



**Jamaat-e-Islami  
Hind Maharashtra**

# **POLICY & PROGRAMME**

April 2019 to March 2023

- ✓ Dawah
- ✓ Islami Society
- ✓ Security and Development  
of Muslim Community
- ✓ Indian Society
- ✓ Justice
- ✓ Social Service
- ✓ Promotion of Islamic Thought
- ✓ Education
- ✓ Tazkiyah and Tarbiyah
- ✓ Organization

# **POLICY & PROGRAM**

of

## **Jamaat-e-Islami Hind Maharashtra**

for the term

**April 2019 to March 2023**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Allah, the Most Merciful, the Most Beneficent )

## Opening Remarks

Dear fellow members of the movement and my respected sisters,  
Jamaat-e-Islami Hind, Maharashtra

*Assalamu alaikum wa rahmatullah wa barakatuhu*

Jamaat-e-Islami Hind (JIH) has been engrossed in the task of establishing the deen of God in this country since quite a few decades. This noble and exalted task of establishing the deen requires a well-planned and disciplined struggle. This planning process, coupled with relentless introspection and retrospection, allows us to gradually improve upon our approach. It is for this reason that JIH has been revising the structure of its leadership, approach and plan every few years to achieve its ultimate goal, and has been releasing clear documents on its Policy and Program for every term.

Alhamdulillah, JIH headquarters has released its Policy and Program for the term April 2019 to March 2023, and the central leadership of the Jamaat has rolled up its sleeves to implement it with all vigour and enthusiasm.

Dear brothers and sisters, the JIH Policy and Program stems from the vision of our central leadership and is a product of intense brainstorming. It is a compilation of the policies decided on the national level, the implications of these policies and clear targets that need to be achieved on ground. It has been designed as a wonderful action plan to ensure the development of the Muslim community and the entire society at large.

In light of these central policies, implications and targets, JIH Maharashtra has chalked out programs and activities based on our social and political situation, the challenges we face, the opportunities we have, our strengths and our resources. May God Almighty give us the ability and resolve to fulfil the goals and achieve the targets we have set for ourselves in this plan. May this resolution prove to be a source of blessing and security for the Muslim community and the entire society. May the Islamic movement gain strength and may our Lord be pleased with our endeavours in implementing this resolution. Amen.

O my companions in the divine cause! Respected Ameer Jamaat has coined a very meaningful and revolutionary slogan to represent our efforts: **"Younger Jamaat, Wider Jamaat, Stronger Jamaat"**

The policy and program has explicitly mentioned that the proportion of young men and women we have as our members and associates should become twofold towards the end of this term. For instance, if we have 30% young men and women at a particular unit, then this percentage should rise to 60 by the end of this term. Similarly, we need to focus our attention on women and children. We can very well understand how achieving this single target can radically accelerate our efforts on all fronts.

Dear brothers and sisters! Make this slogan your dream; and now rise up to realize this dream. The Maharashtra unit is a very fertile and promising land filled with opportunities. I am sure that all our brothers would keep this future vision in mind on every front and in every activity.

We are members of an ideological movement. And there can be no concept of an ideological movement without deep rooted knowledge and doctrine. But the challenges we face today are such that we cannot even walk two steps ahead without staying firm on a sound ideological base. Having recognized the importance of this requirement, the centre has established a new department by the name: 'Promotion of Islamic Thought'. I request members of the Jamaat to take personal interest in developing their knowledge and making their thought process more deep rooted.

It seems necessary to remind you all that the most influential vehicle of our message and call is our individual and collective character. It is utmost important that we cast our personal, family and collective lives in accordance with our fronts and activities. Please remember that it is we and our families who are the first addressees of our message and call. Charity should indeed begin at home.

O my companions! The cause and goal that we have chosen has had a history behind it which tells us that it has never been achieved by simply fantasizing about it or hoping for it. It cannot be achieved unless we put in everything we have- our efforts, wealth and possessions, time and skills- in God's way. And it is impossible to sacrifice all this in His cause without expecting that He would be pleased with us and announce tomorrow, 'So enter among my servants, and enter my Paradise'.

May God help and support us. Amen.

**Rizwanur Rahman Khan**

Ameer-e-Halqa

Jamaat-e-Islami Hind, Maharashtra

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 believes 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 ijtilah, 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 جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا (Indeed, we will guide those to our paths who make efforts in our cause. )

May the Almighty grant us His blessings. Amen!

**Syed Sadatullah Hussaini**  
Ameer - Jamaat-e-Islami Hind  
New Delhi, June 2019

# Policy and Its Implications

## Dawah

### National Policy

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.

### 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).

## **Maharashtra State Program**

### **For the Individual**

1. Every member (rukun) and associate (karkun) of the Jamaat would effectively convey the message of the Qur'an and the Seerat to at least 5 fellow countrymen (non-Muslims), especially the influential class (religious leaders, journalists, lawyers and judges, police officials, intellectuals, leaders of communal and fascist organizations and government officers) in a way that they are completely acquainted with the divine message. [State Target: 61600 men and 22100 ladies, totalling 83700 people]
2. Every member and associate would also be in touch with 4 non-Muslim families. [State Target: 49280 men and 17680 ladies, totalling 66960 people]
3. Every member and associate would foster friendly relations with non-Muslim brethren. He would employ the following methods for the same: invite them for a meal, tea parties, iftar programs, Eid milan programs, exchange of gifts, participate in their

occasions of joy and sorrow etc.

4. Adherents (rufqa'/wabastagan) of the Jamaat would make attempts to provide subscriptions of Shodhan, Kanti and Radiance Viewsweekly magazines to non-Muslim brethren, and introduce them to our Dawah websites and the Islamic Information Centre (IIC).
5. Every adherent of the Jamaat would try to make at least one non-Muslim brother an ally in this cause.
6. Those adherents of the Jamaat who do not know Marathi would learn it to the point of being fluent with it.

### **For the Unit:**

1. Every unit would adopt the following methods to introduce Islam and convey its message, dispel misunderstandings and misgivings against Islam and Muslims and promote Islamic values like respect for all human beings and equality:  
Dawah field work can be organized in the form of a group, book stalls, public addresses, corner meetings, hospital visits, Masjid and Madrasa Parichay programs, Dawah exhibitions, Eid milan programs, programs in jails, Paigambar Parichay programs, articles in newspapers, Dawah kits in auto rickshaws and banners, sermons in villages, Preshit Katha, Dawah field work in small villages etc.
2. It would be obligatory upon all units and circles of associates (halqa e karkunan) to organize monthly Dawah Ijtema or Qur'an Pravachan for non-Muslim brothers and sisters.
3. Every unit would select one institution belonging to non-Muslim brethren in their area and focus their Dawah endeavours.
4. The following methods would be adopted in big cities:  
Interfaith dialogues in places of worship, symposia, programs in police stations, print, electronic and social media, television talk shows, Masjid Parichay programs etc.
5. The message of Islam would be conveyed to Bollywood celebrities in Mumbai Metro.
6. Attempts would be made to start part-time Training and

Grooming centres in big cities for our brothers and sisters.

7. Dawah relations would be established with the deprived class, minorities and various NGOs.
8. Ulema and influential Muslim people would be introduced to the Dawah activities of the Jamaat and discussions would be held with them on the importance of this work. Their help would also be sought in this regard.
9. Assistance would be taken from and given to other Muslim Dawah groups.
10. The members of the Muslim community, especially the youth, would be encouraged to take up this cause. They would be provided with Dawah material and attempts would be made to make them active members in this cause.
11. Every unit would make sure that sufficient Marathi orators have been prepared.

### **For the State:**

1. The state team would meet and be in touch with influential people like community and religious leaders and the officers of their respective institutions, government post holders, doctors, professionals, judges, business executives, journalists, intellectuals and writers, politicians and community youth leaders. Meetings would also be held with them as and when required.
2. 100 such Dawah workers and orators would be prepared all over the state who would be capable of encouraging the audience to ponder over Islam using their knowledge and language skills.
3. The following camps would be held for men and women on the state level:
  - a. Dawah workers' preparatory camp
  - b. Marathi orators' preparatory camp.
4. Large-scale Public Qur'an Pravachan programs would be organized at 10 units of the state.
5. A Dawah Campaign would be organized all over the state.
6. New Dawah literature would be produced keeping in mind the

contemporary issues and psyche of Maharashtra's non-Muslim brethren.

7. Units would be encouraged to create as many allies to the cause as there are members and associates. [State Target: 12320 men and 4420 ladies, totalling 16740 people]
8. The state's Dawah websites and Islamic Information Centre (IIC) would be strengthened and result-oriented campaigns would be organized to promote them.
9. The centres for brethren would be strengthened and consolidated.
10. A plan would be chalked out to make video clips and web series to achieve our Dawah goals.
11. Dawah Centres would be established at 5 (non-Muslim) religious places.

## Islamic Society

### Policy

- 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 ? 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.

## **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.

## **Maharashtra State Program**

### **For the Individual**

1. Adherents of the Jamaat would make their homes 'Islamic families' in their capacity of being the qawwam of their respective homes. They would prepare their family members in such a way that they might become assets for the country and community and Islam by associating themselves with the Islamic movement.
2. Every member and associate would develop a deep relation with the Qur'an and Sunnah. He would try to make at least 2 people

- join the Dars e Qur'an and Hadith circles every month.
3. Every member and associate would establish contact and relations with 10 members of the community and try to associate them with the Qur'an and Sunnah and encourage them to strive to achieve their purpose of life. [State Target: 1,23,200 men and 44,200 ladies, totalling 1,67,400 people]
  4. Every member and associate would try to establish contact and relations with the Imam and management of his local masjid and offer his services in the masjid as and when required.
  5. Every member and associate would adopt various means to develop Islamic society, like personal meets, distribution of literature, social media, literature kit etc.

### **For the Unit:**

1. All units and associate circles would ensure Qur'an discourses and study circles at the mohalla level.
2. All units would organize annual educational and awareness programs based on Islam's family teachings such that 200 boys and girls complete this course at each unit before their marriage. The program copy for the same would be provided by the Department of Islamic Society.
3. Every unit would see to it that select masjid can become centres of education and grooming and address community issues (like academics, finance and health issues) for Muslims. Attempts would be made to select at least one masjid per unit, and more than two masjid where the strength of the unit is bigger.
4. A federation of the managing committees or the Imams of all the masjid of the unit would be formed. Common programs would be designed by this federation and efforts would be put in to meet the objectives.
5. All units and associate circles would establish religious libraries, while the already existing libraries would be strengthened.
6. Units and associate circles would organize independent day-long or weekly campaigns on Qur'an, Salaat, Seerah and Islamic history and on making marriages simpler.

7. Every unit would organize 2 public meetings in this term on the topic 'Reformation of Society' to counter the negative influence of Western culture, neglect towards the purpose of life and alienation of the young generation from Islam.
8. Every unit would organize awareness programs on the need for centralized zakat and ushra.
9. All units would try to hold Hajj Camps.
10. Units would try to establish a branch of 'Majlise Ulema Tehreeke Islami Maharashtra' at their unit.
11. Every unit and associate circle would organize delegations and strengthen them.
12. The following units would try to establish Ideal Islamic Towns at their units: Chikhalwardha (Yavatmal), Aurangabad Times Colony (Aurangabad City), Hathroon (Akola), Pipalgaon Raja (Buldhana) and Faizpur (Jalgaon).
13. Every unit would organize at least one 'Shariah Conference' for women in this term.
14. The units would try to establish Sharai Panchayats.
15. For the fulfilment of the Jamaat's policy and its implications, every unit would adopt the following means:  
Collective meets, distribution of literature, sermons on the Qur'an and Hadith, weekly ijtema, library, public addresses, Juma and Eid sermons, corner meetings, mobile library etc.
16. Islamic Family values would be promoted by means of newspaper articles and TV and radio broadcasts.

### **For the State:**

1. The Counselling Centres of the state would be improved upon and 16 more such centres would be established.
2. Branches of 'Majlise Ulema Tehreeke Islami Maharashtra' would be established at select units, while the existing branches would be strengthened.
3. Darul Qaza would be established at 4 units.
4. A day-long district level public meeting on Islamic Society would be held in every district of the state in this term.

5. The national campaign of 'Ruju Ilal Qur'an' would be conducted at the state level.
6. 2 state level camps would be held for the girls graduating from madaris.
7. Ulema and Imams would be sent from the state to the national camp being held for those who have graduated from Arabic madaris and for the Imams of masajid.
8. In order to make the Juma sermons more effective, the sermons would be prepared at the state level, and a proper channel would be set up to send them to the Imams of various masajid.
9. Marriage Bureau Camps would be held wherever possible to guide the participants towards proper marital alliances.
10. The syllabus of religious schools and their entire system would be revised anew.
11. Video clips and lectures would be prepared to highlight the prominent elements of a social life which is based on Islamic teachings.
12. Conferences of zakat payers and dignitaries would be held in major cities like Mumbai, Kalyan, Bhivandi, Mumbra, Aurangabad, Jalna, Nanded, Parbhani, Jalgaon, Akola and Nagpur, and they would be acquainted with the importance of having a centralized zakat system.

## **Security and Development of the Muslim Community**

### **Policy**

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.

## **Implications**

1. 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.
2. Waqf properties need to be protected and properly utilized. The government and the custodians will be apprised about their responsibilities, in this regard.
3. 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.
4. Planned measures need to be adopted for economic betterment of Muslims.
5. At Zonal level, cells should be formed to protect and utilise Waqf properties.
6. Regular fruitful contact is needed among Muslim professionals, scholars, bureaucrats, legal experts, industrialists and businessmen to utilise their services and talents for community development.
7. 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. The Jamaat would provide 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.

## **Maharashtra State Program**

### **For the Individual**

1. Every member and associate would entrench in his mind that safeguarding one's faith and honour is more important than any loss of life and property in this world.
2. Every member and associate would gain knowledge of all the legal and Islamic means to safeguard his life, property and fundamental civil rights and use them as and when required.
3. Every member and associate would protect himself and his family members from the influence of western and fascist cultures like Valentine's Day, Surya Namaskar and Vande Mataram.
4. Every member and associate would pay attention to his own physical fitness and that of his family members.
5. Every member would provide employment to at least one unemployed person in this term. [State Target: 1320 men and 420 ladies, totalling 1740 people] The associates of the Jamaat would also contribute wholeheartedly towards this cause.

### **For the Unit:**

1. All units of the state would organize quarterly programs to salvage the faith and religious and cultural identity of the Muslim community and to make the Muslims aware about it. The units of important cities and towns would form common community forums for this purpose.
2. Attempts would be made to provide immediate moral and legal

support to victims of injustice perpetuated by fascist forces and government machineries and the illegal actions taken by them. Legal activists would be prepared for this purpose.

3. 50% of the state's units would encourage at least one student from their respective units to pursue higher education in media, civil services and law. They would also provide guidance and assistance for the same.
4. Special programs would be held at various units for the protection of Waqf properties and to ensure the proper utilization of the income they generate and to bring the attention of the government and the guardians of the Waqf properties towards the same.
5. All units would try to build gymnasiums for physical fitness.

#### **For the State:**

1. A common plan would be formulated with Ulema and religious organizations for the protection of the Muslim community's faith and religious and cultural identity, and the same would be promoted in the community.
2. United forums of Muslim professionals, bureaucrats, lawyers, industrialists etc. would be formed in 10 select cities to provide legal and Islamic support against the attacks on the lives, properties and honour of Muslims and other oppressed classes.
3. Units would set up NCC units and arrange for martial arts training for the students in the educational institutions fully or partly run by the Jamaat.
4. The department of industry and entrepreneurship established by the state would be consolidated. 20 new branches of the department would be established in various units.
5. The Waqf Cell of the state would be consolidated. Folders and booklets would be published to create awareness about the protection of Waqf properties and their proper utilization.
6. A proper plan would be chalked out in consultation with APCR for the release of innocent prisoners.
7. Workshops would be organized in association with APCR at

various units to make the community aware about self-defence laws, fundamental civil rights and the basics of police and judicial process.

8. Relations with MLAs would be strengthened to acquaint them about the issues faced by the community, and they would be provided with assistance in this regard.

## **Indian Society**

### **Policy**

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.

### **Implications**

1. Forums would be initiated for better communication among citizens e.g. Sadbhawna Manch, Dharmic Jan Morcha.
2. Government machinery would be reminded of its duty to ensure respect for law and maintenance of peace.
3. Bodies should be formed, with cooperation of citizens, to promote good and eradicate evil.
4. 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.

## **Target**

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

## **Maharashtra State Program**

### **For the Individual**

1. Every member of the Jamaat would work towards promoting good values and eradicating evil from the society in association with the religious leaders and like-minded people of his locality, town and city to salvage the positive qualities and pristine values of Indian society.
2. Every member of the Jamaat would oppose fascism and fascist ideologies, class discrimination, prejudice and superstition.
3. Every member of the Jamaat would play an active role in the eradication of the following social evils: Injustice and oppression, dishonesty, fraud, vulgarity, murder, infanticide and foeticide, dowry, violation of women's rights, gambling, alcoholism, interest transactions, opulence, consumerism and misuse of mobile phones.

### **For the Unit:**

1. Every unit would try to establish a 'Sadbhavna Manch' for the promotion of a peaceful atmosphere.
2. Every unit would set up composite committees in towns, localities, colonies and residential societies.
3. Units would work in association with social organizations, institutions and NGOs on fundamental issues like female foeticide and infanticide, alcoholism, gambling, forced dowry, drugs, fatal diseases and malnutrition. The youth and ladies would especially be roped in to solve these issues.
4. All possible help would be extended to implement the Ideal

Village scheme initiated by the state government. The Jamaat would see to it that alcohol and drugs are completely eradicated from these ideal villages.

### **For the State:**

1. A 'Sadbhavna Manch' would be formed at the state level for the promotion of a peaceful environment. A hundred branches of the same would be formed at various units.
2. A 'Dharmik Jan Manch' would be formed at the state level and efforts would be made to make it active.
3. The FDCA would be consolidated at the state level.
4. Alcoholism and drugs would be completely eradicated at 25 units and the government would thus be helped in the Ideal Village scheme.
5. The JIH discourse on the important social issues of the state would be compiled and brought up for discussion in public forums.

# **Justice**

## **Policy**

- 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.

## **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.

## **Maharashtra State Program**

### **For the Individual**

- 1. Every adherent of the Jamaat would strive to preserve human values and the right to thought and expression.

2. The adherents of the Jamaat would encourage the public to observe the law and discourage the inclination to violate law.
3. Every adherent of the Jamaat would try his utmost to get his work done without paying bribes and raise his voice against every form of corruption and sleaze.
4. Every adherent of the Jamaat would present Islamic teachings as a solution to the environmental crisis. He would plant a tree every year and take care of it. He would also gift a sapling to someone.

### **For the Unit:**

1. The local units would make attempts to propagate the Islamic concept of justice.
2. Every unit would acquaint all Muslim and 5% non-Muslim journalists and intellectuals with the Islamic perspective on various issues.
3. Every unit would have tree plantation drives independently or with the support of the municipal department, and take care of those trees.
4. Wherever possible, interest-free societies would be set up, and the existing ones would be consolidated.
5. Every unit would build pragmatic relations with the political, social and administrative officials like bureaucrats, police, social organizations and NGOs.
6. On the 15th of May every year, every unit would observe 'Yaum e Naqba' to protest against the injustices committed by the Israeli occupation forces on Palestinians.
7. Every unit would observe Women's Day every year. The units would focus on domestic violence in the first year, female infanticide and foeticide in the second year, dowry in the third year and nudity and vulgarity in the fourth year. Non-Muslim sisters would be roped in to seek solutions to these problems.

### **For the State:**

1. The Department of Media run by the state would be consolidated. By its means, all Muslim and 5% non-Muslim

journalists and intellectuals would be acquainted with the Islamic perspective on various issues.

2. A group of selected people would be formed at the state level which would maintain a continuous and pragmatic relation with politicians and the executive (including the bureaucrats and police officers) and various organizations, institutions and NGOs.
3. The state would form a Monitoring Committee to keep a watch on all the educational, social, political, economic and administrative policies and their implementations.
4. Islamic teachings would be presented as viable solutions to the environmental crisis. 'Environment Day' would be observed all over the state on the 5th of June every year. NGOs would also be roped in for support.
5. A news portal would be created at the state level, and like-minded portals would be supported.
6. A campaign on a topic pertaining to justice would be held all over the state.
7. NGOs working for Police Reforms would be supported in their work.
8. Orientation camps would be held for select members all over the state to identify and solve the social issues.
9. The Jamaat would build public opinion in favour of Islamic Banking and Islamic Finance especially among the policy makers to such an extent that Islamic Banks come to be established in the state, interest-free accounts can be opened and alternative Islamic financial products are promoted. In this regard, the state's Department of Microfinance would be expanded and consolidated. Attempts would be made to establish Microfinance/ Interest-free societies in least 50 units of the state by the end of this term. A lecture series on Islamic Banking would also be conducted in major cities of the state.
10. RTI Activists would be prepared to tackle corruption.
11. All possible attempts would be made to solve farmers' issues and grant them relief from interest. The help of NGOs would be

taken in this regard.

12. In accordance with the Jamaat's election policy, we would take part in the elections wherever feasible.
13. Awareness would be created among the adherents of the Jamaat and certain people from the society about Gram Sabha and Panchayat Raj. Attempts would be made to bring in transparency in Government work by means of activism.
14. Women's Day would be observed all throughout the state every year.
15. Various programs would be held in support of an independent state of Palestine and its complete liberation, and to protest against the atrocities being inflicted upon the Palestinians. Exhibitions on the Palestinian cause would be organized in Metro cities.
16. Various programs would be organized in support of the movements working towards the promotion of democratic values in Muslim countries, protection of human rights and the establishment of the society on Islamic principles. Relations would be maintained with the Consulates of Muslim countries.

## **Social Service**

### **Policy**

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.

## **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 would be provided to ten thousand people.

## **Maharashtra State Program**

### **For the Individual**

- 1. Every adherent of the Jamaat would try his best to provide aid to the sick, disabled, needy, orphans, widows, those facing problems and the oppressed, regardless of his religion or community.
- 2. Every adherent of the Jamaat would be active in solving the problems of his locality.

### **For the Unit:**

- 1. Every unit would provide aid to the poor and needy people and the divorced and helpless women. It would also provide treatment to the sick, employment to those in need, scholarships to the students and would look after the needs of the prisoners and their family members.

2. In government hospitals and schools which lack basic amenities, the representatives of the Jamaat would strive to ensure that those facilities are provided. The help of welfare organizations and institutions would also be taken in arranging for these amenities.
3. Self-employment opportunities would be provided with the help of Cooperative Credit Societies. Job Chambers would be established in major cities and job fairs would also be organized.
4. Charitable Dispensaries and Diagnostic Centres would be established as per requirement for the convenience of poor and deserving patients.
5. During this term, at least 4 medical camps would be organized in each unit focussing on gynaecological problems, paediatric diseases and other fatal diseases. Campaigns on preservation of health would be organized in the form of pertinent 'days'.
6. De-addiction camps would be held for those addicted to various addictive substances.
7. The units would spread public awareness about government and semi-government schemes, and would try their utmost to obtain benefit from those schemes.
8. In cases of accidents and natural disasters like floods, earthquakes, fire, famines and water scarcity, immediate relief would be provided.
9. All units would allot 30% of their annual budget to social service activities.

### **For the State:**

1. The following units of the state would perform social service activities with the help of righteous individuals, institutions and local bodies in such a way that facilities of education, primary health, hygiene and microfinance are provided to deprived localities: Malwani, Mira Road, Govandi, Mumbra, Bhivandi, Pimpri Chinchwad, Latur, Malegaon, Jalgaon, Janori, Aurangabad North and South, Jalna, Beed, Ambajogai, Parbhani, Nanded, Malkapur, Barsi Takli, Hathroon, Pusad, Umarkhed,

Ballarpur and Nagpur West.

**Note:** One of these units would be selected by the state to be presented as a model.

2. Workshops would be organized to make selected persons aware about government and semi-government schemes, how to benefit from them and to train them regarding the required documentation.
3. The Cooperative Credit Societies established by the state would be consolidated and centralized. In collaboration with the Co-operative Department of Maharashtra, 2 training camps would be organized for the directors and staff members of these societies. It would be seen to it that societies are registered in the following districts: Beed, Jalna, Pune, Thane, Mumbai, Ahmadnagar, Jalgaon, Hingoli, Akola and Ratnagiri.
4. Special training of IRW volunteers would be looked into. Attempts would be made to increase the number of volunteers to 100, regardless of their religious or community background.
5. The Medical Guidance Centres established by the state would be strengthened and developed. Annual inspections would be carried out. The assistance of experts would be solicited to train those associated with it. New Centres would be established at Akola, Nanded and Jalgaon.
6. Attempts would be made to open Generic Drug Stores in Mumbai and Pune.
7. Attempts would be made to establish Blood Donation Forums at the District Capitals. A mobile app would be launched to centralize these forums.
8. All possible efforts would be taken to fulfil the basic needs of the family members of those innocent people who have been put behind bars.
9. 25 new charitable clinics would be established all over the state with the help of local units.
10. Every year, an average of 25 poor and deserving people per unit would be provided aid to construct and repair their houses. Government schemes would be used for this wherever possible.

11. Small Scale Industries and Cottage Industries would be established at those places which have Credit Cooperative Societies with the help of Rifah Chamber of Commerce.
12. Every year, 30 students of journalism, law and social services would be granted scholarships. The Kafalat project (Educate Child Sponsorship System) would be launched in Pune and Nagpur as well.

## Promotion of Islamic Thought

### Policy

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.

### Implications

1. Wide dissemination of Islamic concept of knowledge and research
2. Improvement in academic standard of Muslim institutions of research and learning
3. Guidance of teachers and research scholars
4. Motivating religious educational institutions to undertake research
5. Critical evaluation of the contemporary concept of research

6. Interaction with research institutions
7. Creation of alternatives to wrong policies
8. Review of Muslim research output and identification of relevant research themes
9. Acquaintance with research on Islam and Muslims
10. Seeking cooperation of scholars to carry out research relevant to urgent issues, at state level
11. Promotion of academic excellence, at unit level

### **Target**

1. Strengthening Centre for Study and Research (CSR) and Tasneefi academy
2. Literature on policy alternatives
3. Translation of useful books; Urdu to English as well as various languages to Urdu
4. Academic workshops on new challenges and evolution of thought
5. Academic initiatives to counter negative propaganda against Islam and Muslims

### **Maharashtra State Program**

#### **For the Individual**

Every adherent of the Jamaat would take personal interest in developing his knowledge base and studying the Islamic thought and ideology.

#### **For the Unit:**

1. All units would focus on promoting an academic environment.
2. Every 6 months, a study workshop would be held at select units, the program copy of which would be provided by the state.

#### **For the State:**

1. The activities of the state's Research Academy of Social Sciences (RASS) would be streamlined. The Academy would

carry out its activities in mutual consultation with the Centre's CSR.

2. In view of the movement's requirements, research would be carried out on the following topics:
  - a. A comparative study of the interest-based and interest-free institutions running in Maharashtra.
  - b. A study of the various social classes of the state.
3. In every year of the term, a state-level two-day conference would be held on a specified topic. In the first year, this conference would be held on the topic: 'Dangers faced by the Institution of Marriage: Causes and Solutions'.
4. Work would be carried out on two research projects in this term. For this, two research scholars would conduct field research under a guide and present their report in the annual conference.
5. A day-long conference would be sponsored every year in some reputed college or university to introduce RASS to various research committees and research institutions and vice versa. The Academy would publish its keynote address and papers.
6. A website would be floated on which the papers presented at the conferences would be published. Experts would be encouraged to publish their research papers on various topics.
7. The managing committee of RASS would be convened at least twice a year to evaluate its progress.

## Education

### Policy

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.

## **Implications**

1. The syllabus and system of Muslim institutions should reflect the world view and values of Islam.
2. Critical review should be done of government's policies and syllabi and flaws should be pointed out.
3. State should be reminded of its duty to provide free or affordable education to all. Practical steps would be identified.
4. Through public opinion and legislation, it should be ensured that education is affordable and within reach of masses.
5. Awareness campaigns would be launched to promote education among Muslims.
6. Standard of educational institutions linked with Jamaat, should be improved.
7. Government and philanthropists should establish institutions in enough number, to meet people's needs.

8. Jamaat, according to its capacity would establish educational institutions.
9. 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.
10. Scholarship should be provided students of social sciences.

## **Targets**

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

## **Maharashtra State Program**

### **For the Individual**

1. Members and associates of the Jamaat associated with the teaching profession would treat their concerned educational institution as their most important front in the service of the Islamic movement. They would leave a deep impression on their institution by their skill and character.
2. Those members and associates of the Jamaat who are associated with the management of educational institutes would try to make them value-based institutes. They would protect themselves from the moral evils that are prevalent in the society and effectively play their part towards the promotion of quality education.
3. Adherents of the Jamaat would pay special attention on the quality education of their wards. They would spend time to evaluate their performance, look into their studies and maintain

contact with their teachers. They would also opt for career counselling for their children.

4. If possible, adherents of the Jamaat would encourage one of their children to take up law/media/civil service/research provided the child is naturally inclined towards any of these fields.
5. Adherents of the Jamaat would try to protect their children from the un-Islamic practices performed in educational institutions like Surya Namaskar.
6. They would adopt a poor/bright student and would guide and sponsor his education.

### **For the Unit:**

1. All units would provide all the schools in their area with a 'Proposed Yearly Plan' to ensure quality education. This Plan would be provided to the units by the state. Attempts would be made to implement this plan with the help of Jamaat adherents who would be encouraged to be a part of the Parents Teachers Association.
2. Utmost attention would be paid to raise the standards of primary schools. It would be seen to it that every student of that institution is made capable of reading, writing and develops basic academic skills. Small units would focus on at least one school, while bigger units would select more than one school for this purpose.
3. The units would organize Special Foundation Classes for academically weaker students. Prime focus would be on languages and mathematics. Likewise, the units would also arrange for special classes for bright students to allow them to excel in their studies.
4. Apart from the serving teachers, the services of retired teachers would also be enlisted for these classes.
5. Attempts would be made to promote extra-curricular activities in various schools to develop the skills of the students (like science/history/geography/maths quiz, Shaheen Day, wall magazine, prose and poetry, exhibitions, elocutions, debates and

cultural programs).

- a) If possible, an inter-school competition would be held at the city-level by the unit.
  - b) It would be seen to it that at least five extra-curricular activities are held in each school every year.
6. Attempts would be made to conduct training camps and refresher course camps for teachers at the unit level or district level.
7. Attempts would be made to include the Religious and Value education syllabus prepared by the state in the school curriculum.
8. Deserving students would be provided with academic scholarships and education kits. A part of the budget sanctioned for Social Service would be especially allotted for this purpose.
9. The support of like-minded people outside Jamaat circles would also be solicited to fulfil the above programs.
10. Every unit would compulsorily have one Education Secretary.

### **For the State:**

1. A state-wide campaign titled 'Education with Quality, Equality and Morality' would be conducted.
2. A state-level monitoring cell would be formed, under which there would be three committees:
  - a) To keep an eye on the syllabus that is being taught (to ensure that un-Islamic and fascist content is not been taught).
  - b) To keep an eye on unreasonable fee hikes.
  - c) To keep an eye on government policies.
3. The following workshops would be held for select teachers (one workshop every year)
  - a) Preparation for Olympiads and Competitive Examinations
  - b) A workshop for Mathematics teachers
  - c) A workshop for Science teachers
  - d) A workshop for Headmasters and Principals

4. The following steps would be taken for career counselling:
  - a) Select teachers would be trained as career counsellors.
  - b) Career Counselling Centres would be established in big cities.
  - c) Online helpline for counselling would be started.
5. In order to improve the standards of Urdu medium schools, a workshop for headmasters/management would be held, following which a 'Common Standard Program' would be chalked out.
6. A manual for skill development would be prepared for teachers and given to the school managements.
7. A proper action plan would be prepared and implemented to curb the corruption, lack of transparency and exploitation of teachers pervasive in school managements.
8. The following steps would be taken with regards the institutions affiliated with the Jamaat:
  - a) It would be seen to it that there is smooth functioning from the administrative point of view, that there is a good rapport between the management and the teachers and that these are counted among the institutions of repute in their respective village/city.
  - b) Attempts would be made to make any one institution closest to Islamic academic principles.
  - c) At least 25% of the institutes would be developed to the Grade A level.
  - d) Educational audit would be made compulsory.
  - e) It would be seen to it that at least 25 students of these institutes gain entry to Institutes of National Importance (INIs) in the next 5 years.
  - f) An inspection team of 50 members would be formed.
9. Scholarships would be provided to select students of law/media/civil service and research.
10. A seminar series titled 'The reconstruction of the concept of education/Education for holistic personality development' would

- be held in major cities and publicised in academic circles.
11. It would be made certain that the entire budget allotted by the government for the welfare and educational schemes for Muslims is utilized.
  12. With the support of like-minded individuals, 10 new educational institutions would be set up in the state. At least one of these institutions would cater to the needs of pluralistic society.
  13. Plans would be chalked out for a Women's College to be established in the state.
  14. Every year, the school showing best all-round academic excellence in the state would be conferred with the Ashfaq Ahmad Award for being the ideal school.
  15. An educational board would be set up to ensure the proper implementation of the Jamaat's policy in the state.

## **Tazkiyah and Tarbiyah**

(self-purification, training and grooming)

### **Policy**

The 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.

## **Implications**

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

Every 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:

1. 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.
2. Efforts to create religious and spiritual atmosphere in Jamaat.
3. Study of Tafseer, Fiqh, history and contemporary ideologies along with attention to intellectual growth.
4. Proper diet and lifestyle to maintain good health, timely treatment of disease, physical exercise and developing physical capabilities.
5. Peaceful family environment, kindness to parents and kin, meaningful life, family meeting
6. Kindness to relatives and neighbours.
7. Legitimate earnings, self-reliance, financial stability, spending in the way of Allah.
8. Control of negative emotions e.g. anger, and pessimism; cultivation of optimism.
9. Active role to serve humanity, reform society and contribute to Islamic Movement.

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

Jamaat's ethos will be improved to:

1. Promote mutual kindness, motivated by desire to please Allah.
2. Encourage selfless service.

3. Ensure discipline.
4. Utilise talents and appreciate innovation.
5. Inculcate efficiency and awaken sense of accountability.
6. Teach the etiquette of criticism and proper speech, ensuring polite approach, counselling people about truth, resoluteness and benevolence.

**(C) Capacity development :**

1. A large number of people would be involved in Jamaat activities.
2. The message would be conveyed to talented individuals.
3. Help of experts would be sought to develop skills.
4. Individual and collective efforts would be made to develop capabilities.

## **Targets**

1. Each Jamaat member and worker would:
2. Read completely at least one Tafseer of Quran
3. Make and implement the individual annual plan of growth.
4. Develop a new capability.

## **Maharashtra State Program**

### **For the Individual**

1. Every member and associate would prepare a personal plan for his Tazkiyah under the guidance of his Ameere maqami. He would identify his capabilities in light of the movement's requirements and try to ceaselessly develop them. He would submit a monthly report of the same.
2. Every member and associate would complete a tafseer (exegesis) of the Qur'an in this term. He would also try to memorize the last section (para) of the Qur'an.
3. Those who cannot recite the Qur'an properly would perfect their reading within a year.
4. Those who can would join an online Qur'an course.

5. Every member and associate would fill in the self-evaluation (ehtesaab) form with due diligence.
6. Every member and associate would hold family ijtemas at his residence.

### **For the Unit:**

1. Every unit would arrange for a tajweed and nazira class to improve his pronunciation and recitation of the Qur'an.
2. Monthly Qur'an study circles (mutalla Qur'an) would be organized.
3. Wherever possible, the unit would organize Arabic language classes.
4. Every Ameere Maqami would send a list of the special skills of all the people of his unit to the state. He would also try to provide an environment conducive to the development of their skills.
5. Once every year, a Happy Islamic Family Camp would be held at a scenic location.
6. In light of the Prophetic example, every unit would focus on physical fitness activities. Lectures on health awareness should be held in weekly and tarbiyati ijtemas.
7. Every unit would hold a monthly 'Tatheere Qalb' (purification of the heart) ijtema.

### **For the State:**

1. In light of the personal plans of the members and select associates, the committee members of the state's Tazkiyah and Tarbiyah department would hold tours to gauge their progress. Attempts would be made to ensure that at least two such tours are conducted at every unit in the course of this term.
2. Ameere Halqa would evaluate the progress of Shoora Members once a year. Thus, four such ehtesabi nashist would be held in the entire term.
3. A Tarbiyah App would be launched which would help in jaiza (assessment) and ehtesaab.
4. Attempts would be made to provide a favourable environment

- for members and associates with special skills. They would be admitted to the Centre's HRD institute.
5. Two 5-day workshops titled Fi Zilal alQu'ran (In the shadow of the Qur'an) would be held in this term. After the workshop, the participants would be admitted to an online Qur'an course.
  6. 100 people would be trained at the state-level to ensure that they are skilled in their respective spheres and they can then serve as guides for other people.
  7. An annual Tazkiyah Camp would be held on the state level for all its leaders and office bearers.
  8. 5 Tarbiyah Gaahs would be organized in the state in this term, having 60 participants each. 300 people would thus be trained in these Tarbiyah camps by the end of this term. Aetekafi Tarbiyah would be a part of this camp.
  9. A moral code of conduct would be prepared for all the adherents of the Jamaat. Rites related to marriage and weddings and inheritance would be accorded prime focus. The community would also be encouraged to follow the same.

## Organization

### Policy

The 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 (Shoorah), obedience of proper authority within "Maroofof" 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).

### **Implications**

1. Those entrusted with responsibilities should be educated about their role and duty; they should display affection and kindness towards associates.
2. Jamaat adherents should have firm commitment to the objective and cultivate intellectual maturity.
3. 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.
4. Effective system of monitoring and introspection would be introduced.
5. Students and youth linked with Jamaat and supporting organizations, should be developed to contribute to Islamic Movement.
6. Incharges should take immediate notice of flaws and shortcomings in units and adherents. Remedial measures should be initiated including purge if necessary.

### **Targets**

1. Units will achieve the required level of organizational consolidation, to the satisfaction of Zonal Shoora.
2. Youth in Jamaat should be doubled compared the present strength.
3. In proportion to the number of Jamaat members, 10% new

- adherents per year should be developed to membership level.
4. Jamaat activities would be initiated in fifty new districts.

## **Maharashtra State Program**

### **For the Individual**

1. Every member and associate would spare a designated slot everyday for the Jamaat's activities under the guidance of the local leadership.
2. Every member and associate would make at least one person an associate of the Jamaat every year.
3. Every member and associate of the Jamaat would try to make his family members and acquaintances join the Jamaat, the ladies' wing, GIO, SIO, youth wing and children's circle.
4. The member of the Jamaat would try to study the Constitution of JIH and the Rudaad all over again.

### **For the Unit:**

1. Every unit would try its best to present an example of 'Bunyan Marsoos'.
2. The following ijtemas would compulsorily be held in every unit:
  - a. Ehtesabi (evaluative)
  - b. Tarbiyati (training)
  - c. Tanzeemi (organizational)
  - d. Dawati
3. Every year, each unit would prepare new people numbering 10% of the existing strength of members such that they become deserving of membership to the Jamaat. To meet this target, it would hold special camps for select associates.
4. The local units would focus on young men and women to double the proportion of young members and associates.
5. Every unit would try to make those people who have retired from SIO, GIO and the Youth Wing members of the Jamaat.
6. Every unit would increase the number of its associates by 20% every year.

7. Every unit would try to introduce and expand its work in those areas under its jurisdiction which have not been tapped yet.
8. Every unit would compulsorily establish a children's circle. The boys and girls would have separate circles. Men would be in charge of the boys' circle and ladies would be in charge of the girls' circle.
9. Every unit would focus on working among the youth and establishing the Youth Wing. If already present, it would be strengthened.
10. Every unit would compulsorily have a GIO branch. If already present, it would be strengthened.
11. Every unit would compulsorily establish a ladies' wing. If already present, it would be strengthened.
12. Every year, the units would observe 'Yaum e Jaeza' to evaluate their work. It should be seen to it that this evaluation is carried out in the presence of some member of the State Advisory Council (shoora).

### **For the state:**

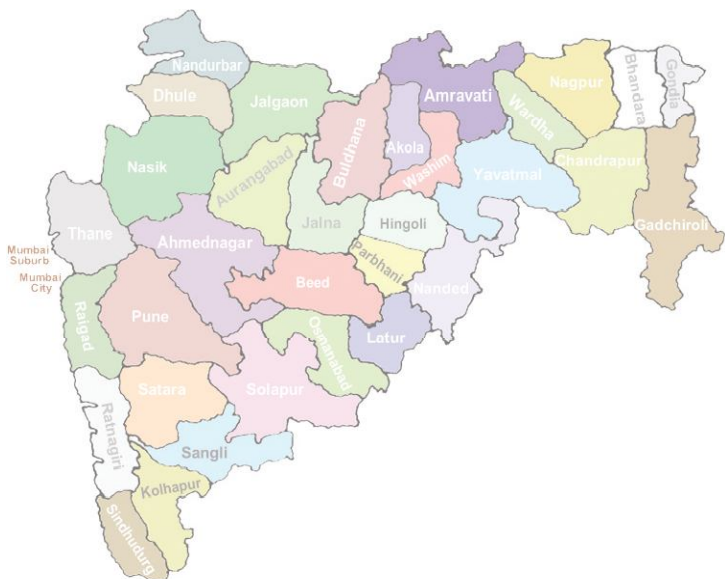
1. The consolidation of the organization would be looked into in such a manner that all units become practical manifestations of Bunyan Marsoos to the satisfaction of the state's Advisory Council. An action plan would be prepared to this end under the guidance of the Centre's guidelines and framework.
2. Urgent attention would be paid to those matters of the Jamaat's members and units which need to be amended. For the purpose of internal consolidation, action would be taken as and when required and the process of purgation would also be initiated if required. A committee would be formed to look into these matters.
3. Every year, new people numbering 10% of the existing strength of members would be prepared such that they become deserving of membership to the Jamaat. [State target: 528 men and 168 ladies, totalling 696 people]. At least two special camps would be held for the associates at the units. District level camps would

also be held as per requirement.

4. Attention would be paid to young men and women (<35 years old) such that the proportion of young men and women members and associates is doubled.
5. The number of associates would be increased by 20% each year. A 15-day campaign would be organized to this end. [State target: 8800 men and 3200 ladies, totalling 12000 people]
6. A separate department would be formed at the state level to strengthen and consolidate the Children's Circle. An action plan would be drawn out as per the Centre's guidelines. Attempts would be made to hold Children's Festivals at the district level in the second and fourth years of this term. A training workshop of its men and women in-charges would also be held.
7. The expansion and consolidation of SIO would be looked into. A coordinator would be appointed at the state level to represent the Ameere Halqa in this regard.
8. A similar state coordinator would also be appointed to look into the expansion and consolidation of GIO.
9. Special focus would be laid on the expansion and consolidation of the Youth Wing to organize and strengthen the youth at the state level. Appropriate steps would be taken to ensure the same.
10. To consolidate the work of the ladies' wing, the state department would be strengthened and a secretary would be appointed for the same.
11. Special attention would be paid to Mumbai Metro and other major cities identified by the Centre. The decision to select some more cities would be looked into during the course of the term so that the Jamaat can become a strong and distinguished name in all spheres of society.
12. New units of the Jamaat would be established in the following towns where the population of Muslims is more than 25%:
  - a. Makrani Fali (Nandurbar)
  - b. Akkalkuva (Nandurbar)
  - c. Mangrol Peer (Washim)
  - d. Chandor Bazar (Amravati)
  - e. Vajegaon (Nanded)
  - f. Kalam Noori (Hingoli)
  - g. Maldhe (Nashik)
  - h. Mahapoli (Thane)

- i. Khoni (Thane)
  - j. Tarapur (Thane)
  - k. Talwade Panchnad (Raigadh)
  - l. Pranda (Osmanabad)
  - m. Naldurg (Osmanabad)
  - n. Karle (Ratnagiri)
  - o. Zadgaon (Ratnagiri)
  - p. Ajra (Kolhapur)
13. All efforts would be put in to introduce and establish the Jamaat in the following districts:
- a. Singhudurg
  - b. Nandurbar
  - c. Gondia
14. Attempts would be made to expand the Jamaat in the following districts. A person would be nominated to supervise this at the state level.
- a. Raigadh
  - b. Pune
  - c. Sangli
  - d. Satara
  - e. Kolhapur
  - f. Solapur
  - g. Dhule
  - h. Osmanabad
  - i. Washim
  - j. Wardha
  - k. Bhandara
  - l. Gadchiroli
15. In the first and third years of this term, organizational and orientation camps would be organized at the state level for the unit, district and state leadership.
16. Every six months, the work of the state's heads of departments and district leaders would be evaluated. Two orientation camps would be organized for them in this term.
17. In the final year of this term, a state-level ijtema would be organized exclusively for members of the Jamaat.
18. An organizational workshop would be conducted for all members at the district level to revive their association with the Jamaat, to remind them of the implications of being a part of the Jamaat and how they are supposed to fulfil those expectations.
19. In order to ensure that a proper system of evaluation is in place, Ameere Halqa and other state leaders would visit each unit at least once in this entire term.

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