

# **POLICY AND PROGRAM**

**(APRIL 2019 to MARCH 2023)**

**Shoba-e-Tanzeem**

**Jamaat-e-Islami Hind**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Merciful, the Most Beneficent*

## **PREAMBLE**

I have pleasure in presenting the Policy and Program of Jamaat-e-Islami Hind for the new term (April 2019 to March 2023). I pray to the Almighty that this Policy and Program may become a means for the improvement in the situation of the Muslim community and the nation. May He grant us the guidance and capacity to implement it. Amen! This Policy Program is being presented at a time when there are a number of challenges before the country and the Muslim community.

Recent times have witnessed significant changes in our country and across the globe and the pace of change is ongoing. Western capitalist imperialism has unleashed a campaign to capture the vital resources of life and is trying to bring the whole world under its control. The second part of this imperialist campaign is manifested

through the aggressive military campaigns aimed at virtually enslaving free countries notably Muslim countries. The third part of this campaign is marked by political initiatives and the misuse of international, financial and political institutions through which the freedom of nations is being eroded and there is interference in their internal affairs under different pretexts. One more aspect of this campaign of global imperialism is promoting the culture of permissiveness, nudity and consumerism in the name of modernity so that materialism becomes so common that the people are reduced to mere consumers addicted to superficial pleasures. The world is sought to be made a vast market of global capitalism where it can sell its harmful products. The moral and cultural decline in individuals and nations is such that they do not have any strength to resist it. Imperialism has encouraged aggressive racism in various regions, and now it is acquiring more power. Western imperialism considers Islam as a big obstacle in its path, hence along with nurturing aggressive racism it has targeted Islam and spread Islamophobia on a large scale.

After attaining independence, our country has made remarkable progress on a number of fronts. A large population and pool of creative and technical talent have

created greater opportunities for the economy. Despite diversity of regions, races, languages and cultures, the country is united. Elections have been regularly held. In an age where permissiveness and materialism dominate, a large section of the people here still believe in moral values and the impact of religion is manifest. With these promising aspects, there are a number of trends that are disturbing and a cause of concern.

Among those disturbing trends, is the fast growth of aggressive communalism. The poison of communalism is now spreading in society. This has endangered social harmony and rule of law. To speak and admit the truth is getting risky. As this aggressive communalism is profoundly connected to global imperialism, there is therefore a renewed effort by communalism to malign Islam, to link Islam with terrorism and to induce cowardice or extremism in the Muslim community. The strategy of aggressive communalism seeks to divide the society by creating tensions between various religious groups and spreading falsehoods about Islam and Muslims, aiming to demoralize them.

It is a good sign that despite such mischief, a significant section of the population is still not affected by the poison of hatred. India maintains its traditional tolerance and peaceful temper based on mutual respect.

There are various individuals and groups that are continuously active seeking to reduce communal tensions. Desire to know the real message of Islam is growing.

It is the duty of the Muslim community to discharge its duty of reforming the country in the light of revealed guidance, by inviting people to their Creator. They must make efforts to rebuild society on the basis of piety. Muslims should become a blessing for all by representing Islam in its true spirit. The believing community should convey Islamic message by word and deed. Unfortunately, a large section of the Muslim community is not aware of this responsibility. Their nature and morals are not presenting the correct image of Islam.

One of the causes of concern about the Muslim community is the decline in their system of education and Tazkiyah. To maintain Islamic spirit in the community, continuous attention to Tazkiya is necessary along with education of Quran and Sunnah. Due to neglect, a number of deviations have crept into religious institutions, which are contrary to Islamic spirit; like shallow religiosity, legal hair splitting, lack of ijthad, indifference to new developments, forbidden innovation, materialism and neglect of Akhirah.

Another matter of concern is that Muslims have forgotten some important Islamic values, which are fundamental in the Islamic scheme. Generally, the collective life of Muslims does not reflect the Islamic values of human equality, justice, consultation, freedom of conscience and integrity. Consequently, Islamic society has lost an important source of its attraction.

Another aspect about Muslims which requires critical attention is ignorance about their lofty status. They have forgotten by and large, that they are Khair-e-Ummah (the best among communities) whose duty is to demonstrate the truth by word and deed. This ignorance has reduced Muslims to an ordinary group that is devoid of any sense of mission; They do not realize the implications of their exalted position as guide of humanity and its benefactor. The moral weakness of Muslims may ultimately be traced to this basic flaw in the Muslim consciousness. Deprived of a lofty goal, Muslims have developed a defensive attitude and acquired negative traits such as laziness, disunity, confusion, pessimism and moral decadence. Educational and economic backwardness is a consequence of these negative attributes. Instead of guiding people, their attention is focused only on their own (Muslim) community and they are oblivious to problems confronting the entire humanity.

However, in this dismal situation, one detects glimpses of hope. Elements of Muslim community especially a section of its youth is turning towards religion. They have an ambition to serve the nation, humanity and the community. There is a need to provide them constructive and purposeful orientation.

The objective of Jamaat-e-Islami Hind is Iqamat-e-Deen (to implement the revealed religion) which is actually the real aim of the whole believing community. Accordingly, Jamaat conveys the Islamic message and invites human beings to turn to their Lord, worship Him alone and surrender themselves to Him, in all aspects of life.

Revealed religion liberates human beings from devotion to false gods and all forms of bondage by inviting them to obey the Almighty Creator. Thus, human beings may escape Divine wrath and earn His reward and pleasure. Islam is the natural religion of human beings; it solves problems of human society on durable basis. Without discrimination, it provides well being, justice and growth opportunities to all races and sections.

To achieve its objective, Jamaat is committed to the Quran (the revealed book) and the Sunnah (way of the Prophet). It adopts, in the light of these sources ethical,

constructive peaceful and constitutional means. It refrains from improper activities which may be alien to honesty and truth and which could promote communal discord, class conflict or disruption.

The above described circumstances necessitate a number of requirements. One of the most important of which is the dispelling of misunderstandings about Islam. People need to be acquainted with authentic teachings of Islam. Healthy attitude should be promoted by educating public opinion. The chasm between communities and climate of hate should end. There must be serious, objective and genuine attempts to understand each other. People should bridge gaps and seek understanding through honest communication.

This objective demands of the believing community to represent Islam in its practical life. Muslim society should be a living embodiment of revealed religion. At the same time, efforts are necessary to protect the life and property of Muslims along with their religious identity. They should pay attention to all round development, to acquire the confidence necessary to represent Islam.

The present Policy and Program of Jamaat is designed to address these pressing problems. Maximum importance has been awarded to communication of the

basic message that human beings accept and embrace the revealed guidance. In its light, Jamaat would focus on Indian society, seeking to rebuild it on a healthy basis. Universal values should be protected in it and their impact widened. Atmosphere of distrust and conflict should be dispelled and Indian people should be acquainted with true teachings of revealed religion.

Jamaat would also give due importance to other key areas viz. Islamic society, protection and development of Muslim community and Tarbiyah with organizational consolidation. Jamaat adherents would guide Muslims and train the community to deliver Islamic message and reconstruct the Indian society; thus, discharging their basic duty of being Khair-e-Ummah. All units of Jamaat are expected to work on these primary fronts i.e. Dawah, Indian society, Islamic society, Muslim community's protection and development, Tarbiyah and organizational expansion with consolidation. By the end of the term, visible impact of efforts should be seen.

Next, Jamaat units would according to their capacity, engage with other aspects of this Policy Program; namely justice, education and service. Education is mentioned as a key point. Due attention will be paid to it.

The current Policy Program includes, under the title of Islamic thought, activities of research and innovation

directed towards revival of Islamic learning. Presently, both action and thought are equally critical as challenges for Islamic struggle. Jamaat would address contemporary problems and present Islam as an alternative in the light of Islam and provide a strong discourse, requiring serious academic efforts. The talented individuals within Jamaat will pay necessary attention to this too – Insha’Allah.

In this Policy Program, due role of youth, children and women has been recognized. Their energies would be channelized to sustain social movements. Youth would be motivated to participate in reform efforts in large numbers. In recent years, there has been a tremendous awareness among women and they have demonstrated their potential. One of the important demands of the national and international situation is that we pay attention to the new generation and consider the training of children to be very important.

Though apparently diverse, all activities of Jamaat are organically linked to its comprehensive objective of realizing and implementing the revealed religion. Constitution of Jamaat rightly emphasizes the primacy of educating the public opinion, as the proper route towards desired change. All efforts of Jamaat would be aimed at winning the hearts and minds of people. It is necessary to

maintain this unifying spirit to make activities meaningful and relevant.

I appeal to Jamaat adherents and believing community to implement with vigour and confidence, this policy and program, in letter and spirit, to bring healthy change in the country.

The Quran records the divine promise:

وَالَّذِينَ جَاءُوا مِنَّا فَهَبْنَا لَهُمْ سُبُلًا

*“Indeed, we will guide those to our paths who make efforts in our cause.”*

May the Almighty grant us His blessings. Amen!

والسلام عليكم ورحمة الله وبركاته

*Wassalamu alaikum Wa rahmatullah Wa barakatuhu.*

**(Syed Sadatullah Hussaini)**

Ameer - Jamaat-e-Islami Hind

New Delhi, June 2019

## **DIRECTIVE PRINCIPLES**

Following directive principles will guide the workers in the implementation of Policy and Program:

1. Dawah and Indian Society would be the primary focus of efforts.
2. Next in priority are Islamic society, organization, Tarbiyah and community's protection and development.
3. Due importance would be accorded to women, children and youth, to educate them and involve them in efforts of reform.
4. Our adherents would maintain living presence in their field of work.
5. Every one is expected to regularly invest time and efforts in implementing the plans made.

## **POLICY**

### **1. Dawah**

Jamaat shall undertake Dawah activities to acquaint our country with revealed guidance of Almighty Allah. The people would be familiarized with the concepts of monotheism, Prophethood, life after death and their implications. Jamaat would convince them that Islam is the only true path as well as just and humane order, which ensures success in the present worldly life and in the life hereafter; rejection of this truth is liable to lead to ultimate failure in both worlds. It would explain the Islamic concepts of human brotherhood, equality and dignity of man. It would ensure wide inculcation of authentic information about Islam, dispelling misunderstandings about Islam, Muslims and Islamic Movement.

### **2. Islamic Society**

- (a) Jamaat shall present the authentic and comprehensive concept of Islam, identifying its implications for individual and social life; in order

to awaken in Muslims, the concern for hereafter, an urge to please Allah and devotion to the Prophet ﷺ with firm resolve to obey him. People's conduct should be free of flaws of thought and action, impurities of "Shirk" (association of partners with Allah) and "Bid'ah" (unwarranted innovation in religion). They would be moulded in Islamic teachings. Muslims would be made alive to their status of Khair-e-Ummah (the best community). They would be urged to unite on the basis of Quran and Sunnah, to become embodiments of truth. They should fulfil the requirements of their objective of implementing the revealed religion (Iqamat-e-Deen).

- (b) Jamaat shall strive to develop the institution of family in the light of Islamic teaching. Efforts will be made for Islamic upbringing of youth and children; protecting them from western influences and traditions of "Shirk". Proper understanding would be created regarding rights and obligations of women. Their exalted status in society would be restored. They would participate in enjoining the good ("Maroof") and forbidding evil ("Munkar").
- (c) Necessary social institutions reflecting the sublime Islamic values, should be created and developed

like mosques, Maktabas, Darul Qaza and social service units.

### **3. Security and Development of Muslim Community**

Jamaat would restore the confidence of Muslims and strengthen their belief, so that they remain committed to the revealed religion. Their adherence to Islamic values and culture should grow. They should undertake collective efforts to protect life and limb, civil rights and religious identity. Muslims would be urged to defend themselves through legitimate means, against aggression and oppression. They should stand shoulder to shoulder with victims and help them. Jamaat would also make efforts to ensure the all-round development of Muslim community especially in the fields of education, economy and health. Muslims would be encouraged to make collective developmental efforts on these fronts.

### **4. Indian Society:**

Indian society is religious and spiritually inclined. Its positive attributes and healthy values need to be preserved. However, evils have crept in. Jamaat will try to eliminate them, with the cooperation of religious leaders, in particular such evils as oppression, exploitation, corruption, fraud, inequality, chauvinism,

superstition, nudity, killings, foeticide, dowry-demand, discrimination against girls, gambling, drinking, wastage and consumerism.

Jamaat would try to bridge gaps between people to eliminate tensions and conflict. It would seek to restore healthy communications. It would encourage due regard to mutual rights, tolerance and respect for humanity.

## **5. Justice**

- (a) In the light of revealed divine guidance, Jamaat would make efforts to establish peace and justice and to develop the country on the basis of universal ethical values. It would seek to protect the autonomy of institutions, human values recognized by India's constitution and freedom of thought and action. It would ensure protection of civil rights. Jamaat would raise its voice against lawlessness and advocate rule of law. Jamaat would seek to promote healthy values in politics. It would make efforts to provide solace to the weak and deprived. Jamaat will mobilise noble elements in society to rid the country of global imperialism, capitalist system and aggressive nationalism.
- (b) In the global arena, Jamaat shall espouse freedom from political, economic and cultural imperialism,

as well as liberation from despotic rule and oppression. It would advocate due regard for human rights and establishment of just global order and world peace. It will support the popular movements in the Muslim world, working for reconstruction of society on Islamic basis. It will raise its voice against excesses committed against them by vested interests. Jamaat shall, according to its capacity, strive to protect Muslim world from sectarian strife and imperialist designs.

## **6. Serving People**

To serve humanity is an important Islamic teaching. Jamaat shall work for eradication of poverty, sickness, illiteracy, hunger and unemployment; so that the needy and deprived may become self reliant. It shall motivate Jamaat adherents, Muslims and all people to perform individual acts of service as well and utilise welfare schemes of government. In accordance with its principles, Jamaat shall cooperate with other collective efforts of service.

## **7. Islamic thought**

Jamaat shall critically study the dominant trends and currents of present-day thought. On the basis of Islamic

world view; it will cultivate, develop and present Islamic thought. To this end, it will organise academic and research activities and will encourage and motivate scholars in this direction. It would address important issues related to various aspects of life; in particular the urgent questions before the nation and the community. Jamaat will critically examine the policies being adopted and will create alternatives if need be. Jamaat will produce effective literature backed by sound arguments, in the light of authentic research.

## **8. Education**

Jamaat shall reform educational system, private and public, to ensure universal access to education. All citizens should get an opportunity to be educated, and instruction should be available in mother tongue. The curriculum should not violate religious sensitivities. Cultural and religious groups should continue to enjoy the right to establish and run educational institutions of their choice. Syllabi and books should abide by universal ethical values. The fees charged should be reasonable. Atmosphere of institutions should be free from dishonesty, oppression, exploitation, immodesty and nudity. In addition to provision of information and

capacity development, the main aim of education should be character building.

Jamaat would promote education among Muslims so that they may become literate, may know religion and Shari'ah. In addition, they should acquire knowledge of all useful subjects, guided by world view of Islam. They would utilise the avenues available in existing institutions, and will try to remove the flaws in them. Jamaat will encourage development of new institutions, in accordance with Islamic concept of education.

To protect Muslim students (boys and girls) from possible harmful impact of the present system of education, Islamic consciousness would be awakened in them.

Jamaat would prepare text books in accordance with Islamic vision and make arrangements for teacher training.

### **9. Tazkiyah and Tarbiyah (Education, purification growth and training)**

Jamaat will make comprehensive efforts for all round Tazkiyah (purification, refinement, growth) and Tarbiyah (training, capacity, building, skill development) of its adherents. It will strive to strengthen their bond with Allah, awaken in them concern for hereafter and

promote devotion and obedience to the Prophet ﷺ. They should become active towards their goal. In the society, they should be torchbearers of Islam, seeking comprehensive reform and guiding people.

Adherents should recognize their talents and try to develop themselves, in order to overcome flaws and reinforce strengths. They should grow intellectually as well, guided by Quran and Sunnah. They should cultivate healthy emotions and be good to people.

Jamaat will encourage the development of talent and capabilities. Pool of human talent would be widened and collective culture would promote talent. Individual efforts and collective initiatives both will be encouraged.

## **10. Organization**

Jamaat will pay due attention to expansion and consolidation to ensure progress on all fronts, in all regions of the country.

Collective ethos of organization will reflect Islamic ideals of consultation (Shoora), obedience of proper authority within “Maroof” and freedom of expression with Islamic etiquette. Organizational culture should be conducive for growth of capabilities and their utilization. All associates of Jamaat should properly discharge their responsibilities. The organization structure should serve

the needs of the Islamic Movement, so that planning gets improved, implementation is effective and evaluation is comprehensive, painstaking and diligent. Jamaat's internal atmosphere ought to become the living image of "*Ruhuma Bainahum*" (i.e. the believers display utmost kindness towards each other). The associates of Jamaat should collectively demonstrate the spirit of "*Bunyan Marsoos*" (a well-knit group resembling a firmly erected wall, held together by molten leads).

## **POLICY IMPLICATIONS, TARGETS AND PROGRAM**

### **1. DAWAH**

#### **Implications**

1. Jamaat shall try to establish good relations with countrymen, on wide scale.
2. It will remove misunderstandings about Islam and Muslims; in particular about terrorism and status of women.
3. Jamaat will clarify that Islamic creed is never imposed by force on any individual or group. Religious freedom of groups is recognized.
4. It will clarify that Islam alone ensures an individual's salvation and success, in this world and in hereafter.
5. Practical cooperation of countrymen would be sought in promotion of good and elimination of evil.
6. Jamaat will convince people of the irrationality of polytheism, atheism and false ideologies.

7. Countrymen would be invited to visit mosques and madrasahs (e.g. on the occasion of Juma, Eid and Taraweeh).
8. Quran classes may be organized for them.

### **Targets**

1. Through individual efforts, the message of Islam would be widely disseminated among countrymen; target being at least five listeners per adherent (of Jamaat). One fifth the audience should be among the more effective elements of society.
2. Apart from above individual efforts, Jamaat units will convey, by collective measures, the message to 20 times the unit's numerical strength.
3. People among countrymen will be encouraged to become Jamaat's supporter (at least one per Jamaat worker).

### **Program**

1. Two institutions would be established for education and counselling.
2. A dawah campaign will be organised at Zonal level.

3. Islamic information centres would be established at four places.
4. Special teams would meet key personalities, at Zonal and Central level.
5. Social media, videos and films will be utilised, according to a centrally devised plan.

## **2. ISLAMIC SOCIETY**

### **Implications**

1. Jamaat will cultivate adherence to Quran and Sunnah among Muslims.
2. Salah, Zakat and other obligatory duties should be performed diligently in Muslim society.
3. Muslims should rise above sectarian prejudices and strife and face the challenges confronting them unitedly.
4. Muslims should realize the importance of Islamic collectivism and its blessings.
5. Youth should be acquainted with proper aim of life. Opportunities should be provided to them for utilization of their talents.
6. Mosques should be centres of reform, education and collective activities.

7. Muslim institutions of education, service and guidance should reflect Islamic values and ethics viz. integrity and honesty, justice and equity, respect for human beings, transparency, consultative functioning, adherence to rules and efficiency.
8. Muslims need to be aware of - Islamic criterion of matrimonial alliance, Islamic guidelines for marriage, unacceptability of dowry-demand and extravagance, principles of child upbringing and Islamic law of inheritance. Muslim society should put Islamic teachings in practice.
9. In case of discord in a married couple, Muslims should know the resolution methods recommended by Islam. They include efforts of reforms, mediation and if necessary, a single divorce or “khula”. A dispute (if it arises) should be referred to Darul Qaza.
10. Counselling centres, reform committees, Shari’ah panchayats and Darul Qaza should be established.
11. Muslims should be persuaded to establish collective system for gathering and disbursement of Zakat and Ushr. Some places may be selected on priority basis.

12. Friday sermons should be relevant and well prepared. Zones should make arrangements for drafting and disseminating them.
13. Model localities should be developed.

### **Targets**

1. Jamaat will present the comprehensive concept of religion such that Muslims know the objective of Iqamat-e-Deen. The target audience is 10 times the numerical strength of Jamaat adherents.
2. Islamic teachings in regard to family will be conveyed through educational programs, to one lakh boys and girls, before their marriage.
3. Mosques would be made centres of Muslim collective life. Number of such mosques needs to be doubled. In any case, at least two mosques should reach this level in each unit.

### **Program**

1. One hundred Counselling centres would be established.
2. An organization of Ulema (if does not exist) will be formed at Zonal level.
3. Each local unit would establish children circles.
4. Each Jamaat unit shall form youth - wing or forum.

5. At Central level, programs would be organized for madrasah graduates and imams.
6. At Zonal level, programs will be organized for lady graduates of madrasahs.
7. Darul Qaza will be established in selected places.
8. All India campaign will be organized on “Commitment to Quran”.

### **3. SECURITY AND DEVELOPMENT OF MUSLIM COMMUNITY**

#### **Implications**

- (a) Muslims would be urged to take necessary measures, within the boundaries of Shariah and law of the land; to defend themselves against assaults on their life, property, honour and dignity. They should seek the cooperation of all sensible elements, in this regard.
- (b) Waqf properties need to be protected and properly utilized. The government and the custodians will be apprised about their responsibilities, in this regard.
- (c) Legal aid and support should be provided to victims of illegal excesses committed by state machinery. People, in general, would also be

educated about legal safeguards available to citizens, against such excesses.

- (d) Planned measures need to be adopted for economic betterment of Muslims.
- (e) At Zonal level, cells should be formed to protect and utilise Waqf properties.
- (f) Regular fruitful contact is needed among Muslim professionals, scholars, bureaucrats, legal experts, industrialists and businessmen to utilise their services and talents for community development.
- (g) Such groups would be formed in Zones which may take immediate notice of offences against Muslims and other deprived sections. They would initiate necessary remedial measures at legal, political and social level.

### **Targets**

1. Target of providing gainful employment to Muslims equal to the numerical strength of Jamaat workers.
2. Jamaat would make institutional arrangements in 5% of its units to provide employment guidance and technical skill training.
3. Full utilization will be ensured of welfare schemes meant for Muslims.

## **Program**

1. In ten states, institutions will be formed to provide guidance for entrepreneurship.
2. For unity of the Muslim community - “Muslim Mushtarka (united) forums” will be formed in towns and cities; and also, at state level.
3. Half of Jamaat units will motivate one student each to pursue higher education in mass communication, law or subjects relevant to civil services. They would provide necessary support, monitoring orientation and guidance.
4. Citizens would be urged to defend themselves through legitimate means, permitted by Shariah and law of the land; in order to protect their life, property, honour and dignity. To guide them, literature will be prepared.
5. Literature will be prepared to guide people to protect them from illegal excesses committed by state machinery. Public opinion will be awakened against such excesses and victims would be provided legal relief.
6. Contact will be maintained with members of legislative bodies to draw their attention to community problems and invite their intervention.

## **4. INDIAN SOCIETY**

### **Implications**

- (a) Forums would be initiated for better communication among citizens e.g. Sadbhawna Manch, Dharmic Jan Morcha.
- (b) Government machinery would be reminded of its duty to ensure respect for law and maintenance of peace.
- (c) Bodies should be formed, with cooperation of citizens, to promote good and eradicate evil.
- (d) Local efforts and social media would be channelized to create public awareness against drinking alcohol to ensure a legal ban on liquor. Counselling needs to be provided to addicts.

### **Targets**

Remove misunderstanding between various communities in such a manner that every local unit of Jamaat shall establish peace in at least one locality.

### **Program**

- (a) To solve local problems, self-help committees of citizens would be formed.

- (b) FDCA and Dharmic Jan Morcha will be strengthened.
- (c) Target for Sadbhawna Manch is 1000 units.
- (d) Islamic view point on important issues will be presented in forums of popular debate.

## **5. JUSTICE**

### **Implications**

#### **(A)**

- (i) Jamaat shall endeavour for people of our country to develop healthy ethos based on moral values, where justice would prevail and improper socio-economic discrimination is eliminated. For this purpose, Jamaat will present the guidance of Islam.
- (ii) Jamaat shall strive on various levels, to eradicate communalism and fascism. It would educate public opinion to promote democratic values and ensure just dispensation for all cultural entities. In this context, Jamaat will try to exercise healthy influence on the electoral process.
- (iii) Jamaat would denounce the trends of violent disregard of law and government's negligence in curbing it. It would highlight the need for

respect of law and inculcation of sensitivity in state machinery.

- (iv) Jamaat would oppose the increasing influence of imperialist powers on country's foreign policy and proximity with aggressive states. It would advocate an independent and just stance in international issues.
  - (v) Jamaat would provide alternatives to unjust policies in politics, economy and education. It would oppose capitalist exploitation.
  - (vi) Jamaat will educate public against oppression of women and foeticide.
  - (vii) Jamaat would raise its voice against corruption. It would emphasize that to check corruption, it is necessary to cultivate faith in God and sense of accountability and develop an effective regulatory mechanism.
- (B)**
- (i) Jamaat will oppose the actions of imperialist forces to control and subjugate independent countries. It would condemn the violence and atrocities directed against masses demanding their due rights.
  - (ii) Jamaat will continue to support the independent state of Palestine. It would advocate complete

liberation of Palestine and condemn the excesses committed against people of Palestine.

- (iii) Jamaat would support movements in Muslim countries, which are working for promotion of democratic values protection of human rights and reconstruction of society on Islamic principles.

### **Targets**

- (a) In every Zone, Jamaat will contact 5% of non-Muslims journalists and intellectuals to acquaint them of the Islamic approach to current issues. Similarly, all Muslim intellectuals and journalists of that Zone will be contacted.
- (b) Jamaat will educate the public and policy makers in favour of Islamic economy and banking; to pave the way for establishment of Islamic banks, provision of interest free accounts and promotion of Islamic financial products.
- (c) For protection of civil rights of people and provision of legal aid and guidance to victims, forums would be established at state level.

## **Program**

1. A group will be formed in each state to maintain regular and effective contact and share views with public figures and administrators (including police officers and bureaucrats). A similar group will be formed to interact with NGO's and social forums.
2. To meet environmental crisis, Islamic teachings would be presented. Practical steps would also be taken to overcome the crisis.
3. News portal at Centre would be improved. News portal would be launched in states, and cooperation would be extended to likeminded initiatives.
4. States will organize campaigns on themes related to justice.

## **6. SERVING PEOPLE**

### **Implications**

- (a) Jamaat will continue, without any discrimination, its efforts to provide rehabilitation and legal material and medical aid to victims of man-made or natural calamities, epidemics or riots.

- (b) Adherents of Jamaat would strive to solve the problems of poor localities and work for provision of basic needs in such areas.

### **Targets**

- (a) Welfare centres will be established in 25% units of a Zone to help citizens in procuring necessary documents (such as voter card). The whole population of a town or a Mohalla would be covered in this exercise.
- (b) In at least one poor locality in one-fourth of its units; Jamaat shall, with the help and cooperation of noble elements, forums and local bodies, strive to provide basic facilities of education, health, hygiene and microfinance.
- (c) Employment guidance would be provided to enable ten thousand people to get employment.

### **Program**

- (a) In all its units, Jamaat would provide assistance to the poor and needy as well as divorced or widowed women.
- (b) Jamaat will continue, without any discrimination its efforts to rehabilitate people affected by calamities, epidemics or riots; and provide their

material and medical assistance. Groups of volunteers would be formed for this purpose.

- (c) In one fourth of its units, Jamaat will contribute to the provision of necessary facilities in public schools and hospitals.
- (d) In selected cities, cells will be formed to assist people get medical treatment. Such cells would also guide people about public and private welfare scheme of medical treatment.

## **7. ISLAMIC THOUGHT**

### **Implications**

- (a) Wide dissemination of Islamic concept of knowledge and research
- (b) Improvement in academic standard of Muslim institutions of research and learning
- (c) guidance of teachers and research scholars
- (d) motivating religious educational institutions to undertake research
- (e) critical evaluation of the contemporary concept of research
- (f) interaction with research institutions
- (g) creation of alternatives to wrong policies

- (h) review of Muslim research output and identification of relevant research themes
- (i) acquaintance with research on Islam and Muslims
- (j) seeking cooperation of scholars to carry out research relevant to urgent issues, at state level
- (k) promotion of academic excellence, at unit level

### **Target and Program**

- (a) Strengthening Centre for Study and Research (CSR) and Tasneefi academy
- (b) Literature on policy alternatives
- (c) Translation of useful books; Urdu to English as well as various languages to Urdu
- (d) Academic workshops on new challenges and evolution of thought
- (e) Academic initiatives to counter negative propaganda against Islam and Muslims.

## **8. EDUCATION**

### **Implications**

- (a) The syllabus and system of Muslim institutions should reflect the world view and values of Islam.

- (b) Critical review should be done of government's policies and syllabi and flaws should be pointed out.
- (c) State should be reminded of its duty to provide free or affordable education to all. Practical steps would be identified.
- (d) Through public opinion and legislation, it should be ensured that education is affordable and within reach of masses.
- (e) Awareness campaign to be launched to promote education among Muslims.
- (f) Standard of educational institutions linked with Jamaat, should be improved.
- (g) Government and philanthropists should establish institutions in enough number, to meet people's needs.
- (h) Jamaat, according to its capacity would establish educational institutions.
- (i) Muslim boys and girls need to be warned and protected against possible harmful effects of prevailing educational system. Suitable counter measures include attachment with Islamic organizations, supplementary religious instruction and vacation Islamic courses.

- (j) Scholarship should be provided students of social sciences.

### **Targets**

- (a) With the cooperation of likeminded individuals, Jamaat would establish hundred new schools and two hundred centres for supplementary religious instruction.
- (b) At least one-fourth of institutions linked with Jamaat, would be improved to achieve “A” level of performance.
- (c) Each unit would identify suitable localities to achieve the target of 100% school enrolment therein.

### **Program**

- (a) Cooperation would be extended to Kerala Zone to establish a university and introduce it across the country.
- (b) Public and private text books would be critically examined. Efforts would be made to correct the flaws, if any.
- (c) Central government’s educational policies would be reviewed. Flaws would be pointed out and

alternatives suggested. Zones would make similar efforts.

- (d) Teacher's manuals and text books would be prepared up to tenth standard. Books and manuals would be made available in English also.
- (e) Resource site would be launched to help teachers provide education of high academic standard, with Islamic viewpoint.
- (f) Scholarships would be arranged for students of social sciences and subjects relevant to civil services.

## **9. TAZKIYAH AND TARBIYAH**

### **Implications**

#### **(A) Individual development**

A Jamaat associate would pay due attention to Tazkiyah to develop his personality, in order to become beneficial to family, society and the Islamic Movement. In particular, attention needs to be paid to the following:

- (i) Proper attention in Salah, remembrance of Allah, regular reading of Quran, and supplication to create sense of proximity with Allah. Adherents

would, for their reform, seek guidance of people superior to them in knowledge and piety.

- (ii) Efforts to create religious and spiritual atmosphere in Jamaat.
- (iii) Study of Tafseer, Fiqh, history and contemporary ideologies along with attention to intellectual growth.
- (iv) Proper diet and lifestyle to maintain good health, timely treatment of disease, physical exercise and developing physical capabilities.
- (v) Peaceful family environment, kindness to parents and kin, meaningful life, family meeting
- (vi) Kindness to relatives and neighbours.
- (vii) Legitimate earnings, self-reliance, financial stability, spending in the way of Allah.
- (viii) Control of negative emotions e.g. anger, and pessimism; cultivation of optimism.
- (ix) Active role to serve humanity, reform society and contribute to Islamic Movement.

### **(B) Collective development**

Jamaat's ethos will be improved to:

- (i) Promote mutual kindness, motivated by desire to please Allah.
- (ii) Encourage selfless service.

- (iii) Ensure discipline.
- (iv) Utilise talents and appreciate innovation.
- (v) Inculcate efficiency and awaken sense of accountability.
- (vi) Teach the etiquette of criticism and proper speech, ensuring polite approach, counselling people about truth, resoluteness and benevolence.

**(C) Capacity development**

- (i) A large number of people would be involved in Jamaat activities.
- (ii) The message would be conveyed to talented individuals.
- (iii) Help of experts would be sought to develop skills.
- (iv) Individual and collective efforts would be made to develop capabilities.

**Target**

Each Jamaat member and worker would:

- (i) Read completely at least one Tafseer of Quran
- (ii) Make and implement the individual annual plan of growth.
- (iii) Develop a new capability.

**Program**

- (a) The family environment would be made pleasant reflecting Islamic values.
- (b) Jamaat associate would be active in communication of the message, reform of society and guidance of people.
- (c) An institute for the development of capabilities would be established.
- (d) Two Tazkiyah programs would be organized for Zonal Ameers.
- (e) Each unit will organize quarterly Tazkiya camp; while each Zone will organize annual meet for incharges at Zonal level, with due attention to purification of heart.
- (f) Suitable syllabus would be prepared for systematic study of Quran and Islamic literature. Online courses will be accordingly prepared. Online tests would be organised to gauge people's knowledge and suggestions for improvement would be given.
- (g) Format for individual growth plan, would be provided.

## **10. ORGANIZATION**

### **Implications**

- (a) Those entrusted with responsibilities should be educated about their role and duty; they should display affection and kindness towards associates.
- (b) Jamaat adherents should have firm commitment to the objective and cultivate intellectual maturity.
- (c) Jamaat will pay attention to comprehension of the importance of collectivism, respect for collective decisions and obedience to proper authority (within “Maroof”). Consultative ethos will be developed in Jamaat with due attention to Islamic etiquette of criticism and expression of views and opinions.
- (d) Effective system of monitoring and introspection would be introduced.
- (e) Students and youth linked with Jamaat and supporting organizations, should be developed to contribute to Islamic Movement.
- (f) Incharges should take immediate notice of flaws and shortcomings in units and adherents.

Remedial measures should be initiated including purge if necessary.

### **Targets**

- (a) Units will achieve the required level of organizational consolidation, to the satisfaction of Zonal Shoora.
- (b) Youth in Jamaat should be doubled compared the present strength.
- (c) In proportion to the number of Jamaat members, 10% new adherents per year should be developed to membership level.
- (d) Jamaat activities would be initiated in fifty new districts.

### **Program**

- (a) Every worker would systematically spare time for Islamic activities, as guided by local Ameer.
- (b) A plan will be made for work among children. Associates would be imparted necessary training to implement it.
- (c) Youth forums would be formed in all Zones.
- (d) Attention will be paid to developing Zones, with the help of better Zones.
- (e) Members meet will be held at Zonal level.

- (f) Two programs of Zonal Ameeris will be held for organizational orientation and instruction.
- (g) Due attention will be given to activities among women.
- (h) GIO will be formed and strengthened in Zones. Selected members program would be held at Jamaat Headquarters.
- (i) Cooperation would be sought from and extended to likeminded organizations and forums.
- (j) City-level organisational structure would be established in selected major cities, to make Jamaat an effective force in all segments of society.
- (k) Every year, the number of workers should increase by 20%.
- (l) In all Zones, Jamaat activities will be initiated in 30% new places, giving priority to regions with Muslim population.
- (m) Jamaat will be introduced in states where its organisational structure does not exist.
- (n) Zones will create cells to invite students and youth to Islamic activities.
- (o) Orientation programs for “incharges” of various levels will be organized by Centre of Jamaat.