hands of those desirous of the change or should be wielded by people of their own liking. But the difference lies in desiring power for "self" and seeking power for the principle, they are two completely different things. Principle invested with power may really mean power for the holders of principles, but truly speaking, desiring power for principles and the desire of the upholders of principles to gain power for themselves are two separate things. The difference lies in their essence. The second is infested with base intention but not the first. The attention of the truthful should be fixed on the first even at the cost of his life. But his mind should have the least concern for the second. The examples presented by the Holy Prophet and the pious caliphs are before us. They made efforts to establish an order of life based on the principle of Islam in place of the prevalent system of life. This effort demanded political power as well for it was not possible to establish Islam completely without it. And in actual practice, they did get political power. But no honest person can even doubt that their objective was to gain power for themselves. On the other hand, the pages of history are full of accounts of seekers after power. And what is the need to find them out in historical records. Even today, they are before us. If the wielding of power is taken as a mere happening, there appears to be no difference between the two groups. But from the point of view of intention, there is a vast difference between the two. The actions of both the groups pertaining to their activities during their campaigns and after the achievement of success bear irrefutable testimony to the difference between their intention.

Those who sincerely want the Islamic way of life to be established universally should individually understand this difference, and their group should collectively try to see that the intention of achievement of power for themselves should never infest their group.

6. Human Weaknesses

1. Selfishness
2. Temperamental imbalance
3. Narrow-mindedness
4. Weak determination

There are other faults that do not actually demolish the foundation of the work but play a significant role in spoiling it and if allowed to develop through carelessness and inattention can prove destructive. Satan uses these very implements in impeding the progress of goodness, in diverting human efforts from goodness towards evil and in creating disturbance in society. Although it is always essential to check these evil tendencies to maintain the health of society, but especially the individuals and groups, aiming at reform of the society and establishment of Islamic order, should keep themselves completely unalloyed by these drawbacks.

By a careful examination of these defects, it will be clear that their sources consist of some particular drawbacks of human character and every drawback gives birth to a host of faults. In order to facilitate their full understanding, we should take up each weakness and try to understand its genesis first and examine how it gradually develops itself and causes ills of different types. In this way, we shall be able to trace the foundation of every vice and we shall be in a position to determine the real place where to apply balm for its cure.

Selfishness

Among the human weaknesses, the most potent and disturbing one is selfishness. Its reality lies in the natural feeling of love for self and is not a bad thing in itself; on the contrary it is necessary within its limit, and useful too. Allah has bestowed this urge in a human being for his own advantage, so that he may use it for his safety and well-being. But when this emotion, through the encouragement of satan, changes into intense love and devotion to self and makes him self-centred, it then becomes the foundation of evil instead of being the source of goodness and in every stage of its progress produces a new chain of faults.

Self-Exultation

It is in this manner that this tendency begins to assume evil colouring, when a man considers his own self free from faults and also a store of good qualities, refrains from taking stock of his weakness and faults and satisfies his heart by an apologetic approach to all his drawbacks and deficiencies. This sense, of self-importance, even at the outset closes the door for this reform and progress with his own hands.

When thus harnessed with the sense of excellence of the self, he enters collective life; he wants others to regard him as such. He is keen to hear praise for his own self and has no patience for criticism. Even sympathetic words of advice hurt his ego. His ego thus cuts off all internal and external means of his reformation and correction.

But it is difficult for an individual to find everything in the collective life, just according to his likings. One who is concentrated in self has to suffer many shocks in collective life because his self has certain such antecedents that make him clash with very many good features of the society and the over all situation in the society proves antagonistic to his desires and aspirations. This state of conflict does not stop at depriving him of internal and external means of his self-reform but the shocks of conflicts and defeats of his fond aspirations involve his injured pride into very serious types of vices. He comes to know that very many people are better placed than him and are getting more than their due honour and he does not receive his coveted share. Then there are others who impede his path to respectable status for which he considers himself to be fully qualified. There are still others who criticise him and find fault with his qualifications. All these factors start a conflagration of jealousy against some and spite against others. As a result, he scrutinizes the affairs of others, finds fault with them and indulges in speaking ill of them, and feels pleasure at knowing their faults and indulges in talebearing against others. He moves about

indulging in whisper campaigns and weaving plots. If foundations of his character are loose or become so due to these activities, then he proceeds further and starts committing sins of graver magnitude such as naked lies, calumny and false accusation. He gets stuck deep into these vices and cannot save himself from relapsing into the extreme degrees of moral turpitude. He can only redeem himself if the realization of his initial mistakes dawns upon him at some stage of his moral bankruptcy.

No social disturbance can take place if the above fault remains restricted to the person of an individual. His influence can reach a few persons only. But if the number of such people is significant, the whole of social life will be affected by their evil behaviour. It is evident that mutual discord is bound to surface in an atmosphere where mutual mistrust, fault-finding, talebearing and scrutiny reign supreme, where people are busy in nursing grievances against one another, where people vie with one another to defeat others and where many an injured pride are thirsting for revenge. Nothing can prevent groupism in such a state of affairs. There is no scope even for cordial relations, nothing to speak of any constructive cooperation. Hence, tension and antagonism are bound to grow, and this mentality is not restricted to those suffering from perverted psychology alone. Even the mentally healthy people get infected by it. A noble spirited person can bear not only right criticism but even wrong criticism at his face; but backbiting does not fail to pain his heart and as the least consequence it becomes impossible for him to trust those indulging in calumnies. Similarly, a man possessed of clean thought can ignore all the bad treatment meted out to him on account of envy or jealousy. He can pardon character assassination, false accusation and propaganda and even more serious and painful attacks but it is beyond him to have any dealing at his ease with those whose evil traits of character he has personally experienced. Hence, it can be very well imagined how they serve as a pleasant grazing ground for satan when their social circles get infested with the above evils. Under these circumstances even the best of people cannot keep aloof from tension although they may be able to save themselves from antagonism.

Needless to say that those who want to work collectively for reformation and reconstruction should keep their group free from such elements. It is a fact that the germs of selfishness prove more dangerous to such groups than the germs of cholera and plague. No true scheme of constructive work can flourish in presence of such people.

Penitence and Supplication for Forgiveness

Allah's law prescribes a cure for this ailment right from its beginning, and at all stages gives instruction to check it. In the Holy Qur'an and Tradition of the Holy Prophet, the Muslims have been instructed to take recourse to supplication for forgiveness and penitence, the object being to

prevent them from getting involved in selfishness and that they should never imagine themselves to be something important, and should always realize their faults and deficiencies and own their mistakes and wrongful acts and, in spite of accomplishing stupendous task, should not get puffed up with pride but with humility and submission, approach God and crave His pardon for the deficiencies that remain in their achievements. Who can be more perfect in noble attainments than the Holy Prophet of Islam and none has accomplished a greater work than him. But after accomplishing the most magnificent work of history, he was instructed by Allah thus:

When succour came from Allah and victory was achieved and you saw people embracing guidance of Allah in large numbers it is now your duty to praise Him and seek His pardon. Verily, He is the great acceptor of penitence.

In other words, you should think that only Allah is to be praised for the success of the great mission brought about through your efforts and not you. His bounty has been instrumental in making you successful in your significant undertaking. And you should feel that you have not proved yourself worthy of it in the manner that should have been. Hence, instead of expecting reward, you should crave His forgiveness for the deficiencies that remain. Hazrat Ayesha is referred to in Bukhari as having related that the Prophet, peace be on him, very often used to say before his death, "I praise Allah and crave His pardon and invoke His forgiveness." And otherwise also it was his usual routine. It is related by Hazrat Abu Huraira in Bukhari that he had heard the Prophet saying, "By Allah! I crave forgiveness of Allah more than 70 times every day." Anyone absorbing the spirit of the above will never allow the seed of self-exultation to germinate in his mind and assume the form of a tree whose poisonous fruits initiate sedition and disturbance.

Expression of Truth

In spite of the above, if the evil infests the mentality of an individual, the law of Allah comes forward to prevent its progress in his behaviour and morals, and gives very strict commands regarding its prevention. Its first sign is that a person begins to regard himself above criticism and tries that others, also regard him as such, and cannot bear anyone pointing out his faults. The law of Allah, on the contrary, makes it compulsory for all the believers to propagate goodness and warn against evil ways. Expression of truth in the face of powerful and tyrannical persons has been declared as the best struggle in the way of Allah, so that an atmosphere of condemning faults and approving goodness may be created in the Muslim society in which it may not be possible for selfish trends to take roots.

Jealousy and Spite

In another way it manifests itself in jealousy and spite against those injuring his sense of pride, resulting in discord. The law of Allah condemns it as sin and threatens with punishment. According to the saying of the Prophet, peace be on him, "Beware, never indulge in jealousy because it eats away the goodness in man in the same manner as fire destroys the dry faggots." In Hadith, these words of warning appear many times that Do not nurse spite against each other and do not be jealous of each other.

Do not turn your back upon each other. Do not break relations with each other. Do not stop conversation with them. It is not permissible for a Muslim to maintain discord with a Muslim brother for more than three days.

Suspicion

The man with the above traits of character in his third stage of degradation becomes a prey to suspicion. He is ever after finding faults with others. The reality of suspicion is that the man presumes that everyone of course barring his own self is bad and attributes their apparent shortcomings to bad motives on their part and does not consider alternative explanation. He does not even regard scrutiny as necessary. Inquisitiveness is an offshoot of suspicious temperament. First, a person presumes that a particular individual is bad and then he starts making enquiries regarding him to prove his contention. The Qur'an condemns both these attitudes as sin. Allah says in Surah Hujrat, "Keep yourself aloof from assumptions because some of their kinds are sins. And do not be inquisitive." According to a Hadith, the Prophet has said, "Beware, never entertain wrong notions regarding others. This attitude is the worst type of lie." Hazrat Abdulla Ibn Masood relates that, "We have been forbidden to indulge in secret watch over others and finding their faults. If anything comes to light automatically, we will take cognizance of the same." Hazrat Muaviyah relates that the Prophet, peace be on him, has spoken thus, "If you are after the hidden facts of the lives of Muslims, you are proceeding to spoil them."

Backbiting

Backbiting is another evil that begins to operate after these stages. It may have its roots in suspicion or be based on facts. In both the cases, to speak ill of anybody at his back with the object of bringing ill repute to him, and to get pleasure or some benefit thereby is called backbiting. It has been defined in the Hadith as "Description of your brother in such a manner as to affront him if he knows it in his absence." The Prophet, peace be on him, was asked if the description concerning a brother would be construed as backbiting if he is possessed of that evil? He replied, "If he is possessed of evil and you dilate upon it, it is backbiting. If he is free from it, it means that you levelled false accusation against him." The Qur'an regards it as a grave crime. Hence, it is described thus in Surah Hujrat, "Verily, none of you should indulge in backbiting against others, would anyone of you like to eat the flesh of a dead brother. You would definitely

hate it." The Prophet, peace be on him, has said, "The life, property and honour of a Muslim is sacred trust with another Muslim, never to be violated." The only exceptions, are the situations wherein exposing the faults of others is necessitated, provided there is no intention at evil-wishing. For example, a person subjected to tyranny may complain against the tyrant in order to get justice. It has been permitted by the Qur'an itself, "Allah does not like exposition of faults except where tyranny is being committed on someone." Or for example, a person is giving his daughter in marriage to a man or is settling business deal with him and one of them seeks advice from someone knowing the other. In such a situation, it is not only permissible but obligatory that faults if any in one's knowledge should be brought to his notice as a well-wisher. The Holy Prophet himself has disclosed faults in such a situation. It is related in Hadith that two men put up proposals for marriage with Fatima bint Qais. She sought advice from the Prophet, peace be on him. The Prophet warned her that one of them was a pauper and the other was accustomed to beat his wives. In the same manner, in order to keep the Shariah free from the statements of unreliable narrators, the scholars of Ummah have unanimously permitted the disclosure of their faults, and the pontiffs of Hadith have in actual practice discharged their duty in this regard. It was necessary for Islam. It is also permissible to speak ill of those indulging in open tyranny over the people and those spreading vices in society and practising evil deeds. This sanction is upheld by the very actions of the Prophet himself. It will be seen that barring these exceptions as explained above, speaking ill of others behind their back is repugnant to Islam and it is a sin even to hear it. It is binding upon the hearers either to stop the backbiters or to defend the victim of calumny or as a last resort leave the assemblage where the flesh of their dead brother is being eaten.

Talebearing

Talebearing now works to spread the fire ignited by backbiting. This too is inspired by the same emotion of self-importance. The talebearer is benevolent neither to the one who is being maligned nor to the addressee of the calumny. He poses as a friend of both, but in reality is the evil-wisher of both of them. That is why he listens attentively to the calumnies and does not contradict them. He then breaks this news to the friend so that the fire that had its origin at one place may spread to the other. The law of Allah prohibits it, also because it is more troublemaking than backbiting. Amongst the worst of human characteristics is talebearing according to the Qur'an. A saying of the Prophet, peace be on him, runs thus, "No talebearer can enter Paradise." In yet another Hadith, he says, "The worst of men is one who has two faces. He goes to some people with one face and to some others with the other face." The correct Islamic way is that one who hears a person being maligned should contradict it then and there or initiate a discussion in the presence of both in a manner as not to create doubt that the person had spoken ill of the other in his absence. If it is found that the backbiting was based on facts, he should warn the maligner against that practice and should also advise the maligned person to reform himself.

Whispering

The last stage of this evil chain is whispering. Whispering and secret consultations give rise to groupings and collusions and thus antagonistic attitudes develop. The law of Allah forbids this strictly. This has been termed as satanic action in the Holy Qur'an, and instructions have been given thus, Consultations between two or more persons in seclusion; if done with pious aims and within pious limits, do not come under the qualification of "whispering" which is otherwise a sin. But such a consultation comes under the category of "Whispering" and "prohibited whispering" which is undertaken at the back of the group, and under secrecy and has for evil deeds or is directed against someone or a group in order to initiate action against him, or contravene the instructions of the Prophet, peace be on him. Honest and sincere differences can never excite whisperings. They are ventilated openly and are discussed without reservation before the organisation. The object is either to satisfy others or to be satisfied with cogent arguments. And in discussions of such a nature, if some differences persist, they never initiate depravity. Secret whisperings arise only in case of such differences which if not solely based on selfishness are at least tainted with it. Such whisperings never produce good results. Never mind if the initial stages are marked by innocence. But they slowly infect the whole organisation with suspicion and groupism. When a few persons enter into collusion and come out in the form of a party, others begin to adopt the same attitude as a natural consequence of the above. Such a situation sows seeds of discord and even the best groups are rent asunder and their members start fighting among themselves. The last stage is when it has actually started. The Prophet, peace be on him, has warned the Muslims against such a situation repeatedly and has emphasised the need for avoiding it. He said,

Satan has lost all hope of bringing back those in Arabia to his fold, who have started offering prayers to Allah. All his hopes of deviating them from the right path lie in creating discord among them and making them fight among themselves. The Prophet has further said, "Do not turn into a nonbeliever again by indulging in mutual killings." The believers have been taught to cope with such a situation. Firstly, they should abstain from taking part in the disturbance. "Fortunate is he who saves himself from disturbance; the more one remains aloof from it, the better for him." In such a situation, one who sleeps is better than one who keeps awake and the latter is better than one who stands and even he is better than one who runs. Secondly, if he takes part, his role should be that of a sincere reformer as referred to clearly in first part of Surah Hujrat and not of one of the fighting parties.

This reality of selfishness and the stages of its emergence and progress and the instructions contained in the law of Allah to cope with them should be clearly understood by all who collect into a group for reform and reconstruction. Everyone of them should try to save himself from the contagion of selfishness and fully understand the moral and spiritual degradation that this disease entails. The group should also be vigilant against giving any opportunity to the germs of selfishness to multiply. They should not encourage anyone in their circle who becomes exasperated if criticised and demonstrates his pride by refusing to accept his mistakes. They

should suppress such a person whose talk reflects enmity and ill will or his conduct speaks of personal hatred of someone. They should also discourage such people who suspect others or try to probe other people's affairs to malign them subsequently. They should close the door of backbiting and talebearing in their social circle and wherever they find this nuisance raising its head; it should be given the Islamic treatment that has been elaborated above. In addition to above they should particularly remain alert against the dangers of secret whisperings because it is the precursor of discord in the society. No sincere individual should ever agree to it that someone make him of his opinion on a controversial issue through whisperings and if initial symptoms are found that some people are adopting this practice, the entire group should immediately get ready to correct them or defect their designs. In spite of the above steps, if it is found that groupism has come into being then the people dedicated to their mission should not indulge in a campaign of whispers to form another camp, they should keep themselves untarnished by this vice and should make individual efforts to stop it. In case they do not meet with success, it is their duty to bring the entire case before the organisation. A party having an overwhelming majority of earnest and honest workers will immediately stop this malpractice otherwise, if the disturbing elements and careless individuals are in majority the party will become an easy prey to such evil tendencies.

Temperamental Imbalance

The evil that occupies the second place may be known by the most appropriate term temperamental imbalance. In comparison to selfishness, it appears to be an innocent frailty because it does not admit of any evil motive, carnal urge and impious desire. But as an agent of causing misdeeds, it would occupy the second position next to selfishness. Sometimes it exercises equally bad influence as selfishness does.

The natural consequence of temperamental imbalance is imbalance of thoughts, vision, action and efforts and this militates against the realities of life. Human life consists of an adjustment of conflicting elements and is the result of collective effort of different agents. The world in which man lives presents the same picture. The human beings have individually been moulded similarly and the corporate life that shapes itself through groupings of humans is marked by similar situation. Doing something tangible in life requires such equilibrium of thought and vision and also balanced efforts and actions that may adopt a harmonious adjustment with the balanced nature of the world. Attention should be paid to all aspects of situations, and problems should be viewed from all angles. Every need should be given its due share of consideration and no demand of nature should be lost sight of. We may not be able to achieve the equilibrium of the highest degree but equilibrium and harmony in general are quite necessary. The more it is close to the ideal the more it would prove useful. On the contrary, the farther it is from it, the more it would militate against the realities of life and prove detrimental in the same degree. Whatever disturbances have taken place or are being enacted in the world have been due to the fact that unbalanced brains have viewed human problems from one angle only and understood them that

way. They have made unbalanced schemes to solve them and adopted immoderate means to put them into practice. This is the main reason of destruction. Constructive work in whatever degree can only be done with balanced thoughts and vision and harmonious adjustments of the methods of action.

This qualification is all the more necessary to run the scheme of reform and reconstruction given to us by Islam, because it presents the best example of moderation and balance. Only such people are suitable to translate its precepts from the pages of books into actions whose vision is as the balanced schemes of Islam and whose temperament possesses an equal degree of moderation with the reformist spirit of Islam. Those taking to extremes of extravagance or otherwise can spoil the scheme alright but they cannot bring it to a successful end.

Another harm of imbalance is that it is generally instrumental in bringing about failure. The success of any scheme for reform and change does not entirely depend on the strength of your belief in its being correct. It is also necessary that you should satisfy the people of your society regarding the usefulness and feasibility of the scheme that you have taken up, and you should present and operate it in such a manner as to associate their hopes and interest with it. This can be achieved by only the movement which is marked by balanced thoughts and vision and distinguished by balanced manner of its execution. An extremist scheme run by extremist means brings disappointment to the people in general instead of stimulating hope and interest. It gives cause for objections and criticism instead of conviction and satisfaction and this defect erodes its potential for acceptance and its capability for practical success. In case a few extremists combine together to formulate and run it, it would not be easy to make the whole society as extremist and close its eyes to realities.

And this characteristic is detrimental to the group itself that has taken up a programme of reform and reconstruction.

Lop-Sided View

The first sign of temperamental imbalance consists in taking lop-sided view of facts. Under its influence, a person sees only one aspect of a problem and ignores the other. He takes into consideration only one side of a matter and has no patience to weigh the other side as well. Once his mind is turned in a certain direction, he pursues that direction and is not prepared to examine the other side of the picture. He repeatedly exhibits a particular imbalance in understanding matters. He leans prominently to one side only in forming opinions and sticks to what he considers to be important. Other aspects, howsoever important, lose their significance to him. Again, he condemns what he considers to be bad and ignores other things equally bad or even

worse. If he sticks to any principle, he goes to the extreme of being static through his adherence to it. He does not care for the practical demands of the work. If he leans towards action, he does so to the extent of unprincipled adherence, and having made the achievement of success his sole aim, does not hesitate to use all sorts of means irrespective of their moral justification.

Extremism

This state of mind, if not checked in its initial stage, assumes the form of fierce extremism. A person possessed of this attitude insists with unnecessary strictness to have his views accepted and becomes very unbending in a controversy. He does not examine other people's points of view with justice nor tries to appreciate it. On the contrary, he interprets every opposite view with the worst of motives and tries to slight it. This behaviour of his makes him unbearable to others and makes others irreconcilable to him day by day.

If such an imbalance is stopped even at this stage, it is well. But if it is considered as an asset and given more encouragement, it develops into ill temper, peevishness and scurrility, coupled with imputation of motives and attacks on people holding different views. This attitude cannot be tolerated in any social circle.

Collective Imbalance

An individual behaving in an unbalanced way will be cast away from the group and will no more be able to serve the aim for which he had joined it. This will not cause any collective harm. But if very many immoderate brains and temperaments are together in a group, small groups representing particular types of imbalances will emerge and extremes will give rise to counter extremes and differences will assume formidable colour. Discord will reign supreme and the groups will begin to clash among themselves. The result is that the entire scheme will come to naught, for the successful completion of which all had combined with the best of intentions.

The fact is that such works that cannot be accomplished by individual efforts but are collective in nature need collective efforts and hence very many people have to join together to do them. Everyone has to explain his viewpoint and in turn has to appreciate the opinions of others. In spite of differences of temperament, capability and personal qualifications, all have to adjust themselves mutually for the sake of mutual cooperation. Hence, humility is an essential means to

achieve cooperation, and this quality of humility can be displayed by temperamentally moderate people only who are gifted with balanced views and balanced judgement. People of unbalanced temperament can join together only temporarily but cannot sustain their cooperation. Their group will be rent asunder and the resultant minor groups will again become hot beds of discord consisting of particular types of imbalance and in the end all will become self-styled leaders with none to follow them.

Those who are fired with a zeal to work for Islam and the only force to bind them together is the spirit to establish the order of Islam should first examine their own selves, and avoid all the forms of immoderation. Their party should also take care to see that this ailment does not infect its circle. They should always keep in view those instructions as mentioned in the Book of Allah and the Traditions of the Prophet, peace be on him, prohibiting extremism and unbending attitude. The Qur'an regards extremism in Deen as the basic fault of bearers of the Book (Jews and Christians). "O bearers of the Book, do not hold exaggerated views on Deen." And the Prophet instructed his followers to refrain from it in the following words: Beware, do not adopt extremism, because your predecessors got annihilated by adopting extremist attitudes in Deen.

It is related by Ibn Masood that the Prophet repeated thrice during a speech, "The extremists have been annihilated, those who exaggerate and trespass limits." The distinctive feature of his message is that it has a moderate attitude placed between extremism of extravagance and retrogression of previous nations and it has the widest scope for adjustment with all aspects of life.

The manner in which the protagonists of the above message should behave has been taught to them by its first preacher thus: Be considerate. Do not be unsparing. Convey good tidings. Do not engender hatred.

You have been sent to give consideration, not to tease people.

It had always been the practice of the Prophet to select the easier alternative provided it did not smack of sin. (Bukhari, Muslim)

Allah is considerate. He appreciates soft attitude. (Bukhari, Muslim)

One who is devoid of soft temper is totally bankrupt in goodness. (Muslim)

Allah is considerate and He likes people with mild temperament.

He bestows a lot for moderation while denying His blessings for extremism or any similar attitude. (Muslim)

In addition to the comprehensive instructions given above, if those working for the establishment of the Islamic social order mould their views in accordance with the commandment of the Qur'an and the Traditions of the Prophet instead of making selections of them to suit their convenience, it would automatically result in a harmonious development of moderation and balance in their temperaments which is required for reforming the affairs of the world according to the scheme of the Qur'an and Sunnah. **Narrow-Mindedness**

There is yet another temperamental weakness akin to temperamental imbalance. It is known by the name of narrow-mindedness, and which is termed as "Shuhhe-nafs" (centripetal self) in the Qur'an. About which the Qur'an says that "Blessed is one who saves himself from it". The Qur'an declares it to be a wrong tendency opposed to piety and "Ihsan". One who suffers from this ailment does not want to allow any concession to others in life. He may expand himself in life to any degree but still views his situation as narrow, while others to whatever extent they may shrink appear to him too expanded. He wants all concessions for himself but is reluctant to give any concession to others. He considers his own qualifications as virtues and dismisses other people's qualities as incidental. His own faults do not appear to him worthy of cognisance but he will not excuse others for their shortcomings. He appreciates his difficulties as real but those of others are dismissed by him as pretexts. He desires allowance for his weaknesses, but refuses to allow the same to others. He does not take into consideration the disadvantages suffered by others and makes extreme demands upon them which he would never be prepared to accept himself if placed in the same situation. He tries to thrust his own likings and preferences upon others, and does not consider it necessary to have any regard for their taste and likes. This tendency, if allowed to grow, takes the form of fault-finding and cavilling. He would scrutinize even the most insignificant faults of others but would cry hoarse if criticised in turn.

Another phase of this narrow-mindedness is susceptibility to unpalatable remarks, irritability of temperament and absence of forbearance. In corporate life these ailments are a curse for a man suffering from them as well as for those who come into contact with him.

The entry of this diseased mentality in any group does not bode well for it. Collective efforts require mutual love and cooperation, without which even a handful of men cannot combine to execute a scheme. But this narrowness of vision does not only impair its chances, it actually kills them at times. It results in mutual hatred and sourness of relations. It rents hearts asunder and turns comrades into antagonists. Those suffering from this ailment cannot make themselves suitable for normal social life, nothing to speak of their suitability for service of a great cause. This drawback stands in sharp contrast to the qualification required for the establishment of the Islamic way of life. It requires large-heartedness in place of narrow-mindedness, munificence in place of miserliness, forgiveness instead of cognisance of faults and concessions in place of harshness. People possessed of forbearance and tolerance are suitable for this job. Only those having a large heart can embark upon it. They are to be harsh to their own selves but soft to others. They should seek the least allowance for themselves and bestow the maximum to others, and should keep an eye on their own shortcomings and be appreciative of the good qualities of others. They should be accustomed to suffer rather than inflict pain, and should be possessed of strength to support the weak instead of pushing them to the ground. A party composed of such elements will not only remain united within itself but will also be instrumental in bringing together the scattered elements of society and making them join with it. On the contrary, the group composed of narrow-minded persons and those lacking in the capacity for forbearance will automatically break into fragments and drive away other people also who come in contact with it by creating hatred in their minds.

Weak determination

Weak determination is another very common weakness among people. It may be described thus. A person accepts the call of a mission with earnestness. In the beginning he evinces much zeal towards it. But his interest fades with the passage of time. He then has no vestige of interest in that mission nor retains any sincere attachment with the group engaged in the mission; which he had joined willingly. He remains satisfied as before with the arguments that had caused his entry into the movement and his tongue confirms the connectedness of the mission. Even his heart bears witness to the propriety of the mission and its urgency for accomplishment. But his sentiments get damped and the impelling force for action loses its vigour. This attitude is not prompted by dishonest intentions, neither it admits of any deviation from the aim nor it involves a change in views. And one never thinks of forsaking the party only on account of the above facts. It is the weak determination which shows itself in different ways after the initial zeal gets cooled.

The first sign of weak determination is the attitude of shirking work. One tries to escape from taking up responsibilities. He begins to avoid the employment of his time, labour and money in the way of his mission, and begins to give preference to every other worldly interest in comparison to the cause he had adopted as aim of life. His so-called mission then claims lesser and lesser share of his time, labour and wealth and his associations with the party which was to him the right one dwindle to a mere official one. He does not care for its progress or otherwise and ceases to have any interest in its affairs.

This state slowly overcomes him as old age vanquishes youth. If he does not realize his state or there is none to warn him against it, he never cares to give his thought to the fact that he had stood up to stake his life and wealth to the mission, now being neglected by him. In this state of carelessness and forgetfulness, his interest loses all its warmth and in this state, itself it meets its natural death some day.

In corporate life, if no notice is taken of the emergence of this tendency and steps taken to check its progress, others will get infected by the contagion spread by this person of weak determination, and affect those most susceptible to it. They would find a handy pretext for the same. Very often even the active workers lose interest in their work by watching the disinclination of others and none gives his thought to the fact that he had come forward not for the benefit of other's mission but exactly for the fulfilment of his own mission in life; why should he forsake it and emulate the other. Such a person can be compared to a man, forsaking the path to Paradise for the simple reason that others have deviated from it. That means that Paradise was not really his destination, or he was on his way to Paradise on the condition that others accompany him. Conversely, he would also decide to make his way to Hell if others accompanied him there. Because he has no objective of his own. He is inspired by other people's objectives. Such people always follow the examples of other idlers and are incapable of recognizing real workers to serve them as models.

It is not a serious matter if a person gets lazy in due course and becomes inactive, but once a weakness gets the upper hand. Other faults begin to show themselves and it is difficult for such people not to allow one fault to help others. Generally, a person feels embarrassed in exposing his weaknesses or bearing with equanimity other people's verdict that he is weak. Normally he is not prepared to admit that his idleness is due to his weak determination. On the contrary, he tries to shroud it in different ways each worse than the other.

For example, he invents different pretexts for this inaction and comes out with lame excuses for the same, impressing upon his comrades that he has not lost interest in his mission but there are genuine hindrances in his way. It means that he has recourse to lies to help his idleness. Hence, a stage is set for his moral degradation, which had its beginning with his inattention towards a lofty ideal.

When this pretext in course of time gets worn out and he fears exposure of the real secret, he attributes his lack of interest to certain shortcomings of the party and not to his weakness. In other words, he wanted to do a lot but the misdemeanour of his comrades disappointed him. In this way, this man stoops lower and lower morally. In his attempts to hide his weakness and finding himself incapable of doing a constructive work he embarks upon a destructive line of action.

In the beginning, his lack of interest appears in a vague way. The cause of his attitude is not sufficiently clear. Complaints regarding faults are made in suppressed tones but no details are given out. At this stage, if his comrades use wisdom in detecting the disease and adopt proper means to eradicate it, this man, having embarked upon his journey to degradation, can be stopped from further degradation and can be raised up. But very often, the unwise friends, being impelled by misdirected zeal and to some extent for the sake of satisfying their own curiosity, become inquisitive and force him to explain his attitude in detailed terms. At this stage, his thoughts span all avenues to find pretext for his loss of interests. He carefully picks up faults and shortcomings of different individuals, finds with the organisation and achievements of the party and presents a formidable list of allegations that are supposed to have caused his disgust. Meaning thereby that a man of his talents claiming freedom from all frailties could not keep company with such weak companions and party infested with those faulty attributes. While adopting this line of argumentation, Satan makes him miss a vital point. If his assertion was true, he should have become more enthusiastic and active instead of relapsing into idleness. He had taken up a mission as the sole aim of his life and if it was being spoiled owing to inefficiency of others he should have employed himself with added vigour and zeal to accomplish it and should have used his talents to offset the effects of their negative action. Suppose his house catches fire and others do not put in the required efforts to extinguish it, would it be proper on his part to get disgusted and sit idly or exert his utmost to extinguish it defeating their faulty approach.

The most reprehensible aspect of his attitude is that a person in trying to hide his faults and prove himself correct puts all his misdeeds to the share of others and forgets that there is yet another record of actions that cannot admit of even the slightest change, through any degree of deceitfulness. Such a person recounts many faults in other people's record while he actually happens to be involved in them himself. He points out several shortcomings in the behaviour of the party in whose germination he himself has equal or greater responsibility. He becomes an emblem of complaint against shortcomings while they are the result of his own actions. And his

assertion that he is disappointed at such a situation be-speaks of his denial of responsibility for the same.

No party is immune from weakness and no human effort is free from faults. Never have the angels been harnessed to reform or rebuild human society and accomplish everything according to the most perfect criterion. Weaknesses and faults are natural adjuncts to human efforts. They bear fruits in spite of weaknesses, faults and all precautions to do a thing in conformity with the highest deal. It is futile to expect that the work will be an emblem of unblemished perfectness in this world at least.

Hence, if the deficiencies are pointed out with a view to removing them and pave the way for an ideal criterion, nothing can be more laudable. Only through the above method can reform and progress be affected in human efforts. To ignore it means inviting destruction. But if individual shortcomings and faults of groups are probed with the object of presenting pretexts to one's own lack of interest and idleness, it is nothing but satanic instigation and self-deception. And this pretext can be used by every artful person even in the best of circum-stances and this practice cannot be stopped until a party of angels comes to replace the human groups. Such pretensions do not behave a person who cannot prove himself free from faults and infirmities. The fault-finding attitude never results in eradication of faults. On the contrary, it is an effective recipe for their development. The result is that such a person while adopting this attitude serves as a wrong example to the weak-minded people around him and teaches them how to avoid infamy by not owning their weakness and also satisfy their selves by deceitful means. Every inactive person willingly follows him and puts up a false excuse of disenchantment with the party and in order to justify his attitude formulates a long list of mistakes and faults of his comrades and the party. As a consequence a chain of vices comes into being. On the one hand, an epidemic of fault-finding criticism and counter-criticism is let loose and it destroys the moral nature of the party. On the other hand good-intentioned people, who were free from weak determination, get disappointed by the above situation. When counter steps are taken to check this situation, these disenchanted people form themselves into a block and this malevolence assumes the form of a creed and a movement. Hence, to become suspicious, to make others disenchanted and to procure arguments in favour of the above becomes an end in itself and those who had turned indolent spring to action in this special line of activity. In this way, their frozen interest is enlivened but in a manner as to prove more heart-rending than its death itself.

Every party taking up the mission of reform and reconstruction should remain aware of the danger of weakness of determination and its workers and leaders should be able to discriminate between its simple and compound stages and be alive to its disastrous consequences. They should get ready for its eradication as soon as initial signs of the vice appear.

Simply weak determination is that anyone accepting his mission to be right and acknowledging the party embarking upon it as legitimate displays indolence in his performance or gives evidence of lack of interest in the work. He should be immediately subjected to certain corrective steps as given below.

An enquiry should be made to ascertain if his lack of activity is the result of weak determination or some difficulties are hindering his progress. If it is found that there are genuine difficulties, the party should look into them in order to help a comrade in overcoming them and also save him from being misunderstood. But if weak determination is proved, they should refrain from adopting any ugly method but should deal with his case wisely, clearly distinguishing him from those whose slackness has been caused by genuine obstacles.

The second step is that as soon as the state of a weak-determined person is noticed, efforts should be started to correct it through sincere advice and reminding of movement's fundamentals. Especially the better people in the party pay attention to him to enliven his dying spirit and make efforts to activate him by actually taking him in their company.

Thirdly, he should always be checked so that such sluggishness does not lose its venom, otherwise people will continue to be misled by such an example and relapse into inactivity. A scrutiny should always be done from time to time to ascertain the extent to which individuals can sacrifice their time, money and energies and to the extent they are doing it and whether the sum total of their individual efforts is in keeping with their intrinsic capability. If an individual fails to come up to the mark, he will feel embarrassed and this embarrassment will in some measure serve as a check to sluggishness. But this scrutiny should not be done in such a way as to degrade a weak-minded person into compound weakness of determination. The proper course of action should be aimed at disallowing the weakness to grow further if attempts at its eradication do not bear fruits. Tactless handling very often pushes the victim of vice into the mire of more serious vices.

Weak determination of the compound nature is that one tries to hide his weakness surrounding it with falsehood and deceitfulness and goes to the extent of claiming that the real fault lies with the party and not with him. This cannot be taken as a mere weakness but it betrays moral bankruptcy and it should not be allowed to grow in a group that wants to reform society on moral grounds.

In the first stage, a person puts forward lame excuses for inaction and has recourse to lies. To ignore this infirmity is equivalent to betraying him and also the party with which he is linked, for which many people have staked their life and property for the achievement of a cherished ideal.

It is expected of every member of such a party to display the least moral courage of admitting their weaknesses in unambiguous terms. It is far better to indulge in mistakes and admit them rather than put forward lame excuses to justify them even once. This fault should be criticised as soon as it manifests itself, and should never be encouraged to grow. If he does not respond to reproach in private, the fact should be openly brought before the party and the reality of his pretexts should be laid bare, to deprive him of their efficacy. Any delay in taking prompt action would mean an open invitation to those evils to flourish, which we have elaborated above.

The second phase of the above is that an inactive and lazy person finds fault with the attitude of the members and of the group only to hide his own drawbacks. This is a grave sign. It indicates that the person concerned is inclined towards creating disturbance. In such a situation it is not proper to enquire of him the causes of disgust. To ask him the above would mean to encourage him to go ahead. Hence, instead of allowing him to carry on, his friends should warn him against the retribution of Allah and he should be put to shame for criticising others while his own depicts a hopeless failure on his part. On the other hand those sacrificing their time and wealth and putting in strenuous efforts for the sake of their mission would be justified in blaming his inaction for their disgust. Who is he to assume an air of disgust while he is really the initiator of disgust creating vices and his negative actions are becoming model for others. Truly speaking, all its frailties and faults should be brought to the knowledge of the party and the party should never avoid their knowledge or shirk the responsibility of correcting them. But it is the responsibility of those volunteers whose zeal for work is second to none, for they only are qualified to point out party's mistakes and criticise them honestly. In any movement based on the best canons of morality, such shameless action of inactive people, devoid of character, should not be encouraged that they begin to criticise the faults of the party with a long tongue. In a movement such as that mentioned above, their actual position is of guilt, regret and shame rather than that of being a reformer. If they stand as self-appointed reformers, this would expose a very serious moral vice in them and in case the party gives credence to their assumed role, it would mean that the party is being swayed by bankruptcy of morals.

For a dynamic and mobile group its healthy organs' feelings are on altogether different footing than its sick organs' feelings. In principle, it should be clearly understood that their sentiments have different significance. The healthy elements are those who are busy with their mission and who have staked their life, their mental faculties and even their all for the fulfilment of their aim of life and whose record bears ample testimony to their service according to their capacity. The deceased elements are those who have never acquitted themselves according to their capacity or have lapsed into inactivity after an initial storm of enthusiasm, and whose record of work provides irrefutable proof of their negligence. Hence, the difference between the sentiments of the above two groups is similar to the difference in capacity for sight between a healthy eye and an ailing eye. A group can only make an appraisal of its faults on the strength of the sentiments of the healthy elements. Those elements who are inactive and are themselves expressing their disgust to shirk work can never be a trustworthy means for this appraisal. Their sentiments would give wrong guidance to the extent of 80-90% if not cent per cent. A group, not determined to

commit suicide, can never base its conclusions on the strength of their sentiments. It would be a gross error of judgement to submit to the criticism of anyone with regard to seeming faults and mistakes and start entreating for pardon and on the basis of their estimation judge one's own capacity or incapacity for work. It may be classified as a pious act but not of the wise but of simpletons and careless people. People of this type have never produced anything concrete in the world now or before. It is wrong to imagine one's achievements to be ideal but it is equally idiotic to judge one's faults and capability on the estimation of all and sundry, ignoring their capacity for correct appraisal and description of the situation.

Another important thing that should be fully understood is that a party embarking to work for a certain aim has to keep before it two standards pertaining to morals and capability. One, the desired standard based on the loftiest ideal, to achieve which no efforts should be spared; other, the minimum workable standard with which one can carry on and falling below which is not tolerable. People of different ways of thinking adopt different lines of action with regard to both these standards.

A way of thinking does not attach any importance to working for the real objective. It is immaterial for him if the scheme is successful or meets failure or is forsaken for good. It is not a question of life and death for him. He can enjoy his life even after washing his hands off his scheme, or can take part in the work carefully avoiding the involvement of his time, money and energy. Such a person sometimes soars high into the skies of morality just for the sake of academic pleasure or to put up a smokescreen for his escapism and does not appear to be satisfied with anything short of the ideal standard. Anything of a lesser degree is looked upon by him with great disgust and dismay. But this show of disgust by him is not for the sake of real work but as a pretext for escaping from it whether this attitude of escapism be conscious or unconscious.

Another mentality attaches the greatest and full importance to the objective and the necessary efforts for its achievement. But owing to his imaginative temperament, he fails to keep in mind the exact difference of the ideal and the minimum workable standards. He very often gets confused in his mind and becomes susceptible to the infection spread by the mentality of the first category. In this way, he puts his own self to trouble and also becomes a source of worry for those working for the cause.

There is yet another mentality belonging to the third category. He is determined to work for the cause and to see that the work goes on. He is alive to his complete responsibility with regard to the success or failure of his mission. This situation itself compels him to work always keeping in mind the exact difference between the two standards. He is also careful to see that the progress

towards the goal does not get slackened without any legitimate and grave reason. He never forsakes the ideal standard, never relaxes his concern for achieving it and becomes very much worried at anything below that standard, but carries on with the minimum workable standard and prefers to oust those below this standard rather than make any change in his scheme of work. It is no doubt necessary for him to have the correct appraisal of his powers and to adjust the extent and the speed of the work accordingly. If he misjudges himself in this regard, he will harm his mission. But it is the most foolish person who takes guidance from persons belonging to the first or the second category in this regard. Only those belonging to the third category can be of real help to him and they only can ensure the correct appraisal of the situation. He should be able to recognize them.