

ACCOUNTABILITY AND THE CHALLENGE
OF CORRECT NATIONAL PRIORITIES

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Like the individuals, nations also face at time crucial moments that an appropriate and timely decision redirects the course of the history and negligence or wrong decision eliminates all chances and possibilities. Years long efforts go in vain.

After the February 3, 1997 elections, the Pakistani nation, its political and economic leadership and the Islamic movement itself, were facing a similar historical moment. It appeared that in the present national and international background, the election results were a whip from the All Knowing God for us to get up, recover and avail the chance to build our future on proper lines. It was the miraculous sign of His mercy, that Pakistan which came to being 50 years ago on the 27th night of the holy Ramadan had, inspite of its shortfalls and failures, been given another unique chance again in Ramadan to think, consider and take firm decisions. The opportunity that had emerged from the elections and the resultant mandate, could be easily wasted in trivial manner, or used as warning and to draw lesson through deep analysis and understanding so that proper goals and priorities were set and a strategy designed.

Elections: An overview of the past 50 years:

Before proceeding further, let us prudently look back to examine our past. Fifty one years ago, the voting in the 1946 elections provided a similar chance to Quaid-e-Azam and the Muslim League. Through his sagacity and shrewdness, the Quaid intelligently utilized that chance for the creation of Pakistan. After his death, however, the leadership of Muslim League set aside all the pledges it made with the Almighty Allah and the Muslim Millat and overlooked the urgent call of the time. The result was the dissolution of the Legislative Assembly, followed by the party's annihilation first in 1954 in East Pakistan, and then a complete rout in 1970 in both the wings. That defeat is matched only by the one now faced by the Peoples' Party in 1997. The history of the sub-continent provides many occasions when such opportune moments took no time turning into admonitory examples. One can find similar signs in the sweeping election successes but then miserable failures of Sheikh. Mujeeb-ur-Rehman, Indra Gandhi and Rajiv Gandhi. That is why we believe it was neither time for some to lament and get frustrated, nor for others to rejoice and exchange salutations and congratulations. Instead it was time for everybody to think and ponder, analyze and assess and seriously look for solutions to the new challenges, so that the new century, that we were standing in its threshold, should be different and better than the years gone; so that we could avoid the past mistakes and build a brighter future.

Elections '97: Some Significant Aspects:

The elections of February 3, 1997, have a unique characteristic. These were not held under normal conditions or at the completion of the term of the assemblies. They have a peculiar background,

characterized on the one hand by the government's corruption, mismanagement, cruelties and violation of the Constitution and the rules resulting into its dismissal through Presidential order, and on the other the promises and pledges of the President and the interim government to undertake impertinent accountability and transparent elections must be studied and viewed from the background of these two aspects. Also, the performance of those who now hold authority and responsibility will also be judged on the criteria of these challenges.

An objective review of the situation reveals the fact that the common citizen is badly hurt by and totally fed up with this social system of class interests, corrupt political leadership, paralyzed system of accountability and a spoiled economy. About 70 percent of the voters abstained from using the right to vote; the turn up being 5 percent less on average than the past and around 13 percent less than the 1993 turn up. No doubt the election results were to be accepted as they were - and have therefore, been accepted - and those who won be (and have been) given the chance to work according to their pledges, but to overlook the facts on ground, by any body and quarter, will be extremely dangerous and lethally fatal for correct and realistic policy designing. We feel it necessary to express about this attitude in the first instance because (over these past few months) some politicians and columnists singing in harmony with them have been retracting attention from these realities and have been attempting to make believe world. This would not help members of the new Parliament and the political leadership, but will subject them to a false talisman that has to-date been the source of misleading the leadership.

Another aspect of the elections, worth consideration, is the historical no confidence of the masses on the Peoples Party and leadership of Benazir. The nation gave this party three chances and every time got disappointed. The party not only betrayed the nation but sacrificed every national interest for the sake of personal authority and material benefits and brought the country to the brink of destruction. The people, in fact, expressed their disgustment and apathy during the accountability movement which resulted in provoking the Presidential order of November 5, 1996 and ousting of the PPP government. Then the highest court of the country also upheld and verified in its preliminary judgments on 29th January, 1997 (and the detailed one later) the reasons given for the dismissal of the government. Finally, the elections of February 3, 1997 proved a nationwide referendum against the party and its manner of ruling. This was a decision of the common citizen and as well of those supporting voters who helped the party to reach corridors of the Parliament and the government in 1970, 1988, 1990 and 1993. During these last elections, people have conveyed a clear message that no party should take them for tenants or rubber stamps.

The third aspect of these elections is that notwithstanding the general indifference and frustration, people have given the Muslim League and particularly its central leadership a unique chance. After 1954 Muslim League has availed for the first time a decisive position at the centre and in the provinces. If now it take courage and deals with maturity and wisdom, then taking cognizance of its promises it can be about necessary constitutional amendments and undertake legislation,

budgeting and make political and social decision of general interest. This position is a historic event and a critical test. If the leadership of Muslim League sets the goals and proper objectives with honesty and sincerity and can get rid of the politics of interests and nepotism and opt to serve the country and the nation, then it can succeed by way of Pakistan progress and strengthened position in the new century. But if as usual it loses the chance (and unfortunately its actions so far point at that), then its fate will not be much different from what the PPP faced.

We expect the first few months of the new parliament and the new government will reveal the direction the trend and nation will come to know if any lesson was learnt from the past. Pakistan is passing through most difficult period of its history and God forbid its enemies, both within and outside the country, are bent upon proving it a failure case. Therefore, inspite of all differences and apprehensions, we pray to Almighty Allah to grant our ruling leadership the wisdom and courage to formulate appropriate policies and make correct decisions for the stability and solidarity of the country, so that this oppressed nation gets rid of the mental torture, moral decay, social crisis and the unfortunate economic plight and makes headway towards its real goal and prosperity. We are left with very few chances and brief time and the limited national resources at hand cannot be subjected to further experimentation. We, therefore, feel it necessary to point out honestly and clearly the problems and challenges ahead and that our future depends on proper planning and effective actions in that regard.

The areas identified above, are the well known facts. The logical conclusion is that these last elections are taken as a warning and their real message be correctly understood. It will be sheer short-sightedness that this mirror is used to see only the success of one party and defeat of another, and to forget about the underline message which reflects the aspiration of both the voters and those who abstained. We believe, this message concerns first, the undeniable necessity of accountability and second, to bring about basic structural changes in the areas of politics and economy. As the future depends on correct actions in these two areas, we shall make our submission in that respect.

Accountability: Key to Success & Popular demand:

A deeper study and understanding of the history highlights the fact that nations are successful if they provide for effective accountability machinery and system at the individual and collective social, along-with proper objective laid down and resources employed. Accountability for then is an all time continuous process without relaxation. In Islam, from worship to dealing in social matters, faith and accountability assume central importance. It provides a system of 'Enjoining what is right and forbidding what is wrong', which, on the one hand provides the individuals in the Ummah the freedom and chances of reforms and ,on the other suggests ways and means for the accountability of every person from President to common citizen. To mention it correctly, the state of mind built in Islam is such as prominently characterized in a saying of the Prophet (p.b.u.h.)

'Hold you accountable, before you are held accountable'. Briefly the central pillars of the system are self-assessment and collective accountability. The process starts in this world but ends up in the Hereafter where no one will escape. This is what Allama Iqbal points in his famous poem "Iblees ki Majlis-e-Shoora": the attribute of the Ummah, which most frightens Satan is this same capability of accountability.

Every moment of the Pakistan history stands witness that the basic cause of our decline, confusion and anxiety is our connivance and escape from accountability. Whether it is the assassination of the first Prime Minister or ousting of the second one and dissolution of the Assembly, the abrogation of the Constitution or the bankruptcy of Kashmir policy, refusing the electoral results or military invasion of one's own people, losing half the country or the introduction of regional and sectarian rifts, dolling out industrial and trade licenses or national landed property, indulging in the co-operative scandal or looting the banks, taking commissions in business, or allowing abundance of kickbacks and grossly misusing the authority - go on counting - every culprit and the dacoit slipped untouched and condition of the nation went from based to worse.

A few thousand families got richer and richer availing all sorts of luxuries within and outside the country, whereas millions went down the drain in abject poverty. About 40 percent of the population stands deprived of the basic human necessities. Industries were shut down and banks went insolvent. The country lost international goodwill and is rather stigmatized as only the world's second- most corrupt country. The nation and even its coming generations are buried under the heap of external debt, so much so that every individual - man or woman, old or child - is indebted to the extent of Rs 15,000. The nation is to pay the enormous amount of Rs 900 billion internal debt and US\$ 40 billion of external hard loans. According to official estimates, 20 to 25 percent of the annual national income (GNP) over the past 3 years, that amounts to over Rs 400 billion got lost to corruption.

This is the background in which everyone in the country demands that accountability is our first priority. That anyone who spoiled and looted the national wealth is brought to book, irrespective of his/her political affiliation. That the looted wealth is recovered and paid back to the real owners - the people of this country - and used for their welfare.

The Interim Government & Accountability:

The biggest failure of the interim government was that it could not constitute effective machinery for accountability and whatever good or bad system was devised, could make no notable headway. The nation was rather again confused through a cunning campaign that elections were the real means of accountability and that people have already that on February 3, 1997. There is no denying the fact that elections are part of the accountability provided all articles of the Constitution are acted upon and the electoral rules and process are applied according to its true

principles. In the absence of these two pre-requisites, elections cannot ensure even the limited degree of accountability possible, least to consider them as alternative for the broad-based accountability process. The people have expressed their dissatisfaction on February 3, 1997, against the PPP government by rejecting it in an exemplary manner. This, however, does not mean that accountability is completed and all the dacoits have become credible and trustworthy. The elections provided only the starting point for the real accountability which is yet to be held. It is to cover those who ruled over the past three years, as well as those who ruled the country before that with full authority and who mercilessly exploited its resources without the least fear. The process cannot be confined to specific period or persons. Anyone who held public office, whether as a servant or elected representative must face accountability without omission. This is what Islam demands and is the basic principle of democracy. If only elections amount to accountability, then not the least harm should have been done to President Nixon and the Vice President Ignew, because they were directly elected to these positions the second time and with great majority. Yet they were subjected to accountability and had to quit their jobs. In Japan and Italy, the elected Prime Ministers were impeached and they had not only to leave their positions but also got punishments. Only recently the Speaker of the US Congress, Newit Gang rich faced accountability and no one said that as he was re-elected only two months back, so there was no further need of impeachment. Short while ago, the Prime Minister and over 47 elected ministers were under trial, some were even in jail and others out only on bail. It is thus evident that from all political, legal and moral aspects, accountability is a permanent process in itself, and any attempt to confuse it with elections cannot be accepted. The first and foremost item on the national agenda was and is accountability, which must be undertaken with full honesty and justice, and in absolute non-missionary manner.

Fundamental requirements for Accountability:

Three things have to be ensured at the official level:

1. Top priority

The first step is to accept accountability as priority number one and be extended to individuals belonging to all parties and departments of the government. In this regard the Prime Minister and the President should first of all, offer themselves for accountability. Similarly, all members of the Parliament and provincial assemblies should pass through the process. Also responsible members of the all past governments be subjected to it, taking full care neither to omit any friend nor victimize any political foe. The neglect of the interim government in this respect was criminal which badly hurt its integrity and legality. The elected government faces the same difficult situation. Nation will not forgive any lapse.

2. Amendments in the Law

Another necessity is to bring about suitable amendments in the laws and system of accountability, which could make it really impartial and authoritative. The approach followed for accountability should on the one hand meet the true demands of justice and be free of all defects, because of which our whole legal system has turned helpless against the cruel culprits. It is manifested in the legal hair-splitting and the charm and charisma of wealth, currently so common. We should not carry away by the British and American adversarial approach. We better employ inquisitional modes in the light of Islamic traditions (in Europe, the system is working in France and Italy, so that the institution of accountability does not get paralyzed before the 'words' and terms of the law. Its real target should be to unveil the truth and establish justice. Similarly, there is need to withdraw all discretionary powers which are the big causes of corruption. We also need to introduce the tradition of open government that will be instrumental in uprooting corruption.

Examples in the Muslim history are very clear in this respect. If the companions of the Prophet (p.b.u.h.) could ask Hadhrat Umar (r.a.) to prove there was no corruption involved in the dress he was wearing. And if the 'hot-headed' authoritative Caliph left all other business and called his son to witness that his shirt was made by two pieces, one gifted by his son - , then why on earth the political leaders and high ranking officers cannot be asked today, to prove that their living standards, their properties and their lavish expenditures depended on their legitimate incomes? The Assembly members who tendered their wealth returns, should first of all be screened how far these returns were based on facts, and where did they conceal wealth by making false submissions. Also there is need to scrutinize the election expenditures. If the Accountability agency could assess the wealth of the top few hundred people and hold them duly accountable, things will start getting better at all levels. If this is not done, the booty is not recovered and further plundering is not stopped forthwith, then, God willing, the nation will not be deceived through mere window dressing and cosmetic actions. There is need for a law of accountability, relevant implementation machinery and working methodology, so that people have faith in the system and we have the desired results.

3. Public Opinion

Other than the two noted areas, a third important factor is that for the accountability process, the public opinion should remain mobile at the mass level. And all those who got affected through these corrupt and cruel activities, should without any fear or hindrance, be able to approach the accountability machinery to

redress their grievances. The law should give them full protection. This will require facilitating availing the rights provided in the Constitution and also that the political parties, bar associations and scrupulous public workers become active to protect the rights of the oppressed and to bring to accountability courts the plunderers of the national wealth. There is need to constitute people's committees; lawyers and social workers' organization be activated. Traders who have been deprived of their money and property should come forward and expose the looters. In this way the process of accountability should be made a reality in the social life.

The government, the political parties and the social workers, all have to stand up and play their role. It is the need of the hour. Whereas everyone has to undergo self-assessment, a system of general accountability has to be effectively motivated. The process should cover monetary and political bundling and the corrupt individuals, and also the policies of successive governments and those who played with the fate of Pakistan and its primary interests. The accountability should be at the popular level, at the forum of Parliament and assemblies, and in the courts of justice and law. Above all it requires open government, free press and public dialogue.

4. Change in the Ruling Manner

Yet urgency is that we change our ruling manner. It will be hard to deny that over these 50 years, Pakistan has much deviated from the objective for the realization of which the Muslims of the sub-continent struggled and paid very high price to create this country. Today the situation is that the whole nation is in the grasp of an expectative system, where a few thousand influential and powerful persons have usurped the national resources. Constitution, law and electoral politics, notwithstanding these elites, have turned the mass into tenants and the resources their personal rent-free estates. Another dangerous aspect of this exploitative system is that it has joined hands with the Western powers and institutions and the collusion is jeopardizing the political, economic and cultural freedom of the Pakistani nation. The country's budget and economic policies are dictated, rather prepared by the experts stationed here by the World Bank and the IMF. Even in political matters, Washington has assumed decisive position. Whether it is the problem of Kashmir or Afghanistan, relations with Iran or India, nuclear policy or military exercises - for all such matters we stay at the beck and call from Washington. Those holding here the seats of authority keep on trembling that they may not be considered and declared backing the 'fundamentalists' and 'terrorists'.

The situation is disturbing ideologically as well. Nothing is done by way of Islamization of the system. Instead sectarian and regional conflicts are encouraged and fanned. Even the history of

the Muslims of the sub-continent is mutilated by falsely claiming that the Pakistan movement was not intended for the establishment of an ideological state, but only for economic emancipation and progress and that is the first priority of the time. Islam does assign proper position to economic growth, social uplift and scientific advancement, yet this position is subject to its overall ideological and moral framework. The true identity of a Muslim is his high morality, humanism and upholding justice. That is what ensures success here in this world and the Hereafter.

The system will change for better when the country and the people make headway to realize certain objectives and goals:

- Safeguarding the ideology of Pakistan and reconstruct the whole individual and social life accordingly;
- protect the political, economic and sociological freedom and broadening its scope;
- liberate the nation from the clutches of the exploiting groups and establish a just and transparent system in which authority is truly transferred to the people;
- decisions should be according to the aspirations of the masses and all citizens should enjoy the protection of life, property and honor, without the least discrimination;
- everyone should avail basic needs of life and equal opportunity of progress;
- the system of Godhead of man over man, signified by ruling with absolute authority, be finished forthwith, and everyone should strive for respect and position on earth only after submitting to the authority of Allah and staying as His subjects.

Today the nation is standing at a critical point. If the political process does not provide means to achieve the above goals, then as the history reveals, the oppressed masses will get frustrated, lose faith in the ruling system and turn to bloody revolutionary ways. That will then sweep away every opposing force.

Is the present leadership consciously aware of the people's aspirations and is sincere to actively work for the realization of that goal? Empty promises and mere lip service will not work anymore. Time is ripe for practical action and without further delay.

Agenda for Change:

Accountability and change in the ruling pattern - are the criteria on which the new parliament, assemblies and the federal and provincial governments will be put to test. The nation will eagerly see:

- What type of morality, capability and character to persons have, who will be selected and posted to the seats of responsible authority;

- As provided in the Constitution, with what speed the judiciary is separated from the administration, strengthened, given freedom of action and its personnel strength enhanced so that justice is readily available to the people;
- Whether it is the capability and the objective necessity of the country that is given priority in the administrative postings, transfers and division of responsibilities, or, as happened in the past, only the favorites and undeserving influential avail the lot. Also to what extent the general administration and the police are protected from the political objectives and party influence and let to work purely on professional lines?
- How much the parliament and parliamentary institutions are involved in legislation and policy formulation? Whether the democratic system will be cleansed of the practice of issuing ordinances, executive orders and subsidiary law-making, or the parliament and assemblies will sit idle and be no body, as in the past?
- It will also be seen what the parliament and the two third majority of the ruling party will do to make Qur'an and Sunnah the supreme law of the country, which Mian Nawaz Sharif himself pledged in the joint session of the parliament in 1991, during the month of Ramadan, but put off rather ignored the promise under various lame excuses? Similarly to be seen is what is done to introduce teaching of the Qur'an at the primary and secondary school levels and to stop 'fighting Allah and His Prophet (p.b.u.h.)' by eliminating interest from the economy?
- Other constitutional amendments are also necessary which should aim at: creating an equilibrium of authority; effectively protect the basic rights; ensure freedom of the judiciary, particularly regularizing the judges of the Shariah court and providing them full judicial cover; introduce the proportionate electoral system; adequately increase the seats of the parliament to ensure wider representation; and a reasonable system of representation of women so that truly women's representatives reach the parliament rather than ladies elected by men!
- Devolution of authority and resources to the lower tiers of government i.e., the provinces and the local bodies, as enjoined in the Constitution.
- Population census and adopting the national language as official language, at all levels are also the clear demands of the constitutional provisions, which governments in the past have been overlooking.
- To activate the constitutional institutions, like the Islamic Ideology Council, the Federal Shariah Court, Shariah Appellate Bench of the Supreme Court, the Council of Common Interests and the National Economic Council (NEC) and to make them more effective, which currently stays almost suspended, is also essential. The Economic Commission and the Education Commission constituted under the Shariah Act need be reviewed and mobilized. Timely assessment of the legislation and policy formulation in accordance with the guiding principles of the constitution and to discuss in the parliament reports of the Islamic Ideology Council and the Central

Zakat Council and to enact new rules and frame new policies in the light of those reports is also essential.

- Economic growth, judicious distribution of wealth, elimination of poverty, unemployment and inflation and getting rid of external loans and achieving true self-reliance, are also the challenges that warrant immediate necessary action. "Breaking the Beggar's Bowl" was the phrase much trumpeted during the election campaign; it is now time to fulfill the pledge. Real test of the new leadership will be how far they move towards this goal.

In the given context, the government is facing very hard test. It can neither achieve real self-reliance, nor get rid of the dictatorship of the World Bank and the IMF, without bringing basic structural changes in the economic system and policies. Towards this end the government's first hold step will be to eliminate 'riba' (interest). This is the article of our faith, demand of the Constitution and the correct economic strategy.

- Law and order is a basic problem area, as the safety of life, property and honor of the common person depends on that. The economic progress and country's reputation and goodwill are directly linked to a peaceful environment.
- Kashmir poses a problem of life and death for Pakistan. The criminal neglect of the past governments has greatly damaged the 'Jihad' movement. It is now time to prepare and mobilize the nation, give full support to the independence movement and take decisive steps to settle the issue permanently in the light of the UN resolutions. The just settlement of Kashmir issue according to international pledges, is the pre-condition for any political and trade relations with India. Speaking of normalization of relations with India without a meaningful headway in that direction tantamount to unpardonable act of betrayal against national aspirations and the sacrifices of the 'Mujahideen'.
- Strengthening of political relations and expanding and deepening economic links with China, Afghanistan, Iran and the Central Asian Muslim states is urgency of the moment. The PPP government miserably failed to follow a proper foreign policy. The result was that the country got distanced from its real friends, making it indigent and relying more and more on others. Pakistan today needs a dynamic foreign policy which is clear, effective and full of determination.
- Education and health are the most important areas where expanded facilities will require commensurate resource availability, both in the public and private sectors. This will help the needy in the society and at least prepare the new generation according to their religion and faith to fulfill the needs of the nation.

This is the agenda for change, which warrants action. This is the criterion on which the new government, the new parliament and new assemblies are to be viewed and tested for their

performance. As said earlier, these first few months are very crucial and decisive. If the government takes proper direction, then everybody should support the government, irrespective of political and party affiliations. This is the permanent policy of the Islamic Movement (Jamaat-e-Islami) which is declared in its entire manifesto that support is to be given in all acts aimed at virtue, piety, reform and welfare, no matter who gets the credit, as it is the demand of our faith and objective. But, if the government does not take the proper direction, denies the very purpose and genesis of the country and the clear demands of the nation and instead follows the past tactics of window-dressing and lip-service, then the people and all Islamic forces will have no option but to face steadfastly all unpleasant acts of ruin, disorder and mischief and make decisive efforts to lead this nation to its real destination.

Accountability for the Islamic Movements and its Workers:

Towards the end, we wish to draw attention to certain matters of the workers of Islamic Movement. The real aim of the Islamic Movement is to gain the good approval and pleasure of Allah and to struggle for the establishment of Allah's 'Din' on Allah's earth. Our basic position is that of one who calls for a noble cause and seeks welfare of all. For this purpose, our relationship with every servant of Allah will be signified by kindness, love and brotherhood. As the chosen and elect Prophet (p.b.u.h.) of Allah used to say, that their reward whatsoever was with Allah and that they were only doing their duty by way of working for the good and service of human beings, and leading them to a path that guarantees success in this world and in the Hereafter. That their purpose was to propagate goodness and block wrong-doing. Conforming to the acts of the prophets (alehem-u-salam), we need to understand and declare that we are determined to follow their footprints and to uphold and struggle for their mission. Our message also is: Enjoin what is right and forbid what is wrong. Our creed and conduct is also signified by:

"Strong against unbelievers, but compassionate against each other"

It is only on the basis of this objective and this mission that we are either friends or foes. The Islamic movement is the general conscience of the nation and is busy in preparing it for the moral and social revolution that would end up in the rule of Allah on the earth, His Law enacted as supreme law, the human beings be His servants and source of strength for each other. And, that this Ummah be continuously engaged in 'jihad' against cruelty and excesses, so that all oppressed should avail justice and peace under the shadows of the Religion of Allah (ad-Deen).

Accountability is more important and required for the workers and leadership of the Islamic Movement than the common people and the nation as a whole. Therefore, we need to make all arrangements among our ranks to: remind ourselves of our final goal; renew our pledge; repent for our lapses; persuade and provide good advice to our co-workers; and concentrate in the field of action to complete the pre-requisites of our mission. It is the need of the hour and our foremost

duty that self-assessment and social accountability are kept alive and effective. Our real task is to get linked with Allah and call the servant of Allah to fulfill their obligations towards their Master and Sustainer and their fellow human beings. Our goal and responsibility is to eliminate oppression and establish common justice. Reforms can be brought about by distinguishing between the good and the bad, avail the good and to leave, and protect the human being from, the bad. Individual efforts will not be sufficient for this purpose. Success depends on collective and organized efforts. It is the duty of the workers of the Islamic Movement to establish and keep close contact with the masses. It is not the time to take rest. Rather, reach the people in every city, village and dwelling, motivate them and get them involved in the struggle on proper lines. After our faith and reliance on Allah, our resource is the people and it is our primary task to concretize and organise them. Lest we forget some of our more important duties: Popular education; public service; religious preaching; moral reforms; formation in ranks of the youth and all other sections of society that culminate into popular political uprising; collective efforts for rights and obligations; and to work for bringing forth a new leadership that is faithful to Allah, sincere to Religion (Deen), put at stake its life and property for the welfare of the Ummah, and its objective should not be to make personal gains in this world, but the purpose for which this Ummah was raised by Allah and which is its goal and duty, as expounds in the Qur'an:

"Ye are the best of Peoples, evolved for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah" **(Al-e-Imran 3:110)**

The struggle for the realization of this goal, demands wisdom, maturity and judicious approach, as ordained by Allah:

"Invite to the Way of the Lord with wisdom and beautified preaching; and argue with them in ways that are best and most gracious" **(Al-Nehl 16:125)**

Rather, we have to change 'bad' for 'good' and follow a method that is most gracious:

"Nor can goodness and evil be equal. Repel (evil) with what is better: Then will be between whom and you was hatred become as it were your friend and intimate". **(Ha'ameem Sijda 41:34)**

To ensure the success of this whole struggle, we also need to keep it clean and free from personal wishes and sentiments. We should not, at any moment, go astray from the path of justice:

"And let not the hatred of others to you make you swerve to wrong and depart from justice" **(Al-Ma'ida 5:8)**

"Be just; that is next to piety, and fear Allah". **(Al-Ma'ida 5:8)**

"And when you judge between man and man, that you just with justice"

(Al-Nisa 4:58)

Remembrance of Allah, call to virtue, jihad by self and money, beautified preaching, wisdom, justice, kindness and excellence are our real tools and instruments and security of our success. The Movement is to cleanse the human life from all disorders and mischievous and reform it for betterment. This is not negative but a positive message and follows the path of reformative revolution. It is busy to change the course of history and give it a new and better shape. This is life and progress in reality.

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