

Summary

Our work: To prepare resources of Islamic knowledge, to produce translations of the Holy Quran in different languages of the world, and to spread them throughout the world.

Distinctive features of our Jama'at:

1. The aim of our lives is the propagation of Islam.
2. To make sacrifices of one's person and possessions for this end.
3. To learn about Islam and its history, and about other faiths.
4. To follow the teachings of Islam and respect its institutions.
5. To show tolerance and broad-mindedness in the propagation of Islam, and to have love for Muslims.
6. To respect and honour the service of Islam.

Our system of organization:

1. We all follow one call and respect that call.
2. That call is the call of the consensus of the *Jama'at*, from which no individual should deviate.
3. The financial system is that all members must:
 - a. give two-thirds of their *zakat* to the *Jama'at*,
 - b. pay out of their income one *anna* for every *rupee*¹ as contributions, and
 - c. donate towards specially arising needs.

1. The *Rupee* is the currency in Pakistan and India, and was divided into 16 *annas* at the time of writing.

religious belief, sometimes when a person's mind has led him to a certain conclusion he cannot be compelled to reject it. But as regards the work done by the community, if, after agreement having been reached, a uniform view is not followed the result is disunity and ruination of the community.

3. Financial contributions.

According to our decision, arrived at by consultation, every Ahmadi must take part in the running of the community alike by means of making monetary contributions, whether he is great or small. The standard of greatness in our community is determined by the object of our life. The more a man serves Islam, the greater he is. The man who devotes his whole life for the service of Islam is indeed very great and worthy of the highest honour. But no one can be exempt from doing his duty in the set-up of the community. For example, just as the paying of *zakat* is incumbent upon a man in employment or in business or engaged in some other worldly work, so it is also obligatory on the man who serves the faith day and night. Payment of *zakat* is not conditional upon the kind of work someone does; the only condition relates to the minimum limit of wealth. If a person has wealth in excess of a certain minimum amount, *zakat* is obligatory on him.

In observance of this command of the Quran, our decision, arrived at by consultation, is that all our members shall pay two-thirds of their due *zakat* into the funds of our community, and the remaining one-third they shall give as they wish. A somewhat similar practice under certain circumstances can be seen in the time of the Holy Prophet Muhammad.

Contributions by way of *jihad*.

Moreover, to carry out religious works the expenditure of money is required, and the Holy Quran too has, in addition to the *zakat*, also prescribed *jihad* as obligatory. Whether *jihad* is by the sword or by the pen, in both cases the spending of money is required. In the light of this injunction of the Quran, our decision taken by mutual consultation has decreed it as

compulsory that *all members must make monthly donations of at least one-twentieth of their income*, and may pay more if they so wish. To fail to follow this call of the community is to cut oneself adrift from the collective system of the *Jama'at*. This is a responsibility which devolves upon the great and the small, the rich and the poor. If the leaders are in the forefront of this activity, they shall become an example for the ordinary members to follow. If the ordinary members take the lead in this good work, they will be envied by the leaders.

It must also be remembered that the prominent and great men of the Movement also bear a greater responsibility. It is not only that the man who has been blessed with more wealth by God must give more for the pleasure of his Lord. But the greater sense and understanding someone possesses, or the stronger is the zeal for the faith in someone's heart, the more is their responsibility. So if the ordinary members of the *Jama'at* give one-twentieth of their income, the trustees and office-bearers of the Anjuman ought to give even more as their regular contribution. Besides this, they should also take on the responsibility for supporting particular works which are being carried out.

As regards the special needs which arise from time to time, everyone must contribute towards those. The Holy Prophet Muhammad too used to face such needs, and he would urge his Companions to give their wealth. Various Companions even used to bring their all, or one-half, or one-quarter or less, of their wealth when such needs arose. Similar needs arise in the work of the propagation of Islam.

4. Respect for, and trust in, one another.

For the running of the organization of the community, another essential requirement is that the workers must respect, trust, and think well of one another. When those who are working mistrust one another, the work suffers badly. If the workers are godly and selfless, there is as a result less occurrence of mutual mistrust. However, there could still be misunderstandings.