

## **The Method of Revolution of the Prophet (PBUH) (Minhaj-e-Inqilab-e-Nabawi): Thoughts and Ideas of Dr. Israr Ahmed**

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### **Case**

Dr Israr Ahmed's Minhaj-e-Inqilab-e-Nabawi is one of the few great revolutions in the Islamic world. The only way to save the Ummah from the path that the Islamic world is heading at the moment is revolution. This was the reason why Dr Israr Ahmed took the path of the Islamic Revolution to save the Ummah from the darkness of ignorance and to guide it on the path of guidance. In order to carry out a revolution in any region or nation, it is necessary to have a revolutionary thought, which already exists for the Islamic revolution. The formation of a movement for the construction of revolutionary thought and the propagation of revolutionary thought among the masses to make its purpose clear are also among the important early stages of the revolution. No revolution is possible without going through these stages. The first revolution of the Prophet in the Islamic world is like a great revolutionary process.

### **The Meaning of Revolution**

Every word and term in the language has a history. There are some words, terms that change their meaning as time, and circumstances change. The word revolution is one of them [1].

Rakim has tried to find out the meaning of the word revolution from different dictionaries. Let's first research this word in the English dictionary.

### **2. Collins Dictionary**

A revolution is the separation of a political system or a system of government by a government [2].

### **Arabic dictionaries**

Arabic is a language that is perfect in its meaning, in its comprehensiveness. The importance of this language is related to the Holy Quran, so it will survive until the Day of Judgment. Therefore, it is essential to know the Arabic meaning of revolution.

### **1. Al-Mujam Al-Wasit (Revolution)**

"A sudden change in the system of government, often led by the military"[3]

According to Arabic dictionaries, revolution means a change that is so intense in itself that the opponent has to face it head on. Sometimes this change happens once in a while but sometimes it

repeats itself. Revolution refers to a change that has the potential to change the course of human life and thinking. The Holy Prophet's instruction also reflects this aspect.

[4] لا يقوم بدين الله الا من احاطه من جميع جوانبه

### **Translation**

"No one will be able to revive religion unless he takes all aspects of it into the realm of his struggle at the same time."

In this blessed hadith, the Holy Prophet (PBUH) has said that it is necessary for any person who wants to serve the religion and has the spirit of protection and preaching of the religion in his heart, to have complete knowledge of all aspects of the religion. In this hadith, people are being told that if they focus on one aspect and ignore the other, it is difficult for them to be successful [5].

Following in the footsteps of the revolution that was started by the Holy Prophet in the light of the revolutionary book Quran, Dr. Israr Ahmed has propagated his own views regarding the method of the Prophet's revolution that is the main topic of this article. The purpose of writing this article is to take a closer look at Dr. Israr Ahmed's Minhaj-ul-Inqilab to see to what extent he has the correct views on the Minhaj-ul-Inqalab of the Prophet. And to what extent have they understood the Qur'an's doctrinal issues, Shari'ah rules, da'wah, advice, lessons, evidences, historical stories, references to the signs of the universe.

### **Dr Israr Ahmed's Theory of Revolutionary Movement**

This revolutionary movement came into being in 1941. Dr Israr Ahmed was an active member of Jamaat-e-Islami and was very much influenced by Maulana Maudoodi. After that, Dr Israr Ahmed started the Islamic struggle through his separate party that is known as Islamic Organization.

His view was that participating in the elections meant that we wanted to support the running of the system, which was not the purpose of the movement at all. For these reasons, he separated from the movement and started working separately for the struggle of religion.

### **Components and Stages of Revolutions**

Dr Israr Ahmed has divided the stages of revolution into six stages. All these stages are taken from the biography of the Prophet. First of all, they have a revolutionary ideology. Emphasizes organization in the second phase and incorporates training in the third phase. Dr Israr Ahmed emphasizes patience in the fourth stage and takes direct action in the fifth stage. In the last stage, the reformers insist on confrontation. Let us now look at these steps in detail.

### **Invitation or Revolutionary Ideology**

The first stage of any revolution is its revolutionary ideology to be invited. According to Dr Israr Ahmad, the difference between the Muhammadan Revolution and other revolutions is that the ideology of other revolutions was the product of human minds whereas this ideology was given to him by Allah through revelation. The doctrine of Tawheed was the center and axis of Da'wah Muhammadi. And the correct realization of this ideology is the pioneer of revolutionary change in the collective life of man [6].

### **The Meaning of the Invitation**

Invitation means to call.

When you were first invited to the invitation

وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ [7]

### **Translation**

"And (O Beloved!) Warn your close relatives (of our torment)."

Fulfilling this command, he arranged a feast for his family, the Banu Hashim. But he did not see any good result of this invitation and his family members left without making any noise. It is clear that the caller must be prepared for repeated failures because our Prophet saw such behavior from his relatives. Of his entire family, only Hazrat Ali pledged allegiance to him.

فَأَصَدَّعَ بِمَا تُمِرُّ

### **Translation**

"So declare the (words) which you have been commanded" [8].

In the beginning for three years he spread the message individually but after this order he climbed Mount Safa and called the people. On this occasion, his uncle Abu Lahab said to him, "Woe to you! You have gathered us for this purpose." Thus began the formal invitation, which is heartbreaking [9]. It is essential for the beginning of any revolution to have this ideology and for the Islamic revolution; this ideology is Tawhid (Oneness of the God). There are three layers of this ideology in which monotheism of belief, monotheism of action and socially all Muslims have equal rights, one person has no superiority over another.

According to Dr. Israr Ahmed, a revolutionary society will be one in which the sovereignty belongs to Allah and the political system will be the bearer of the sovereignty of Allah. The first stage of revolution is that there is a revolutionary ideology and be persuaded by statement. If this theory is new then it is easy because it will prove its usefulness. But if the revolutionary ideology is old, then it has to be explained according to the modern terminology of the present day [10].

### **Organization**

According to Dr Israr Ahmed, the second stage in the revolutionary stages is the organization. According to him, obedience has been repeatedly mentioned in the Qur'an and no revolutionary party can be imagined without them. Dr Israr Ahmed insists on establishing the poem on the basis of allegiance. Because of those who believed in him, he organized them with allegiance. Ibadah ben Waleed ben Ibadah narrates from his father that we swore allegiance to the Messenger of Allah (peace and blessings of Allah be upon him) in all circumstances, happiness and sorrow, even giving preference to ourselves over hearing and obedience. We will not quarrel in the situation. They will speak the truth and will not care about any reproach in the matter of Allah [11].

As far as obedience to the (Ameer) leader is concerned, only the person of the Holy Prophet is worthy of perfect obedience. The Amir will be followed only for the sake of truth and wherever (Peer) leader teaches you to turn away from the truth, and then at that very moment you should give up the allegiance of that Amir. Because only a perfect person can be worthy of absolute obedience.

## **The Importance of Organization**

The importance of organization is evident in the fact that when you come to the fore to overthrow the present system, the privileged classes will rise up to crush you in order to save the present system. Then you will need an organization against them [12].

He started the revolution on two grounds. The first reason was that I am the Messenger of Allah and you believed in it as if you accepted the invitation. And on that basis, a discipline was established. That is to say, those who accept the revolutionary ideology will be organized and a revolutionary party will be formed. And it is important for the new revolutionary party that it should not be classified because it will not remain a revolutionary party. The second stage was that those who pledged allegiance to him became obligated to obey him and thus the process of the organization was completed [13].

## **Training and Coaching**

The third and most important stage of the revolutionary process is training. At this stage, it is important to consider the nature of the training, because the type of revolution that is required should be the same. That is why every party has training centers in which workers are trained with revolutionary ideology in mind. For this training phase, it is necessary that the real purpose of the revolution be hidden from the workers even for a moment. Don't be for any kind of revolution; it is essential that the workers be given revolutionary training as well as spiritual training. The importance of spiritual training in making all stages of the revolution workable cannot be denied.

Dr Israr Ahmed says about the training:

"Only then should these people be trained. There are different aspects of training (workers). There should be a habit of discipline and they should be inclined to sacrifice their lives and property. And such sincerity should be created in their intentions. May nothing be desired except the pleasure of Allah and the reward of the hereafter" [14].

According to Dr Israr Ahmed, training should not be just sitting in a corner because such a good Muslim will come into existence who can worship Allah but he will never be able to face the infidels. Therefore, along with monastic training, revolutionary training is also very important [15].

## **The Revolutionary Training of the Holy Prophet**

The aim of the Holy Prophet's revolutionary struggle was not only to confine the Muslims to the monastery but also to bring to the fore a believer who dared to speak out in the face of falsehood. There are many worldly and religious issues that cannot be solved by merely chanting Tasbeeh in a monastery and Muslims have to take to the field to face them. For this purpose, he took steps for the revolutionary training of the Muslims so that the believing men would never get involved in the war of truth and falsehood and would know how to fight for their rights.

## **Four Goals Set By Dr Israr Ahmed Regarding Revolutionary Training:**

### **Revolutionary Thought**

The Holy Prophet (PBUH) has made the Qur'an the source of revolutionary thought which will remain so till the Day of Judgment. For the Islamic revolution, it is necessary to train the workers morally and spiritually. Moral training also requires training in the sacrificial process with gentleness.

### **The guidance is from the Almighty**

اَشَدَّآءِ بَيْنَ الْكُفَّارِ رَحْمَةً بَيْنَهُمْ

Translation:

"Very hard and strong on the disbelievers, very kind and compassionate to each other" [16].

There is a need to awaken such a revolutionary mindset in the workers that they have the zeal and zeal for jihad in addition to their religious duties. And let their revolutionary thinking be so strong that no obstacle can break their resolve.

### **Just Be Patient**

The process of patience begins from day one. The caller of any revolution should hold the foot of patience forever. As the waves of revolution increase, the stage of patience becomes difficult. Those who compromise by considering the situation as fate and do not invite any revolution in their life, are the ones who are against those who bring revolution [17]. Opposition to any revolution is a physical reaction, and according to Marx there are three levels of this reaction. Attempts are made at the first level to discredit the caller so that his resolve may be violated. In the second category, he is tortured. Initially, verbal abuse is used. But if the caller endures verbal violence and strengthens himself. So on this occasion, the opponent uses the tactic of physical violence to weaken the party as a whole. This requires a high degree of patience. Because a little negligence on this occasion can provoke the party. Therefore, coping with the situation with patience and forbearance is essential for maintaining the party. Responding to any aggression or action unless the party is strong will be detrimental to the security of the party [18].

### **Muhammad (PBUH) is a Model of Patience**

He endured many hardships for the sake of the Islamic Revolution. Stones were hurled at him, rubbish was thrown at him, his companions were tortured, and plots were hatched to assassinate him. But all these infidel efforts did not prove fruitful and your determination did not falter.

Through Passive Resistance, this system is declared wrong. Thus, in the early stages, the purpose of the revolution is ridiculed and the workers of the revolutionary party are declared insane. Going to this stage and not reacting strengthens the revolutionary movement. And this is what Dr Israr Ahmed has taken from your revolutionary movement to endure violence but do not deviate from your position. [19]

### **Action and Challenge**

After consolidating the party, it is time to state its purpose openly. At this stage, opposition to the current system and uprooting of vanity begins. At this stage, the strategy of responding to violence is changed and a full response is given in response to any violence. This process is called Achieve Resistance, which started from the time of the Holy Prophet. [20]

### **Almighty Allah says:**

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِمَا جِهَادًا كَبِيرًا

Translation: "So (O Muslim man), do not obey the disbelievers at all and fight with them through this (Qur'an's call and proofs of knowledge)." [21]

According to Dr. Israr Ahmed, there are three conditions for timely action. The first condition is the reasonable number of workers required to compete. The second condition is to have the best discipline among the workers and the third condition is to have the spirit of sacrificing everything for the sake of revolution. Only by fulfilling these three conditions can the revolutionary party make the best start of its initiative. [22]

### **Direct Action and the Biography of the Prophet**

He was the first to build the Prophet's Mosque to strengthen the Muslims before taking direct action and to establish a close relationship between the Muhajireen and the Ansar. And agreed to strengthen the Jamaat in Arab society, known as the Charter of Medina. After that, the Muslims fought hard against the infidels of Makkah and inflicted the worst defeat on the infidels. Therefore, it has been proved that it is very important to strengthen and unite the Jamaat before taking any high step. When the movement was organized, then Dr. Israr Ahmad took from the biography of the Prophet (peace and blessings of Allah be upon him) that the answer to any attack should be given in full, that is, answer with bricks and stones. [23]

### **ARMED CONFLICT**

This stage of the revolution is a test of preparation for all the previous stages. At this stage, the real strength of the party can be gauged. When the revolution, by its action, challenges the erroneous and ancient system of society, its full reaction takes the form of confrontation. Only those who have fully prepared for this measure can stand against this reaction. [24]

### **Reformer Conflict and Biography of the Prophet**

The beginning of the conflict with the Battle of Badr continued for a long time. Many people sacrificed their lives and property in this clash of the Islamic Revolution. Since this confrontation started after full preparation, the Muslims succeeded in every stage of it. And this revolution ended with the conquest of Makkah on the occasion of the Hdaybiyya peace, which was a great victory for the Muslims.

When the phase of confrontation begins, it is beyond the reach of the parties. And it is this phase that determines the success or failure of the movement and has the potential to change history.

Regarding the last six stages of the revolution, Dr. Israr Ahmed says that all these stages have been taken from the Sunnah of the Prophet. He brought about the best revolution in human history. Any Islamic revolution that comes after that will be connected with the Prophetic Revolution. [25]

### **The Vision of the Revolution**

The peculiarity of revolution is that it is not bound by geographical boundaries. After the success of the movement in a particular area, it becomes inevitable to imagine a revolution. He also restricted the invitation to the Hdaybiyyah peace treaty to a few nearby areas but after the Hdaybiyyah peace treaty he started sending messengers to other countries. Therefore, it proves that the Islamic Revolution has a global status and it is incumbent upon Muslims to give a global status to any Islamic revolution that will take place after that. For any revolution to be successful, it must have a global status and Beyond geographical boundaries. [26]

## Conclusion

Dr Israr Ahmed's written review of the methodology of the Prophet's revolution makes it clear that his revolutionary ideology is similar to the revolution of the Holy Prophet. All their stages of revolution are the best source of the first revolution of Islam. The complete preparation of the revolutionary stages and their successful implementation guarantee the success of the revolution. The aim of this revolutionary struggle is to implement the Islamic system in Pakistan which is the first need of the nation at this time. A system in which Allah has sovereignty and every sphere of life works under the system of Islam. And so we can prove to the world that Islam is a complete code of conduct. And the achievement of all these goals is not possible without revolution. Therefore, it is clear from this article that the revolutionary struggle needed time and Dr. Israr Ahmed started this struggle on time and took the best step. This revolutionary struggle will continue forever and the world will continue to fight the forces of falsehood for the sake of Islam.

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