

An Analytical Study of Dr. Israr Ahmad's Thought about Revolution

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Abstract

Dr. Israr Ahmad was a medical doctor but he dedicated himself for the service of the Holy Qur'an. He remained controversial and talk of the table because of different views. In this article his thoughts are analysed. Holy Prophet (SAWS) brought Islamic Revolution within twenty three years and that revolution was perfect. His methodology of revolution has always remained a matter of discussion among the theologians. Moreover, under present circumstances what type of changes are necessary in that methodology is very important question. Some people are of the view that instead of revolution democratic process is more useful. This article throws light on this issues well. Moreover, thoughts of Syed Moududi are compared with that of Dr. Israr Ahmad.

Keywords: Holy Qur'an, Revolution, Methodology, System, Movements, MakkanLife, Medinate Life.

Introduction:

Revolution means an attempt to change the system of government, especially by force. (1) This change addresses all aspects of human life. Different revolutions got inspiration from different sources. Naturally, source of inspiration for Prophets is revealed knowledge. Theologians have given various methodologies for bringing Islamic change in society. Islamic movements have also adopted different strategies for this purpose.

After the revolution of Hazrat Muhammad (SAWS), French (1789A.D), Russian (1905A.D) Chinese (1949A.D) and Iranian (1979A.D) revolutions occupy important places in human history. Dr. Israr Ahmad (d:1431A.H/2010A.D) (2) claimed to follow life of Holy Prophet (SAWS) for explaining methodology of revolution. He divided life of Hazrat Muhammad (SAWS) in different stages.

Methodology of Prophetic Revolution:

Dr. Israr Ahmad (d:1431A.H/2010A.D) is unique in giving the idea of Prophetic Revolution to the present society. Various scholars have given different ideas on it. Let us first see what Dr. Israr has said about it.

In his lectures, he describes six phases of Islamic/Prophetic Revolution which are:-

- (1) Invitation (*Da'vat*), (2) Organization (*Tanzeem*), (3) Training (*Tarbiyyat*)
- (4) Absolute Patience (*Sabr-e-Mahiz*) & Non-violence (5) Step Forward (*Iqdaam*) & Challenge (6) Armed Conflict, i.e. *Musallahkashmakash/Qitaal fi Sabil-e-Allah* (3)

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First Phase: Invitation (*Da'vat*):

Dr. Israr Ahmad(d:1431A.H/2010A.D) is of the view that as a first stage of revolution there should be some novel idea; some revolutionary philosophy that should be spread & presented before the people who should be convinced in their minds about the usefulness of this idea through arguments & reasoning. (4)

All the Islamic Movements working in the society today consider Invitation(*Da'vat*) as the first phase & there is no difference of opinion about it. When the holy Prophet (SAWS) himself started his work; he first invited the people towards *Deen*& presented an ideology before them. Maulana Safi al-Rahman Mubarakpuri(d:1428A.H/2007A.D) in his book *Al-Rahiq al-Makhtum* divides Prophetic life into two parts;

(1) Makkan Life and (2) Medinite Life

He has divided Makkan life further into three phases;

(1) Phase of Secret Invitation.

(2) Phase of Open Invitation & preaching amongst Makkans.

(3) Phase of Popularity & spreading of Islamic Invitation outside Makkah. (5)

The above facts indicate that holy Prophet(SAWS)started his mission with invitation & founder of *Tanzeem-e-Islami*(Dr.Israr Ahmad) has also declared Invitation as The First Phase of Revolution.

In Holy Qur'an Almighty Allah while addressing Holy Prophet(SAWS) said,

“*Yā'Ayyuhā Al-Muddaththiru! Qum Fa'andhir! WaRabbakaFakabbir*”(6)

“O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify!”

These verses were revealed in the beginning period of prophethood and Hazrat Muhammad (SAWS) was advised to warn the people.

Second Phase: Organization:

Founder of *Tanzeem-e-Islami* has declared “Organization” as the next phase after “Invitation”. In his view, the people who accept the revolutionary idea mentally & believe it to be true should be now organized. Resultantly, a revolutionary party will come into being & two things will be essential for this party. One is that its classification should be totally new. The person who works hard will progress further even if he was from the lower or menial class of the society. This party unless disciplined on the lines of a regular army will not be able to bring about a revolution. (7)

The above stated prerequisites are very important for any Islamic Movement. There is no doubt that merit & discipline are two essentials for Islamic Revolution in a society. Unfortunately these qualities are lacking in *Tanzeem-e-Islami*(Party established by Dr.Israr Ahmad in 1976A.D).Even permanent members of the party do not show punctuality while attending different activities.But no one can deny the importance of organization.

Third Phase: Training:

Training is an unavoidable requirement for every revolutionary act. Dr. Israr Ahmad thinks that Training is the third step for Islamic Revolution.

Undoubtedly, if a party wants to implement Islam in a society, its workers should become Role-Models. There is a dire need of Training, if extraordinary character is to be built up in the workers. Dr. Israr Ahmad believes in the Qur'an-Based training. The other parties are in favor of imparting training but that is not Qur'an-Based & in fact no effort is made for understanding the Qur'an. In *Tanzeem-e-Islami* of Dr. Israr Ahmad, special efforts are made to make the workers understand the Holy Qur'an. Every worker is given a diary to make an entry of the prayers offered in congregation or offered without it, This diary is to be maintained on daily basis. But most of the members do not obey the instructions. Moreover, in training courses, Tajweed-e-Qur'an is not focussed and that is why most of the workers cannot recite Holy Qur'an correctly.

Fourth Phase: Total patience against Oppression & Torture:

Dr. Israr Ahmad(d:1431A.H/2010A.D) says that when a revolutionary party declares a system corrupt, people having vested interest in that system are not going to ignore or forgive this act of the party. Firstly, they will try & ridicule the thinking but if the leader & his followers remain steadfast to bear it up & keep spreading the message, there is everylikelihood that people will continue joining the party & the opponents will soon realize that the concept is not something ordinary. Persecution will emerge which will have to be borne by the party. In this period as per Dr. Israr Ahmad, the policy of the revolutionary party will be to bear the torture, never retaliate but remain steadfast on its view point. Its outcome will be that silent majority will start showing inclination & affection to this party resulting into spreading the revolutionary idea & this concept. (8)

Holy Prophet(SAWS) adopted this policy in Makkan life. Companions were not allowed to raise their voice or hands against the oppression. When Hazrat Bilal(RZA), Hazrat Yasir(RZA) and other companions were being persecuted, Muslims could have killed some pagans but they did not do it. As a result, the affections of the silent majority were with the Muslim. Almighty Allah has revealed in Holy Qur'an,

“*‘Alam Tara ‘Ilā Al-Ladhīna Qīlā Lahum Kuffū ‘Aydīyakum Wa ‘Aqīmū Aş-Şalāata Wa ‘Ātū Az-Zakāata Falammā Kutība ‘Alayhimu Al-Qitālu ‘Idhā Farīqun Minhum Yakhshawna An-Nāsa Kakhshayati Allāhi ‘Aw ‘Ashadda Khashyatan Wa Qālū Rabbanā Lima Katabta ‘Alaynā Al-Qitāla Lawlā ‘Akhkhartanā ‘Ilā ‘Ajalin Qarībin Qul Matā’u Ad-Dunyā Qalīlun Wa Al-‘Ākhiratu Khayrun Limani Attaqā Wa Lā Tuẓlamūna Fatīlān”*(9)

“Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared God: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!"

Imam Abu Jafar Muhammad bin Jareer Tabari (d:310A.H/923A.D) has written in his Tafseer with the reference of Qatadah that the companions of Holy Prophet (SAWS) requested him to grant permission for qitaal in Makkah life but Holy Prophet (SAWS) said that Almighty Allah had not allowed him to fight with pagans. (10)

Abu Abd al-Rahman Ahmad bin Shoib Nasai (d:303A.H/915A.D) has written the narration of Ibn-e-Abbas (RZA) that Hazrat Saad bin Abi Waqas (RZA) and some other companions requested for permission to fight against pagans of Makkah. (11)

In 20th century at the time of Iranian Revolution, same policy of holding hands was adopted by Imam Khomeini (d:1409A.H/1989A.D) and as a result King of Iran had to leave the country.

Fifth Phase: Step Forward & Challenge:

Dr. Israr Ahmad (d:1431A.H/2010A.D) says when the revolutionary party gets sufficient power & thinks that it can now challenge the wrong system openly & can face the odds, "Step Forward" (*Iqdaam*) will start. Now the policy would be to put up an active resistance & retaliate firmly. (12)

For any revolution, decision of active resistance is very crucial & critical. If this decision is taken prematurely, revolution may turn into jeopardy to become unsuccessful from worldly point of view. If the number of the revolutionaries is not sufficient or there is weakness in training, worldly failure will have to be faced. As in Egypt, *Ikhwaan al-Muslimun* had to face the failure. So this is a very sensitive moment & serious test of the leadership of a revolutionary party. In other words, the success or failure of the revolution depends on the right or wrong decision of head of the party.

Sixth Phase: Armed Conflict:

As a result of *Iqdaam* & Challenge, sixth & last phase will start which is "Armed Conflict". The existing system of society will try to crush this revolutionary party. When this sixth phase is started, nothing will be now in the hands of two parties; history will dictate & the circumstances will decide the result which will be either victory or death. If the first five stages are properly conducted & the revolutionary party has been moving with steadfastness & consolidation with proper training & organization, the revolutionary party & the revolution will be successful otherwise it will be crushed.

Expansion of Revolution:

According to Dr. Israr Ahmad (d:1431A.H/2010A.D), if revolution is successful, then seventh phase will commence. Though six-phased revolution is completed in a country, yet seventh phase is the expansion of this revolution. An ideological revolution has the peculiarity that it is not restricted to national or geographical boundaries. It comes into being on the basis of one thought, one policy, one ideology & an ideology does not require passport or visa. Boundaries in such a situation do not become hurdle against the ideology. If ideology is sound, it will establish its roots in other countries & revolution will be extended to spread much in the similar way as the French Revolution did not restrict to France. This is the

speciality of revolution that it emerges firstly in one country or in an area & then the process of expansion starts at the international level. (13)

Dr. Israr Ahmad(d:1431A.H/2010A.D) says that phases of Islamic Revolution as enunciated by him are derived from the life of holy Prophet(SAWS).How the Islamic Revolution can be brought about today? Dr. Israr differentiates between the period of Holy Prophet(SAWS) & the present circumstances with regard to the policy of "Armed Conflict". He says that Holy Prophet(SAWS) was raised in a pure un-Islamic & paganistic society while we belong to a Muslim Society & we have to work & survive in it. There are many Muslim countries like ours where more than 80% inhabitants are Muslims along with their rulers. Irrespective of the character & the ethics of rulers or masses, we have to admit that legally they all are Muslims. We also see that regarding character in these societies, every type of people are existing, while in the period of Holy Prophet(SAWS), circumstances were different. Regarding the second difference, Dr.Israr says that due to Cultural Evolution of humanity now the Armed Conflict is almost impossible because the government party is fully equipped & masses are without weapons, so there is need of *Ijtihad* in phases of revolution. He says that the only way to bring revolution today is to establish a party. This party should firstly pass through the first four phases, i.e. Invitation, Organization, Training & Patience. Thereafter, it should announce that evils will not be allowed to continue in the society. Dr. Israr thinks that only those evils will be challenged which are unanimously considered so by all schools of thoughts. *Iqdaam* will be started by protests. Picketing & Surrounding (*dharna&ghirao*) will be resorted to & in his opinion, it is necessary not to raise hands, no violence, & cause no destruction to the public property. If the revolutionary party can not control the public & can not stop the people from violence, it has no right to do the protests.

Three Possible Results:

Consequent to the above methodology, there are going to be three possible results as viewed by Dr. Israr Ahmad. One is that government decides to retreat & the Islamic Party gradually becomes successful in eliminating the evils & as a result Islamic Revolution prevails in the society. The second possibility is that government tries to crush this movement, however, if the revolutionaries are strong & steadfast & prepared to lay their lives with courage, a time will come when the police & army will refuse the orders of the government. As a result, government will be dismissed & the revolutionary movement will be successful. These two possibilities are regarding success. Dr. Israr Ahmad(d:1431A.H/2010A.D) says that the third possibility is that government becomes successful in crushing the revolutionary party, In that case too, the sacrifices of the people will not be wasted & Allah Almighty will give them great reward, insha Allah! (14)

In the above lines, view of Dr.Israr Ahmad regarding Prophetic Revolution & its implementation in the present society has been explained. Before commenting or analyzing it, it is better to discuss some other view too.

View of Syed Abu'Ala Maududi:

Syed Maududi (d:1399A.H/1979A.D) has been a famous thinker of the sub-continent. He established *Jama'at-e-Islami* in 1941A.D for bringing Islamic Revolution in the society. Before creation of Pakistan, his point of view was that the humankind should be invited to worship only one God irrespective their cast, color & creed. He criticized those people who ignored this reality & involved themselves in the Indian Freedom Movement. In his book "*Tahrik-e-Azadi-e-Hind aur Musalman*", he writes, "I invite not only Non-Muslims but also the Muslim towards Islam & my purpose through this invitation is to maintain & enhance the so called Muslim Society which is already deviated from the path of Islam. This invitation is to eradicate oppression & transgression which is spread in the world,"(15)

After the creation of Pakistan, Syed Maududi (d:1399A.H/1979A.D) came in Pakistan & *Jama'at-e-Islami* made a struggle for Islamization of constitution. This effort was successful & in 1949A.D resolution of objectives was passed. Through this resolution, Pakistan was declared an Islamic state & it was said that sovereignty belongs to Almighty Allah alone. Then *Jama'at-e-Islami* decided to take part in the elections. Till today, *Jama'at-e-Islami* is on the same policy & it is trying to change the society through democratic way. On 16th Dhulhijjah 1382A.H, Syed Maududi delivered a speech in *Masjid-e-Dehli* of Holy Makkah. In that gathering, a large number of youngsters of 'Arab countries were present. Syed Maududi, in his speech, explained the methodology for Islamic Movements of the Muslim World. According to him, those people can work in a better way who on one hand are educated on western pattern & at the same time are sound in faith regarding God, Prophet, the Qur'an & the Day of Judgement. According to his vision, people who have got religious education on old pattern are not capable of running the system. They can prove good helpers in ethical, spiritual & religious matters. (16)

Syed Maududi (d:1399A.H/1979A.D) has given the following suggestions to those people who are working for the Islamic Revolution:-

(1) Getting knowledge of Islam is very necessary so that their brains may also become Muslim like their hearts & they may be able to run the collective matters according to Islamic Principles.

(2) There should be no contradiction in personality. Syed Maududi (d:1399A.H/1979A.D) says, if there is contradiction in one's life, neither the other people will rely nor one can create confidence in oneself. In short, he focuses on the Character Building. (17)

(3) The third thing is that the western civilization & philosophy should be criticized. People should spend their mental abilities & powers of writing & speaking to expose the reality of western civilization & philosophy. On the other side, Islamic beliefs & principles should be explained in such a way that the new generation may get confidence that they can make progress by following these beliefs & principles. Syed Maududi (d:1399A.H/1979A.D) thinks that this should be a long term process for getting a large number of people who are required for running the system of

country on Islamic Principles. Without this process no Islamic Revolution can be expected & if it is brought about through some artificial way, it will not be sustained or established.

(4) Syed Maududi(d:1399A.H/1979A.D) is of the view that the people who are impressed by preaching of Islam should be organized & their organization should not be sluggish or lazy. He also stresses on the habit of listening, obeying & observing discipline.

(5) In his speech, Syed Maududi(d:1399A.H/1979A.D) also told that the people working for revolution should spread their message in public so that the ignorance of a common man is removed & he may understand the difference between Islam & Ignorance. He is of the opinion that the corrupt, dishonest & liars are misfit for Islamic System.

(6) Further, he stresses on patience & wisdom(*hikmat*).He directs the workers that they should not resort to any means to bring about Islamic Revolution in haste. If some step is taken in hurry, it may result harmful. He emphasized to take every step carefully with wisdom & before the next step is taken, it must be evaluated whether the results of the previous steps taken are achieved or not. He also forbade to join hands with the corrupt leadership.

(7) In the end, he advised the workers of Islamic Movement that they should avoid armed & secret movements. He said that a true revolution is always brought about through public movement. If a revolution is brought in haste & through artificial means, it will not achieve the phase of Consolidation.(18)

In his speech, Syed Maududi(d:1399A.H/1979A.D) comprehensively put forward the methodology of Islamic Revolution. He was a staunch supporter of the idea that the only way to bring the change is through elections. In his speech at Maachi Goth, he gave his arguments in detail about the importance of taking part in the elections. He said:-

“Aapintikhabatmeinaajhissahleinya das, bis, pachaas bars ba’d; baharhaal agar aapkoyahankabhiIslamiNizam-e-

Zindagiqa’imkarnahtaetouraastahaapkoIntikhabaatka hi ikhtiaarkarnaparega” (19)

“You take part in elections today or after ten, twenty, fifty years; in any case if you want to establish Islamic System of life here, the only way out is by means of the elections.”

His point of view was that without taking part in elections, beliefs, ethics & dealings of people can be improved but their thinking to bring pious leadership for governing the country can not be improved except by means of elections.” (20)

From the time of 1951A.D till today, this has been the policy of *Jama’at-e-Islami* that in Pakistan, Islamic Revolution can only be brought about through Elections. If the methodology of revolution given by Dr.Israr Ahmad is compared with the thinking of SyedMaududi(d:1399A.H/1979A.D), we can analyze that Dr. Israr Ahmad's view is to invite the public for a bloody revolution while Syed Maududi believed in soft revolution. Dr. Israr Ahmad says that people should refuse to obey

the government while Syed Maududi(d:1399A.H/1979A.D)wanted to bring change through elections in a democratic way. Dr. Israr Ahmad thought that in Pakistan change can not be brought in through elections. It means he did not want to follow the constitutional way while Syed Maududi(d:1399A.H/1979A.D) wanted to bring the change in a legal & constitutional way.

Conclusion:

The sincerity of Dr. Israr Ahmad is out of question but it seems that his thinking about the methodology of Prophetic Revolution is not balanced. Bloodshed and anarchy will be the outcome of this strategy. Democratic way is the only possible and feasible solution of this issue. If constitution is followed strictly, complete change may be brought in society. Although it needs patience and steadfastness.

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