

Strategy

Bangladesh Islami Chatra Shibir

Preface

Bangladesh Islami Chatra Shibir(Shibir for short) has come into existence with the objective eradicating exploitation and appression of all kinds and anoking an ideal social system based on justice and brotherhood in the light of AJ-Quran and Headith. Shibir has no interest in dazzling temporal gains.

Shibir's objective is universal and eternal. It takes a strong stance against all injustice, ignorance, excesses and heresies in the society. It goes without saying that its path will be struggle some in the present day world of ignorance. This path naturally demands rational, scientific and pragmatic steps. Hence the need for setting up of a strategy of the Islami Chatra Shibir. The strategy reflects its noble objective, standard and dignity, characteristics and its revolutionary nature.

No movement can be successful without a strategy. For success an organisation or a movement requires work force, manpower and proper utilization of mass support. The quality, ability, intellect, and popular support behind a movement are assets given by Allah for an Islamic organisation. It is also a responsibility of an Islamic movement to make use of them for fruitful and effective ends. It is true that the victory of a valiant few' of the faithful against immense wealth and all encompassing wave of superstitions of the rejected depends only on the mercy of Almighty Allah. But it will be no doubt a shrugging off responsibility if one proceeds to work for the Islamic movement without pursuing a proper strategy hence a scientific and realistic strategy is indispensable for an Islamic organisation. Difference between other rejected views and Islam is not only philosophical or theoretical. Islam expects the elimination of the rejected in a just and rational means. Islam never compromises with the rejected. Therefore the strategy of Islam in the society should fundamentally differ from the strategies of other movements. We must not forget this absolute truth. Let us therefore, not be obsessed with the tendency and temptation of attaining temporary success through strategy followed by other movements organization. We have to bear in mind that the basis of Islamic movement could never be the

same. We may perhaps accept some strategic aspects of others' strategies through debate and analysis, but we have to remain alert that the foundation and basic tenets of the Islamic movement are in no way affected while we take these aspects from others.

The strategy of Islamic movement is one followed only by the prophet (Sm) of Allah. The experience Renaissance at different stages of history has rendered this strategy timely and realistic. At the backdrop of this experience has evolved the revolutionary traditions of Islamic movement in different countries of the world. New history has evolved out of the sacrifice and martyr of the Islamic revolutionaries. The scientific strategy of the Islami Chattra shibir is a normal outcome of history and tradition.

There are some strategic aspects of this work plan. This strategy changes in the context of environment and situation therefore, it is not possible for drawing up of a permanent work plan which is unrealistic as well. The general aspects of the strategy have been specified below. In the light through the members and above all pragmatic application of ---- there strategic aspects have to be carried on.

Five point Strategy of Bangladesh Islami Chattra Shibir and its materialization.

In order to be an active worker of the Organization, one needs to have faith, fear of Allah, Clear knowledge of the ideology, sincerity perseverance keenness for work, and a decent character. At the same time one must have a clear understanding of its strategy and work plan. Non understanding or lack of knowledge of the work plan frustrate all the effort. As a part of the Islamic movement, Islami Chattra Shibir also has a clearly defined and realistic programme and a scientific strategy to implement.

Therefore, everyone associated with it must know and understand this programme and strategy this requires frequent study this also requires thought research and perseverance. Practical work is closely linked with the strategy. A more theoretical discussion cannot make us clear about all aspects of the strategy practical experience is the vital force of the strategy. Therefore, alongside discussions, the strategy has to be understood in the light of the experience of the comparatively older and responsible workers and a clear understanding of the strategy has to be developed.

Knowledge derived from history makes the strategy refined and realistic. The workers must realize the spirit and tempo of the movements born out of the history and tradition of Islam at different ages.

Hence, the strategy has to be studied and pursued in the context of the revolutionary history of The Islamic movements. Below are analysed our five-point programme and the strategy to implement it. Those who are willing to perform duties as workers of the organizations, must understand and implement it in their practical life.

The First Point: Inviting

Delivering the call of Islam

Helping the young students to acquire Islamic knowledge and making them aware of/it responsibility c/fully practicing Islam in their practical life.

This point has three aspects:

First: Conveying the call of Islam to the young students, i.e., extensive propagation of Islam.

Second: Generating amongst the students a responsibility towards acquiring Islamic knowledge.

Third: Generating amongst The students an awareness to follow Islamic tenets and principles.

It tasks of these three aspects are done the work of the first point of the strategy can be deemed properly accomplished. This point is called invitation' in short. The does in line under this point have been enumerated below:

- Making personal contacts and establishing rapport.
- Holding general meetings on a weekly and monthly basis Symposia, seminars.
- Tea sessions, picnics.
- Reception for the newcomers.
- Debating sessions, essay competition and speech competition and sessions of general knowledge.
- Postering, wall writing, distributing introductory leaflets and periodicals.

Making personal contacts and establishing rapport.

The best way of inviting others is to make personal contact. Picked up a few students from educational institutions, student hostels, villages or localities. The workers should proceed with this task by. This is called 'target setting'. While choosing the students, the following points should be kept in mind:

1. Meritorious students.
2. Intelligent and industrious.
3. Possessing good character.

4. Having quality leadership.
5. Influential in the society or in the educational institution.

The following methods should be followed while making personal contacts:

(A) Planning

There should be a realistic planning in order to develop the targeted students. Depending on the need, that can be short or long term plan. By working in a planned way to contacting worker gets ample scopes for thinking of proper ways to rectify a students idea. Instead of bringing to many students in the target group on may according to one's opportunity and ability, work with a small number of students on a regular basis patiently and sincerely.

(B) Establishing rapport

A good rapport has to be established through personal contacts will before someone is invited. A cordial environment should be created so that the target student can repose trust in the person contacting him and consider him a well wisher.

(C) Gradual approach

Instead of extending invitation at the very first meeting one has to, the process of accomplish the task gradually. At first the friendship should be brought to such a level that mutual reliance and trust is established. If that is possible, the parties involved will wish each other well. First, the false notions about Islam and Islamic movements in the mind and thought of the target student have to be intelligently.

Second, the concept of *akhirat* i.e., the life hereafter must be presented in clear light to them and Islam should be portrayed as the best means to solving all problems of life. Misconceptions about Islam have to be removed and an attraction to it needs to be developed. The target students should be directly or indirectly made aware of the rules (*ibadw*) of Islam. Third, they have to be given the realization, that the feel Islamic movements and the organizational life as necessary. With the instances of the revolutionary life of the Prophet (S), events of the life in struggle of the *sahaba-e-kiram*, the anecdotes of the of great personality contributing to the Islamic revolution through ages the need for movement and organization has to be made clear. If this much is successful enormously, they should be directly invited to join the organization. This is the

normal process of invitation work.

(D) Characteristics of the person who would contact:

The one who would approach and invite should have some distinct characteristics. He would speak less and display utmost patience and Instead of being garrulous, he would exert influence through the sweetness of his character. He must have a correct and clear concept of Islam. If he fails to answer any question he would take time and keep his personality intact. He would not take resort to fabrication. He would take into consideration the mentality of those he contacting with. In order to cure the ailments of the student contacted, he would play the role of an expert physician. Instead of criticizing their weakness, he would help flourish their good qualities. He must be amiable in conduct. He would share their joy and sorrow. He would steer himself or herself clear of unreasonable thoughts. With a view to building relationship, he would go on tours with them, dine with them, invite them to his own residence, meet their houses, give them gifts and adopt such other means.

(E) Gradually upgrading them to the rank workers.

It is not enough to invite a target student to ideology, movement or the organization. They have to be gradually lifted to the level of workers. In order to reach the goal of our organization, we need workers as well as action. In order to make worker, out of a supporter following means need to be applied:

1. The target students have to be directly or indirectly made interested in the various occasions and functions of the organization.
2. They have to be encouraged to attend general meetings, tea sessions and picnics.
3. The target students have to be inspired to read books in a planned way in terms of their knowledge intelligence, sincerity, mentality and strength of faith.
4. Their attention has to be drawn to various *ibadat*.
5. They may be assigned with smaller tasks at times taking this temperament into consideration.

Besides, various opportunities should be sought to invite students to discussions, literary arrangements, debating sessions etc. held in various educational institutions canteens and mosques. The invitations therefore may sometimes be direct and sometimes indirect.

The Muslims are a missionary nation. Allah the Almighty has created the Muslims so as to call others towards His Chosen path. This is the only mission in the life of a Muslim. The Muslims ruled the globe as long as they performed this duty. When they turned indifferent to this duty, misfortune befell them. Hence, we must make it a mission of our life to establish His religion in His world.

Weekly General Meeting

Of the regular tasks, general weekly meetings are very important. Apart from acquiring knowledge of Islam, gathering somewhere every week at a fixed time with a view to inviting students to Islam helps develop a sense of paternity. The students contact of by workers need to be invited to this general meeting. At this a sense of organizational as well as collective life develops the students already contacted with. These meetings are therefore propagatory. These act as forums for works of invitation (dawah). Besides, lectures and recital with interpretation of the verses from the Quran help develop the ability of the workers. Agenda of the weekly general meetings should be:

- Reciting with interpretation from the holy Quran.
- Issue-based brief discussion
- President speech

Monthly General Meeting

Holding general meeting once a month also falls within our regular imitation works. Some experience workers of the organization, former or present, would execute discussion on a particular topic of the organization.

Its agenda would be as follows:

- Reciting with explanation from the holy Quran.
- Delivering speech on a particular subject.
- Speaking about organization
- President's speech
- Distributing leaflets containing introduction.

It is responsibility of every worker to bring more and new students to this.

Symposium

Symposia can be held on some particular occasions with the approval of the higher authorities. Some renowned speakers could be let deliver speech on an important topic in a hall or auditorium. Such a symposium must be accomplished in an eye-catching and disciplined manner. Apart from students, anybody interested may be allowed to participate in such a symposium. Agenda of the symposium may be as follows:

- Reciting with interpretation from the holy Quran.
- Delivering speech on a particular subject.
- Answering questions
- Introducing the organization
- Presidents speech

Seminar

With permission of the central organization, seminars can be arranged once or twice a year in an opportunistic on educational system, revolutionary life of the Prophet(S), Islamic approach to the problems of life. Several speakers would speak on different aspects of a particular issue. This requires thoughtful and knowledgeable speakers. There may be one or more than one session in a seminar. Someone with command on Islamic knowledge should be chosen as the President. Permission from the central organization is required also for the programmes of the seminar.

Tea-Session

This is an interesting programme for invitation work. In the congenial environment of such a varied programme it became easier to convey to the students to convey the fall of the organization. The target students are invited to this programme. Every worker has to make a contribution to the expenses of this programme. If anybody from among off the invited wants to pay willingly, that may be accepted. Some quiet place should be chosen for such tea sessions. It should be kept in mind that the tea sessions are arranged only to attract the new students. Arrival of a responsible person from the higher rung of the organization may also occasion a tea session. Leaders of other students' organizations and people of the students unions may also be invited to such a session. Care should be taken that the environment does not grow too grim or too frivolous. The agenda of the tea sessions should be the following:

- Reciting from the holy Quran
- Self introducing
- Recitation of poems, *hamd*, *naat*, narration of mentionable events etc.
- Questions and answering
- President's speech
- Refreshment
- Concluding the session

Picnic

Programmes of this sort are necessary to remove monotony of the student life resulting from rigorous academic preoccupation. In the picnics, both Islamic environment as well as picnic pleasure can be enjoyed.

Some sub-urban place, a scenic rural site, or a historical place may be selected as the picnic spot. The date of picnic, job distribution, rate of subscription, venue anytime of, time for setting out — the journeys everything should be organized well in advance. Upon arrival at the spot, the picnickers have to be informed of the programme of the picnic. The programme should include lectured competition, tugging war on the rope, swimming, group travel, various educational quizzes and sittings etc. It should be remembered that success of the programme depends on the ability of the organizers to turn the picnic environment enjoyable, orderly and constructive.

Debating Sessions, Essay and Speech Competitions, General Knowledge Sessions

These kinds of programmes should be undertaken to facilitate the flowering literary and creative faculty of the students to. The competitions should be organised on some interesting topic. It is highly encouraging to keep the arrangement of rewards in the competitions. The participants should be informed beforehand of the rules of the game.

In debating competitions, personal attacks, resorting to lies, tendency to refute opponents' arguments with bad logic, must be avoided. And the speakers should remain open to concede to the better arguments of the opponent's.

Postering, Wall-writing, Distributing Introductory Leaflets and Periodicals.

On various occasions, it becomes necessary to do postering and wall-writing highlighting Shibirs

characteristics . These programmes and invitations posters and wall-writings should be written in a beautiful and attractive manner.

Welcome letters and introductory leaflets should be distributed among prospective students during admissions and exams. Sometimes campaigns for distributing introductory leaflets together in groups can also be conducted. The introductory leaflets should also sometimes be distributed among the well-wishing teachers and intellectuals.

Our invitation may also be communicated by publishing periodicals, souvenirs and magazines and then distributing them on various occasion. However permission of the central organization needs to be taken before undertaking any such publications.

Additional inviting agenda

Group Invitation:

The group invitation could be carried out by the sub-branches. There should be at least one--- brother in such groups who would be able to convey the message of the organization to the people in an acceptable manner and in the light of the Quran and Hadith.

Invitation Week and Invitation Fortnight:

At some convenient times of the year, Invitation Week or Invitation Fortnight is declared from the Centre. Separate weeks or fortnights are also declared as general and school invitation weeks. All the branches would simultaneously observe this week or fortnight in planned way. If some branch is unable to observe this week in time, it may do so at some other time with the permission of the Centre. During this invitation week, there must be a plan to invite all the students of the locality. The branches would collect all the necessary materials relating to the week from the Centre.

Working among the Women (Muharramah):

With a view to strengthening the Islamic movement, the brother workers would carry out the task of invitation among their sisters, mothers and other female relatives in a systematic way. Report of working among the women should be submitted separately.

Mosque-based invitation:

The branches or the sub-branches would base their work on the mosques of the their localities. The mosque-based works may be turned fruitful by taking initiatives like setting up libraries,

reading Hadiths, observing various days etc.

Besides, the workers should, at all events, attend various educational programmes organized by the educational institutions. This would expand the influence of those workers, and the general students would grow more interested in the organization. We should remember in that we must excel others in knowledge and intelligence. To this end, the workers should take part in essay competitions and discussion sessions organized by various cultural institutions.

The Second Point: Organizing

“Organizing students within the fold of the organization, who are willing to take part in the movement for establishing Islamic code of life”.

In brief, we call this ‘Organizing’. An organization is essential for every movement. No movement can come out successful without an organization or organised efforts. In fact it is impossible to remain, a Muslim if we keep away from an organized life. Almighty Allah has commanded,

“Hold ye fast the rope of Allah altogether and be not divided”. Surah AuLmran, Ayat- 103

The Prophet (S) said, “The person who is out of *jamaat(group)* is out of Islam.” We see the existence of organization ever since the inception of the Islamic movement. The necessity of an organization is even more then ever in this nefarious environments of present days world when Islam becoming subject to attack on all fronts by the In fact, Islam can not be thought of outside an organization. The statement of Hazrat Omar Faruk(R) is particularly relevant here. He said, *‘la islama illabiljamaat’* . i.e, there is no Islam without an organization.

The students who are willing to take part in the struggle of ours to establish Islam after receiving invitation it, must be taken in organization. Prior to this, they must consider Shibir is an organization of Islamic movement. They should have to have a general knowledge of the goal, programme, work-plan and the constitution of Shibir.

Membership of our organization can not be obtained in return of any mundane wealth.. Knowing, understanding and sincere participation in the organizations activities are the pre-requisites to its membership.

Therefore every student should have an understanding of the structure of our organization. According the constitution of Shibir, its workers fall into two categories — ‘members’ and ‘associates’. But before a student becomes for the status of an eligible ‘associate’, he or she has to come through two other phases. Namely the stages workers’, ‘supporters’ and ‘workers’.

Worker: We call a supporter worker, who undertakes the task of invitation, participates regularly in the workers’ meetings, subscribe to the *baitul mal*, and maintains personal reports. Usually, a worker carries out following tasks:

1. Tries to read and understand the Quran and Hadiths on a regular basis..
2. Reads Islamic literature regularly.
3. Tries to fulfil preliminary requirements of Islam.
4. Subscribes regularly to the *baitul mal* and pays its eanat.
5. Keeps personal reports and shows them.
6. Participates in the workers' meetings, general meetings etc.
7. Performs the duties conferred upon them by the organization.
8. Makes efforts to invite others to the organization.

Associate: Fulfilling the conditions as set out in section-9 of the constitution, a worker may graduate to the level of an “associate”. The conditions are:

1. Accepting the goals and objectives of the organization.
2. Consciously concurring with the agenda and the strategy of the organization.
3. Fulfilling the basic responsibilities of Islam.
4. Making to fully commitment assisting in the overall activities of the organization.

“Associates’ are a complementary force in the organization. It is the moral duty of an associate to sincerely perform the above mentioned responsibilities and reach the first of the organization (as a member). To be an “associate”, one has to write an application and then send it to the President of the centre or to the deputy of the president. If the central President or the Deputy considers the worker eligible as an “associate”, then the centre would make him an ‘associate’.

Member: When an “associate” submits completely to Allah through our organization, when he devotes himself entirely to the organization, and when he meets the following criteria according to section-4 of the constitution, he is called a ‘member’. The constitution sets the following conditions:

1. Accepting the goals and objectives of the organization as those of one’s life.
2. Concurring Completely with the programe and strategy of the organization and participating actively in the task of implementing them.
3. Following the constitution.

4. Performing the *fan* and *wajib* properly.
5. Abstaining from *kabira gunah*(grave sins).
6. Not keeping any relation with associations that hold goals and objective opposite to those of shibir.

Besides, a ‘member’ has to abide by the unwritten or traditional practices. The ‘members’ are the core force of the organization. As an edifice stands upon its foundation, so does the entire organization stand on the combined strength of its members. If there is a lax among the members, experiences its impact in a lightning speed the entire organization. The members are the real representatives of the organization. Their identity is the identity of the organization. The members have to glow with the brilliant light of faith and they have to derive strength from the fear of Allah. The of the limitless and invaluable rewards in the life hereafter proud them with in her dynamism and speed. The Sweetness of their character a grate impact the society. They have to sacrifice their personal interests in the interests of the organization. All the while, they have to keep ready to sincerely comply with the dictates of the organization. They have to set brought example by praying pioneering role in sacrifices and renunciation. They have to establish a life that mirrors the holy Quran.

Section of the constitution details how one can be member of the organization. A worker to needs obtain a membership application form from the central President. Once the worker fills in the form, the local President or someone in local forwards it to the central President with his comments. After a few days of receiving the application form, the central President sends a ‘questionnaire’ to the applicant. The applicant fills it up and sends it to the central President through the local President or someone in charge, The central President grants this application and registers him as a Member of the organization.. Mention many be made that the workforce has been categorized in many levels for the convaince of the organization. This can not be considered a classification. This is rather a scientific approach to developing workers in this ideal characteristics.

The works to be done in order to implement the second point of the strategy are described below:

Workers’ meeting:

A monthly workers meeting is held in every sub-branch. Workers’ meetings are called in on the basis of specific agenda with the objective upgrading personal standard of workers and

maintaining development and dynamism of the organization. The duration of each workers' meeting is 1 hour and 30 minutes. The agenda of a workers' meeting is as follows:

Agenda:

- Reciting with interpretation from the holy Quran. 10mm
- Submission of personal reports, remarks and advice 30 mm
- Planning 20 mm
- Work distribution 20 mm
- President' Speech and prayer 10 mm

Associates' meetings:

In the Associate Branches there should be associates' meeting every two months. It is preferred to hold it at the beginning of the month. The maximum duration for an associates' meeting is 3 hours. The agenda of an associates' meeting are as follows:

Agenda:

- Inauguration 5 mm
- Dars-e-Quran or dars-e-Hadith 30 mm
- Submission of personal reports, reviews, remarks and advice 1 hour
- Submission bi-monthly reports of the branch and overview 30 mm
- Taking plans for the branch 25 mm
- Miscellaneous discussion 20 mm
- Ehtesab (just criticism), ending/prayer 10 mm

Members' meeting:

Workers' meeting is to be held once a month regularly in the member based branches. This meeting should be organized in the beginning of the month. The meeting should be organized at

a quiet place and with adequate time in hand. Wasting or skipping time may be harmful. Since the members are the heart of the organization, the dynamism of the work rests on holding the workers' meetings properly and with due seriousness. The agenda of the meeting is as follows:

Agenda:

- Dars-e-Quran or dars-e-Hadith
- Submission of reports of the previous month, review, remarks and advice
- Discussion on specific problems, if any.
- Setting up monthly planning
- Submission of personal reports and review
- *Ehtesab* (just criticism)
- President Speech

Responsibles' Meeting:

Every month thana branch, Associates' branch, Members' branch and the Zila branch would hold a meeting of the area responsables. The duration of such a meeting should best be 2 hours and 30 minutes. The agenda of this meeting will be as follows:

Agenda:

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|---|--------|
| • Reciting with interpretation from the holy Quran | 10 min |
| • Submission of reports of the previous month, review, and advice | 1 hour |
| • Taking monthly plans | 40 min |
| • Miscellaneous discussions | 30 min |
| • closing and prayer | 10 min |

Contacts between workers:

Contacts between workers are aimed at deepening relationship between them. knowing each other, activating the inactive workers, eliminating misunderstanding etc. Contact workers deserves particular significance in the activities of the Shibir. Speceface method should therefore, be followed wit this respect. Some such methods have been outlined below:

- A. Planning:** There should be prior planning of which workers to be contacted on the day, during the weeks, or during the months.
- B. Place and timing:** Place and timing should be determined according to the preference of the workers to be contacted. It should be exmenbered that if something is to be said to someone his or her preferred environment has to be creative..
- C. Sincerity:** Sincerity should be expressed in dealing with workers to be contacts. When the person contacted feels that somebody is his well ... he will lend his ears to him. Pure sincerity alone helps create such feeling.
- D. Discussion on personal and familial problems:** At first, attention should be focused on their personal and familial problems. If possible, the problems should be solved. At least, proper advice should be given and feeling should be expressed.
- E. Organizational discussion:** Next, the organizational matters may be discussed with them. Faults should be emended if noticed..
- F. Discussion on the movement as a whole:** Discussion may proceed on various facets of the movement with a view to broadening the thoughts and sharpening sense of responsibility of the workers.
- G. Exchange of *salam* and prayer:** In the end, everyone would depart after exchanging *salam* and prayer together. It is noteworthy here that the above maintained method is the best method of contact between workers.

Baitul mal:

To carry out the tasks of the organization, every branch should have *baitul mat'*. For, *baitul mal* is the backbone of the organization. *Baitul mal* does not automatically come into being. It is formed in the process of the sacrifice and fortitude of the workers. The source of *baitul mat'* is basically two-folded.

The first source of the *baitul mal* is the *eanat* from the workers of the organization. Every worker has to subscribe *eanat* at a certain rate every month. The worker himself decides on the rate of the *eanat*. This rate has to be determined on the basis of *fī sabī lillāh*.

The second source of the *baitul mal* is subscription from the well-wishers. On the one hand, efforts should be made to increase the number of the well-wishers and on the other care should be taken that nobody serves his vested interest in exchange of money donated.

Apart from these, *jakat* and *oshar* may also be the sources of *baitul mal*. But the collection of such payments can only be done with the permission of the central President. Accounts for income and expenses of this fund should be maintained separately. Every sub-ordinate branch has to regular pay the higher organization a monthly subscription. This is the first things to do. If the higher organization is left feeble, no initiatives are likely to become fruitful.

Reports on the *baitul mal* have to be submitted regularly to the monthly workers' meetings. In case of need, the central President may inspect or have someone else to inspect various reports of the *baitul mal*.

Organizational Tours:

Approval of the higher authorities of the organisation needs to be taken to make organisational works comprehensible, solve organisational problem or complication and to participate in any local programmes. The expenses incurred for the tours must be borne by the branches toured.

Election of Directors:

At the beginning of each session, Presidents are elected afresh in the members' and associates' Sections. While electing, the qualities of the Directors should be taken into consideration as laid down in Section no. 34 of the Constitution. Once elected, the President would for the convenience of work, appoint various responsible persons on consultation with the workers. The posts for such appointments are:

1. General secretary
2. Secretary, Baitul mal

3. Office secretary
4. Secretary, Library
5. Announcement secretary
6. Publication secretary

The Director of sub-branch under a branch will be nominated by the President upon consultation with the workers.

Planning:3

A strong organization always work in a planned way. While planning, the following points have be taken into consideration:

1. Manpower(with classification)
2. Standard of the workers
3. Scope of work and statistical information
4. Economic situation
5. Surrounding situation
6. Activities of the opposition forces

Planning has to be made on consultation in the meetings of the Workers, Associates and Members. On the whole, consultation should be given priority while planning and the plans will be adopted for implementation only after the permission of the higher authorities of the organisation.

Reporting: When the plan period us over, regular reporting is essential to review the work done. Reports should be collectively assessed.

Third Point: Training

‘Imparting knowledge of Islam and developing students already united under the Organization as exemplary characters and take effective measures to built them up as workers capable of proving the superiority of Islam in fact all challenges of darkness and chos,’

This involves arrangement of training for students already organized. Getting a group of students organize is not the end of to our work. In fact, our real task starts at this point. It is our *faith based* responsibility to help those who have promised to join us in the struggle, to acquire the comparative knowledge of the Islamic system of life and the life in *jaheliat*. They must be prepared in such a way that they would be able to face with bravery and with reason all the challenges of the *jaheliat*. They must be trained in such a way that they would understand and accept Islam as the only ideology and present it to other. They have to be built in a way that they excelling sterling qualities of character. They have to be trained that they can shape themselves up in light of the Quran and can acquire ability to give leadership to the country and make active contribution to the cause of greater Islamic movement. They have to be trained to remain submitted to Allah to the end of their life through thick and thin.

In addition, there should be arrangements for physical exercise, sports, and entertainment so that the students so organized can grow up physically and mentally. The strength of the organization, its---- and stability, creation of its organizational strength, workers and leaders, all depend on the successful implementation of this point. The following tasks fall under this point:

- A. Setting up of libraries
- B. Reading distributions Islamic literature and distribution
- C. Study circle, discussions sessions, and collective study
- D. Study convention, education meetings
- E. Speakers’ forum
- F. Writers’ forum
- G. *S/mb bedari* or nightly prayers
- H. Eating together
- I. Maintaining personal reports

- J. Prayers and *nafal ibadat*
- K. *Ehtesab* or constructive criticism
- L. Self-criticism
- M. Teaching of the holy Quranl Quranic classes

A. Setting up of libraries

Our organization wants to set up an example in the realm of knowledge. Since it is an ideological movement, it gives priority to the acquiring of appropriate knowledge of the ideology. Hence, wherever there is an organization, the workers have to set up a library wit their own money or with the money collected from others. Proper account of books in store, the books issued and read are to be management. The library is run under the supervision of a secretary. In order to gradually expand the library, books need to be bought every month as a point of policy.

B. Study and Distribution fo Islamic literature

The literature based on the Islamic way of life, or on any aspect of it as seen in the light of the Quran and Hadiths, such as- *salat, siam, iman, takwa*, economics. sociology, politics etc., is called Islamic literature. And the literature that are related to thg carrying out of an Islamic movement is also Islamic literature. Workers have to regularly take books from the libraries and read.

It is expected that every single worker keep with him the books related the invitation work. A worker should read a book before distributing it; so that he can discuss about it with the new readers and answers to his questions. topics of that book. It must be remembered that it is knowledge that purifies our thought process. Hence, the more books are read and others made to read, the more workers are created. If the books are distributed without considering the mentality of the readers, it may be come counter production.

C. Study circle

By study circle we mean an attempt to have a deeper understand a book or topic by a group of

workers exchange of views. Human thoughts and capacity to understand is limited. Nobody can grasp the contents of a book entirely only by going thoughts it alone. A thoughts of more than one is required in this regard. Out of a study circle, we can get this benefit. A study circle has develops an analytical mind. It sharpens the faculty of reason and intelligence. It increases the urge and ability to make others understand. Arrangement of a study circle in every section is essential. Permission of the center is a pre-requisite to it. A study circle does not reap much fruit unless it undergoes proper rules and regulations. This is why a study circle should follow the following rules:

1. Number of the members of a study circle must be pre-determined.
2. Every circle should last for at least three months.
3. The circle would hold at least one session a month.
4. The session may last from two hours to two hours and a half.

Besides, the following conditions should be followed as the mode of application:

1. Determining the Number of the Members: All members of the circle should be equal level in terms of *iman*, knowledge, takwa and attitude to the Organisarion.
2. Determining the Director.
3. Determining subject matter.
4. Setting Goal. The goal of the study circle should be determined in advance. The goal should be constantly kept in view while the study circle continuous so that in can be achieved at the end of the --
5. Studying: For the study circle, studies should be analytical.
6. Notes: Every member of the study circle should keep notes of the book or the subject matter. He would keep notes first, on the book or the subject matter studied, 'second, on the question that come in mind while studying the book.
7. Punctuality
8. Attention: During the study circle, it is necessary to pay full attention to what is being read and said. It is as much important to express clearly what is to be said.
9. Active participation: It is not right that only the Director should put up all the questions.

Participants should spontaneously come up with questions. A combined effort should be made to invigorate the whole circle. Always and under all circumstances, quality of the circle rather than its quantity should be emphasized. A handful of goal-oriented and properly organized circles are much more fruitful than large number of circle devoid of system and discipline.

Agenda:

- Inauguration 10
- Discussion on a topic 1:30 min
- Going over works on pre-determined topics 30 min
- Conclusion 10 min

Discussion circle (workers):

With a view to upgrading the quality of the selected workers, discussion circles may be held on various topics and books involving a number of workers under a director. A discussion circle would continue for 45 minutes in the maximum. It would include the following agenda:

Agenda:

- Inauguration 5 min
- Discussing a topic 30 min
- Questions and answers 10 min

Discussion circle (associates):

In order to upgrade the standard of the associates, and to generate co-ordination among them through the understanding of a book or a topic and the exchanging of opinions, discussion circles would be held on various topics and books among a number of members under a director. Discussion would be organized with a number of members and a particular book under a director.

The circle would continue for two hours and a half maximum.

Agenda:

- Inauguration 5 min
- Discussion of prefixed topic 1:30 min
- Going over works on pre-determined topic 30 mm
- Conclusion 10 min

Collective study:

Reading and discussing the Quran, Hadiths, and a particular book or a part of it in a grouped and in turn can be called as collective study. Collective studies help the participants understand a particular book or a portion of it more early. A collective study needs to be done generally in a group of seven to eight members. It does not involve any separate sessions. Collective studies are even more important when it those indicate new workers and the active supporters.

Collective study can cake one hour at the most. The agenda of the collective studies are as follows:

Agenda:

- Reciting with interpretation from the holy Quran 5 min
- Discussion on a particular topic or a book 40 min
- Miscellaneous discussion 15 min

D. Education Training camp

Training camp is a programme involving more time which aims at rectifying the character and nature of the manpower, creating feeling of brotherhood, acquiring Islamic know ledge, leadership skill and, organizational wisdom, enhancing strategic capability, inspiring to develop a balanced lifestyle developing etc. Training camps go on for days. Training camps are importantly in our organizational life.

Training campus are to be arranged at a specific venue. Only the selected members would participate in it. This requires an environment conducive for the participants to stay, dine, say prayers, listen to discussions etc together. To hold a training camp, prior permission of the higher authorities has to be taken. Its agenda are finalized only with the approval of the higher authorities.

Forms of Training Camp:

1. Training Camp Responsibles	5 to 10 days	Maximum Participants	50
2. Training Camp for Skill Development	7 to 15 days	Maximum Participants	15-25
3. General Training Camp(members/associates)	3 days	Maximum Participants	100

4. Workers' training camp

- a. Number of the participants among school level workers members should not exceed 100 [48 hours Starting after *asar* on Thursday, and ending by 7 am on Saturday]
- b. Training camp for the advanced workers should continue for 2 whole clays and the number of the participants members should not exceed 100.

Training Session (T.S):

Educational meeting or training session is aims at presenting to workers or active members the proper picture of Islam, clarifying the precise concept and significance of the Islamic movement, enhancing expertise on a particular subject. The meeting lasts 4 to 5 hours. A certain number of selected workers take part in it. Where the number of the workers is high more than one educational meeting can be arranged. If possible, educational meetings should be organised once every month.

Attention should be given to the following points while organising educational sessions:

1. While selecting the learners, uniformity of the learners quality be maintained (merit, experience, age, and organizational status).
2. While selecting the trainer, qualities like depth of knowledge on the relevant subject,

experience, innovative and analytical power, and ability and skill on presenting something ability to comprehend time and circumstance should be taken into consideration.

3. Training camp and educational sessions should not be made discussion prone These should be made similar to practical programmes like brain storming or group discussion,
4. Training camps any educational sessions should not be speaker centric but rather participation centric. The learners have to be allowed to make their contribution during discussion.
5. The detailed plan of the training camp has to be completed at least three months before and the plan for educational session has to be done two months before it. The work of speaker selection, venue selection, apprising the students of necessary subject etc have to be completed at least two months before the event
6. Arrangements have to be made to deliver syllabus (in times of special training camps) to the learners and trainers at least two months before the event and ensure completion of the preparation.
7. If possible, overhead projectors, clip charts and other modern materials need to be used in the training camps and educational sessions.
8. There should be provision for evaluation especially of discussions, speakers. learners and overall training activities in the training camps.
9. While training trainers would create a congenial and friendly environment for the learners so that they could feel free to ask questions and express their opinion.
10. Along with subjects of religious nature topics pertaining to everyday reality and current events have to be chosen to achieve superiority in this world of competition while determining subjects of discussion/training.
11. Upgrading the quality of successive programmes on the basis of faults and mistakes of the past programmes.

E. Speakers' Forum:

Speakers' forum aims at creating speakers. Such forums comprise a few persons. Sitzings of the forum can be weekly, fortnightly or monthly. If needed, there may be two or three sittings in a the single week.

F. Writers' Forum

Our organization is actively engaged in developing the creative genius of the youth. This is why writers' camp can be formed involving students with aptitude for literature. The work of the writers' camps is to organise programmes for recitation and presentation of reading and presenting self-composed poems. features, short stories etc. Writers' camps can also discuss contemporary trends of literature and creation of Islamic literature. Writers' camps may bring out wall paper, magazine, periodicals etc. But a prior permission of the higher authority required for that.

C. *S/mb bedari or nightly ebadat.*

Our only source of hope and strength is the assistance and mercy of Allah. And we can get more and more of His help trough a deep relationship with Him. In enemy deed and enemy moment we should fear Him. We should always remember Him and remain concern of him. Some special *ibadat* should be performed. When all the world is in sleep at night, when enemy body is in rest and comfort, you get up from bed. You go close to the Almighty with all your heart and attention and say to Him:

"A Ilahumma la/ca aslamtu wa hi/ca amantu wa alaika tawakkaltu wa ila i/ca anabru wa hi/ca asamtu wa ilaika hakamtu." - Oh the Almighty, I have submitted myself to you, I have placed all my faith in you, I have set all my mind towards you; all my efforts, all my perseverance and all my struggle are dedicated to you. It is only to the I turn' in prayer and help. We have to traverse this thorny pat overcoming hundreds of obstack.. Therefore, we need to be close to Allah in the following terms. In the holy Quran, Allah introduces *mwnin* the,"They are truthful, patient, polite, spend for the sake of Allah and weep for salvation at the later part of the night.' (surat-al-Imran)

Keeping this in view, the provision *shab bedari* has been kept in our organization. The objective is to create fear of Allah and improve the quality of our members. Only the selected members participate in it. The number of the participants should not be too big or too little. *Shab bedari* should be held in a mosque for the whole night or for the last three or four hours of the night. *Shab bedari* includes *Darse Quran* or *Dat-se Hadith*, discussion, *salat of tahajjud* and prayers and the like.

Generally, this programme starts after the prayer of *Isha*. After a short sleep in between, the participants should get up late at night. *Shab bedari* has to center on the related subjects such as the fear of Allah, rules of punishment Allah's, *tauba*, prayers and ordeals of the members of the Islamic movement. The success of *Shab bedari* depends on the maintaining of the gravity and seriousness of the environment. There should not be any other programme in *Shab bedari*. That spoils the solemnity of *shabbedari*.

Shab bedari may include the following agenda:

- Inauguration 5 min
- Darse Quran/Hadiths 1 hour
- Recess 2 hours
- Personal *nafal ibadat* 1 hour
- A discussion at late night 1 hour
- Ending Prayer 1 hour

H. Collective feast:

Sometimes collective feast may be arranged to bring the workers further closer. In this, every worker would bring his/her food to a certain place or would prepare food with their own contribution and would dine together. Discussions would precede and follow the meal. This programme has a lot of pleasure and educative value. This helps cement brotherhood like "*bunianum marsus*" (steel fence wall).

I. Personal report:

Every worker as per pre-fixed programme has to regularly submit personal report to the workers meetings. This report is an important means of making a worker. The more improved a workers report are, the better the worker is. Reports improve capability of the workers. Reports reveal their weaknesses. A report is a mirror that reflects ones shortcomings before all. Every worker has to preserve personal reports, but the way of doing so may vary according to situation and circumstances. Sometimes the earlier reports should be compared with the current ones. This helps notice progress, regress or stagnation. If the reports are only preserved, workers should keep remarks and necessary advice in them. But in the workers' meetings, the President makes general remarks rather than comments on a person in particular. In order to become an ideal worker of the Islamic movement, personal reports should be maintained as well as shown.

Explanatory Notes on personal reports:

Brief explanatory notes on personal reports have been given below:

Studying Quran:

The main source of Islamic knowledge is the holy Quran. Having close touch of the Quran is indispensable for abide by Islamic rules in our everyday life. Regular study of the Quran is encouraged to get the workers of the Islamic movement accustomed to a life led in line with the Quran. The objective is to keep us aware of the tasks chosen and disapproved by Allah through building our own life as an embodiment of the Quran. So, in order to benefit from the study of the Quran, we have to make a list of tasks liked and disliked by Allah and then devote ourselves to the ones liked by Allah and discard the ones disliked by Him. The time after fadr prayer every day is the best time for studying the Quran.

Studying Hadiths:

The second source of Islamic knowledge is the corpus of Hadiths. In order to understand the Quran, study of Hadiths is essential. For Hadiths are an interpretation of the Quran. Hence, it is necessary to study Hadiths along with the study of Quran. While studying Hadiths one's own life, life should be seen in the light of the Hadiths studied and ones character should be built gradually in their light. At least two or three Hadiths should be studied at a particular time every day.

Studying Islamic literature:

It is quintessential for the members of every ideology based movement to acquire knowledge of their own ideology, have firm faith in the ideology and build character on its basis. In order to be worthy workers of the Islamic movement, it is necessary for them, to keep abreast of all isms of the contemporary world in addition to an adequate knowledge of Islam. It is not possible to survive in this movement without understanding the difference between Islam and non-Islam, or without having a clear concept of the universal ideology of Islam. Learning only a few things by rote is not enough. Rather developing originality of thought through extensive study and practice is necessary. Methodical study is helpful in this context.

Compulsory and Academic Study:

As per demand of the movement our basic job is to grow up as good Muslims and good students. Without studentship, Islami Chatra Shibir can not even be thought of. Hence, Shibir-workers should devote themselves to attending classes and academic studies regularly. This should be treated as an indispensable part of the movement. Like other works Shibir puts the maximum emphasis on being methodical in matters of academic study. Those who disrupt their academic career due to their own faults or negligence, actually harms Shibir in a roundabout way. Those who strike a balance between their personal studies, academic studies and organizational duties are the models of workers in Shibir.

Performing *salat injamat*:

Performing namaz purports to be the best demonstration allegiance to Allah. This is the best means of establishing deep relation with Allah. Performing *namaz* has been termed as *ekamate salat*. This is a splendid way of building discipline life of a *inumin*. The more improved is one's *namaz*, the more is his dignity to Allah. *Namaz* bring His servants closer to Allah in stages. This is, therefore, called— "*assalatu merajul muminin*" (*salat* is a *mumin*'s meeting with Allah). In order to improve gradually, *namaz* has been included in the report. Its basic objective is to embellish the external as well as internal life of the students by way of performing *namaz in Jamal*.

Contact among workers:

Communication between workers is meant for encouraging them in the activities of the movement, helping each other solve problems, trying, developing personality and the Organization through mutual counseling and constructive criticism. Without pure resolve and unwavering sincerity, this can not be effective. Communication between workers does not mean meeting each other without plan or goal.

Communication between workers has to proceed by taking up every worker in every branch as a target. Its prime objective is to help elevate the less advanced workers to higher stage of development through regular contacts, and to upgrade oneself to the stage of the advanced workers through their constant company. The unity of thought among workers can not be established, nor can the mutual relationship be cemented unless contacts among workers are not done with any such attitude. The organization, also can not be dynamic. It must be kept in view that contacts between workers is never designed to find faults with fellow workers. Contacts are for amending faults. Hence, instead of finding faults with those whom you meet, you should only advise them to make use of the positive qualities of their character and place before him your own character, activities, conduct, behaviour etc. as a practical model before him.

Friendly Contact and Distribution of Books:

We will have to arrange invitation work with *hikmat* as described in the Quran and to this end, friendly contacts have to be made. A conversation with someone over Shibir just a few minutes does not mean that the invitation to the organization has been done. Rather two or three friends have to be targeted and be contacted every week. Pure resolution and sincerity are also essential here. It should be remembered that nobody turns into a worker of the movement with artificial acts, insincere behaviour or temporary allurements. On the contrary, if one undertakes to build one's character first in the light of Islam and then invites others to the way of Allah, it could never fail. In order to purge the brain of the students of accumulated misconceptions and then to attract them to Islam books have to be distributed among those friends according to their standard. This is the best means of invitation work. In fact, the main hurdle of Islamic movement is ignorance. The invitation work can not be fruitful without distribution of books and making the targeted students read those books our real work is to generate zeal for reading books before distributing the same among them and, Inquiring about whether the books have been understood and, then drawing them towards the movement in an opportune time.

Performing Organizational Duties:

Every member of the Islamic movement must perform the above mentioned tasks in order to build his own life and the lives of others. In addition, he must spare some time to perform organizational duties. The responsibility of the president of every zila, branch and sub-branch includes tasks like organizing meetings, planning, distributing work and managing workers, supervising the tasks of various divisions, advancing the workers through personal efforts, reading personal reports of the workers and keeping contact with the organization at the higher levels.

Besides, invitation al work of every worker, contacts between workers, participation in organizational programmes and the daily responsibilities that are assigned by the organization fall within our organizational duties.

Reading Magazines, Newspapers etc.:

In order to keep ourselves abreast of the current world it is essential to go through newspapers, magazines, periodicals etc. As an ideal citizen, as a good student, and above all, as a worker of a vibrant movement, it is not enough to keep oneself informed of what is being written in the newspapers or the magazines. One should rather develop ability to convey his own opinions on what is read or confronted with.

Self-Criticism:

Self-criticism means assessing one's activities. In fact, if someone takes stock of his work, his life is sure to improve gradually. Especially, those who review what they have already done by keeping Allah as present and all watching, can never be lax in their religious duties. Those who desire success only in the hereafter, those who remain standing between the hope at Allah's satisfaction and the fear of His dissatisfaction, should better set aside time for self-criticism. While doing this self criticism, a feeling should be created that our deeds and practice are being assessed in the day of reckoning and in the very front of Allah the Almighty Judge.

J. *Nafal ibadat* and Prayer:

It is very difficult to maintain dignity of a worker of the Islamic movement in the overwhelming dominance of falsehood and ignorance. To maintain dignity, workers have to work constantly. Under the circumstances, it is not enough to perform one or two good deeds after fulfilling *fard* and *wajib*. It can only be done by staying involved in the tasks liked by Allah. Hence the need for *nafal ibadat*. Of the *nafal ibadats*, *nafal namaz* is the most important. Of the *nafal namaz*, *tahazzud* is the most important. Staying up all the night, the workers may sometimes say *tahazzud* prayer on an individual basis. The importance of *tahazzud* among the workers of the Islamic movement is can never be overstated. Our leader prophet Mohammad(S) stressed, the importance of *namaz* in various ways. The *nafal namazes* that are associated with other fixedtime *namazes*, should also be taken care of. Then comes the importance of *nafal roza* (voluntary fasting). We are young. We can not waste away our time in silence. In the absence of good deeds we naturally feel tempted to get involved in misdeeds. Since the physical urges are most intense at this age we are sure to meet disasters if we are unable to control these urges. *Nafil rozas* can help the workers in this respect. This is why Hazrat Mohammad(S) has advised the youth to observe at least two rozas every month. On the one hand, *raw* keeps the physical urges under check and diminishes their intensity, on the other hand, it purifies the soul.

We should develop habits of Expressing gratitude to Allah for His boons, saying fixed prayers at the beginning and the end of every task, getting accustomed to the prayers that the Rasul (S) used to say— while in our travel, rest, meetings, abjection, weal and woes. Prayers remove restlessness and worries. Prayers bring peace in mind.

K. Ehtesab or constructive criticism.

A worker of the Islamic movement work like the mirror of another worker. Therefore every worker should amend the faults and deviations of the fellow worker and try to protect him from weaknesses. The way of eliminating faults and deviations of a worker is to meet him in person and inform him of his weaknesses. It is very difficult to have someone to see his own faults. Therefore, we may make him aware of his faults as will workers by taking his time, attitude and temperament into consideration. If the faults are not corrected in spite of all personal efforts, the faults should be discussed in the workers', associates' or members' meetings during *ehtesab*. It

should be kept in mind that all criticism must be constructive. Belittling someone or finding faults with others for no positive purpose is not a sign of good omen. The person whose faults would be picked up in the meetings should confess, seek prayers for amendment and turn for rectification. It might happen that some worker has not committed anything wrong but others have developed a misconception about him. Therefore, in such cases, when the worker in question explains his position with valid reasons others should forget about the matter and remove all false notions about him.

Our relationship within the organisation is one based on love. 'Fear can not take the place of it in the relationship developed out of love and fraternity. If *ehtesab* goes ignored, the whole movement would lose its momentum. Artificiality will infiltrate into our relationship. Mutual trust and faith will dwindle. *Ehtesab*, therefore, must be kept on depending on temperament and convention.

L. Self-criticism

Self-criticism or self-analysis is essential for a worker to keep mobility of his life. If it is practiced, pride can not enter our mind. Once a work is done, a 'desire for display can not grow. Faults and failings gradually go away. Hazrat Omar(R) has rightly said, "Take your own accounts before presenting the same to Allah". While doing self-criticism, you have to perform *tauba* for your mistakes. Without *tauba*, self-criticism comes of no avail. As self-criticism has its time, so does *tauba* have its own set of rules.

Rules of *Tauba*:

- Sincerely recognizing one's own faults in the beginning. It is not easy to do so. Upon committing even a great sin, men want to justify it.
- Begging Allah's pardon for the mistakes.
- Making oath not to repeat the mistakes and taking realistic initiatives to go by the oath.
- Rendering *kaffara* for the mistakes through *namaz*, *roza* or financial sacrifice.

It may be mentioned in this context that once a misdeed is intentionally committed after *tauba*, *kaffara* becomes *wazib* (indispensable). The *kaffara* mentioned above is meant for fulfilling *tauba*.

How Criticize the self:

Selection of time: good time for self-criticism is the time in bed. Better time is the time after *fazdr* prayer. The best time is after *isha* (night) prayer.

- At the first stage, sit on the *zainamaz* (prayer mat) with awareness that Allah is watching you. Think that you are sitting before Allah Who has created you. Your life and death is at His Hand. He is *Rahman*, *Rahim* and *Kah-har* He is aware of What is going on in the remotest corner of your mind. He knows what your brain is contemplating. He is *insafgar* (). He never imposes on you or be unjust with you.
- At the second stage, remember all the work of your busy day. Express gratitude to Allah for all the good deeds you have done in course of the day. Do *rauba* for the mistakes committed.
- At the third stage, think of all the *fan* and *wazib* you have performed today. Consider whether you have really been sincere and attentive while performing them.
- At the fourth stage, remember the organizational tasks assigned to you today. Have you accomplished those tasks? Have you spend time and capability in full which you had at your disposal?
- At the fifth stage, think of your mundane life (*muamelat*) today.
- At the last stage, pray for Allah's favour. If the self-criticism is carried out this way, the standard of the workers would be enhanced *inshallah* and their life would grow holy.

The Fourth Point: Movement for Islamic Education and Solution of Students problems

Leading the movement for solving the real problems of the students and for the change of the educational system based on islamic values aimed at building up ideal citizens.

“Conducting a struggle for changing educational system on the basis of Islamic values with a view to creating ideal citizens and be in the vanguard of struggle aiming at solving real problems of the student community.”

This point comprises two aspects: a) movement for introducing Islamic system of education, and b) leading the movement for solution of the real problems of the students. Various facets of the two aspects have been discussed below:

a) Movement for Establishing Islamic System of Education:

The present society of ours is immersed in views and sins. For this reason the movement for introducing Islamic system of education in the society would not be possible overnight. This has to be done in phases. How this movement can be given final shape sequentially has been described below:

At the first stage, our workers must know what is meant by a) Islamic system of education b) characteristics of the Islamic system of education c) how to implement the Islamic system of education. e) its far-reaching goal, and f) the basic faults of the present system of education. With this in view, the books published by us and the books written by other Islamic think tanks have to be read. At the second stage, we must build up public opinion in favour of the Islamic system of education. Students, intellectuals, teachers / conscious citizens have to be made aware of the ill-effects of the present educational system. They should be made aware of the necessity of implementing Islamic system of education. With this objective in view, they have to be met in person and conversed with, given magazines, periodicals, notices etc. Moreover, group meetings, symposium. seminar etc. may be arranged taking situation into consideration.

At the **third** stage, in favorable conditions and atmosphere postering on the system of education, publishing statements in the newspapers, writing to the ‘letters section’ of the newspapers, observing days and weeks in demand of the Islamic system of education and similar tasks can be

undertaken. Proposals and resolutions can be clear, and sent to news papers for publishing in various conferences. If direct approaches are not possible, indirect initiatives can be undertaken for the purpose.

At the **fourth** stage, we will have to make appeal to the renowned Islamic thinkers for submission of plans for Islamization. We may have to call upon the academicians with Islam leaning to present the form and picture of the Islamic system of education to the students and intellectuals of the society through writing features, articles, books etc.

At the **fifth** stage, we will have to make efforts to bring out special magazines that would include articles, stories, poems etc. By our workers written on the Islamic system of education. Permission of the central Resident has to be sought before any such publication..

It must be remembered that the establishment of the Islamic society is possible only through the change of the educational system. Hence, the work is very essential. But changes the system of education is not our prime object. It is a tool with which we may reach our the goal. The eternal goal of gaining satisfaction of Allah.

b) Leading the Movement for Solution of Real Problems of the Students:

This means is, trying our best to fulfill the reasonable demands of the students and to come forward With the solution of their problems. A bold and pioneering role should be acted out in this regard.

As students, we can not remain indifferent to the problems of the students. We must be pioneers in solving the reasonable problems of students. When it comes to solving the problems of the students, we must remember that we want a lasting solution to the problems. We are not in favour of creating further while solving any of these problems. We believe in constructive efforts in a systematic manner rather than subversive activities.

We can identify problems of the students into two categories — 1) personal and 2) collective.

1) Personal problems:

We follow the principle of ‘self-reliance’ in sorting out personal problems that are mostly of economic nature. This means, we have to solve those problems by ourselves. In order to over cause the problems of the students such as unavailability of their lodging, their inability to buy

textbooks or pay Exam and other fees, we undertake to do to the extent possible the following through our student welfare division:

- ☐ Arranging lodging
- ☐ Initiating stipend
- ☐ Founding lending libraries
- ☐ Offering free-coaching classes
- ☐ Distributing question papers free of cost

Lending libraries: lending libraries are set up with a view to supplying the poor students with textbooks at no cost. Our workers, who get through various final Exams, may, donate their textbooks to these libraries. We also do welcome donations from our well-wishers. This facilitates pursuit of education of many.

Method of Setting up Lending Libraries:

Soon after the Exams are over, the workers have to contact the examinees and encourage them to donate their books to the lending libraries. To this end, a notice might also be issued to the examinees beforehand.

Thus, the lending libraries are set up with the books donated by the workers and the students. Books are then issued to the poor and needy students. Books are issued on monthly basis and card is to be used for that. The list and distribution record of the books must be maintained in a register. The library needs to have necessary rules and regulations. These libraries are run by a Director.

Books for such libraries may also be collected from the booksellers and publishers. Special campaigns need to be conducted for this.

Coaching classes: The needy students may be offered free coaching classes a few months ahead of the exams. For this, the students have to be informed of the coaching classes through appropriate means. Classes have to be arranged in some educational institute or in any other suitable place in the morning or in the evening. The authorities of the educational institutions should be contacted for permission of coaching classes there. Teaching of our mentality or meritorious students will teach there. Coaching classes are arranged on the difficult subjects such as Mathematics, English etc.

Publishing admission guides:

Distribution of question papers: Workers may collect question papers of previous years or photocopy print them and distribute the same among the students at a nominal price or no cost. The question papers of different faculties like Arts, Commerce and Science might be printed separately and sold. It is particularly easy to print and sell question papers of secondary and higher secondary Exams. It is because the number of students at these levels are big.

Stipend: Affluent people having funds for education may be contacted, zakat money may be collected from them and stipend may be arranged for the poor students. There are people who do not like to donate money to the *baitul mcii* of the Organization, but are keen to offer financial assistance to the hapless students. Their help can be utilized for this purpose.

Karze Hasana: *Karze hasana* (loan without interest) may be introduced simply to get Allah's satisfaction through extending financial help in some one's difficulty. A written contract should be made when *Karze hasana* is made.

2) Collective Problems:

Apart from personal problems discussed above, the students face many problems which are collective in nature. Admission and seat problems, paucity of teachers, lack of library facilities, canteen problems, rigors and oppressions, increase in price of books and fees etc. are just to mention a few. Solutions to these problems call for a movement. At the same time, it should not be our objective to play in the hands of interested quarters in the name of the movement. In order to surmount these problems, our programme is as follows:

- a) In the beginning, we would try to find the reason for the problem. It would be unwise to address the offshoots of the problem without getting to the cause of the problem. 'Having identified the reason, we would take psychological and intellectual preparation and send delegates to the authorities, submit memorandum to them sit for dialogue with them, conduct signature campaign and put forward the rationale for solving the problems and ways of solving it. We believe, most of the problems can be solved in this manner.
- b) If the above mentioned efforts fail to yield any solution, we would embark on a systematic

movement with protest meetings, adoption condemnatory resolution, postering, and making statements in the newspapers.

- c) If the authority does not budge despite all our attempts as above, we would embark on symbolic strike and launch disciplined movement in an attempt to get our demands fulfilled.

If types of said three kinds of efforts are seriously made. We are certain that no problem can remain unresolved. If the problems go unresolved, we will understand that the authority does not believe in constructive discussion or they are unwilling to sacrifice individual or group interest in the interest of all the collectivity. Under such circumstances, we will have to go for bolder and tougher action as this situation may demand.

Election of Students Union:

Without elimination dishonest leadership and establishment of an honest one, no Islamic revolution can be made possible. Therefore, we will have to try our best to eliminate the non-Islamic leadership from the precincts of our educational institutions. Directly or indirectly, we will have to play role in the elections held in schools, colleges, madrasas and universities. For, having no role in the elections may mean raising doubt about the existence of the Organization.

Second, having no say regarding leadership would mean having no influence in the educational institutions.

We can not abstain from voting. We must cast our votes. But who would we vote for? Since we too are involved in a movement, we have either to place our own candidate in the elections or support comparatively good persons.

Our Policy in Regard to the Election of the Students Union:

- a) We decide to participate in the election after assessing our basic work in the educational institution. We have to compete in the election on consideration of the number of workers and supporters, income *of baitul mal*, quantity of the books distributed over a month and number of readers etc.
- b) Taking part in the election is not our only job. We have to conduct foundational work also before the election.

- c) Permission of the central President must be sought before we part in the election.
- d) The President or the workers with responsibility can not compete in the election without prior permission of the central President.

It needs to be remembered that the consequences of getting involved in the election by disrupting and harming the basic work of the Organization is very serious.

The Fifth Point: Islamic Revolution

“Making all-out efforts for Islamic revolution to liberate the humanity from financial exploitation, political oppression and cultural slavery.”

We should remember in this context that we are students. Our movement advances with students in its march. Therefore we are not ready to take any initiatives by sacrificing our studentship. As a responsible students' association, we can not immerse ourselves into the contemporary political activities. This, of course, does not mean that we will keep ourselves aloof from appropriate steps in the national crises in normal circumstances we do not keep away from national problems. We observe national problems with self-consciousness and in time of need, we play bold and people oriented role in eradicating them. On the whole efforts remain on from the Organization to create an Islamic environment in awas of economics, politics and culture. In this regard, realistic and effective steps are taken as per the decision of the highest policy making committee namely the Execrative Committed the Organization. We do it two ways.

First: Words and slogans alone can not bring about Islamic revolution. This requires formation of efficient leadership and a big workers' force.

- A. Building up Career: We should attach special importance to building our individual career. Under no circumstances should career be affected. Fact remain that in order to execute work required in our organization, career need not be jeopardized. What is Required are realistic attitude. sacrifice and tireless labour. Exceptions take place only in special circumstances. He who is capable of performing duties of the Organization and at the same time can keep his career intact, is the real worker. We want this kind of workers.
- B. Developing Leadership: Various misfortunes befall the nation for want the right kind of leadership. Even an ordinary task of the nation can not be done properly without the right leadership let alone an Islamic revolution. Therefore, the workers with leadership quality have to be developed and formed through various activities of the Organization and special training. Efficient directors are needed in every sector of the State like administration, engineering, education, agriculture, industry, parliament etc. We can meet this need through long-term and pragmatic planning. Hence, the worker himself or at the advice of the organization would select any one of the divisions as his target. He would then try to develop himself as an expert of the division. On the whole, we want to shape our workers

into real Muslim physicians, Muslim administrators and the like.

- C. Creating workers: A group of disciplined workers is necessary to conduct an Islamic State and bring about an Islamic revolution. This Organization intends to meet all the said requirements through all its activities. Therefore, our duty is to follow properly all the activities of the Organization.
- D. Acquiring Knowledge: Instead of participating actively in politics, economics, administration etc., we put greater emphasis on acquiring knowledge thereof. We have to acquire knowledge keeping the following in view:

First of all, we must have a clear knowledge on what character means. We must delve deep into the underlying factors and cause of the present wretched condition of our national character and then fixed out correct ways of solution.

It is imperative that we keep abreast of the current political situation of the country. The source of ongoing political realities and trends have to be traced through an analysis of history and current events. The identity and characteristics of the parties that are active in the political arena at the moment need to be known, It is necessary to have the basic knowledge on different political ideologies so that we are able to understand what is beneficial and what is detrimental among them. We should be cognizant of the solutions to the political problems. We must know how these problems can be saved. We should also be aware of the trends of and problems of our economy. We must have the knowledge of the dispensations and working of the economy that is functioning. We should also have clear concept of the proper ways and means in solving different economic problems.

We should have realistic knowledge of the dire consequences of cultural slavery. We must remain conscious of the destructive activities going on in the cultural turf and need to know their source, form and extent. We must understand how and on the basis of what policy we can make our efforts and get freedom from cultural thralldom.

To sum it up, we do not want to depend on the void as our base. Nor do we want to run after a mirage in the name of revolution. Our submission is that all our activities will be based on rationality and intellect. Our principal tool of work will be our character reflective Islamic values.

Second: Taking realistic steps: We will have to do two types of work in this regard.

- A. Cooperation: We take it as our moral duty to facilitate any broader efforts for Islamic movement. But we do that according to the decision of the Organization.
- B. Creating Environment and Building Pressure: With the sweetness character, we need to create an environment of holiness. When this process would incorporate a considerable number of students, it would manifest itself as a major force in our society and natural life. And we are determined to exert pressure on the authorities with such a force of character.

In addition, in order to implement our point five of the work-plan, we intend to build public opinion as far as time, opportunity and capability permit us through conveying the message of Allah. We undertake conferences, processions, strikes etc. when those appear as necessities and we do that absolutely in a constructive manner.

The above tasks are the right kind of ways of implementing the five-point programme or strategy of the Organization. One who wants to carry out the duty of the Islamic movement through our Organization, must sincerely take care of these tasks.

Appendix

Topics of Discussion

Some topics for discussion in the meetings have been listed below. Besides, we have to select topics that appear necessary and timely:

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- ☐ Islam: a complete code of life.
- ☐ Significance of *kalema-e-tayeba*
- ☐ Real meaning and significance of *ibadat*.
- ☐ Five pillars of Islam and their significance
- ☐ Scientific basis of *iman*
- ☐ *Tauhidi* (oneness of Allah), *resalat* (prophethood) and *akhi rat* (life in the hedel after)
- ☐ *Resalat* and its significance
- ☐ The life hereafter, demand of rationality and realism
- ☐ What is Al Quran and why?
- ☐ *Kalerna-e-tayeba* — a revolutionary declaration.
- ☐ What do we mean by being Muslims: or real Muslims
- ☐ Islam; the beacon for the liberation of humanity
- ☐ Islam; the only path for the liberation of humanity j Islam, the only future of humanity
- ☐ Islam, an international ideology
- ☐ Islam; a balanced code of life/system of life
- ☐ Need for of acquiring and practicing Islamic knowledge
- ☐ What Islam demands of a Muslim youth
- ☐ Elements required for building character
- ☐ Islam—the real means of building an ideal citizen
- ☐ Islam—the only means of building human character
- ☐ Education we are having and education we want.

- ❑ Shortcomings of the modern system of education and the in remedees
- ❑ Bad effects of co-education
- ❑ Outline of the Islamic system of education
- ❑ Moral perspective of Islam
- ❑ What does Chatra Shibir want? Why? And How?
- ❑ Our objectives and goals
- ❑ Chatra Shibir—A constructive students movement
- ❑ Role of Shibir in resolving problems of the students
- ❑ Our five Points (scientific agenda: demand of *iman*)
- ❑ Preaching Islam—Mission of a *mumin* 's life
- ❑ Role of a Muslim youth in preaching and establishing Islam
- ❑ Significance and necessity of preaching Islam
- ❑ 'Encouraging good deeds and forbidding misdeeds'— duty of the Muslims
- ❑ What is Islamic movement and why?
- ❑ Islamic movement—the demand of *iman*
- ❑ Need for an Islamic movement
- ❑ Islamic movement — a historical necessity
- ❑ Jihad and its significance
- ❑ Necessity of an Islamic organization
- ❑ Role of the youth in the Islamic movement
- ❑ Islamic movement in the sub-continent — a historical review
- ❑ Islamic movement in the present world: prospects of success
- ❑ Islamic movement in Bangladesh and the advent of Shibir
- ❑ Trends Islamic social movement
- ❑ History of the preaching of Islam in Bangladesh

- ❑ Islam in the social structure of Bangladesh: An overview
- ❑ Infiltration of Superstition and *hidat* into our society
- ❑ Right path for the development of Muslims as a nation
- ❑ Basic problems of the Muslim world and solutions
- ❑ Responsibilities and duties of the Muslims as a nation
- ❑ Islam — the underlying source of unity string of unity of the Muslim world
- ❑ Islamic state versus Muslim state
- ❑ State and politics in the eye of Islam
- ❑ Islamic state is the real welfare state
- ❑ Exploitation-free social system is possible only in Islam
- ❑ Islam and, capitalism
- ❑ Islam and socialism
- ❑ Islam and communalism
- ❑ Democratic values and Islam
- ❑ Islam and progress
- ❑ Islam and reactionism
- ❑ Conflict of Islam and Jahiliyah
- ❑ What are the basic problems of humanity?
- ❑ Is the basic problem of the humanity economical?
- ❑ Materialism is atheism another name for
- ❑ Science has proved atheism and materialism as unscientific
- ❑ “Conflict between truth and falsehood is the history of the world”— it is not class struggle
- ❑ Divine sovereignty is the only way to emancipation — not the autocracy of the proletariat
- ❑ Domination of men over men is at the root of all kinds of exploitation
- ❑ Marxist communism — an unrealistic imagination

- ❑ Conflict between religion and the State — outcome of the distorted Christianity
- ❑ “Religion is like opium”—a reactionary concept
- ❑ Revitalization of the humanistic values, not class strife, is the real path to welfare
- ❑ Marxist economics—an unscientific theory
- ❑ Capitalism and socialism—two reactionary and polarized concepts
- ❑ Conflict between Marxism and reality
- ❑ Islam and science — an overview
- ❑ Islam — Demand of the age